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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. IV.

STREETSVILLE, C. W., MARCH, 1848.

NO. 5.

Poetry.

CANOBIE:

THE HILL-SIDE PRAYER.

I heard on the side of a lonely hill,
The Free Kirk preacher's wrestling prayer,
Blue mist, brown mair, and a tinkling rill,
God's only house and music there;
And aged men, in mauds of gray,
Bareheaded stood to hear and pray.

I saw the Pope and his cardinals
Down high St. Peter's sounding nave,
Walking, gold-robed, 'tween silk-hung stalls,
And chaunting many a holy stave;
And kings knelt down in bright array,
With these king-priests to bow and pray.

Is it to pomp and splendour given
Alone to reach the throne on high?
The hill-side prayer may rise to heaven.
From plaided breast and up-cast eye—
Through Canobie's cold sleet and wind,
The hill-side prayer may hearing find.

And what the prayers on Canobie?
"Pardon, Oh God! the pride that says,
This is my laud—here 'tis not free
For men their Maker's name to praise;
Pardon, O Lord! the insect's pride,
That thinks its rights set. Thine aside.

"The storm is out, the wind is up,
Thy Israel sits in mire and clay;
Rain-drenched, we take salvation's cup.
Shivering with cold, we turn to pray;
Pardon, Oh Lord, the godless pride
That drives thy feast to the hill-side."

NOTICE.

The Convener of the College Committee, in accordance with the request of the Acting Committee, purposes (God willing) being within the bounds of the Presbyteries of Cohourg and Kingston, for two or three weeks in the month of March; and within the bounds of the Presbytery of Montreal immediately after the rising of the College in the middle of April.

His principal object will be, to promote collections for the College. He will probably visit first the City of Montreal; but the arrangements that may be made for this visit will be announced in the *Record* for April. Intimation respecting the close of the present session, and the meeting of the Home Mission Committee and General College Committee, may also be expected in the same paper.

COLLECTIONS FOR THE COLLEGE.

We crave the attention of the members of our congregations amongst whom the collections for the College are in progress, as well as of the office-bearers and others who are making these collections, to the following resolution of the Acting Committee of the College, passed at a meeting on

the 17th instant:—"That as the Synodical year ends with the month of May, it be earnestly recommended that all moneys now subscribed for the College, in accordance with the recommendation of the last meeting of Synod, be paid on or before the 31st day of May next."

Our readers will perceive in the note of the Receipts of the Treasurer, in the present number, that our congregations are bestirring themselves on behalf of the College. Galt and Hamilton have done well, and we believe the present payments are but an instalment of the entire payments yet to be expected. We make free to quote from a letter of our esteemed brother, Mr. Clugston, of Quebec. While Mr. C. laments the smallness of the present remittance, it may be mentioned, that his congregation charge themselves with the entire support of one student. His remarks are:—"The sum now sent includes £19, which, on my suggestion, the Session was induced to vote to the College, from funds in its hands for missionary purposes, inasmuch as the College must be regarded in one important sense as a missionary institution. It is a matter of regret to me that the sum is not much greater, but I trust that such as it is, the prayers of some amongst us are offered up, that the blessing of the great Head of the Church may go along with the gift. But for our mercantile troubles and others to which I need not refer, the sum would have been greater. * * * * May the Holy Spirit be among you, and may He aignally bless the interesting institution with which you are connected. "I am," &c. &c.

We rejoice to think that the College is remembered at the throne of grace in Quebec, as in many other places; but the point of Mr. C's letter to which we wish to call attention, is his estimate of the College as a *Missionary Institution*. Many of our friends, we are sure, do not consider to what extent it is such. It is, in its proper character, a school for the ministry; and so our congregations, as they value the maintenance of divine ordinances, must uphold it. But it is also a *Missionary Institution*—

1. Because the ministers whom it is raising, are to be, to a great extent, missionaries.

2. Amongst our many students, some may be expected to devote themselves entirely to missionary work. One of them is now actually devoted for labouring amongst the French Canadians as a missionary, and, through the blessing of God, will soon go forth to the field chosen for him and chosen by him.

3. Our College is actually performing a great amount of missionary labour.

The more advanced students act as missionary catechists for six months in the year, in various parts of the Province; and during the present session of College, about 17 stations, some of them at a considerable distance from Toronto, are sup-

plied with preaching every Sabbath, or every alternate Sabbath, by professors and students. We trust, therefore, that it will more and more commend itself to the liberality and the prayers of our people, as a *Missionary Institution*,—a school for evangelists as well as a school for pastors.

COLLEGE BURSARIES.

Since the few remarks under the head "Collections for the College" were sent to the printer, we have received from Samuel Spreull, Esq., a note of two payments to the Bursary Fund, which will be duly appreciated by all the friends of the College. Being thus reminded of the importance of this branch of the funds, we would make a few remarks regarding it.

And first, it should be known that henceforth bursaries, excepting in so far as their objects are defined by donors, are to be given only to those students whose circumstances, in the judgment of the Committee, require that they should receive some assistance towards their support at College.

The Bursary for the best Gaelic scholar, by the Colonial Committee of the Free Church of Scotland—the George Buchanan Bursary for the best Latin scholar, and the John Knox Bursary, for the highest attainments in Theology—both by Isaac Buchanan, Esq., cannot be placed under any conditions diverse from those imposed by the liberal donors themselves.

In the appropriation of Bursaries left unconditionally to the award of the Committee, two elements will be taken into account, viz. the circumstances of the candidate, and his proficiency in study, as ascertained by examination. For such Bursaries, the Committee rejoice that they do not expect to make any requisition on the ordinary funds of the College for the ensuing year. They expect that the kind liberality of contributors to the Bursary Fund in Canada and in Scotland, will be abundantly sufficient for this department of expenditure.

And we would respectfully remind Ladies' Associations and Presbyteries, that have in former times contributed to Bursaries, that their renewed exertions and liberality will be most seasonable.

Amongst so large a body of students, in a country in which there is so little available capital, it is not to be wondered that several of our students should require assistance. Our wonder indeed is, that the number of such is so small. But this is referable, not so much to the wealth of their parents, as to the value of the labours of many of them as Catechists during the summer, the moderate recompense for these labours being, to a great extent, available for their support during winter.

We are the more particular in dwelling on this, because we have been told that some thought that we supported all our students at the College.

Pupils at the academy pay for their own board and education. Students in the College pay for their board, and, with the exception of an annual fee for the library, they have heretofore received their education gratuitously. This may not always be the case for the Literary and Philosophical classes at least, but for the present no one as yet has even suggested the exaction of fees. The time, no doubt, will come, when fees should be paid for those classes, and perhaps, also, for the Theological classes; but it does not seem to us that that time has yet come. It will surely be admitted by all, that some sacrifice is made on the part of a parent. Suppose a farmer, when he gives up his son to study for the Ministry, and when the emoluments of the Ministry are contrasted with those that accrue from the secular professions, it cannot be said that the sacrifice is made for worldly aggrandizement—that a contrast, we do not say, as to real dignity, or honour, or usefulness—but simply as to outward estate, between most of our Ministers and the humblest functionaries of the legal profession. Our noble-minded youths then, who give themselves to the service of Christ's kingdom in its present state of depression, are to be encouraged in their aspirations after the highest attainable amount of scholarship, by which, through the Divine blessing, their labours may be most effective. And so the Church may well, in the present state of the country, at least afford them teachers in Theology, and the branches connected with it, or subordinate to it. Now, our present general collections are principally for the support of the teachers in the College.

Those who preside over the College have, as may be expected in a work so great and so good, their own trials and difficulties,—for when was any undertaking for God carried on in this world without difficulties. But they have also their own consolations—consolations in the work itself, and consolations in the sympathies of those who are at a distance from them, and are in their several stations fellow-workers with them. One esteemed brother, whose letter has just been put into our hands, after intimating the abundant liberality of some of his people to the College, and expressing his deep sympathies in the difficulties attendant on the administration of it, thus expresses himself:—"Were the College destroyed, the hope of the Church would be gone; but I cannot think that the Lord will permit such a thing. Ho may humbles, and we should be humbled, from pride and boasting, but he will not crush us to the earth. I have no fears for our young, but rising and most important institution—none whatever. The Lord has, and he shall yet bless it. It is the only institution in the country in which I have perfect confidence. I hope to live to see my — sons in it, preparing for the glorious work of preaching the everlasting Gospel. My ardent wish is that all the — should be engaged in the work of saving souls."

Our esteemed brother will excuse our making free with his letter. We sincerely hope that every member of the Synod will accord with its sentiments, and show a like substantial interest in the prosperity of the College.

All men, you kings themselves, and those who are in authority, are to be prayed for: they need our prayers, for they have many difficulties to encounter, many snares to which their exalted stations expose them.

ADDRESS DELIVERED AT THE OPENING OF THE SESSION OF KNOX'S COLLEGE, 20th OCT., 1847, BY REV. RALPH ROBB, OF HAMILTON.

(Concluded.)

The analogy holds in reference to the system of revealed truth. An error in one doctrine, if followed to its logical results, will affect every other truth in the system, and lead to the bringing in of another gospel than that which God reveals to us in his word. Hence the importance of guarding against the admission of errors in reference to any of the truths of the gospel: for rest assured, that if error be followed to its legitimate consequences, it will ultimately affect our views of all the other truths in the system. This has been shown in the example which we have already given.

But while we are to draw our information directly from the sacred fountain, yet from the connection subsisting between all the parts of divine truth, an accurate knowledge of one part of the system will greatly assist our inquiries, and guide us to a correct view of every other part of it. Hence the importance of studying deeply and being well grounded in the great fundamental doctrines of the bible, such as the doctrine of the Trinity—the Atonement—the distinction between the law and the gospel, or the covenant of works and the covenant of grace—what statements of divine truth belong to the one and what to the other—the law as a covenant, and the law as a rule—what the law says to them that are under it, and the relationship in which it stands to those that are under grace—justification and sanctification—the distinctions between them, and the relation in which they stand to one another. When these points are well understood, and seen in their relationship to one another, the mind will be well fortified against the admission of error in regard to other doctrines.

We may refer you to the experience of Luther, as affording a striking illustration of the connection and harmony of divine truth. His soul, at one period of his history, was enveloped in all the gross darkness of Popish delusion. It pleased God, by his Holy Spirit, to convince him of sin, and of the total corruption of his nature. He then saw that all the rites and austerities, and watchings, and penances of popery could do nothing for his salvation. He felt that he was a guilty sinner, and that the law of God condemned him as such; and that this was a condition which his prayers, his fastings, his self-inflicted tortures, all the indulgences and pardons which prelates or pope could bestow, could neither alter nor amend. By the teaching of the word and Spirit, his mind was opened to the reception of the great doctrine of justification by faith in the righteousness of Christ, without the works of the law; and he felt that this was just what his soul required,—that there could be no other way of salvation for him. With him it was no vague theory,—no matter of mere speculation,—but a question of life and death. He clung to it for eternal life. He examined and studied it in all its bearings. His whole soul became imbued with this one glorious truth. It was food and clothing to his spirit. He made it a test wherby to try the indulgences, the pardons, the penances, the numeraries and pretensions of Rome; and by faith in this truth he achieved the Reformation in Germany.—What was the character of that reformation?—Were its leading doctrines in harmony with the scriptures? It pleased God, much about the same time, to raise up instruments for the accomplishment of a similar work in Switzerland. There Popery fell prostrate, like Dagon in his own temple, before the ark of the covenant of the Lord. The leader in this great movement was Zwingli, who reached the truth by a different path from that of Luther. He took the word of God for his rule; he upheld its sufficiency and supremacy in opposition to all the claims of Popery. He would admit nothing into the church which that word did not sanction; and taking it as a light unto his feet and a lamp unto his path, by the help of God, the Reformation was achieved in Switzerland. And while that reformation, as might have been expected, was most thorough, and in more entire accordance with the bible than the Protestantism of Germany, yet it is

refreshing to find, that in all the great leading truths there is a beautiful agreement between the systems of Luther and Zwingli. The same truths that were plainly announced to Zwingli by the direct teaching of the word, were discovered by Luther very much in the way of deduction, from the one glorious truth he had been taught. We do not mean, however, to say that Luther did not study the bible; he read it with much care and prayer; he translated it into his native German; he expounded it to his hearers; and his writings in defence and illustration of it, especially his Commentary on the Epistle to the Galatians, continue to demonstrate how well he had been taught, and how deeply he had studied the scriptures.

It will be advantageous for the student of theology to make himself well acquainted with the productions of the best authors who have treated of this subject; and I would especially recommend to your careful attention the productions of some of the theologians of the olden times,—such authors as Calvin, Turretine, and Witsius, men of deep thought, cultivated intellect, and profound sanctified erudition. In reference to the last of the authors mentioned, I beg leave to quote the beautiful and elegant recommendation of his works by Hervey, in his *Theron and Aspasio*:—"The Economy of the Covenants, written by Witsius, is a body of divinity, in its method so well digested; in its doctrines so truly evangelical; and (what is not very usual with our systematic writers) in its language so refined and elegant; in its manner so affectionate and animating, that I would recommend it to every student in divinity. I would not scruple to risk all my reputation upon the merits of this performance; and I cannot but lament it, as one of my greatest losses, that I was not sooner acquainted with this most excellent author, all whose works have such a delicacy of composition, and such a sweet savour of holiness, that I know not any comparison more proper to represent their true character than the golden pot, which had manna, and was outwardly bright with burnished gold—inwardly rich with heavenly food."

Above all, study the bible; examine it for yourselves; prove all things by it, and hold fast that which is good. Let the word of God dwell in you richly, in all wisdom and spiritual understanding. Read it with much prayer for the teaching of the Spirit, and with special application of its truths to your own souls. Live upon that food yourselves, which as stewards of the mysteries of God, you hope to be employed in dividing out to others.

Divinity may be studied without this, and with much the same feelings with which we would study any other science, and that too with great avidity, giving full exercise to all the intellectual powers. In this way a man may become a profound theologian, and yet be no true Christian; for although his understanding has been informed, his heart remains unaffected by the truth. Others, again, may read the bible and feed upon its detached truths and statements and promises, without ever being able to comprehend anything like a system of theology. This, we apprehend, is the case with many Christians of the present day, good and holy men,—who, like poor Joseph, are not able to understand anything about the nature or exercises of faith, but who know and believe this truth—that Jesus Christ came into the world to save sinners; but who, from the want of a more extensive knowledge of the things of God, are in great danger of being misled by specious error. Now, what we desiderate especially in our students and ministers is the combination of these two characters,—the highest exercise of the intellect in reference to the truths of God, combined with the most ardent and humble devotion of spirit. The clearness of the intellectual perceptions will not cool, but rather render more ardent the devotion of the soul; and, rest assured, that the fire of true devotion will never render the eye of the intellect more dim, but more clear and penetrating, in the perception of truth; and by enlisting all the faculties of the soul in the service of God, they will be mutually invigorated. It is the province of the Spirit to enlighten and to sanctify—to sanctify through the truth—to give light by the extension of the word. The more a man knows of the things of God, provided

his knowledge be spiritual in its character as well as in its object, he will be the more holy, fervent in devotion and earnest in serving the Lord; and the fervour of his piety will give a steady direction to the intellectual powers, and thus lead him to a deeper insight into the things of God. In this land we have a great work to accomplish. Already our church has upwards of a hundred mission stations, and that number would be easily increased, if we had a sufficient number of fit labourers to cultivate the field. Where are we to get such labourers? We shall look in vain, I fear, for an adequate supply from other churches. To this school of the prophets our hopes are now turned. May the blessing of the Lord rest upon it—and may he send forth from its walls, from time to time, ministers learned and pious, profound theologians, and humble devoted christians.

Home Missions.

Our columns were almost filled when the following letter, from Mr. Doudiet, a Missionary of the French Canadian Missionary Society, reached us. We gladly give it a place. The appeal which it contains may happily obtain a response from some Tryphena or Tryphosa, who desires to labour in the Lord, in such a field as that which Mr. Doudiet points out.

His visit last winter to Knox's College will not soon be forgotten; it obtained a Missionary for the French Canadians.

To the Editor of the Record.

DEAR SIR.—I do not doubt but you will hear with great satisfaction, and with thanks to the Lord, that during my last visit to East Hawkesbury I have been particularly, and more than ever before, gladdened by the pious dispositions of our French Canadians of that locality. It was as if somewhat of that religious revival that has lately been manifested throughout the Indian Lande, Kenyon, Lochiel, and East Hawkesbury, would reflect itself upon the ground of our missionary field in these countries; and how much, indeed, do we not need, for our work, the powerful and all-conquering assistance of the Holy Spirit!

