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THE
ECCLESIASTICAL AND MISSIONARY
RECORD,

FOR THE
PRESBYTERIAN CHURCH OF CANADA:

Published under the direction of a Committee of Synod.

"WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES, AND STRENGTH OF SALVATION."

VOLUME VIII.
NOVEMBER, 1851—TO OCTOBER, 1852.

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OF CANADA, KNOX'S COLLEGE, TORONTO.

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PRESBYTERY OF TORONTO.

Next ordinary meeting of the Presbytery of Toronto will be held on the first Wednesday of December, at noon, in the usual place.

THOMAS WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met in the Library of Knox's College, on Wednesday, the 1st day of October.

On the motion of Dr. Willis, the Presbytery unanimously recorded their expression of grief at the trying dispensation which has removed from this earthly scene their much respected brother, the Rev. Mr. Rintoul, and whose long connection with this Presbytery, and devoted labors, both in Knox's College and in congregations within the bounds of the Presbytery, the brethren remember with interest and gratitude. They cannot fail often to recall to mind, and they trust to their benefit, the example of his good fidelity, his diligent application to sacred literature, and his attention to ecclesiastical business, which, with his brotherly affection and meekness, ensured for him in a high degree, the confidence of those associated with him.

The Presbytery, deeply sympathizing with his partner in life, family and flock, in the loss sustained, instruct the clerk to forward an expression of these their sentiments to the mourning widow, and to the session of the bereaved congregation of St. Gabriel Street Church, Montreal.

A call from the united congregations of Brock and Reach, in favor of Mr. Mitchell, ordained missionary, regularly certified, and very numerous signed, was laid upon the table. Appended to the call, was a guarantee for the support of the minister. Messrs. M. Gillespie and Jas. Tocher appeared as commissioners, and earnestly supported the call. The call being read and counted,

and a petition from the Township of Scott, concurring in it, and requesting a portion of the minister's services, being also read, the Presbytery agreed cordially to sustain the call, and that it be put into Mr. M's hands soon as may be, with an earnest recommendation to take it into his favorable and prayerful consideration, and communicate his mind on it as soon as convenient.

The Presbytery also expressed their satisfaction at the unanimity and apparent good promise in reference to this call.

The Presbytery agreed to recommend to ministers and sessions within the bounds, to set apart an early day or evening for devotional exercises, in acknowledging our gratitude to God for his providential goodness, in reference to the late abundant harvest.

After making arrangements for dispensing the Communion in some of the vacant congregations within the bounds, and for ordinary supply, the Presbytery adjourned till Thursday, the 16th October.

T. WIGHTMAN, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in St. Andrew's Church, Cobourg, on Tuesday, the 14th October. Six ministers and two elders were present.

Rev. Mr. McLeod reported that he had spent two weeks at Percy and Alnwick, preached both Sabbaths, and visited all the families belonging to both stations. Representatives appeared from both places, and expressed the gratitude of the people for the attention of the Presbytery; stated how much they had been encouraged by Mr. McLeod's presence among them; and prayed the Presbytery to endeavor to provide a faithful laborer for them during the winter. Their subscriptions they stated would be rather on the increase, but much depended on the missionary.

A memorial was laid on the table from the newly erected congregations of Cartwright and Manvers, praying the Presbytery to take immediate steps to have Rev. D. McAleese appointed permanent supply for the winter, and as soon as the Church will permit, to have him settled as their pastor. They also prayed the Presbytery to appoint a minister to dispense the Lord's Supper among them at their earliest convenience. The Presbytery resolved to apply to the Home Mission Committee for Mr. McAleese's services during the winter, and likewise appointed the Rev. James Douglas to preside at the dispensation of the Lord's Supper on the first Sabbath of November.

Financial reports for the past half year were received from Cobourg, Peterboro', and Grafton. The Presbytery directed that those reports not forthcoming at present, and all future reports, should emanate from a regular meeting of the deacons' court, called from the pulpit, and be transmitted to the clerk in October and February.

The following gentlemen were appointed the

Central Committee of the Sustentation Board for this Presbytery—

C. H. Morgan, A. Jeffrey, D. Brodie, Alex. Fraser, A. Milne, Rev. D. McLeod, and Rev. J. M. Roger. Mr. Morgan was appointed Convener, pro tempore; and the clerk was directed to request each congregation, through their minister, to choose a person to represent them in the Board.

The proposed declaratory act, ancient certain passages in the Confession of Faith, was read, and after being fully discussed, the Presbytery agreed to adjourn the matter for more mature deliberation, and in the meantime recommend each minister to apply his mind closely to the subject.

Rev. W. S. Mackenzie was appointed to attend the meeting of the Home Mission Committee in Toronto, represent the wants of the Presbytery, and apply for the services of Mr. McAleese and another missionary, to labor within their bounds during the winter.

The Presbytery then took up the subject of the Widows' Fund, and directed the session of each congregation, at an early day, to take steps for having the matter brought fully before the congregation, and for raising subscriptions from all who will give.

The Presbytery resolved to commence holding their missionary meetings for the current year. The first was appointed to be held in Cobourg, on the second Monday of November, at six o'clock, p. m.; the second, in Grafton Church, at eleven o'clock, a. m.; the third in Colborne, at six p. m., on Tuesday, 11th November; the fourth, in Baltimore Church, at eleven, a. m., and fifth, in Cold-spring Church, at six, p. m., on Wednesday, 12th November.

Next meeting to be held at Cobourg, on Monday, 10th November, at noon.

JOHN W. SMITH, *P. C.*

PRESBYTERY OF LONDON.

On the 25th September last, the Presbytery of London met at the Church on the London Road, for the ordination and induction of the Rev. John Ross.

The Rev. D. McKenzie presided; the Rev. Mr. McPherson of Stratford, the Rev. Mr. Graham, and the Rev. Mr. Sutherland, took a part in the solemn work of the day. It was evident that a deep interest was felt, not only by the Presbyterians of the congregation, but also by those of the surrounding country, in this union of pastor and people, for several persons attended from Goderich and the Township of London. The weather was fine. The Church (a new frame one, neatly finished outside and inside) was crowded, and better still, as the services were proceeding, the interest and solemnity manifested by the congregation, seemed to be deepening, and to be growing more earnest, and, no doubt, fervent prayers were sent from many hearts present.

unto God for His blessing on the young pastor, and his young congregation.

After the close of the services in the Church, the Presbytery, with several friends from a distance, and also members of the congregation, sat down to a comfortable dinner provided by a hearty member of our Church, in Mr. McKenzie's tavern.—*Cont.*

REV. WILLIAM RINTOUL.—LIFE—CHARACTER—DEATH.

The funeral sermon on the death of this faithful minister of Christ, was preached in St. Gabriel Street Church, Montreal, on the forenoon of Sept. 23th, by the Rev. Dr. Burns, of Toronto, from 1 Pet. 1, 13, 14, 15.

The sketch of the character of the lamented pastor was in substance as follows:—

Your lamented minister was a native of Scotland, having been born of respectable parents in the town of Kincardine, county of Clackmannan. He received his education at the University of Edinburgh, where his unassuming manners and his pious diligence recommended him to the friendly notice of Dr. Davidson, Dr. Buchanan, and other godly ministers, who were in the habit of befriending young students of evangelical views, and encouraging them in their studies. It was at this time Mr. Rintoul laid the foundation of that eminence in the Hebrew language, and in Biblical literature generally, which afterwards distinguished him, and whose benefits were at an after day so extensively enjoyed by so many of the young men of our own infant seminary. Soon after receiving license he was settled at Maryport in Cumberland, as pastor of the congregation of the Scotch Church in that seaport town. Here he laboured for several years with acceptance and usefulness, and his memory is still dear to many in that small but affectionate congregation.

But the mind of Mr. Rintoul had early attached itself to the spiritual interests of the North American colonies, and while at Maryport he published an excellent pamphlet on the "Claims of Scotsmen abroad" to the benevolent consideration of the churches at home. The design of this publication was to rebuke the apathy and indifference of ministers and preachers in Scotland in regard to a theme whose importance was at that time rightly appreciated by very few. The work became, under God, the occasion of Mr. Rintoul's settlement, personally, in Canada. It brought him under the notice of the Glasgow Colonial Society, which had been formed in 1825; and when, in 1831, application was made to that Society by the Trustees of St. Andrew's Church in the town of York, U. C., for a minister, Mr. Rintoul was selected, as one that seemed to possess the qualifications desired—soundness in the faith; experienced zeal in pastoral duty; pious discretion; and a steady, consistent walk. Moreover, he loved the colonial field; and this was a recommendation of no ordinary kind, at a time when the prejudices of young men lay strongly in an opposite direction, and when few were found ready to emigrate from choice to the settlements of the west. We may add that Mr. Rintoul came to Canada at a time when the difficulties which lay in the way of success were much greater than now. He had few predecessors in the colonial line, and certainly there had not been above one or two who had from choice cast their lot amid the supposed bushmen of British America. He had the wish to begin as one of the pioneers in the service; and we thus day have to thank God that for twenty years these lands have been permitted to enjoy the services of such a man. His name will stand out in the page of the future historian of the Colonial Church, as that of a faithful and devoted minister of the cross, who was ever ready to spend and to be spent in the service of his Master.

In the town of York, now the city of Toronto,

he labored faithfully for the space of three years. He preached the word in all purity and simplicity; he reprov'd vice and sin of every form; and he maintained the wholesome discipline of the house of God with impartiality and independence. The city was then limited in population and extent, but its character was in the process of formation, and the footsteps of Christian men and Christian ministers, are deeply and beneficially indented on a virgin soil; for it is by the conscientious labors of such men, and their consistent conduct in connexion therewith, that a favorable national character is formed. He organized the church in that city; he beheld it with pious interest in the first germ of its spiritual being; and he watched over its infant strength with anxious solicitude. There are still to be found in the midst of us, those who loved the good man for his own and his Master's sake, and who look back on his early labors with a grateful remembrance.

The sentiments of Mr. Rintoul, regarding the spread of the gospel in the province and in the world, were enlarged and liberal. He entered cordially into the formation of the Upper Canada Bible and Religious Tract and Book Societies, and he was an office-bearer in both till his removal to Montreal. Sabbath Schools and Bible Classes in his own congregation he zealously patronized. For union among brethren he earnestly pleaded and perseveringly prayed, and few men were more respected and loved by brethren of all denominations, than was your late laborious and painstaking pastor.

To the circumstances which led to a change in the field of Mr. Rintoul's pastoral labors, I do not advert farther than to say, that the breath of slander never lighted on this pious minister of Christ, whose sincerity was unquestioned, and whose unimpeached fidelity was the theme of just approval to all conscientious men. His Lord and Master had ample service in reserve for him in another and no distant field; and for thirteen years the worthy members of the church at Streetsville, enjoyed the labors and the example of this judicious and humble minded pastor. The Christian society there was likewise young, and the memory of his ministrations among its members is still fragrant.

Amidst various labors, Mr. Rintoul's special aim ever was the advancement of the cause of evangelical truth in connexion with his own countrymen and his own church. His correspondence with friends in Scotland, and especially with the Colonial Society of Glasgow, was large and full. The information he furnished was minute and authentic; and he spared no pains in methodising and arranging for practical use his ample stores of statistical investigation. Ceaseless were his efforts to induce young men of piety to come out to these colonies; and it was the difficulty of gaining this object to any great extent, that led him very early to form the plan of a local institute for training a native colonial ministry. The idea of a Theological College early engaged his mind, and the first lessons in literature and theology were gratuitously given by him to a few hopeful aspirants to the Christian ministry, who are now pious laborers in the field of the harvest. In company with another of the ministers of the Synod, he visited his native land, in behalf of the University of Queen's College, and was successful in realising nearly £2000 in its behalf.

At the period of the disruption in the Church of Scotland, in May, 1843, Mr. Rintoul shrunk not from following the path of principle and conscience. He never recognised in the standards and government of the Church of Scotland, any other principles than those which are now combined in the Free Church, and the idea of holding out the right hand of fellowship to the men who had abjured them by their tame submission to the supremacy of the civil magistrate, never took the slightest hold of his honest mind. A valuable sacrifice he with others made; but he put away from him the compromise which a drivelling expediency would have dictated.

When the Free Church was formed in this Province, Mr. Rintoul held an important position in the system of Theological tuition: first, as Chairman of the Committee of Synod for managing the affairs of the Theological Institute, and afterwards as Professor of Oriental languages and literature in the infant seminary. As a preceptor, he was regarded by our young men with respectful deference and yet with cordial affection. His heart was ever in his work; and his personal experience of religion in his own soul was never chilled nor deadened by the frigidity of a scholarship exclusively secularised.

Your opportunities, dear brethren, for judging of the ministerial diligence and zeal of your beloved pastor were comparatively few, as in the inscrutable arrangements of his Divine Master, he was not suffered to remain long among you by reason of death. Scarcely has one year passed over since the commencement of his labours in this place, and yet you have seen quite enough to satisfy you of his sterling worth, and to render his removal from among you a congregational calamity of no ordinary nature. He came to you when you had been placed in circumstances of difficulty and peril. Sound judgment; painstaking, persevering diligence; enlarged experience; and pious prudence, were the qualities which were particularly required in the situation he was called to fill, and he brought these qualities to bear upon the congregation and the cause with great success. Assuredly I utter your experience when I say, that the interests of the congregation were rapidly rising among you to a state of judicious consolidation and revival. Under the plastic influence of his pious discretion, causes of estrangement between you and other associations were removed, and that friendly understanding had begun which his premature removal will, we trust, seal and cement.

As a special feature in his character, I observe that Mr. Rintoul was a very valuable visitor at the bedside of the sick and dying. Yea, there are few men whose services in distress were so cheerfully rendered, and when rendered, ever proved so beneficially effective. Without any show of warm feelings, he really possessed them. A kind adviser, and a most disinterested friend, he never grudged labour nor expense when conscience or duty dictated their application.

With the advance of years, he grew in devotional spirit. He walked with God. He was a man of prayer; and while he held communion with his God, he cultivated a profitable self-employment in secret. The best experiment we can make in order to know a man thoroughly, is to live with him, and see how he is, and how he acts, in everyday life. Such as knew your pastor best, esteemed him the most.

He is gone—say not, prematurely—for "he was immortal till his work was done." He died harnessed and in the field of labour. Far from his family and flock, and the loved partner of his joys and sorrows separated from him by the wide ocean, he was called from the scene of missionary toil to assume his place on high. Around his solitary resting-place your tears of sorrow fall; but a lesson issues from his tomb, more impressive than his living voice could command—"Be ye ready also—the Master is come, and calleth for thee!" Remember him who hath spoken to you the word of life, and follow his faith; considering the end, the issue of his conversation." Jesus now lives, and because the Head of the Church lives, the Church herself shall not die! You will imitate him who from the cross gave expression to a principle of tenderest potency—"Mother, behold thy son." "Son, behold thy mother." May the lessons of the pulpit, and the lessons of the grave, coalesce in harmony for your benefit; and "may the peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus."

On hearing of Mr. Rintoul's severe illness, Dr. McLaggan of the 20th Regt., stationed in Mon-

treal, a "pious physician," who had been recently ordained an elder in the congregation, volunteered to accompany the eldest son of Mr. Rintoul to the distant scene of a parent's sufferings; and that gentleman has kindly favored us with the following interesting sketches of the closing scene. They will form a suitable sequel to what has gone before:—

To the Editor of the Record.

DEAR SIR,—

As I have very frequently been asked for information relating to the last days of Mr. Rintoul, and as I doubt not that in many parts of the country a very natural desire exists to become acquainted with the circumstances of his lamented decease, I have thought it right to procure a note of the particulars—scanty as they are—which I learned when at Trois Pistoles, and to communicate them for insertion in the *Record*, if you think proper.

