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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. V.

TORONTO, JUNE, 1849.

NO. 8.

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The attention of Elders in the different localities is particularly requested to this announcement:—

<i>Reach, Brock & Whitby,</i>	Rev. Dr. Burns.
<i>Oakville and Trafalgar,</i>	
<i>Niagara,</i>	“ Mr. Lyall.
<i>Steelesville,</i>	“ Dr. Willis.
<i>Faughan,</i>	“ Mr. Wightman.
<i>East Toronto,</i>	“ Mr. Esson.
<i>West Guelphbury,</i>	“ Mr. Harris.

Poetry.

THE PARADOX

How strange is the course that a Christian must steer!
How perplex is the path he must tread!
The hope of his happiness rises from fear,
And his life he receives from the dead.

His fairest pretensions must wholly be wair'd,
And his best resolutions be cross'd;
Nor can he expect to be perfectly sav'd,
Till he finds himself utterly lost.

When all this is done, and his heart is assur'd
Of the total remission of sins;
When his pardon is signed and his peace is procur'd,
From that moment his conflict begins.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met on the 9th current. Mr. Macgregor brought forward a motion for forming a Sabbath alliance. No action was taken in the matter.

A call from the united congregations of Sydenham and Lake Shore Road Settlement, Owen Sound, was presented to and accepted by the Rev. J. McKinnon. Presbytery sustained the call. The induction is appointed to take place on the 31st inst.

Rev. Mr. Lyall was appointed to dispense the Lord's Supper, at Niagara, in accordance with the wishes of the congregation.

Dr. Ferrier's case occupied the Presbytery. The whole matter is referred to Synod.

The Presbytery Clerk concludes his Report, of which the foregoing is a meagre outline. —

I have to request you to insert in the *Record* the injunction of the Presbytery to all the congregations and Mission stations within the bounds, which have not yet made their collections for Knox's College, nor the Synod Fund, to have the same taken up without delay, so as to report to the Presbytery at the meeting in June, that they have completed and sent in the same to their respective Treasurers.

The receipts by the Treasurer of the Presbytery's Home Mission Fund, from 10th January to 3rd May, 1849, are as follows:—

1849.	
Jan. 11. Female Association, Fergus, £10 0 0	
“ 11. <i>Jervis Station,</i>	10 15 0
“ 17. Female Association, Dundas,.....	2 10 0
Feb. 2. Do. Do. Guelph,.....	10 0 0
“ 21. Walpole Congregation,.....	12 10 0
“ “ DeCow's Corner.....	3 10 0
“ “ Mr. Donaldson's.....	2 15 0
Mar. 5. Port Dover.....	2 10 0
“ 8. Welland Post.....	2 15 0
April 2. Ingersol, £3, less postage,....	2 19 7
May 3. Dunnville,.....	2 11 8

Total,..... £62 16 3

M. Y. STARK, T. C.

Dundas, 21st May, 1849.

TO THE MISSIONARIES OF THE PRESBYTERIAN CHURCH OF CANADA.

Whether Ordained Ministers, Probationers, or Catechists, who are labouring in the Home Missionary Field:

DEAR BRETHREN,—THE HOME MISSION COMMITTEE OF THE SYNOD have requested me to address you some counsels pertaining to your work, with the view of directing and stirring you up to the faithful prosecution of it. It is my prayer that I may be enabled to speak to you with wisdom and affection.

I. As every thing in the external conduct of the spiritual man—especially the spiritual labourer depends so much upon the state of his own soul, I would not neglect to remind you that your efficiency and success, as missionaries, depend almost altogether upon the vigour and health of the spiritual life within you. Without maintaining communion with the Lord, and a hearty dedication

MEETING OF SYNOD.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA will meet in Knox's Church, Toronto, on the third Wednesday of June, to be opened with Sermon by the Moderator, at the hour of Seven o'clock, P. M.

ATTENDED ROLLS of Presbyteries, containing the names of all organized Congregations, whether they have Pastors or not, should be in the hands of the Clerk at the opening of the Synod.

WM. RINTOUL,
Synod Clerk.

COMMUNION SERVICES.

During the session of the Synod, and on Sabbath, June 24th, the ordinance of the Lord's Supper will (D. V.) be dispensed at the following places, and the ministers whose names are appended, have agreed to take charge of the preparatory arrangements. It is expected that brethren attending the Synod will be ready to lend their assistance on the solemn occasion.

to His service in His kingdom, no natural or acquired gifts will render you useful ministers of Christ. Cleave, then, closely to Him, and prove in your own experience the soul-transforming power of His Spirit. Aim to be like Barnabas, full of the Holy Ghost and of faith, and like Apollos, mighty in the Scriptures.

