

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

THE ECCLESIASTICAL AND MISSIONARY RECORD, For the Presbyterian Church of Canada.

Volume III. No. 10.

TORONTO, MAY, 1847.

Price 2s. 6d. per Annum.

The Record.

NOTICES OF SYNOD.

The Synod of the Presbyterian Church of Canada meets at Kingston, on Wednesday, the 2d day of June next, at 7 o'clock, P.M., to be then opened with sermon by the Moderator.

Presbytery Clerks are requested to have forward, at the meeting, rolls of their several Presbyteries, duly attested; inserting in them the names of all congregations duly organised, though not provided with Ministers.

Reports on Home Missions by Presbyteries, should be prepared and handed to the Convenor of the General Home Mission Committee. See printed Minutes, p. 82-3.

It is hoped that the suggestions of the circular recently issued, on the subject of funds and queries respecting Ecclesiastical Statistics, will be attended to.

WM. RINTOUL,
Synod Clerk.

NOTICE TO STUDENTS.—The Students who attended Knox's College last Session, and not now in attendance on the summer course, may expect to see in the next number of the Record, if they have not had sent them previously, recommendations and directions respecting the course of reading and study to be pursued by them during the summer recess.

Arrangements will be made for having the competition for Bursaries at the opening of the Winter Session; and it is hoped that these also will be notified in the Record for June.

By authority of the Committee.

WM. RINTOUL,
Convenor.

Knox's College, 12th May, 1847.

PRESBYTERY OF HAMILTON. INDUCTION SERVICES.

On Wednesday, May 5, the Presbytery of Hamilton met in Knox's Church, Hamilton, for the purpose of inducting the Rev. Mr. Robb to the pastoral charge of that congregation. A large and attentive audience was present, and all appeared to manifest the deepest interest in the various proceedings. The Rev. Dr. Ferrier conducted the opening services. He preached from *Acts xvi. 17*, "These men are the servants of the most high God, which show unto us the way of salvation." The Rev. Mr. Stark gave the charge to the minister; after which the Rev. Alexander Gale addressed the people. The usual queries having been put to Mr. Robb and answered satisfactorily, he received the right hand of fellowship from his brethren of the Presbytery, and met afterwards with a cordial welcome from the members of the congregation.

On Sabbath the 9th, the introductory services took place. In the forenoon, the Rev. Alexander Gale delivered a discourse from *1 Thess. v. 13*, "Esteem them very highly in love for their work's

sake." In the afternoon, the Rev. Mr. Robb preached from *John iii. 18*, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

On both occasions the Church was well filled with deeply attentive and deeply interested listeners. Mr. Robb, we rejoice to know, enters upon his ministerial labours with the latest prospects. The almost unanimity has characterized the congregation in all its preliminary arrangements in regard to the settlement. This is a token for good. We earnestly hope and pray, that the trial which has now been formed between the Lord and people, may be hallowed and abundantly blessed by the Great Head of the Church.

PRESBYTERY OF TORONTO.

On the 29th ultimo, the Presbytery of Toronto licensed as Preachers of the Gospel and Probationers for the Holy Ministry, Mr. James Boyd and Mr. Robert F. Burns. Both these gentlemen had obtained their preparatory education in Scotland, and had there, also, entered on their Divinity course, which has now been completed in a highly satisfactory manner at Knox's College. After hearing from them, and various pieces of trial prescribed according to the laws of the Church—and after examining them *viva voce* in the various departments of their literary, philosophical, and theological courses, the Presbytery found occasion to record their high satisfaction with their attainments. The questions appointed to be put to Probationers having then been satisfactorily answered by the candidates, and their readiness to subscribe the proper formula ascertained, they were solemnly authorized by the Presbytery to preach the Gospel. The Rev. Mr. Harris presided on this interesting occasion, and addressed to those youthful evangelists many valuable and appropriate counsels, in a truly fatherly strain. Both of them have, for some time past, been doing good service at the destitute stations, as Catechists, and giving great promise of extensive usefulness—which we trust, through the blessing of the Lord, will now be amply realized.

KNOX'S COLLEGE.

Every individual Christian has some prayer service laid upon him by the blessed Saviour, whose servant he is; and woe it is for him when he neglects what that service is, and gives himself to it in the strength of his Master. As it is with individuals, so it is with churches; these, according to the times—according to their peculiar relations to the world around them,—the gifts conferred on them, and other circumstances, have their own special and appropriate work to perform. It were well for all the office-bearers of the Presbyterian Church of Canada, who regard the Synod as the deliberative and executive council of the church, to bethink themselves, as the time of its annual meeting approaches, of the work which the Great Head of the Church, through the

intimations of his Providence and the Word, is requiring of the Synod at this time.

To us it seems very plain that He is calling on our church to labour earnestly in promoting these two great objects—internal revival and extension and enlargement in the land. These things, it is true, constitute the vocation of all churches; but, if time permitted, we think we could show that no church is more loudly called on to aim at these objects than our own. It is of our duty, in regard to the latter object, that we are now briefly to speak. Let it be observed, that we are called to labour for the evangelizing of the community at large, not merely by those considerations which address themselves more or less powerfully to all churches—the prevailing ignorance of God—the irreligion and superstition of the community around us, and the demand actually made upon us by many of the people for spiritual labours; but, also, by this very peculiar consideration, that there is a large and increasing number of pious youths, who are actually offering themselves through us to be great work of evangelizing the land. They solicit us to add them in the culture of their minds, and the acquisition of an enlarged knowledge of Divine truth, in order to their giving themselves to the instruction of others in that truth. The labourers see in truth thrust upon us, by the Great Lord of the Harvest—and, alas! for us, if we count it not as much a privilege as a duty to do what we can towards opening a way to their entering on His work, and training and accomplishing them for it.

The attention of the Synod then, at the ensuing meeting, ought to be, in a great measure, concentrated on this subject. All its members should come to it, prepared to meet these questions. How may it be enlarged so as to meet the increasing demand for a full and complete ministerial education? How may it be rendered more efficient? How may it be placed on a more stable basis?

It may contribute something towards promoting an interest in this deeply important institution, to give some account of the session which has just closed.

The third Winter Session of our Seminary, now known as Knox's College, has surpassed the two former sessions, in the number of students in attendance, the variety of branches taught, and we think we may also say, in the dispositions to study of the students themselves. The College Committee, we may remind our readers, examines all the students on their first admission to the College, and at the commencement of every session, in respect not merely to their scholastic acquirements, but especially their personal religion and views to the ministry of the Gospel. They admit at first, and continue in the institution, only those who, in the judgment of clarity, have had some experience of a work of grace in their hearts; while those who are attending the literary and philosophical classes are considered to be more strictly probationary students.

The progress of the College, as to the number of students in actual attendance, each year has been as follows:

Session 1844-5	14
" 1845-6	21
" 1846-7	37

The Classes taught, during the last session, were as follows:

Junior Latin, }
Senior Latin, } By the Rev. Professor Gale,
Junior Greek, } Principal of the Academy,
Senior Greek, } and Professor Esson.

Mathematics.—Rev. Thomas Wigham of the Academy.

Mental Philosophy—Rev. Professor Esson.
Moral Philosophy—Rev. Professor Esson.
Junior Hebrew—Rev. W. Rintoul.
Senior Hebrew—ditto.
Biblical Criticism—ditto.

History—Rev. R. McCorkle, Deputy from the Free Church of Scotland.

Evidences of Natural and Revealed Religion—Rev. R. McCorkle, Deputy from the Free Church of Scotland.

System of Theology—Rev. R. McCorkle, Deputy from the Free Church of Scotland.

Church History and Pastoral Theology—Rev. Dr. Burns.

The session lasted from the 3rd November until the 6th April.

Bursaries for aiding students, and as incentives to study, were awarded in the middle of February. The most of these were competed for by examinations, founded on the course of study pursued in each class. Questions, previously prepared by the Professors, were dictated to the students, and the answers were written out. In a few cases, Bursaries were given for Essays.

The Record for February and March contained an enumeration of the Bursaries, and the names of the successful competitors. We shall here give a continuous list, in the order of the scheme of competition, as first advertised, referring to our former accounts of them for more particulars:

1. The JOHN KNOX BURSARY (£15), for the highest attainments in Systematic Theology—Mr. John Black; Mr. Andrew Hudson was second in order of merit.

2. Bursary for greatest proficiency in Church History and Biblical Criticism (£10)—Mr. Wm. Hall; Mr. John Black was first in Biblical Criticism.

3. A Bursary for the greatest proficiency in the evidences of Natural and Revealed Religion (£10)—Mr. Robert Ure; Mr. John Gray second in order of merit.

4. A Bursary for the greatest proficiency in Hebrew (£10)—Mr. John Black first; Mr. John Ross second; the Bursary was awarded to the latter, Mr. Black having previously had the John Knox Bursary awarded him.

5. A Bursary for the highest attainments in Logic and Moral Philosophy (£10); the order of merit—Mr. Robert Ure first, Mr. John Ross second; Mr. George Jamieson third. The Bursary fell to the last, the others having been successful in other competitions.