Mr. Rintoul left Montreal to all appearance in good health, on the evening of Monday the 1st of September, reached Quebec next morning, and after a stay of an hour or two in that city, proceeded by steamer on his way to Metis, and arrived at Cacouna, 120 miles below Quebec, at night. He appears to have been somewhat indisposed during the voyage, nevertheless, he started on Wednesday morning by land, and in the evening reached Trois Pistoles, a distance of twenty-one miles. There he was received into the house of Mrs. Seaton, from whom, and from her son Mr. John G. Seaton, he received unwearied attention during the short remainder of his life. Mr. R. had been decidedly ill on the road between Cacouna and Trois Pistoles, and soon after his arrival at the latter place, his illness took the form of Cholera; still as he had suffered from a form of this disease before, he thought lightly of it, and expressed his intention of going to Metis as soon as the parties sent to meet him from that place should arrive. On Thursday the 4th, however, his illness had so rapidly increased, that although the expected conveyance had arrived, all idea of going on to Metis, in the meantime, was abandoned. On the Wednesday evening he had conducted family worship, but on Thursday, being too ill to rise, he requested that when the family was assembled the psalm might be sung and the Scriptures read in his hearing, and this being done he offered up a fervent prayer from his sick-bed. On Friday and Saturday he became much worse and consented to have medical advice, but he still refused to send word to his family in Montreal, lest they should be too much alarmed. On Sabbath 7th, his illness still increased, and he dictated a letter to his son in Montreal, requesting him to join him as soon as possible, as he sometimes doubted whether he should ever reach home again; and begging that the elders and the congregation generally should pray for him. This letter he signed in a faint and irregular manner, which attests his weakness at the time. It was on the same day that a gentleman passing on his way to Quebec, and hearing of the sick stranger, visited him, and promised to convey the intelligence to his friends; and it was through this channel that the first report of Mr. Rintoul's illness reached Montreal, on Wednesday the 10th. From the time that the letter was written, he seems to have been impressed with the certainty of a fatal issue to his sickness. He remarked what a blow it would be to his family, and by many other expressions intimated a consciousness of his danger. His uncomplaining patience and quiet resignation were observed, and afterwards frequently commented upon by his kind attendants. Mrs. Seaton spent much time in reading the Bible to him; the vii. chapter of Job, and the Psalms, particularly the xxiii. and xxxi., were more than once asked for by the sufferer, and several times he repeated the three last verses of the xi. chapter of Matthew, and said quietly,

That is just what I am doing, evidently alluding to the 28th verse. As the body failed the mind suffered with it. After hearing some verses read on Tuesday or Wednesday, he exclaimed, sorrowfully, *Is it not amazing that I cannot fix my thoughts on spiritual things*,—and after this time he lay, for the most part, in a kind of stupor, only occasionally asking with eagerness, if there were no tidings of his son. I had started from Montreal in company with the latter, on the 10th, as soon as the account of Mr. Rintoul's illness was received, and by travelling day and night we reached Trois Pistoles, on Friday evening, the 12th. For a moment he revived and seemed to recognise us both, enquiring if any letters had arrived from Mrs. Rintoul, then in Scotland, and almost immediately relapsed into his former state of semi-consciousness, from which he did not again rally. Every means likely to stimulate and revive the vital powers, were at once had recourse to, but without the slightest benefit. When spoken to he gave evidence of having heard, but it is doubtful if he ever comprehended what was said, or could join in prayer offered up at his bedside. During Saturday the 13th, he continued to sink gradually, and at seven in the evening breathed his last, quietly and without pain.

Under the circumstances it was impossible to have his body conveyed to Montreal, and as he had himself requested to be buried in the nearest Protestant burial place, his remains were next day carried to Riviere de Loup, a distance of twenty-seven miles, where we were kindly received by the Rev. Mr. Ross, of the Church of England, in whose Church the body was laid for the night. Through the kindness of the same gentleman, and their own desire to do every honour to the almost friendless stranger, nearly all the Protestant inhabitants of the village were in the Church next morning, when the burial service was read by Mr. Ross, and the body committed to the dust.

WIDOWS' FUND—VISIT TO CANADA EAST, BY DR. BURNS.

TORONTO, Oct. 20, 1851.

TO GEO. ELMSLIE, ESQ., Secretary.

MY DEAR SIR,—

Knowing the deep interest you have taken in the Widows' Fund Scheme, I take the liberty of letting you know some particulars of the progress made, in following up the plan agreed to at the meeting in Hamilton, in August last:—

From my own congregation a favorable response has been received. The members of committee, however, wished to take the most suitable time for obtaining subscriptions, and a little delay has been occasioned by the calls of business at the approach of winter. I shall certainly be disappointed if Knox's Church contributes less than £250 to the fund. Of the other congregations in the Presbytery of Toronto, Streetsville, and York Mills, and Scarborough, have sent in considerable contributions, and a favorable commencement has been made in most of the localities where a regular ministry is enjoyed.

With the assistance of our excellent friend, Mr. Walker of Hamilton, a visit was paid to Cobourg, Peterboro', and other places; the Presbytery having been previously addressed on the subject, on occasion of the settlement of Mr. Smith at Darlington; and a supply of printed addresses had been duly forwarded to different districts. From the progress made, it seems likely that Cobourg and Peterboro' will average each £100, and the other places in proportion.

Having communicated with Kingston, Gananoque, Brockville and Prescott, in the view of a visit to each, and having arranged for the circulation of addresses, I went forward to Montreal. The solemnly affecting death of Mr. Rintoul had in the meantime taken place, and this afflicting event rendered the appeal still more solemn and

effective. The minds of brethren in both congregations were softened in a more than ordinary measure, so as to respond to the calls of sympathy with double readiness and promptitude. Our excellent brother, whose loss we all mourn, had himself made a commencement in the end of June, and a sum of upwards of £70 had been put down. Thus the way was, in one sense, suitably paved, and the meeting of the congregation on Monday evening, after the funeral sermon had been preached, issued in the nomination of a select committee, by whose efforts £180 were subscribed in the course of a day or two. The Coté Street Congregation, alike impressed with the importance of the object, and headed by the names of Messrs. Redpath and Orr, for £50 each, came forward as one man, and it is expected that every member will give something, less or more. Before I left the city, these two congregations had subscribed upwards of £400; and I doubt not that the final result will not be less than £500.

The cause of our Church in Montreal is strong. Between the two congregations the best understanding exists; and the earnest prayer of the warm friends of the Church will be, that a suitable successor to the excellent pastor of St. Gabriel street may soon be provided; convinced as all must be that in that city there are ample capabilities for two congregations of the Free Church.

In the city of Quebec, our active and energetic brother, Mr. Young, of Hamilton, had made a successful commencement in August, and I had little to do beyond gathering the gleanings. The cost of the erection of a splendid church (just roofing in) had monopolised a large proportion of the ready cash of the members, but every one assured me that the subject had their best wishes, and that in the course of a year or two, additions could not fail to be made to the present of £140, now subscribed and actually paid.

It was a very pleasant circumstance that the Rev. Mr. Walker, of Newton-Stewart, Galloway, deputy of the Free Church of Scotland, arrived while I was sojourning in those cities, and had entered on the discharge of his duties in Quebec with universal acceptance. He will remain during the winter, and thus the Church will be relieved from all anxiety in regard to supply, during that season when access to the Provincial Capital of Canada is most hazardous and expensive.

At a meeting of the United Presbytery of Montreal and Quebec, the subject was taken up with great eagerness, and each member pledged himself to circulate addresses, and to press forward the measure with all promptitude. Nothing but the want of time put it out of my power to visit personally all the congregations. It is interesting to notice that while the great Head of the Church is removing one minister, he is at the same time furnishing vacant congregations with pastors. While the Church in Coté street is flourishing under the charge of Mr. Donald Fraser, lately ordained, Georgetown and St. Louis have received a valuable accession in Mr. Robert Swinton as their pastor; Mr. Troup is settled at English River; and Leeds, is supplied by the Rev. Mr. Scott, from the General Assembly of the Presbyterian Church of Ireland, who arrived a few days after Mr. Rintoul's death.

According to previous arrangement, Brockville was next visited, and after sermon and address, a provisional committee was named, ably led on by the Rev. John Macmurray and Dr. Edmondson. Mr. Colton, proprietor of an extensive foundry, and a member of the congregation, contributed the handsome sum of £25, and in the course of a forenoon upwards of £60 were subscribed. At a small meeting in a school house three miles out, and without any previous intimation, £3 10s. in addition were obtained. The Rev. Mr. Smart, and the Rev. Robert Boyd, of Prescott, are making arrangements for receiving the contributions of friends in Prescott and Young. Other places in the bounds will assuredly follow the good example.

At Gananoque a successful commencement was made by the Hon. John Macdonald and the Rev. Henry Gordon. Cornwall and Glengary were not in my range, but there can be no doubt that neither will be behind their neighbours in liberality.

In Kingston, Picton, and Belleville, the ministers having been called from home to attend the meeting of Commission, I could do little more than preach and explain the plan. This was done, and an impression in favour of the scheme produced in each; while in addition, a number of friends in Kingston put down their names as subscribers.

On the whole, the success of this appeal has been as great as could reasonably have been expected; and my anxiety now is, that similar appeals may be made in all the districts. It is needless to disguise it; but every minister must set his shoulder to the wheel, and by extensive distribution of papers, and announcements from the pulpit, prepare the way for the visits of deputies. Let no time be lost; and we shall assuredly succeed in realizing a fund which will give a respectable stability to the Church; and ear it to ministers and members; and brighten the chamber of sorrow.

In all my appeals, I did not fail to let it be known that the benevolent scheme did not properly originate with the ministers at all, but with a choice band of kind and liberal elders assembled in the city of Hamilton a year ago; nor did I forget to recognise the remarkable voice of Providence in removing within sixteen months three of our pious labourers, in the midtime of their days, and leaving affectionate widows and young children to mourn the irreparable loss.

I am, my dear sir,

Most faithfully yours,

ROBT. BURNS.

MISSION TO RED RIVER—LETTER FROM ALEXANDER ROSS, ESQ.

We have as yet no tidings of Mr. Black beyond the 20th of August, when he was three days on his progress with Governor Ramsey, from St. Paul to Pembina, sixty miles from the Red River. But, in the meantime, a letter has been received from Alexander Ross, Esq., dated Red River, August 29, from which the following extracts are given, which cannot fail to interest our readers:—

"RED RIVER, August 29, 1851.

"TO REV. ROBT. BURNS, D. D., TORONTO,
"Rev. and Dear Sir,—In your letter to Mr. Ballenden, of the 8th of May last, which reached this on the 16th June, and which I had the pleasure of answering then, you stated that the minister would be at St. Peter's about the beginning of July. Now the usual party had left this for St. Peter's two weeks previous to the arrival of your letter; the consequence, as I then mentioned, was, that to avoid either delay or disappointment, we fitted out, at a very considerable expense, an express party for the sole purpose of conducting the minister from St. Peter's to this place. Which party left this on the 21st of June and reached St. Peter's on the 12th of July; but, I regret to say, no minister had then reached that place. They then went down to Galena, but still no minister. Returning to St. Peter's they waited there till the first inst.; and as they could remain no longer there, and get back with safety, the party returned and arrived here yesterday. My object therefore in troubling you at this time, is simply to let you know the steps we have taken."

"Your letter had no sooner got here with the news of a minister's coming, than the Presbyterian party held a meeting, at which we secured the title deed to a lot of eight chains frontage, in a suitable place for a church, manse and glebe. A sum of £140 sterling, was then subscribed for

carrying on the work, and as soon as the party started, four days after your letter arrived, a manse on the lot mentioned was commenced, and on the last of July, the frame of the building was completed, roof shingled, and lower floor laid. The Presbyterian school is on the same lot within fifty yards of the manse; the school is composed of seventy scholars. On the 5th of this month, we sent an order of £50 sterling, to England, for glass, nails, and other articles for our church; the materials for the building of which, will be provided during the ensuing winter. These were the steps taken previous to the return of the party from St. Peter's yesterday, as already stated, with the account of 'no minister!' You can easily imagine the state of our feelings at the disappointment. Relying, however, on the confidence we place in your letter, we see no just reason yet to despair or be discouraged, and we attribute the cause of the minister's not having come as stated to sickness, or something else that could not have been foreseen. We, therefore, mean to sustain the move that has been already made, and to follow it up with all the energy and means in our power, until the manse is finished and a church built.

"In a correspondence which took place between Sir George Simpson and the Rev. Mr. Rintoul, Clerk of the Synod of the Presbyterian Church in Canada, with reference to a minister coming here, of which Sir George favoured me with a copy, Mr. Rintoul there stated 'I should rejoice to think that our Committee would find one to remain for some lengthened period at the Red River; but I am afraid, that in the present instance, the minister sent may be one who has a charge in Canada; and whose stay at the Red River could scarcely be protracted to twelve months.' On this paragraph, permit me to make a few remarks:

"All things duly considered perhaps it would be the better plan, that the first minister appointed to come here, should only be for a short time, providing he is a man of experience, and endued with energy and talent, to explore and see into the real state of things, he would then be the best judge, as to the qualities of the man we require, and then you could send to reside among us, such a man as he would recommend. As far as we are capable of judging, there is a wide field here for a Presbyterian minister. Not exactly to content himself by labouring among the few stanch Scotch settlers, who have always remained faithful to their church; but to take a more extensive view of things, in order to reclaim those who, after long patience, and seeing no other hope left them but to join the English Church, and also those who are still wavering or halting between two opinions, more especially the young and rising generations, the offspring of Scotch parents, I say to reclaim and secure them, or, in other words, to bring back all those who have strayed from the original church of their parents. This is the point for which a man of talent and experience is most required here."

"But whoever comes here, our sincere desire is, that he may be a man educated at home, educated in Scotland; and a knowledge of the Gaelic language would also be an additional recommendation, and powerful motive in his favour. I have just learned that the governor of Minnesota (St. Peter's) with a small military party, were to have left that place on a visit to Pembina, (near Red River) about the 20th inst. and might arrive here by the 10th Sept. Should the minister be at St. Peter's at the time that party starts, he may still get along. St. Peter's, unless by previous arrangement, is at all times rather a doubtful and expensive route. This goes by the St. St. Marie's."

"I have the honour to be,

"Rev'd. Dear Sir,

"Your obt. humble servt.

ALEXANDER ROSS."

From the above letter three things are plain.

First, that the four letters which had been successively sent to St. Paul, Minnesota, intimating the state of matters in regard to the minister to be sent, had never reached their destination. Secondly, that the Red River settlers are really in earnest in their desire to have a minister, and are willing to make sacrifices to obtain the enjoyment of that blessing; and thirdly, that the probability is very great of Mr. Black having reached them within ten or twelve days after the date of the letter. We shall hear from him soon, and in the meantime, let us remember him and the people at the heavenly throne, that the meeting may be a happy one, and that the results may be honouring to God and beneficial to the souls of men.

[FOR THE RECORD.]

RECOLLECTIONS OF MESSRS. M'CHEYNE AND BURNS.

MR. M'CHEYNE.