II. In regard to those of you who are yet in the *status* of Students, much solicitude is felt by the Committee. We would have you to keep it constantly in mind, that *we do not ask, and that duty does not demand of you, constant employment in missionary services*; and we are quite sure that this will not be expected of you by the Presbyteries who superintend your labours, or by the people who enjoy them; and we trust that the fields of your labour, and the times of your various services will be arranged accordingly.

III. Notwithstanding your present employment in missionary labours, we would not have you forget for a moment that you are still students, and that, looking forward to the great work of the ministry, your first duty is the regular prosecution of your studies. We think that without neglecting your present important labours as Catechists, you should devote not less than two days in each week to the prosecution of your proper studies; while the daily study of a portion of the Holy Scriptures, in the original languages, should never be omitted. Though not now called on to address you specially on the subject of your studies, we would yet say, the Word of God must be daily "the man of your counsel," and you should never intermit—never relax your endeavours to attain a thorough acquaintance with it, in the languages in which it was dictated by the Spirit.

IV. To such of you as have had little experience in public speaking, we recommend that you allow the Divine Word to speak largely for itself, by your reading considerable portions of it in the meetings for public worship, and that you add or intermingle with it only a brief exposition. Be not ambitious to be recognised early as preachers: the Catechist, the Exhorter, yea the Scripture-reader, may, through the Divine blessing, conduct public worship in a way at once to interest and to profit the hearers.

V. Besides the public exercises of the Sabbath, we recommend to you all, that you use your best endeavours to establish and maintain Sabbath Schools, Bible Classes, and Prayer Meetings in your different spheres of labour. They are important helps alike to the pastor and the missionary. We recommend you all to promote and foster them in every prudent way. You cannot, of course, personally superintend all, or even many of these important labours; but you may render the most valuable service by suggesting proper modes of proceeding, and by seeking and calling into action suitable agents among the people.

VI. You will, of course, feel it to be your duty to visit the sick, whenever called in Providence to do so. The visitation of families, also, we need not say, will be productive of the best results. This you will endeavour to conduct in a systematic way, and so as not to interfere with your own studies and public duties. These visitations will afford you an opportunity of manifesting an inter-

est in all that concerns the welfare of the people, and especially of engaging the affections and attention of the young. But let it be your main object to promote their spiritual welfare. Deal faithfully with the conscience in reference to family and personal religion. Instruct, admonish, or speak words of comfort, as circumstances may require, and study to diffuse a sweet savour of Christ in every house thus visited.

VII. For the faithful discharge of these varied duties, we would remind you that you will require to redeem the time, not, however, from proper, healthful relaxation, but from sloth and frivolous conversation, and frivolous reading. Your souls will need to be invigorated by constant communion with God, through the Word and prayer. It will be necessary for you to make an exact distribution of your time—to have the times of your public services well known in your several localities, and to be undeviatingly punctual to all your engagements.

VIII. Those of you who are ordained Ministers will of course look to the Presbyteries within whose bounds you are labouring, for instructions as to times and places for the dispensing of the Lord's Supper, and you will also refer yourselves to them or to the nearest member of Presbytery for counsel, in any case of difficulty in the exercise of discipline.

IX. Missionaries and Catechists should furnish to the Presbyteries within whose bounds they are labouring, full accounts of all moneys received by them or due to them for services rendered at each particular station, also statistical accounts of the congregations and mission stations supplied by them, giving as far as practicable, answers to the queries which were published in the *Record* for June, 1848, and republished in the last number. We would also direct your attention to the Resolutions of Synod, passed at Kingston in 1847, on the subject of Home Missions. (See Minutes, page 30—35.)

X. You will remember, and our people should know, that our Home Missions must be to a great extent SELF-SUSTAINING. In order to their being so, it is necessary first, that the people be instructed in the duty and privilege of providing for the maintenance of spiritual labourers. And secondly, that there be a proper organization amongst themselves, for collecting the offerings of all, however widely scattered the people may be. Presbyteries, it is presumed, in stationing a missionary in a particular locality, will make the people acquainted with the terms on which his services are to be enjoyed, and also see that some associated agency is provided for looking to the fulfilment of these terms; but we would remind you all, that much may be done, and should be done by yourselves, in the way of stimulating and encouraging the liberality of the people. Elders, Deacons, and Members of Committees may be reminded of the duty which pertains to them, of collecting the voluntary offerings of the people, and of the privilege which in this way they enjoy, of labouring for the upbuilding of that glorious house of which Christ is at once the foundation and the chief builder.

XI. Seek in all things to make it manifest that

you are really labouring for the salvation of the people, and then you will have the greater liberty in your own mind, and more acceptance with them in urging them to contribute to the maintenance of Divine ordinances amongst themselves and others. It is not disparaging the liberality of the Christian people, as the immediate source of the pecuniary means for the support of the gospel, to say, that it requires to be stimulated from time to time; for this is only confessing that it is in the same condition with all other Christian virtues, in a world full of influences adverse to their development.