Mr. Moret, with whom I travelled lately, having invited as many Canadians as he could, we had, immediately after our arrival at East Hawkesbury, an interesting meeting in a Canadian house. After that we had, here and there, some opportunity to converse with different persons about the way of peace, and we hope it will prove a blessing to them. Lastly, on Sabbath 13th inst., we had three meetings in different places. In the first, which was in a Canadian farm, I met with about twenty people, men, women, and children; and indeed very attentive they were to what I spoke; they all joined in singing with us. The text I explained to them was this:—"If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." (Luke xi. 13.) I insisted particularly upon the excellency of that gift, and endeavoured to make them sensible of their great want of it. They listened most attentively to my words, and even seemed to be touched in their hearts; for when I was engaged in prayer, you could have heard, some at least, praying nearly aloud with me, and evidently with the accent of people who were earnestly longing for a blessing from the Lord. I could even perceive that some had their eyes full of tears.

Our second meeting took place in the school, where I had again the opportunity of speaking to a small congregation about the unsearchable riches of God in Christ Jesus, towards even the worst of sinners that do sincerely repent of their sins, and cleave to the Lord the Saviour. My text was the parable of the prodigal son.

I scarcely expected I should have a third meeting that same day, but, late as it was, my indefatigable co-agent, Mr. Moret, went to fetch me away, to go to a Canadian house, at nearly three miles

distance. There I was expected by a Canadian father and mother that will decidedly follow the gospel of Christ, and are willing that their children should be educated according to the principles of the gospel. Therefore they wished that I would administer baptism to their little child, the first the Lord had given them. I cordially assented to their wish, and after I had well explained to them the nature and the meaning of that holy ordinance, I proceeded to their interrogation before the several witnesses that were present, and it was indeed very solemn, and we could not doubt of God's blessed presence amongst us. Then, after all, the action itself took place, and we closed our happy meeting with prayer.

Now, a few words more with respect to our future Belleriviere Institution for younger Canadian girls. Our Canadians of East Hawkesbury, and in our neighbourhood, seem to be particularly pleased that there is such a school to be fixed at Belleriviere, chiefly also because their children will not be so far from them that they could not visit them easily from time to time. As to ourselves, it will afford us, as we have already experienced it before, very precious and numerous opportunities of conversing with the different families to whom these children belong, and, by the way, with many others connected with them. Of these little girls I have already six or seven on my list. There are four from E. Hawkesbury alone, and two or three from places nearer Belleriviere; and we do not doubt the least but that—if we have only the proper means to keep up our school—the number will be very fast increasing. But, for the present, Mrs. D. having already a more advanced class of three scholars, it would be far beyond her bodily strength to undertake alone a second class of such as have not had the least instruction before. It is therefore greatly needed, for the prosperous course of our school, that we have an *assistant Teacher*. Could not some young (not too young) lady be found, truly pious, and devoted to the Lord's service, of a firm and at once amiable character for children; that could also, at the same time, be a friend and a good companion to Mrs. D., particularly during my frequent travels and stays abroad? For Belleriviere, as a Missionary station, is a place entirely dull and dead, there being not a single person around us that loves the Lord, or that is showing us the least kindness. All our pleasures at Belleriviere, as well as all our work there, must be concentrated in our family circle, and only as to that we feel happy and blessed. To a person that would feel disposed to take her part of the important task we are called to, we could, indeed, not promise any reward as to a fixed salary; but she would have the privilege to share, for the sake of the Lord, all our family comforts, or discomforts. But being truly devoted to her Master, she would, however, certainly feel as happy as we are.

Please, dear Sir, to consider, before the Lord, what, by your means or pious exertions—and more particularly by your prayers—you could do for our relief in that special case I have just stated to you; and, above all, beg for us, from the Lord—and for the whole of our Missionary enterprise, that we may fully succeed to the glory of our God, amongst the poor and so degraded French Canadians.

I remain, dear Sir,

Very affectionately

Yours in the Lord,

F. DOUDIET, Missionary.

Breadalbane, Feb. 16, 1848.

COTE-ST. FREE CHURCH, MONTREAL.

For the Missionary Record.

On the evening of the 3rd instant the members of Cote Street Free Church, Montreal, met for special thanksgiving to God for his past goodness to the congregation, and for special prayer on behalf of those honoured servants of God who, as deputies from the Parent Church in Scotland, had successively laboured among them, and also on behalf of their respective congregations, who had so kindly denied themselves for the benefit of their less fa-

voured brethren. The Rev. Mr. Bremner, of Free Gorbals, Glasgow, presently officiating in the congregation, presided. The meeting was unusually large, and showed very clearly the deep interest felt by the congregation in the object for which they had been called together.

After singing Psalm cxviii. 13-17, the chairman read Eph. iv., stating that his object in doing so was to bring before the minds of the meeting the fact, that a gospel ministry is the special gift of Christ—the object for which the gift was bestowed—and the walk and conversation required of those upon whom this precious boon has been conferred.

Mr. David Ferguson, one of the elders, then led the devotions of the meeting, offering up thanksgiving to God for all his gifts, but especially for the gift above referred to, and praying for grace to be enabled to improve the privileges thus enjoyed, and to walk worthy of the vocation wherewith we are called, that so the end intended by the gospel might be accomplished. Psalm cxv. 12-14, was then sung; after which, the chairman read 1 Thess. ii. chap., as descriptive, to at least a very great extent, of the way in which those who had been successively sent from Scotland, to labour in the congregation, had been enabled to fulfil their mission, and so giving them a claim to be gratefully and affectionately remembered; 2 Thess. iii. 1, as descriptive of the desires of all faithful ministers to be remembered, in connection with their work, at a throne of grace; and Heb. xiii. 7-8, as containing a command to the people of God to remember and imitate those who have faithfully and consistently laboured among them in word and doctrine.

Thereafter, Mr. Redpath, another of the elders, engaged in prayer, offering up special thanksgiving to God for his goodness in gathering the congregation together, when they were as sheep not having a shepherd; in sending so many able, faithful, and devoted servants to break among them the bread of life, and to nourish them up in the words of faith and good doctrine; in protecting them while journeying across the mighty waters, and in restoring one and all of them in safety to their families and flocks; and praying that the seed sown by them while here might spring up and bring forth in some thirty, in some sixty, and in some a hundred fold; that they might be blessed in their persons and in their labours, and have many seats of their ministry among their own people; and wherever called, in God's providence, to labour, that their flock, might be blessed, and that the word of God might ever have free course and be glorified among them.

2 Cor. ii. 15-16, was then read, as descriptive of the widely different results which flow from the labours of faithful ministers of Christ; 2 Cor. vi. 1, as containing a solemn caution, to which those favoured with the gospel ought to take heed; and Rom. xii., as bringing before us the way in which those who have been highly privileged, in respect of gospel ordinances, ought to feel and act towards one another, and to all men, even their enemies.

The devotions of the meeting were then led by the chairman, who, after offering up thanks for the labours of all who had been in Canada as deputies from the Free Church of Scotland, and for the labours of all faithful ministers, of every name, employed in the Lord's vineyard, and in behalf of all in the congregation, to whom those who had laboured among them had been a savour of life unto life, prayed that the labours of all faithful ministers everywhere might be blessed—that the number of such labourers might be speedily multiplied—that all God's people in the congregation might be enabled to adorn the doctrine of God our Saviour in all things, and, by so doing, make it manifest that they had not received the grace of God in vain—that those who, notwithstanding all that had been done for them, still remained impenitent and unbelieving, might be pardoned and converted, that so it might not be to their condemnation that they had been so highly favoured—that God would speedily give their congregation a stated pastor, according to his own heart—and that every step taken now, or at any future period, with a view to that end, might be taken under the guidance of the Spirit of all wisdom.

Thereafter the meeting engaged in singing to the praise of God, Psalm cxviii. 6-8.

We have seldom, if ever, been present at a more interesting or edifying meeting. God was manifestly in the midst; and many, we have reason to know, found it truly refreshing,—thus verifying the words of the Psalmist, with which the exercises of the evening were concluded.—“Pray for the peace of Jerusalem; they shall prosper that love thee.”

Foreign Missions.

ASIA MINOR.

From the *Boston Missionary Herald* for February, we make the following extracts from a letter of Mr. Schneider, giving an account of his journey across the country, from attending the annual meeting of the mission at Smyrna, to his station at Broosa.

THYATIRA—GREEK SUPERSTITIONS.

From Magnesia we proceeded to Thyatira, the site of one of the Apocalyptic churches, now called Akhissar. The population consists of about 700 Mussulman houses, 250 Greek, and 50 Armenian. The town is located in a plain of considerable size, and is hardly visible on being approached, by reason of the profusion of foliage. The plain itself is bounded on all sides by mountains, and cotton and a kind of reddish root (madder) used for dyeing red, are raised abundantly. I observed that this root is extensively cultivated in all that region, and forms an important article of export to England, where it is used for dyeing purposes. In Acts xvi. 14, we read of Lydia, a seller of purple of the city of Thyatira. May not this root be the very article with which her purple was coloured, which she was selling at Philippi, when the Lord opened her heart to attend to the things spoken of by Paul? It seems to me probable. But if it was so, this art of colouring appears to have been lost, for I could not find that it is now at all practised in that place or that region.

The Christian traveller and missionary naturally looks for something interesting, in a place where once existed a true church of Christ. But alas! how sadly is he disappointed! The place presents an appearance in nothing different from other Turkish towns. Everything wears a Mussulman aspect. The houses, streets, dress, occupation and language of the inhabitants all indicate a predominating Turkish influence. Christianity exists there in name, but it is the bare name. Its spirit has long since fled. The Greeks, especially, seem to be peculiarly superstitious. I visited their church, and found it full of pictures and other marks of degenerate Christianity. A long string of these images, extending from one side of the church to the other, was suspended so low as to permit the worshipper to approach and kiss them; and so frequently had this adoration been bestowed on them, that all appeared soiled from the frequent contact of the lips. Over the entrance of the church I observed a representation of a graye old man with a silvery beard, surrounded by angels. Suspecting the object designed to be shadowed forth, I inquired of a lad standing by, what that figure meant? He instantly replied, “it is God.” I observed two similar representations of the Deity in the interior of the church. The church-yard is used as a burying-place; but only those whose friends are able to pay for the privilege of entombing their dead there, can enjoy it. Candles are lighted at the heads of the graves in the night, and incense is often burned. When the process of decay has proceeded so far as to leave nothing but the bones, these are taken up and thrown into a sealed vault, over which a chapel is fitted up, in which mass is said over these relics of the dead for the benefit of their souls. A feeling of abhorrence came over me, as I stood in the place where such abominations are committed.

The Armenians are far less superstitious. Comparatively only a few pictures are to be seen in their church, and three or four individuals are more or less enlightened, and in an inquiring state of mind. We had a long interview with one of

them, the teacher, and left some books with him. I am not without hopes, that a little gospel leaven has been deposited here, the effects of which will appear at some future day.

KURKAGATCH—PROSPECTS OF GOOD.

Our next stopping place was Kurkagatch, containing about 1000 or more Turkish houses, 250 Greek, and 150 Armenian. It is a place of more importance and business than I had supposed. The shortness of time at our command did not permit us to form any particular acquaintance. We were told, however, that formerly our books were read by quite a number of Armenians, and that considerable inquiry and interest then existed. Opposition was made by the ecclesiastics, and our books prohibited, and, I think, an order issued to have them gathered up. Since that period there has been much less open interest in the truth, though a few still possess and read our books. We met and conversed with two of these, and from their appearance and conversation it was evident that a beginning of better things had been made. The labours of a pious native, spending three or four weeks in the place, are much needed here, as indeed in many other places. My visit here convinced me of the usefulness of our books, sold for several years past at the annual fair in this vicinity. It was by their means that an interest in the truth was unkindled here.

BALIKHESAR—INTERVIEW WITH THE PASHA—CONVERSION ON PROTESTANTISM—THE PATRIARCH'S REPUTATION—RECOVERY OF BOOKS.

We next proceeded to Balikhesar. Its population consists of about 25,000 Turks, 150 Greeks, and nearly 2,000 Armenians. Here the annual fair is held, and here were the books which, you remember, were seized by the Armenian vartabed, about a year ago, and which he refused to deliver up. To recover these was our business here, and one main object of this tour.

On my first visit to the Pasha, I did not see him, as he was otherwise engaged, but stated the object of my call to his deputy. He answered me rather shortly, and implied that the books could not be delivered up without an express order from Constantinople, which I did not possess. But he told me to call again, and the case should be presented to the Pasha himself. I accordingly went, accompanied by the pious native, and we were very politely and pleasantly received. After the usual salutations, he alluded to the subjects of the books, and said, if we had the time to spare, he should like to converse with us a while on this whole matter. He had evidently a very imperfect knowledge of the recent movements of Protestantism in this empire, and he thought this a favourable opportunity to inform himself; and such an occasion was precisely what we desired. He first inquired as to the nature of these books. I told him they were most of them the Old and New Testament, which the Armenian nation received as their sacred books, and had them read in their churches; and that all the others were derived from them, and had all their sentiments conformed thereto. And I further told him, that if he wished to know the reason of the opposition of the Armenian nation to these evangelical men among them, it was simply this, viz., that these latter strived to live according to the gospel, rejecting the worship of pictures, the adoration of Mary and other saints, the worship of the cross, auricular confession and absolution by a priest, the numerous fasts and feasts of these eastern churches, and other superstitions and human inventions, all of which were condemned by the gospel. Hereupon he inquired, with some surprise, whether there really was no authority for such things in the Bible; as though he conceived it impossible for any Christian nation to introduce and practice them without such countenance. We then gave him, in a few words, an account of the principles of Protestantism, of its unflinching integrity and honesty, and its universal truthfulness; and that no man who indulged in falsehoods, as by common consent the Greeks and Armenians do, and even the Patriarch himself, could be received into the number of true Protestants. Here he instantly remarked, in a manner wholly unsolicited,

as though it was a matter he perfectly understood, “Yes, the Patriarch tells lies.” Whatever some friends of this church dignity may say or think, this Pasha, from his knowledge of his character through his political relations to the Porte, believes him capable of falsifying. On his inquiry, we informed him of the spread of these evangelical principles in their empire. He also inquired for our views of Christ, and wished to know how, if he was divine, it was possible for him to suffer and die. We told him that he suffered only in his human nature, and not the divine. Then he wished to know how it was supposable, that a being who had created the human race could suffer himself to be put to death by them. I told him his death and sufferings were wholly voluntary. Mankind had all become sinners, and as such were exposed to perdition. But Christ, to save them from merited ruin, of his own free will, suffered and died in their stead, and as he was so exalted a being, his sufferings and death constituted an atonement sufficient for all the world. Our interview continued three quarters of an hour, and was very satisfactory. We had a fair opportunity of giving him a general view of the new religion, as he called it, though we assured him it was as old as Christ and his apostles. He several times, in most decided terms, expressed his pleasure at what he heard, and we could but be grateful for the opportunity we had, of defending and explaining the truth under such circumstances.

When we took our leave, he said he would call for the primates of the Armenian, to see what they had to say for themselves. The vartabed was not in the place. When we called again, he sent for one of them the second time, so that we might have an opportunity of confronting each other. It would take too much room to repeat the conversation which took place. Suffice it to say, that after various shifts on the part of this primate, to escape the necessity of delivering up the books, as I held up the injustice of taking by force the property of another, and insisted on recovering what lawfully and of right was my own, and as the letter to the Pasha from our Consul, with which I was provided, and in which the property was demanded in strong, yet respectful terms, was read, he decided that they be surrendered. And accordingly, in two hours afterwards, I obtained possession of them. Thus, through the gracious intervention of Providence, were those books delivered from their confinement in the Armenian church premises, and are now ready to go abroad and enlighten the benighted.

BRESLAU, December 2, 1847.

REV. AND DEAR SIR,—I am most happy to be able to communicate to you, that the baptism of the Jewish teacher, Nathanael Roman, took place on the 28th of last month, at half-past three in the afternoon, in the Reformed Church, performed by the consistorial Rath Wachler in a most solemn way. I trust that the presence of the Lord was with us, and that his word has made, in many a Jewish heart, a deep impression. The church was very much crowded, but most were Jews. As the church is in Carel-street, where all the Jews reside, I heard from some old men that they never saw so many Jews present. The prayer, before the address, was earnest and scriptural to both Jews and Christians, and suitable to the unconverted as well as to the converted. After prayer, the address was from the New Testament, Matt. xxviii. 19, 20; and then he brought the passage from John iii., showing that a man must be born again of water, and of the Spirit; and pointed out that no Jew can be justified by the works of the law, for we have all sinned and deserve eternal death; but God, through his divine mercy, sent his only Son to redeem us from this eternal death: that the blood of Jesus only can cleanse us from sin, for there is no salvation in any other; for Christ is the end of the law for righteousness to every one that believeth. But when he mentioned the words,—“But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;” there was some murmuring amongst the Jews.