6. A Bursary for highest attainments in Mental Philosophy (£5)—Mr. William Wallace.

7. The GEORGE BUCHANAN BURSARY for highest attainments in Latin and Greek (£15)—Mr. John Gray.

8. A Bursary for proficiency in Latin (£5)—Mr. John Alexander.

9. A Bursary for greatest proficiency in Latin and Greek Grammar (£5)—Mr. Geo. Watdope.

10. The Bursary of the Colonial Committee of the Free Church of Scotland for greatest proficiency in Greek (£10); the order of merit—Mr. John Ross first; Mr. Peter Currie second; the Bursary was awarded to the latter, Mr. Ross having previously obtained one.

11. A Bursary for greatest proficiency in General History, Chronology and Antiquities (£7 10s.); order of merit—Mr. Robert Ure first, Mr. George Jamieson second; Mr. Wm. McLaren third. The Bursary was given to the third, the first and second having been successful in other competitions.

12. A Bursary for the best Essay on the peculiar influences, favourable and unfavourable, that operate on the character of settlers in Canada (£7 10s.)—Mr. Thomas Burnett.

13. A Bursary for the best Essay on the miraculous gifts of the Holy Spirit in the Primitive Church (£7 10s.)—Mr. Archibald Currie.

14. A Bursary for the best Essay on the adaptation of the sensitive nature of man for the ends of his knowledge, and enjoyment (£7 10s.)—Mr. John Gourlay.

At the close of the course, prizes of books were bestowed in every Class, and there, in most cases, by the vote of the students themselves. Those who were honoured with prizes, are as follows:—

SENIOR DIVINITY CLASS.—1. Mr. John Black, Toronto.—2. Mr. John Scott, Toronto.—3. Mr. Andrew Hudson, Galt. Mr. James Nesbit also received a prize for clemency in this class.

JUNIOR DIVINITY CLASS.—1. Mr. Robert Ure, Hamilton.—2. Mr. John Gray, Montreal.—3. Mr. John Gourlay, March, C. W. (Professor McCorkle's prize.)

SENIOR HEBREW CLASS.—Mr. John Black.

JUNIOR HEBREW CLASS.—Mr. John Scott.

For the best written specimen of a paradigm of a Hebrew verb, in all its forms, with points—Mr. John Ross, Zorra, C. W. (Mr. Rintoul's prize.) Mr. William S. Hall and Mr. John Black also received prizes for their specimens.

SENIOR MENTAL PHILOSOPHY.—1. Mr. Robert Ure.—2. Mr. John Ross.

JUNIOR MENTAL PHILOSOPHY.—1. Mr. John Gray.—2. Mr. J. Gourlay.—3. Mr. Andrew Wilson.

RHETORIC.—Mr. John Gray, Montreal.

HIGHEST GREEK CLASS.—Mr. John Gray, Montreal.

SECOND GREEK CLASS.—1. Mr. George Watdope, Lamboro, C. W.—2. Mr. Robert Swinton, Montreal.

HIGHEST LATIN CLASS.—Mr. George Jamieson, Toronto.

SECOND LATIN CLASS.—1. Mr. Wm. Wallace, Barco, C. W.—2. Mr. Andrew Wilson, Colaburg.

FIRST GREEK CLASS.—1. Mr. Lachlan McMillan, Inverness, C. B.—2. Mr. Andrew Tolmie, Toronto.

FIRST LATIN CLASS.—1. Mr. Andrew Tolmie.—2. Mr. Lachlan McMillan.

ENGLISH READING AND ELOCUTION.—1. Mr. Thomas Henning, Toronto Academy.—2. Mr. Robert Ure.—3. Mr. John Scott, Mr. John Black and Mr. Andrew Wilson, equal.

We are not without hopes, that we may yet be able to give a place in our pages to the questions that were proposed to the students in the different branches of Theology and Philosophy in the competition for the Bursaries, and also to the outlines of the course pursued in the different classes. The documents would afford our readers some means of judging of the thoroughness of the Collegiate course.

During the session, a considerable number of the students were occasionally employed as Catechists at the Mission Stations in the neighbourhood of Toronto. The most of those who were so employed, and a few others, will be similarly occupied during the summer vacation. Two have been licensed by the Presbytery of Toronto since the close of the session, viz., Mr. James Boyd and Mr. Robert Burns. A few have gone to reside with their parents and friends to pursue their studies privately, while a number of them are now in attendance on the Academy and the lectures of Mr. Esson.

At the close of the session, on an occasion of the meeting of the whole College, Professors and Students, with a few members of the College Committee, at a *Soiree* given by one of the Professors, thanks were voted to the Colonial Committee of the Free Church of Scotland for the renewed token of their regard to our church in sending forth Mr. McCorkle to assist in the College—to that gentleman himself, for the ardour and ability with which he had devoted himself to the work of teaching in the important departments committed to him, and also to the congregation of the Free Church, St. Ninians, Scotland, for the sacrifice made by them in behalf of our Colonial Church, in sparing Mr. McCorkle so long to the College. The thanks to Mr. McCorkle's congregation were afterwards embodied in a gift of £20, currency, for his Congregational or Sabbath School Library—a sum which was raised by subscriptions from amongst the Professors and their families, and a few of the members of Knox's Church, Toronto.

The students presented Mr. McCorkle himself with a very handsome Writing Desk, and a Gold Pen, as a memorial of their esteem and gratitude.

The students have a Missionary Society, designed for spreading missionary intelligence, and for cultivating a missionary spirit. Of this Society the Professors are honorary Presidents. During the year immediately preceding this last Winter Session, when their number was much smaller than what it now is, they collected about £25 for the Foreign Missions of the Free Church of Scotland.

Towards the close of the session, a very solemn and interesting meeting of this Society was held, to hear an address from the Rev. Mr. Doudier, one of the missionaries of the French Canadian Missionary Society. Addresses were delivered also by the Professors, intermingled with applications to the Throne of Grace. At a subsequent meeting, of a similar kind, it was resolved that one of the students should be called to the missionary work amongst the French Canadian, and sustained by the Society. The enterprise, and the election of the missionary, were commended to God in special exercises of prayer by the students, and when they met to make a choice, the vote fell on Mr. John Black. Mr. Black is one of the senior students. His name, it will be seen, stands amongst the highest in the list of the successful candidates for honours. Mr. Black, at first, met the call with something like a declination, but after lengthened counsel with a Committee of Professors and Students, and deliberation and prayer, he declared his consent to it; and he is forthwith to devote himself to the study of the French language in Canada East, in connexion with the theological studies which he has yet to prosecute previous to his being licensed as preacher of the Gospel.

This undertaking we regard as a highly important event in the history of the College and of the Church. We trust that it has originated from some manifestation of Divine influence amongst us—for certainly any copious effusion of the Holy Spirit will fill and possess the whole Church, the Ministry, and the College with the spirit of missions.

We have said that two of the students have this session completed their Collegiate studies, and are now licensed as Probationers. Some of our readers will, perhaps, learn with regret, that so other students but these are this year to be given over permanently to the work of preaching. But it should be known, that whatever opinions may be entertained of the ripeness of the gifts of some of them, there is not one of them who thought so favourably of himself as even to consent to an application being made for his being licensed this season. Those who are most advanced in theological study are desirous of prosecuting it still farther before they become teachers of others. And it admits of no doubt, that a fall and even protracted academical course, is best for the preacher himself, and the people among whom he is destined to labour. In the present exigencies of the church in this land, when so many congregations and stations are without pastors and missionaries, our students could scarcely be allowed to pursue anything like a full academical course, if they were not giving some aid to the church as exhorters or catechists.

We know that some of our brethren look with suspicion on the employment of students in any ministerial service as being an interference with their studies; but, apart from all other reasons that may be pleaded for engaging theological students in some department of public instruction, it may be urged in our case that necessity requires us to do so. We cannot refuse the calls that are addressed to us from all quarters for religious ordinances; and it is better to supply this partially by our more advanced students, than to push them prematurely into the full status of preachers. By keeping them students and *bona fide* students as long as we can, we are in the way of capacitating them for wearing well in ministerial work.

Our seminary, we rejoice to say, is remembered by a goodly number in their supplications at the Throne of Grace. And we trust that these remarks may contribute to increase an interest in it among the readers of the Record.

It requires an increase of teachers, and increased resources for their support and its efficiency; and the Synod must be prepared to meet these its wants.

Certainly no higher or more important question can be agitated in any of its diets than this—*How is Knox's College to be rendered efficient for the education which the rising Ministry of the Church demands, and for receiving the number of students who are craving an admission to the Ministry amongst us?*

A MEMBER OF THE COLLEGE COMMITTEE

Home Missions.

To the Editor of the Record.

KING, April 21, 1847.

