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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. VI.

TORONTO, JANUARY, 1850.

NO. 3.

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**Notices.**

**PRESBYTERY OF TORONTO.**

By appointment of Presbytery, a Collection will be made in all the Congregations and Mission Stations within the bounds of the Presbytery, on the first Sabbath of January, for the purpose of paying off sums due for Missionary labour. It is hoped that a spirit of liberality will prompt the Congregations to come forward, and by a unanimous effort extinguish the debt. Steps have been taken to prevent the incurring of similar debts in future.

**PRESBYTERY OF HAMILTON.**

The Presbytery of Hamilton will meet in Knox's Church, Hamilton, on Wednesday the 9th inst., at 10 o'clock, A.M.

M. Y. STARK, Presby Clerk

**SYNOD'S HOME MISSION COMMITTEE**

The Home Mission Committee of the Synod will meet in Knox's Church, Hamilton, on Wednesday, the 9th inst. at 7 o'clock, P.M.

**COLLECTION FOR THE SYNOD'S HOME MISSION FUND.**

This Collection, by appointment, will be made in all the Congregations and Mission Stations of the Free Church, on the third Sabbath of February.

Congregational or local Treasurers will please remit to Mr. D. McLellan, Bookseller, Hamilton, who is Treasurer to the Home Mission Fund.

**Poetry.**

**EXHORTATION**

TO A YOUNG POETICAL SCEPTIC —(Since dead)

See, fellow-mortal, all things are dying!  
The beauties of summer but bloom to decay!  
The black mould thou treadst is all that remains  
To tell thee of summers in ages long past,  
Whose groves were as verdant,  
Whose flowers were as lovely,  
As any thy young eye hath ever admired;  
But where are they now!

Where are the fathers, kindreds and nations—  
The millions unnumbered that once thronged the earth!  
They're all silent now—their dust is unknown—  
How few of their names or their deeds have they left!

Their love and their hatred,  
Their joy and their sorrow,  
And hearts beating high with ambition and hope—  
But where are they now!

Why, fellow-mortal, hast thou a being?  
Thy destiny tell, since thou'rt not for this earth—  
Thou'rt but a pilgrim, like to thy fathers,  
And treadst in their footsteps which lead to the grave:

Thou'lt soon overtake them,  
And mingle among them;  
The world shall forget that thou ever hast been  
Among the millions of earth.

Say, fellow-mortal, where art thou going?  
Short is life's highway, but what lies beyond it?  
Why doth thy soul shrink back from the future,  
And whisper of guilt and of judgment to come?  
Thy spirit is speaking!  
Hark to her witnessing—  
Prophetic she speaks of a doom that she dreads!  
O pity thyself!

Fellow-immortal, look but around thee!  
Bears not this earth all the marks of a ruin?  
Mark the design!—was it not formed in love?  
Each creature complete, and its wants all supplied—  
O why then oppression? [plied—  
And weeping and sorrow! [God,  
And sickness, and death-pangs, and dreading of  
Whose nature is love?

Brief's the response—though darkness enshroud it,  
Sin, sin is the cause—each woe is a sequence,  
Blending, with justice, mercy and warning—  
A kind remembrance of woes yet to come.

Flee from the wrath to come,  
Flee to Immanuel!  
The fierce fiery deluge of wrath is at hand!  
Jesus can save thee!

Knox's COLLEGE, 1849.

McK.

**VISIT TO THE LOWER PROVINCES,  
BY DR. BURNS.**

My journey from Montreal to Boston, was rendered doubly pleasing by my having as my travelling companion, Mr. James Court of Montreal, Treasurer to the French Canadian Mission, who was on his way to the States, to plead with the friends of evangelical truth in behalf of that important institution. We left Montreal at 12 (noon) on Monday, Sept. 21, and reached Boston next day at eight o'clock, P. M., having rested on Wednesday night in Burlington. The rail along Lake Champlain has many attractions, and not a few interesting associations to recommend it, and the journey from Burlington to Montpelier (by coach, opened to us many beautiful scenes of hill and dale, reminding us too, of Perthshire and some parts of the Lochness Highlands. Vermont, Hampshire, and Massachusetts, were the three States through which we passed by railway; and the agricultural and pastoral character of the first two of these, with the rapidly rising manufacturing prospects of the third, were in different ways abundantly interesting. The Merrimack is a noble stream for public works. Manchester already rivals Lowell and the town of Lawrence—so named after the "the Lord of the Manor," the Hon. Abbot Lawrence, Ambassador from the States to Great Britain,—already numbers 7000 souls, while all the three present clear evidence of the prodigiously rapid rate with which towns and cities grow in these States, and form a prestige of the future ascendancy of the American Union as a manufacturing kingdom. In Boston we stayed at the Marlborough Hotel, where we had the pleasure of witnessing what I regret to say is too rare in such cases, the assembling of the household, morning and evening, for family worship. Thus is the law of the house, as it is at the Delavan Hotel, in Albany; and these two establishments are, especially on this account, entitled to the friendly countenance of religious men, while in accommodations of a more ordinary kind, they are truly equal to the most respectable establishments in both cities.

I was accompanied on board the British steamer *Canada*, next day by my friend Mr. Court, who soon after left for Montreal. The interest of the scene usual on these occasions was increased by the circumstance of the embarkation of Mr. Lawrence, the American Ambassador, to Great Britain. He is the descendant of the pilgrim fathers—a man of high honor and respectability—who has raised himself by his own talent and perseverance to the possession of five million of dollars, and has lately given seventy thousand of these to the endowment of a chair of engineering and inc-

chanics in Harvard University. I was introduced to him by an old Paisley paragoner, Mr. Lawson, now at the head of a large carpet manufactory in Lowell. We had much agreeable conversation during the sail from Boston to Halifax, and in the accuracy of the information furnished by the American Ambassador, on all subjects, I had every reason to place the most implicit confidence.

On my arrival at Halifax, on the evening of the day after leaving Boston, the hearty welcomes of many well known friends were blended with the pleasing associations of former visits, and I soon found myself at home with my excellent friends Mr. and Mrs. Forrester, whose house was my comfortable abode during my stay in the city.—The next day, Friday, was employed in visiting some of the active friends of the church in and near the city, and in making arrangements for the opening of Chalmers' Church, on the 14th current. A commodious building presented itself to my view in the very centre of the city, among whose prominent ornaments the handsome spire most legitimately counts. The interior presents a compact and well arranged provision made for the comfortable accommodation of seven hundred sitters, and the proofs of judgment, liberality, and good taste in the *tout ensemble*, reflected much credit on the members of the congregation. We held a devotional meeting in one of the rooms of the Academy, in the evening, when various matters were adjusted in the view of the important services we had in prospect.

Arrangements having been duly made for a Missionary tour in the Eastern settlements and in Prince Edward Island, Mr. Forrester and I left Halifax on Saturday morning, by coach, for Truro, a beautiful settlement of old standing, about sixty miles eastward. Here we made arrangements for sermon on my return, and passed on to Londonderry, where we found the Rev. John Munro, ordained Missionary in the district, waiting us, accompanied by Mr. Maclean, a lay friend, whose services on this and other occasions were to us very valuable. Mr. Forrester went on to Peggwash or Waterford, and I remained at Wallace. We had travelled this day nearly one hundred miles, and the mercy of a faithful God preserved us. Next day our services were divided amongst the settlements at Wallace, Gulfshore, and Waterford, and the attendance at all these places was very encouraging.

On Monday and Tuesday we held meetings at all these places, and also at New Annan and Earleton, and the town of Pictou, where the principles, proceedings, and prospects of the Free Church of Scotland were, more or less, fully illustrated, in connexion with the preaching of the gospel to perishing sinners. The whole land was spread out before us as a wide field of missionary labor, and we felt deeply the want of suitable labourers. Mr. Munro has been engaged very usefully in part of this field, for nearly a year, as a Gaelic missionary. The Rev. Messrs. Stewart, Sutherland, and Campbell, occupy large districts in the range of Pictou, and are deservedly esteemed by the people to whom they minister.—My old friend, Mr. Stewart, I found waiting my arrival at Pictou, and on Wednesday I accompanied him to New Glasgow, where a portion of his congregation assembled. After sermon and address on their appropriate duties, we re-crossed the harbour, and preached in the evening to an excellent congregation, in the town of Pictou.—The Free Church there occupies a commanding position, and will be, when completed, a commodious building. Of it, and of the church at West River, and perhaps one or two more, in course of erection, I may remark, that some help from the friends of colonial churches would be highly desirable, as the great body of a heretics to our cause, in these places, are in humble circumstances, and a succession of unfortunate harvests has crippled sadly their resources. In the district of Pictou, the great body of the people are our warm friends, and they cannot be fewer than from twelve to fifteen thousand souls. Six Gaelic ministers would

be required here in addition to those already settled, and there are numerous Highland settlements to the east and west of Pictou entirely destitute. A finer missionary field there cannot be. Ministers of the Presbyterian Synod and others have indeed done much to supply the spiritual destitution, but still the harvest is very plentiful. May the great Lord send forth faithful men, who may be able to teach the people in their own tongue, the wonderful things of God.

It was arranged that Mr. Munro and I should go to Prince Edward Island; Mr. Forrester, who had accompanied us thus far, returning to Halifax. On Thursday, we went by steamer to Charlotte Town, a distance of seventy miles. Unfortunately, the letters giving notice of our intended visit had not reached, and thus no arrangement for missionary work had been made. In the circumstances, we made the best of it; Mr. Munro, setting off to visit his countrymen in different settlements, from ten to thirty miles distant from Charlotte-town, while I remained in the capital of the Island and in its neighborhood till Monday. I had two opportunities of preaching in Charlotte-town on the Lord's day, by the kindness of the Methodists and Baptists; and at three o'clock, in a chapel about seven miles out of town, which seems to be common to different evangelical bodies, we had a crowded audience. At this place also I had the pleasure of meeting with my excellent friend, the Hon. Charles Young, who, five years ago, welcomed Mr. Robb and me as deputies from the Free Church, and rendered us most valuable services. It has often been to me a matter of deep regret, that the suggestions of that gentleman, at that period, had not been promptly acted on. The whole Island was then ready to welcome us, and an effective minister, located at Charlotte-town, would have been the centre of Free Church influence, and of sound evangelical truth through the colony. As matters have been and are, our interest in the Island, except among the Gaelic people, is not extensive; and those friends of the Redeemer, who, five years ago, or since, were thirsting for the water of life, have gone away from us in different directions. As to the Scottish establishment in the Island, however, it is in religious feeling and character below zero. One young man from Ireland, had hovered among the Residaries here for a whole year, keeping up something like a Sabbath day's meeting in St. James' Church, but doing nothing effective in the way of ministerial duty; and a Gaelic minister of some talent, who had been with them for a year and a half since, did not appear to have altogether repaired the injury that had been done. A missionary from the Free Church (Mr. McIntyre) had laboured faithfully among his Highland countrymen, but Charlotte-town had not been supplied. Low as is the state of religion among the Presbyterians, there is still an opening for the entrance of an active and pious Free Church minister, and as the Residary Church is vacant, and Mr. McLennan, of Belfast, has gone back to Scotland, the field appears to me very inviting; and in this view it has again and again been pressed on the notice of the Colonial Committee at Edinburgh.

Monday and Tuesday having proved very wet, serious obstacles were interposed in the way of the projected missionary visits to Belfast and Murray Harbour; but Mr. Munro's perseverance and zeal overcame many difficulties, and at my request he agreed to remain a month in the Island; the Presbytery sanctioning this arrangement, and Mr. Sutherland, of Earleton, agreeing to succeed him for the same length of time. Both of these gentlemen had, by former visits, done most effective service to the cause in the Island, as had Mr. Forrester, Mr. Stewart, and Professors King and Mackenzie, of Halifax Free College. Indeed the brethren of the Presbyteries of Pictou and Halifax, could not have done more for the Island than they have done, consistently with other calls. The great error has been in the want of a resident minister of our Church at Charlotte-town, as the centre. That place has at least 5000 inhabitants,

and many of these are Presbyterians of Scotland and of Ireland, who would have combined with us readily. Of the Gaelic population in the Island, amounting to many thousands, we have a very strong hold, and their attachment to our principles is based on something better than mere expediency. Mr. McIntyre, the Free Church Gaelic Missionary in the Island, has proved himself a faithful and successful labourer; but he had left some time before, for Cape Breton, and from the state of his health, it is feared that he may not be able to resume his labours in Prince Edward. It was to me matter of regret, that want of time put it beyond my power to follow him to Cape Breton; but I rejoice in the favorable aspect of the cause there, and in the good effected by a late visit of our active and energetic brother, Mr. Forrester. Let us hope that the call addressed to Mr. McLeod, of Logie, will be favorably responded to by that esteemed minister. The accession of such a man, is just what is needed to cheer the hearts of the worthy pastors who have been labouring long amid many difficulties, and who are earnestly desirous of the presence and countenance of one so well fitted to be at once their fellow labourer and guide. The enlightened efforts of Mrs. Mackay, of Edinburgh, have told most successfully on this interesting field. Reflexion on what that Christian lady has been honored to accomplish for churches and schools in Cape Breton, must be to her own mind matter of lively gratitude, as assuredly it is subject matter of thankfulness to not a few who will prove her joy and crown in the great day.

While in Prince Edward, I had an opportunity of hearing from Captain Nelmes, of Bermuda, the particulars of the death of Mr. Morrison, and the present position of the Free Church in that Island. Mr. Morrison, and Mr. Struthers, of Cornwallis, were the first ministers whom the Glasgow Society designated to the Colonies, in 1826.—Mr. Struthers is still spared after years of useful labour, both in Demarara and Nova Scotia. Mr. Morrison laboured first at Dartmouth, and in the Acadian School of Halifax; but latterly he was for a series of years minister of the Scotch Church in Bermuda, and the notices I received of his pastoral faithfulness, were very satisfactory.—With the advice and aid of the Free Church Colonial Committee, at Edinburgh, he lately went to Trinidad, partly for the recovering of his health, and partly to assist in the settlement of a Free Church minister in that Island. In much feebleness, he was enabled to discharge that duty, and he returned to his post in safety, but not with any perceptible benefit of health. He lingered for a short time under complicated sufferings, and died in hope, amid the prayers and the regrets of an attached people, who were cheered by his dying testimony, as they had been edified by his pastoral labours. Application has been made to the Free Colonial Committee, for a successor to Mr. Morrison, and let us hope that a station so very important will not be left long destitute of a settled minister.

On my return from Prince Edward Island I had an agreeable meeting with the Presbytery at Pictou, when various matters regarding supplies for different stations were settled. Along with Mr. Sutherland I went on to Rogers Hill, Earleton, and Truro. Unfortunately, circumstances prevented me from fulfilling my engagement at the first of these places, where a large congregation had assembled at the hour which had been fixed. At the Church of Earleton, embedded in the centre of a grove without any dwelling near, we had a large meeting; and it was very gratifying to me to meet personally with some venerable Highlanders who had been amongst my earliest correspondents as Secretary of the Glasgow Society, and whom in this sense, I had long known. These Patriarchs of the bush presented to me fine specimens of the "men" of the parishes of Sutherland and Ross. Thirty years ago they had been "cleared off" from their patrimonial domains and had wept as they beheld for the last time the sepulchres of

their fathers. Many severe difficulties had they to overcome in their first settlement in the wilderness; but God has befriended them when men were unkind, and they now present gratifying spectacles of successful colonization. Mr. Sutherland, the son of one of these hoary veteran christians, studied at Edinburgh College, and is now the spiritual pastor of his kinsmen and his countrymen in the pilgrimage to Zion. Earlton was like many other places left long unoccupied by a regular minister, but the good men of the old land were the "holy seed" here, and by their powerful efforts here religion was kept not only alive, but in a healthful and thriving state, while not a few fields that had been occupied by licentiate churches were withered. In these colonies, we have found that the greatest opposition to the Free Church has shewn itself not at all in the districts where no occupant had been, but rather in those places where there had been for years a regular ministry, but blasted by the breath of moderatism.

At Truro—long highly favored by a succession of excellent Ministers of the Presbyterian Church and still enjoying many privileges—we had a successful meeting in the Baptist Chapel in the evening. It was the time of the sitting of the Assizes, and the respected Judge, with Crown Counsel and other official gentlemen closed the labours of their circuit, by attendance on the preaching of the gospel in the unassuming but comfortable meeting house.