The first time we saw the minister of St. Peter's, was in the ancient city of St. Andrews, Fifeshire. He was then lodged in the house of Colonel Playfair, and had returned some time before from his Christian pilgrimage in the Holy Land, and in the other countries whither he had gone seeking after the lost sheep of the house of Israel. We referred to the revival which had taken place in Dundee. He replied by saying "Our language to all is, come and see." During his abode in the town it was evident from his public and private procedure, that his mind was taken up with his favourite subject, viz: salvation to the Jew. This appeared whether he read from Isaiah within the walls of the University to some students who were his auditors, whether he preached in the Town Church from Romans, or addressed the public in the Town Hall, when a soiree was held for the occasion. When Mr. McCheyne expired and Bickersteth breathed his last, the poor Jew lost two of the most ardent friends that he ever possessed in the British Isles. And yet "they are not lost but only gone before."

At the close of the session when proceeding to Perthshire, we tarried a day or two in Dundee, chiefly for the purpose of noticing some of the fruits of righteousness which were represented as so abundant in St. Peter's congregation. Mr. McCheyne preached to a very full house, in the forenoon of the Sabbath; it was especially interesting to see so many of the young forming a group beside the preacher's desk. On a previous day he had given us a few lines to one of the elders as an introduction for carrying out the work of investigation. The good man in his recital appeared to be delighted with what God had wrought, and particularly mentioned the case of a female who was formerly a trailer at national churches, but who had been struck by an arrow from the Spirit, convincing her of her lost condition. She had gone on one occasion, it would appear, to St. Peter's, it had been blessed to her, and to this congregation she afterwards adhered. One evening we witnessed a prayer-meeting of children. It was good to be there. There was only another grown up person present. What a scene! The children began by singing in the 112th Psalm, the second verse of which informs us,

"His seed and offspring powerful,
Shall be the earth upon,
Of upright men, blessed shall be
The generation."

Behold them! behold them! their little hands clasped together, their eyes shut, one leading the singing and one after another addressing the mercy seat, praying for the extension of God's word, wrestling with Jehovah for a blessing on

their minister, and on the stranger that was in their midst. The sacrament, at that time, was drawing near, and how earnestly they cried that none of them might prove like Judas, on that occasion. How extensive their knowledge, how profound their feelings. Children in Canada go down on your knees, and pray likewise. Oh that my soul could yearn over your lost condition, like the Son of Man, who, though young in years, was yet old in sorrow. Parents hinder them not, forbid them not to come to the Saviour.

"To him let little children come,
For he hath said they may,
His bosom then shall be their home,
Their tears he'll wipe away."

We remember that we procured a copy of a letter from the Sabbath School teacher. We read it afterwards to the children in the Sabbath School that assembled in our native parish. It was written by two little girls in Dundee, and addressed to their fellow children on the great concerns of the eternal world. One half of it was addressed to the unconverted. It told them that though they were young in years they were old in sin, and intreated them to plead with God for the new heart and right spirit promised in Ezekiel. It is now years since these events took place. Some who were children then in the outer courts of the house of the Lord, bloom with undying beauty in the paradise above.—Some of them went before their beloved pastor and others probably have followed him into the world of spirits. Dundee is still a great manufacturing and commercial town; the din of her population is still heard, her furnaces still blaze, and the machinery of her factories still revolves. She has not changed her position in the physical world, but still fronts Newport, while the steamer on the Tay passes and repasses between. She has still her literary Gilfillan and pious Stewart, with whom some of us have held converse in other days; but her McCheyne is not, and some of the lambs of the flock who once sighed over her spiritual maladies, are now safe in heaven. Our remarks on Mr. Burns, we must reserve for a future number, but meanwhile we cannot conclude without deducing some lessons from what has been at this time advanced. First, How rapidly is the day of grace fleeting away. Office-bearers in the Free Church, at home and abroad, are falling like autumnal leaves. What a loss to the eldership in Scotland has occurred in the death of Mr. McGill Crichton! Truly in his case one of the mighty has fallen. It is not long since he remarked in the General Assembly, that his head had turned grey in the service of the Free Church; but that head with its withered blossoms, is now at rest beneath the green turf that waves over it. The hoary head was to him a crown of glory, having been found in the ways of righteousness. And we understand that Mr. Rintoul, our own late Synod Clerk, has also gone to the invisible state. May we be also ready, for in such an hour as we think not of, the Son of Man cometh. Second, How lively should be our interest in the case of God's ancient people, the Jews. Oh, how should we agonize, labour, and pray for their salvation, not forgetting to contribute of our means for the same glorious object. Read the following from the late Mr. Simeon, of Cambridge. It was dictated on the bed of death, in a low whisper from his own lips, when he was unable to speak aloud, that it might be read at a meeting: "The thing (observed he) which I wish to bring before you is this, ought we or ought we not to revere Almighty God, in the thing most near and dear to God himself; it has been the one object of my life to do so, and it is my dying prayer for you, that you may do so also. Now I ask, *what is at this very moment* God's view of his ancient people, and his feelings towards them, 'I have delivered the dearly beloved of my soul into the hand of her enemies.'" Jeremiah xii. 7. Third, How concerned ought we to be for the godly up-bringing of the young.

Youth has been called the bud time of being; the young will shortly be at the helm in the Church and State, but those who are guiding the infant mind and teaching the young idea how to shoot, have a heavy responsibility laid upon them. Oh that we would all fervently join in the prayers of the ancient Church, 'Return O Lord, how long, and let it repent thee concerning thy servants. O satisfy us early with thy mercy that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.'

MR. BURNS.

The steamer one day had left the fair city, and was plowing her way through the waves for Dundee. It was on board of her that we first met with him, who is now an evangelist in China, but who was then doing duty in the same path in our native land. The Tay is a classic stream, and picturesque are the beauties in the scenery of hill and dale, which may be seen from her waters, and surely something of the morally grand and beautiful, was side by side with the physical on that occasion. He gave a word of exhortation to the passengers, and as he never was at a loss for music, he was both preacher and precentor. He sung,

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the glory of his cross,
And honor all his laws."

We never saw him ashamed to own Christ. One might be on deck in a state of intoxication, another might be taken up too much with the things which perish in the using, but look to that man of God, the waves lashing the boat near his great-coat, his fine manly voice setting forth alternately, in preaching and in melody, the high praise of his King and God, and the need of the gospel-salvation. We cannot say what impression may have been made on the company, but it will be known another day, and awful is the responsibility of even once preaching or hearing the gospel. Of his private conversation we need say no more, but that as usual it savoured much of the things of the kingdom. May it still hold true, that they who fear the Lord speak often one to another.

Having in our voyage passed Newburgh and Errol, we gradually drew near to the bustling capital of Forfarshire. At Dundee, a number of children and others congregated around Mr. Burns. We noticed some who, from their appearance, might have passed for some of the grandees of the city, frown upon this meeting, hinting that the thoroughfare must not be obstructed in that way. He took off his hat, after crossing the street, and began to pray. As we were both intending to proceed to St. Andrews, we crossed in a steamer to Newport. He referred to what had taken place in Dundee, exclaiming "Oh they will not think us mad on the Judgment day." Yes, ye ungodly citizens of great towns, if you repent not, the tide will turn against you then. No steamer, no ark of salvation, will hide you from the overflowing waters of God's vengeance; no pilot will then beckon you to the life-boat; no tempestivities will come then like a screen 'ween you and everlasting things; no messenger will then beseech you; no eye of pity will then weep over you.

In our journey to the ancient town, we passed Leuchars, and excellent was it to hear his remark on the glory of Christ, as we were advancing onward. That village has precious associations connected with it. Its aged church has long stood on a gentle elevation; its pulpit was once filled by the far-famed Alexander Henderson, of the Second Reformation, who presided at the memorable Assembly of Glasgow, where the servants of Christ refused to worship the golden image, and surrender the claims of Christ to Cæsar.

He was not sure whether he might get an open pulpit in St. Andrews, knowing, no doubt, as well as Mr. McCorkle, of St. Ninians, that it was "the stronghold of moderation." But he got a hearing in the Town Church from citizens, theological students, and some of the professors. He preached from that solemn text, "Deliver from going down into the pit, for I have found a ransom." We need not give any of his ideas, as the substance of the discourse has been published; but it may be observed, that when he preached it in Aberdeen, it was blessed by the Spirit for the conversion of a soul. In St. Andrews he also preached in the Secession, now the United Presbyterian Church, on the believing sinner having his Maker for his husband. We hope that the last day will show, that at least some of the precious seed fell upon good ground. Holy men have labored in St. Andrews. We have stood by Rutherford's grave; and though the lightning may shatter his column in Galloway, nothing disturbs the repose of his remains there. In the same burial-ground, with its ancient and decaying cathedral, the ashes of Halyburton and Wislart, await the breaking of the morning without clouds.

We now turn to another interview. We were on our way to the Presbytery of Auchterarder, with a letter from the Kirk-session of Comrie. At that time there was a vacancy in that parish, as the former minister had been presented to the parish of Dunblane. The elders were anxious that Mr. Burns would visit them, and preach to the congregation, and the contents of the epistle bore on that subject. When it was put into his hands at Muthil Manse, where he resided at the time he intimated his desire of spreading it before the Lord for counsel. He subsequently preached in Comrie, on the union between Christ the Vine, and his people the branches. After the public service closed, he repaired to the session-room, where he gave one of the most solemn prayers that we ever heard him deliver; praying that if it were for God's glory he might be brought back again to see the dear people, and if not, that he might never see their faces more in time. We believe he revisited the same locality after his return from America. May his past labours in that part be very abundantly blessed, and be replete with happy consequences in the coming eternity. On other occasions we heard him, once in Perth, and once in Edinburgh. In Canada his labors were also very abundant, as is well known, and in London and other places in the new world did he manifest the same spirit which he did at Kilsyth and Loch-Tay in the old. He presented some of us in the London Presbytery with copies of McCheyne's Memoirs; and though neither he nor his deceased friend ever reached perfection in this life, as indeed was not to be expected, yet the one, it is humbly hoped, fell asleep in Jesus, while the other is now laboring in one of the high places of the missionary field, and proving himself still to be one of whom the world is not worthy.

In conclusion, how anxious ought we to be for the extension of Christ's kingdom in the world. It is his right to reign and to be receiving "new dominion every hour." Whether we reflect on the wandering Indians in North America, or on the dense masses of heathenism in populous China, we may see loud calls to go forward to possess the land. Thousands of missionaries are needed, and much fervent prayer is required, that Christ would take unto him his great power and reign. Have we any thing of the missionary spirit—is it a cause that lies near our heart—if so, we will prove our faith by our works—we will be missionaries in our respective spheres, and earnest in telling others the wonders of redeeming grace, and love. May our ministers be men of God; may our elders rule well in the household of the King of Zion; may our deacons purchase to themselves a good degree; and may our Knox's College be honored to give to this and to other lands many heralds of the Cross, for publishing the mysteries of the kingdom. W. GRAHAM.

JEWISH MISSION.

From the *Missionary Herald of the Presbyterian Church in Ireland*.

We learn from a letter of Mr. Robson, written on the 13th August, that our brethren in Damascus have experienced much trial, from afflictive dispensations of Providence, during the last three months. Dr. Paulding of the American Mission, in that city, has so suffered from repeated attacks of fever and ague, that it is expected he will be obliged to return to his native land; and Mr. and Mrs. Porter have been called to weep over the death of their infant. In his eleventh month he was "taken from the evil to come," and has found a grave in the goodly mountain Lebanon. Mr. Robson's last letter, previous to the one to which we refer, called us to thanksgiving for favours received, and bright prospects opened up. Now in trials, far from friends, with little Christian fellowship, they need our sympathies and special prayers. Clouds and sunshine quickly succeed each other. Such is the experience of our brethren; such is life. But the Lord reigneth, and "He doeth all things well."

Dr. Craig has been much encouraged by a visit from Dr. Denham, of Londonderry.

HAMBURG, 29th August, 1851.

MY DEAR MR. HAMILTON.—We have had the privilege of a visit from Dr. and Mrs. Denham, at this station, during the month, and not only have our own hearts been cheered, but I trust also that the visit will be much blessed to our people. Dr. Denham preached for us, and his sermon was translated to the congregation, who will not readily forget the impression made. May the Lord grant that the testimony of our dear brother be sealed to many a heart.

I have spent a few weeks lately in Austria, and had many opportunities of usefulness. The superintendent of Moravia being about to undertake his triennial visitation of all the Calvinistic churches under his care, invited me to join him; and under all circumstances, I considered it my duty to go. I had thus an opportunity of meeting not only with the clergy, but also with the elders, and other influential men of all the congregations. I visited also the large Jewish congregations scattered through the Moravian villages, and endeavoured to encourage the Protestant clergy to take an interest in the Jews and speak with them sometimes of the state of their souls. There are many practical considerations arising from the journey, which I may at some time take the liberty of laying before the "Committee in correspondence with Foreign Churches." I do not enter here into details, but the Lord has been pleased to give a blessing on our weak efforts in that land. Many Bibles and Testaments have been sold—some believing souls have been strengthened—some timid souls have ventured to confess their Lord—and at least one clergyman has, as a result of your mission work, found the Lord Jesus, and is preaching salvation, by His righteousness alone, with a zeal and energy which show that the Lord is with him. Our Sabbath school there is attended by fifty young people, of whom twenty-five are Protestants, thirteen Jews, and twelve Roman Catholics. The manner of conducting this school is all that we can wish, and some of the children seem to be under the training of the Holy Spirit. In the majority of the Protestant congregations there are tract-distribution societies, and these are encouraged by every means in our power. The magazine for the sanctification of the Sabbath is extensively distributed, and is diffusing just views of the Church's duty in respect to the Divine command. The horizon is dark at present, and storms are threatening in that land; but as you so well remark in your kind letter just received, "let us neither listen to the winds nor look to the waves, but hear Christ's voice, and look to Christ; then no matter how loud the wind or high the billows,

we shall not sink." May God enable us so to do!

I shall be in Elberfeld, God willing, from the 11th till the 20th September, at a meeting of evangelical pastors to be held there. Perhaps the praying people in the Church at home could remember that meeting before the throne of grace. The public business begins on the 15th, and lasts the entire week. If ever prayer was needed, it is now. May the Lord pour out His Spirit as a Spirit of grace and supplication.

Yours in Christ Jesus,

JAMES CRAIG.

REV. D. HAMILTON.

A WORD FOR OUR RECORD.

The *Ecclesiastical and Missionary Record of the Presbyterian Church of Canada*, has closed its seventh volume, and as it has been for a number of years before a portion of the reading public it may fairly be presumed that they know something of its contents and of the manner in which it has been conducted. The Editor of the *Scottish Free Church Record* writes favourably of it, and as we think, with good reason. If any one take the trouble of comparing its first number, in 1844, with any of its numbers for 1851, he will soon find that it has been any thing but stationary. And yet its circulation is by no means so extensive as we could wish it to be.

The Press, under the guidance of sound principle, is a powerful agent for good to the community. In the 16th century it did its part in the Protestant battle, as truly as the elegant pen of Melancthon, or the energetic voice of Luther. Scotland is much indebted to the Fourth Estate, and though time was when writing about religion for the columns of a newspaper, would have been deemed by many a sort of sacrilege, happily, that time has since passed away. The *Scottish Guardian*, from the city of merchant-princes, and the *Edinburgh Witness*, from the metropolis, while not neglecting the news or literature of the day, have done remarkable service for Ecclesiastical and Missionary concerns. The *Messenger* also, was a potent instrument for good, especially the *Christian Instructor*, under the leadership of pious and talented editors, who succeeded one another in the labour of love.