MY DEAR SIR.—In my last communication I gave you an account of my visit to Nottawasaga, and several of the neighbouring townships, lying on the West side of Lake Simcoe, I now send you an account of those townships which I have visited on the East and south side of the Lake. But before proceeding with my narrative, I beg to say a few words about Orillia, a township lying North of Oro, and bordering on the Lake. Some of the early settlers of this township were Presbyterians. Having remained a long time without any supply of preaching from their own Church, many of them have joined other denominations, but a number of them still remain warmly attached to the interests of our cause. I would strongly recommend this place to the Presbytery, where a promising station might be formed, and I have no doubt, that could an active and zealous missionary be stationed between Orillia and Mara, two good congregations might soon be collected. On Wednesday evening I preached in a school house, in Orillia, on my way to Thora; the house was well filled, but many of them were of other denominations. Next day I visited some of the Presbyterians in the neighbourhood, whom I found favourably inclined to our cause. On Friday, Mr. F. Dallas provided me with a sleigh, and drove me to Thora, where we did not arrive till late at night having been detained by the drifting snow. There is a neat Church erected at Beaverton, in Thora, it is not yet completed, but it is expected to be finished early in summer. On Sabbath we met for divine service in a school house, at eleven o'clock; the house was filled, and many stood outside at the door and windows. In the afternoon I preached at Eldon, in a private house, to a tolerably fair audience. Here they have built a beautiful Church, which will be opened in a few weeks. Thora and Eldon would make a good charge for a Minister speaking the Gaelic language. The people feel much the want of a stated Minister among them.

The congregations are kept together at present in a great measure by the Elders. At Thora their worthy Elder, Mr. Gunn, who speaks the English and Gaelic languages fluently, assembles the congregation every Sabbath, when they have no preaching, (which of late has been very seldom,) and conducts the devotional exercises in both languages, and I have no doubt that his labours have been blessed to the people. His unobtrusive manner, his meek and quiet temper of mind, and his great care and watchfulness over the interests of the Church, cannot fail to make a salutary impression on the minds of those over whom he is placed. On Thursday I preached at Mara to a Gaelic audience, Mr. Gunn interpreting. I also took up a collection for the Home Mission. Although this is not one of our sanctioned stations, yet the people feel an interest in our cause. On this occasion they manifested their good will to us, by their hearty free-will offerings. Although it was at a private house where I preached, and there were but few in attendance, yet when I explained the object of the collection, they contributed between four and five pounds. This, I trust, is the indication of a growing desire among the people for spiritual things. It convinces me more strongly of what I always believed, that the people are both able and willing to support the Gospel.

They only want to know their duty in order to

do it. The people are willing to do a great deal, if they only knew how to go about it. Hitherto they have not known that it was their duty to support and propagate the Gospel; and that it was not to neglect it.

They have been accustomed to look to the Establishment to do a duty which clearly devolves on themselves, and this has fostered a spirit of dependence and sloth. Let it be explained to the people what they have to do for the extension of Christ's kingdom, and let the subject be brought before them in such a way that they may know what their duty is and how to perform it. If this is done, let us not complain that the contributions come in but slowly for the schemes of the Church.

It requires more than a notice, calling the attention to the time when they are expected to make a collection, to instruct them in a duty which requires an act of self-denial. I have found in my late visit, that there is great ignorance among the people respecting the Home Mission, and the operations of the Church generally.

Among those who do know, I found a general desire to do something for the cause. From a spirit which I have seen manifested among our people, I am convinced that they will cheerfully support all the schemes of the Church, when they come to understand their propriety. I preached again on the following Sabbath, at Beaverton, in the forenoon, and at Eldon in the afternoon, both services were well attended and there appeared to be a growing desire to hear the word. I left Thora on Tuesday and proceeded south to Bradford, West Gwillimbury, where I arrived on Wednesday, and preached on Friday evening in the school house, to a mixed congregation collected mostly from the village.

There was a meeting house here partly finished at the time of the Disruption, but it has been claimed and taken possession of by the Establishment. Miss McGee with her usual liberality has given ground for another, on which our people hope to erect one in a few months. This place in connexion with another about five miles West, called the Scotch Settlement, and where they have a neat Church, form one Charge.

The people are ready to call a Minister, but they must have one who speaks the Gaelic, and that they cannot easily obtain. It would be well if our Gaelic brethren would establish a number of bursaries in the College for Gaelic Students, seeing there is such a demand for Ministers who speak that language.

There are numbers of young men of piety and talents among the Gaelic settlements, who would willingly devote themselves to the service of Christ, but who have not the means necessary to carry on their education. Now, the proper way to supply those places where Gaelic is required is to send those young men to College. They may wait and look long to Scotland before they get a supply. While they are waiting and looking to Scotland, they overlook altogether the means and the men they have within their reach. On Sabbath I preached at Bradford in the forenoon, and at the Scotch Settlement in the afternoon, both services were well attended. On Monday evening I preached at Holland Landing, in the Methodist Chapel. The audience was but small and mostly of other denominations. Next day I proceeded southward and arrived at King Township in the evening. On Friday I preached in Vaughan, in the afternoon, and on the following Sabbath my services were confined wholly to King. In the forenoon I officiated in a school house in the ninth concession, the audience was large and attentive. The afternoon services were conducted in a school house on the 10th concession. I was to preach at three o'clock, but when I went to the station, I found the house occupied by the Established Minister, (Rev. Mr. Jaws-) of King. It appeared that he had made an appointment to preach at the same place, but at an earlier hour. He was finishing the service when I arrived, and had just pronounced the blessing as I entered the house. I announced to the congregation, then ready to depart, that I was a Missionary from the Free Church of Scotland, who had come there to preach, and if any of them wished to hear me

they might remain. The people all immediately sat down, the Rev. Gentleman walked out, and I was left in possession of the house and congregation. Our people now exerted, and I proceeded with the exercises of the afternoon, to a large and deeply affected audience. King was the last township I was instructed by the Presbytery to visit.

Before closing my narrative, permit me to say that I was much refreshed by my visit to the District, and the instances of deep piety, and warm spiritual feeling which I met with in some of the Gaelic settlements, will long be remembered by me. Everywhere I went, I met with kind attention, a hearty welcome and cordial hospitality. Those expressions of kindness while they were cheering to me, I trust they are indications of a growing desire for the bread of life.

There is one fact that has urged itself on my attention, during my late visit, and which has made a deep impression on my mind. It is the growing greatness of the country, not only in wealth but in population. To this I would call the attention of the Church, and through the Church, I would urge on every member the necessity of doing something immediately, in order to supply the great spiritual destitution. Unless it be done now, humanly speaking, we shall not be able to do it hereafter. The Province is increasing in proportion faster than we are raising the means and the men, to supply their spiritual wants. Its resources are great and hold out strong inducements to settlers. It has a fertile soil and a healthy climate; it is surrounded on all sides with navigable Lakes and Rivers.

The internal resources of the country are now being opened up by roads intersecting it in all directions. The tide of emigration is rolling steadily in from European villages will soon become splendid cities; the forest will soon give place to the plough; and, the fertile valleys will soon be filled with a teeming population. Those who have lived in the Province during the last fifteen years, have seen such improvements springing up around them; they have seen the straggling village grow into a city, and what was then a dense forest, now covered with well cultivated farms. We may expect greater improvement in future.

What, I ask, will be the future condition of the country, unless immediate and vigorous efforts be made, to supply the population with the Gospel now? An appeal has been made to our Christian feeling, in behalf of a starving population in a sister kingdom, it has awakened our sympathies, and our charities have been sent forth through different channels. Will Christians not hear the appeal when it is made for the bread of life? when it is not the body but the soul that is perishing. Thousands are now dying for want of the bread of life. What Christian can look at the spiritual wants of the country, without being led to pray "the Lord of the harvest send forth labourers into his harvest?" The duty of contributing the means is just as extensive as the duty of praying for the cause. Let none think that he has done his duty, when he has prayed for the cause or when he has contributed for it. The two things should not be separated, the prayer and the performance.

I remain, my Dear Sir,
Yours sincerely,
Wm KING.

FRENCH CANADIANS.
MOVEMENT IN KNOX'S COLLEGE IN THEIR BEHALF.

It must be familiar to most of our readers, that the "Man of Sin" has held almost undisputed supremacy for well nigh two centuries past, through the greater part of the Lower Province. Half a million of our fellow countrymen—subjects of the same government, creatures of the same God—groan beneath his iron yoke, now become hereditary, but not the less galling on that account. A people distinguished by the simplicity of their character, and a superstitious veneration for the pompous ritual of their church, but at the same time sunk (the great majority of them at least) in the grossest ignorance, enveloped amid the gloomy