It was on Sabbath the 14th, according to appointment, "Chalmers' Church" as the new edifice has been designated, was opened for public worship. At all the three meetings we had large and respectable audiences. The part of the services allotted to me embraced the morning and evening meetings; and Mr. Forrester, pastor of the church, officiated in the afternoon, delivering a most appropriate discourse on the character of the good Centurion, who had shewn his love to the nation of Israel by "building a Synagogue." The collections this day exceeded £100. Much praise is due to the members of this congregation for the liberality they have shewn in carrying on and completing the building. The Free Church has now taken up its right position in the centre of this populous city. St. John's Church, at Dutchtown, will however, be still kept up as a place of worship, and may the blessing of the Great Head rest on both.

It was interesting to find in Halifax, a well appointed literary and theological Seminary for the training of young men for the Ministry. As the classes had not met, I had not an opportunity of meeting with the Students as a body; but with five or six I had intercourse, and my impression of their abilities and piety was exceedingly favourable. I have learned since returning home that eighteen have enrolled in the preparatory and theological departments, and the able prelections of Professor King and his coadjutors will, by the blessing of God, tell favourably upon them. In Halifax as in Toronto, the same impediments will be found to arise from the defective state of elementary education in the province. Canada is decidedly in advance of Nova Scotia, both in Normal Schools, and in common ones; and I rather think in district Grammar Seminaries also. The friends of education in that province are perfectly aware of this, and the question of Academies and Schools will be a vital one in the Legislature. But whatever issues may be arrived at, assuredly the members of the Free Church at Halifax must keep their institution in vigorous operation. Perhaps there, as here, there may be some danger of aiming all at once at too perfect an organization. In the infancy of all Churches, one or two really effective instruments have been compelled to do the work, which may in a more matured state of a Church be spread over a number. Assuredly the very existence of Free Presbyterianism both in Canada and the other provinces, hangs upon rightly constituted and successfully conducted Seminaries in Toronto and in Halifax.

On Monday and Tuesday we had public ser-

vice in Halifax, and at Dartmouth on the opposite side of the Bay; and on Wednesday evening, a crowded audience assembled in Chalmers Church to listen to an exposition of the distinctive principles of the Free Church. On this occasion, Professor King acquitted himself with all his well known talent and tact; and the effect of the meeting on both friends and foes was unquestionably good.

After enjoying much agreeable fellow hip with kind friends, I bade adieu to them and to Halifax on Thursday, for Windsor, on my way to St. John, N. B. Whom should I find in the coach as my fellow-traveller but my respected friend the Rev. Henry Wilkes of Montreal, on his way from England, having left Liverpool by the steam packet on Saturday se'night. The details of his visits to England, Scotland, Switzerland, and France, were to me exceedingly interesting. We stopped together a night at Windsor, and next day set sail for St. John by the steam vessel that plies on the Bay of Fundy. We reached the city by the morning of Saturday, very early—between two and three, A.M.—and found Mr. Thomson, Dr. Miller, and other friends waiting for my arrival. From Saturday to Tuesday I had the gratification of enjoying in St. John much agreeable intercourse with our friends of the Free Church and others also like-minded in the essential matters of Christ's kingdom. On Sabbath we had three services: in the old Methodist Church, German Street; in the temporary Free Church, St. Stephen's Hall; and in the Centenary Church of the Wesleyan Methodists. To that body we are under great obligations for their readiness in accommodating us with the use of their places of worship. On Monday evening there was held what was announced as a meeting of "the Evangelical Alliance," in St. Stephen's Hall; when brethren of at least four different denominations met in fellowship, and when Mr. Wilkes favored the meeting with refreshing details of his visits to Britain and the Continent. Malan, Merle D'Aubigne, Gusein, and other eminent men of the Evangelical school of the Continent were brought visibly before us. Sketches of evangelistic effort were given, and many practical lessons inculcated. Nor did the St. John's friends listen with any appearance of indifference to the details which were given them regarding the progress of the Gospel among the Churches of Canada.

To my mind, St. John possesses a peculiar interest. In 1817, my brother, now at Conestophine, was settled as the first minister of St. Andrew's Scots Church in that city, then with a population of ten thousand—not one-third of its present magnitude. Those whom he baptized are the men and women of the present generation. A few of the more aged settlers, then on the active and busy scene, remain; and their reminiscences of other days were to them and to me very affecting. The Scots Church has had many occupants since the departure of its first pastor, and now it is presided over by a minister lately sent out by the Establishment. The Free Church, after overcoming many obstacles, has now for its pastor the Rev. John Thomson, formerly of Alwick, Northumberland, a faithful, talented, and acceptable minister of Christ. The foundation of the new Church had been laid about six weeks before my visit, and it has already been roofed. Its position is commanding, and when the elegant fabric is completed, it will accommodate at least a thousand hearers. The Sabbath schools and classes are in a flourishing state. On the whole the prospects of our brethren in St. John are exceedingly encouraging. It is proper to add, that in the city, there has been for five years past, another Presbyterian congregation in connection with us, under the ministry of an active and energetic clergyman, the Rev. Robert Irvine. My earnest prayer is, that both congregations may have entire fellowship with each other while they seek the glory of the common Lord.

It was on Tuesday, October 22d, I left the com-

mercial capital of New Brunswick, and came by steamer to Portland. The sail through the Bay of Fundy and the islands that lie between the British and American possessions, is exceedingly fine. Portland is a large and prosperous city of the state of Maine, and when the railway from Montreal to Portland is completed (probably in two years) this will become the great line of communication with Canada and the United States. I had spent some hours at Portland on my visit two years ago to New Brunswick, and part of that time I passed within the walls and in the pulpit of the Church which was for years honored in the ministry of Dr. Payson. I remembered Dr. Andrew Reed, and the expression of the worthy elder to him, when pointing to the pulpit he said, emphatically, "That is the place, Sir, where Payson prayed!" "I was struck," says Dr. R. "with this remark. It gave me Payson's peculiarity in an instant. I had thought that whatever might have been his power as a preacher, it was greatest in prayer. I was now sure of it." Our countryman, Dr. Carruthers, is now the successor of Dr. Payson, but as he was from home, I had not an opportunity of seeing him.

Boston is about 100 miles from Portland, but the railway car brought me up in the course of four hours. After stopping a night again at the Marlborough, I left the city next day by the Fitchburg line, and reached Burlington (partly by coach) at eleven, P.M. As we were too late for the steamer for St. John's, I was detained a day at Burlington, and did not reach Montreal till Saturday morning. Having supplied the pulpit of Coté Street on Sabbath, and visited and addressed the Sabbath schools, an opportunity was given me of examining the male and female Bible classes on Monday, and of meeting with the Home Mission Committee of the Presbytery.—Tuesday and Wednesday were nearly taken up in the sail from Lachine to Kingston, and after spending a day among our kind friends in the quondam capital of Canada, we reached Toronto safe and sound on the morning of Friday. In a journey of 3000 miles or upwards, one is exposed to many casualties; and our gratitude cannot be too ardent to Him who holdeth our going.

ENCOURAGEMENT TO MISSIONARY EFFORT.

*The Substance of an Essay read at the Students' Missionary Meeting in Knox's College, Dec. 7, 1849.*

There needs no argument to prove that it is the duty of the people of Christ, in their individual and collective capacities, to propagate the glorious Gospel of the Grace of God. The obligation is not optional, but positive. Christians, individually, are required to be lights in the world; and the Church, as a body, is bound to carry out to its triumphant consummation, this great commission, "Go ye into all the world, and preach the Gospel to every creature." The path of duty is plain, and the Divine command is simply this: that we "go forward;" and not halt or hesitate or loiter by the way. The only event which can release the Church from the active, earnest, urgent prosecution of this world-wide enterprise, is the arrival of the time, when "Messiah shall have dominion from sea to sea, and from the river to the ends of the earth."

Thus plain, palpable, positive, is the duty of the Church; but there are times, when in view of the awful magnitude of the work, and the complicated obstacles which present themselves, the heart is ready to faint, and a certain despondency dims even the Christian's cherished hopes, weakens his resolution, and weighs down the anxious soul, under the fear, that the energies of the Church are after all inadequate to grapple with so many difficulties, to overthrow so many enemies, and win a world for Christ. It is therefore of high moment, that we bear in mind the gracious encouragements to missionary effort, which God has afforded us—in

asmuch as these constitute the most successful antidote to despondency and distrust, and the most animating and powerful stimulants to enlarged exertion and increased activity. It is want of consideration and study, as well as want of faith, that makes some men droop, doubt, waver in this matter, while others are steadfast in their purpose, alive to their duty, and cheerful in the anticipation of assured success. Whether we revert to the past, or look around upon the present, we are equally taught to regard, with interest and confidence, the opening prospects of the future. Christianity has already passed through the most trying ordeal, baffled the calculations, and defied the opposition of countless foes, and is now more extended, more vigorous, more aggressive than ever.

From the early and rapid propagation of the faith, therefore, we draw a powerful historical encouragement to anticipate its final triumph—a universal success. Ours is still the self-same instrumentality, which proved so effective in primitive days—it is called “the foolishness of preaching,”—and this is still our confidence, that “the foolishness of God is wiser than men; and the weakness of God is stronger than men.” We are animated by the thought, that it is the same holy, heavenly faith, which, at the first, overturned the most elaborate systems of Paganism, hurled the idols from their shrines, and crushed their polluted temples into dust, that is now again going forth upon the world—speeding with undiminished eagerness and energy, to nobler triumphs and more splendid victories. Admirably has a living author expressed the sentiment,—“We pass to the field of missionary effort, over the wrecks of former systems of idolatry, and through scenes of early Gospel triumph; and shall we not feel the inspiration of the scene? Where now is Diana of the Ephesians? Where now are Jupiter and the gods of Greece, and where the whole pantheon of Rome? The first Christians testified against them, and they vanished. Missionaries of Christ came to Britain, and where now are Woden and all the Saxon gods—Hesus, and all the more ancient and sanguinary rites of the Druids? The idols which we now assail in other lands, have been long since routed, and the sword we wield routed them. The gods of India are the same, under different names, which Greece and Italy adored; the sword of the Lord chased them from the West, and shall it do less in the East? Remembering ‘the years of the right hand of the Most High,’ let us thank God, and take courage.”

Another historical encouragement may be drawn from the progress and success of modern missions. Already the attractive power of the cross of Christ has been signally manifested on fields the most unpromising. Enough has been accomplished to demonstrate, that no obstacle whatever, physical, social, moral, intellectual, can finally frustrate the introduction of the Christian faith. All things are possible with God. And by His grace accompanying the proclamation of the Gospel, the most degraded tribes of Adam's family have been elevated, enlightened, Christianised. The Bible has struck the chords of sacred emotion in the stony heart of the savage, hushed his terrific passions, refined his rugged nature, driven out the unclean spirit, and taught the poor child of the wilderness to rest in God alone, and wait for His salvation. The darkened intellect of the African has been lighted up with the lamp of eternal truth. The affections of the Greenlander have been warmed and sanctified. The Red Indian has with lowly heart embraced the faith. At the sound of the gospel, proclaimed by Brainerd, the veteran of a hundred battles, and a hundred years, has become a little child; and a host of warriors, each of whom would once have preferred death to a tear, have wept—“so that there was a very great mourning, like the mourning of Hadadrimmon.” In the far off Islands of the sea, the ferocity and repulsive degradation of the cannibal have been transformed into the gentleness, the purity, and prayerfulness of the spiritual Christian. Mada-

gascar has yielded its noble band of witnesses for the truth. Nor must we omit to add, that successful inroads have now been made on the engrossing superstition of the Asiatic mind. The letters of the sternest bigotry have yielded to the power of the gospel; and love to Jesus Christ has enabled even the shrinking Hindoo cheerfully to incur the loss of cast, nay, more, to brave the pangs of martyrdom. Such are the first fruits which have been gathered in by missionary effort, even with the feeble and limited exertions hitherto put forth. Shall we not exclaim with joyfulness, “what hath God wrought?” and shall we not with renewed gratitude, and redoubled zeal, promote an enterprise so auspiciously begun?

It is not my intention, however, to dwell any further on these animating views to which I have referred, but rather to invite your attention to the encouragement which comes to us from yet another source, and that is *scripture prophecy*. We repose our confidence on the word of Him who cannot lie, and who has declared, “I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done—saying, “My counsel shall stand, and I will do all my pleasure; yes, I have spoken it, I will also bring it to pass; I have purposed it, I also will do it.”

Familiar to every reader of scripture, are the rich promises addressed to the Lord Jesus Christ himself, as God's elect servant, the Messiah, and the King of Zion—in reference to the number of His spiritual offspring—the extent, prosperity and duration of His kingdom. It is nothing less than a universal dominion that is ensured to the Son as the reward of His low-magnifying, God-glorifying obedience. What can be more definite than the promise “I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Or what more expressive of the enlarged purposes of Jehovah, than the word which came by the prophet Isaiah: “It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” When we behold, with shrinking and dismay, the violence and apparent success of those who are the enemies of the cross of Christ, we may take comfort in the thought, that their prosperity is short-lived at the uttermost—for it is written, “His enemies will I clothe with shame, but upon himself shall his crown flourish.” All that opposes shall be taken out of the way; and of his dominion there shall be no end. “His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.” This was that joy set before him which cheered the man of Sorrows in the toils of life, and even in the bitterness of death. With the cross on his back, he had the crown in his eye. He finished his work—he won the prize—he secured the eternal reward. Ere he returned to his Father's house, he gladdened the hearts of his disciples with the announcement, “All power is given unto Me in heaven and in earth.” Then let the children of Zion be joyful in their King. His throne cannot be subverted. All nations shall bow to the sceptre of his grace. The word of the Most High God is pledged in covenant, in prophecy and promise to our Lord Jesus Christ, to exalt his name in all the earth—to “set his hand in the sea, and his right hand in the rivers.” “My mercy will I keep for him for evermore, and my covenant shall stand fast with him; his seed also will I make to endure for ever, and his throne as the days of heaven.”

Closely connected with these promises addressed to Christ, the Head of the Church, are the numerous predictions more directly spoken to the Church herself—indicating a triumphant termination to her present struggles—ensuring a vast expansion of her present influence—and telling of the reign of universal purity and peace, when Satan shall be

bound a thousand years, and Zion shall be made an eternal excellency, a joy of many generations. “Glorious things are spoken of thee, O city of God.” “The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.”

We have been divinely taught to pray—“Thy kingdom come”—and we know that the fulfilment of that petition cannot fail, for in ancient prophecy it is written: “The kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Manifest are the illustrations of the same great truth. In vision there appeared to the king of Babylon, “a stone cut out without hands,” an emblem of the Church of Christ, established without the aid of human power, or carnal policy. This stone “smote the image, overturned all opposing authority—and it became a great mountain, and filled the whole earth.” Elsewhere the figure is varied, and the Church is compared to a magnificent temple, rising in its sublime proportions from earth to heaven, and all nations flowing unto it. The materials of this stupendous fabric are described. Foundations of sapphires, windows of agates, gates of carbuncles, and borders of pleasant stone, are all illustrative of the permanence, prosperity, and spiritual beauty of the gospel Church. Once more—the effects of a universal reception of the gospel are indicated by predictions of a glorious change even on the visible creation. The earth is represented as one scene of peace, and purity, and love. “The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.” And all this as the result of *spiritual renovation*—for it is when the “spirit shall be poured upon us from on high” that “the wilderness shall be a fruitful field, and the fruitful field be counted for a forest.—Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.” In the figurative descriptions of this truly golden age, not even the inferior animals are forgotten—“The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together, and a little child shall lead them.” It shall be a time of enlarged knowledge as well as extended peace.—Darkness shall brood no longer over the church or the world. “Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.”

Such then being the glorious prospect which awaits the church of Christ—it is manifestly a most interesting and important reflection, that this consummation shall be reached, this amazing change accomplished, by human instrumentality under the dispensation of the Spirit. It is by means of labourers that the harvest of souls shall be gathered. It is by the foolishness of preaching that God is pleased to save them that believe.—We deny not indeed, nay, we believe, that great movements in Providence shall be made subservient to the world's conversion. Not without terrific struggles shall the empire of superstition and sin be suppressed. There shall be weep on the earth, before the dawn of the long morn of a thousand years. This is in accordance with the general order of the divine government in the past, according to which, providential judgments have broken up the way for the onward march of the spiritual reign of Christ. As it has been well expressed—“So vast is the gospel economy in its sweep and design, that it includes and appropriates every kind of agency; presses into its service the angel of wrath, as well as employs the angel of mercy; and lays under tribute all the revolutions of time, and all the dispensations of providence.”