Without going into particulars about the *Scottish Christian Herald*, which had once its day, or the *Christian Treasury*, which has its day still, we would rather throw out some suggestions for extending the circulation of our own *Record*. And first, if we would study this, we must procure more Canadian articles for it. Of this we were lately reminded by the Editor. Much as we admire the beautiful extracts from American publications, which greet the eye from time to time on practical religion, and useful as portions from the *Scottish Record* may be, still we must have more than ever done for it, within our own borders. And we must have unctious as well as quantity, for plain people have a horror at dry articles as well as at dry sermons. Second, ministers and other office-bearers should be more anxious than ever in recommending the *Record*. No doubt some of them may have laboured long on this subject already, in public and private, with but little encouragement, and with such we can sympathize, but hold on, and here, as well as in every other department, you will reap if you faint not. We see in our own congregation, on this point, a little cloud, like a man's hand, arising in the new subscribers for this periodical, and may the cloud be the sign for abundance of rain.—Third, laymen in our congregations and mission stations should also awake on this matter. Let the head of a family recommend it to his children, the master to his servant, and the tradesman to his apprentice. The private soldier was required at Waterloo as well as the Duke of Wellington. Fourth, we must discourage spurious and immoral literature.

Perhaps some could take the *Record* and pay for it too, (it is to be feared that some take it without payment), if they would expend less money on licentious publications and other pernicious indulgences which are idle or useless. Such should repent and reform. Fifth, we should pray for its circulation. If it be a good thing to cast its leaves like precious seed over the land, it cannot be wrong to pray for its prosperity. If it go without the blessing of God it will be of little consequence, were it possessed of every other recommendation. Though it wore a monthly cover of sky-blue, had its leaves gilded with gold from California, had contributions from the brightest spirits of the age, enriched with the beauties of literature, and illuminated with the effusions of piety, without His blessing it would prove a cloud without rain, a well without water, a wooden sword and a withered tree.

W. G.

THE CONDITION OF ITALY.

The *London News*, which is semi-liberal in its tone, but which is yet supposed to represent a most influential part of the present Whig ministry, speaks in such language as this, of the doings of the Roman Court:

"The Pope has allied himself not merely to despotism in principle, but to cruelty and tyranny in practice. There he is the bosom friend of Ferdinand and the perjured and the brutal; himself the great Sanfedist of Italy; blessing the sanguinary hordes of Croats by which Austria for a little while longer keeps down the fallen liberties and the growing intelligence of that Peninsula; plotting against the constitutional freedom which Piedmont is consolidating as an example for Italians; willing to sell the political influence of his church in France to the highest bidder against human progress; interchanging compliments with that very Czar whom his predecessor summoned to meet him in the courts of heaven for his imperial cruelties to women; driving thought, intelligence, learning and science, away from the temples of religion; teaching and imbuing as Mr. Gladstone has shown, the mind of youthful purity and innocence with principles demoniacal and views anti-social; and attempting, in the name of that Redeemer, who above all things declared his kingdom not to be of this world, to disturb the tranquility, if not to tear to pieces the integrity of this empire.

"A Popedom so allied, so acting; thus associated, thus dependent, cannot last. It were to disbelieve in the goodness and mercy of Almighty God to his creatures to suppose it could. It triumphs for a while; but the day of retribution and punishment must be approaching. England has but to let loose the democracy of Europe, to give rein to that demagogue which is eager for the fray; to withdraw her moral resistance to those calamities which are impending over the Continent; and Italy would itself settle for ever the Popedom. Popery, Romanism, the faith, the Church of Rome, might, and probably would, be left. But that subtle, faithless, relentless, celibate court of Priests, which is the hugest fraud, as well as the most remorseless cruelty ever practised on mankind, would be swept away with all its congenial organizations, by those who have most felt its heavy, icy, clammy hand.

"Human endurance has limits; they have long been passed in Italy. A chaos of communism would be preferable to the destruction of humanity now in progress in that unhappy land. Its ruler and oppressors have taught the world their own worthlessness, and the Pope, Pio Nono, has blessed them for their tyranny. Both must go together, the Popedom and Italian despotism are in the same boat, it is ready to sink with their weight. Lord Palmerston is sending around Europe, Mr. Gladstone's pamphlet; has warned the world of the approaching storm; has intimat-

ed the policy of England when the swelling waters of the deluge shall arise; has notified that though we may pick up a drowning prince here and there, it will be from motives of humanity and not from a wish to restore him to power.—No, they have neglected all opportunities, thrown away the means of safety, cut off all retreat, sown the whirlwind and must reap the storm, and as there is a God in heaven, Italy will rise again free from a Popedom."

TAMUFI.

Since the establishment of the French Protectorate, the missionaries have been repeatedly interfered with in the discharge of their sacred functions.

"But on no preceding occasion has so gross an abuse of power, and so grievous a violation of the rights of conscience been perpetrated as in the instance which we now, with the deepest regret, communicate to our readers.

"By the orders of Governor Bonard, the 4th of last May, the Christian Sabbath, was appointed to be observed as a season of festivity, in honour of the anniversary of the French Republic. So unprecedented an outrage on the feelings of the religious portion of the community, could not but be highly offensive to the missionaries and others; and means were used to induce the governor to postpone the projected festivities till the morrow, but in vain.

"It is pleasing, however, to add, that in no part of the island, excepting Papeete, which, as the seat of government, is peculiarly under French influence, was the sacred day thus profaned; and we are distinctly informed that, at some of the missionary stations, it was observed with marked reverence and solemnity.

"On the Lord's day immediately preceding the 4th of May, the missionaries, in addressing their flocks, took occasion to admonish them as to their Christian duty in the prospect of the approaching crisis; and as it devolved upon the Rev. William Howe to preach at Papeete to a congregation of English, American, and other foreigners, he so faithfully denounced the unrighteous ordinance, that he has rendered himself obnoxious to a government prosecution. The result of the trial has not yet transpired in this country; but as there is every reason to apprehend that a conviction would be obtained, and be followed by Mr. Howe's imprisonment, our beloved brethren, and his colleagues have, at the present juncture, a strong claim upon the sympathies and prayers of the Society."

The following passage from Mr. Howe's discourse, has been made the ground of the prosecution against:—

"Woe to those who fill high places, and ought, therefore, to be an example to those around them of obedience to the laws of God, when they take an opposite course! What will be the end of that man, who, when God declares his day shall be kept holy, replies, it shall not be so; but takes God's day and divides it into portions, setting apart one portion for one pleasure, and another for another, and, when the sun has declined, crowns the whole, by an arrangement to spend the night in amusements equal in folly to those that have occupied the hours of the day? The end of such an one is fearful to contemplate, if he persevere in such a course. 'My soul, come not thou into their secret, and unto their assembly mine honour, be not thou united!' Friends, let not one of us sanction such proceedings!"

"On account of this, Mr. Howe was summoned to appear before the police two days after, and the question was put to him, whether he had uttered such sentiments; to which he at once replied, he had considered it his duty thus to express himself. He was then told that he must either make an apology for what he had expressed, or

submit to a prosecution. The law which Mr. Howe was said to have violated is as follows:—

"Ministers of religion (or worship) who shall pronounce, in the exercise of their ministry, and in a public assembly, a discourse containing a critique or censure upon the government concerning a law, a royal ordinance, or any other act of public authority, shall be punished by an imprisonment of from three months to two years."

Notwithstanding the heavy trials to which the missionaries have been exposed, they have cause to bless God and take courage from the tokens of his faithfulness and love. Mr. Chisholm, writing on the 2nd May, says—

"The subjects on which I have lately had to address you, have been, and still are, exceedingly disquieting to our minds, and will, no doubt, be equally so to yours; but as our Heavenly Father has graciously given us a token for good, it is right that you should know of it, that you may unite with us in praising his holy name, 'for his mercy endureth for ever.' The people of Faou, the district which borders on this, being at liberty under the provisions of the 'new law,' to separate (ecclesiastically) from this, have done so; and their request not being acceded to by the government, that Mr. Howe should be their missionary, they unanimously elected Maheanu, the senior student, under Mr. Howe's care, as their pastor, and presented a request to us that he might be regularly set apart to the work of the ministry amongst them. To this we most readily assented; and as no objection could be urged against it on the part of the government, we met there on Wednesday morning last, the 30th of April, and I believe this day will be held in everlasting remembrance by many, as certainly no more important work has transpired in this island since the *Duff* landed her passengers on these shores; unless, indeed, it was when the first Tahitian embraced the truth as it is in Jesus, and yielded himself unto God through him.

"The order of the services was as follows:—Arato (John Cuff) opened with praise, reading the Scripture, and prayer; Mr. Barff then described a gospel church from 1 Cor. iii. 9: 'Ye are God's building.' Mose, another student, gave out another hymn, and Mr. Howe then asked the church what their wishes were in regard to Maheanu; and one of the members replied, that they were unanimous in the choice of him as their pastor. Mr. Howe put the usual questions to the pastor elect, which he answered in a most clear and feeling manner, and Mr. Howe then set him apart with prayer. Rowza, of Maheanu, gave out another hymn, and I then addressed the young pastor from 1 Tim. iv. 16: 'Take heed unto thyself and unto thy doctrine;' &c. Another student gave out another hymn, and Mr. J. Barff addressed the church on the duties to their pastor, from Deut. i. 38: 'Encourage him.' It was a deeply interesting service, and very few present were unmoved when the young man was stating his experience. Pomare seemed deeply affected and pleased, as were also Tamatoa and Tapon, the Kings of Raiatea and Borapora, and the Queen of Huahine, all of whom happened to be present on the occasion."

YOUNG MEN'S CLASSES.

"The basis of the plan of education for young men's classes must be scriptural and religious. Its aim must be to store the mind with the knowledge of the Word of God, and form a habit of sustained and systematic study, and above all to seek, through the teaching of the Holy Spirit, that while the mind is enlightened, the heart may be sanctified. Such would, as at present, be a peculiar and proper work of the Sabbath-day. But we propose to supplement the fundamental religious element of the plan with collateral studies, some of which might consistently be blended with the exercises of the Lord's day, while others

would better suit a week-day meeting of the class. The subjects which we would add to the purely religious department are two, namely, Church History and the Evidences of Christianity. Without attempting to indicate any particular method of pursuing these studies, it may suffice to illustrate the practicability of the proposal, merely to suggest, by way of example, that the perusal of the Acts of the Apostles, with such aids as Paley's 'Horæ Paulinæ,' and similar recent productions, and perhaps also with the use of a map, would form an inviting and instructive introduction to both the History and the Evidences; which might afterwards be studied in this conjunct manner, or separately, as convenience and taste might dictate.

"The propriety of the study of Church History as a part of religious education, will not be disputed. Irrespective of its intimate connection with the external evidences of the truth of Christianity, and as showing how the Church of God has been preserved amidst the vicissitudes of ages and the rise and fall of empires, this department of history teaches us the same kind of lessons respecting the dealings and discipline of God with the Church at large, as religious biography inculcates and exemplifies in the experience of the individual Christian. Secular history has been described as 'Philosophy teaching by example.' Religion, in like manner, exemplified in the progress of the Church in the world, the great moral lessons and admonitions of the Word of God; and teaches another lesson which was never dreamt of in the world's philosophy, that all things exist by and for Him who is the Head of the Church, that spiritual body whose members are seated amongst all the lands and languages of earth; it teaches that all things work together for the good of the members of that spiritual body; and that all things are theirs, whether the world, or life, or death, or things present, or things to come—all are theirs, and they are Christ's, and Christ is God's."

We are acquainted with a Bible class in London, which has been most successfully conducted by a ruling elder, and which has furnished to the congregation and to the teachers of the Sabbath-school, some superior young men. In order to diversify its exercises, and to communicate a large amount of systematized instruction, its zealous conductor gave a course of theology, founded on the Confession of Faith,—encouraging the freest conversation on the several points which successively arose.

To do good to our neighbours we must mingle intimately with them, and Christianity has only become "the whole of man," when it has succeeded in sanctifying his enjoyments. It was, therefore, with peculiar delight that we read the following trip to Arran:—

"On the Friday evening of the fair week, through the kindness of friends, a tug-steamers conveyed a party of twenty-four from Greenock, where they all met, to the Garroch heads, where the vessel was made fast to the rocks for the night. As the shore grew dim in the twilight of a long summer evening, other objects attracted attention. The sparkling phosphorescence of the sea, the silvery sheen of the moon on the quiet waters, contrasted with the red glare of the lighthouse on the island of Little Combrae, and the rugged outline of Arran in the distance, with not a cloud resting upon it, filled the mind with images of beauty. Sleep, with some of the party was out of the question, and long before the sun rose they leaped ashore, and were scampering over the hills of Bute. By six o'clock in the morning the party were landed at Corrie, and after the inspection of some limestone caves, covered from top to bottom with the remains of marine shells, and of some fragments of *sigillaria* imbedded in the sandstone rock along the shore, they beguiled their way in the ascent of Goatfell, by a search for insects and plants. It was a novelty to the greater number of the party to be on the summit of a mountain three thousand feet above the level

of the sea,—though a mist, which unfortunately settled down upon it, shut out everything from the view. On the way down, an adder, about two feet long, was captured, and safely deposited in a phial of spirits, to be borne from the island as a trophy of the expedition; but a scientific friend has given a botanical interest to it, in the discovery of a rare species of Alga. Towards evening the party was in some measure recruited so as to extend their walk along the shore in search of marine plants and animals. They found the sea anemone in great abundance, and they had the satisfaction before leaving the island of seeing some beautiful specimens of the globular heroe. A comfortable barn at Glensherrag sheltered the party for the night, and a sound sleep prepared them for the exercises of the coming Sabbath day. Though far from home, it was spent in a suitable manner; and it was a solemn yet interesting thing on the evening of that day, to conduct the Sabbath class, which for three years has met in a dirty court of the Gallowgate, on a grassy slope, overlooking the village of Brodick, beneath the shadow of Goatfell. By Monday forenoon the party were in Glasgow, the total expense to each, from the arrangement previously made, not exceeding 4s. 6d. to 5s."

The Record.

TORONTO, NOVEMBER, 1851.

KNOX'S COLLEGE.

The eighth session of our Theological Institution was opened on Thursday, the 16th September, at noon. A large auditory, including ministers and members of our own religious body, and friends of education belonging to other denominations, were present on the interesting occasion. Among these last we observed Professor Lillie, and the Rev. Dr. Ryerson.

The proceedings having been commenced with prayer and praise, Dr. Willis addressed, as usual, such of the students as had already come up. It is to be regretted that so large a proportion of the young men are detained from these initial exercises, or are induced to postpone their coming up to town till after the first Sabbath of the session: but we approve of the appointed day being adhered to by the Professors, who rightly act on the conviction, that to defer to a future day the opening address, would only encourage this irregularity. We trust it will not minister to the same evil, if we insert here, as we are permitted to do, the substance of the lecture of last Thursday; in the belief that it will be perused with interest by many beyond the college walls, as well as suggest profitable hints to such students as were providentially hindered from hearing it.

The lecture consisted of two parts, though without any formal announced division: first, the value of intellectual training and culture; and secondly, the necessity of that in which is religious and spiritual; in the preparation of candidates for the Holy ministry. The reverend lecturer assumed, to use his own words, that "the appearance of the young men here, or the fact of their presenting themselves as students in such a college, warranted the belief, that Theology was either more immediately, or prospectively, their chosen study, and the work of the ministry, that to which, the Lord enabling them, it was their intention to consecrate their powers."

"It is not easy," he said, "to magnify over much the importance of Theological study. From God it derives its name; His glorious perfections, His counsels, and works, were the themes with which it directly concerned itself, and a science this was, demanding all their sedulousness, as well as fitted to gratify all their sanctified ambition, and to supply the most intensely delightful and elevating subjects of thought.