holds of a deeper than Egyptian darkness, and worshipping "they know not what." Till within these last fifteen years or so, little or nothing comparatively was done, with a view to the spiritual amelioration of this benighted section of our country's population. No one seemed to care for their souls, and they were allowed to live on as their fathers had done before them, the willing devotees of Bonaparte's idolatry, "without God in the world." Of late, however, and within the limited period to which we have referred, some of the Lord's people have begun to bear themselves—a movement or rather movements have taken place in a right direction—missions have been instituted—missions commissioned and sent for from afar—and, under the executive superintendence of two separate societies—the *Grande Ligne* and the *French Canadian*—the good work is now most auspiciously progressing. The labours of both these societies are confined, almost entirely, to the vast uncultivated waste in the Lower Province, and have been already eminently owned of God in the saving restoration of not a few of the blinded victims of the "strong delusion." Some time ago, the Rev. Mr. Daudet, a Deputy from the latter, paid a visit to Toronto, in the course of a reconnoitring tour to the West, and had an opportunity afforded him of addressing the students of Knox's College on the subject of his mission. His address was intensely interesting, abounding in graphic details and painfully pleasing incidents, in regard to the present condition of the spiritually enslaved *habitans*, and the efforts that are being made with a view to their evangelization. A train of circumstances, prior to the visit of Mr. Daudet, had directed the attention of the Missionary Association, in connexion with the College, toward that long-neglected people, and pointed them out as an interesting field for missionary exertion; and his thrilling recital served, as it were, to fan the flame which had already been kindled—to work up to the pitch of action, feelings and sentiments which had already found a place in the breasts of not a few. Private conferences were held—special seasons for prayer were appointed—two different meetings of the whole College, Professors as well as Students, were convened, and, as the gratifying result, an unanimous Resolution was come to that a mission to the French Roman Catholics should be immediately established.—Canada West was selected as the field of the Society's operations, being more directly under its own cognizance, and the lack of missionary exertion in behalf of the French population scattered along the banks of the Thames towards Amherstburgh and in the surrounding districts being lamentably great. In fact, there is no missionary or colporteur at all throughout the whole of that extensive and interesting region, so that our missionary will have undivided possession and a general oversight. It was judged expedient that one in connexion with the College, and prospectively to be in connexion with the church, should take the superintendence of the mission, and be the Society's agent in the prosecution of the important work. Accordingly, one of the senior members (Mr. Black) was chosen, by the unanimous voice of the Students in conjunction with the Professors, and time was given him for prayerful deliberation before coming to a decision on the matter. A Committee was appointed to meet and consult with Mr. B., and with two others of the Students, to whom the eyes of the Society were directed, in the event of his seeing it his duty formally to decline.

The Committee held two Sederunts. At the first, Mr. Black was still undecided—difficulties seemed to stand in the way—the path of duty seemed hedged round—he was "walking in darkness, and had no light."

At the second, the difficulties were removed, the temporary darkness was dispelled, and the hearts of all were cheered and encouraged by the announcement (at a special meeting convened for the purpose) of his formal acceptance of the invitation that had been given him, and his readiness to enter, so soon as was judged convenient, on the projected undertaking.

Things having thus assumed a tangible form,

Resolutions were proposed and adopted, with a view to the future procedure of the Society. It was resolved that the Missionary should devote the coming summer to special preparation for the momentous work—that the members of the Society, in their respective spheres, should endeavour to amass such a fund as will enable him to enter efficiently upon it, and that their offerings should be accompanied by incessant and important intercessions in his behalf, that he may be abundantly successful in the conducting of his preliminary arrangements, and that his labours may be signally blessed when formally installed in the full occupancy of his allotted sphere. We would earnestly and affectionately bespeak the prayers of all the lovers of our Zion, in behalf of the Mission and the Missionary, and particularly on the part of the members of these congregations where our Catholics may be stationed—that *powerful liberality*, which increases fourfold the value of the most insignificant coin cast into the treasury. If the Mission be conducted in the spirit of faith and prayer, and the Missionary's heart be upheld by the *Angels and Hosts* in connexion with our Church, she may expect the most blessed results to accrue from the efforts of both, and a realization of benefit to that interesting class of our fellow subjects for whose behalf the noble enterprise has been devised, such as eternity alone will be able fully to disclose.—*Con.*

ON THE NECESSITY

OF AN INCREASE OF ZEAL AND INTEREST IN BEHALF OF OUR MISSIONS.

Our Church may now be regarded as placed in a very important crisis. On the efforts which are now made for its extension our condition and prospects for generations to come may depend. In every part of the land there are congregations and bodies of Presbyterians maintaining our principles, and desirous of a supply of ordinances from us, and it is of the utmost importance that these be supplied without delay. Not a few bodies of our adherents are nobly rallying around us though placed in the most unfavourable circumstances. Rather than adhere to the Church which we have thought it our duty to separate from, they espouse the same cause with ourselves, build churches and contribute liberally to the support of Missionary labours, thus manifesting much devotedness; nor are we to estimate the strength of the cause merely by the number of our *professed* adherents; there are many others who are decidedly favourable to our Church and its principles, but are unwilling to abandon the Church with which they are connected until a regular Ministry connected with our body be established in the vicinity. In this course we conceive they are blameable; for, if a testimony for good principles, and the vindication of them be a duty at all, it is so in all circumstances; and by such an adherence, in the meantime they but strengthen the Church whose principles they repudiate, and weaken that with which their views and feelings are in unison; but still such a case as theirs is far from being uncommon, and requires to be met,—and the most effectual way of meeting it is by regular ministrations. Others are wavering and undecided, and if they were favoured with a good supply of ordinances might be confirmed in what we regard as sound principles; but for want of these may soon become lost to us. In extensive tracts, such as from Lake Superior to Owen's Sound, and from Alderoto to Tilbury West, where are large bodies of Presbyterians, there is neither a stationed minister nor missionary, in some of these settlements there is a strong thirst for ordinances, and the symptoms of Divine influence accompanying them when enjoyed. That to meet all this destitution, there should be so inadequate a supply is an incalculable evil, and tends to a great extent to diminish our strength, and this weakening process from the want of ministerial labour is going on in every part of the land; and even when there is no temp-

tion to abandon our principles and adopt those of an opposite character, there are other causes, which in various places if Divine ordinances are not supplied by us, will in all probability ere long as they have already done to a vast extent, deprive our cause of much strength. Other denominations, aware that our people are eager for Divine ordinances, and the more so on account of the testimony which they are making, not unfrequently, in the face of difficulties, are induced to make efforts in order to supply them, and in cases where the principles of those denominations are closely allied to those of our people, they may, not unfrequently, if there be but a slight hope of supply from ourselves, unite with them. And even where these principles are very dissimilar, not a few may thus unite, as we find has been the case to a greater extent than any one could imagine, who has not visited much of our destitute settlements. In many Presbyterian settlements, large numbers from want of ordinances have connected themselves with other sects, especially Methodists. And in speaking thus we mean to throw no reflection on other denominations, they have a right, nay it is their duty to collect all they can to extend their principles, and where there is no supply of ordinances, and the people thus neglected are willing to receive a supply from them, it is even praiseworthy to afford them, and we should rejoice to know that in settlements of our adherents where they have scarcely any divine services from us, they enjoy them from others. But at the same time we should be chiefly desirous that these services be supplied by ourselves; and while we would bid God-speed to every Christian denomination, and rejoice in the amount of good which may be done by them, we should feel chiefly interested in our own, and be anxious to keep the ground which we possess; and next to our concern for the advancement of the cause of God, generally speaking, should be our anxiety for the extension of that branch of God's Church to which we belong; and, if indeed we are sincere we shall cherish the honest conviction that the most effective way of *advancing* the former is to promote the extension of the latter.

We would, therefore, that the Church should be aroused, and would earnestly desire that she would seriously consider the present important crisis, and form an adequate estimate of the vast importance of strenuous exertion. Believing as we do, that the Church, whose principles we espouse, is destined to be a mighty instrument for extending the cause of God, we cannot but regard it as of the utmost moment that we should with indefatigable ardour and energy seize the present favourable opportunity of advancing its strength, and averting that serious loss and diminution of it which the want of such an exertion as is adapted to the emergency will infallibly occasion.

And it is impossible that the evil we have described can be adequately met without foreign aid. Ere long we may and must depend chiefly upon ourselves, but at the first starting, and while our church may be said to be yet in its infancy, without very considerable aid from the parent church, great detriment to the souls of men and the cause of God amongst us must ensue. Our representations to that quarter have not been altogether disregarded; but, on the contrary, we have abundant reason to be grateful to the church at home, especially since the disruption, for the tender and parental interest which she has taken in us—fostering us "even as a nurse cherisheth her children,"—not grudging to put herself to great expense, and to part for a while with many of her most pious and able ministers, in order to supply our lack of labourers. By such affectionate treatment she has become much endeared to us, and ties of mutual love and amity have been formed between us, which we trust will never be broken. But, nevertheless, we must not despair from the urgency of our appeals, which, indeed, the kind sympathy so far from lessening, should stimulate and excite by the hope of success which the manifestation of such interest in us is calculated to foster—our necessities should be more fully unfolded—a more adequate idea given of our state and prospects—the imperious call there is, for even increased exertions in our behalf on her part—the momentous results which in all likelihood would flow from such energy in so very important a

crisis—and the immeasurable extent of loss and detriment to the cause which would be the result of any remissness or want of alacrity at so peculiar and critical a period. In a word, the work of *agitation* on our part must be assiduous and unrelenting, till we have reason to believe that the parent church is fully awakened to the extent of our claims upon her aid, and is making exertions for us in some measure proportioned to the emergency.

About a year ago there appeared in the *Record* certain suggestions which it was thought desirable for the church here to make to the church at home, with the view of obtaining a more full supply of missionaries. Of these suggestions generally the Synod has been pleased to approve, and to direct that in substance and with whatever modification of them which might appear proper, they should be made to the parent church and the Mission Committee. Thus we hope has already been done; but whether or not, we apprehend they should be repeated until they are either acted upon or shewn to be impracticable or inexpedient. On one or two of these suggestions, which we regard as very important, and which were but slightly touched upon in the remarks to which we refer, we would make one or two additional observations.