[Here follows a brief review of the theory of



the promillennial advent, which we are compelled to omit.]

Believing the present to be the last dispensation, we look to the grace of the Spirit alone for the successful consummation of that vast missionary enterprise, which the Church is enjoined fearlessly to undertake, and faithfully to prosecute. We anticipate an enlarged fulfilment of the promise—"I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Now the grace of the Spirit is not disparaged, but magnified, by the employment of human instrumentality. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." And further, such instrumentality is peculiarly and graciously adapted to the disposition and circumstances of man. We naturally listen with interest to the message brought to us by one with whom we have common sympathies, and thus it tends to the success of the gospel, that it is not committed to angels, but borne in human hands, and spoken by human lips—that between those who proclaim it and those to whom it is proclaimed, there is a fellowship of nature, of emotion, and of hope.

The declaration of the whole counsel of God is the great duty with which the missionary is charged—and specially, the key of his enterprise, the only secret of success, is the simple exhibition of the Cross of Christ. Memorable words! "I, if I be lifted up from the earth, will draw all men unto me." It is not then the pre-millennial descent of the Saviour from heaven to earth that is to attract and save the world, but it is that Saviour lifted up from the earth upon the accursed tree, that constitutes the most overpowering display of God's love to our fallen race, and the great centre of salvation to sinners of all nations, and kindreds, and peoples, and tongues. As in time past, so in the time to come, this shall be the grand heart-wrenching, soul-drawing spectacle—the Son of God laden with the sins of man, nailed to a cross upon the hill of Calvary.

Most animating then are the prospects which stretch out before the eye of faith—and console under every discouragement the missionary heralds of the cross. Nor can we omit to add, that the interest naturally attached to this subject is now immensely enhanced by the consideration, that, unless the Church totally and grossly misunderstands the page of prophecy—the time of the end draweth nigh.

He who most closely studies the predictions recorded by Daniel and John, comparing therewith the page of past history, and the actual signs of the times, can scarcely fail to be impressed with the conviction, that we are now on the eve of mighty movements among the nations of the earth, preparatory to the establishment of universal Christianity and millennial blessedness.—Thrice welcome that coming age to a church which has worn sackcloth for many centuries! and welcome too, to a world long enthralled by the fetters of superstition, and swept by the whirlwind of desolating war!

What a stimulus to exertion do these considerations supply? Who shall sow the seed of truth in the furrows which the ploughshare of the Almighty is even now casting up? Who shall meet the necessities of a world of immortal souls? for soon shall be heard a cry such as never before pierced the ear of the Church—not the muffled wail of obtuse idolatry, or of bigoted Islamism, or of blinded Judaism—but the trumpet call of wakening intelligence and conscious want, from nations yearning for a true and spiritual faith. Is it not abundantly manifest that now the noblest exercise, the loftiest privilege of an immortal being is, to become a fellow-worker with that angel whom John in vision beheld, flying "in the midst of heaven, having the everlasting gospel to preach unto them

that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice—fear God, and give glory to Him; for the hour of His judgment is come!" To quote the impressive language of Dr. Harris—"Tremble who may, under a sense of responsibility—'upon us the ends of the world are come.' Our very position consecrates us to the loftiest service, loads us with the weightiest obligation, surrounds us with anxious eyes and cries of solicitude from every quarter of the divine dominions. For the church to be faithful now, is to save the world.—Now, if ever, 'the weak should be as David, and David as an angel of the Lord.' Now, if ever, prayer should wrestle, liberality should bring forth its richest offering, its final mite—the Church should unite and clothe itself with zeal. For now, if ever, crowns may be gained, and kingdoms won, and a world in the crisis of its danger may be saved—crowns to be cast at the feet of Christ, kingdoms of which He is rightful Lord, and a world from which He is destined to derive his richest revenue of praise."

He, who soberly reflects on the revealed purposes of God, with reference to the human race, and the character of the instrumentality by which these purposes are to be accomplished, cannot fail to perceive, that the missionary enterprise, so far from being ill-advised and visionary, is of all enterprises the most practical and the most secure of ultimate success. God has appointed it, and it cannot come to nought. It conduces to the best, the noblest, the most enduring interests of man. The world's boasted history is but a troubled, anxious dream. The humble annals of the Church constitute a sublime—an eternal reality. How true the simple, sweeping aphorism!—"the fashion of this world passeth away."

Well said Wadsworth, the meditative poet:—  
"So falls, so languishes, grows dim, and dies  
All that this world is proud of. From their spheres  
The stars of human glory are cast down;  
Perish the roses and the flowers of kings,  
Princes and emperors, and the crowns and palms  
Of all the mighty withered and consumed."

Once more, listen to Cowper, the Christian poet, telling of this fugitive, unsatisfying world:—  
"We turn to dust, and all our mightiest works  
Die too. The deep foundations that we lay  
Time ploughs them up, and not a trace remains,  
We build with what we deem eternal rock;  
A distant age asks where the fabric stood,  
And in the dust, sifted and searched in vain,  
The undiscoverable secret sleeps."

Where then but in the Church shall we find stability? Her foundation is the rock of ages, and the gates of hell shall not prevail against her. Her triumphs reach through time into eternity.—The light of prophecy reveals her struggles, her victories, and her final rest. The promises of God invest her with immortal interest. We look into the Old Testament, and we find it written—  
"I will be unto her a wall of fire round about, and will be the glory in the midst of her." And again we look into the New—and there the assurance meets us—"Lo! I am with you alway, even unto the end of the world."

Resting our souls on these sustaining, gladdening, encouraging considerations—let us look for, and pray for, the coming jubilee.

"The groans of nature in this neither world,  
Which heaven has heard for ages, have an end.  
Foretold by prophets, and by poets sung,  
Whose fire was kindled at the prophet's lamp.  
The time of rest, the promised sabbath comes!"

Come then, and, added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy! It was thine  
By ancient covenant, ere nature's birth;  
And thou hast made it thine by purchase since,  
And overpaid its value with thy blood,  
Thy saints proclaim thee King; and in their hearts  
Thy title is engraven with a pen  
Dipp'd in the fountain of eternal love." D. F.

CHINA.

In consequence of many representations as to the ineligibility of Amoy, the committee have anxiously reviewed the question, Where is to be the location of our Church's Mission? And as the result of the best information they could collect, we understand that they are now disposed to recommend the province of Canton. It would be premature to give at length reasons which will doubtless be regularly submitted in the Committee's Report to the Synod; but among the considerations which actuated the Committee, were the importance of Canton as the key of the Chinese Empire; the ample field for missionary labour among the many millions of the province; the success which promises to attend a missionary school established in the suburbs of Canton; and the wholesome influence likely to be exerted on the Chinese by a judicious and conciliatory Mission there. Nor is it an inconsiderable advantage that our first missionary has already made such proficiency in the Canton dialect; whereas, by removing the Amoy or Fou-chou, or any other open port, he would have a new language to learn.

Meanwhile, rejoicing as he does in the appointment of Dr. Young, Mr. Burns inquires, what progress our Church has made in obtaining another ministerial missionary. This most desirable and essential attainment, the committee would urge on the prayers of their friends; and if they could, they would like to bring it before the Presbyterian ministers and students of both England and Scotland. Surely, at a moment so auspicious for the Evangelization of China,—containing within itself one half of heathendom,—some fervent spirit will exclaim, "Here am I; send me."

The following is Mr. Burns' last letter to the Convener:—

"Chinese Hospital, Hong-Kong.  
July 25. 1849.

"DEAR FRIEND,—I have very little to write on this occasion, but must pen a few lines in order that you may have an idea of how I am at present engaged. During the past month, through the kindness of my friend, the medical missionary here, I have continued to reside at this Hospital, and have been quietly and agreeably engaged, as when I last wrote, in learning the language (which must long be the subject of close study), and in taking some part in the daily meetings which are held here for the benefit of the household and of the patients. I cannot do so much abroad at this hot season as I could were I resident in town, but I occasionally go out among the Chinese, and also on Sabbaths pay a visit, as I used to do before, to the European prisoners in the gaol. I am conscious of making some progress in the language; but this as far as I know, is the chief part of my present progress. As the men who accompanied me during my sojourn on the Continent of China did not wish to return again with me, in making any further attempt to go about among their countrymen (at which I did not wonder, from the manner in which we were received to the westward), they left me fully a month ago, as I had no present employment for them; so that during the past month I have been as an individual co-operating with others, just as I have done in past times in my own language and among our own countrymen. As I have so little to say at the present, you may perhaps expect me to say more of the future; but in regard to this, although I think, and also seek, to pray often, I have nothing important to state further than I before intimated generally in my last letter. Dr. Janin's Young's views are also as before; so that the result is, that, unless the Lord should intimate otherwise by the leadings of his Providence, &c., I will continue here in the meantime, endeavouring to do what my 'hand findeth to do' from day to day. My old teacher is naturally very anxious to begin his school again, and no doubt the boys who were with me are as anxious to return; but I cannot do any thing farther, either here or elsewhere, until a place is finally determined on, and ac-

tance is at hand to prosecute the work. Dr. James Young, I need not again remind you, remains where he is until the end of the year; and as far as we yet know, you have not yet fixed on the third missionary of whom your Synodical Report speaks. May you be guided from on high in this, a matter of so great importance, in the future progress in China! I am sorry to need to add, that Dr. James Young is not at present in his usual health, having been confined to his room by a feverish attack for the last ten days. When I saw him on Monday he was better, but did not think of writing to any of you at this time. In the great mercy of God, I am still enjoying full health. The only exception to this has been, that in the beginning of the month, the day before I was proposing to go away on a second visit to *Shum-Chan*, on the opposite mainland, along with the medical missionary here, I was attacked by one of the milder complaints of the climate; and so, as well as for other reasons, we are detained here. Certainly the season, so hot and rainy, is not favourable for travelling inland and it may be, the Lord thus graciously relieved us from a difficult and dangerous service. I do not remember anything more that I ought to add, and, with Christian remembrances to all friends,

"I am ever, dear Friend,

"Yours affectionately,

WM. C. BURNS."

#### MISSIONS OF THE PRESBYTERIAN CHURCH IN IRELAND.

Through the kindness of a Student in Knox's College, we have received the November number of the *Missionary Herald* of that Church, from which we learn that the Mission to the Jews at Damascus, is to be strengthened by the addition of another labourer. Mr. and Mrs. Porter left Belfast on the 9th of October, to join Mr. Robson, who is already in that field. The prospects are more hopeful than at any former period. Mr. Robson complains of the obstacles thrown in the way of the Mission at Hasbeiya, chiefly through the perfidiousness of the Mohammedan authorities. While the British consul at Constantinople procures despatches from the Pasha, enjoining the Emir to grant the relief prayed for, a secret order is transmitted at the same time to nullify the public despatch. The hopes of the Missionaries are in Him who has the hearts of kings and rulers in His own hands.

The *Herald* also contains a portion of an interesting journal kept by a Missionary of the Irish Presbyterian Church, in India, during a tour in the vicinity of Surat, in company with the Rev. Danjibhai Nauroji, of the Free Church Mission.—These devoted men were generally well received, and their message respectfully heard. In answer to their arguments against idolatry, the Hindoos urged three objections: 1st, That Christians have images in their own places of worship; 2d, That they worship Sita, the wife of the god Ram, and through her influence have obtained the sovereignty of India. She having been carried off by a monstrous giant in Ceylon, was, through the assistance of Hanuman, the king of the monkeys, who was serviceable in killing the giant, restored to her disconsolate husband. The goddess promised that the monkeys should, in course of time, have the sovereignty of the world; and they believed, that through some unexplained process, Hanuman's descendants have lost their tails, and now returned in the shape of Europeans to govern

India. For this opinion they find confirmation in the fact, that while our sportsmen kill all sorts of game, from the elephant to the south and the lion of Katanwar, to the harmless dove which coos among the mango trees, they never kill monkeys. And the third objection, which, like the first, is not without foundation, is not easily explained to the poor Hindoos, viz., That the British Government countenances idolatry, by securing to its temples, grants of land and money. It were well that Christian Missionaries had it in their power to contradict, rather than be called upon to explain these allegations.

Perhaps the most interesting part of this tiny periodical, not half the size of our own *Record*, is the accounts from the Home Mission field of the Irish Church, viz., Connaught and Galway. Here a most important field has been opened up to the Gospel missionaries. Dr. Dill, who, it will be remembered, was knocked down and ridden over by an infuriated priest, about two years ago, has recently revisited Connaught, and reports favourably of the cause of civilization and evangelization in that benighted region. There are now in this field nine missionaries, seven scripture readers, thirty-four schools, and two thousand scholars. In schools where, two years ago, the children did not know who Jesus Christ was—could not tell whether St. Patrick or the Virgin Mary made the world, Dr. Dill, on his late visit, found the children who had attended regularly, "thoroughly acquainted with the outlines of scripture history and the doctrines of the gospel, and able to quote scripture proofs for the latter. In many cases they not only told "who made the world," and what was the work of each of the six days of its creation, but gave its outline geography, its magnitude and motions. In some cases the boys were learning algebra and geometry; and in one school the girls were reading in Galatians, and able to answer correctly the drift and meaning of the apostle. Dr. Dill continues—

"No one who has not visited Connaught can form a correct idea of the condition of the peasantry, both physical and moral—the wretched appearance of their persons, the dirt of their cabins, their general habits of sloth and slovenliness, or their practices of lying, dissembling, stealing, &c., &c. Nor can any one who has not made the trial know the difficulty of breaking up these habits and practices and introducing instead, those of cleanliness, order, truth, honesty, &c., &c. Many have been the efforts it has cost the teachers, even to induce their children to bring clean hands and faces to school, and far more to train them in some measure to tell the truth, &c., &c. At present any stranger visiting this region would generally recognize one of our children from the rest in the district by the ragged slovenliness of the one and the *ragged neatness* of the other. Our teachers testify to their gradual improvement in moral habits. I observed myself, a degree of seriousness and attention, when engaged in religious exercises, which I did not perceive on my former visit; and, best of all, our Missionaries speak of some few in whom they have discovered some small evidence of at least concern for their salvation.

"As to our Mission's apparent effect in the neighborhood generally.—The efforts of the priests to put it down, some time ago, must be fresh in the memory of all. It will be recollected how they appealed fully to the people's bodily fears—entering the very schools, and horsewhipping the children, as well as cudgelling, knocking down,

and kicking the adults; and how they appealed so freely to their superstitious terrors, threatening not only to put horns on Mr. Brannigan's head, but to transform the one-half of themselves into *hares*, and the other half into *hounds*, to hunt them to death, as also to prevent their potatoes from growing, and the fish from approaching their coast. I rejoice to say that, finding all their efforts vain, they now seem to have given up the case in despair. One or two of the most violent, chagrined at finding their once absolute authority so completely set at naught by their people, have at their own request been removed by their bishop to other parishes. Our Missionaries are now, by the majority of the people, more respected than the priests. The *hooting*, &c., with which they were wont to be greeted, sometimes, has altogether ceased; while some priest, who has recently turned informer on his brethren, provoked, it is believed, by some "private griefs," has been haranguing the people freely in the various towns around, on the wickedness of the entire order, and has been everywhere followed and listened to by crowds—so completely does the spell of Rome, once so dreadful, seem to be broken in that quarter.

"I shall, in conclusion, give you one case, which will serve to confirm and illustrate the previous statements of this letter. Exactly two years ago, on the last day of this month, your Missionaries made their first entrance into Priest Timlin's parish, to preach their Master's blessed Gospel. He had been previously heard to say, that he was determined to resist every incroachment they might venture to make, and to intimate that he would not be very scrupulous as to the means he would employ. Whatever threats he held out were, on the occasion in question, I believe, most faithfully executed. But the result was not such as he expected. During my recent visit, I had the pleasure of examining two of our best schools, in the very heart of his parish. One of them he some time ago visited himself, and in the civillest manner, took up our *Shorter Catechism*, and asked the children a few questions out of it. The other is taught by one who had been. I was told, a Ribbon chief; and when I entered unexpectedly his school, he was busy teaching the Scripture lesson of the day, and the *drum*, which had belonged ostensibly to a temperance band, but which according to some, had been designed for other purposes, I saw suspended, mute from the rafters above his head."