This shows that the same spirit which was in our fathers is in them. But when he said, "The blood of Jesus the righteous is able to purify us from all sin if we believe on him," and when he read the passage, "The Jews cried, His blood be upon us and on our children," these words made on many who were present a most solemn impression, for they never heard them before; so we hope that it will be a blessing to many. There were put to this new disciple some questions, and he openly confessed his belief in Jesus, and repeated the creed. Then he kneeled down, and the consistorial Rath and two other ministers put their hands on his head, and pronounced the blessing of the priest, Numb. vi. 24-27; after this he was baptised. The young man was very earnest, and trembled and wept. Oh that the Lord may grant him his divine Spirit that he may be indeed regenerated and become a child of God—that he may take the cross and follow Jesus—that he may become a Nathaniel indeed! I and Mr. Coro intended to bring him out from the church, but it was impossible, it was crowded with Jews, so we were obliged to take him to my house in a drosky. I and Mr. Coro went home, but we met by the Jews in a friendly way. This led us to speak of our young brother, that he confessed the name of Jesus because he was convinced, which it is impossible to make the Jews believe. Mr. Romani came to me in May last. He was instructed two months in the Old and New Testament. Mr. Coro was at that time absent. When he returned he went there, and was instructed in the Lutheran catechism; and for three months he went regularly to the consistorial Rath Wuchler. He read with him the New Testament, and wished to be baptised by him.

Mr. Koenig saw him here, and conversed with him; and this gave us hope that he is sincere, and that the Lord has drawn him to himself. He showed that he loves our Lord. He confessed and conversed amongst the Jews freely as to his belief in Jesus as the Saviour of the soul; and I hope the Lord will grant him grace more to see and to feel the evil of sin.

CANTON DE VAUD.

The fierce democracy, as well as the despotic autocrat—people as well as kings of the earth—may be found taking counsel against Jehovah and his Messiah. So it is now in the Canton De Vaud. The civil rulers of that Canton seem to have ruled over the Church ever since the days of the Reformation; and now that the Church has been vindicating her own independence, they are silencing her Ministers, and prohibiting her people from meeting for the worship of God. The Free Church of this Republic is treated with a severity little short of that with which the Jesuits have been treated, and that by the pretended friends of freedom. The persecution they are enduring may well engage the sympathies of all who love the Saviour and his people. The following address has been called forth by their sufferings:—

ADDRESS OF THE COMMITTEE OF THE SOUTHERN DIVISION OF THE BRITISH ORGANIZATION, IN CONNECTION WITH THE EVANGELICAL ALLIANCE, TO THEIR BROTHERN, THE PASTORS AND MEMBERS OF THE EVANGELICAL CHURCHES IN THE CANTON DE VAUD, WHOSE RELIGIOUS LIBERTIES ARE INFRINGED BY THE DECREE OF THE TWENTY-FOURTH NOVEMBER.

DEAR BRETHREN,—We have read with deep concern the decree of the Council of State of your Canton, dated November 24th, by which it is enacted that "All religious meetings without the pale of the National Church, and not authorised by the law, are, from that day and until further orders, prohibited in the Canton;" and enjoining on the authorities to enforce the prohibition by severe penalties. We cannot withhold the prompt expression of our sincere sympathy with all the "saints and faithful brethren in Christ Jesus," who are placed in circumstances of trial by this edict.

The Evangelical Alliance, at its formation, adopted the resolution of opening and maintaining correspondence "with Christian brethren in different parts of the world; especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the gospel, in order to diffuse an interest in their welfare." In conformity with this resolution, while disclaiming all intention to interfere with political measures, we embrace the first opportunity afforded us since the publication of that decree, to record our astonishment and profound regret that a government, professing to be based on a just recognition of human rights, should show themselves so unmindful of those which are the most sacred of all,—the rights of conscience—as to persecute the lovers of truth, and peace and charity; the obedient followers of Him who was "meek and lowly in heart."

In this sentiment we feel persuaded that not only the Evangelical Alliance, but all Christians in this and other lands, who, in common with them, solemnly avow "the right and duty of private judgment in the interpretation of the Holy Scriptures," will unanimously concur, while all enlightened men will deprecate the tyranny which aims to crush the freedom of soul with which it is the birthright of every human being to worship God.

We hasten to assure you of our fellowship with you in these tribulations which have come upon you. We have learned to "bear one another's burdens," so "fulfilling the law of Christ." "If one member of his body suffer, all the members suffer." And we are convinced that British Christians, whether connected with established or non-established Churches, will not fail to remember you in their prayers. that God, of his mercy, may speedily send you deliverance from such unrighteous proceedings, that it may please Him to forgive your enemies and persecutors, and to turn their hearts; and that, during the time of your affliction, He may give you wisdom to "walk circumspectly," that He may so sustain your faith, that you may continue "in patience to possess your souls," and with all boldness and perseverance bear testimony to "the truth as it is in Jesus." Consider what the Apostle hath said,—"If ye suffer for righteousness' sake, happy are ye. And be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience, that, whereas they speak evil of you as evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing."

May our God and Father appear for your defence and relief, so that all these things may "fall out rather unto the furtherance of the gospel."

We commend you, as did the Apostle commend his suffering brethren, to "the God of all grace, who hath called us unto his eternal glory by Christ Jesus," assured that, though ye may "suffer awhile," He will make you perfect, establish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.—We remain, beloved brethren, on behalf of the Committee, yours, with affectionate sympathy,

CULLING EARDLEY EARDLEY, Chairman.

WILLIAM BEVAN, Secretary.

7, Adams-street, Adelphi, Strand, London, Dec. 8, 1847.

MEMOIR OF THE REV. HENRY MARTYN.

(Concluded.)

To the Editor of the Record.

DEAR MR. EDITOR,—In my last letter I gave a brief sketch of Mr. Martyn's life until his arrival on the shores of India. My present will be a review of the remainder of his short, but interesting and eventful career. That good man, Mr. Bonar, author of the Memoir of the Rev. R. M. McCheyne, says, (in a note to that valuable work),—"It is worthy of notice how often the Lord has done much work by a few years of holy labour.

In our church G. Gillespie and J. Durham died at thirty-six; Hugh Dinning at twenty-six; Andrew Gray when scarcely at twenty-two. Of our witnesses, Patrick Hamilton was cut off at twenty-four, and Hugh McKail at twenty-six. There was a short life, filled up with usefulness and crowned with glory." To these we would add Henry K. White, who died at the age of twenty-one. In him were combined high talent, moral worth, and unceasing assiduity. Felix Neff, who, after rambling through the vales, and climbing the rocky Alpine passes by many an unfrequented path, that he might visit the humble peasant in his hut, reached but his thirty-first year. David Brainerd, whose self-denying zeal and unceasing labours for the conversion of the *Red Man*, are well known, "entered into rest" at thirty. McCheyne, whose "Songs of Zion" have cheered and guided many a pilgrim on his way to the heavenly Jerusalem, had not completed his twentieth year when God took him. And lastly, Henry Martin, as we shall soon see, was scarcely thirty-two, when, hastening to his native land to recruit his shattered health, that he might again devote it to Christ, his Master called him to "cease from his labours," and to enter into that "house not made with hands eternal in the heavens."

At Aldeen, near Calcutta, Mr. Martyn passed the summer of 1806, enjoying the fellowship of the Rev. D. Brown, who appears to have been a congenial spirit. Whilst here he was most assiduous in studying the Hindostanee, as well as in preaching to his countrymen in the mission. He was strongly recommended to remain here, as an ample enough field presented itself for his labours; but he possessed too much of the spirit of a Brainerd and a Swartz, to be prevented from going to the more destitute of the heathen. In October he received his appointment to Dinapore, and prepared to leave that kind family in which he had enjoyed such delightful christian intercourse, repeating as he went, "Sweet is human friendship;—sweet is the communion of saints—but sweeter far is fellowship with God on earth, and the enjoyment of the society of his saints in heaven." Parting with his friends, he entered his *bidgeron* (a travelling boat constructed like a pleasure-lodge), and commenced his voyage up the Ganges. After a tedious and dangerous passage, he reached his station on the 26th November.

His immediate objects here were three-fold: to establish native schools, to study more perfectly the Hindostanee, and to prepare translations of the scriptures, and religious tracts for dispersion. In the carrying out of these important objects, he was opposed by many and great difficulties, but he remembered as an encouragement in the midst of them all, that he was in His hands in whom are "hid all the treasures of wisdom and knowledge," and "with whom all things are possible." Early in 1807 he completed his translation of the Book of Common Prayer into the Hindostanee, and shortly after, a Commentary on the Parables. Religious discussions, too, were at this time much forced upon him. For the right management of these, missionaries ought to be peculiarly qualified, especially in regard to temper. Mr. Martyn felt this, and records it as his opinion, that, "If any qualification seems necessary to a missionary in India, it is wisdom operating in the regulation of the temper, and the due improvement of opportunities."

In the midst of his labours, he received the distressing tidings of his eldest sister's death,—an event which must have proved to him doubly painful, as he was alone—without a friend to cheer or to console. And yet he was not alone; beams of heavenly light were shining on him from his Father's face; Jesus was near to him; the Holy Spirit, the Comforter, cheered him with the hope that she had died in Christ, and that ere long, he would meet her in that world where "parting is unknown." To this succeeded, soon after, a still more severe disappointment,—all tending, doubtless, to augment his faith and to lead him to trust in God, in whom is no disappointment—to love Him who has said, "Delight thyself in the Lord, and He shall give thee the desires of thy heart." Providentially, however, for his peace of mind, the current of his thoughts was somewhat diverted by

the arrival of two assistants in the work of translation—Mirza of Benares, an eminent Hindoo scholar, and Sabat, the Arabian, whose apostacy afterwards gained him an unenviable notoriety.

In March, 1808, he completed his great work,—"for which myriads in the ages yet to come will gratefully remember the name of Martyn,"—the version of the New Testament in Hindoostanee, a work of which it may be said,

"'Twas not the hasty product of a day,
But the well-ripened fruit of wise delay."

In April, 1809, he was removed from Dinapore to Cawnpore, several hundred miles farther from Calcutta; a change which, in many respects, was very unpleasant, and one which hastened on that fatal disease which was so insidiously progressing. Still he halted not: he was too anxious to be in that work which his Heavenly Father had given him to do, to repine. In the discharge of official duty, he was often obliged to pass through jungles, and over many a burning plain; and in the midst of all his sufferings, he was able to recite, with some sense of their sweetness, those beautiful lines of Mr. Newton.

"In desert tracts, with Thee, my God,
How happy could I be!"

His translation of the New Testament into the Persian not being considered fit for general circulation, as it was thought by judges in Calcutta to abound in Arabic idioms, Mr. M. resolved to go into Arabia and Persia, to ascertain the opinions of learned natives, and also to complete an Arabic version with which he had been occupied. As to the propriety of this step, he consulted his friend Mr. Brown, who returned him the following characteristic reply:—"As you burn with the intense heat and rapid blaze of heated phlogiston, should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia than in India. Where should the phoenix build her odoriferous nest, but in the land prophetically called 'the blessed?' And where shall we ever expect but from that country the true Comforter to come to the nations of the East? I contemplate your New Testament, springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold."

He accordingly left Cawnpore in October, and at the end of the month reached Mr. Brown's residence at Aldcen, after an absence of four years. In the society of his kind friends he remained until January following, when he left for ever the shores of India, in which he had fondly and fully purposed to spend all his days.

From his departure from the Hoogly until his landing at Bushire, nothing particular occurred. In his journey from Bushire to Shiraz he encountered not only inconveniences, but perils of no ordinary character. The heat of the sun was often so intolerable that his strength failed, and he was obliged to keep a wet towel round his neck and face. The road, too, often passed so close to precipices, that one false step of his horse would have plunged his rider into inevitable destruction. Immediately after his arrival at Shiraz, he commenced his translation, which was interrupted occasionally by discussions on Mohammedanism, in which the Moolaks obliged him to engage, and in which he conducted himself with much meekness and courtesy. His reflections upon the ruins of Persepolis, which he visited at this time, to recruit his strength, are exceedingly interesting. He recollected that here, where silence now reigns, Alexander and his Greeks sat and sung and revelled—that generation after generation since then has mingled with the dust of their mouldering edifices. "I thought (said he) of the multitudes who had once pursued their labours and pleasures on the banks of the flowing Araxes. Twenty-one centuries have passed away since they lived: how short, in comparison, must be the remainder of my days! What a momentary duration is the life of man! Let us, sister of labour in some reliable avocation, [It flows, and will continue to flow for ever,

may be afflicted of the river; but men pass away as soon as they begin to exist. Well, let the moments pass—

"They'll waft us sooner o'er
This life's tempestuous sea,
And land us on the peaceful shore
Of blest Eternity."

In May, Mr. Martyn left Shiraz to lay his translation before the King, but was obliged to go first to Tebriz, for a letter of introduction from the British Ambassador, Sir Gore Ouseley. During this long journey, he suffered most severely from fever, as well as from the treatment of those barbarians, through whose country he passed. By the kindness of Sir Gore and lady, he soon partially recovered; but unfortunately set out too precipitately for Constantinople, on his way to England. On the 2nd of September, he started on his long journey of 1300 miles,—a journey in which he endured intense suffering; but it ended in heaven.—He was scorched with the burning sun by day, and chilled with the cold as he lodged on the ground by night. At one time he escaped but with difficulty from the robber's hands: at another, from the raging plague. And yet while he lay—his whole frame violently shaken with the palsy, he thought of Jesus, his friend, and breathed these heavenly aspirations:—"O! when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth—none of that wickedness which has made men worse than wild beasts—none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more."

"At Tocat, on the 16th October, 1812, either falling a sacrifice to the plague, or sinking under that disease which, when he pronounced his last words, had so greatly reduced him," he was called to exchange a condition of pain, weakness, and suffering for that "everlasting rest which remaineth for the people of God." Yes, the successful candidate for academical distinctions—the faithful and laborious pastor—the self-denying and devoted missionary—the indefatigable translator of the scriptures—the preacher of the gospel to the heathen—and the courageous Christian confessor—died before completing his 32nd year, in the midst of those who were strangers both to him, and to his God. No father's hand was near to close his languid eye—no mother to drop the pearly tear—no friendly hand was stretched out to help—no sister's voice to sympathize—no bosom on which he could recline his head in that hour of languishing. But there was One who upheld him, and when "heart and flesh fainted," doubtless he was able to say of Him, "God is the strength of my heart and my portion for ever." Jesus was with him, He and He only, that—

"Can make our dying bed,
Feel soft as downy pillows are,
While on his breast we lean our head,
And breathe our life out sweetly there."

May his glorious death teach us, my readers, that afflictions are but temporary. Our sorrows here will soon be ended. The last sigh on earth will soon be heaved—the last tear will have fallen on the cheek. All our comforts, too, will soon pass away—our friends will die—our health will fail—and we, too, shall go down to the dead. May our attachments, then, to earthly objects be loose—may we all secure an interest in that future inheritance which shall never fade away!

In conclusion, may we all become more interested in the work of missions,—a work so dear to his heart. "May the Church never forget its solemn responsibilities in this respect. May all its members listen to a voice from the shores of darkness and cruelty, crying, 'Come over and help us!'—to a voice from the grave, which exclaims, 'Work while it is called to-day'—and a voice from the most excellent glory, saying, 'Go forth into all the world and preach my gospel to every creature.'"

Toronto, February, 1846.

THE JEWS.

IN GREAT BRITAIN. In the city of London it is supposed there are about 30,000 Israelites. In one section Rev. Dr. Henschell has charge of a large congregation, showing that of a truth Jesus is the Messiah; in another, Rev. H. Douglass, formerly a student in the seminary at Newburgh, N. Y., is engaged in seeking the lost sheep of the house of Israel, and in another, some of the Scottish churches are efficiently labouring to bring them to the knowledge of the truth. A movement has just been set on foot and ably advocated in the British Parliament to remove all the civil disabilities under which the Jews are labouring. Possibly this bill may pass in the House of Commons, but it will fail in the House of Lords.

IN STRASBURGH ON THE CONTINENT. Some years since a "Society of the Friends of Israel" was formed for preaching the gospel of Christ to the vast number of Jews who reside in a most ignorant and degraded state in the province of Alsace, of which Strasburgh is the principal city. This society employs missionaries who are themselves converted Israelites, and who go from house to house, wherever the door is open, to proclaim the true Messiah come. Their efforts have been blessed. In the year 1846 eight converts were baptized. One was a journeyman printer, who meeting with a New Testament and carefully studying it in his retired place, was led by it to the cross of Him who proffers salvation to the Jew first, and to the Gentile also. Another came from Russia, and having long experienced great anguish of mind, and at length met with the friends of Israel, he lent an attentive ear to their instructions, and has since been permitted to make a profession of faith in Jesus crucified for him. This society has received during the last year 3,882*l.*, and expended 3,723*l.* It is doing good.