One of these was a suggestion originally made by the Rev. Mr. McMillan, of Cardross, one of the deputies who manifested a deep interest in the welfare of Canada; and who, we believe, had not been for certain unavoidable obstacles, would have permanently settled among us, viz:—That each Synod should send two of its ministers to labour for a year in Canada, making provision for the supply of the pulpit for that time. We would say if only one were sent from each Synod, it would be a great boon. And as in contributions of money an incalculable amount of good can be done to a cause of liberality, while no individual of the aggregate of contributors feel it; so by this plan an incalculable service might be done to our church—a service which would tell on the destiny of millions—on the religious character of the land for generations—while no individual or congregation would feel the privation which would be to us a source of so much benefit. Nay, in return for such a supply to us, there might be such effusions of Divine influence as would much more than counterbalance the very rare privation of ordinances to which it might subject them. It would be well, we conceive, for the Synod to address an appeal to the various Synods of the church on the subject, or get the Colonial Committee to do so; and though all of them might not move in the matter, so many of them might, that we might secure a substantial benefit.

Another of these suggestions is, that the esteemed deputies whom the church so kindly sends to visit us, should be enabled to remain with us for a longer period. Owing to their short stay in the country, one important end of their mission is in a great measure defeated, namely, their obtaining information—and when it is obtained it must necessarily, if multifarious, be partial—while the expense of the mission is nearly as great as if it were much more beneficial. If only half the number of deputies were sent, and arrangements were made that each of them should remain for double the average period allotted for their stay—a year, for example, instead of half-a-year—more benefit would accrue to us we are convinced, and at not much more than half the expense; while each would obtain a better acquaintance with our wants and claims on the sympathy and exertions of the church, and would carry home with him a deeper and more tender interest in our people—and both these happy effects of a longer stay might lead to greater exertions in our behalf. Should the present system be continued, it would be much better that each deputy should have a distinct province allotted to him, so that his labours might not, as has been too much the case already, be dissipated in and in a great measure lost by being spread over too wide a field. A much preferable plan, we humbly conceive, would be, when their stay is so short, to assign each deputy to the direction of a particular Presbytery to labour all the time within its bounds, or even to assign two to a Presbytery

where it is very large, as that of Hamilton and Montreal.

We would suggest, moreover, that two deputies for each part of the Province, the Eastern and Western, should be sent chiefly for the purpose of obtaining statistics in regard to our number, the prospects of our church, our necessities, the evils of our desolation, and the like, being requested to follow the direction of each Presbytery who to travel through its bounds, as to the route, so as to render their journey the more useful, and with the least amount possible of delay. Great benefit might accrue from such a mission, and we conceive the church would be wise in strenuously urging its adoption on the parent church. By this means the latter might obtain more accurate information, and our appeals might be more effectual.

Another plan which has been repeatedly brought under the notice of the church, and which we almost wonder has not yet been acted on, is that of sending such missionaries as might be willing for two or three years—to return at the expiration of that term, if they think fit, their expenses to and from this country being defrayed. If the resources which might be saved to the Free Church by the proposed alteration in the plan of sending deputies were expended in such a mission as this, the most happy consequences might ensue. We would not only have the services of all who might come for a certain term, but we are persuaded we should also enjoy the labours of not a few of them permanently, for we doubt not a considerable proportion of them would be induced to remain with us. We are aware the church may plead that she cannot afford to part altogether with so many of the missionaries as might, in this case, be disposed to remain with us; but we would meet this objection by leading the church to form a higher estimate of the comparative importance of this field of labour.

We conceive that it is the most important of all the distant missions, and for the same reason that they consider the claims of the church at home superior to all the claims of every other mission, so we apprehend should they consider the claims of this mission superior to every other—for we ask on what grounds do they consider home missions so important? Is it not because they are amongst their own countrymen, and such as are nearest to them? And for the same reasons should the mission to Canada and adjoining places be regarded as next in importance, inasmuch as we are also their countrymen, and are nearer or more contiguous to them than any others? More is done for some other missions, perhaps, than for the British Provinces, as for example for the Jewish one, and while we would not desire that there should be the least abatement in what is done for it or any other, yet we hesitate not to say that still more should be done for the colonial field, especially for that part of it which has the advantage in respect of proximity. We would say, according to a philanthropic rule of proportion, if the Jewish and other missions have so much done for them, this and similar fields should have so much more. The preachers of the Free Church missions should have liberty of choice. If our pressing necessities require the sending of ministers as deputies, the same cause requires the sending of probationers as missionaries, and if on being sent they think that a sense of duty should lead them to remain, why should they not be permitted? While we speak thus freely of what we conceive as the duty of the church at home, we would reiterate what we have said as to her claims on our affection and gratitude for what she has done and is doing for us. Her exertions in our behalf are in the highest degree praiseworthy, and by her great kindness and sympathy we have been exceedingly refreshed as well as benefited; but still we feel impelled to insist that the peculiar circumstances in which we are at present placed require still greater exertions and sacrifices on her part. We may, perhaps, take an exaggerated view of matters; but we have stated our honest and conscientious convictions, and cannot help being desirous that our church here would embrace the same views, and urge earnestly on the church at home the above suggestions, and such others as might in her wisdom occur to her.

M.

Miscellaneous.

HALIFAX, NOVA SCOTIA.

INTERESTING PROCEEDINGS ON THE DEPARTURE OF THE REV. RALPH ROBB.

The Young Men's Religious Association in connection with St. John's Free Church having resolved to present their President (the Pastor of the Church) with some token of remembrance, authorised two of their number to make a Portmanteau at the expense of the Members, and as several of the congregation expressed a wish to contribute, orders were given to have it fully furnished.

At the meeting of the Association on Tuesday evening last, after the usual devotional exercises, Mr. James Munro rose in his place and addressed the Rev. President—stated that as it was probably the last opportunity they would have of meeting with him, they begged to assure him that it was one to them of a most painful character. Mr. M. then referred to the formation of the Society—the amount of knowledge that had been imparted to them, and the information they had been enabled to acquire on many points of Theology, during the last three years; but as in the Providence of God, he was to be removed from them, they would cherish the hope of meeting where parting was unknown, and trusted that in all their future life, their character would be such as to bear evidence to the entire faithfulness with which he had discharged his duties. Mr. M. then, in the name of the Society, and other contributors, begged his acceptance of the article provided, assuring him that it conveyed no adequate expressions of their affection and gratitude towards him.

The Rev. gentleman appeared much affected at the warmth of feeling exhibited, and in accepting the gift expressed his regret at the expense to which they had gone, as the smallest token of their remembrance would have been highly valued.

Mr. Robb then spoke in substance as follows: That he had, from his earliest connection with the ministry, felt the strong claims of the young to a large share of pastoral solicitude; and after twenty years experience, he had become more confirmed in his opinion. There were a variety of reasons, why it should be so, for while the aged must ever create a sympathy, owing to the natural certainty of their end, the young were exposed to the temptations and allurements of the world, and more liable to the influence of evil example; they were, also, more likely to receive impressions of good, and their minds far more capable of being moulded and fixed by the instruction imparted to them. Not that conversion was more easily accomplished in their case, for it required the same Divine power in the case of the young as of the old; but their moral faculties were more easily awayed, their mind was more elastic, and their conscience and feelings less blunted. The opportunities and prospects of usefulness were also much greater on the part of the young, and it was to them the Church must look for support, as they would be called upon to act when their teachers had passed from the scene; and it was therefore of the greatest consequence that the minds of the young should receive a proper bias. The present was, in an especial manner, a time that required instilling of sound principles, and the proper formation of character. There was not a doubt but that the most trying time the Church had experienced since the days of Christ, was approaching, when Anti-Christ was to be revealed, and make another struggle for dominion; for not only did Prophecy refer to the fact, but the events passing around us, in the rising, even in nominally Protestant countries, of many of the darker features of Popery, evidently aiming for its return to power, and which must end in its final overthrow. This when contrasted with the work of evangelization in popish countries, all pointed to the working of God, in the development of his own glory, and the final overthrow of error.

Mr. Robb went on to say, that possessed with those feelings, and seeing the usual number of young men attending on his ministry, compar-

tively few of whom he met during his first visitation, he had felt extremely anxious to have some opportunity of more direct intercourse with them, and it was therefore with feelings of deep satisfaction he learned that such a society as this had been formed, and they having at their first meeting (held during his absence from the City) elected him as their President; he had availed himself of the appointment and continued to meet together to the present time, a period of three years, and his intercourse with this Society and the Female Bible Class had been among the happiest—aye, and the most profitable hours of his residence in Halifax. The portions of Scripture he had gone over with the Society, especially the Epistle to the Galatians had been of a most profitable character, and were well calculated to establish and confirm them in the truth. In taking leave of them he urged the necessity of encouraging a feeling of affection, and by all means to continue their weekly meetings for devotional exercises, expressing the pleasure he felt in the choice, which by their resolutions he perceived they had made of subjects for study, especially the doctrines and similitudes of the Church with the "Catechisms," these if properly examined, and diligently compared with the scriptures, they would day by day see more fully their value and excellence, and their entire harmony with the word of God. He related to the remarkable times in the history of the Church, when these standards and catechisms were adopted, and the men who for that purpose met in that Assembly at Westminster, as undoubtedly the most learned and pious that had ever met since the days of the Apostles.