Cheering as these statements are, it is melancholy to learn that the very schools which have accomplished so much are in danger of being lost to the Mission, for want of support. They are not maintained by the funds of the Mission, but by the liberality of private benevolence. Each school requires about £15 for its annual support. It is not to be believed that a single school will be closed, or that the efforts to increase their number will be relaxed. About £500 per annum would sustain the schools already in operation, and it were a moderate demand to ask for so great a work, not less than double that amount. How true, that "the hope of ultimate success is seen to be in the young!"

A Missionary writes from Galway, that there are many difficulties to encounter, much need of enlarged efforts to spread the Redeemer's name and maintain His cause. Scripture-readers and Schools are much needed. The Missionaries have met with opposition—in some cases they have suffered open insult and violence, still they are prosecuting the work with increasing ardour, and calling aloud to the philanthropy of professing Christians—"Give us means and your prayers, good will be done, the Redeemer's kingdom will be extended, and God's name glorified in the dark corners of the land."

## SCRIPTURE ILLUSTRATIONS.

"Whoever shall come unto the king into the inner court.—Esther iv 11.

The law here mentioned was a general one and although, in its original intention, the queen was probably not thought of, the present queen knew that she was not necessarily exempted from its application. We have frequent instances that the proverbially fixed laws of the Medes and Persians admitted, less than any other ever known, of modification, exemption, or alteration. Of this we have another instance just below; for Mordecai was persuaded that a general law for the destruction of the Jews having been issued, even the queen herself would not be spared, when it became known that she was a Jewess; and so, afterwards, in her address to the king, we see that Esther considers her own life compromised by the edict. With regard to the present instance, it was known to the Greek historians that none were admitted to the king without being called; but they do not appear to have known that queens and princesses were included in the application of this rule. They give many incidental statements concerning the difficulty of access to the king.—The rule seems to have been that even when the king was in their outer apartments, no one was admitted to his presence uncalled or unannounced; and that when in his interior residence, not even the most dignified inhabitants of the interior palace might presume to appear before him unbidden. The historians relate that the freedom of access to the sovereign presence was first checked by Dejoces, king of Meda, who directed that no one, of whatever rank, should appear before him unless especially called, but that all business should be transacted through messengers and ministers, his nearest attendants only being allowed to see his face. The Persians adopted this and other regulations of the Median court; hence we may understand the destination allowed to the seven princes "who saw the king's face," that is, who might appear before him uncalled. Even these, however, were not admitted when any of the king's wives were with him; and this restriction enabled the king to see them as little as he pleased, as the door-keeper had only to intimate that the king was thus engaged. One of the privileged nobles who disbelieved the excuse, cut off the ears and noses of the two door-keepers; for which he and all his family (excepting his wife and eldest son) were punished with death (Herodotes, i. 99; iii. 118, 119). Subject to variations from individual character, most Oriental kings have, in like manner, rendered their presence rare and of difficult approach;—not only as a precaution against treachery, but in order that their subjects, seeing them but seldom, and never but in circumstances of state and splendor—never under circumstances of human infirmities and wants—might be brought to regard them as beings of a higher and finer nature, and therefore the more cheerfully submit to the powers which they wield, and which are usually far greater than those with which it seems safe or proper that a man should be intrusted.—The effect is well calculated; for it is difficult to imagine the intense veneration with which the royal persons in and has been regarded in Persia and other countries of the East.

## DEATH OF THE REV. PATRICK M'FARLAN, D. D., OF GREENOCK.

The Free Church has sustained another heavy loss, in the death of the Rev. Dr. M'Farlan of Greenock. The event has been as sudden and unexpected as it is painful. It seems but yesterday that he was refreshing the hearts of many in this City by his ministrations during the late season of communion. The common observation among those who were then privileged to hear him was, that never at any period had he preached with greater warmth, and vigour, and earnestness, or set forth with more clearness and fulness, and

force the glorious truths of the gospel. Alas! at the very time when his friends and the Church were rejoicing in his restored health, and in the pleasing prospect of having yet, for years, to come, the benefit of his important services as one of our most experienced and venerated ministers,—he has been taken from us. On Tuesday week, as we understand, he assisted at the examination of a school in Greenock, where he caught a chill that seems to have been the commencement of his illness. No serious symptoms, however, appeared till the end of the week. An affection of the chest had by that time showed itself, which caused considerable alarm.—When this had at length yielded to medical treatment, and hopes had begun to revive that the attack was passing away, he was seized on the afternoon of Sabbath with a violent pain in the region of the bowels, under which his strength gradually sunk, and he expired softly, without a struggle, about seven o'clock on Tuesday morning. His work was done, and the Lord, whom he had so long and faithfully served, took him to his rest and reward.

Such deaths make mournful blanks in society, and especially in the Free Church. They are like the gaps made in a forest by the fall of the larger trees. Some one may be easily put in the room of him who is gone, but the place left void is not filled. It is saddening to think how many losses of this kind the Free Church has already sustained. Chalmers, Welsh, Brown, Brewster, McDonald, M'Farlan! Who can estimate the amount of influence which has passed away with these men!

And yet that influence can not be altogether lost. The memory of the just is blessed.—Though dead each man yet speaks, and will continue to speak, for generations to come. We cannot at present enter at large into the character and services of Dr. M'Farlan. We hope soon however to indulge ourselves and our readers with a fuller notice of one who has left few like him behind. "Help Lord, for the godly man ceaseth, and the faithful fail from among the children of men."—*Scottish Guardian*.

## The Record.

## PUBLIC THANKSGIVING.

Thursday, the third day of January, has been appointed as a day of general Thanksgiving throughout the Province, for the manifold blessings that we enjoy, and especially for the removal of the cholera. It is to be hoped that the day will be observed in a becoming manner. While other Nations have been suffering under the yoke of the oppressor, or rent asunder by civil war, we have enjoyed the blessings of peace, and the sweets of civil and religious freedom, and have been protected by the good Providence of God from the horrors of famine; and, although for a time, the pestilence walked amongst us, we have been mercifully delivered from its ravages. What more befitting than that the heartfelt thanksgivings of a grateful people should ascend to the Giver of all good! National blessings demand national acknowledgment.

At the last meeting of the Presbytery of Toronto, a deputation was appointed to wait upon His Excellency the Governor General, and to request that a day should be set apart for public thanksgiving. His Excellency, who perhaps had anticipated the Presbytery, promised to give the matter due consideration, and assured the deputation that their request was quite in harmony with his own feelings and wishes. In the United

States the late Thanksgiving day was religiously observed; and we are gratified to learn from British papers that the day was kept with so much decorum throughout the kingdom.

"THE NATIONAL THANKSGIVING.—Thursday witnessed the august spectacle of a national acknowledgment of the goodness of God in annu-ating the pestilence. The day was on the whole observed with that solemnity and decorum befitting so important an occasion. Business was generally suspended, and the banks and public offices were closed during the day. In the established and Free Churches there were two diets for public worship, as on the Lord's day. Some of the Dissenting churches did not meet, while others assembled in the afternoon or evening. The day was observed in a similar manner throughout the rest of Scotland. In London every shop was closed, and the city had the same aspect as on a Sunday. All the churches and chapels were densely crowded, and the form of thanksgiving and prayer was read. The congregations responded cheerfully by giving alms in aid of the various charities. The Thames presented an unusually quiet appearance, and very few crafts were to be seen, and there was less activity than on a Sunday. Several Steam-boat companies would not allow their boats to run, and very few omnibuses or other vehicles were seen in the streets. We learn from various parts of the English provinces that the day has been kept with equal strictness in all the principal towns."

## ST. GEORGE'S CHURCH, PAISLEY.

The congregation of St. George's, formerly under the pastoral care of Dr. Burns of this city, have lately, by a vigorous and successful effort extinguished the whole of their remaining debt, amounting to £1200. The same congregation four years ago made a similar effort to clear off the debt, at that time amounting to £1430. The new debt was incurred by repairing and enlarging the church, and erecting a Presbytery-house and library. When the appeal was made to the congregation, all classes heartily responded to it. The *Scottish Guardian* from which we condense this notice, says "We learn that the number of subscribers was about 600, and every one seemed anxious to take part in it. In no case was it necessary to urge or press subscribers, either to give or increase their contributions; but in numerous cases it was necessary to restrain the people from giving as much as they wished; and often one-half of the sum proposed was marked down.—Many who were not called upon, on account of their supposed poverty, brought the money to those appointed to receive it." The humbler said it was their duty to bear a share of the burden with the wealthier members. The Deacons' Court had agreed that such as chose might pay in three or four annual instalments, but all resolved to pay their subscriptions at once. The *Guardian* proceeds, "We would very respectfully, but earnestly, press upon those congregations who may be in similar circumstances to attempt a similar effort; and we have no doubt that it would be equally successful. There need be no fear that such an effort will disturb other objects; and even if it should, the disturbance can be but temporary. In the case above referred to, some of the largest subscribers to the debt gave, at the late collection for the Highlands, more than double the amount which they ordinarily contribute to the schemes of the Church. In fact such a general and simulta-



neous effort tends greatly to unite and consolidate a congregation, to inspire them with mutual confidence, to develop a spirit of liberality, and to call forth an amount of combined exertion which tells most favourably and powerfully on every other effort which they may require to make."

#### COLLECTIONS FOR KNOX'S COLLEGE.

We are happy to state that a fair commencement of efforts on behalf of the funds of the College has been made at Toronto and London, and we believe that Hamilton and other leading congregations are moving in this matter. At Toronto, a Committee has been chosen for Knox's congregation, with Dr. Burns as Convener, who have begun the subscription, and we give on our last page a specimen of the sums subscribed, the result of the Dr's first day's canvass amongst the people of his charge.

It concerns the Church and every individual member of it, to use the means which God may have put in their hands for promoting and furthering His cause; and perhaps there is no way in which this can be more effectually done amongst us, than in keeping up our Educational Institutions, that they who are to go forth to proclaim the word of Life may as far as human instrumentality can go, be fully qualified for the sacred office.

As we stated in our last, on the first instant a half years salary is due to the Professors. The College Committee aware of the state of the funds resolved a few weeks ago to make application to the more wealthy Congregations, for all or part of their contributions to be sent in to meet the present demands. We are gratified to learn that these Congregations as far as they have been visited or heard from, take up the matter with proper spirit. In former years very little has been done in the way of collecting until after the beginning of the year. We would earnestly recommend to the Deacons' Courts, or managers in the various congregations and Mission Stations to set their subscriptions on foot as soon as possible, and make the call upon every one. A small sum, indeed, from each individual, would meet the necessary outlay. There are some congregations in which certain fixed seasons have been appointed for the contributions to each object, and where a change could not be made without damaging their interests. It would not be advisable to interfere with congregational arrangements. But we apprehend there are few, if any congregations in which there are not some who have given nothing as yet—some who have given very little and are able and willing to give more, and others, whose circumstances would enable them to anticipate the time fixed for the general Congregational Collection, and to forward their gift to the Treasurer.

All that is required for sustaining the College and the other schemes connected with our Church, could easily be made up amongst our people, out of that abundance which has been bestowed upon them, and of which they are responsible stewards, and none of them be the poorer. The claims for objects of christian benevolence are many, and cannot perhaps all be met as we might wish, but the great difficulty is overcome when the consent of the mind is obtained. When given willingly we do not feel it to be a tax. The following, which we quote from the *Christian Almanac*, is appropriate:—

"FEELING WHAT WE GIVE.—A missionary, in his report as to the field of his labor, says, 'Well, I will give five dollars to the cause of domestic missions. I can give this amount, and not feel it. Suppose, my christian brother, you give me twenty, and feel it. Your Saviour felt what he did for you.' A remark of this kind once heard from the pulpit, thrilled through my whole soul, and made me do more than empty my purse. I borrowed from a friend. The idea of feeling what I gave was delightful."

#### OUR CHURCH AT WHITBY.

The rich and growing Township of Whitby, with its rapidly rising town of the same name—probably yet to be the County centre—has hitherto been held back from assuming its proper position among the adherents of pure Presbyterianism, by a variety of local causes. These have now been removed, and the nucleus of a large and influential congregation has been gathered by the energetic movements of a few influential members in the place. Dr. Withs, with his usual ability and eloquence, opened the place of worship at Perry's Corner, kindly granted by the proprietor, as a temporary place of meeting, on Sabbath, the 16th Dec.; and Dr. Burns followed it up by service on Sabbath the 23rd. There were on both days two meetings, and the place was filled on all the four occasions. The Presbytery have agreed to give supply every alternate Sabbath; and a numerous society will soon be organized.

#### BARRIE AND INNISFILL.

In both places we have now the near prospect of flourishing congregations. The call to Mr. Lowry, from both places, is large and cordial; and that excellent minister is to be inducted (D.V.) to these places, on the 16th and 17th of January. Dr. Burns, Mr. Harris, and Mr. Boyd, are appointed to conduct the services on these interesting occasions.

#### TO OUR FRIENDS.

A Subscriber who takes an interest in, and does good service for the *Record*, is surely entitled to a patient hearing. We have received a considerable number of friendly counsels concerning its management, in some instances, praise not altogether merited, in others, censure where we were unconscious of blame attaching. For unmeasured approbation or querulous grumbling we have little taste.

The Committee wish to receive any hints or suggestions that may tend to render the publication more useful, as a vehicle for conveying interesting and profitable intelligence throughout the land, "to diffuse information respecting the schemes and undertakings of the Church, and to illustrate its principles."

The suggestions and advices received of late, may be summed up under the following heads, viz:—1st. Give no long articles. 2nd. Devote a portion to Juvenile reading. 3rd. Give as much really Canadian information as possible. 4th. A brief account of the doings of the Churches in Britain and Ireland. All which being quite in harmony with our own views and feelings, we would like to comply with. We may add, 5th. Discontinue publishing (except in special cases) the names of contributors to the various funds, and give an outline of great public events.

Just as the last number had gone to press, the communication of a valued friend, containing additional subscribers' names and payment in advance, came to hand. Although not intended for publication, we take the liberty of quoting the following sensible remarks:—"I anticipate a continued improvement in the *Record*, and, if con-

sistent with its title, would prefer having about a page appropriated to a condensed view of the leading events of the day, which would be more interesting than long lists of names, with fractional subscriptions for this, that, and the other object, and which appears to me more as a satire upon the munificence of the donors, than as an exhibition of disinterested benevolence, contributed from a sense of duty. If the sums given for the different schemes must be acknowledged, let the aggregate amount from each locality appear.—That ought to satisfy all parties, with few exceptions—will be most profitable—and leave room for more useful information."

\* \* After the "form" was made up, we received Mr. Mackintosh's communication, with the names of new subscribers. We have to request that friends sending names would be particular in giving the name of the Post-office.

Mr. M. wishes to make the following acknowledgment of Receipts for the Montreal Presbytery, viz.: Cornwall, £1 2s. 6d.; Kennebec Settlement, £1 16s. 3d.; Metis, £2 14s. 9d.; Kennebec Road, 9s. 1d.

Received for *Record* from Rev. W. R. Sutherland, £2 10s.

#### FINANCES OF THE FREE CHURCH OF SCOTLAND.

Dr. Begg has submitted an overture to the Presbytery of Edinburgh that the General Assembly shall consider the policy of the Church, first in regard to the weak charges. Here the Rev. Dr. suggested that there should be no permanent charge, as a general rule where £50 could not be raised in the locality; also that it was worthy of consideration whether the maximum to be paid out of the fund should in any case be more than £50, and that they should have the power of changing the locality of Ministers where the sphere of labour did not warrant their continuance, that they might supply perishing thousands in other localities.

2nd. In regard to the number of collections and demands upon the people. Dr. Begg believed there were far too many demands made. Last year there were thirty-two extra collections made besides the weekly collection at the church door. He suggested that the collection for the Education scheme, over and above the school-masters sustentation fund should be discontinued, that the Colonial and Jewish collections should take alternate years. He believed that some went farther in regard to the Colonial collection, and were disposed to discontinue it altogether, and even to ask the colonists to begin to collect for the Free Church.

He suggested that the College should be put upon a permanent footing, and not be left to the contingency of an annual collection; and that all sums not specially dedicated to other objects should be devoted to this most important object. He also thought that the Building fund might be dispensed with, and that the annual collections should be limited to four, so that collections for local objects could be introduced.