IN PALESTINE. It is stated by Dr. Schultz, the Prussian consul in the Holy City, that the population at Jerusalem amounts to 15,590, of whom about 80 are Protestants, 3,390 nominally Christians, 5,000 Mahometans, and 7,120, or nearly one half of the whole, are Jews. Of these Jews 6,000 are Sephardim or Turkish subjects, and 1,100 are Ashkenazim or foreigners, and twenty are Karaites or rejecters of the Oral or traditional law. The Ashkenazim are divided into two sects, the Peroshim or Pharisees, and the Chasidim or Puritans. Many of the Jews there are learned men, spending much of their time in study, and scarcely engaged in any business. They are dependent for support on their wealthier brethren in foreign lands, from whom contributions are regularly made every year. During the sway of Mahomet Ali they were permitted, for the first time, to have synagogues in Jerusalem; but now they have eight—four belonging to Sephardim and four to the Ashkenazim. There are also thirty-six Jewish colleges, in which both professors and students are paid from legacies left by pious Jews for that purpose.

The Hebrew Christian Church at Jerusalem has some twenty converts in its membership. This mission has connected with it a House of Industry, and also a college to train the young and others in the knowledge of gospel truth. There is also a Hospital under a Dr. McGowan, which contains many means of doing good. During the quarter of the year ending with midsummer, 1847, this institution extended its benefits to 1,504 persons. Many Protestant Bibles and Tracts are in circulation among the Jews. The Hebrew New Testament sells at one piaster, or 2*d.* a copy, and the Rabbis are greatly alarmed at the progress of Christianity, which is secretly spreading from house to house.

At Hebron there are 300 Sephardim and 200 foreign Jews, each of whom have a synagogue. At Tiberias there are 500 Sephardim and 300 Ashkenazim, and a synagogue for each. And at Safed there are in all 1020, of whom 650 are Sephardim, and 370, including 25 Rabbis, are Ashkenazim. At Beyrout there are 200 Jews, and at Jaffa 120.

NOTICES.

TO CORRESPONDENTS.—We have just received, when closing our columns for this issue, a letter signed "A Minister of the Presbyterian Church of Canada." We answer it thus: "Dear Brother—When you write again, please let the Editor at least know who you are; and, in regard to such matters as form the subject of your queries, we affectionately counsel you to confer with any of the brethren of your Presbytery—or the Presbytery itself. Our space does not permit us to say more. Yours, &c."

WEEK EVENING LECTURES.—We observe, from the *Guelph and Galt Advertiser*, that the Rev. Mr. Macgregor, of the former place, is delivering, on a week evening, a course of Lectures, on the Geography and History of the Holy Land. The Geography of Palestine is peculiarly important for the elucidation of many passages in the Holy Scriptures. We have no doubt that the Lectures will be at once interesting and profitable, and we infer, from the full report of the first Lecture, contained in the paper above referred to, that the importance of the course which Mr. Macgregor has commenced, is appreciated in Guelph and its vicinity.

In connexion with this we may notice, that the Rev. Dr. Burns is at present conducting a young men's class for mental improvement, in the Mechanics' Institute, Toronto. To say nothing of the intrinsic importance of such exercises, they suggest special reasons for having a thoroughly educated Ministry. Ministers should keep ahead of their people, in regard both to information and mental culture.

JOHN LAIDLAW, Esq., (of the house of Henderson & Laidlaw, King Street), Treasurer to the Synod Fund, and the Mission Fund of the Presbytery of Toronto, is agent for Toronto. Subscribers in Toronto will pay to Mr. Laidlaw, and remittances may be made to him, or to the Publisher, John Burns, Esq., Streetsville. The Editor's address is Rev. W. Rintoul, Knox's College, Toronto.

REMITTANCES RECEIVED SINCE OUR LAST.—From Nassagaweya, Belleville, Churchville, Streetsville, Oro, Cornwall, Vankleekhill, Amherstburgh, Port Sarvia, Esqueness, Trafalgar, Chinguacousy, Pine Grove, St. Vincent, Quebec, E. K. Owen Sound, Dunville, D. K., Acton.

The Record.

"MONTREAL WITNESS" AND DR. E. RYERSON.

We have no desire to meddle with other men's controversies, or to thrust ourselves forward as umpires between parties who are not soliciting our arbitration; we owe it, however, to the common interests of truth, to notice the extraordinary effusion from the pen of Dr. E. Ryerson, which has just appeared in the pages of our contemporary of Montreal. Without entering into the more personal question in which Dr. R. felt himself interested, we must regret that, in seeking to vindicate his domestic policy, in a matter so much, no doubt, and in his own right of direction, as the education "of the eldest member of his family," he has indulged in so melancholy an exhibition, at once of spurious liberality and of bitter sectarianism. And we shall just say, touching the immediate occasion of this letter, that the bad principles on which the writer has been driven, in the course of his personal explanation, might well create some misgiving in his own breast, as to the rectitude of a position, requiring to be defended by such weapons. We would even fain whisper to him, that whatever he may deem of the inoffensive principles on which a

Romish seminary is conducted, and however little he may dread the fact of his child daily associating with the inmates of a convent; we could tell him of parents who mourn too late over the effects of a like misgiving confidence, in having exposed their youthful offspring to the influence of such a moral atmosphere, at a period of life, when the unsuspecting mind is so apt to be the dupe of "the deceptableness of unrighteousness," and too easily to resign itself to the fascinations of a system, that has so much to please the senses and imagination, if not to indulge the passions of its votaries.

But it is to the estimate Dr. Ryerson makes of the Roman Catholic religion generally, that we crave attention. It is time for Protestants to take the alarm when a Christian Minister, a parent, and a man long identified in these parts of the world with the cause of education, comes forward as the apologist of Popery! For, let Dr. R. disclaim this as he pleases, the tendency of his eulogies on the piety of Romanists, and of his deliberate apology even for the principles of the Council of Trent, must be, to disparage the cause of the Reformation; and to engender a doubt in many minds whether the separation from Rome, maintained with such zeal for centuries past, has not been a "much ado about nothing." Dr. Ryerson has, in the course of his continental travels, met, it appears, with some pious Catholics!—that we shall not doubt. Had he only chosen to assert that some amount of sincere devotion, and even spirituality, still lingers within an idolatrous and demoralized communion, we should have no dispute with him. We disown his sweeping charge insinuated against Protestants, that they give up all Catholics to damnation. But when our Rev. letter-writer enunciates an opinion on the harmlessness of the doctrines of Trent, we must remind him that he refers to documents which are the property of the world; and on which—not as on his pocket-book memoranda of travels and interviews with individual Catholics—all have equal advantage for forming a judgment with himself. And when he chooses to theorize on the comparative merits of Romish and Calvinistic doctrines, or their effects, his readers, we hope, will look at the avowed creeds of both denominations, and in judging of their working, will consult the broad facts of history, even if he will judge from his own walk alone. If this be only done, we are sure that few unprejudiced observers will acquiesce in his reckless assertions and conclusions. We care not that he can shield himself under the name of Wesley, when he says,—“If most of the Roman Catholics are volunteers in faith, believing more than God has revealed, it cannot be denied that they believe all which God has revealed as necessary to salvation. In this we rejoice in their behalf: we are glad that none of those new articles which they have added at the Council of Trent, to the faith once delivered to the Saints, does so materially contradict any of the ancient articles, as to render them of none effect.” Possibly, were Mr. Wesley now alive, he would give little thanks to any man for quoting this saying of his. But no matter who has said it. What are those ancient articles? and what are the doctrines of Trent? Is the worship of the one God, in exclusion of all creature worship, an essential part of the faith delivered to the saints? And can it be said that this doctrine is retained to any real effect, where worship is ordained to angels and spirits of men,—

in the office of the communion to a piece of bread? Is it the ancient faith, that as there is one God, there is but one Mediator? And is this retained where men daily associate with the only begotten Son of God, the Virgin Mother!—praying to her—trusting in her—saluting her as possessor of all power in heaven and in earth—dedicating temples and shrines to her worship: so that as some one has said, "Where there is one Paternoster among Roman Catholics, there are ten Ave Marias!"* Is justification by the righteousness of the Saviour a cardinal article? Luther termed it "the article of a standing or falling church." But the Council of Trent ordains, that whosoever shall say that men are justified only on the ground of the merits of Christ, and not by the merit of their good works also, is to be accursed. Now is this only adding to the faith? Is it, or is it not, a virtual abrogation of the Gospel? What does an inspired Apostle pronounce of any such compromise, between the grace of God and the imagined merits of creatures? Does he not represent it as a making the Gospel void? If salvation is by works at all, then, says he, "it is no more by grace." But again: the doctrine of Rome destroys works as well as subverts faith. After elevating the doubts of men to a rank which the word of God denies to them, it relaxes those obligations to holy living which are most sacred; substitutes forms and ceremonies for the realities of virtue; invents distinctions of mortal and venial sin, which provide an easy solace to the conscience of the immoral; "changes the laws" of the eternal God; and cloaks by its indulgences notorious vice. In short, on the very rule of faith itself, Romanism subverts the foundations of religion and morality; prescribing implicit submission to fallible men and councils, and elevating traditions and fables to a level with the word of God. It is absurd, then, to say that Rome retains the truth amidst all this rubbish. It is not that truth and error lie in juxtaposition merely, in the creed of that church: they are thoroughly commingled; so that in vain you seek for the Gospel unadulterated. What is deleterious is so mixed up with the food of the soul, that it is turned to poison. And, whether is this judgment of ours, or that of the letter-writer before us, more congruous with the intimations and warnings of Holy Writ, concerning the great apostasy?—We hope that the Wesleyan divine has not brought himself to think, that these warnings are either ambiguous in their reference, or too insipid in their terms. He will not deny that apostles do speak of damnable doctrines—doctrines that tend to ruin the minds of men. It is not we who say—the spirit of inspiration has said—that such doctrines will fatally deceive men, and lure to destruction, multitudes who are given up to believe a lie. And because there are persons who, living in the scene of danger, may be saved by fire, are men to be encouraged to take the fire into their bosom? Because we cannot and do not say that all Roman Catholics perish, are we to reconcile ourselves to a system which is denounced as anti-Christian, and whose doom is written in such words of fearful emphasis, in the Book of infallible truth? Is a system which is perilous even to those who receive its mark, or drink of the wine of its association,

* See appended document for an example of such worship, practised and recommended by the Roman Catholic Bishop of Montreal.

to be tampered with? Is "the beast," after all, only a lamb? Is "the man of sin, that wicked," only an erring spirit of good intentions? And that power which has wasted the saints, and deceived the nations, and exalted itself against God, and made war with the Lamb—whose destruction the church has prayerfully longed for—and over whose continued usurpations the souls of the just in heaven mourn, as if impatient for the promised consummation—is it, after all, a power of which we are to have little fear? and among whose dupes and victims the probability of salvation is as great, and the fruits of holiness as visible, as among those who come forth at God's bidding and are separate?

No: we disallow Dr. Ryerson's conclusion: we disallow his premises. He commits two great mistakes. First, even in his induction of facts, he assumes to be the fruits of a system what are only the fruits of individual knowledge or faith, standing out as exceptions to the results of a common creed. It is nothing to the purpose to tell us of Popish priests who are pious, or of the exemplary charity of whole sisterhoods. Still, we say, the avowed principles of a body may be expected to determine the character of the masses within its circle: they will not be found better than their creed, however worse they may be; and where a departure from the faith is so vital, it may safely be presumed, even prior to observation, that the moral effects will be vitally and extensively bad! And so the second fault we find with Dr. Ryerson is, that he overlooks the notorious facts that glare on us from every page of history, and from every corner of the map of professing Christendom, contradicting his practical estimate of the fruits of Romish doctrine. It is no pleasant task to us to dilate on these. Is it to Roman Catholic countries that we are to look for manifestations of social order, content, virtue and industry? for examples of public faith and high-toned moral principle? What has Romanism done for the rights of conscience? what for civil and religious liberty? what for education? what for domestic peace and happiness? what for the circulation of the Bible—this best solace of an afflicted race? Have any efforts made by it in the cause of an enlightened mental discipline, been spontaneous? or have they been forced upon it, as an accommodation to circumstances? We need not speak of the persecutions and massacres which have been stimulated by its priesthood, all in strict accordance with its authentic canons; nor of the murders and the perjuries which its doctrine has sanctioned and its discipline has indulged; nor need we insist upon the enfeebling as well as demoralizing influence, both on national and individual character, of its slavish superstition and implicit faith. In short, we repeat, that the dogmas of Rome are not mere addenda to a sound creed. Protestantism and Popery are not two versions only of common principles,—they differ essentially and fundamentally. What of the truth has been preserved, is so distorted in being accommodated to that system, as to be thoroughly neutralized and counterworked in its appropriate influence on the blind and credulous multitudes: and our sorrow for their unhappy degradation is but in a small degree relieved, by our recognizing occasional specimens of faith and charity under the Roman Catholic name. Let even labours of love be the test, if you please; only let love be scripturally defined, and let both time and eternity be taken into

calculation: even then—creeds apart—we should be anxious to see the nations emancipated from that yoke of bondage. By our concern for virtue,—for morals,—for all that is dear in the associations of hearth and home, do we deprecate all fraternizing with Rome. We care not though Dr. Ryerson should brand us as illiberal. We love Roman Catholics as much as he; but we prefer the charity which would warn our fellow-creatures of their real danger, to that which, by confounding essential distinctions, would reconcile them to soul-destroying delusions.

One word more. Dr. Ryerson, in the course of his remarks, delivers himself of his bile against Calvinism. It is worse than all the errors of Popery. It is plain that he hates it quite as much. But his definition of the doctrine held by Calvinists is one which he knows very well that Calvinists would refuse to own, or to be judged by. Sovereign grace, electing grace, is, we believe, in the Bible, as well as in Calvinistic confessions; but it is associated in both, with all that is encouraging to faith and repentance. And, as Dr. R. tells us that he loves to judge of men or systems by their fruits, we invite him to compare, on any day, and on any field in the world, the respective influences of a Calvinistic and an Arminian creed, or Ministry. We have often been struck with the affinity between Arminianism and Romanism in certain of their doctrinal points; with the deference paid by the one to the powers, as of the other to the merits of creatures. And truly it is not calculated to abate our attachment to the scriptural doctrines repudiated by Dr. Ryerson, to find him, at the same time that he rails against predestination, excusing the anti-christian dogmas of "the man of sin—even of him whose coming is after the working of Satan—who opposeth and exalteth himself against all that is called God,—and whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming!"

The following extract referred to in the above paper, is from the Missionary Record. It is very appropriately given in the Montreal Witness in connection with the few strictures which the editor of that paper has made upon the extraordinary letter of Dr. Ryerson:—

THE WORSHIP OF THE VIRGIN.

It has sometimes been said that Roman Catholics do not worship the Virgin; or at all events, that if such a mistake is made, it is only by the poor and ignorant. Let all who are sceptical on this point read the following extract:

It is from a pastoral letter, addressed by Ignace Bourget, Roman Catholic Bishop of Montreal, under date August 13, 1847, to the faithful of this city, concerning the then prevalent epidemic.

"Oh divine Mary; I humbly prostrate myself at thy feet, to protest, in the sincerity of my soul, that I do not even deserve to bear that glorious name, having hitherto been so little faithful to thee; and never having done anything that was worthy of thee.

"Acknowledging, however, that thou art a mother, full of goodness, and that thou lovest to do good to those who are most poor and most wretched, I conjure thee, with all the confidence which the thought of thy maternal heart inspires, to cause the calamity to cease which prevails among the clergy and the communities of this diocese, and to preserve from this awful contagion all the people confided to my care. [Here follow some sentences of confession and promises of a general kind, and then the prayer proceeds thus:]

"I particularly, and by vow, engage to use all my efforts towards re-establishing the pious pilgrim-

age of *Our Lady of Bonsecours*, ("good lady") which, through the misfortune of the times, is no longer what it formerly was. I know that at all times thou hast loved to be called in this city the *Help of Christians; Auxilium Christianorum*. The miracles which thou hast been pleased to work in that ancient chapel which our fathers built for thee attest that. Those pious ancestors went thither with a tender piety which merited for them thy protection. Alas! we have much degenerated from that devotion which attached them to thy service; and the church which they visited with so much fervour, is become as it were a waste by our culpable indifference. On this account, no doubt, it is that we have deserved to lose that celebrated image, which formed the most beautiful ornament of thy sanctuary.

"In order to repair that negligence which must have afflicted thy heart, I undertake to do my best towards establishing, in the place which thou thyself has been pleased to choose, which I have seen with so much edification in the old world—namely the constant concourse of the pious faithful, visiting a place consecrated to thy honour. There thou shalt receive the homage of pious pilgrims, and shalt preside over all their temporal affairs which will be transacted under thine eyes. Thou wilt bless them, that they may commit no injustice, and the rich, that they may share with the poor the good things of this world. In place of that sacred image which our fathers venerated with so much respect, which, in punishment for our want of devotion has disappeared from thy temple, deign to accept the statue of gilded bronze which I have caused to be made at Paris, and which has been solemnly blessed at the altar of the Arch-fraternity, in the church dedicated to thee by the title *Notre Dame des Victoires*.