The address, of which the above is but an imperfect outline, written from memory, was listened to with deep interest by the Society and a number of the congregation, not members, including several Ladies.

The Association intend to meet as usual each Tuesday Evening, in the school house, under the guidance of their Vice-President, until the arrival of another Pastor, and they have the high satisfaction of anticipating the arrival of the Rev. Dr. Burns, who may be expected in June next, to spend some six months in Halifax.

I have understood that the Members of the Female Bible Class had previously presented their beloved Pastor with a very substantial token of their affection and gratitude.—*Halifax Paper.*

(To the Editor of the Record.)

MR. DEAR SIR:—The following is a pleasing, and I think, if publicly were given to it, it might prove a profitable memento of one who is now shining as a star of the first magnitude in the happier firmament, and whose memory is everywhere embalmed in the affections of "the faithful." It was addressed to a Student of Divinity now labouring successfully in a department of the Master's Vineyard, in this widely extended land.

The solemn and salutary admonitions which it contains must come home with power to all, and peculiarly so to those belonging to our College, who have a similar prospect and are placed in a kindred position. The lamented writer was cut down with the sickle in his hand, but he had many "sheaves" as his reward.

Oh! that his mantle would fall Elijah-like on not a few of those whom the Lord may be pleased to "thrust forth" into our *replenishing harvest!*

Yours, very sincerely,

R. F. B.

Copy of a Letter from the late Rev. R. McCheyne, to a Student of Divinity, dated June, 1842.

MY DEAR JAMES:—I was glad to receive your letter, and to hear that you are making progress in your studies, and I trust not falling back in your love to Christ and His glorious cause. I have time only to write a short line, because my calls are many. You will come to know by-and-by, why I was always so cautious in encouraging you to look forward to the Ministry. I wanted to make sure of your being a child of God before I dared to press you to become a Father of Israel.

Remember, natural feelings will carry us through snare, hardships and difficulties, just as they carried Captain Cook round the world, and Mungo Park over the deserts of Africa, but nothing but grace on the heart will make useful Ministers of the Lord Jesus Christ. Paul says of himself, Rom. i. 1, that "he was separated unto the Gospel of Christ," and again e. 5, that "he had received grace and Apostleship." Remember, if you are to be a Minister whom God will bless and not cast away, you must be separated from your own righteousness, from the world, from your lusts, from your pride, separated from all things unto the Gospel of Christ. "We are a garden walled around." We are marked out by blood and by the Holy Spirit, else we had better cut off our head than put it to Christ's plough. A carnal head will never make a straight furrow in Christ's field. Some men have Apostleship without grace, and some have grace without Apostleship, (supplicate Christos,) but some, like Paul, have received grace and Apostleship. Pray to be one of these last. Mr. W. is truly a friend to you all, and you must be attentive and obliging to him. Do not allow Latin and Greek to put you off your daily study of the Word of God. All these are but pragmat's husks when compared with God's own book. A knowledge of your own wicked heart, and of Christ are the grand preparations for living and dying. Never forget that you carry about with you a heart containing all the lusts and enormous sins of other men. Confess your sins and forsake them. Often read over the fate of an unfaithful shepherd. Zech. xi. 17.

Commend me to P. D., A. L., and Mr. Mylee, and any others who know me. You may read this note to them also, for what I write to one, I write to all. I commend you all to God, and the word of His grace.

There are some drops of the Spirit falling here, (St. Peter's Dundee,) James Laing has been made a little pillar in the house of our God, and will go no more out.

Ever yours, in the Gospel,

(Signed)

ROBT. MURRAY MCCHEYNE.

THE PROTESTANT FRONT.

In the coming struggle against an aggressive Popery, fast rising into the ascendant, and a school of semi-muddled statesmen bent on endowing religious error purely as a matter of secular policy, and because they chauce to know and care nothing about religious truth, the Protestant force, like that of the Scots at Bannockburn, will be ranged in three battles. But the arrangement is that of no human general; it arises inevitably in the economy of Providence, out of an existing position of things which a thousand previous events have united to induce and determine. The Protestantism of the country has been thrown into three separate detachments, that will assuredly not fight in one united body; there will, in consequence, be a front of three battles; and each in the coming engagement must be permitted to use its peculiar weapons, and employ its own special tactics, or there will be otherwise no hearty fighting at all. It is not in man to alter the predisposed arrangement. What wisdom should set itself to effect, in the circumstances, is simply to stir up the three divisions to a generous rivalry, like that of the three Scotch battles described by Harbour, and to see that they turn not the arms against each other's bosoms in suicidal warfare, like the doomed factions of Jerusalem, when the insidious Roman bent on the destruction of all alike, was thundering at their gates.

The middle Protestant division holds, we are inclined to think, a highly important position, as it chances to be a middle one. The extreme right and extreme left divisions could scarce be brought by any possibility to act together, were there no force of an intermediate character—in contact at certain points with the other—marshalled between them. It consists of the Wesleyans, Whitefield Methodists, and Presbyterians of England, and of the Reformed Presbyterians, Original Seceders, and Free Churchmen of our own country—in short, of all the Protestants of the empire who

hold by the Establishment principle, and yet share in the secular benefits of no Establishment. This numerous and powerful class approximates to the ecclesiastically endowed Protestantism of the country on the one hand, in holding that there is nothing necessarily false in its position as endowed Protestantism, and to the Protestant Voluntarism of the country on the other, in holding that it is practically right in refusing to share in any of the existing endowments. It believes that there is that there is nothing radically unsound in the theoretical principle of the one battle, and holds that there is nothing practically wrong in the actual position of the other.

The established Protestantism of England and Ireland we place on a decidedly higher level than the established Protestantism of Scotland. Puseyism has doubtless made great inroads on the Episcopacy of the empire, especially on that of the Anglican Church; and Puseyism, in the coming battle, will be assuredly a force on the Popish side. There is perhaps more, not less Canterburyism in the English Establishment at the present time than there was at the beginning of the troubles of Charles I. But then, on the other hand, its Evangelicism is also strong—considerably stronger, we are of opinion, than it was at the Revolution, when the bishops made so noble a stand against the encroachments of James; and we are convinced there is much vigour and bottom in the evangelistic Episcopacy of England. The circumstances of the English clergy are not favourable to the development of great independency of character. The genius of their Church is submissive; their lower working ministers are not represented by any body of men, ecclesiastical or lay; they have no constitutional opportunities afforded them for concert and union; and bonds and covenants are altogether alien to the spirit of Episcopacy. But they are Englishmen, and they are Christians; they have, withal, ever maintained a consistent protest against Popery; their national spirit, as sprung from a race of men to whom liberty has ever been as the breath of their nostrils, cannot fail to have militated against their subserviveness as Churchmen; the root of the matter is in them; and we have little fear that, should the worst come to the worst, the Protestant cohort furnished by the English Church will approve itself thoroughly efficient one in the Protestant cause. It would be doing these men gross injustice to regard them as adequately represented by the *London Record*. They are in reality what they profess to be—English Episcopalian sincere in their Protestantism—not Scotch Mob-rates disporting in an Episcopalian cloak, and in putting forth their endeavours to prevent good men from giving evidence of the reality of their religion by making sacrifices in its behalf.

To this division of endowed Protestantism, not only the Evangelicism of the Irish Establishment, but also that of the Irish Presbyterian Church, must be held to belong; for it also shares in an endowment; and in the coming battle, not only its ministers, but also the scheme of their partial support—the *regium donum*—will be fairly on trial. We doubt not that our Irish brethren will acquit themselves in a manner worthy of their ancestors.

The third great battle in the Protestant front includes the Independency of England, with its Baptist and some of its New Connexion Churches; and with these, the United Secession, Independent, and Relief bodies of our own country. It consists in short of all the Protestant Voluntarism of the empire. And in the coming contest this class will have two distinct principles to maintain. The scheme of living with State support, for purely secular ends the Irish priesthood includes both Popery and Endowment; and so our friends of the third battle will have, as consistent Voluntaries, to raise their protest against the one, and, as conscientious Protestants, to oppose themselves to the other. They have two separate points at which to give vent to their energies on the question; and our chief fear regarding them is, that these distinct issues may be found to lead rather to a waste than to a concentration of power.