3rd. The absolute necessity of getting and keeping out of debt. The Reverend Doctor then suggested, that with regard to the churches, mansees, and schools, the whole Church should unite, and never cease until every farthing of the debt, feu-tuties, and other charges upon them, was re-

moved. They were even greatly in error in not striving for the principle which they had struggled for during ten long years, namely, that in the poorer districts they should endeavour not only to get free from debt, but to get endowments, in the shape of donations and bequests, from the Christian people. It was remarkable that Popery should teach them a lesson on that subject. They never gave up a principle that they had once established; and in the Popish Directory for this year, that principle was most stoutly maintained. Dr. Chalmers never could have succeeded in the West Port scheme but for the adoption of that principle; and the fact was, that they were at present neglecting the great mass of the population of their cities; because even though they were able to raise the Sustentation Fund to £150, it was not sufficient to secure the services of such a minister as was necessary for these poor localities. Then, to come to the Committees of the Church, it was melancholy to find that, with the exception of one or two, there was not a single Committee of the Church solvent at that moment; and he was sorry to see that the comparatively loose system had been introduced and practised by borrowing and lending money, as between the Committees,—a very dangerous system, and, in his opinion, fitted to land them in the most unpleasant results. He would absolutely interdict debt on the part of their Committees. Dr. Chalmers's first question always was, "How stands the Bank account?" Their Sustentation Fund, if properly managed, made debt impossible, as they just divided what they got; and their Missionary funds should always, instead of a sum of debt, have a sum in hand. If nothing else would do, he would do with the Committee as a man does with a bad wife—(laughter)—he would inhibit them, and advertise them that the Church would not be responsible for their debts.

Dr. Candlish concurred in Dr. Begg's views, and the Presbytery approved the general principles of the overture. Mr. Tweedie said "that neither they nor their people gave a fraction more than they ought to give; nay, he was clear they had not as yet nearly reached the position they ought to occupy as contributing to uphold and propagate the truth in the world."

#### SIR GEORGE SINCLAIR'S (OF THURSO) TESTIMONY TO THE STATE OF THE ESTABLISHED CHURCH OF SCOTLAND.

In a series of letters addressed to Dr. Robertson, of Edinburgh, Convener of the *Quoad Sacra* Committee, Sir George Sinclair with great frankness, gives his opinion of the present Scottish establishment. An opinion not rashly formed, but the result of long and painful observation,—an opinion forced upon him by the most overwhelming evidence, and in the directest opposition to his own honest and long cherished predilections, for, Sir George was evidently, both from education and choice, a true son of the Kirk, as by law established. We regret that our space will not allow the insertion of these letters in full. We shall endeavour, in a short digest, to give the views of this shrewd and intelligent elder and patron, and make some extracts, for the information of such as may not have access to the letters

themselves. His testimony is all the more valuable in favour of the Free Church and against the Establishment, on account of the relation in which he has stood to each. Whilst the adherents of the Establishment have seized upon the quoad sacra Churches, which were built chiefly by those who now form the Free Church, and which they have no congregations to occupy, they not only ask for the means of endowing these empty places of worship, but, forsooth, have the effrontery to propose the erection of additional churches. Sir George ironically tells Dr. Robertson, that he and other members of the Committee, may have crowded and attentive congregations, at whose doors thousands are vainly exclaiming, "Open also unto us!" But the case is different in his own parish, where, in a population of upwards of 5000, and in a church which, before the disruption, was attended by over 1500 persons, even at a communion season the attendance is under 100. And then proceeds—

"I believe, Sir, the case is little, if at all better, in any rural parish throughout any of the northern counties; and I really ask you, or any other man of conscience or common candour, whether it is possible for me, or any heritor similarly circumstanced, to take any lively interest in the schemes of a church reduced to the lowest level in point of numbers and usefulness, and yet claiming to be the "Church of our fathers," when its communion has been abandoned by nineteenth-twentieths of the representatives of those fathers, including the individuals most distinguished by ardent zeal and enlightened piety. I must own that the sad experience of the last four years has nearly obliterated from my mind any peculiar predilection for any denomination of Christians, whether established or otherwise. I adhere to the ministrations of our very efficient, very blameless, and most peaceable minister, and am satisfied to remain a communicant in his congregation. But I see that any attempt to win back the seceded portions of our population is utterly fruitless, and that the Establishment, on its present footing, if suppressed, would be scarcely missed."

*2nd Letter.*—In this letter Sir George refers to his repeated but unavailing warnings respecting the disruption of the Church of Scotland, both in Parliament and through the press, and to his views of the pernicious tendency of compulsory assessment for its maintenance. He denies emphatically that the remedy proposed by Dr. Robertson for pauperism, and the moral and social evils of the poor law system, under which Scotland is suffering, viz., the building and endowing of more Established Churches, would be other than an inefficient nostrum. Because in his own parish, with a good sort of minister, and about 1300 vacant sittings, which might be had without money or price, and also in the neighbouring parishes similarly situated, the disease is increasing—becoming more inveterate. He then asks, if, with all the appliances of the present Establishment in these favoured parishes, pauperism, extortion and discontent be spreading, can they operate more successfully elsewhere?

"But, Sir, before concluding this letter, I must take the liberty to reiterate the expression of my conviction, that in many districts at least in this country, the efficiency and usefulness of the Established Church has been hopelessly and irremediably extinguished. The appeal of your committee might, with greater effect and propriety, have been addressed to the country before the lamentable occurrence of the Disruption, which I for one, so anxiously deprecated, and so strenuously

and thanklessly laboured to avert. Even, then, however, I should probably have desiderated a more ample and candid avowal of the benefits which have accrued to the community from the exertions of other denominations. But I fear, that little good will be done, and much money fruitlessly expended, now that the house is divided against itself, and whilst those who remained in have retained the whole of the emoluments, they have, I fear, forfeited the confidence of at least one-half of the church-frequenting population.—In this district the loss of hearers is, in a numerical point of view, 4 or 5 times beyond the general average. I deeply lament this unfortunate and untoward result. I did all that I could to prevent this evil, before it occurred, and was very solicitous after its consummation, to counteract the sad consequences, so far as practicable. I was at great pains, as patron, to recommend to the choice of the congregation as efficient a minister as I could possibly obtain. I have never failed to discharge the duties of an elder, both at the church door, and by personal visitation in the district.—There are many individuals both in town and in country, whom, by the application of some medical knowledge, or by assisting in seasons of distress, I have enjoyed the privilege and the happiness of relieving in the seasons of sickness, or in the hour of want. I am sure that most, if not all of them, are deeply, and even more than adequately grateful for any acts of kindness and attention. They would rise up at any hour of the day or night to protect or render me a service—no inclemency of the season, or dread of personal danger, would intimidate or discourage them.—But there is one thing which those connected with the Free Church would not do if I were so ungenerous or unjust as to ask it. They would only go with me *usque ad aras*. They would not accompany me to the Established Church.—They do not question the truth of what I have often urged as to the piety and respectability of the different members of our Presbytery. But they think that the Church of which these gentlemen are amongst the ecclesiastical office-bearers, has sacrificed spiritual principle at the altar of temporal advantage, and has bartered in exchange for glebes and manse, the independence of the Kirk, and the honour of Christ's Crown. This sentiment is so deeply implanted that it never (I fear) can be eradicated. The arguments which I have advanced when discussing this point, have not produced the slightest impression, though listened to with every indication of personal kindness and respect, and I doubt not that the same opinion will, throughout the length and breadth of the Northern Highlands, be handed down as an incontrovertible and indispensable axiom, to repeat to every successive generation, to the most zealous and pious members of the Christian community."

In the *3rd Letter* Sir George thus speaks of the Established Church since the disruption:—

"They somewhat resemble the rulers of a nation, who, when a majority of the non-commissioned officers and privates, and even nearly half the officers of highest rank, had quitted the service, imagined they were just as powerful as ever, because they filled up all the vacant commissions as they best could, and kept all their new staff on full pay—even where they had mere skeletons of regiments to command, or perhaps no rank and file at all, so that nominally the same force embodied in their army list, and the colonels, captains, &c., continued to be as numerous and as well remunerated as ever. The Church is, I think, in precisely the same predicament; the members of the Synods, and Presbyteries, and other functionaries, annually occupy as large a space as usual, in the columns of the Edinburgh Almanack. But if the amount of the congregations were stated in a parallel column, I fear that in the north at least, the utter uselessness of more of those churches would become apparent at a single glance. We are, in this country, compelled to keep up the same number of hives, and at the same

expense, although almost all the bees have deserted them; and then we are complained of because we demur against contributing to the cost of providing fresh hives in distant quarters, when, so far as we know, there is no certainty that they will ever be filled, and no security that they may not remain as empty as our own."

The following brief allusion is to the legal robbery of the *quoad sacra* churches --

"Nor are we, simple country folks, enabled to concur in rejoicing at the intelligence that, in other quarters, a number of swarms which had filled certain hives for many years, and displayed much skill and industry, have been dispossessed of their cherished tenements, in order that these may, if possible, be filled with other bees, which may or may not be forthcoming by and by."

The remainder of this letter is occupied with a statement of the fact, that his own mind and the minds of contemplative men generally, throughout Scotland, have, since the disruption, undergone a silent but perceptible change in regard to the desirableness of maintaining the Establishment. — And that, in spite of his almost superstitious veneration for it, and his repugnance to Dissenters, he wishes the latter term erased from our Ecclesiastical vocabulary.

In his *Ath & 5th Letters*, Sir George Sinclair gives some of the considerations that led him to change his views and long cherished prepossessions in favour of lay-patronage, and which forced upon him the conclusion that the extensive secessions, prior to the disruption, were "entirely owing to laxity and want of faithfulness on the part of the office-bearers of the Establishment, and in no degree to fickleness, heterodoxy, or precipitation on the part of tens of thousands of her most pious children, by whom her communion was reluctantly but resolutely abandoned."

He was unable to discover a single instance in which a dissenting church had been built on account of the faithfulness with which the incumbent of the parish discharged his duty, and preached the gospel according to the standards of the church. And if there were districts in which no secession had taken place, and where a heterodox system was proclaimed, it was the poverty, not the will of the people, that prevented their building another church, and compelled them to travel many miles to listen to a faithful exposition of the of the gospel.

Another of the evils of lay-patronage, which operated upon his mind, and which still exists, is noticed, viz., that most of the patrons were indifferent as to the doctrine preached in the parish churches—many of them Episcopalians who never entered the churches which they had handed over to Arminian incumbents. The church thus became corrupted; these moderate ministers drove the pious people to seek for other pastors, who would "feed them with knowledge and understanding." When the late eminent Dr. McDonald was licensed, a minister said to his co-presbyters, "Be on your guard against that lad, or you will find him a dangerous man to deal with."

In reading these letters of a man whose eyes are opened, on whom so much light has burst forth, and who has the candour to admit it, the only regret we feel is, that he suffered himself to be so long misled on the subject, and especially that he still persists in striving "to cling to the convictions and predilections of his earlier years."

#### SIR JOHN FRANKLIN.

The hope is still indulged that Sir John Franklin and his brave associates, may be safe in the Polar regions. The whaling ships and the expedition under Sir James Ross, have returned without having seen any trace of the missing ships or their crews. Sir James Ross speaks confidently of the safety of Sir John Franklin's expedition—will recommend to the Admiralty to offer a reward of £50,000 for the recovery of the whole or a part of the officers and crews, and will proceed himself, next season, to the Arctic regions. A meeting of Arctic authorities will soon be held to see what is to be done. Some important points have not been examined.

#### THE BERMONDSEY MURDERERS.

The Mannings, husband and wife, have been executed for the murder of O'Connor. No doubt exists as to their guilt and the justice of their fate. Manning made a confession of his participation in the crime, but seemed to think that although he was aware of his wife's intention, and knew that she had the grave dug for their victim, and that he was invited to the house—although he completed the guilty deed and disposed of the body—because he had not struck the fatal blow, he was therefore, not guilty. Mrs. Manning protested her innocence to the last, and died with a lie upon her lips. The *Edinburgh Witness* says—

"The chances against confession on the part of women in such circumstances are considerably greater than those against confession on the part of men. In by much the larger number of cases the murderer perishes unrepentant, clinging to the last to some miserable hope of escape; whereas the man usually realizes the desperate nature of the circumstances in which he is placed, and, ere he turns to ask forgiveness of Heaven, makes as a necessary act of preparation, confession to man. If, however, he be a Roman Catholic, the chances against public confession are greatly lessened. He makes a "clean breast" to his priest, under the seal of the confessional, and perishes with a lie in his mouth, yet not without hope.—Gleeson Wilson, for instance, the Irish Papist who was executed in September last, for the wholesale murder of a family, made no confession except a spiritual one; and his namesake and co-religionist the other Wilson, who lately suffered at Jedburgh, for the murder of the young shepherd, kept his secret equally well, and died denying the crime that brought him to the gallows.

There are various important purposes which might be served by a carefully prepared digest of the statistics of crime. It would estimate on fixed principles, instead of by vague opinion, the various degrees of guilt which attach to various classes of felons; and to direct honest juries,—uninfluenced by unwelcome crochets regarding the punishment-of-death question,—when to recommend to mercy, and in what cases to suffer the law to take its course. It will be found as a general rule, that criminals are guilty in the degree in which, ere they could become such, they had to set aside or overcome the barriers to crime set in their way by the force of sentiment or of circumstances.

Another point to which we would advert is what may be termed the religion of Mrs. Manning. In her lodgings in Edinburgh she expounded the Scriptures to the servants of the household; in the conclusion of her letter to her husband there is a certain amount of nonsense which takes the religious form; and last, and most extraordinary of all, she made it a subject of regret to her accomplice that she had not read the burial service over the body of her victim. This last we regard as a stroke in the tragedy almost beyond the reach of genius. Shakespeare might have an-

ticipated it, but we know of no other dramatist that could. It serves, too, to throw some light on her religious character. Much of the latter resulted, no doubt, from sheer pretence and hypocrisy; but we do not see that there could be nught of pretence or hypocrisy in the regret expressed, that O'Connor should have been committed to his grave without the customary prayers.

Our readers must have heard of the Continental robber who was so good a Catholic that he never murdered on a Friday. Even in the case of the Mannings we may see how the miserable want of discipline which exists in the Church of England, and that revived superstition within her pale which led to the recent decision of Sir Herbert Jenner Fust, should operate as a premium in creating a religion without morals. Mrs. Manning, with the blood of her murdered paramour on her hands, would fain have read the burial service over his murdered body; and we shudder at the bare idea of so frightful a desecration. But the Church of England, in the person of one of its chaplains, visits this same Mrs. Manning in her cell, and, finding her hard and unrepentant as a demon, actually administers to her the sacrament of the Supper. He recognizes her as a member of the Church, regenerated in baptism,—as a converted christian, in short, just a little out of order; and, as the sacrament possesses an inherent virtue,—for such is the revived doctrine,—he gives her the bread and the wine, in the hope of ministering to her soul's health, as a mother gives rhubarb or senna to a sick child. If the Church be in the right in communicating the sacrament to Mrs. Manning, we do not see why it should not be equally right in Mrs. Manning to read prayers over O'Connor. The individual worthy of the sacrament must have been equally worthy, in the absence of a clergyman, to read the prayers; and the objection to the reading of the one,—viz: that it involved a sacrilegious introduction of the religious element wholly dissociated from morals,—bears with at least equal force against the administration of the other.

#### HOME EVANGELIZATION.

In our last we noticed a Tract bearing this title, recently published by the American Tract Society. We found it so interesting, and were so much pleased both with the subject itself and the manner in which it is handled, that we so far exceeded the bounds to which we would desire to restrict any single article, that the following brief description of the Society's Publishing Establishment, although in type, had to be laid over:—

"Fronting the Park, and looking out on the City Hall, stands a building of simple architecture, eighty by seventy feet, five stories in height, owned and occupied by the American Tract Society. On the first floor are four stores, the largest of which is occupied as the general place of business of the Society, with offices for the Treasurer and the Messenger in the rear. On the second floor, several benevolent societies are accommodated in the twelve apartments into which it is divided. The third floor furnishes convenient rooms for the secretaries and their assistants, for the meeting of committees, and a spacious apartment for a general depository, in which boxes are packed for the country and the world. The fourth and part of the fifth stories are devoted to the *bindery*, where more than one hundred females, and forty men, pursue their busy task, folding, stitching, covering, and finishing more than 2,000 books and 25,000 smaller publications each day. Ascending to the fifth floor, you witness a strange scene. The mere exhibitions of mechanical genius are wonderful. Ponderous presses seem to have become instinct with intelligence and Christian zeal. They seize the moistened sheet with their iron fingers, draw it over the waiting type, stamp it with immortal truth, and place it on a wooden

hand, which lays it gently upon the table, while it seems to say, "There, I have given the truth more wings, that it may fly abroad and fill the earth." The press on which the Messenger is printed, is compelled to roll around some fifteen or eighteen times a minute, for eighteen days, to supply the more than 140,000 families who welcome its coming. Nine of these oracular machines pursue their endless task, without weariness or suffering; preaching more of Flavel's sermons in a week than he preached in a lifetime—dreaming Bunyan's Dream over a thousand times a day—reiterating Baxter's "Call" until it would seem that the very atmosphere was vocal with, "Turn ye, turn ye; for why will ye die?" If one could follow the rills of the water of life flowing from this fountain along their course, and see how many who have been sickened or maddened by draughts from the corrupted streams of earth, have been induced to take the cup of salvation; how many who were fainting in "the land where no water is," have found a book or tract as "cold water to a thirsty soul;" how many have been cheered, or refreshed, or comforted, in their heavenly pilgrimage—if all the influences for good flowing from this "upper room," could be traced, what rapture, what gratitude would fill the heart of the beholder. "All for Christ, all for Christ," we cannot help exclaiming, as he looks around, and remembers, that no page was ever printed here that was not baptized with gospel truth.