"Under an inspiration which evidently came from thee, I have caused to be engraven, on the pedestal, this devout invocation addressed to thee by the church: *Ora pro nobis, intercedi pro clero*, which at this sad time is like the cry of our pain, and the exclamation of our heart for thy help in our urgent need. That image will testify to the remotest posterity, that thou hast once more showed thyself to be truly our Mother.

"In order that this signal favor be never effaced from the memory of the inhabitants of this city and diocese, I promise to thee to exhibit in the sanctuary where thou hast fixed thy dwelling place, as an *ex voto*, a picture representing the *Typhus* seeking to enter our city, but stayed at the gate by thy powerful protection.

"In the face of this whole country, and in the presence of our separated brethren who, alas! know not how good and powerful thou art, I form this engagement. Thy honour and thy glory are concerned to grant so solemn a vow. It is indeed a very favourable opportunity of proving that one never invokes thee in vain.

"O Holy Mary, succour thy unfortunate children: help the feeble, warn those who are lukewarm in God's service: pray for the people, employ thyself for the clergy; intercede with thy divine Son for the consecrated communities. May all those who honour thee by their confidence experience the happy effects of thy succour. If new victims are required, conjure him to accept the offering which I present to him of myself wholly. But oh! may he spare his people. *Parce, Domine, populo, tuo.*"

THE EFFECT OF ERRORS IN THEOLOGY—GEOLOGISTS' ONCE SCEPTICAL—THE PRE-ADAMITE EARTH.

Error never can be harmless, and when it is passed off as the very truth of God, it becomes intensely malignant. It may then prove to some, who have just light enough to know it to be error, and yet want light to see that God's word is not responsible for it, a stone of stumbling on which they fall to perish for ever.

Thus it has extensively been with the errors of Popery. Many noble spirits have revolted at its blasphemous doctrines respecting the priesthood and

the mass; and supposing these to be integral parts of Christianity, they have rejected with them Christianity itself. So it was with the late Rev. Blanco White, a Spaniard. He had been a preacher in the royal chapel at Seville, and, like many of his fellow-priests, pursued in secret a course of profligacy, while he settled down into confirmed infidelity. All the time he acted the part in public of a saucy ecclesiastic. But so thoroughly disgusted had he become with his own hypocrisy, that when the French army approached Seville, he gladly seized the opportunity of escaping to England. There he cast off Popery, and for a time with it Christianity itself; for popery and the religion of Jesus had been identical in his mind, as alas! they are in the minds of millions.

Nothing can excuse infidelity—not even all the perversions of Christianity by Popery. But the Saviour has said "Woe to that man by whom the offence cometh." And many a heavy woe lies on Rome, for the stumbling-stones which she has laid down in the path of life, that all but block it up, and cause multitudes of poor souls to turn away from it, as though it were a path that only mocked the hopes of those who would enter it.

We have sometimes thought that the false interpretations of some portions of scripture, in which no fundamental doctrines of the general scheme of revelation are directly taught—such as have been given by some divines of undoubted piety and orthodoxy, must have had a very injurious effect on minds that had been deeply convinced of the errors contained in those interpretations, while they may have been but very partially acquainted with the general scheme of revelation itself, and with its evidences.

Thus the profound speculations of modern geology, which trace changes in the crust of our globe, and successions of animals as its inhabitants, that had been evolved and produced only throughout ages, as vast as the spaces that astronomy measures, are now admitted by all intelligent interpreters of the Bible, to be in no respects contradictory to its statements.

The first verse of the book of Genesis is now seen to be as consistent with the existence of our globe millions of ages before man was placed upon it, as the third verse of the viii. Psalm, or the 4th verse of the cxlvii., are consistent with the wonderful discoveries of Lord Rosse's telescope.

It is interesting to think that some of the profoundest geologists of the present day are not merely professing Christians, but accomplished Christian writers. Such are Dr. Buckland of Oxford, Professor Sedgwick of Cambridge, Dr. Pye Smith of Homerton, and though last mentioned, not the least, Hugh Miller, Editor of the Edinburgh *Witness*.

It was one of the great services which the immortal Chalmers rendered at once to religion and to science, that he first showed that the discoveries of geologists were not inconsistent with the language of the Bible.

It is also interesting, and painfully interesting, to think, that when at an earlier period the interpretations which divines gave of the first chapter of Genesis, and other similar portions of the word, were utterly hostile to the now admitted inductions of geologists, the geologists were infidels, or at least were much suspected of being infidels. In view of this, we cannot help conjecturing that the

errors in interpretation of men of undoubted piety and general orthodoxy, may have proved stumbling blocks to those who were rashly judging of the whole of theology, by the errors of some of its more prominent advocates. For example: few men in Scotland did more for evangelical religion, in his day, than Mr. Willison of Dundee. His practical writings yet, after more than a hundred years, instruct and comfort many; and Mr. Fisher, one of the founders of the Secession, and a contemporary of Willison, has scarcely been second to him in his influence for good. Yet thousands and tens of thousands of readers have been taught, in these catechisms, that "the angels (to use the words of Willison) "were certainly created within the space of the six days mentioned by Moses;" and both of them give scripture to prove their assertions. We do not know the history of Dr. Jaa. Hutton, of Edinburgh: it is quite likely that he had been taught, on the supposed authority of scripture, according to these good men and the divines of his own time, that the globe, and all its component elements,—yea, and the whole material universe, animate and inanimate,—had the recent origin which they attributed to it; but the profound philosopher neglecting, it is to be feared, the study of the Bible, was busy in studying another book, which Willison and Fisher did not search very profoundly—at least so we may presume—we mean the book of creation. There he saw that floods of molten rocks had once been forced up from beneath the solid strata of the earth's crust, and had been spread out, or heaped up above that strata, and hardened into rocks. He saw, too, that the very strata which had existed anterior to the disturbance, which they had received from central volcanic fires, had been once held in solution in the waters of mighty oceans, and had been gradually deposited from these oceans, burying up shells and whatever organized bodies they contained: and the thoughtful man, forgetting the book which he seems not to have studied—the *Book of Revelation*—threw out obscure hints of there being "no traces of the world's having a beginning, and no prospect of its end." Certainly, with his penetrating views into the actual work of creation, he could no more have believed, with the divines of his day, that the whole matter of our globe, and all the universe besides, were called into existence about 4000 years before the Christian Era, than Galileo could believe, with the Court of the Vatican, in his day, that the earth was the centre of the universe, around which sun, i. e. on, and stars daily wheeled.

Happily, in our day, science and theology are not in opposition to each other. Divines have profited by the errors of former days, and they are now more cautious in committing scripture to pronouncement in matters of science, being assured that this does not lie within its province.

We may mention Dr. Harris, the well-known author of *Manumoa*, the Great Teacher, and other admirable works in practical Theology, as one of the divines of the present day, who give in their writings an exemplification of the good understanding which holds between Geology and Divinity.

These remarks, indeed, have been suggested by the perusal of an extract from a recent work of his, which we found in one of our exchange papers, the *Examiner*, of Toronto. The work is entitled the *Pre-Adamite Earth*. We have no doubt that

many of our readers will read this extract with interest and pleasure:—

THE AGE OF THE EARTH.—Now revelation and science harmonize with reason, and are decisive on the subject that, so far as the visible universe is concerned, the formation of its material preceded the formation of every thing else. Turning first to the inspired record to ascertain the origin of things as they now are, we learn of our earth that it assumed its present state a few thousand years ago, in consequence of a creative process, or of a series of creative acts, concluded with the creation of man. Possessed of this fact respecting the date of man's introduction on the earth, we proceed to examine the globe itself. And here we find that the mere shell of the earth takes us back through an unknown series of ages in which creation appears to have followed creation at the distance of mighty intervals. But though in the progress of our inquiries we soon find that we have cleared the bounds of historic time, and are moving far back among the periods of an unmeasured and immeasurable antiquity, the geologist can demonstrate that the crust of the earth has a natural history. That he cannot determine the chronology of its successive strata is quite immaterial. We only ask him to prove the order of their position, from the newest deposit to the lowest step of the series; and this he can do. For nature itself, by a force calculable only by the God of nature, lifting up in places the whole of the mighty series in a slanting, ladder-like direction, to the surface, has revealed to him the order in which they were originally laid, and invites him to descend step by step to its awful foundations. Let us descend with him, and traverse an ideal section of a portion of the earth's crust. Quitting the living surface of the green earth, and entering on our downward path, our first step may take us below the dust of Adam, and beyond the limits of recorded time. From the moment we leave the surface-soil, and touch the nearest of the tertiary beds, all traces of human remains disappear, so that let our grave be as shallow as it may in even the latest bed, we have to make it in the dust of a departed world. Formation now follows formation, composed chiefly of sand, and clay, and lime, and presenting a thickness of more than a thousand feet each. As we descend through these, one of the most sublime fictions of mythology becomes sober truth, for at our every step an age flies past. We find ourselves on a road where the lapse of duration is marked—not by the succession of seasons and years—but by the slow excavation, by water, of deep vallies in the rock marble; by the return of a continent to the bosom of an ocean in which, ages before, it had been slowly formed; or by the departure of one world and formation of another. And, accordingly, if our first step took us below the line which is consecrated by human dust, we have to take but a few steps more before we begin to find that the fossil remains of all those forms of animal life with which we are most familiar, are diminishing, and that their places are supplied by strange and yet stranger forms; till, in the last fossiliferous formation of this division, traces of existing species become extremely rare, and extinct species everywhere predominate. The secondary rocks receive us into a new fossiliferous world, or into a new series of worlds. Taking the chalk formation as the first member of this new series, we find a stratification of a thousand feet thick. Who shall compute the tracts of time necessary for the slow sedimentary deposition? So vast was it, and so widely different were physical conditions from those which followed, that only one trace of animal species still living is to be found in it. Crowded as it is with conchological remains, for example, not a shell of one of all the seven thousand existing species is discoverable. Types of organic life, before unknown, arrest our attention, and prepare us for still more surprising forms. Descending to the system next in order—the oolitic—with its many subdivisions, and its thickness of about half a mile, we recognise new proofs of the dateless antiquity of the earth. For, enormous as this bed is, it was obviously formed by deposition from sea and river water. And so gradual and tranquil was the operation, that in some places the organic remains

of the successive strata are arranged with a shelf-like regularity, reminding us of the well-ordered cabinet of a naturalist. Here, too, the last trace of animal species still living has vanished. Even this link is gone. We have reached a point when the earth was in the possession of the gigantic forms of Saurian reptiles, monsters more appalling than the poet's fancy ever feigned—and these are catacombs. Descending through the later red sandstone and siliferous marls of two thousand feet in thickness, and which exhibit, in their variegated strata, a succession of numerous physical changes, our subterranean path brings us to the carboniferous or coal formations. These coal strata, many thousands of feet thick, consists entirely of the spoils of successive ancient vegetable worlds. But in the rank jungles and luxuriant wildernesses which are here accumulated and compressed, we recognize no plant of any existing species. Here, too, we have passed before the last trace of reptile life. The speaking foot-prints impressed on the preceding rocks are absent here. Nor is there a single convincing indication that these primeval forests ever echoed to the voice of birds. But between these strata beds of limestone of enormous thickness are interposed, each proclaiming the prolonged existence and final extinction of a creation. For these limestone beds are not so much the charnel-houses of fossil animals as the remains of the animals themselves.

CHURCH OF ENGLAND.

WHAT a strange aspect the Church of England presents in our day. Her Ministers glorying in her apostolichy, to the disgust of all other Protestant Churches, while she is overrun with error of the most fatal kind, and has no power to restrain it, as she has not even the semblance of discipline. Not less than twelve of her Bishops, and many other influential Ministers and people, recently protested to Her Majesty's Government against the appointment of the Rev. Dr. Hampden to the Bishopric of Hereford, on the ground of his being heterodox. But the Queen's Ministers rejected the protest, and issued their mandate that the reputedly heterodox Dr. should be elected. The pliant Chapter of Hereford retracted their threat of disobedience to their temporal head, the Queen, and complied with the royal mandate. And there is good reason to think, that in this instance Lord John Russell has shown himself a better theologian than half the bench of Bishops; for the heresy of Dr. Hampden seems to be, that he is evangelical and is no Puseyite. Dr. Pusey continues his career of unprotestantising his Church with wonderful success. Had the following quotation been from any other than a Church of England paper, we might have supposed that it was a fabrication; but it is from the *Church and State Gazette*:—"It appears," says that paper, "that a Nunnery actually exists under the control and direction of Dr. Pusey, called 'The Home,' and situated in the Regents Park, where the rules established exceed in austerity those of most Romish Conventual establishments."

CENSUS.

It may be known to many of our readers that a census of the population is now in progress of being taken, or about to be taken, as we understand, by the Township Assessors. In this census the religious profession of all the inhabitants is to be noted. It should be known by all the members of our Church that we are classed under the head *Free Presbyterian Church of Canada*. Now, though this is not our proper distinctive designa-

tion, we have no reason to quarrel with it, or reject it, as this would only cause confusion, and hinder the full enumeration of the members and adherents of our Church. Every head of a family should see that the entrance in the Assessors' list is correct, both in respect to the religious designation, and every other item of statistical information.

The ministers of the Presbyterian Church of Canada will neither ask nor receive Government allowances; but there are obvious reasons why the full number of the adherents and members of the Church should find a place in the enumeration of the general population of the Province. In former times great injustice was done to the Presbyterian population in the way they were numbered. The Assessors' Lists are sufficiently precise and minute, —with the exception, which the *Banner* has very properly noted and censured, that the United Presbyterians are classed with all other Presbyterians not of the Church of Scotland, or the Free Presbyterian Church of Canada; and if the Assessors are at all faithful, an immense mass of valuable statistical information will be the result of the census. Let all the members of the Presbyterian Church of Canada see that the lists are correct so far as their own reports go.

WILLIAM PARK.

THE author of the verses "Wake ye that Sleep," inserted in another column, has sent us a short account of one of the children of Genius of whom we had never before heard; accompanied with a volume of his poems that have been published by Blackwood in Edinburgh, 1833. The account written by our Scarborough correspondent will be read with interest. We have looked through the volume entitled "The Vale of Esk, and other Poems," not without admiration of the genius of the writer, and regret that the Christian element had not entered more largely into his compositions. We give below an extract from a Paraphrase on the song of Moses. It would be easy to select specimens of finer poetry from the volume. The following is our Scarborough friend's account of the author:—

WILLIAM PARK, the author of the "Vale of Esk," was a native of the parish of Westerkirk, Dumfriesshire, Scotland. His humble origin is shown in his own "Ode to Poverty." After receiving a fair education in the parish school, he began to shift for himself in the capacity of a ploughman. At an early period of life he became farm servant, or "Minister's man," to the Rev. Dr. Brown, Eskdalemuir, in which station he continued until the death of the latter, a period of twenty-seven years, contriving, out of his limited income, to support and educate respectably a family of four sons and four daughters. He had early acquired a taste for reading, and having a quick perception and a retentive memory, the contents of whatever volume came within his reach soon became his own. From a reader he became a writer, and contributed articles both in prose and verse to most of the newspapers circulated in the district—to the *Edinburgh Christian Instructor*, *Blackwood's Magazine*, &c.,—which were often read and admired by his nearest neighbours without their once dreaming of the author. In 1813, when the crisis was approaching in the affairs of the Church of Scotland, the Minister of a neighbouring burgh published a pamphlet in defence of Moderatism. A critique on said pamphlet, written by our author, appeared soon after in the *Dumfries and Galloway Standard*—a newspaper started by the late Dr. Duncan, of Ruthwell, as the advocate of evangelical principles in that quarter. The proprietors of the *Standard* immediately sent for Mr. Park, and engaged him

as editor. On his new profession he entered with heart and soul. He seemed at last to have got into his element. His knowledge of history, his intimate acquaintance with the many shades of opinion among the different sects of professing Christians, the clearness and force with which he expressed his ideas, and his unflinching firmness in the cause of Presbytery, eminently qualified him for the office. He had been at his post only a few weeks, during which time the number of subscribers to the *Standard* was considerably increased, when he was attacked with inflammation of the lungs, which terminated his life. He died June 5th, 1843, aged 55 years. His eldest son is at present a student in the Free Church Divinity Hall, Edinburgh.

"Away ye protectors of Egypt's bright realm!
Prepare the hubergeon, and furbish the helm;
Delay not, return not till vengeance be pour'd
On the slaves who have dared to escape from their
lord;
'Till your swords with the blood of the traitors be
dyed."

The tyrant thus spoke in the hall of his pride.

How vain was the menacing splendour of war!
How bootless the speed of the swift-rolling car!
From the princes of Zoan strength seemed to de-
part;
They bowed to their doom, unresisting, inert:—
Thou caus'dst thy winds o'er the waters to sweep,
And the host of the proud was entomb'd in the deep.

Let thy goings of Majesty still be our theme,
Source of all being! Creator supreme!
None of the gods to whom worship is given,
May strive with the Ruler whose throne is in
heaven!
Their altars shall crumble, their honours decay,
But the power of the Highest is 'stablished for aye.