"Every one has an interest in Theological study. It must so far engage the mind of every Christian, as he has to do with religion, both as his source of happiness, and the directory of his life. But great, surely, was their advantage, whose immediate occupation or calling was so coincident with their highest interests, that all they were engaged about tended rather to promote than hinder the spiritual life, and to minister to their preparation for eternity: Yet there was a danger, too, that required to be guarded against, of substituting professional familiarity with subjects so sublime, and objects so spiritual, for a practical and spiritual application to them.

"The concern which others, as well as yourselves have, in your effectual profiting by your exercises here, necessitates the inquiry how you may best qualify yourselves for guarding Divine truth, and for persuading others to embrace it.

"This is not a university: but, as a college, we either provide the means of intellectual, as well as moral discipline, for the minds of youth; or we require evidence of a competent acquaintance with general literature and science having been obtained elsewhere. We recognise the necessity of good learning; and next to piety itself, enjoin as a means of preparation for the work of religious instructors, a patient and conscientious attendance on each department of the prescribed curriculum. We earnestly conjure young men to beware, while passing on towards the study of Divinity proper, of satisfying themselves with a superficial previous training, or a perfunctory compliance with the mere letter of the law. We should like you to feel, at the very commencement, that the responsibility which belongs to the work of the ministry itself, attaches itself to every stage in the course of preparation for such an office; and this feeling will, we are sure, not only supply a stimulus to diligence, with a view to the ultimate object, but will enhance the gratification which your preliminary studies are themselves, independently, fitted to minister. Settle it in your minds that all truth is valuable—that knowledge is power, if it be the knowledge of nature's laws, and not of mere human speculation. Freely range over every department, whether it be natural science, or the science of mind; whether it be mental philosophy, or whether the department of moral sentiment; whether what relates to the emotions and passions—the pathology of our nature; or whether to ethics—the obligations which are inseparable from man's relations as an intelligent and immortal being. The gospel ministry, and therefore the education for the ministry, puts in requisition all the departments of man's intellectual and moral nature; the reasoning powers, the memory, the affections and sympathies, the imagination; and there is no de-

partment of knowledge, scientific, historical, or literary, which Theology does not draw upon for the vindication of its truth, and the illustration of its lessons.

"I must guard you against the temptations to an indolent habit, so hurtful to many students, only second in its injurious effects to self-conceit—often indeed the effect of that; since one who persuades himself that this or that branch of study may easily, at least in his case, be dispensed with, will relax his energies correspondingly. But, some are constitutionally indolent—hence their habit of late rising—their inordinate consumption of time, if not at regular meals, at least at occasional social entertainments; and I must even warn you against that species of indolence which lies in planless, or ill-directed reading, and in a preference of light to grave, of what merely entertains or amuses, to what nourishes and invigorates the mind. The Institution now possesses a library of considerable magnitude: you have easy access to it. See that you use it well. It is a noble advantage to be surrounded with the works of the greatest names of ancient and modern times—to be permitted to be in communion with the very minds—the souls—of Demosthenes and Cicero, of Newton and Bacon, and Locke, and Luther, and Calvin, and Knox—of Edwards and Hall: seek to get into communion with their very minds, to imbibe something of their spirit, and catch something of their fire."

Dr. Willis adverted to the use and abuse of classic study; and warned young men to beware, while plying laudably the cultivation of the intellect, of lapsing into cold or formal habits of devotion. He also warned them against neglecting the Bible, or omitting a regular perusal of it, while indulging an appetite for books of any other kind. He quoted the words of Paul—"In malice be ye children, but in understanding be ye men"—and exposed the folly of elevating any wisdom above that which is divine, or supposing that any acquirements would compensate even to him who would be eloquent in the pulpit, for the want of spiritual unction, or the quality of "mighty in the scriptures."

If, however, they now were arrived at those years, when the wisdom of men might be expected to characterise them, rather than the simplicity of children, they should know to use books of all kinds as helps, and not as hindrances, to their sacred knowledge; and, with this caution, he would contend for the advantage of an intimate knowledge of the classics, as well as other departments of authorship. But in reading standard books; even of fiction, for example, in perusing the *Æneid* or the *Odyssey*, they should not now, as when boys, be contented to scan the line, and render the meaning:—they should study in these pictures of the workings of human nature, the human heart, and learn profitable lessons for the government of the passions. So should they, in perusing the historic page, study the relations of facts and eyes; not contented with knowing the facts alone; and in these too, they should recognise the designs of Providence, so as to see God in history; and deduce the value of the light of revelation, from the errors of men who either

lacked this better guide, or vainly followed the maxims of a worldly political expediency, in contempt of it.

After some remarks in a similar spirit, on the insufficiency of mere philosophy, whether ancient or modern, apart from the principles of Christianity, and communion with God, to rectify the heart, Dr. Willis exhorted the students to mutual love, respect for each other's talents, and sympathy in one another's cares and labors:—

"You assemble here to study together—every thing leads you to look upon one another as friends and coadjutors, not as rivals—you have one common aim and object—you are of one Church; and the whole of your studies having a direction towards the spiritual good of others besides yourselves, we may expect to find you in all respects mutually serviceable and helpful. We shall not only expect to see the avoidance of unworthy strifes and jealousies, evil speakings and surmises; but the manifestation of exemplary kindness and good will.

"Love as brethren; be pitiful; be courteous. Christians generally—and surely students not less—should recollect that the members of Christ are—in apostolic language—members one of another—the head may not say to the hand, I have no need of thee; nor the hand to the foot, I have no need of thee. Let the younger be subject to the elder; yea, all of you be subject one to another; and be clothed with humility: for God resisteth the proud, but he giveth grace to the humble."

Dr. Willis added some encouraging considerations; and in conclusion, referred to the affecting lessons which Providence had been ministering both to teachers and to taught, in the death of one of the students, and of one who so lately had officiated among them as a Professor.

The secondary encouragements he dilated upon were, the ampleness of the field in Canada, with which he had never been so impressed as during his late circuit through distant parts of the Province; the rapid progress of the colony in numbers and enterprise; and therewith the increasing power of supporting the gospel.

He was inclined to agree with a writer in a late number of the *Edinburgh Review*, that the idea so prevalent, that the people of the neighboring States were very decidedly in advance of Canada, arose a good deal from the mental habits of the British and American nations: the English being somewhat addicted to grumbling, the Americans to boasting; and the world at large taking them both at their word.

Another encouragement to those preparing for the Presbyterian ministry, was the ready acceptance which their preachers were receiving throughout the province; and he might say, not invidiously, the adaptation of the Presbyterian form of government to the British American mind, as a system which at once respected the rights of private judgment, and aimed at an organization which was favorable to the united action and influence of the ministry, not as seeking dominion over the faith of men, but being helpers of their joy.

Dr. Willis alluded to the efforts of certain fac-

tions to retain a priestly domination over all other parties—an amusing instance of which had occurred only the day before, amidst the ceremonies attending the commencement of a secular enterprise. (This was an attempt to give pre-eminence, in the order of procession, to the bishops and clergy of the Romanist and Anglican Communions—above the ministers of other denominations.) He lauded the spirit manifested on the part of the public, which had so effectually put this down; and he hoped it would prove the last rebuke requiring to be read against such puny and infantile pretensions. However it may be necessary to guard, in times of rapid change, against the danger of confounding good principles with their abuse and perversion, yet all must rejoice in seeing the tide of sentiment running so strong against ambitious and exclusive factions. And it is clear, that everywhere, but particularly in Canada, the claims of any religious denomination or its functionaries, to respect, would mainly depend on the value of their public services, their devotedness to their calling, and their consistency of life and walk.

"Especially must the reliance of Christ's servants be on the blessing of the Church's head; and conforming to His blessed will, and hearty in His cause, the spiritual laborer would generally find everywhere adequate Providential protection; and, at least, a high spiritual reward, both in the consciousness of fidelity, and in the experience of the Divine blessing, and a measure of visible success."

"Let us be stimulated"—the Rev. Dr. concluded—"by events of recent occurrence, well fitted to solemnize all our minds. I cannot but refer to the fact, that, during the recess, death has removed one of those who, last session, partook in your cares, and studies, and recreations. The voice is silent: now which used even to lead your songs of praise! I am glad to know that there remains with his most intimate friends, the deepest conviction of the sincerity of his faith, and of the settlement of his mind in a joyful and admiring appreciation of the glorious gospel of Christ. To some of you his earnestness in seeking after such satisfaction was well known; and I believe that your deceased fellow student had a high place in your affections and confidence, especially for his integrity and warmth of heart. I commend to you the imitation of his kindness and candour, and conscientiousness.

"And who can fail to think on this occasion, of one who had only last year altogether ceased, in consequence of other engagements, to make one of our number on days of general muster; and who for several successive sessions rendered good service to this College in a very important department! I am sure that the affectionate regret with which the death of Mr. Rintoul is regarded by his colleagues here, and his co-presbyters at some distance from us, is shared by such of the students as had the benefit of his able counsels and indefatigable efforts to promote their improvement and happiness. His heart was much in this Institution, as I may say it was altogether in his work, whether as a Professor or a Pastor. I have known few descend to the grave with whose me-

mory it may so truly be said, nothing displeasing is connected, unless—and the reflection is against ourselves rather than him—that his self-denying spirit of accommodation to the judgment of his brethren made him more willing to acquiesce in the arrangements that deprived the College of his presence, than we should have been to propose them. Circumstances connected with the state of the church seemed to the brethren to render the new arrangements desirable. But though he was lost, so far, to the College, he never ceased from taking an interest in it—and he did valuable work elsewhere. In the most important sense of all, he is 'not lost, but gone before.' And let us hope that the example may be imitated by many, which he set—while yet a pastor, and before he held a place in this seminary—of successful application to the study of the literature of the Bible and of its original languages—a study too largely neglected. Let the example, also, of his holy and blameless conversation, his sobriety and watchfulness of spirit, united with cheerfulness, kindness and honour, live in our remembrance as a stimulus to the following of whatsoever things are pure, and whatsoever things are lovely and of good report."

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The opinion seems to be gaining ground, that the capital stock of this fund should be £3000. Such was the opinion, very generally, of the Committee at the time when £2000 was named. The lesser sum was the minimum, without which the fund could neither be safe nor permanent, but the higher amount was to be aimed at. We believe that the fact of £2000 being named, caused some to reduce their subscription. The encouragement already met with, wherever this benevolent object has been presented, and taken up with proper spirit, gives the assurance that the £3000 may be obtained. To stimulate us all to greater diligence in this work, a single congregation generously offers to pay one-tenth of the whole sum.

We may also mention that the five subscriptions of £50 each, which to many appeared extravagant in Mr. Murray's letter, have been realized. Indeed, experience is showing how sound the views were which that gentleman took of the scheme from the beginning.

It is much to be desired that the fund were of such amount that the annual congregational collection in its favour could be dispensed with. That collection interferes with other interests. Congregations by responding liberally to the extraordinary call now made upon them, may be relieved from almost any further demand upon them for this fund, beyond what we apprehend all will be willing readily to pay—their pastor's annual rate to the fund.

We have learned that since Dr. Burns left Montreal, the St. Gabriel Street subscription amounts to £195 10s., and the Coté Street subscription to £296 10s.

We are also gratified to announce that a gentleman has given a subscription to the fund of £100, which may not be the solitary one of that amount.

OPENING OF A NEW FREE CHURCH.

On Sabbath, the 14th Sept., the New Church at River La Guerre, in the township of Godmanchester, C. E., was opened by the Rev. Mr. Cameron, of Glengarry, who preached two discourses on the occasion—the one in English and the other in Gaelic—which were listened to with great earnestness. The day was remarkably fine, which enabled people to come from far and near, so that the church was crowded.

At the conclusion of the English service, a seemingly devout couple got baptism for their infant child, being the first member admitted into the visible Church, in that place of worship. The parents in commemoration of the occasion, and from savoury recollections of Mr. Cameron's previous ministrations, named the child *Alexander Cameron*.

The solemnity and scriptural nature of the Ordinance made such a deep impression upon one of the hearers, who had never been baptized, that he applied to the minister, when the congregation dismissed, requesting that he and his children might be received into Christian fellowship by the same ordinance. Mr. Cameron having been satisfied of the knowledge, character, and experience of this applicant, complied with his request on the following evening, when he and his five healthy looking children were baptized in the presence of a large gathering of friends and neighbours; after a full exposition of the Sacrament in which the identity of the covenant under both dispensations was pointed out, it was a deeply interesting sight, strikingly reminding one of the primitive times, when this and that "household," were baptized by Apostolic hands.

We congratulate our good friends in La Guerre and their associates in Dundée, on the auspicious opening of their Church. From its situation and design, it will, when fully finished, be one of the handsomest in the Province. May the great Head of the Church speedily guide them to a faithful pastor.

BEGIN ON THE FARM.—While on a friendly visit to a respectable farmer, a few miles distant from this city, my stay was unexpectedly extended over the Sabbath; and although I was fully prepared to sympathize with those dwellers, remote from city gospel privileges, I must confess I felt very uncomfortable at the manner in which the evening of the hallowed day was spent. Young neighbors dropped in until we became a goodly company, all seated round a large and comfortable room. I have seen a smaller meeting preached to. The conversation was not in the least degree sanctified or godly, not indeed polluted by jibes, jeers, nor coarseness, but such as might have been looked for on any ordinary evening meeting among staid regular people; but no word of God, or salvation, or sin, or repentance, or the solemn duties of the day, escaped from the lips of any. I was a stranger, and felt unwilling to bring myself into notice, and indeed not very well qualified to break in upon what I evidently saw was their usual routine—more especially I felt so, as the aged parents were present—people fully of my own age and standing. I readily admit the poverty of this excuse, and now feel ashamed of my silence. What an opportunity did that meeting offer for praising God. I made some enquiries if any of them could sing—no—no one could lead off a sacred air, although they seemed to form the

very materials for a choir. I felt convinced some of them could have, at any rate, "sung a song." The deficiency in psalmody instruction among Presbyterian youth is much to be regretted, and cannot be too early remedied; and it well deserves the immediate attention of our young clergymen who are in the course of being settled among them. Had any of this family circle been *au fait* in psalmody, I doubt not but they would have shewn it by leading off, and thereby at once would have turned the current of thought and conversation to something more becoming and profitable. Farmers, look to it, you have many opportunities of good in your power, when the young of your neighborhoods do congregate about you, and you have much to account for if you neglect it. A good moral life and conversation is very commendable—good soil to sow in—but unless you sow therein religion, the fruit will not be to eternal life, nor your labors here nor hereafter to the glory of God.

MONTREAL, October, 1851.

[A correspondent, who should not have left us to guess his identity, has sent us this article, and we deem it of sufficient importance to grant insertion, and we would recommend it to serious attention. We would desiderate much, occasional papers, illustrative of life and habits in the province, with such judicious practical reflexions.—EDIT]

THANKSGIVING.—The Commission of Synod of the Presbyterian Church of Canada, which met in Toronto, on the 15th October; agreed to recommend that the second Wednesday of November be observed by all the congregations and mission stations of this Church, as a day of special thanksgiving to Almighty God for his goodness manifested in the late bountiful harvest, and also as a day of humiliation for our sinful ingratitude to God for the many blessings which we enjoy.

To the Editor of the Record.

DEAR SIR,—

I wish to acknowledge through your paper the receipt of 5s. 7½d., from the Sabbath School at Huntingdon, for the Mission School at Metis, and would feel obliged by the insertion of the letter which accompanied it. The principle, that much can be accomplished by many small efforts, is recognised, and the spirit is worthy of imitation.

Yours truly,

JOHN LAING.

HUNTINGDON, Sept. 22, 1851.