"But let us hurry through the remaining apartments. There, in a snug corner of the printing-office, is the engraver's room, where the beautiful illustrations which add so much to the attractiveness of the Society's publications, are prepared. Just in a convenient place, a steam hoist-*way* does the drudgery of many men, and carries its burdens of paper or books from loft to loft. Descending the stairway of the rear wing, you pass the drying-room, the stamping-room, the cover-making and gilding room, the hydraulic-press room, the engine-room, the *wetting-down* room, and the basements for storing paper, to the coal-cellars, the boiler-room whence steam passes through wrought-iron pipes into all the fifty three apartments furnishing a genial heat, and the vault for stereotype plates running the whole length of the edifice under the street.

"It is probably one of the most complete printing offices in the world; and when enlarged to meet the growing wants of the Society, it will be among the most extensive."

Now that this subject has been resumed; as an illustration of the power of Divine grace in subduing the sinner to God, and of the way in which He raises up instruments for accomplishing His own gracious purposes, as well as an evidence of the Divine blessing upon the work of faith in which the Society is engaged, we give the following graphic and Bunyan-like narrative of one of the Society's German Colporteurs.

Perhaps it may give interest and variety, to insert the narrative in the broken English of the colporteur himself, as the simple story was told in the hearing of the faculty and students of Lane Seminary, and reported *verbatim et literatim* by one of the number. To translate it into pure English would weaken its impressiveness.

Mr. I.—R.—was the first German colporteur in this country, and the success with which God crowned his labors, especially among Romanists, had much to do with the subsequent expansion of the system of colportage among all the immigrant classes. One of the most successful German Catholic colporteurs was the fruit of his early labors. Another of the number was led to Christ by this second convert, and a fourth by this third colporteur—all from the ranks of Rome

—all still in the field, and all winning souls to Christ.

The reporter remarks, that in reading his sketch, "you must forego all the effect and interest produced by the manly appearance of a large well-built converted German, with a full, open, serene countenance—a large, sparkling, dark eye, bespeaking at once intelligence and honesty, and best of all, a heart glowing with Christian benevolence and love."

#### A GERMAN COLPORTEUR'S NARRATIVE.

After alluding to his early life and habits in Alsace, on the borders of Germany, he proceeds, in stammering English, thus:—

"Vell, me come to dis country to make rich, and me work hart, and me drink blendy of visky, and den me git sick, and have to lay down on de bet, and me drink blendy of visky den, and me send for de docter, and de docter give me some *meitsin*, and me drink visky all de dime. And den me send for de preas, and de preas come, and me confess'm de sins, and de preas dell me he forgive me de sin. Den de docter *meitsin* not git me better, and de preas come agin, and me dell de preas, vy you dont forgive me my sin? You dell me you do, but you dont. Den me comes very sick, and de docter cant *cure* me mit *meitsin*; and de docter dell my wife she may give me vat me want, visky and any ding, me not can come up any more from dis bet. Den my wife come and stan before my bet, and my hoor wife cry, and dell me vat de docter say. Den I cant drink any more visky, kos me doo sick. Den me git *frant*, and me begin do pray do Got, and me send for de preas, and ven de preas come, me dell him, vy you not forgive my sin? And de preas say, vell, now dell me all your sin, and me vill forgive em. But me dell de preas, me not can dink of me sins since me little boy. Vell den, dell me all vat you can. And den me begins, and ven me git don, den de preas dont forgive me. And den me *brzin* do dink, *maby* you cant. And den me dell de preas agin, vy you dont forgive me? And de preas dont say notin. Den me tell de preas, *maby* you not can pardon my sin. And den de preas go right out de door, and go home.

"Den me pray to Got for his Spirit, and me fealt better, and den de docter not come any more, and de preas not come any more, and dey leave me mitout docter and mitout preas. Den me begin to git better. *Had*, O me, sich a bit sinner and de preas dont come any more. Vell, dey git better every day, and ven me get mos vell, me go do see de preas. And me ask de preas: Vat book eas dat big book vat you preach from in de bulbit? and he say, de Bible. Den me dell him me want one. But he say, 'O no, de Bible eas for de preas, not for de heoble.' But me dell him me want one, and me mus have one, and me dell de preas, me vill give him den dollar for one, but he say no, den me say, Vell, me vill give you twenty dollar for one; but de preas dell me, You mus not have one; come to de schurch every Sunday, and hear de vords from my lips. But me dell de preas, me hear de vord from your lips dirty-dree (dirty-three) years, and me confess, and you none can pardon sin. Den de preas say, Vell, pray to Shesus Chris, and he vill forgive you. Den me dell him, for vat you dont dell me dis before? And den me dell dis preas, me mus have a Bible do read for mine seif. And if you dont sell me one, me get me *Lutern* Bible. But de preas say, de *Lutern* Bible, heratic Bible. Vell, me dell him me mus have de Bible, and me vill have de Bible. Den de preas open de door, and take hol me and poosh me out, down doo or dree steps, and me fall down on de groun; but me *very weak*, or me not let de preas done dat. Me would dake de preas by de collar, and come him down along mit me on de groun. But dis not *would* be right. Den me go home, and me dink *all de time*, all de time about vat a big sinner me

be. And me pray do Got do dell me vat is de right Bible; and me pray do Got do give me de right Bible. And de nex morning me start do go all over de city do find a Bible; and purty soon me meet a woman mit a Bible under her arm. She be a Catholic, and me dell her, vat book you got? And she dell me, de Bible; and me dell her, vill you sell hum? and she dell me, Yes, for fifty cent; but he is a *Lutern* Bible *mit de Lutern cut out mit de shears*. (Mr. R. and some other colporteurs cut the name of Luther from the title-page of the Bible, on account of Papal prejudice.)

"Vell, den me dake dis Bible, and look at him inside, and den me ask, eas he all here? and she dell me, yes, and den me buyt hum right off—me dink heratic Bible wort fifty cent *any how*. And den me dake him home, and me read him. But my wife dell me, You got *heratic* Bible. Vell, me dell my wife, me read hum, and if he not dell *de trute*, me sell hum. But if de *preas lie*, me not can sell him. Den my freus come and dell me, You got heratic Bible, and you vill go to *burgatory*. But me not care; me read every day, and me pray do Got for de Spirit. And by and by me come to de New Testament, and me read about Chris, and den me pray to Chris for his Spirit, and dis make me feel better. Den me move do Cincinnati. Here me work hart day-dime, and read hart night, and me pray do Got all de dime for heas Spirit; and den get little *meitsin* in mine house, and read de Bible do em, and den me begin do pray mit em. Den my wife not lik dis. She say do me, you heratic, and you got heratic Bible. And den my wife *hurt* me mit de preas, and den de preas dell me you heratic, and you mus be cut off from de schurch, and den you go do *burgatory*. But my wife dell me, you not can stop at *burgatory*, dis is doo goot for you, you mus go on do *hell*. But me dell my wife, mit *her* and *de preas*, and my oder freus, me not have do go do *hell*; *hell* come do me. Me have *hell* all de dime in mine house for six years. Den me dell my wife, for vat you dont like me? Me dont drink visky, me dont swear like me dit, me dont *leat*; you alone mit de chulder; me stay mit you, me only read de Bible, and pray; for vat you dont like dis? But my wife dont want do *leafe* de Catholic fait. But after long dime my wife begin do *dink* and *dink*, and read de Bible; den comes big *lole* on her *hart*; dis is sin, and she confess hum do de preas, but de *loat* get bigger, not littler. Den my wife begin do *pray do Got*, and purty soon de *loat* fall off, and my wife come convert, and my chulder come convert. Den me hold *blenty meitsin*, and me read in de Bible, and me pray mit em, and some git convert, and den dey pray doo. And den poorty soon de brickbat and de stone come in do de window; but Got dont let em hurt. And me holt *meitsin* all de dime. Vell, den dey call me convert Catholic. But me not convert Catholic, me *convict* Catholic, and me pray much every day. O, me got a big *loat* on my *hart*, and pray all de dime do Got for heas Spirit, and den de *Lort* fall off de *loat* of sin, and me fealt happy, and me fealt glad. Den me go out in de country, and me buy a *dary*, and me live dare, and me make money fas.

"Den me go to Sharmantown. Here me keep store, and me begin do holt *meitsin* agin among de Catholic, and me have goot time. Some git convert, and all de dime me dink me mus go preach, and me dont want dis, but me dink about dis all de dime, and me dink me not can preach. Den me go and dalk mit a Universalien, and me pray mit em, and mit heas family. And so soon as me *leafe* de house, dis universal man dalk and pray mit heas owa family; and poorty soon he and heas family come convert. Den me all de dime dink me mus preach dis Gospel do de Sharmantown Catholic. Den me see a man in de roat, and dis man be Catholic; den me dell de *Lort*, Now you convert dis man, and dat will be de sign: den me vill know my duty to preach de Gospel. Den me go and dalk mit dis man, but dis man not much feel. Den me dalk mit him agin, and he come some convict; den me give him a Bible, and pray

mit him, and he git big loat on his hort, and he go do de preas, and dell de preas vat a big sinner he is; but de preas not can pardon dens kind, kos deas is Got vat convict. Den me pray mit him, and poorly soon he loose heas loat, and come convert. Den me dell de Lort, now me vill go and preach ven you open de door. Den me begin do look for de field where do go do labor for de Lort. Aboud dis dime, a man from de East, Mr. Cook, from de Drack Society, come do Cincinnati, and vant do find some convert Catholic do labor among de Sharman Catholic. And somebody dell him, maby he can git me; and me be in de city at dis time on business, and dey call me do see Mr. Cook, and he dell me, me vant do lure you do be a colporteur among de Sharman. But me dell him, me vill go and dry if me can no dis, and me not dake any pay.

"Den me dake some books and some dracks mit me home, and me dake a young woman mit me in my carriage do see her brodder who leaf in Sharman town. Vell, me dink dis good dime for me do begin; and den me dalk mit dis gal all long de roat, and me tells her about Got, and about Chris, and she dinks much on dis, and me give her de Bible, and she read him much, and den she come convict, and me dalk mit her after dis, and pray mit her.

"Vell, now me stay home doo or dree days, and me pray do Got, and me dell de Lort, now me vill go and dry dis virk dree mont; and if you go mit me, and convert de heoble, den dis vill be de sign. Den me vill know my duty. Vell, den me go do Cincinnati, and me dell dis do Mr. Cook, dat me vill go dree mont, and dry if me can do dis, and me not sharge nothin. Den me begin, and me go among de Sharman. Me go do a house, and me dalk do em, and me pray mit em, and me give em book, and drack, and de Bible. Den me go do anoder, and me do dem jus de same.

"And poorly soon de wort of Got begin do virk, and make de heoble feelt bat, kos de Bible dell em vot great sinners dey be; and me holt meetin mit em every night, and me dalk mit em, and me pray mit em.

"Me dont dalk about Catholic church. Me not dell em, dis bat church—*me let de Bible do dis*. Me dell em, you can stay in de Catholic church, if you vant do. *Me know all de dime dey tout do it, ven convert.* Den dis gal vat me dake do Sharman town, come back do Cincinnati, and she come right away do de prayer-meetin, and in doo or dree days she comes rejoicen in de Lort. And in doo or dree wecks seven family most all git Christian; and den dis is happy family. And dis is de seven fus (first) families vat me visu since me ben colporteur.

"Dis make encourage, and me virk dis vay five weck, and many git convert. Me gif one man de New Testament, and he lay him on de shelf four wecks; den he dink, Vell, me read dis book vat Riity gif me, and see vat is in em. And den he dake em down from de shelf, and brush off de duss, and begin do read, and read, and read, and de Bible soon show him vat he vas; and den me dalk mit em, and pray mit em, and dea soon he git a light hort. He come convert.

"Now, me leaves Cincinnati, and me go do Columbus;" (capital of Ohio); "dis is hart place. Me look at de city, and me look at de heobles, and me dont know vat do do: den me go and pray, and den dis passage come do me: 'Dis heoble can kill de body, but dey can't kill de soul.' You know vat dis passage is, me dont can dell you all. Den me begin do go do de houses, and me dalk mit em, and me sell em books, and me give em Bibles, and me pray mit em. Den by and by eie woman come under conviction, and me pray mit her, and den she git de loat off her hort, and de licht come in; and den anoder one git convict, and poorly soon many come convict, and dey go do de preas, and de preas try hart do forgive em, but he not can pardon dis kind. Den dey come do de prayer-meetin, and den git poorly soon convert. Me virk very hart here.

all day, distribute books, and dracks, and de Bible, and me hold meetin every night, and den by and by me git sick. Me bleat at de lungs, and den me mus go home and git cured, and anoder man go do Columbus, and make one church out of dis heoble vat come convert date, and dis very goot church now.

"And ven me git vell, den me go do Lancaster, and me labor here, and in dis myemity, mos one year, and me see much good dime in dis place. Me see many convert, me not can dell you all vat de Lort do among de heoble, but me can dell you some. Vell, firs ven me come here, me begin do give em blendy books, and dracks, and Baxter Call, and Bilgrim's Progress, and de Bible; and me dalk mit em, and pray mit em in de family, and holt meetin in de orivate house, and de house git more heoble dan he can hold em. And den de minister dell me, Come in do my church.

"But not all de minister dell me dis O. no Some dis minister not vant me dare, and dell de heoble dis man metodis, and dis he not de virk of Got, but de virk of de debil. Den me go in de church and dalk do de heoble, vat come in and day stan at de window outside, and me dalk do em, and me dell em about Shesus Chris, and me dont dell em nottin else; and me dell em, all dis vat me dell you, you fine em in dis Bible vat me give you. Me do git em all dare; kos me know nottin only vat me find dare. Great many heoble come convert and comes good heoble in dis blace.

"Den me go out of de city vare de big steal (distillery) stand right in de middle of de heoble; doo or dree hundred heobles leafe here. And me begin do dalk mit em and dell em about Chris, and me give em Bible, and me dalk and dalk; and den me hold meetin. After dis da call me *schreamer*," translated by Prof. Stowe, fanatic. "bat da come do de meetin all de time, and de Spirit of Got come down mit power, and day mos all stop drink em visky. And ven me go dare fus, da all drink visky. *De romen shus like de men*, all drink em. Me stay here five mont. And ven me go vay from dis blace, de heoble mos all not sware, not drink viskey, and hundred sixty convert.

"Den de heoble in a little blace seven miles from Lancaster send for me. But one man in dis place swear if me come dare he vill git me kilt, and dis man be Deist. But me dink Got vill dake cure of me, and me vill go. Den me git some book, and Bibles and dings, and me go. And me go right off and see dis man, and me dalk do him in *spirit of Shesus Chris*, and me dell him me dont hurt you, you can be Deist if you rudder; and after dis he dont hurt me; and me begin do hold meetin, and de Spirit of Got come down, and de heoble some git convert; and den dis Deist come do de meetin, and den me go and dalk mit him. And me dont dalk mit him about de bad Deist and de bad *Infidel*, but me dalk mit him hout *Shesus Chris* all de dime. And soon he ax me do pray mit em, and me do; and in doo dree days he git de light hort, and O how he pray den, and help me; and twenty-six come convert in dis place." Mr. R. then alluded to his labors in Dayton and Pickaway, Ohio, and in New Alspace, and other places in Indiana.