Spirit of purity, dwelling in light!
In homage before thee our voices unite:
With wonder we gaze on the works thou hast
made,
But what eye may behold all thy glory displayed!
Thy holiness, blended with kindness and love,
Awakens the song of the seraphs above.

The heathen shall flee to the cave and the hold
When thy marvellous doings in Canaan are told;
In dismay shall the nobles of Edom assemble,
And Moab! thy mighty in battle shall tremble.
They shall stand on the borders, with terror op-
press'd,
Till the tribes have gone up to the land of their rest.

Thou shalt watch o'er thy chosen, thy care shall
not cease
Till they come to the mountain of Zion in peace;
To the place in thy purpose and promise prepared,
Where thy Name and thy truth shall be known
and declared:
Though now in the desert like pilgrims we roam,
Thy temple, thy law, shall yet hallow our home.

Like a garment the earth shall decay and wax old,
Yon broad azure vault like a scroll shall be rolled;
Each starlet that sparkles on heaven's bright brow
Shall fall like the fig from the wind-shaken bough;
But the Rock of our trust shall unshaken remain—
Jehovah for ever and ever shall reign.

KNOR'S COLLEGE SUBSCRIPTION.—It gives us much pleasure to state, that the subscription at the Free Church here in aid of the funds of their promising College in Toronto, which we last week announced as being £33 has now reached the liberal sum of £55, with every prospect of a further increase to £60, after which we presume the lists will be closed for the current year. Such evidences of the sincerity of the interest felt in the cause of religion are extremely gratifying, and we hope the same vigor of principles may continue.—*Galt Rep.*

We have much pleasure in acknowledging the following exchange papers:—The *Toronto Examiner*; the *Missionary Chronicle*, published for the Board of Foreign Missions of the Presbyterian Church in the United States.

Also, the *Presbyterian*, published by the Lay Association of Montreal, in support of the Presbyterian Church in Canada in connection with the Established Church of Scotland. We have seen two numbers of this paper; the second is a wonderful improvement on the first, which, containing only 12 pages of large sized type, was announced for 5s. per annum. The sight of its empty columns made us look with more complacency on our own densely filled pages. The second number is enlarged and reduced in price.

One of our readers in Scarborough has kindly sent us a small MS. collection of verses of his own composition. The author has followed the plough on the banks of the Esk in Scotland, and seems to have caught something of the inspiration of that poetical region.

We extract a short poem, not because it is the best as to poetical merits, but because its strain is congenial to the objects of our paper. It was written, as we learn, after hearing a sermon from the text, "Now is the accepted time, now is the day of salvation."

The writer remarks that the audience had appeared to be very drowsy. We may remark that the preacher would now have been of us, had he followed out convictions which he at one time strongly expressed. He was, when we knew him, a Bonanerges, whose very voice must have been disquieting to sleepers. The author, in a note, attributes the drowsiness of the auditory to the sultriness of the weather; he also mentions that the verses had appeared in the *Banner* newspaper:

WAKE YE THAT SLEEP!

Wake ye that sleep! awake, arise;
Why fold the hands, and close the eyes?
Had they whose dwelling is with Death,
Whose bound is set in endless wrath,
Had they the offer, Mercy now
With earnest accents make us to you,
Would they lift up a listless ear?
He that can hearken, let him hear.

Wake ye that sleep! life's little day
With speed of herald hastes away.
Here is no halt—no tarrying still—
Each moment tells for good or ill,
Each step leads on to life or death,
Unending joy, or endless wrath.

Time past, where is it? Ever gone.
Time future, what? A world unknown.
Past, present, future time to you
Centres in one emphatic "now."
Now is the accepted day of grace,
Now you have one to plead your case,
A powerful Advocate on high,
Turn ye, O turn! why will ye die?

Wake ye that sleep! the hour is near
When ye indeed shall wake, shall hear—
Hear through the tempest and the cloud—
Mount Sinai's thunders pealing loud;
Hear the dread herald at the gate
Announce the messenger of fate.
Then ye shall wake no more to sleep:
Then ye shall wake to wail, to weep,
To join in the despairing cry
Of those who dying never die:
The harvest's past, the summer's gone,
And we to saving grace unknown.

OUR PROTESTANT WATCH-TOWER.

"What seest thou?"

IN ENGLAND there is such a dust arising from the Hampden controversy, that we can scarcely see anything else this month. The battle is not one in which Christian men can feel much interest, being between Tractarians on the one hand, and Erasmians on the other. It may lead, however, at some future time, to a conflict of higher principles, and an inquiry whether it be right that the Queen, any more than the Pope, ought to be the head of the Church of England. Hampden is an ominous name for the beginning of an outbreak, and many are no doubt heartily wishing that he had remained a "village Hampden," in the peaceful rectory of Ewelme.

IN IRELAND, deeds of darkness and blood! poverty and crime, famine and pestilence, stalking over the land! O Ireland, unhappy Ireland! how is it, that with thy genial climate, and fertile soil, and "the finest peasantry in the world," thy condition is so miserable? How is it, that while other nations are advancing in civilization and happiness, thy people are fast going back into barbarism? How is it, that where commerce and agriculture and arts might flourish, there is nothing but desolation and wretchedness? Thy disease is too deep, and thy cure too difficult, for the surface remedies of thy political physicians! One says, "Make railroads," another votes money for "harbours and fisheries," a third proposes "laws against absenteeism," a fourth calls out for "improved tenant right," a fifth recommends "emigration," a sixth would "encourage native industry," a seventh suggests the "abolition of the Irish Church." Seven wise fools! exclaims another, with bolder remedy: "Repeal for ever,"—cutting off the limb to cure its ulcers! And yet is there not health in the north, in Protestant, Presbyterian Ulster? Is there no meaning in the difference between Presbyterian Ulster and Popish Connaught? O Ireland! hast thou never heard that "righteousness exalteth a nation," and that "godliness is profitable for all things?" Whereas Popery is damnable for all things, both for this life and that which is to come. The Gospel alone can remedy what coercion bills, and poor-laws, and railroads, and tenant right, and repeal, and all outward institutions and measures, never can reach, the moral degradation and mental prostration of Ireland, through the curse of Popery, with its degrading idolatry and corrupting priesthood. Popery, body-debasing and soul-destroying Popery, is the root of Ireland's misery.

IN SWITZERLAND war is over, but oppression and wrong have not ceased. Of all tyranny and despotism, save us from the tyranny and despotism of a mob! Russian autocracy is better than Swiss democracy. A tyrant makes no disguise of his tyranny; but hypocrisy and cruelty go together, in the present conduct of the Liberal Council of the Canton de Vaud. An ordinance has been published, headed "Liberte et patrie," by which all meetings for religious worship, unauthorized by the State, are prohibited under severe penalties. The intolerance of Infidelity is as virulent as the intolerance of Popery. Liberty of conscience, it seems, is not included in the word "liberte."

IN BAVARIA, of all countries, Popery is losing ground! What Gustavus Adolphus, and Oxenstiern, and the campaigns of the thirty years' war failed to achieve; what the infidel onslaughts of Voltaire and the Encyclopedists; and the philosophic reasonings of Kant and Fichte could make no impression upon, Romish despotism and Jesuit ascendancy in Bavaria, have yielded, they say, to these dark Spanish eyes of Lola Montez! Shades of Tilly and Walkenstein! Strange revolutions turn up often in the wheels of Providence, and God works by unexpected instruments. Old King Louis has always been a patron of science and the arts, himself a naturalist as well as a poet, and in his younger days an enthusiast in botany. But to patronize Protestant literature and the cause of the Reformation, is a new idea in Bavaria; and the appointment of Thiersch, the Hellenist scholar, to be Rector in Chief of the University of Munich, has caused no little surprise. Even if it were true that the King's first alienation from the Jesuits arose

out of his attachment to Lola Montez, let no English Churchman at least say anything, when he remembers what share Henry VIII. had in the English Reformation. Mr. Elliott, in his book on the Apocalypse, interprets the ascension of the slain witnesses into the heavens to mean the taking of the Reformed Churches up into political power and state connexion, by Henry VIII. and other Protestant princes! And Mr. Lott's work is everywhere in England at present coated an oracle. Reformation by the powers that be, such as Henry of England or Louis of Bavaria, is a much more orderly and proper thing, than when done, as in Scotland or in Switzerland, under the guidance of such Presbyterian fanatics as John Knox or Calvin!

And in Rome, what is going on? On the outside of the Vatican there are proclamations posted, with great words about liberty and Italian independence; and there are crowds shouting "Viva Pio Nono!" and blessing the name of the benevolent Reformer. But inside the Vatican, along with his Jesuit cardinals, Pius is writing an anathema against the Bible Societies, or sending secret instructions to Canada, or the South Sea Islands, or planning Romanist invasions in England, under the advice of some of the Oxford converts, or inciting the Irish prelates to keep up the turbulence and social misery of that unhappy island. Opposite the house of the English Envoy, a great crowd stands shouting, led by some of the creatures of the Jesuits, till Lord Minto appears at the window and acknowledges their vivas. It is a great point gained if he will write home to his son-in-law, Lord John Russell, the British Prime Minister, and describe the enthusiasm of the Romans towards England! This may hasten the establishment of diplomatic relations, and with an Ambassador at Rome and a Legate at London, the designs of the Papacy may be greatly forwarded.—*English Presbyterian Messenger*.

THE INFLUENCE OF RELIGION ON NATIONS.

There is profound philosophy in the saying, *Godliness hath the promise of the life that now is*. Religion in its purity enlarges the heart, strengthens the intellect, quickens and refines the sympathies, nourishes fortitude and self-reliance, and, in short, develops all the faculties and powers of man. Not less striking is its adaptation to the constitution of society, and not less beneficial is its bearing on its well-being. It nourishes truth, which is the basis of confidence; it strengthens conscience, without which the ruler's authority would be very insecure; it keeps alive a sense of justice, and engenders a love of liberty; it is the nurse, in short, of all those qualities which go to constitute the happiness and greatness of nations. We are here furnished with a test by which to try the truth or falsehood of a religion. Apart altogether from the bearing of a particular creed upon the eternal interests of men, we are entitled to ask what is its bearing upon their temporal interests? Does it tend to contract the heart,—to chill the intellect,—to deaden the sympathies? Does it engender improvidence? Does it sanction crime? Is it in its general bearing adverse to human happiness and social order? If so, whatever its pretensions, it does not come from above. It wants the stamp of Divinity.

The rival systems of Popery and Protestantism have been on their trial before the world for the past three hundred years. Both of them have been subjected to the test we have now named, and the issue has long since ceased to be doubtful. The Reformation demonstrated the opposition of Popery to the Bible. The three centuries which have since elapsed have demonstrated its hostility to the temporal welfare of the human race. Formerly Popery was cast on the ground of Scripture,—now she may be cast on the ground of experience. She has proved herself the unchanging enemy of human happiness, and the great barrier to social progress. In every age, and in every clime, she has borne to liberty an inextinguishable hatred, and waged against it an exterminating warfare. If we look over Europe, we find her established in various of its countries, but exhibiting in all the same charac-

ter, and slowly working out in each the same scene of social disorganization and ruin. Whether seated amid the wealth of Belgium, or amidst the fertility and grandeur of Switzerland, or amid the historic glories of Italy and Spain, she is the Corrupter of all that is good, and the Destroyer of all that is strong. What have been her achievements? Let the Low Countries say, whose commerce she has grievously crippled,—let Helvetia say, whose liberties she is now seeking to strangle,—let the Roman say, whose neck for ages has borne her yoke, and whose ancient valour she has converted into meanness. In short, there is not one Protestant country in Europe at this day, which is not growing in wealth and influence, nor is there one Popish country, which is not rapidly sinking into weakness, poverty, and crime. Statesmen may fail to learn the lesson, but it would scarce be possible to teach it more emphatically,—namely, that the creed of a nation is not merely speculative point, but a matter of vital influence as regards the nation's prosperity,—slowly yet surely raising it to greatness, or plunging it into ruin.

Previous to the Reformation the condition of Popish countries would appear to have been less wretched than they have since become, mainly for this reason, that there was then no proper standard by which to compare them. Popery was universally spread; everywhere the human mind was held in fetters; and all countries were reduced to the same pitch of civilization and enjoyment. Slight differences there were, springing out of position and climate; but the highest in the scale of prosperity was but a little way elevated above the rest. There was one country, however, that retained the purity of its faith and the liberty of its worship long after the other nations had sunk into superstition; and that country stood forth an example to the rest of Europe. It is interesting to know that that country was Ireland. No small pains have been taken to obliterate its records; many portions of its annals were destroyed, and others dispersed amongst the great libraries of Europe. Still one fact in its history has been clearly authenticated, namely, that till the twelfth century, when the country was subjugated to the Pope, Ireland was as far above, as it is now beneath the rest of Europe, in point of learning and general good order and prosperity. But since the fifteenth century there has been a new development of mind in every country where the Reformation found entrance. Having burst its fetters, the human genius began to exhibit in every department,—in letters, science, arts, commerce, and government,—powers never displayed till then,—at least for a long millennium before. Thus the equilibrium which had hitherto been preserved in the world was broken. This country, in which the genius of the Reformation had touched the slumbering intellect of its people as with the spear, of Ithuriel, and awakened it, started forward on a new career of prosperity. But that country, where mind was still unquicken'd, knew no such revival: unacquainted with letters, unskilled in the arts, and devoid of enterprise for the prosecution either of home industry or of foreign commerce, it seemed to become weak and wretched in proportion as its neighbour grew rich and powerful. Nor was the change for the worse, in the case of countries of the latter class, in appearance only; they grew worse in reality. They had now to compete at disadvantage, and thus the same amount of labour realised less than aforesaid. The two countries were like two competitors in a race, where the one we may suppose labours under the effects of some stupefying draught, which diffuses its lethargic influence through all his limbs; while the other, brisk of spirit and strong of sinew, begins the conflict, and reaches the goal, to see, on looking back, his companion in the contest toiling hopelessly in mid-course. In this way has Popery been striving with Protestantism for three centuries, in the race of worldly riches and prosperity. But despite the efforts of the former to keep up with the latter, the distance that separates the two has been increasing with every succeeding age. The one has now been left so far behind, that the fact, with its lesson, thrusts itself upon the observation of all. Those who will not hear what the Bible has to say of Popery, cannot refuse to hear what Popery has to

say of itself, speaking through its effects. Nor is it possible to imagine how the controversy between the two rival systems could be more fairly decided, apart from revelation. The trial has gone on during three centuries,—it has been conducted in the face of Europe,—and now every country in Europe bears its testimony to the truth of the one system and the falsehood of the other, as evinced in the tendency of the one to exalt and of the other to overthrow nations. But of all lands, the country that affords at this moment the most striking example of the demoralizing and ruinous effects of Popery is Ireland.—*Edinburgh Witness.*

SIR WALTER SCOTT & WILBERFORCE.

In reading, a few evenings since, the diary of the great and good Wilberforce, we were struck with the following passage in reference to the Waverley novels, (which were just then in course of publication):—

"I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render up my account at the last day, carrying up with me 'the Shepherd of Salisbury Plains,' than bearing the load of all those volumes, full as they are of genius."

Without entering here into the vexed question of the lawfulness of writing and reading romances, we must be permitted to express our earnest sympathy with this beautiful and truthful sentiment.—For Walter Scott, the man so full of generosity, of hearty genial humour, and of hospitality, we have a warm admiration. To him we are indebted for many delightful hours. In the living tapestries of his unrivalled romances we have seen the shape and spirit of the stirring days of chivalry, "bodied forth" with a strange and picturesque beauty. We have laughed with Caleb Balderstone and Dugald Dalgetty, and mourned with old David Deans over that sad calamity for which "he wrestled in privacy on his knees;" and followed that most perfect of his heroines, Jeanie Deans, up to London; and, listening to the sweetly eloquent appeal for her sister's life, have found ourselves ready "to gush out with tears." And yet after reading all his most celebrated productions, with a hearty admiration for the splendour of their conception, we are tempted to ask ourselves, Why all this vast expenditure of so much that was rich and precious, and that, too, without even the outward show of devotion manifested by her, who had expended so much of her substance in order to amoint her Master's feet? Were there no great living truths for him to defend? Were there no contests waging with error that called for the aid of his powerful arm? Were there no burning wrongs for him to expose and labour to correct, that he should have squandered the treasures of his mighty intellect in devising cunning romances for a winter evening's entertainment?