MY DEAR SIR,—

In answer to an appeal from Mr. Kedey, missionary at Metis, inserted by you in the August number of the *Record*, I herewith send you five shillings and sevenpence halfpenny, being the proceeds of a collection in our Sabbath School, for the benefit of a School at Metis. The amount is small, but let others do likewise, and the object will be gained. With prayers for the success of that and kindred objects,

I remain, dear Sir, yours truly,

WM. CAMPBELL,
Superintendent.

To Mr. JOHN LAING,
Treas. Students' Miss. Society,
Knox's College, Toronto.

GOOD ADVICE.—Mrs. McCrie, the wife of the late Dr. McCrie of Edinburgh, gave this advice to her servants, "Begin the day with God, and take a little time to yourself before beginning my work."

REVIEW.

THE RAINBOW IN THE NORTH: a short account of the first establishment of Christianity in Rupert's Land, by the Church Missionary Society. By S. TUCKER. New York: CARTER & BROTHERS. Hamilton: D. McLELLAN.

From the fact of our own missionary, the Rev. John Black, having so recently gone to the long neglected Presbyterian population of the Red River Settlement, a peculiar interest attaches to every thing connected with the early history, or present state of this immense territory.

In 1829, the Rev. John West was appointed missionary to the Red River Settlement. After undergoing much suffering during a voyage of 800 miles, from the Company's post on Hudson's Bay to Red River—being exposed daily for over six weeks to a benumbing wintry air, and having his limbs cramped for want of space in an open canoe of birch bark—Mr. West arrived at his post on the 15th October, and gave notice of Divine service on the following Sabbath.

The population at Red River consisted at this time, besides the Roman Catholic Canadians, of between 500 and 600 Scotch and English settlers, and a large number of half breeds, and some native Indians, none of whom had access to any other means of grace, than occasionally hearing the scriptures read by some one who had been thoughtful enough to bring his bible from his fatherland.

Mr. West labored faithfully, not without tokens of his Master's favor, for three years, when he returned to England for his family, but never returned.

Before leaving, Mr. West had the satisfaction of welcoming another missionary, the Rev. David Jones, who arrived at Red River in October, 1823.

In October, 1825, the Rev. Mr. Cochran and wife arrived. In 1844, the Bishop of Montreal visited the colony, travelling a distance of twice 1800 miles in an open canoe. On the 19th August, 1849, Dr. Anderson, who had been consecrated Bishop of Rupert's Land, in the Cathedral Church of Canterbury, in June, arrived in the colony and entered upon his duties.

The present state of the Episcopal mission at Red River is, briefly, as follows:—

The Bishop, who resides at the upper settlement; and Mr. Cochran, chaplain to the Hudson's Bay Company; Mr. James, at the Middle Church; Mr. Smithurst at the Indian Village; and Mr. Cowley, at the Manitoba Lake.

The work is evidently written by one who has shut his eyes to the treatment which the settlers have received from the Honorable Company. To understand the real state of matters, McLean's or Fitzgerald's work should be read. The book, while it records much that ought to cheer the heart of the Christian and philanthropist, is to our taste, much "too High Church." It is a very interesting, well written narrative: affording much useful information. Less might have been said about diocesan bishops, and the benefits to be derived from them. To anti-popish, anti-prelatic Presbyterians, these dignitaries are, at best, very equivocal blessings.

THE LIFE AND TIMES OF JOHN CALVIN; Translated from the German of PAUL HENRY, D. D. By HENRY STEBBING D. D. New York: CARLTON & BROTHERS. HAMILTON: D. McLELLAN.

The second and concluding volume of this interesting work has just been published. It contains the history of the state of the Church for twenty years, viz.: from 1544 to 1564, embracing the last and perhaps the most eventful period in the life of the great reformer. The volume before us contains a most satisfactory vindication of Calvin, from the malignant calumnies that have been so lavishly heaped upon him, in reference to the case of Servetus. "It is full time that justice should be done to Calvin, as well as to Servetus," and that men should reflect that one is not responsible for the spirit of the age in which he lives. If Calvin was hated by the world, it was not on his own account, but because he opposed the errors of his times, and taught a doctrine the most humbling to human pride.

Dr. Henry's work needs only to be known to be appreciated by every student of Church history, illustrating as it does the events of one of the most important periods in the reformation.

We close this brief notice with a short extract from Beza's character of Calvin:—

"Let us take but a single glance at the history of these men who, in any part of the world, have been distinguished for their virtues, and no one will be surprised at finding that the great and noble qualities which Calvin exhibited, both in his private and public life, excited against him a host of enemies. We ought not indeed to feel any wonder, that so powerful a champion of pure doctrine, and so stern a teacher of sound morals, as well at home as in the world, should be so fiercely assailed. Rather ought we to let our admiration dwell on the fact, that standing alone as he did, like the renowned hero of antiquity, he was sufficiently mighty among Christians to bridle so many monsters, availing himself only of that strongest of weapons, the Word of God. Thus, however numerous the adversaries which Satan excited against him, (for he never had any but such as had declared war with piety and virtue,) the Lord gave his servant sufficient strength to gain the victory over all.

"Having been for sixteen years a witness of his labours, I have pursued the history of his life and death with all fidelity; and I now unhesitatingly testify, that every Christian may find in this man the noble pattern of a truly Christian life, and Christian death: a pattern, however, which it is as easy to counterfeit, as it is difficult to imitate."

WHAT ENGLAND IS DOING FOR THE CONVERSION OF THE WORLD.

The following facts taken from a paper read before the Evangelical Alliance, by Rev. Joseph Angus, show, in a nutshell, what British Christians are doing to bring the world under the dominion of the Gospel:—

"The income of all the Missionary Societies appropriated to Evangelical labour among the heathen, amounts to £345,000. The number of European agents whose time and labour are devoted to the heathen, is about 1,050, and of native teachers and preachers about 3,000, scattered over Asia, Africa, America, and the Islands of the Sea. Adding to the income of these Societies the amount contributed by the Bible, Tract and other Educational Societies, we have for the conversion and education of the heathen, a total expenditure of £359,000 a year. Adding to this amount the expenditure of the various Societies

for our Colonies, for Europe and for the Jews, we have a grand total of £554,900; the number of ministers supported being about 1,800, and of teachers and native helpers about 3,400. Added again to this sum of £554,300 the benevolence come of the Bible and Tract Societies devoted to home objects, we have a total of £597,719, or say, of £600,000 (£3,000,000 a year.

The Bible, or parts of the Bible have been published by the various Bible Societies (translated for the most part by missionaries) in about 160 different languages or dialects; 180 versions have been made, and of these 130 were never printed before. The total number of copies of the Scriptures issued by the British and Foreign Bible Society for Europe has been, within the last fifty years, about 20,000,000.

Of incidental temporal advantages resulting from these labours, of cruel practices abolished, of commerce promoted, of liberty diffused, and of incidental spiritual advantages, Churches at home revived, their theology corrected or preserved, brotherly love deepened and diffused it is not necessary to speak. The general result which explains and crowns all, is, that there are of professed converts among the heathen, in connection with our different Missionary Societies, not fewer than 170,000; and that there are under instruction, including children in schools, upwards of 700,000 more—less than could be desired, but forming an ample confirmation of the Divine promise, a solemn admonition, and a glorious encouragement to ourselves. These are visible results; results invisible, which there is reason to believe are not less cheering, eternity must disclose."

WAS ST. PETER EVER AT ROME?

The only safe authority is the words of the inspired writers, the Acts of the Apostles, and the Epistles of St. Paul and St. Peter. The Romish writers say that St. Peter was for twenty-five years Bishop of Rome, and as he died A. D. 66, he must have been Bishop of Rome in the year 41. Now by referring to the 12th chapter of the Acts of the Apostles, we find that, in A. D. 44, St. Peter was in Judea, and was there put in prison by Herod. He had for some time previously been in Lydda, Joppa, and Cæsarea. By the 15th chapter we find St. Peter was in Judea in the year 52, when certain Pharisees appealed to the Apostles and Elders respecting circumcision. Now, in those days a voyage from Jerusalem to Rome (1200 miles) was not so easily accomplished as to induce us to believe that St. Peter went to and fro to attend the meeting of the Apostles and Elders in the former city. Having delivered his opinion, St. Peter is not again alluded to in the Acts. We are told in chapter xvii., that in the year 54, the Emperor Claudius expelled all the Jews from Rome. When St. Paul was in Jerusalem, A. D. 50, we find, Acts xxiii. 11, that our Saviour appeared to him, and informed him that he, Paul, must testify of him in Rome. Now, if Peter had been nineteen years Bishop of Rome (as the Romanists say) St. Paul's testimony surely would not have been required there. In obedience to our Saviour's intimation we find that, A. D. 60, St. Paul went to Rome as prisoner. He had previously, A. D. 58, written his Epistle to "All that be in Rome beloved of God, called to be saints." He tells them that "I long to see you, that I may impart to you some spiritual gift, to the end that you may be established"—"that I may have some fruit among you, even as among other Gentiles"—"so that as much as in me is, I am ready to preach the Gospel among you that are in Rome." Now, would St. Paul have addressed the Romans in this manner if St. Peter had for seventeen years preached the Gospel in that city? After St. Paul came to Rome in A. D. 60, he dwelt there "two years in his own hired house, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with confidence, no man

forbidding him." St. Peter is not mentioned in chapter xv. 21, of the 1st Epistle, St. Paul says "I have strived to preach the Gospel, not where Christ was named; lest I should build upon another man's foundation." He then names all his friends and kinsmen by name, and surely if St. Peter had been in Rome he would not have been omitted, but his name is not mentioned. In St. Paul's Second Epistle to Timothy, written from Rome, which city he had visited a second time a short time before his death, he enumerates all those that had left him, and says distinctly "Only Luke is with me." Is it not, therefore, clear St. Peter was not there?

THE GOVERNOR OF MISSOURI AND THE SABBATH.

An attempt was made at St. Louis to get up a grand military funeral procession on Sabbath the 14th Sept., in honour of the men who were executed in Cuba. One of the German military companies sent to Governor King for arms to be used on that occasion. The Governor, to his honour be it spoken, refused their request in the following manly language:—

"If no other reason operated upon my mind in not sending you the arms, the one given by you would be sufficient. The 14th day of this month is the Sabbath, or Sunday, and when I am asked, if possible, to send arms to you that day, so that you may join in a grand military parade, I do not hesitate to inform you that I cannot send you the arms for that occasion, and I take the responsibility of saying further, that I shall not send them until I am satisfied of a greater disposition evinced among those who are to use them, to observe the moral restraints imposed upon all good citizens, to say nothing of what I consider to be the absolute legal enactments upon that subject.

I am one of those who have ever been willing to open wide the doors for the reception of our foreign population, who have sought a home and an asylum in our happy country, yet when they come, I think it evinces a much better spirit on their part, to set about Americanizing themselves—adapting their habits to our institutions—our moral and social law-abiding habits.

As American citizens, our habits, our social, moral and religious restraints are based upon principles handed down to us by our fathers of the Revolution, and we profess to know more of the influences which has served to elevate us as a people to a high rank among the nations of the earth, than it is possible for those foreigners to know who have just come among us."

The conduct of the Governor on this occasion, is the more to be approved, when it is known that the Germans in Missouri are very numerous and command a very large vote. It is in especial contrast with the conduct of many modern politicians, who pander to the corrupt taste of foreigners, with the hope of securing their votes, as in many parts of the country they hold the balance of power between the two great political parties. We know not whether the Governor is a professed Christian or not, but we honour him for rebuking this attempted outrage upon the Sabbath. The Germans of St. Louis held public meetings to denounce him for an alleged infringement upon their rights. We trust, however, that the Christian portion of the community will rally to his defence, and show these foreigners that they cannot put down a man for standing in defence of the laws of God and man.—*Presbyterian Herald.*

THE BIBLE ITS OWN EVIDENCE.—When Dr. Duff read to the intelligent Hindoo youth for the first time the precept of the Savior, "I say unto you, 'Love your enemies; bless them that curse you;'" one of them could not restrain himself from speaking out his feelings: "O, how beautiful!" For days and weeks he could not cease repeating, "Love your enemies: bless them that curse you. How beautiful! surely this must be the truth."

HOME MISSION COMMITTEE OF SYNOD.

The Home Mission Committee of Synod met at Toronto on the 15th ult., according to appointment. The members of Committee present were—Messrs. Gale (convener), Lowrie, Young, Wardrope, R. F. Burns, Gregg—Ministers; and Mr. D. McLellan—Elder. Several other ministers and elders were present, and took part in the deliberations.

The minutes of preceding meetings having been read, the Convener reported to the Committee on various points, such as—(1) the mission of the Rev. John Black to the Red River Settlement, for the purpose of visiting the Presbyterian settlers there and reporting on their condition, with a view to the establishment of a settled ministry amongst them; (2) the arrival and admission, since the meeting of Synod, of five missionaries, specially designated for the Colonial field by the Colonial Committee of the General Assembly of the Irish Presbyterian Church—namely, Mr. John Mitchell, Mr. George Brown, Mr. Samuel Brown, Mr. Joseph Alexander, and Mr. Scott; (3) the receipt of communications from the Convener of the Colonial Committee of the Free Church of Scotland, in which the receipt of the documents respecting Mr. King's salary is acknowledged—as also of the representations made by the Convener, under the special direction of the Synod, as to the need this Church still has of additional faithful missionaries, and her earnest desire to obtain such from the Free Church; (4) the state of the mission to the coloured people at Buxton in the township of Raleigh, under the care of the Rev. Wm. King, and, in particular, the vacancy about to take place in the mastership of the mission school by the return of the present teacher to College. (5) The Convener also called the attention of the Committee to the claims of the Indian tribes settled on the shores of Lake Huron and elsewhere, on the attention of this Church, with reference to the facts adduced on this subject at the meeting of Synod. (6) The number of missionaries at the disposal of the Committee for the ensuing six months—which was found to be thirteen—three of these, viz. Messrs. Finlay, Mitchell and Porterfield, having the prospect of immediate or early settlement as pastors—the first two in the Presbytery of Toronto, and the last in the Presbytery of Hamilton.

The Committee first proceeded to hear and adjust the claims of the several Presbyteries for missionaries, when it appeared that on the most limited scale of supply, and in order to extend any efficient aid to the more considerable missionary stations and vacant congregations within the bounds of the several Presbyteries, at least twenty-four missionaries would be required.

After careful consideration, the following arrangement was agreed upon for the ensuing six months, viz.:

The Presbytery of London to have the services of Messrs. Greer, McDiarmid and Jamieson. Mr. McDiarmid to be transferred to the Presbytery of Toronto, after three months. The Presbytery of Hamilton—Messrs. Alexander and Porterfield.

The Presbytery of Toronto—Messrs. Finlay, Mitchell and S. Brown.

The Presbytery of Cobourg—Messrs. McAleese and McIlpatrick—the latter to be transferred to the Presbytery of Perth, after the 31st December.

The Presbytery of Kingston—Mr. Chesnut.

The Presbytery of Brockville—Mr. G. Brown.

The Presbytery of Montreal—Mr. Scott.

It was agreed to recommend that the Presbytery of London should settle the claim for expenses incurred by Mr. Smith of Darlington, in supplying the pulpit at Perth during Mr. Duncan's missionary visit to Southampton and the adjoining new settlements at the mouth of the Sauguen, within their bounds; as also that the Presbytery of Perth should settle the claim for travelling expenses incurred by Mr. Greer, in visiting the congregation of Ramsay, within their bounds.

The matters connected with the mission to the coloured people at Buxton, as also the claims of the Indian tribes on the attention of this Church, were left for consideration at a future meeting; enquiry to be made in the meantime for suitable agents for the work.