"And now," continued the speaker, "me com back to Cincinnati, and begin do labor mit de Sharman in dis blace some more. And now me fini great many Sharman in dis city vat vant do know de right vay. O bruden, dis heobles all in de dark. You dont can know how dis heoble feel. You got de Bible, and always have em, and you know de right vay; but dis hoor heoble got none Bible, and got no body do dell em de right vay. De preas dell em you mus come and hear de vord from my lips, and me forgive you sins. But ren he do, he dont; and da shus de same kind of sinner like da before. One woman vat me visit dree year go come convict den, but dont tell me; and she keep convict all de dime dis dree year, and she confess and confess to de preas seven dime, but de loat stay on de hort all de

dime. Den dis woman dink, maby dis city preas doo young, he not learn yet how to forgive dis kind. And den she valk fifty miles out, in de country do see an old preas, vat have a vite heat (white head) shus like dis man," pointing to Dr. Beecher, who sat near him, and whose moistened eye betrayed the secret emotion of his heart; "and ven she come, dis old preas dry and dry, but he not can forgive dis kind nudder. Den she come home, and cry all along de roat. Den me go and see her, and dalk mit her bout *Shesus Chris*. And den she dell me, me feel like dis all de dime for dree years since you dalk mit me. Den me pray mit her, and she come rejoicen in Got."

Mr. R. then concluded his address with a most pathetic exhortation to his audience to *faith* and *faithfulness* in the cause of Christ.

Had we not already exceeded our limits, we would gladly have made larger extracts from this precious little volume. The concluding chapter on the motives for Home Evangelization is particularly rich, and beautifully written.

#### PRESBYTERY OF TORONTO.

At the meeting held on the 5th ult., a call from the congregations of Oakville and Trafalgar Mills was presented to Mr. James Nisbet, preacher of the gospel, and accepted by him. The subjects for his trial discourses were prescribed, and the 8th of January appointed for a meeting of Presbytery to be held here, for the purpose of hearing the preliminary trials, and in the event of these trials being sustained, the 11th day of January was appointed for the ordination at Oakville, Dr. Willis to preside.

On behalf of the Committee appointed for that purpose, Mr. Burns reported the following scheme for the visitations of Congregations and Mission Stations, in reference to the letter of the Agency Committee, and general for missionary objects:—  
 Markham, on Monday, 14th Jan'y at 1 o'clock, Dr. Burns, Mr. Harris, and Mr. Wightman.  
 Innisfil, on Wed. 16th, 1 o'clock, do. do. do.  
 Barrie, on Thur. 17th, 11 o'clock, do. do. do.  
 W. Gwillimbury, Frid. 18th, 2 o'clock, do. do. do.  
 Bradford, Frid. 18th, 7 o'clock, do. do. do.  
 E. Toronto Township, Mon. 11th Feb., 7 o'clock, Dr. Burns and Mr. Holmes.  
 Free Temple Church, Tues. 12th, 10 o'clock, do. do.  
 Norval, Tues. 12th, 3 o'clock, do. do.  
 Union Church, Wed. 13th, 11 o'clock, do. do.  
 Caledon West, Frid. 15th, 11 o'clock, Dr. Burns, Mr. Gray, and J. Frazer, elder.  
 Mono, Monday, 18th, 12 o'clock, do. do.  
 Erin, Tues. 19th, 1 o'clock, do. do.  
 Acton, Wed. 20th, 12 o'clock, Dr. Burns, Mr. Gray, and J. Burns, elder.  
 Nasageweya, Thurs 21st, 10 o'clock, do. do. do.  
 Boston Church, Thurs. 21st, 3 o'clock, do. do. do.  
 Streetsville, Frid. 22d, 11 o'clock, do. do. do.  
 Beaverton, Wed. 13th, 11 o'clock, Mr. Wightman and Mr. Cameron.  
 Weston, Mon. 28th Jan. 10 o'clock, Mr. Wightman, Mr. Harris, and Mr. Boyd.  
 Burwick, Mon. 28th, 6 o'clock, do. do. do.  
 Vaughan, Tues. 29th, 11 o'clock, do. do. do.  
 King, Wed. 30th, 11 o'clock, do. do. do.

Mr. Wightman was appointed to dispense the sacrament at Eldon and Thors, on the second Sabbath in February, to be assisted in regard to the Gaelic, by Mr. A. Cameron, Student in Divinity.

It was agreed that an extra Collection be taken up in all the Congregations and Mission Stations in the Presbytery, on the first Sabbath in January, to defray the debt of the Presbytery.



A Committee was appointed to wait upon His Excellency the Governor General, with a request that he would be pleased to appoint a day of Public Thanksgiving for deliverance from Cholera, and for the many special blessings enjoyed by us as a people.

Adjourned to meet in Knox's College on the 8th January, at 12 o'clock, noon. Closed with prayer.

### GAELIC SCRIPTURES.

We would call the attention of our Gaelic speaking population, to the stock of Gaelic Bibles and Testaments which has been sent out by the Edinburgh Bible Society. The Bibles are got up in good style—well bound, and have the metrical version of the Psalms.

The Society wish the Bibles to be sold at the lowest price, in order to their more rapid circulation. There are special cases in which the Agents may give a copy gratuitously, but the opinion at home, and a well-founded one it is too, is this, "that in a rising country like Canada, where there is no want, and where industry is well rewarded, Highlandmen should have manly spirit and christian principle, to pay for their Bibles, that the Society may have gifts to supply the poor and the heathen."

Mr. McLellan, Bookseller, Hamilton, and Mr. Burns, at the Agency Office of the Presbyterian Church of Canada, are now selling at the following prices, viz:—

8vo. Bourgeois Gaelic Bibles, at 8s. 9d.	
12mo. Nonpareil do. do. 3s. 9d.	
24mo. Pearl do. do. 2s. 9d.	
12mo. Bourgeois do. Testaments, 2s. 3d.	
24mo. Minion do. do. 1s. 6d.	

They have also a few Gaelic Psalm Books, large type.

### PROFITABLE READING.

When lately in Hamilton, we had an opportunity of inspecting the very select stock of Books for sale by Mr. McLellan, Bookseller, King Street. We have never seen a more choice cabinet of profitable reading. Not a volume is there that the most fastidious need fear to put into the hands of his family, or that is unworthy of a place in the christian's library. It is not only the negative qualities—the absence of trashy and polluting literature that we admire, but the sterling worth of the extensive and well selected stock of standard works in the various departments of Theology, History, Science and general Literature.

Mr. McLellan deserves well of the religious public for introducing a new era, if we may so speak, in Canadian Bookselling—in confining his stock strictly to works of a moral and religious character, and thus imparting and cherishing an appetite for wholesome and profitable reading.

We have much pleasure in being able to speak so decidedly in regard to this establishment, which to be appreciated, requires to be seen.

### THE TWO BOOKS.

I refer to the Inspired Book and the Book of Providence. These two books should be studied together. Consider for a moment, how little the

way was prepared for diffusing the Inspired Book among the nations, when this century commenced. Could it then be sent into Spanish America, France, Greece, Syria, China, Africa or the Pacific Islands? No, scarcely a copy, the way was not open. And if the way had been open, we had then no Bible organizations in England or America to collect the means, and to prepare the book, and no missionary hosts abroad to distribute them. But how different the state of things now. The same mighty hand which has now opened the door for the Inspired Word in almost every quarter of the world, has at the same time, raised up the institutions to prepare the Bible and missionary translations, and sent out men to distribute them. Let these facts be pondered in connexion with the duties consequently devolving on us.—*Observer.*

### SIGNS OF A LITTLE PROGRESS.

A Meeting of the Congregation of Knox's Church, in this Town, was held on Thursday, the 29th November. After hearing a sermon from the Rev. Mr. McGregor, pastor of the congregation, who preached from Rom. XIV., 23, "Whatever is not of Faith is Sin," the meeting proceeded to engage in the other business, for which it had been summoned. The first matter of interest, to which attention was called, was the production of a title-deed, executed in due form, by the Commissioners of the Canada Company, conveying the site on which the Church is erected, in perpetuity to the congregation, and which was delivered over for safe-keeping to the Three Trustees who had been previously designated, and appointed by the congregation for this purpose. The deed, together with the site, have been presented as a free gift by the Company to the congregation. A motion for a vote of thanks to the Commissioners of the Company for the handsome and generous way in which they had acted in the whole matter, was carried with cordial unanimity.

A small but chaste and elegant set of Silver-plated cups, flaggon, &c., intended for the Service of the Communion, was next presented in the name and on behalf of the ladies of the congregation, by John Jackson, Esq., of the Commercial Firm of Jackson & Davidson, Guelph. Mr. Jackson also presented, at the same time, from the same considerate donors, a handsome Pulpit Bible, and Psalm-book, for the use of the minister, in conducting the services of the Sanctuary.—Thanks were cordially tendered to the ladies, for their zeal and diligence in procuring these very appropriate and acceptable gifts. It was likewise announced, as the intention of those who had moved in this good work, to continue, and extend, the process of subscription among the ladies of the congregation, and their friends, until they should be able to furnish the pulpit itself with suitable ornaments.

After attending to some other necessary business the meeting separated. Owing to the coldness of the weather, the attendance was not numerous.—*Guelph Advertiser.*

**THE MOURNER COMFORTED.**—The following is an extract from the last written discourses of the lamented Christmas, pastor of the Presbyterian Church in Montreal, C. E., and of the Bowery, Presbyterian church, New York. It is beautiful in itself, and is the more touching as expressive of his feelings on visiting the grave of his wife, who died a few months before him:

I saw a mourner standing at eventide over the grave of one dearest to him on earth. The memory of joys that were past, came crowding on his soul. "And is this," said he, "all that remains of one so lovely? I call, but no voice answers. Oh, my loved one, wilt thou not hear? Oh, death! inexorable death! what hast thou done? Let me too die. I would not live always. Let me lie down and forget my sorrow in the slumber of the grave.

While he thought thus in agony, the gentle form of Christianity came by. She bade him look upward, and to the eye of faith, the heavens were disclosed. He saw the ineffable glory of God. He heard the song, and the transport of the great multitude which no man can number, around the throne. There, were the spirits of the just made perfect; there, was the spirit of her he mourned. There happiness was pure, permanent perfect. The mourner then wiped the tears from his eyes, took courage, and thanked God. "All the days of my appointed time," said he, "will I wait till my change come," and he returned to the duties of life, no longer sorrowing, as those who have no hope.—*Memoir of Rev Joseph S. Christmas.—New York Evangelist.*

**BIBLES IN ITALY.**—It is probable that more Bibles and Testaments have been circulated in Italy within the last six months, than within the six hundred years before! Three thousand New Testaments have just been printed at Florence, and four thousand at Rome itself! All this has been done while the Pope was an exile, and though he may be restored to his trembling throne, the Bible is at work in Italy, and will make his kingdom quiet till the truth makes his people free. There is still a great demand for Bibles in Italy, and in other parts of Papal Europe. The demand ought to be supplied. It is for a lamentation that whole nations should be asking for Bibles, and be unable to get them.

**AN INDIAN'S THEOLOGY.**—A white man and an Indian were both brought under conviction for sin about the same time. The Indian whose conviction was pungent, soon found joy and peace in believing—while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion. "Why (says the white man) should there be such a difference? Why has God forgiven your sins, while I go mourning? I have done all that I can do, but find no comfort." "Suppose," (says the Indian) there come along a great prince. He holds out to you a suit of clothes, and says, 'Here, take these, and welcome.' You look around, feel ashamed, and say, 'No, my clothes pretty good yet; they do little longer, thank you Sir.' Then the prince, rather angry, says, 'Here, Sam, take the suit.' I look; my old blanket all rags, cold, and dirty. 'Thank you, thank you, kind Sir!' Poor Indian now be warm and happy!

**DR. CHALMERS TO THE IMPENITENT.**—You may delay the work of repentance, and think the future far off—but it will come; your last call from heaven far off—but it will come; your last unavailing effort to repent, far off—but it will come; the death-struggle, the shroud, the funeral, far off—but it will come; the day of judgment, the day of reckoning, far off—but it will come; the sentence, "Depart from me, ye cursed, into everlasting fire," far off—but it will come; eternal banishment from the presence of the Lord weeping wailing, and gnashing of teeth, far off—but it will come.

**PRICE OF A NEW TESTAMENT FOUR HUNDRED YEARS AGO.**—There are surely few little boys and girls now-a-days, able to read, who have no New Testament with which to go to the Sabbath-school and the Church. We say now-a-days, for it has not been always so easy to buy a Testament as at present. Let us for a moment compare our circumstances in this matter, with those of our fathers. In the year 1468, nearly 400 years ago, if a man wished to have a New Testament to himself, he must have paid down about £45 of our money for it. How few the purchasers! But now how changed! A Bible can be bought for about a shilling.

## WEEPING CONSOLATION.

The Rev. Albert Barnes, in closing a discourse on revivals of religion, uses the following impressive language in illustration of the Divine compassion for the souls of ruined and perishing men:—

A heathen monarch once rose up from his throne, and covered himself with sackcloth, and was followed by his court and nobles, and by all the people, in a solemn fast for three days. Who adjudges that the bosom of the king of Nineveh in this way was swayed by an improper feeling? Another heathen monarch, at the head of two millions of men, sat down and wept. In a hundred years, said he, all that mighty host will be dead. The vision of Xerxes extended no further. He had no tear to shed over their doom beyond the grave. How different that feeling from the view which excited our Redeemer to weep! His tears fell because he could see beyond the tomb; because he saw the unending career of the never-dying soul; and knew what it was if the soul should be lost. And this multitude that are seen in this city; this gay, busy, thoughtless, volatile, unthinking throng that sweep along these streets, or that dwell in these palaces, or that crowd these theatres, or these assembly-rooms, where, oh where, will they be in a hundred years? Dead; all dead. Every eye will have lost its lustre, every frame its vigour; every rose shall have faded from the cheek; the charms of music shall no more entrance the ear; the fingers shall have forgotten the melody of the lute and organ.—Where will they be? In yonder heaven, or in yonder hell. Part, alas! how small a part! with ears attuned to sweeter sounds, and with eyes radiant with immortal brilliancy, and with a frame braced with the vigour of never dying youth.—Part, alas! how large a part! in that world, a view of whose unutterable sufferings drew tears from the eyes of the Son of God! Each man that dares to curse Jehovah on his throne; each victim of intemperance and lust; each wretch on which the eye fastens in the lowest form of humanity, has an immortal nature that shall live beyond the stars, and that shall survive when "the heavens shall be rolled together as a scroll!"—This shadowy vale of death will soon be past, and the thoughtless and guilty throngs will be found amid the severe and awful scenes of eternal justice! Christian, pray, pray, oh pray for a revival of pure religion in the guilty cities of our land.

## AN APPEAL TO MOTHERS.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life brought up to the knowledge of the truth; walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman who was travelling, heard the circumstances respecting this mother, and wished very much to see her, thinking there might be something peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother, in educating her children.—The woman replied that she did not know that she had been more faithful than any Christian mother would be in the religious instruction of her children. After a little conversation she said: "While my infants were on my lap, as I washed them, I raised my heart to God that he would wash them in that blood which cleanseth from all sin; as I clothed them in the morning, I asked my Heavenly Father to clothe them in the robe of righteousness; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. I have prayed that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week-day school, I followed their infant footsteps with a prayer that their path through life might be like

that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that my Heavenly Father would take them to his embrace, and fold them in his parental arms."

Here is the influence of the silent, unseen exertions of a mother; an influence which will be felt when these external accomplishments and fleeting enjoyments which many labor to give their children, shall be forgotten or remembered only as the means of smoothing a rapid descent to the world of sorrow.—*Treas.*

## PRAY FOR THE SABBATH SCHOOL TEACHER.

Pray for the Sabbath-school teacher; for the spiritual destinies of the land are inwoven with the faithful performance of his duties.

Pray for him; for his is the toil of the early dawn and of the heat of the day; and the work is great and the laborers are few.

Pray for him; that his hands be strengthened, that his faith fail not. Pray for him; that the Spirit from above may dwell richly in him with all wisdom and spiritual understanding. Pray for him; that his zeal may abound.

Pray for him; that he may be clothed with humility, with patience and love. Pray for him; that in Godly fear, with all meekness and gentleness, he may teach those committed to his charge. Pray for him; that he may be deeply and suitably impressed with the length and breadth of his calling.