Contrast his career with that lofty philanthropist whom we have just named, who, although his inferior in point of natural gifts, has yet rendered his own life sublime. Wilberforce, like Scott, was a man of great geniality of temper—like Scott, he seemed to "touch life at a great many points." But he did not live merely for the amusement of his fellow-men. He lived for their higher good. He had a quick eye for all the wrongs and sufferings of his fellow-beings, and a warm heart for their relief. All day long his cottage at Clapham was thronged by men—not like those who crowded the doorway at Abbotsford, in order to pay homage to high intellect alone—but by those who came to ask of him aims for some of God's poor, or to devise some plan to enlighten the ignorant of London, or to supply the Bible in some destitute region, or to suppress the infamous traffic in the bodies and souls of men on the coast of Africa. For thirty-three long years, through sneers and taunts, and discouragements—with a lofty moral heroism, unsurpassed, since the days of the Apostle of the Gentiles, he had waged a war upon this monstrous traffic—and when the triumph was at last gained, and Sir Samuel Romilly announced, amidst the cheers of the House, that William

Wilberforce would that night lay his head upon his pillow a more honoured man than the Emperor of France—what mere literary triumph was worthy to be mentioned in the comparison? Follow these two men to the bar of God; and in that awful hour, big with the fate of coming eternities, who among the myriad hosts that turn their eyes upon the Infinite Glory, and the "great white throne," would willingly step forth and prefer the place of Walter Scott to the place of William Wilberforce?

But we need no such supposition as this. The close of their lives had a portentous significance. Wilberforce's death was a calm and holy falling into sleep. The last hours of Walter Scott were but sorrowful records of pain, anxiety, and darkness. His dying words were, "Lockhart, be a good man—be virtuous—be religious—be a good man—nothing else will give you any comfort when you come to lie here." Mournfully expressive words, wrung from him by that great "detector of the heart," a dying bed. In the midst of those trying agonies, there was a thought that might have buoyed him up—(but, alas! it was denied him)—the thought that amid all his splendid literary achievements, he had ever written a single page which had for its aim the highest, greatest interests of the immortal soul.—*Presbyterian.*

REFUSAL OF SITES.

We beg to call attention to the following significant correspondence which has taken place between the Rev. Dugald Shaw, Free Church Missionary in Glengarry, and Lord Ward:—

MY LORD WARD,—I take the liberty of writing a few lines to your Lordship, in reference to a matter of very great importance. I presume your Lordship is aware there are some people in this place, that are adherents of the Free Church, and that they are very desirous of having a suitable place of worship for themselves. Hitherto they have not enjoyed that privilege, as unfortunately they have not succeeded in procuring a site for their church. But they are waiting patiently and earnestly looking for it, and I do humbly trust that your Lordship will be pleased to take the subject into serious consideration, and that you will see it to be your duty to grant a site on some convenient spot on your Lordship's estate. I am aware of the high esteem and regard which all the people in this district cherish towards Lord Ward. I do not by any means regret, but I should rather rejoice that such a respectful kindly feeling exists to such an extent; and I wish it may increase more and more. But I do regret exceedingly, in common with many others, that your Lordship's name is yet in the list of site-refusing proprietors in Scotland; and that you are still depriving the most intelligent, by far the most pious, moral, and in short, the best portion of the people on your Lordship's estate of a privilege which they so much value, and which they have every right to expect at your Lordship's hands. I do sincerely wish that your Lordship but saw, for a moment, in the view of eternity, the awful responsibility under which you lie as a site refuser. Now, my Lord, I am done; but before concluding, I must humbly, yet earnestly, entreat your Lordship, as you value the spiritual as well as the temporal interests of your affectionate people, and your own comfort at death, that your Lordship will be kind enough to grant a site for a Free Church without any further delay.—Begging pardon for the liberty I have taken, I remain, &c.

(Signed)

DUGALD SHAW.

Faichem, Sept. 24, 1847.

The noble lord not having deigned to reply, Mr. Shaw again writes:

MY LORD WARD,—I most respectfully request that your Lordship will be pleased to send to me an answer, as soon as possible, to my letter of the 24th ult., as I have to write forthwith to the Site Committee in Edinburgh, in reference to Free Church accommodation in the district of Glengarry. I do humbly trust that your Lordship has taken into serious consideration the important subject about which I had taken the liberty of writing

at some length in my last, and that your Lordship's answer will be favourable. If it were convenient, I should be glad to have a conversation with your Lordship for a short time. I am, &c.,
(Signed) DUGALD SHAW.

Faichem, Oct. 8, 1847.

At length his Lordship condescends to answer:

REV. SIR,—I returned no answer to your first letter to me, because it was not written, I conceive, in a respectful tone. You now press for an answer, and I will give you one. As long as the law of the land upholds the established church of Scotland, I shall countenance no other; nor will I do any thing for a body whom I hold to be Dissenters, stirrers up of strife, and most unchristian in spirit. Do not suppose that this is an opinion hastily formed. I was in Scotland when the question was first raised, and was thoroughly instructed in its meaning and tendency by a clergyman, who has now succeeded; but as I did not adopt any views hastily, neither shall I be induced to alter them. One word more, and I have done. You reside in this Glen by sufferance on my part. If there was a clergyman of the Established Church here to take care of my people, I should not permit you to stay here to thwart his labours. There is none at present, and I prefer your teaching to the knowledge that there is no pastor in the Glen. You may forward this letter to the committee of the Free Church, if you will, and express at the same time my determination to grant no site to the authors, aiders, and abettors of this movement on my property; and I am, Rev. Sir, your very obedient servant,

(Signed) WARD.
Glengarry, Oct. 9, 1847.

POPERY.

IN IRELAND.—In this unhappy island, and as one striking cause of its wretched state, there are at this moment 2,735 Roman Catholic priests, 2,205 Roman Catholic churches, 25 Colleges, 50 Convents, 93 Nunneries, and 42 Monasteries. And acting on the principle, "no penny, no paternoster," the Irish priest wrings from the poorest population of Europe a revenue which can scarcely be believed. One who formerly officiated in the extreme west of Ireland has lately shown the account of his average annual income—in which, for confessions, baptisms, marriages, anointings, masses, collections, &c. &c., his share was £345 1s. 4d., or nearly \$1800. Who can wonder at Ireland's degradation and misery.

IN NEW YORK.—In this State, so important and influential in the Union, there were, according to a recent report of Bishop Hughes to the Leopold Society in France, twenty-four years ago, three priests, two churches, and 16,000 Roman Catholics—now there are 56 priests, 49 churches, and more than 200,000 Roman Catholics. In that time, Protestants of New York, what have you done?

IN PHILADELPHIA.—In a mass meeting recently held for the purpose of taking steps to prosecute the erection of a stupendous Cathedral in this city, it was stated that there are in the county of Philadelphia sixteen Roman Churches, and about 80,000 members, and about \$10,000 were collected or subscribed on the spot. In the civil courts, juries have recently awarded nearly \$47,500 damages to the congregation of St. Augustine, and \$27,000 to that of St. Michael in Kensington, whose chapels were destroyed during the riots of 1843.

IRELAND.—This ill-fated land is likely to experience another trying winter. Famine, with its fearful and deadly attendant, fever, is again stalking over the country. The home government are making every prudent preparation to meet, and, if possible, mitigate the approaching evil. The relief stores are in process of being again filled, and orders have been given to those in charge of them how to comport themselves. It is not, however, the intention of government to contribute, for the Irish poor, so largely as they did last year. They intend to make the poor rates responsible to a great extent, and the owners of property will, in such a

case, be compelled to exert themselves to a much greater extent than they have ever yet done. The two bills of last session of Parliament, for the improvement of Irish estates, and for the sale of parts of them, so as to enable their owners to improve them if they choose, or if not, to sell them to those who will—are, it seems, to be introduced this session. Ireland is at present in a most fearfully disturbed and lawless state. Hardly a single paper from the south can be taken up, without finding in it details of some fresh murders or attempts at assassination. The government are evidently at a loss what measure to adopt; and I would not wonder if a new coercion bill be passed this session. Some most astounding disclosures have just been made in reference to some of the recently perpetrated murders. The persons assassinated had been denounced, it seems, from the altar, at Mass, by the priest, and they were the same day, or the next, shot dead. Major Mahon was denounced by the priest on Sunday, and on the Monday he was shot dead in his carriage, while returning from Roscommon, where he had been making arrangements for the employment of the idle peasantry. One case is especially noticeable—it occurred in Tipperary. A poor man named Callaghan was murdered. The priest, a Rev. Mr. T., gave the following evidence at the trial of the assassin. "Did you denounce the murdered man from the altar?" "I did." "When did you denounce him?" "On Sunday at Mass." "When was he murdered?" "At five o'clock the same evening." Even the repealers are getting utterly shocked at the lawless state of matters. In a letter by John O'Connell, in the Dublin Freeman of the 24th ult., he says, "Oh how doubly fatal are the hideous agrarian outrages, at such a time! They steel the hearts of the government and parliament to our distresses, they weaken our best efforts, and must, if continued, utterly baffle us, and bring ruin and destruction upon the land." J. B.
Glasgow, Dec. 1, 1847.

HOLY WATER.—A constant reader informs us, that at a certain Tractarian meeting of Clergy, the question was raised, What should be done with the surplus baptismal water? as it would be a desecration to waste it after it had been consecrated. Whereupon one of the priests suggested that it should be saved to wash the surplices with; and this superstitious suggestion was actually applauded.

STATE OF EDUCATION IN ENGLAND.—At the South Lancashire Assizes, in course of being held, the calendar contains 104 prisoners, of whom only seven are set down as being able to read and write well; and 25 can do neither.

STATISTICS OF THE ROMAN CATHOLIC CHURCH IN GREAT BRITAIN.—The "Catholic Directory for 1848" contains the following statistical information respecting the Catholic Church in England. The total number of Churches and Chapels in England and Wales is 545, of which 534 are in England and 11 in Wales. The greatest number in any one county is in Lancashire, where there are 105. In Scotland there are 85 Chapels and Churches, besides 22 stations where the Roman Catholic service is performed, making a grand total of Churches and Chapels in Great Britain of 630.

In England there are ten Roman Catholic Colleges. In Scotland one, viz. St. Mary's, Blair, Kincardineshire. In Great Britain there are 33 convents and 11 monasteries; of the convents 12 are in London. There are also 806 Missionary Priests, including the Bishops; 630 of these are in England, 27 in Wales, and 99 in Scotland.

There are said to be in the United States 1,190,700 Roman Catholics, with three Catholic Archbishops, 24 Bishops, 890 Priests, and 900 Churches. Twenty priests died last year, and in the same period of time 76 priests were added, and 94 additional Churches erected or dedicated.

MIRACLES.

A miracle is an immediate interposition of divine power, suspending some one or more of the laws of nature, or producing effects different from, or opposite to, such laws. The laws of nature, for ex-

ample, will not restore to life a dead man. The tendency of those laws is to the fulfilment of the decree—"Dust thou art, and unto dust shalt thou return." The raising of a dead body to life, therefore, would be a miracle. It is a well established fact, that no law of nature would restore to sight a man born blind. The immediate restoration of such a man to sight, without the use of means, therefore, would be a miracle. If a man, incapable of walking from infancy, should be enabled by a word, to walk and leap, this would be a miracle.

That many real miracles have been wrought by men professing to be inspired of God to teach the people, or to fulfil some important office for the church, and even by the disciples of such men, is clear; and those miracles are amongst the conclusive evidences of the truth of Christianity. But the question arises—Do the scriptures authorize the belief that miracles are to continue to be wrought in the church of Christ to the end of time? If so, can any church claim to be Christ's, without the power of working miracles? If not, when did miracles cease to be wrought?

To answer these questions satisfactorily, we must first ascertain for what purposes miracles have been wrought.

The first man who was enabled to work miracles, of whom the scriptures give us an account, was Moses. The purpose of some of the miracles he wrought was to convince the Jews that he had been commissioned of God to deliver them from Egyptian bondage, and to conduct them to the promised land. "That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." Exod. 3: 5. Some of his miracles were wrought for the purpose of giving evidence to Pharaoh, that he was directed of God to demand the release of the Jews, that he might have no excuse for refusing. Exod. 4: 8. Others were wrought for the purpose of confirming the authority of Moses, and, at the same time, of preserving the lives of the Jews in the wilderness; as when he brought water out of the rock. And under the Theocracy of the Old Dispensation, miracles were frequently wrought, not only for the purpose of establishing the mission of inspired men, but of delivering the people of God, or individuals of them, from imminent peril.

But we are not now living under a Theocracy. Let us, therefore, inquire for what purposes miracles have been wrought under the New Dispensation. John the Baptist, though called to an extraordinary work, wrought no miracles. The reason is obvious. He was a priest of the Aaronic order, and consequently was authorized, by virtue of his office, to confirm the church in accordance with God's word. He did not introduce the New Dispensation, but only prepared the way for it. He established no new ordinance in the church, nor did he add anything to the canon of the scriptures.

Jesus Christ claimed to be the Son of God, the long expected Messiah, the Saviour of men. His was the most extraordinary work ever undertaken in our world. He could not, and did not, require men to receive him, without giving them evidence the most conclusive, that he was what he professed to be. To his miracles he appealed as one of the evidences of the truth of his claims. "For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5: 36.

When the Apostles were sent forth to preach the Gospel amongst all nations, they professed to speak under the immediate guidance of the Holy Spirit, and called upon men to receive their testimony and their doctrines with implicit confidence. Such claims could not be admitted but upon evidence the most conclusive. They were empowered, therefore, to work miracles in the name of Jesus. He would interpose miraculously to establish the truth of Christianity, to confirm their authority to introduce the New Dispensation, and to prove their inspiration. In his name they healed the sick, raised the dead, and cast out evil spirits. They were also enabled to speak languages fluently, which they had never learned. "And they went forth, and preached everywhere, the Lord working

with them, and confirming the word with signs following." Mark 16: 20.

But the number of the Apostles was not large; and it was important, in order to the confirmation of Christianity amongst both Jews and Gentiles, that others should receive extraordinary spiritual gifts, and should be able to work miracles. To what extent such gifts were imparted, it is impossible to determine. Paul says—"To one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." 1 Cor. 12: 8, 10. All these gifts were imparted for the confirmation of the Gospel, and for the edification of believers in an extraordinary state of the church, when the rites and ceremonies of the former Dispensation were to be abolished, the New Dispensation with its ordinances to be introduced, the canon of scripture to be completed, and both Jews and Gentiles to be convinced. As these purposes were accomplished, the miraculous gifts of the Spirit gradually disappeared from the Church, as is evident from its history.

Miracles were not wrought, at any time, for the purpose of distinguishing the true Christian Church from heretical bodies claiming the Christian name. We have God's word in our hands; and by its clear teachings we are to try the claims of every doctrine, and of every professed preacher of the Gospel. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." We have evidence, clear and conclusive, of the truth of Christianity, and of the inspiration of the scriptures; and therein are all the truths of the Christian religion; taught with sufficient clearness. What need is there, then, of miracles? Are they necessary for the accomplishment of any one purpose for which they were wrought in the apostolic age? Does the Church need an immediate divine interposition for the purpose of confirming any truth of Christianity? If not, are we to expect the laws of nature, established by the Creator, to be interrupted?

Those who claim for the Church the power to work miracles, ought, to be consistent, to claim all the other supernatural gifts which were imparted in the first ages of Christianity, for they are equally needed, and some of them, as the gift of tongues, more; and the scriptures give as much reason to expect the continuance of all, as of any one.

Papists have argued, that the Reformers of the 16th century ought to have wrought miracles, if they were true reformers; and so they ought, if they had proposed to add anything to the word of God, or to establish any new ordinance in the Church. But it is certainly not necessary that men should work miracles, who only preach that word which has already been confirmed by abundant evidence. The true Church is not the Church that works miracles, but the Church whose faith and practice accord most nearly with the word of God—the Church that is built on Christ crucified.—*Presbyterian of the West*

SABBATH SICKNESS.

Not long since, on hearing it related that a certain minister was accustomed in the stated exercises of the sanctuary to pray for the ungodly sick, who were able to labour hard through the week, but too ill to attend public worship on the Sabbath, our attention was specially directed to this suffering class of fellow-beings. And as the disease is far more prevalent than is generally imagined, and it is thought to be contagious, as whole families usually have it when the head is materially affected—and frightfully dangerous—it seems but an act of common humanity to give the alarm. From the development of its symptoms, for the sake of convenience, we have named it "Sabbath Sickness," or if any should prefer the term, they may call it Sunday ague.

The seat of the disease is said to be the heart, and through that organ the head and other parts of the system become affected. It is not, however, an enlargement of the heart, but rather an extreme contraction of that organ. Moreover, it is found that persons who have naturally small hearts, are predisposed to the disease, and on such remedial agents have less effect. Like other internal diseases, its approaches are insidious and stealthy; and although the subject constantly bears with him the elements of the malady, which may be seen by the careful observer, yet as the symptoms are remittent, and only develop themselves strongly on the return of the Sabbath, the patient has little or no apprehension of evil from this seventh-day ague.

But his apathy increases his danger. The most intelligent authors who have written upon it, are all agreed, without a remedy applied, it invariably terminates in death. And what may seem singular, it is said on the dawn of a future Sabbath, of which the present is only a figure or prelude, each and all of these subjects of Sabbath sickness will be found incurably sick—the whole head sick and the whole heart faint—and totally unfit for the services of the true tabernacle—and on the memorable Sabbath they will all die.