N. B.—Since the above meeting, we are glad to learn that a Gaelic speaking missionary from the Free Church of Scotland has arrived, having been sent out to take the spiritual charge of a large body of Highlanders lately come from the estates of Sir James Matheson, in the West Highlands. This missionary, Mr. McLean, remains in Canada East, on the understanding that the great body of the people for whose benefit his services are chiefly intended are engaged on the railroad near Melbourne. We hope the interesting congregation there will enjoy a share of his ministrations in their present destination.

THE CRYSTAL PALACE.

We have been favoured with the "First Report of the Foreign Conference" in connection with the Great Exhibition in London, and we have much pleasure in laying the subject at once before our readers:—

"The labours of the Committee include the distribution of Bibles and Tracts, missionary efforts by Colporteurs, and public services in connection with the preaching of the Gospel. For the distribution of the Scriptures and Tracts, they have employed three means, Sale, Loan and Gift. The sales have been extremely limited, the hawkers returning after a day's toil, with a few pence, as the fruit of their labours; yet the Committee deem it right to persevere in this method of operation. The loan of the Scriptures has been effected amongst the hotels and lodging-houses which Foreigners might be expected to frequent; and in such places about a thousand copies of the lively oracles of God are now lying. May the guiding hand of our God direct to them many an eye, and may his quickening spirit apply their truth to many a heart, for Christ's sake. But few copies of the word of God have been given away, the Committee thinking it desirable to have some guarantee that they should be used, such as is afforded by the payment of a price however small. But, while restricting the gratuitous distribution of Bibles, they have thought it advisable to circulate tracts freely among the Foreign Visitors. In this work the services of the Colporteurs have been very valuable. Means have also been taken to distribute selected tracts largely among the congregations of the Jesuit father Navignon

and Cardinal Wiseman. The men employed in that service were at first assailed and interrupted by a priest, as well as by others; but their extreme violence only attracted greater attention, and secured the more complete distribution of the Tracts. For the last two Sundays, the demand has exceeded the supply with which the men had been provided. One person, a female, taking a Tract from the hand of the distributor, tore it up and threw the fragments in his face. This scene quickened the interest around him, and presently, when all his Tracts were gone, another person, also a female, demanded one, and seeing the pieces on the ground, gathered them up, and took all away, as the only Tract she could obtain. In the department of colportage, eleven agents are employed; three French, three German, three to the Jews (speaking Asiatic as well as European languages), one Italian and one Spaniard. The duty of those agents is to hold personal intercourse with parties speaking the tongues in which they themselves are able to converse, and to distribute amongst them religious publications. They all meet before commencing the duties of the day, at the Rooms in Leicester Square, and implore the blessing of Him who alone can give the increase. Prayers, with the object of drawing down the Divine favour, are offered up in our own tongue, and in the languages of France, Germany, and Italy, a portion of Scripture having been previously read. Testimony has been borne that these early meetings have been much blessed to the missionaries themselves and to some strangers admitted to them. After this, the agents separate, each leaving for his own peculiar sphere of labour—some resort to the Exhibition, some to the British Museum, some to Cremorne Gardens, others to the Thames Tunnel, and to the piers; others, again, embark on board the Steam Boats, while some go to the Railway Termini, &c. At these various resorts they attach themselves to their countrymen, offer them Tracts and engage in conversation. They are often repulsed, often treated with levity; but often also, the hand of the Lord is with them, to gain them an attentive and even an earnest hearing. At the Railways, especially, when the Foreigners are starting on their return, they are found very desirous of receiving Tracts; they often request to have more than are offered, as they are going home, and wish to have something to read. The guards and porters, also, at the stations have shown themselves most ready to help on several occasions. The eating-houses and lodging-houses, in which large numbers of Foreigners, especially French, are congregated, afford a valuable sphere of activity to the Colporteurs. Here, they sometimes join a numerous company of excitable politicians, and succeed in directing the current of discussion to the claims of the *Gospel of Christ*. Each Colporteur keeps a journal, in which he records the leading incidents of his labours. On the whole, this department of their labour has given the Committee great satisfaction; its importance and promise have exceeded their previous expectations; and they would earnestly commend the missionaries to the most fervent prayers of all who desire to see this gathering of the nations made subservient to the glory of God. With regard to Public Services the Committee have procured the assistance of some of the most efficient Pasteurs of the Continent, who succeed each other, coming over for one month at a time. There are six at present in London, who hold fourteen services weekly at seven different places. The total number of congregations is about 1800 weekly. The Committee cannot but regret that peculiar circumstances beyond their control have deprived them of some valuable places of worship, and also prevented their obtaining a public room at the West End, which they would have considered a position of great importance. They entered on a sphere of labour altogether novel; and they cannot but acknowledge and adore the grace of God which has permitted them to see in operation an

agency whereby statements of truth, however detached and fragmental, have been placed before the minds of many whom no other instrumentality was likely to have reached. As to the effect of these labours, they would encourage themselves in the fact that, through to the eyes of the natural man the results are, at present, small, yet it often pleases the Lord to employ for a great work the very means which human wisdom would despise.—He chooses the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty. May He so vouchsafe His blessing as that His strength may be made perfect in our weakness."

In addition to the above, we extract a few notices from the communication of a private friend, of the 3rd Oct.:

"On leaving the exhibition one day, a very nice tract was put into my hand—'A walk through the Crystal Palace,' and on the following day in going through Hyde Park, a second was given me—'To a stranger in Hyde Park'—both very good. £1000 has been collected, to be expended by the above Committee, in preaching, tracts, bible distribution, &c. &c."

"I feel much satisfied that I went to the Exhibition. What a very remarkable period this has been! The Crystal Palace and its contents form indeed a wonderful display of art and science; of skill and ingenuity; of inventions, labour, industry and perseverance. Is it not very remarkable how the minds of all nations so cordially concurred in contributing their part to form this immense whole? What a wonderful gathering, from all the ends of the earth, met together within these crystal walls in such a spirit of harmony, peace, and goodwill! Surely a divine influence has been at work, actuating the minds of men to aid in this mighty project, in order to bring about results which man never anticipated. I feel confident that much good will result from foreigners being brought to this land of Bibles, and within the sound of the gospel, while every effort has been making to catch them in the gospel net."

"O how I would have liked to have been at the Evangelical Alliance meeting? Do you get the *Christian Times*? The accounts given there of the meetings are intensely interesting. Two hundred and thirty foreign brethren were present. On the evening of the last day, they joined together in commemorating the dying 'love of their common Lord and Saviour'; addresses were given, and hymns sung, in several different languages. What an emblem of Heaven! When the redeemed of all nations and people, and kindred and tongues, shall worship around the throne of God and of the Lamb!"

COLLECTION FOR THE MINISTERS' WIDOWS' AND ORPHANS' FUND.—This collection by appointment of Synod should have been taken up in all the congregations and mission stations of the Church on the third Sabbath of October. As it was not announced in the *Record* at the proper time, some may have neglected it. That duty should now be attended to as soon as convenient.

It is to be borne in mind that this is now one of the four Synodical collections, having been substituted for the collection for the Home Mission Fund, which is now merged with the Synod Fund; and also, that this annual collection for keeping up the Widows Fund, is separate and distinct from the extraordinary contribution which is being taken up for procuring the capital stock.

TURN.—The open, bold, honest truth, is always the wisest, always the safest for every one, in any, or all circumstances.

[FOR THE RECORD.]

A VISIT TO THE HOUSE OF MOURNING.

The morning of the 17th September was dark and gloomy, yet it was one of the hottest and brightest days that we have seen this autumn. It was a season of bustle on the one hand, being the day for the meeting of the Agricultural Association, and of sorrow on the other,—death having entered a hut which is in the extremity of what I call my pastoral range, on the evening before a marriage had been solemnized in the manse. So fleeting are things in this subonyan scene, and so closely does sorrow succeed joy, like wave succeeding wave. Well, let the people, flocks, animals and waggons, proceed to Harpurley, to the show, we will turn our footsteps to the house of mourning. After riding some miles I alighted at a house about a mile distant from it. There I understood that the coffin had been made not by carpenters, but by two of the farmers, for, added the narrator, "money is scarce in the bush." Having rested for a short time, the good man of the house accompanied me to the dwelling of sorrow. When drawing near the humble habitation, a little girl exclaimed, "she's down in the box now." It was her deceased mother to whom she referred. In one sense it had been a divided household, though harmony prevailed in another: for the husband is an Episcopalian, while the wife belonged to the Romish faith; yet both of them have been accustomed to receive and welcome the visits of a Presbyterian minister. After a last look had been taken of the remains of her who was once the wife and mother, and prayer offered up, the funeral procession commenced to form itself. We soon reached the place of sepulture, and committed dust to dust. There she lies side by side with her own twin babes, who departed this mortal life a few months ago. There, along with a deceased infant that a friend buried in the same last resting place, do the four await the Resurrection morning. While near the grave, a friend tapped me on the shoulder. "We wish," said he, "to begin a Sabbath School in this place. High and low should do something in their sphere, and we would like that you would come back some week day, and give a word to parents and children before starting it." I agreed, and that the more readily, because they lie at such a distance from our place of worship, where we keep our ordinary Bible Class and Sabbath School. Oh surely the sight of the newly-made grave is a scene well fitted, with the blessing of Christ, to form or strengthen resolutions of well-doing. I came to learn that my friend was a fellow-parishoner from Scotland, who had not only a good knowledge of the scriptures, but also a good share of the poetic talent. In very early life he was left an orphan, without receiving the elements of a common education, but his laudable perseverance, and natural sagacity, have aided him remarkably. He emigrated more than twenty years ago to Canada, and was long a settler in Whitchy, where, like Tannahill, he wove on the loom, and wove his poetical verses at the same time. May he be a means of good to all, and especially to the young, in this quarter. May he yet hear one youth after another cry Hosanna in the temple; and though in his fifty-third year, may he be long spared, if such be the will of the great Husbandman, till ripe for the sickle, he be gathered to his fathers like a sheaf of golden grain.

Protestants and Romanists are on their way to the judgment seat—we should watch for their souls. The grave will soon close its mouth on young and old, on teacher and taught together. We all do fade like a leaf, and the falling leaf will soon drop to the ground. Are we laying up treasure for eternity? are we cultivating the Christian graces and virtues, that when we fall we may be received through Christ into everlasting habitations?

W. GRAHAM.

WHAT MUST I DO TO BE SAVED?—You must believe on Christ as the only and all-sufficient Saviour. Do you ask what it is to believe on him? It is to have such confidence on him as to receive all that he has said as true, to treat as true, and to act upon it as true. In other words, you must seek salvation as the gospel directs. By believing, by repenting, by obeying. By repenting—by breaking off, at once, from all sin, whether outward or secret, in the heart or in the life, because it is offensive to God, and ruinous to yourself; for this is repentance. By believing—by giving yourself and all that you have to Christ, trusting to him, and to him only, for all that you need, for time and eternity; for this is faith. By obeying—by engaging sincerely, and uniformly, in whatever you know to be duty, for the sake of glorifying God and doing good; for this is obedience. Thus you must be willing to do—this you must begin at once—this you must continue for ever, taking God's Word as your rule of action, in dependence on God's Spirit for strength, and in reliance on God's grace for acceptance and final salvation. Do this, and though your sins are as scarlet, they shall be white as snow—though they are red like crimson, they shall be as wool. Come thus unto Christ, and he will in no wise cast you out. Guilty and polluted though you may be, his blood shall cleanse you from all sin.

Repentance, is to leave
The sins I did before,
And show that I do truly grieve,
By doing so no more.

Faith, is to trust in Christ,
Relying on his grace;
Resting on him as all our hope,
Our strength and righteousness.

PRESENTATION.—On Wednesday evening, 15th October, at the close of the ordinary weekly lecture, in the Coté Street Free Church, the ladies of the congregation presented their pastor, the Rev. D. Fraser, A. M., with a very beautiful Pulpit Gown and Cassock. Mr. Fraser thankfully acknowledged the gift, and briefly congratulated the congregation on the cordiality of feeling and brotherly love existing among them. The Gown and Cassock are from the establishment of McDonald & Stewart, Buchanan Street, Glasgow. —*Montreal Herald.*

SABBATH DESECRATION.—On going to church one Sabbath morning, Mrs. Fletcher, wife of the Rev. John Fletcher, of Madely, met a man in his smock frock, who told her he could not go to church, having the malt kiln to attend; and on Mrs. Fletcher learning that malt could not be made without a desecration of that day, she immediately declared her determination never again to touch this drink; thus practically showing her holy jealousy for her God, and the honor of his day. But tell the professing Christians of the present time that, by the manufacture of their favorite beverage, forty thousand men are engaged in the desecration of the Lord's day, and the next Sabbath will find them sitting down to this identical beverage, and apparently relishing it as much as if they had been informed that forty thousand immortal souls had by it been sent to the house of God.—*Rev. W. Wight.*

THANK GOD FOR YOUR REASON.—An individual as he was passing along the streets of London, was accosted by a stranger with the question—"Did you ever thank God for the use of your reason?"

"No," was the reply.
"Well, do it quickly," rejoined the stranger,
"for I have lost mine."

For years after reading the account of the above occurrence, we have no recollection of ever kneeling in prayer without rendering distinct and express thanks to the Father of mercy for the continued possession of this inestimable blessing.

EXTRACTS FROM LORD PALMERSTON'S
SPEECH AT TIVERTON

THE GREAT EXHIBITION—FOREIGN VISITORS.

When his Royal Highness Prince Albert, with that foreseeing mind and intuitive judgment, marked by knowledge and experience, which so remarkably distinguish him—when he conceived the vast idea of that Exhibition which is so soon to close, there were not wanting many who anticipated that it great evils—great internal commotions—the destruction of property, and the interruption of social order. Many opposed it on that ground, and many more looked upon the project with hesitation and doubt. The result has justified the anticipations of the man who conceived the idea, and has most signally and agreeably disappointed those who looked upon it with alarm and apprehension. I don't say that the government were unprepared or unprovided, if any alarm had been felt within these realms. But I think I may say that there never was an occasion when such multitudes were collected together on one spot, not from this country only, but from every land in Europe, and who have assembled together in such perfect and uninterrupted order and peace to society. It is impossible not to see that many and various beneficial results have already risen from this Exhibition—an Exhibition which you have all seen—for I presume that by this time there is hardly a man in the country, who was able to go, that has abstained from visiting it. In the first place it will tend to improve the industry of all those nations who have sent persons to see it, because nothing improves the human intellect so much as to compare the products of the industry of one nation with the products of the same industry in other nations, and I am satisfied that the idea that our manufacturing industry is to suffer in the competition with foreign productions, is an unfounded one, and that the result will show that we have derived the greatest benefit from the lessons exhibited there. No persons who have gone to London to see the works of industry there displayed, and who possibly, but for the Exhibition, would not have stirred from their homes, can have returned without having their minds enlarged and their ideas developed. But, in my opinion, the most important and lasting result of this Exhibition, will be the strength which this intercourse between nations has given to that friendship between the people of different countries, which is the surest bond of international peace. (Cheers.) The foreigners—and many there are who have visited this country on the present occasion—have gone back deeply impressed with the uniform kindness which they have met with, and the civility they have experienced from every person they encountered, not in London alone, but in every part of the country; and perhaps there are no men who have been more strongly, and—they say it themselves—more unexpectedly impressed with the hospitality of the people of this country, than our cousins on the other side of the Atlantic. I have had ample opportunities of knowing that there is not an American who has come to this country, who has not gone away with a feeling of regard and affection to his cousins in this country—disappointed in the sense in which they use the expression—that is, agreeably disappointed with the kindness and courtesy they have experienced. (Cheers.) That which has struck most forcibly upon most of them, is not the variety of the splendid works contained in the Exhibition—not even the building itself, which is perhaps more remarkable than anything it contains—(loud cheers)—but it is the order which prevails in every part of the country where they have gone. They have said, what we admire most in England is its order, and that we see no military, no *gens d'armes*, armed with muskets, and bayonets, and sabres, to enforce order, but only a few civil policemen, with little bits of sticks in their hands, anxious only to help us, and to show us whatever

we wish to see, whatever we want to look at. It is marvellous, they say, to see a great country like this with its people preserving such admirable order. I have said to my foreign friends—when they have said this to me—I have said, we owe this, in the first place, to the great good sense, to the goodness of heart, and to the admirable qualities that belong to the British people; but, besides and beyond that, it is owing to this—that justice is well administered in this country.—Every man knows that between man and man, justice is well and impartially administered without favor or influence from any quarter. That is one reason why men trust in the law, and don't take the law into their own hands, because they know that the men in whose hands is the administration of the law, will administer it with equity and justice. (Cheers.) Another reason is, that every man is at liberty to express his own opinions, whatever those opinions may be. If he is wrong, he is met by those who can put him right; if he is right, he convinces those who are wrong. The conflict of opinion is a quiet warfare, which is always going on, and which leads to the happiest results. I said there was another thing, too—the Government and the Parliament of this country have, for a great number of years past, been laboriously, and constantly, and sedulously occupied in looking out for and carrying into execution great political and social improvements. (Cheers.) Well, I said to the foreign gentlemen, this is the secret of the little sticks you see in the hands of our policemen, and why you observe so few red and blue coats; and you may depend upon it, that any country which will pursue the same course, will soon exhibit the same spectacle of order that you so much admire here.—*Scottish Guardian*.