There are several grave considerations which weigh with us in urging, on at least the middle battle of the Protestant front, that its tactics in the

coming combat should be of as simple and un-mixed a character as possible. Let them be purely Protestant tactics, and we shall be able to act in harmonious concert with the *battle* on either side; for let us mix it up either with the defence of Establishments as they are, or with a declaration of war against the existing Establishments, and we shall to a certainty alienate the *battle* either on our right or our left, and place at least two-thirds of the entire front—both the alienated *battle* and our own—in a false position. There is another consideration, too, to which we attach scarce less weight. The age has become weary of polemic controversy of the semi-circular cast; but it has not become weary of the great scriptural truths of Protestantism. Let us so simplify the rising controversy, that even our best and most conscientious ministers may be able to bring it with them to the pulpit, and the advantage gained will be incalculable. And it is well to know, that by rendering it purely Protestant, it can be so purified and elevated in its tone, as to be consistently mixed up with the most sacred truths of revelation. We would ill like to see either the defence or the demolition of ecclesiastical Establishment made a subject of Sunday discussion; but the war against Popery is of a more sacred and Sabbath-day character; the Spirit of God has given us many a precedent for its prosecution; and we know that never were the Churches of the Reformation more thoroughly spiritual than when jealously engaged in carrying it on. There is yet another consideration to which we may cursorily refer. The Establishment war, while it divided some of the best men in the country, gave them as auxiliaries and fellow-soldiers in the contest some of the worst. The class who loved Establishments for their evil and their abuses, made common cause with the one side; and the class who hated Establishments in exactly the degree in which they were estimable and religious, made common cause with the other. The Church and the world came to be mingled up in the controversy on both sides, and its effects, in consequence were of a singularly reactive and secularizing character. The good differed with the good and came to blows; and, as if to add to the mischief, they formed friendly leagues, offensive and defensive, with the evil. We have no wish to see a similar state of things induced now; it would be a state as unwise in its policy as unwise in its principles. It is all-important that the good men in the Protestant army should not, with the enemy fall in front of them, quarrel among themselves.—*Edinburgh Witness*.

THE REV. ANDREW GRAY,

OF PERTH, ON PUBLIC RELIGIOUS INTERCOURSE:
WITH THE OFFICE-BEARERS OF THE
ESTABLISHMENT.

The Rev. Andrew Gray at a recent meeting of the Presbytery of Perth, said—Moderator, recent occurrences in this town have rendered it necessary that some public explanation should be given in regard to religious intercourse with the office-bearers of the Established Church. We have been blamed for not appearing with them on the same missionary platform, and for hesitating to join them in co-operating for the support of Christian institutions, whose objects we approve of, whose labours we admire, and over whose usefulness we rejoice. The conduct of dissenting brethren, who have acted a different part, has been contrasted with ours, and attempts have been made to represent us as deficient in the charity of the gospel, and as cherishing feelings of jealousy and ill-will unworthy of the character of disciples of the Lord. I think, therefore, that the time is come, at least in this part of the country, when something should be said to explain and vindicate our behaviour. The obstacles in the way of the Free Church of Scotland, when religious fellowship with the ministers and elders of the Establishment is proposed to us, are, in my judgment, of three—a large proportion of these gentlemen have been guilty; the grievances which our Church has suffered, and is still suffering, at the hands of the Establishment; and the injury that might be done to our testimony for the headship

of Christ. First, there is the abandonment of their professed principles by a large number of the office-bearers of the Establishment. The fact is known to all the world. A numerous section of those by whom the offices of the Established Church are now held did, at one time, as ministers, probationers, students, or clerics, profess, along with us, the principles of Scottish evangelism concerning the headship of Christ, and the liberty and jurisdiction of the Church, with its freedom from secular supremacy. Not a few of them went farther, in the language they employed, than many who are now in the Free Church of Scotland. In those days we and they were united in our counsels, our prayers and endeavours, for a holy and venerable cause, which had been baptized of old with our forefathers' blood, and which all seemed to feel to be worthy of being baptized with our own. But the trial came. The alternative was presented of renouncing that cause, or of losing the favour of the great, and along with it the advantages and emoluments derived from the State; and they made their choice,—a choice which separated them from their brethren, but not from their livings,—which cost them no sacrifice but that of the principles which all of them had said, and many of them had vowed, they would never surrender. Generally speaking, it is these very men,—the very section of the Established ministry and eldership which has now been described,—with whom we are urged to have a platform fellowship in the work of our Lord, and to co-operate for the diffusion of the gospel. In many instances they have been pecuniary gainers by what they have done,—ministers with small livings have exchanged them for large ones,—and the benefices which we were compelled to abandon are actually to a great extent occupied by them. The livings which, in justice, and by the ancient and solemnly guaranteed constitution of the country, we believe still to be ours, are in their hands; while the ministers whom these men have supplanted are, in numerous cases, dependent for the support of their families on uncertain incomes of one-half and one-third the amount of what they used to enjoy. The mere circumstance that we were once possessed by us is now possessed by them would not, I trust, prevent us from confederating with them in the service of our Master; but the way in which that has been brought about, and the whole moral aspect of their conduct, have deprived them of our respect. Others, who have not been obliged to mark so narrowly what they have done, may regard them with respect enough for the purposes of a close and hearty Christian fellowship. But it is not so with us. In our case the feeling has been destroyed which is necessary for a cordial and honest co-operation in matters of a spiritual nature. In the second place, I must mention the grievances which our Church has suffered, and is still suffering, at the hands of the Establishment. We have grievances both past and present to complain of. I say nothing of a host of minor ones, such as seizing upon our sessional schools and congregational libraries at the time of the Disruption, and our mission buildings in India, on the legal pretext that they belonged to the Establishment, although they would not have existed but for the efforts and contributions of ourselves and our friends. There are more serious grievances. Availing themselves of the power with which they are armed, they have expelled from the parochial school establishment of the kingdom every teacher who adhered to our Church. Not more than one-third, at the utmost, of the population of Scotland is connected with them, and we have fully as many children to educate as they; yet have they converted the public schools of the country to their own party ends, and no instruction can be had now in these institutions except from teachers who are of their communion, and under their control. Let it not be said that the law obliged them to depose the teachers who could not take their Formula. It gave them power, indeed, but it no more obliged them, than it obliges the Crown, as visitor of the Universities, to remove Episcopalian and Free Church professors. In the Highlands, there are many schools belonging to the Society for Promoting Christian Knowledge. The great body of the teachers, like nine-tenths of the Gaelic inhabitants, adhered to us. The Directors of the Sec-

ety were of opinion that the teachers should have the liberty they claimed, and might be members of the Free Church if they pleased. But the Establishment stepped in, raised a law against the Directors, and obtained a decree that all the teachers of the Society in our fellowship must be dismissed. Last summer, accordingly the dismissal took place. This is equally a grievance with the former, because the Christian Knowledge Society is a national corporation, whose funds are derived from ancient endowments. Grand Sacred churches and chapels, to the erection of which we largely contributed, have in all parts of the country been torn from the congregations that worshipped in them, when these congregations preferred the communion of the Free Church of Scotland. In this town of Perth, two such chapels are now and have for years been locked up. The Establishment did not need them; but it had the power to take them from the congregations who did need them, and to whom they belonged; and it was not wanting in will. One of these chapels (Kinross Street) was purchased for the congregation about a year before the Disruption, and by means of funds which the ministers, namely, Mr. Walker, and myself were chiefly instrumental in procuring; and it is only the other day that several individuals in humble life, who are members of that congregation, and trustees for the property, were dragged before the Supreme Civil Court by one of the Established Kirk-Sessions of Perth, because, while ready to make over the chapel to the trustees appointed by the Establishment, they demurred to the payment of expenses which they have no funds to meet, and which they believe their prosecutors to have most gratuitously incurred. In several instances, where there was a chapel debt, the attempt has been made, incredible as it seems, to take the chapel, without taking the debt. I will specify a case. Woodside chapel, Aberdeen, had a debt of £1300. The minister and congregation left the Establishment; but they had no desire to leave their chapel. The Establishment said to them, You must leave it. They said, Then be it so; we shall leave the debt as well. The Establishment said, No; you shall leave the chapel, but you shall not leave the debt; there must be a division between us; you take the debt, and we take the chapel! And the Establishment did take the chapel, and kept it for six months, and only left it at the end of that period to let the congregation back, because the Civil Court decided that the debt and the chapel must go together! But the sorest by far of all our grievances relates to sites for churches, manse, and schools. The extent of this grievance is but little known. It consists not merely in those instances, numerous and affecting as they are, where sites have not been obtained, or only obtained after years of unspeakable hardship and suffering to ministers and their flocks; it extends also to a greatly larger class of cases, whereof our own and almost every Presbytery in the church have their share,—cases in which we have been obliged to take sites in inconvenient localities, and on very unreasonable terms. This is an evil under which the church must suffer for generations to come. A great part of the blame of our whole grievance as to sites I am constrained to impute to the office-bearers of the Establishment. True it is that the burden of refusing the means of enjoying the toleration to which the British constitution entitle us, is borne by landed proprietors; but the Established clergy have often been the urgent and too successful prompters of the refusals we have received. The fact is well ascertained, that their influence has been a common cause why proprietor after proprietor has denied us the spot of ground we required, till we have been compelled to accept what was ill-suited for the accommodation of our people, or till we have been driven to the wayside, the unsheltered moor, and the sea beach within the tide mark, for the celebration of our worship! I am sorry to say it, but I cannot acquit them of the blood of our members and ministers who have been hurried to their graves by the hardships that they have thus endured. I will not, indeed, do the injustice of supposing that any of them has deliberately contemplated these sad catastrophes as the probable issue of proceedings which they have too often countenanced and urged, nor can I doubt that there are some of their body who do