The premonitory symptoms of this disease are, during the week, inordinate love of the world, extreme devotion to the pursuit of its honours, its pleasures, and its profits, accompanied with a disrelish for secret prayer or pious meditation, and an apprehension of the want of time for reading the scriptures, and for family devotion. As the Sabbath morning dawns, the subject manifests great lassitude and debility; sighs, groans, complaints of divers pains, becomes nervous, dreads especially a Sabbath fog, or a little rain, rises late, breakfasts on the greatest luxury the house affords, eats voraciously, and then begins to think about the services of the day.

If the attack is light, the weather fair, and all things favourable, he drags himself to the house of worship. But here the symptoms of Sabbath sickness in its mildest forms are often seen. The subject is seen to seat himself or herself in a convenient place—say in the corner of a pew, as he or she feels the premonitory symptoms coming on—The eyes look heavy, the eyelids drop, the muscles of the neck give way, his respiration appears asthmatic, and he drops into a death-like stupor. Towards the close of the exercises, the patient gives signs of life, gradually raises the head, and the red forehead and blinking eyes, as they gradually salute the light, plainly say that animal life is not extinct. By the time the benediction is pronounced, the paroxysm appears over, the subject has the hat or parasol ready, and with a countenance bright and beaming starts for home, rejoicing in the prospect of six more happy days before the return of the day of evil.

But if the Sabbath morning attack be severe, the sufferer is far too ill to attend church, and lounges away the whole forenoon. In the afternoon the symptoms abate, and the person is often seen about his fields salting his sheep or cattle, or otherwise devoting himself to the worship of mammon. As the evening comes on, he appears quite well. The plans of operation for the coming week are all made. The waggon is loaded for the mill or market, and the gloom and sorrows of the past are all forgotten in the prospect of to-morrow.

But the worst form in which this disease manifests itself, is that in which it so affects the head as to derange the judgment. The heart at first dreads the prescribed duties of the Sabbath, until through sympathy the judgment is perverted, and the subject is left to say and half believe that there are no duties peculiar to the Sabbath. In this state of delirium, the subject of Sabbath sickness seeks to drive off the disorder by sweating at hard labour, or by dissipation at the place of vain recreation. We sometimes see this class with their cradle, sickle, scythe, rake, or pitchfork, tugging and toiling to cure this troublesome disease, and to secure such blessings to themselves as Infinite Wisdom has overlooked, and Divine Providence cannot provide. They must work on the Sabbath or die of want?

But there is a remedy for this wide-spread contagious epidemic. Let the sufferer take daily a

proper dose of godly sorrow, combined with self-denial, mixed with precious faith, and exercise himself unto godliness; and in severe cases double the dose and take it, fasting on Sabbath morning, and the cure is sure. The seventh-day ague will disappear, and the Sabbath-dread no more trouble the poor invalid. The Sabbath will become his delight, and its duties his meat and his drink. And soon, very soon, for ever cured of Sabbath sickness, he shall enjoy that Sabbath of rest which only remains to the people of God. The prescription is safe for all, within the reach of all, and the author advertises, "No cure no pay." May all soon apply and be healed! In the meantime, we entreat the prayers of the whole church, with those of the ministers, in behalf of the ungodly sick.—*Baptist Register*.

A FACT FOR TEACHERS & SCHOLARS OF SABBATH SCHOOLS.

"Be not weary in well doing, for in due time you shall reap."

Business of importance called me at one time to the great city, the London of America. I had spent the morning in viewing the great buildings—the City Hall, the great Custom House, Trinity Church, with its tall spire, then nearly completed, and many other public places so interesting to the stranger; and being much wearied with my morning's excursion, I sought my friend's house as a place of rest. While sitting at the dinner-table, a servant handed me a note that moment left at the door by some unknown person, which read as follows:

"DEAR SIR: Having seen your name announced as one of the speakers at the Sunday-school meeting, it would give me great pleasure to see you at No.—, Pearl Street, this afternoon at three o'clock. Do not disappoint me. Your friend,

"GEORGE S.—"

I hastened to comply with the invitation at the appointed hour. Crowding my way along through the multitude of people thronging the business streets, I arrived at last at the number mentioned in the note. I inquired of the clerk for the name, and to my surprise he introduced me to the proprietor of a large wholesale dry goods store, one of the first establishments in the city.

"Sir," said the merchant, "I believe I am not mistaken, this is Mr. M.—, the poor student of Mr. W., once my teacher in the Sabbath-school of W.—"

"I was a poor student and a teacher in the school you mentioned; but this cannot be little George S.—, the white-haired boy I owned as my scholar?"

"The same," answered the merchant, grasping my hand with the greatest joy, and a tear trickled down his cheek. "The same, only grown to manhood. You will pardon my hasty note and this abrupt meeting; but, sir, I thought that we should never, never meet again, and learning that you were in the city, I was anxious to offer you the hospitalities of my home, during your stay, if it is agreeable and consistent with other engagements: please order your trunk to be taken to my house. My house is yours while you remain. I cannot be denied."

Indeed I could not deny him. With joy I complied with his generous offer. And at his house I found a home indeed. Here it would be proper to give you a history of our first acquaintance.

While preparing for the ministry, it was the custom to hunt up poor children for the Sabbath-school. In one of my rambles, I found a little boy in the street, poorly clad, with his little bare feet in the cold snow, no hat, and in the most wretched condition. I called him to me, and proposed the following questions:

"What is your name, my little fellow?"

"My name is George S.—"

"Where do you live?"

"In the woods, by the old mill."

"What is your father's name?"

"I have no father (and burst into tears); my father was brought home dead about a year ago

He was found frozen to death in the road to our house."

"And your mother—is she living?"

"Yes, but she is poor and goes out to work."

"Have you any brothers and sisters?"

"Yes, one brother and one sister."

"Are they at home?"

"Yes, sir, they are little ones and cannot go out now."

"Well, my little fellow, you want a pair of shoes and some clothes?"

"Yes, sir, I do, but I want to get something for mother to eat first."

This told the story. I asked no more questions, but immediately set about the work to be done.—George was soon in my waggon with me, and food enough for his mother's present necessities. On reaching their house, I found a lonely woman with two dear little ones, and nothing to eat. George jumped out of the waggon, and ran into the house saying, "O mother, mother! you will not cry any more, the gentleman has got us enough to eat for a whole month." I found by inquiry, that the father was a drunkard, and died in a drunken fit, and left the poor widow to struggle on alone.

George was then about ten years of age, was the only child large enough to be of any help to his mother, and a good boy he was to that poor mother.

I left the house, and the next day sent some good woman to clothe them, and get George to attend school the next Sabbath. George was at the school, with new shoes, and hat, and clothes, a happy cheerful boy.

For one year he was my scholar, then I left the place, and never saw him again, till I met him, as I have told you, a merchant in the great city. God has prospered him, giving him friends and influence, and from an errand boy in the store had raised him to be the owner. He was then twenty-four years old; with a wife, and one little boy a year old.

Now to go back with me to New York, and you may think that you see me seated at his fireside, while he is relating the dealings of God with him since I left him a little boy in the Sabbath-school of W—n.

Soon after I left the place, he was fortunate enough to meet a man from New York who loved Sabbath-schools. While he was on a visit to some friends in the country, he saw George, and being pleased with him, offered to take him home. The mother consented, and George left home with many tears, for a place in the gentleman's store.

By good conduct he gained the affections of all who knew him. At the age of eighteen years, he was advanced to the station of clerk, and from a clerk to a partner with his employer. When he was twenty-one years, his partner died, having no children or relations, not even a wife, and he gave to poor George all the interest in the concern, and at once made him the owner of some thousands of dollars. And here I found myself seated with my old scholar, in a fine house and a happy family.

He is superintendent of a large school of poor boys, picked up from the streets and lanes of the city, a member of the church and much beloved by all his brethren,—a man known too by the poor and afflicted. Every Sabbath morning he has a school among the poor sailors on the dock, in a room he hired for the purpose. As I sat there so happily rejoicing in the goodness of God, as manifested in this instance, I could but ask George, "where is your mother?"

"Oh, sir, she went home to heaven from my arms in this very room a few months since, and just before she died she gave me strict charge to hunt you up, and if I found you, to tell you that her dying breath went up to God for a blessing on your head."

"Your sister, what has become of her; and baby brother?"

"Oh, sir, my brother has grown up to be a young man, and is now a clerk and first book-keeper in my store, and he too has a large class in the Sabbath-school; and my dear sister is far away, the companion of a devoted missionary at the west; she was married but a few months previous to my mother's death."

Here I must leave the history of this interesting

family, and in a few words hint at the lesson it teaches.

1. See how God always confers his blessings on those little children who love their parents. Little George cared not for the shoes for his cold feet, and a warm cap for his head, until his poor mother could have food.

And through that little boy, God came in mercy to the family. George early became a Christian, and was the humble instrument of the conversion of his mother and sister. The mother is permitted the privilege of dying in the glorious prospect of heaven, and sinking down to the grave sustained by the arms of her noble boy. The sister goes out to be the companion of the missionary, to aid in spreading the news of salvation to the poor and perishing.

2. What encouragement there is in this history of facts, and teaches to labour for the poor and destitute sons of affliction and poverty, and makes them shine as stars of the first magnitude in the Saviour's crown.

Dear teachers, remember the poor. Do not pass them by; care for them, and God will reward you a hundred fold.

3. The benefits of Sabbath-school instruction are not confined merely to the things of time; they reach into eternity, and roll a wave of glory up to the very throne of the great God.

Oh, let us be faithful, industrious, prayerful, and devoted to our work a little longer—and soon we shall go home to our reward and our crown.

Miscellaneous.

LOVE FOR THE SOULS OF CHILDREN.—Let me charge it upon parents, that they make proof of their own Christianity by looking well to the Christianity of their children. They profess the rewards and the glories of paradise to be the noblest objects which an immortal spirit can aspire after. To these objects, then, let them guide the ambition of these young immortals who are under their own roof; and instead of regarding them as the inmates of a habitation which is to last forever, let them be treated as passengers in the same vessel with themselves—as fellow voyagers to an eternal home. In the work of their common preparation for such a home, let them not cease to ply the household with their precepts, or to ply heaven with their prayers. Paul travelling in birth that Christ may be formed in his converts, is fit to imitate the efforts, the assiduity, the intense moral earnestness wherewith parents should long and labour for the conversion of their children. Be assured that this is an object for which one and all may be instant in season and out of season; and that no application, however pointedly directed, and however urgently borne home on the conscience of any of your offspring, is, under the guidance of that wisdom which winneth souls, is too much for an achievement so precious. O remember that under the roof of your lowly tenement, there might happen an event which shall cause the high arches of heaven to ring with jubilee; and that surpassing far the pomp of this world's history, is the history of many a cottage home—at which a son or a daughter turned unto righteousness, becomes the reward of a parent's faithfulness, the fruit of a parent's prayer.—*Dr. Chalmers' Lectures on the Romans.*

THE INFLUENZA.—Throughout the length and breadth of the British Isles has this epidemic been raging, as well as in most parts of the continent of Europe. In London, nearly one-half of the persons employed in public and private establishments have been laid up. On one day alone there were 189 clerks and others absent from the post-office, and 1200 of the police force were off duty. In the country, all classes have suffered from it; and whilst business is impeded, pleasure has been almost destroyed. The rate of mortality is frightfully on the increase. As it has been most virulent on the eastern coasts of England and Scotland, it proves the extent to which it has been created by poisonous exhalations borne forward on the prevalent westerly wind.

PRAYER MEETINGS.

I look upon Prayer Meetings as the most profitable exercises (excepting the public preaching) in which Christians can engage; they have a direct tendency to kill a worldly trifling spirit, to draw down a divine blessing upon all our concerns, to compose differences, and enkindle (at least maintain) the flame of divine love amongst brethren. But I need not tell you the advantages; you know them; I only would exhort you, and the rather as I find in my own case, the principal cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write or read, or hear, with a ready will; but prayer is more spiritual and inward than any of these; and the more spiritual my duty is, the more my carnal heart is apt to start from it. May the Lord pour forth his precious spirit of prayer and supplication into our hearts.—*Rev. John Newton, Rector of St. Mary, Woolnoth.*

ICE AND WINE.—Gen. James Tallmadge, at the farewell address before the American Institute, said,—"While England is contending for wealth in the field of commercial enterprise, what is America doing? She is exporting ice; the East and West Indies, with the southern portion of our own land, claim a share of this pure product of nature.—Many cities of Europe, and some in Asia, are filled with carts labeled 'American Ice.' The income, the present year, resulting from the trade in ice alone, is more than the wine trade of Bordeaux; and considering the article without capital, and the tonnage of vessels employed for its shipment, it opens to our country a better and more profitable trade, than the whole wine trade in Europe."

ELECTRIC VELOCITY.—It has been stated, and generally understood, that electricity in high tension travels at the rate of two hundred and eighty thousand miles in a second of time—that is the probable velocity of communications by the magnetic telegraph; but, from recent observations, it appears most probable that no space of time whatever is required, in the passage of the telegraphic current from one station to another, whatever the distance. The induction of it fluid at one end of the wire produces eduction at the other at the same instant.

CONVERSION OF DR. CHALMERS.—Though a minister, he was ignorant of essential Christianity.—There was in nature much that pleased his taste, and he knew very well the quickened step and the glistening eye of the eager collector, as he pounced on some rare crystal, or quaint and novel flower. But as yet no Bible text had made him flutter, and he had not hidden in his heart sayings which he had detected with delight, and treasured up like pearls. And though his nature was genial and benevolent—though he had his chosen friends, and longed to elevate his parishioners to a higher level of intelligence, and domestic comfort, and virtuous enjoyment—he had not discovered any being possessed of such paramount claims, and overwhelming attractions, as to make it end enough to live and labour for his sake. But that discovery he made while writing for an encyclopedia an article on Christianity. The death of a relation is said to have saddened his mind into more than usual thoughtfulness, and whilst engaged in the researches which his task demanded, the scheme of God was manifested to his astonished understanding, and the Son of God was revealed to his admiring and adoring affections. The Godhead embodied in the person, and exemplified in the life of the Saviour, the remarkable arrangement for the removal and annihilation of sin, a gratuitous pardon as the germ of piety and the secret of spiritual peace—these truths shined a brightness over his field of view, and accumulated in wonder and endearment round the Redeemer's person. And ignorant of their peculiar phraseology, almost ignorant of their history, by the direct door of the Bible itself he landed on the theology of the reformers and the puritans; and ere ever he was aware, his quickened and concentrated faculties were intent on reviving and ennobling the old evangelism.—*North British Review.*

LIBRARY.—The Librarians of Knox's College thankfully acknowledge the receipt of the following books:—A Syriac Bible, (Peschito version) and Arabic Bible, from Mrs. Rintoul; Winning on Comparative Philology, do. on the Antediluvian Age, from Rev. Prof. Rintoul; Ecclesiastical and Missionary Record for the Presbyterian Church of Canada, for the years 1845-6-7, from the Rev. Prof. Gale.

COLLEGE FUND.

The following sums have been paid to the Treasurer of the College Fund, John McMurrich, Esq., Toronto:—

Jan. 5.—Collected by J. Fenwick in Toronto	£1 15 0
Jan. 26.—From J. McInloe, Toronto	0 10 0
“ “ J. H. Price	2 10 0
Female Association of Knox's Church,	
Galt	14 0 0
Burwick, per Mr. McRuar	3 13 3
Galt, per Rev. A. Gale	37 5 5
Hamilton, per Mr. Davidson	83 16 9
Vaughan, per Mr. Irving	1 11 6
Mr. George Brown's subscription	2 10 0
Quebec, per Rev. Mr. Clugston	65 0 0
Fort Sarnia, per Rev. W. Macalister	12 10 0

The Local Treasurer in Hamilton has sent us the particulars of the Subscriptions in that city: they are as follows:—

Archibald Kerr	£5 0 0
W. P. McLaren	5 0 0
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P. S. Stevenson	1 5 0
D. McLellan	2 0 0
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A. Goldie	1 0 0
A. A. Wylie	2 0 0
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H. W. R.	2 10 0
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W. Cook	5 0 0
C. C. Ferrie	2 10 0
W. L.	1 0 0
Friends	1 0 0
Jacob Bastedo	1 0 0
C. D. Reid	1 0 0
A. Davidson	1 0 0
J. Davidson	1 0 0
A. Henderson	0 10 0
R. W.	0 10 0
W. Tassie	0 10 0
Wm. Dow	0 5 0
John Haggart	0 5 0
Sabbath-school collection	2 12 6
Duncan McArthur	0 10 0
J. Mirrielees	0 5 0
Jane Paterson	0 5 0
Wm. McIntyre	0 5 0
George Morrison	0 2 6
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Magnus Bruco	0 2 6
Catharine Paterson	0 5 0
Mrs. M. Thomson	0 5 0
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	84 1 0
Less, paid for draft	0 4 3

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