Pray for him, Parents; for the tenderest susceptibilities of your children's moral nature—the sense of an ever present God—tenderness of conscience, and the feeling of an accountability hereafter—are moulded at his hands. Pray for him, for light from above and singleness of purpose, as in the presence of the ever living God; for through him the words of Truth pass to the hearts of your children. Pray for him; for the words which drop from his lips, may be as seeds which will spring up and entwine themselves in the very existence of your loved ones.

Pray for him then, Fathers; for the charge you entrust to his hands is a weighty one; and his may be the influence which will cause your sons to grow up in holiness and honor; or his neglect it may be, which will bring the bitter chalice of sorrow and shame to your lips.

Pray for him, Mothers; for the purity and innocence of your beloved ones are consigned to his training; and your darlings, the bloom of holiness and the eternal recompense may be the fruit of his labors. Pray for him; for he implants in their tender minds thoughts and feelings which time will never erase.

Pray for him, ye Ministers of Christ; for he is your efficient, though humble and unobtrusive ally in the work of winning souls to God. His is the self-imposed task to go forth into the high-ways and by-ways, into the haunts of vice and the abodes of wretchedness, in order to lead the little ones by the hand, away from the contamination of evil influences, and gently draw them to Christ. Pray for him; for the little taper kindled at the Sabbath-school, may give light to the whole household; and the word of love, fitly spoken and in season to the parents, may bring them, as penitents, back to the fold. Pray for him; for he needs your prayers, and with them your instruction, your exhortation.

Pray for him; for often the teacher, to whose care are committed the eternal interest of precious souls, is not yet a child of Christ; he may indeed not be far from the Kingdom of God, but he is still out of the Ark of Safety. Oh pray for him and pray with him; for your prayer of faith may be accepted, and in the day of the Lord's appearing, he may be a star in your own crown of rejoicing.

Pray for him, ye Churches of the living God; for the faithful teacher is your choicest jewel; his

is the ready zeal, his the spirit of active faith which is ever foremost to animate and carry out every good work you propose. Oh! as you value the prosperity of your Zion, pray for him.

Pray for him, encourage and sustain him; for he does not at all times receive that co-operation which he has a right to expect. The system indeed is approved. The laborer often forgotten. Remember! that not in his chosen field is to be gathered the applause which greets the strains of eloquence, nor the laurels which crown the brow of the warrior, nor the pouring wealth which gladdens the sons of commerce; his is a labor of love, but withal of self-denial, of patience, of lowliness.

Pray for him that he be a good soldier of Christ; for if the performance of his duties calls not forth the courage which enters the deadly breach, it demands what is far more rare—the moral courage of perseverance in well doing.

Pray for him; for he needs your prayers; in his lonely hours thoughts of weakness and incompetency oppress his spirit, and his heart fails within him as he sees the apparent fruitfulness of his labours; and but for the rock on which his strength is stayed, despair would invade his soul. To God he turns for succor, and to the people of the everlasting God for sympathy and love.

Pray for him too, the young man in cities to whom often is confided this great work. Pray for him, that the evil one obtain not mastery over him,—that the quick feelings and passions of youth, prevail not to his soul's destruction.—Pray for him; for he is often a stranger among you, far away from the tender and watchful eye of a pious mother's love, and from the hallowing influences of home. Oh pray for him! and the mother's blessing shall descend on you and your children.

Pray for him, ye Lambs of Christ; for he bears you close to his innermost heart. Pray for your faithful teacher; for his soul yearns over, and in the silent hours of night he bears you in his prayers to the throne of grace; and oft in the busy hum of business his thoughts are of you. Pray for him; for your prayers will come back to you double, and the blessing will flow into your own bosoms.

Pray for him, ye Senators and Legislators, for mighty and wide spread for good or for evil is the teacher throughout the land;—and yours is but the taking up of the work which he has begun to fashion. You work for time; he, for time and eternity.

Ye of the household of faith, ye the Israel of God, ye that in every place call upon the name of Jesus Christ our Lord—Pray for the Sabbath school Teacher.

ZETA.

## ORIGINAL SIN.

Our first parents fell from original justice, into original sin, by which fall, all the strength and powers both of their bodies and souls were sore decayed and corrupted; and as they were infected and corrupted, even so he we that be their children. All their posterity on earth be sinners, even from their mother's womb, for they have not their trust in God, they love not God; they have not a fatherly fear unto him, they be full of ill lusts, appetites and desires.—*Archbishop Cranmer.* (1548.)

I believe that this disorder and corruption of nature, was not only in Adam, because of his sin, but is also in all men generally that come of him, and in such sort, that all men after their own nature are corrupt, unjust, liars, ignorant and unkind and imperfect in all things, and have no power in their own nature, to do, think, speak, or will anything that may please God, until they be regenerated and renewed by the Spirit of the Lord.—*Bishop Hooper.* (1550.)

By it all that naturally derive from Adam are defiled even from their first conception, infecting all the powers of their souls and bodies, and thereby making them the slaves and drudges of sin, for it is the immediate effect of Adam's first sin, and the principal cause of all other sins.—*Abchp. Usher.* (1620.)

Original Sin is the root and fountain of all other sin, from which every actual abomination does proceed. Atheism and pride and baseness and cruelty and profaneness, and every other vice which the most wicked wretch in the world is guilty of, doth proceed from hence. Hell itself, which is the proper place of sin, is not more full of sin, for the kinds of it, than our natures are. If there be any particular sins which we have not fallen into in our lives, 'tis not for the want of corrupt principles and dispositions in our natures, which do incline us to act, but by reason of God's restraining or renewing grace, which has as yet restrained us from them, without which we should break out into as great abominations as were ever committed by any of the vilest of the sons of men. All that pravity and baseness, which fill up every part and power about us, are but dilutions of our original corruption. What a work of mischief is there in our several parts!—our wills, affections, our tongues, eyes!—and yet all these are but as little rivulets; the fountain or rather the sea that feeds them, is our corrupted nature. 'Tis this that fills us with enmity against all spiritual truth and ordinance, makes us haters of God, though he be the God of our life and happiness, in whom we live and move and have our being. This contains in it not only an utter deficiency of all good, but also a loathing and disliking of it; not only a liableness to evil, but also an inherent desire and propensity to it. All which is as natural to us as blackness to an Ethiopian; and, like the fretting leprosy, adheres to our nature with so much pertinacity, that it cannot be utterly removed while we are on this side of the grave, till these our earthly tabernacles shall be dissolved. No soap or nitre can purge it. The general deluge could not wash it away; that swept away sinners indeed, but not one sin. Neither shall the fire of the last day cleanse it.—*Dr. Wilkins, (1663.)*

We are not only deprived of grace, but defiled by sin. The image of God is not only raised out, but the image of the devil is engraven upon our souls, all men, and all of men, being now quite out of order.—*Bishop Beveridge, (1704.)*

### Juvenile Reading.

#### A BLESSED FEVER.

In the month of March, 1849, a little boy named Thomas Small, was playing marbles, on the Sabbath, in Lafayette Square!

He was a fine looking boy, with dark hair and dark eyes. He was also a good player at marbles, but he was very far from minding his mother, who was a poor widow, and who tried all she could to make him obedient, and make him go to Sunday School.

He would not pay heed to his mother, nor to any one else but Satan.

In April last, he was playing, and sometimes swearing in the Square, on a beautiful Sabbath day. The bell of the Presbyterian church was calling the good, and certainly the bad, children to prepare for school and the services of the Lord's Holy Day, and many dear, good little boys and girls were seen with their Union Hymn Books and Bibles going to learn how to serve God, and love Jesus, their Saviour.

One of the good teachers in the Sabbath School saw Thomas, as he was down on his knees playing marbles, instead of praying to God, and with a pained heart he asked Thomas to come into the school, join his class, and get a Bible, a Catechism, and be instructed in the ways of the Lord. "It is too warm and pleasant to-day," said Thomas, "and besides, I hav'n't finished my game. Some text Sunday I'll come."

"Ah!" said the teacher, "how thou remindest me of him who spoke of a 'more convenient season!'"

So saying, he left Thomas, after finding out where his mother lived.

The Sunday School services were all over. Most of the children had gone into the church to

listen to the word of God, when a dark cloud appeared in the direction of the Lake, threatening a heavy rain.

Now, boys when they are playing, seldom notice the weather, and so Thomas in his wickedness played on, and disregarded God!

In a few moments big drops of rain began to patter among the boughs and leaves of the trees in Lafayette Square, and the winds whistled and swept among them, and the marble playing boys began to disperse.

Thomas was in his shirt-sleeves, and long before he got home, he was wet through.

Oh how he wanted a fire! The wind was indeed cold. He was chilled, and when he did get home, he saw nothing but an empty house, and a cold fire-place. His mother had gone to church to hear of the Saviour, and then Thomas remembered how she had the night before, begged him to go out and pick up some chips, and he refused to do it.

He sat down and wept! But when his mother came home he had a violent cold, and soon was in a hard fever!

His mother put him to bed—got a little girl to pick some wood—made him a warm cup of sage tea and put his legs in a foot-bath, but still the fever raged. Thomas had heavy pains in all his limbs, and was almost crazy.

All night he lay in this agony; sometimes thinking he never would disobey his mother again; sometimes seeing two great balls of fire; at others thinking he heard the church bell; and all the time in his fancy, seeing the teacher that spoke to him!

Finally, burning hot, he thought of hell!

I dare not say what he experienced under that thought. This will appear at the Judgment-Day!

After tossing all night, in the morning his poor mother (without a dime in the house) asked Thomas what he would have?

"A Sabbath School teacher," said he, "and oh, a glass of water."

"The water was got. "How do you feel now son?" said his mother.

"No better—this water does me no good. Do send for the teacher."

Hardly had he spoken these words, when a rap came to the door, and the very teacher that Thomas had seen on the Square, came in! He looked mildly on the boy; knelt, and prayed! There was holy stillness in that illly furnished room, and the wings of the Spirit of God seemed to be brooding there. Little Thomas sobbed and wept as the teacher presented him before the Lord in all his sins; and his heart seemed almost broken. He soon became so excited that a profuse perspiration covered his body, and before the teacher left, he was asleep.

Next day this good man called again, bringing Thomas some nice things, in case he might be better. Truly not only had God heard his prayer for the child's health of body, but also for the health of his soul.

Thomas was found by the teacher with a moist, pleasant skin, and a calm conscience. He told the teacher he didn't know what was the matter, but that he felt a light, vapory kind of warmth in his soul; something as if he wished every body to be happy and good, and to feel as he did.

"Don't you want to play marbles on the Sabbath?"

"Oh no! The thoughts puts a black cloud over my heart. It makes me feel sick."

"What would you like to do on the Sabbath?"

"Go to school in your class, and then go up stairs to church to hear of Heaven."

"Well, you shall do so," said the teacher. "I have brought you a Bible, and now let us read the 12th chapter of Isaiah."

When they came to the 3d ver-se, Thomas said, "Mother, that was the water which cured my fever."

"BLESSED FEVER!" said the mother. "It has given me a son in my old age."—*N. O. Presb.*

STARTING IN THE WORLD.—Many an unwise parent labours hard and lives sparingly all his life for the purpose of giving his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under the arm of one who cannot swim; ten chances to one he will loose his bladders and go to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to laws which govern man, and you have given him that which will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend on his own resources the better.

WHAT IS LEFT?—He is dead! A life, shorter or longer, filled up with plans, labors, hopes, fears, successes, disappointments, pleasures, pains, has come to a close; and the spirit has gone to render its account at the bar of God, and to hear the solemn sentence from which there is no appeal. Stand now by the pale clay recently inhabited by that spirit, look over the life now closed, and say, aside from the moral character he formed and the moral influences he exerted, what is it that is not vanity and vexation of spirit? Think how that individual, now in the clear light of eternity, views the interests of time; and learn a lesson of wisdom. So live that the retrospect will afford satisfaction, and thou wilt live wisely.

#### DONATIONS TO KNOX'S COLLEGE MUSEUM.

By Mr. J. Alexander—from Mrs. Laing, Melbourne, C. E.—

A Cross obtained in a French prison at — during the war of —.

A Rice Chain.

11 Ancient Coins of reigns of Mary Queen of Scots, Napoleon, Charles II., Pope Pius VI., &c.

Bronze Plate.

Bank Note of Fort Montagne, (24d.) 1810.

Remnant of Bark Frill from West Indies.

From Mr. G. McEwan, Shipton, C. E.—

Limestone from Richmond, C. E.

A piece of one of the Gun Boats employed by Gen. Wolfe in his attack upon Beauport, opposite Quebec.

From Mr. A. Morrison—

A few Geological Specimens from the farm of A. Morrison, Melbourne, C. E.

From Mr. R. McMillan, Melbourne, C. E.—

Geological Specimens from Yorkshire, England.

From Mrs. McMillan—

Geological Specimens from Inverness, C. E.

By Mr. McDiarmid—from Mr. W. Hall, N.

Georgetown—

2 Coins and Minerals.

By Mr. Ure—from Mr. P. Glennie, Woolwich—

A Medal, commemorating Admiral Boscawen's capture of Cape Breton, 1758.

By Mr. Anderson—

Cairagorin; Mineralogical Specimens from the Ottawa.

By Mr. Arch. Crawford—

Petrified Moss, from Miss Sims.

Shells, from Mrs. Armour, Dunnville.

Copper Ore from Cuba, from Mr. F. Robertson,

Wellandport.

By Mrs. Willis—

"The Rose," a poem by T. W., a baker boy

in London, aged 14.

By Rev. T. Wightman—from G. Murray,

York Mills—

Two Ancient Coins.

By Dr. Burns—from Mrs. McMurrich, Toronto,

Almanac of 1658, with MS. Notes.

Piece of Samuel Rutherford's Pulpit at An-

woth, Galloway.

Two specimens of Minerals.

A box of beautiful Minerals from Joseph Wil-

son, Esq., Sault St. Marie, Lake Superior.

From Mrs. D. McLellan, Hamilton—  
A splendid Portrait of Dr. Chalmers.  
The Curators of the Museum rejoice to acknowledge the receipt of this addition to the proposed Portrait Gallery, and they cherish the hope that this department, hitherto almost overlooked, will receive from the friends of the Institution, some degree of attention. Portraits of almost any size or style will be acceptable—especially good Portraits of such men as the great Reformers—Luther, Calvin, Knox, &c.—and of such men generally as have distinguished themselves in the Christian Church.

DR. BURNS reports the first instalment of subscriptions to Knox's College in Toronto, viz.—

J. McMurrich, £5, W. M. Gorrie, £2 10s.; Dr. Burns, £2 10s., S. Spreull, £1 5s., James Mitchell, £2 10s.; John Fiske, £2 10s.; A. Fraser, £1 5s.; A. McMaster, 5s., Wm. McMaster, £1 5s.; Mrs. Fraser, Church Street, £1 5s.; Mrs. Thomson, Front Street, 10s.; James and John Shaw, £2 10s.; J. Bain, King St., 5s.; J. Kay, £1 10s.; H. McDonald, 5s.; Archibald Campbell, £1 5s.; A. Dingwall 10s., Miss Campbell, 5s., R. Dingwall, 10s., Mrs. Dingwall, 5s., A. Urquhart, 5s.; J. Dingwall, 5s.; John Gillis, 2s.; R. C. Ferguson, 10s.; George McKay, 5s., William Budge, 5s.; Walter Macfarlane, £1 10s., Hugh Melrae, 5s., John Parker, 10s., Alex. Murray, 5s.; Wm. Polley, 5s.; John W. Polley, 5s.; Jas. Leishman, £1; Benj. Torrance, £1, James Ludell, £1; Hugh Millar, £1 5s., John Fenwick, 10s.; G. W. Post, 5s.; Miss McDonald, R.S. 5s., Robert Stewart, 15s., John Lawrie, 5s., Robt. Turnbull, 10s.; Archd. McKinnon, 5s.; Peter Brown, Globe, £2 10s.; J. S. Howard, £1, A. M. Howard, 5s.; Robt. Macland, £1 5s.; James Cleland, 10s., Samuel Gunn, 10s., A. Mercer, £1; Joseph C. Morrison, £2 10s.; Alex. Macdonald, £2 10s., James Fiske, £1; Archibald Cameron, 10s.; Charles Rohn, 10s., Mrs. Carrae, 10s.; A. Malcolm, 5s.; A. Rattray, 5s., Jas. Leask, £1 5s.; Wm. McDonald, 15s.; John Burns, £1 5s.; Rev. James Harris, £1 5s., John Ross, 10s.; J. Laidlaw, £1 5s.

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Toronto, Oct., 1850.

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