not approve of the extremes of intolerance which have been resorted to against us. At the same time, the silence which has reigned in all our judicatories, from the lowest to the highest, respecting this matter, is not a little remarkable. No party in the State has vindicated the treatment we have received as to size. Political men of all opinions have severally demanded it. The heads of the late Government, not only hostile as they were to our Church, and prepared to back the Establishment to the uttermost, condemned that treatment on every occasion, and, in the face of Parliament and the country, deplored the intolerance of our adversaries. Yet the Established Church has said nothing. Year after year has passed away. The cry of the oppressed has again and again gone over the land, and the interests of the Establishment have ever been the sufferer's plea; but neither in Assembly, Synod, nor Presbytery of the Establishment, have we heard a solitary voice applied to express regret for the conduct of its friends, or to protest against the injustice and wickedness of supporting the interests of their Church by assaults upon the rights of conscience, and by practically depriving the liberty of religion. They have looked on afar the sufferings of the Free Church of Scotland, they have had eyes and ears of sympathy for our brethren, the victims of a like intolerance there, and their agents have hastened to carry to Switzerland the tokens of their regard. Let them not, however, imagine that this will atone for the estimation of impartial spectators of their doings, for their indifference to the case of those who suffer at their own door,—the storm-blasten congregations of Canobie, Waulockhead, Duffell, Applecross, Ardnamerchan, and the rest, with the ministers who are forced to dwell in uncomfortable hovels, or to make their home in crazy vessels on the sea! But there have been wrongs on both sides. Indeed! What wrongs have we done to the Establishment! What place of worship, what school, have we taken from that Church? They have deprived us of many. What teachers of their communion have we ejected? They have ejected hundreds of ours. How many sites for minsters, churches, and schools, have been refused to them through our intolerance? Their intolerance has caused, and is causing, the refusal of many sites to us. Which of their congregations have had to wince p among the snow, and to suffer the fury of the elements, because our interests stood in the way of their being allowed to put a roof over their heads? Many of our congregations have had all that hardship inflicted on them, and have it still, on their account, and not a whisper of remonstrance is come from them against it. Ah, but we have said, hard things of the established Church. Yes, to be sure; that is it. Harsh and cruel deeds are on their side, and bitter words are on ours! Smarting under injuries which ourselves, our families, our congregations, have received at their hand; through this means, on their account, we have sometimes uttered the cry of the oppressed, and sometimes, it may be, have forgotten so far as to speak unadvisedly with our lips! This is the head and front of our offending. But have we not spoken of pulling down the Establishment? If we have, we have not spoken, nor have we ever thought, of persecuting us adherents after it was away. We have never spoken of taking from them the churches and schools which had been reared through their own zeal, and by their own contributions. We have never spoken of expelling them from university chairs, or from the offices of parochial education. We have never spoken of denying them the spots of ground which are necessary for their worship, and to which the law of toleration entitles all. We have never spoken of reducing them to a worse condition than we ask for ourselves—which is that of being allowed, un molested, to support and enjoy our own ordinances, and to carry on the operations of our Church at our own expense. The last obstacle I shall mention, is in the way of that intimate religious fellowship which is called for, is the harm which it might do to our testimony for the Headship of Christ. Among the various devices which are practiced for alienating the people from the standard that the Free Church of Scotland has been privileged to raise, one is the assertion that there is no real difference between that Church

and the Church now established by law. In public and in private they are constantly said: in the halls and most preserving manner do the ministers of the Establishment go in to the houses of our members, and our very office-bearers, from one end of the country to the other, and tell their story that there is no difference between them and us. In many instances, they declare that they had the very principles for which we were obliged to separate from the State. They, too, are zealous for the Headship of Christ. They, too, maintain his supremacy in the Church, and acknowledge no master, in things ecclesiastical, but Him. And so they try to draw our people away. I believe that, with the less observant and less informed part of our adherents, it might promote their design, give some colour to their assertion, and help it to go down, if we were often to join them in evangelical and missionary fellowship. I believe, also, it would aid them in confirming the doubtful allegiance of some in their own flocks, who are only restrained by this very notion that there is no real difference, and that the Establishment has not swerved from the ancient faith of Scotland respecting the rights of Zion's King. How, it might well be argued, how could we heartily and bravely engage with them in the hardest undertakings, if we felt that these men were fresh from the sin of betraying one of the royal prerogatives of Christ, and surrendering to Caesar what belongs unto God? Thus our conduct would be quoted to the discredit of our testimony, and it would most surely become a stumbling-block in the path of the weak. It can not have failed to strike us as who observe such things, that there has been of late a much greater solicitude on the part of the Establishment, in this quarter at least, for co-operation with non-established denominations, than was shown for many years before the Disruption. The circumstance is curious, especially when we connect with it the repeal, in 1843, of the law permitting a free interchange of ministerial service with orthodox communions. I say nothing of the motives from which it proceeds; but the advantage which the Establishment, in its present condition, must gain from an intercourse which tends to throw into the shade the change of principle which has occurred, and to bury out of sight the religious distinction between it and other Christian bodies, is perfectly evident. It could not, of course, be so difficult to induce our people to frequent the churches of the Establishment, after they were familiarized with the spectacle of its ministers and ourselves engaged together in the most sacred enterprises of Christianity; and the hope might be entertained of gradually weaning in this way some of them from our communion, and gathering them again within the pale of the Establishment. Now, however, natural it may be for the Established clergy and their supporters to aim at this result, it would be culpable inconsistency and downright unfaithfulness in us to co-operate for any such end, or to join in a fellowship that was calculated to promote it in any degree. Already, from the feelings with which we are regarded by a large proportion of the aristocracy, and from the power which the Establishment, as such, must carry along with it, the temptations of our members to swerve from their principles are many; and we should be guilty of both folly and sin if we added to the number. But the Evangelical Alliance! Have not some of us approved of that movement, although office-bearers of the Scottish Established Church are embraced in it? We have approved of that movement, so far as it has gone. And we have not been repelled from great meetings in the sister kingdom of England, although a few of our own Established clergy have attended them. Our consistency in this has been questioned, and I shall not stop now to defend it. At the same time, the every-day religious fellowship in our own flocks, to which alone my present observations are directed, is something very different from an occasional attendance at the catholic assemblages in Liverpool and London. And I declare, for myself, I had much rather err by overleaping the obstacles which have been spoken of, when they really stand in the way, than keep aloof from the brotherhood of the followers of Christ, when there is reason to think that they do not demand it.

But are these obstacles never to be removed?

Time, and time alone, can, and it certainly will, remove the first. The Established Church can any day remove the most serious part of the second. Time, and a change of policy among the ministers of the Establishment, let us hope, will remove also the third. In the meanwhile, we refuse not to co-operate with our fellow-citizens, of every name, so far as we have opportunity, and the interests of the town, or of the nation, or the cause of general humanity, may be found to require of us; and I trust, through grace, we shall fail neither now nor hereafter in the duties of kindness and charity which man owes to his neighbour, and which society has a right to expect that all of us, be our individual or denominational grievances what they may, will diligently fulfil.

On the motion of the Rev. Mr. GIBSON, the Presbytery unanimously requested Mr. Gray to have his remarks on this subject published in the shape of a pamphlet.

AGAINST INSECURITY.—It is true, for the most part, there is an interposition of corrupt affections seducing the minds of men from the truth. With these are they tossed up and down, and so driven with the winds of temptations that beset them. But is it humanity to stand on the shore, and see every man in a storm at sea, wherein they are ready every moment to be cast away and perish, to storm at them, or to shoot them to death, or to cast fire into their vessel, because they are in danger of being drowned? Yet, so otherwise do we deal with them whom we persecute, because they miss the knowledge of the truth, and it may be raise a worse storm in ourselves, as to our own morals, than they suffer under in their intellectual, (June 22, 23.)—Dr. Oaten.

HOME MISSION FUND.

PRESBYTERY OF TORONTO

	£	s.	d.
To collection from Nottawasaga, per Rev. D. McMillan	1	19	1
To collection from Vaughan, per Mr. D. Campbell	10	0	0
To collection from Knox's Church, Toronto, per Rev. Dr. Burns	17	0	0
To collection from Female Bible Class, per Mrs. Burns	1	17	0
To collection from York Mills, per Mr. Andrew McGlashan	15	7	6
To collection from Lambton, Etobicoke, per Mr. Duncan Marchison	8	0	0
To collection from Boston Church, Esquesing, per Mr. John McCall	5	0	0
To collection from Streetsville, per Rev. William Rintoul	3	0	0
To collection from Eldon, per Rev. William King	13	0	0
To collection from Thorax, per Rev. William King	12	5	0
To collection from Mara, per Rev. William King	4	3	9
To collection from Acton, per Mr. John Burns	5	0	0
To collection from Nottawasaga, per Rev. James Mair	3	0	0
To collection from Female Association, Knox's Church, Toronto, per Mrs. Burns	4	0	0
To collection from part proceeds of sale of Ladies' work, at Streetsville, per Mrs. William Rintoul	0	15	0

PRESBYTERY OF KINGSTON.

To contribution from Kingston	2	0	0
To ditto from Portland Road	4	5	0
To ditto from Napanee, per Rev. Mr. Rogers	2	13	9
To contribution from Belleville	5	15	0
To ditto at Missionary Meeting	3	12	10
To ditto at Missionary Meeting, Picton	1	19	7
To ditto from Wilton	1	1	3

Published by JAS. F. WESTLAND, Book-seller & Stationer, King Street, Toronto.