CHILDREN TAKE WARNING.

Sometimes parents are very wicked, and lead their children into evil ways; but for the most part fathers and mothers are pleased when they do well. Religious parents feel a great anxiety that their dear little boys and girls should remember their Creator in the days of their youth. They pray that God would preserve them; they are very sorry when they do wrong, and do all in their power to make them good. Children have sinful hearts and do not like to be restrained, and for this reason we often find them disobedient to their parents who are their best friends. A disobedient child almost always grows up to be wicked; and when it is too late, finds that it would have been much better to have obeyed its parents. I will tell you what lately happened in California that country where so many people have gone to find gold. There was a young man who went out to that place in hopes of becoming rich. He was very wicked, and although he was only twenty years old, he was a profane swearer, a Sabbath-breaker, a gambler, a cheat, a despiser of religion, and vicious in other respects. When he arrived in California he found a great many young men as wicked as himself; and in their company spent his time in drinking, gambling, and rioting. To make his conscience easy in this dreadful course of sin, he became a Universalist, that is, to believe that all men will be saved at last, no matter how wicked they may have been. Thus he went on adding sin to sin, until he took the life of a fellow-man. Then he was seized and tried, and condemned to be hanged. His sin had found him out, and he was beginning to feel that the way of the transgressor is hard. A Presbyterian clergyman, the Rev. Mr. Woods, went to see the wretched young man in prison, and endeavoured to bring him to a sense of his sins and to turn his thoughts to that Saviour, who alone could rescue him from hell, which was gaping wide to receive his ruined soul. For a time he could make no impression on his hardened heart; but at length, he began to feel his wretchedness, and to lament the course he had pursued. He

had but a few days to live, and he was very anxious to hear the advice of the good minister. He was hanged in the presence of a great many people, and the minister tried to make some good use of his terrible fate, by preaching a sermon and warning the young people who heard it. In this sermon he told the people that the first great sin of this unhappy young man was disobedience to his parents. I will copy a short part of this sermon, in hope that young readers who may feel inclined to disobey their parents, may take warning. The minister said:—

"The unhappy young man who on last Thursday perished upon the gallows, commenced his downward career in disobedience to his parents, neglecting and disregarding their kind counsels. At the age of fifteen he ran away from home, and never went back or let his parents hear from him. He imbibed the principles of Universalism, and did not entirely abandon them until two days before his death, when he commenced addressing himself earnestly to the work of preparation for eternity. From the time he left home his course was downward, his career was short, and his end terrible. He was not twenty-one at his death. How different his destiny from what it might have been, had he obeyed the wise counsels of his affectionate and pious parents, and especially his mother! And it was among the bitter sorrows of his heart, as the day of his doom drew nigh, that he had made so poor a return to his parents for their kindness. Said he to me—'No person ever had better parents and no one ever treated them so badly. O my mother! my mother!' His stout heart and powerful nerves gave way at the thought of his mother, and he wept in bitterness of spirit. Then his feelings were crushed. How different might have been his destiny from what it was, had he obeyed the counsels of his parents! Had he retained good morals and bestowed the same attention upon his books which he did upon his cards, there would have been opened before him the brilliant prospect of being enrolled among the first of his country's orators. But he obeyed not the instructions of his parents; he honoured not his father and his mother by obedience to their teachings and heavy calamity fell upon him. He yielded to temptation, formed wicked associations fell into a life of vice, and ended his days in the terrible manner which many of you witnessed. May his dreadful state be a solemn warning to other young men to avoid temptation, and to keep aloof from all iniquity! May it cause them to heed the teachings of their affectionate and pious parents!"—*Presbyterian*.

POWER OF PRAYER.—There is no other way that Christians in a private capacity can do so much to promote the work of God, and advance the kingdom of Christ as by prayer. By this, even women, children, and servants may have a public influence. Let persons in other respects be ever so weak, and ever so mean, and under ever so poor advantages to do much for Christ and the souls of men—yet if they have much of the spirit of grace and supplication, in this way they may have power with him who is infinite in power, and has the government of the whole world. A poor man in his cottage may have a blessed influence all over the world. God is, if I may so say, at the command of the prayer of faith—and in this respect, is, as it were, under the power of his people—"as princes they have power with God and prevail." Though they may be private persons, their prayers are put up in the name of a Mediator, who is a public person, being the Head of the whole Church, and the Lord of the Universe. If they have a great sense of the importance of eternal things, and a concern for the precious souls of men, they need not regret that they are not preachers—they may go in their earnestness and agony of soul, and pour out their souls before one who is able to do all things.—*Chris. Witness*.

THE ECCLESIASTICAL TITLES BILL - LAWLESSNESS OF THE PAPACY

Our faithful brother, the Rev. R. J. McGhee, published several years ago, a book entitled, "The Laws of the Papacy, or the Nullity of Queen Victoria's Government in Ireland, and the Pope the virtual ruler in the land." The contents of this work, consisting chiefly of extracts from documents contained in the *Maynooth class books*, fully justify the title. But notwithstanding the alarm thus blown with no uncertain sound in the ears of the nation, the Parliament proceeded, in spite of such remonstrance from without, to endow the College in which treason and contempt for the law of the realm were inculcated, treating the warning of our faithful censor of Maynooth as the impotent ravings of a malignant and ignorant bigot. A few months rolled on, and then came a manifestation of the treasonable and lawless character of the Papacy, in the well known aggression on the prerogative of our Sovereign. The country was roused—Parliament was forced to interfere, and an act was passed implying an admission of the truth of the charge which Mr. McGhee had preferred against the Papacy—but this is not all, the Church of Rome through its acknowledged organ in this country, expressed its determination to resist the law. The command of the Pope, relative to the assumption of titles by certain ecclesiastics who recognise his authority was declared in the *Tablet* to be "the command of God," which must take precedence of every other—nor was this the mere splenetic effusion of the Editor of that paper, the heads of the Romish Church have determined fully to illustrate that contempt for the law of the realm which the Rev. Robert McGhee attributed to them. We happened to be in Dublin last week, and we saw the walls of the city placarded with an announcement of a great meeting to be held by the Roman sect, impudently claiming the title "Catholic," and in defiance of the law the placards stated that the chair would be taken by His Grace the most Rev. Dr. CULLEN, LORD ARCHBISHOP OF ARMAUGH, and PRIMATE OF ALL IRELAND.

We regard the Ecclesiastical Titles Bill with much satisfaction, as an indication of the mind of Parliament. It is an admission that the utmost limit of concession to the Church of Rome has been reached, and that an attitude of determined resistance to further encroachment from that usurping sect must be assumed—and when we consider that some of the most stringent clauses of that measure were carried by large majorities against the government, we rejoice to see that the Parliament in its return to Protestant principles, is in advance of the ministry. We believe that this is to be attributed to the pressure of popular feeling; and when we recollect the expression given to that feeling at the numerous meetings which were held in every county of England, we conclude on solid grounds that the country in its return to Protestantism, is in advance of Parliament, and we trust that the result of a general election, which must take place next year, will show the soundness of our calculation.

We would exhort every man who has a vote to come to the resolution of not giving it to any candidate who will not pledge himself to use every exertion to withdraw the Maynooth endowment and to withhold national support from every school in which the Holy Scriptures are not taught.—The Papal aggression and the insolent defiance of the law recorded in this paper are but the acting out of the principles which are taught in Maynooth college; and is it not monstrous first to pay men for teaching certain principles and then to punish them for a practical assertion of them! Let the Maynooth endowment then be swept away; it is not only an offence against God, but a stultification against the British Government.

Our Irish National Board of Education likewise

must be removed as a mischievous nuisance. Popery is the curse of this country. Acts of Parliament cannot annihilate it. It has its seat in the minds and consciences of its deluded votaries, and God's blessed Word alone can reach those springs of action. The Priests of Rome know this well; they therefore clamoured against Scriptural education, and in the vain hope of concealing them, a national system of education was framed, which enabled them to wrest the Bible from the hands of the great majority of the youth of Ireland.

This wicked compromise with Antichrist must cease, and the elector who gives his vote to any man who will not labour for his annihilation, is not worthy of the name of Protestant.—*Achill Herald*.

THE DRUNKARD'S DOOM.—During the last week in the City of New York, three men have been condemned to death, and one woman to the State Prison for five years, all convicted of the crime of murder. In every case the awful fate of these criminals was owing to intemperate indulgence in intoxicating liquors. Chief Justice Edwards, in passing sentence on them, well improved this circumstance, for the benefit of those present at the time:—

"Behold," said he, addressing one of the prisoners, "the enduring ruin you have brought upon yourself and all connected with you. Upon yourself you have brought an ignominious death on the gallows. Upon your mother and young sisters you have brought irretrievable disgrace, and withdrawn from them the only protector and support they had. All this you owe to your criminal indulgence in the pernicious habit of carrying concealed weapons and using intoxicating drinks. Had you been sober, the blood that is now upon your soul would never have stained it. I do not allude to these things to reproach you. God forbid that I should add aught unnecessarily to the misfortunes that now overwhelm you. But I refer to them in order to hold up your example to others, in the fervent hope that they who are about entering upon the career which you thus unhappily finish, may be wise in time, and avoid the practices which have caused your fall."

Since January last, no fewer than sixteen have been tried for the awful crime of murder; eight of those were arraigned at one term. This argues a fearful state of Society,—and calls loudly upon the proper authorities to scan the philosophy of making traffic in the blood of their fellow-mortals, by giving, for the sake of gold, a license to these pestilential haunts, which are so fatally destructive to the morals of every community. So long as a license is paid for and granted, the responsibility lies with the authorities, whether they think it or not.—*Globe*.

The Treasurer of the French Canadian Missionary Society, thankfully acknowledges the following collections made in accordance with the appointment of Synod:—

Launcester, per D. Campbell.....	£ 1 5 0
St. Andrew's Church, township of Nisour, per Rev. W. R. Sutherland.....	2 0 0
Metis, per Mr. Kedej, student.....	1 16 5
Knox's Church, Guelph, per Rev. J. G. McGregor.....	1 0 0
McNab, per Rev. S. C. Fraser.....	1 2 6
Grande Freniere, per Rev. D. Black.....	0 18 0
Ramsay, per Rev. W. Park.....	1 12 6
Per Rev. A. Cameron—	
Vankleekhill.....	2 2 0
Lochiel.....	2 16 0
Members of prayer meeting, Dundee.....	1 10 0
Wellington Square, 13s, a friend 2s. per Rev. A. McLean.....	0 15 0
Knox's Congregation, Beckwith, per Alex. Stewart.....	1 10 0
Collections received through John Burns, Esq., as already acknowledged by him.....	97 5 9

RECEIPTS FOR THE RECORD.

VOL. VI.—Alex. Rose, Otanabee, 5s.; Thos. Linn, Owen Sound.

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DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

From Mrs. Cameron, Vankleekhull—
Picture of a Chinese Wedding.

How JOHN KNOX GOT A WIFE.—Knox used to visit Lord Ochiltree's family, preaching the Gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, stool and candlestick for the prophet, and one night at supper says to him, "Mr. Knox, I think you are at a great loss for want of a wife," (he was then a widower) to which he said "Madam I think nobody will take such a wanderer as I," to which she replied, "Sir, if that be your objection I'll make inquiry to find an answer 'gainst our next meeting."

The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would become reformer and a great credit to the church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. The lady then addressed herself to her second daughter who answered her as the eldest.

Then she spake to her third daughter, about nineteen years of age, who very frankly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me," to which the lady replied, "If that be all your objection, I'll soon get you answer." Next night at supper, the lady said to Mr. Knox, "Sir, I have been considering upon a wife to you, and find one very willing," to which Knox said, "who is she Madam?" She answered "my youngest daughter sitting by you at the tea table." Then addressing himself to the young lady, he said, "My bird are you willing to marry me?" She answered, "Yes sir, only I fear you will not be willing to take me." He said, "My bird if you be willing to take me, you must take your venture of God's providence as I do. I go through the country sometimes on foot, with a wallet on my arm, a shirt, clean band and a Bible in it; you may put something in it for yourself; and if I bid you take the wallet, you must do it, and go where I go, and lodge where I lodge." "Sir says she I'll do all this." "Will you be as good as your word?"

"Yes I will." Upon which the marriage was concluded, and she lived happily with him, and had several children by him. She went with him to Geneva, and as he was ascending a hill, as there are many near the place, she got to the top of it before him, and took the wallet on her arm, and sitting down, said, "Now good man, am I not as good as my word?"

She afterward lived with him when he was minister at Edinburgh.

Episcopacy.—Prelacy has no foundation in the scriptures, viewed as a human expedient; its tendency is extremely doubtful, if not necessarily hurtful to the interests of religion. The words Bishop and Presbyter are interchangeably used in the New Testament; and the most popular arguments for the Divine origin of Episcopacy are founded on ignorance of the original language of scripture. It was the opinion of Jerome and other Christian fathers, that all ministers of the gospel were at first equal; and that the superiority of bishops originated in custom and not in divine ap-

pointment. A certain degree of pre-eminence was at an early period given to one of the college of Presbyters over the rest, with the view, or under the pretext, of preserving unity; but the device has oftener bred dissension, while it fostered a spirit of ambition and avarice among the clergy. From ecclesiastical history it is evident, that, for a considerable time after this change took place, bishops were parochial, not diocesan. The same principles which justify, and the same measures which led to the extension of the bishop's power over all the pastors of a diocese, will justify and lead to the establishment of an archbishop, metropolitan, or patriarch, over a province or kingdom, and of a universal bishop, or pope, over the whole Christian world. The maintenance of the hierarchy in England, is one cause of the poverty of the lower orders of the clergy, pluralities, want of discipline, and other abuses which have produced dissensions and heart-burnings in that flourishing kingdom. The effectual way of redressing these evils, is to strike at their root, by abolishing prelacy, and restoring that purity of rank and authority which existed at the beginning among all the pastors of the church. MELVILLE.

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