XII. The people of mission stations, it is to be expected, will bestow the principal fruits of their liberality for the support of their missionaries, just as congregations who have a stated ministry will make the largest offerings for the minister; but we would have you to keep in mind, that every one of the great enterprises to which the church is committed, has its claims on the people at mission stations, or in vacant congregations, as much as on those who have pastors. And so you should see that the various collections recommended by the Synod be made at your respective stations, and that, as far as practicable, on the days appointed for them. It may be well to remind them that the contributions for the college, are made in the way of subscription, and in all cases in which these have not been made for the year, which closes with the meeting of Synod, they should even yet be made, and the proceeds, with the lists of contributors, forwarded to the Treasurer, John McMurrich, Esq., Toronto.

Beloved Brethren, we would say to you with Paul to his son Timothy—and indeed the Holy Spirit is still saying this to each of us—"Be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ." Our prayer is, that you all may be greatly honoured in bringing many perishing men to know his saving power, and to rejoice in Him as their King and Lord.

I am, dear Brethren,

In name, and by appointment of the Home Mission Committee, your fellow labourer in the Gospel of the Saviour,

RALPH ROBB,
COUNCILLOR.

Hamilton,
May 15, 1849.

CONCLUDING LECTURE ON CHURCH HISTORY.

BY DR. BURNS.

(Read in the Divinity Hall, Knox's College,
April 5th, 1849.)

The course of prelections about to be concluded, has embraced three distinct topics. Of each of these we shall now take a short retrospective glance, concluding with a few practical suggestions.

I. In the earlier part of the course our attention was called to the subject of the Church in general, as respects its visible character, and its invisible or spiritual relations. In both views we considered the Church of God as a witness set up by Him in our world for the maintenance of truth and the advancement of practical godliness. Every individual member of the Church is in his sphere called to be a witness for God, while the general body of professing believers constitute one company of such witnesses, subordinate to the

honor and the claims of Him who came to be the great and the true witness. The leading features of that great system of truth to which the Church and her Head thus testify, were examined, and reasons were assigned why "truth," as something definite and fixed, ought to be prominent in our system and realized in our experience. The nature of that unity which belongs to the Church of God, we endeavoured to ascertain; as contrasted with those schemes of union which have too often been forced upon her without any beneficial result. The causes of disunion, and the plans proposed for their removal, were also examined, with a special reference to the baseless claims of Papal infallibility and Puseyite arrogance. The question of creeds and public formularies was discussed, and historical illustrations given of the different confessions of the faith of the Church at varied periods. Our object in this was to shew the necessity and importance of such confessions of faith as among the means by which the Church has borne witness to the truth; and also to evince the substantial identity of her views on the grand essentials of the common salvation. In the creed of the Waldenses in the 12th century; in the avowed manifestoes of Wickliffe and the Lollards in the 14th; and in the creeds of all the Reformed Churches in the 16th—we found a most refreshing proof of the unity of the Church in her great articles of faith. While there were differences of opinion in regard to baptism, government, and forms of worship, there were none as to the rule of faith; the object of supreme reverence, and the basis of hope. Our attention was likewise called to the popular objections to confessions of faith; and the principles involved in a satisfactory reply to these objections. Such subjects we considered as important at any period, and specially so in the present day, when a lax theology is in vogue; and when the prevailing tendency is, to sweep away every land-mark, and to precipitate us into the ocean of universal scepticism.

II. The second part of our course was designed to set forth the manner in which God's dealings with our fallen world from the beginning, down to the advent of Christ, were conducted, in subordination to, and in connection with the scheme of human redemption. Here we were met at the outset with certain questions which, from various motives have been started, and which believe in some way or other to be answered, so as to remove stumbling-blocks out of the way. We refer to the questions regarding the material system in general; the Mosaic account of the creation; the descent of all nations from one generic stock; the state of nature; the origin of our notions of God, and of his government; and the nature and derivation of animal sacrifices. A short view was then given of the varied dispensations of God, to Adam, to Noah, to Abraham, and to Moses. The nature of the Abrahamic, and of the Sinai covenants was specially examined, together with the theories of Spencer and of Warburton. We endeavoured to trace the connection betwixt the events recorded in sacred history, and those which authentic human history sets forth, with a special reference to those great revolutions of the ancient empires, which issued in the setting-up of the kingdom of the Redeemer. Our attention was particularly directed to the internal proofs of authenticity, and truth in the inspired narratives; to the argument from undesigned coincidences, so admirably put forth by Graves and Paley; and to the light which Church History throws on dark or doubtful passages of Scripture. A sketch was also given of the Jewish sects—schools of learning—translations of Old Testament into Greek—and of the preparation made for setting up the Gospel kingdom.

III. Leaving the narratives of the Evangelists and the Acts of the Apostles to be the subject matter of your private investigation, we proceeded at once, in our third part, to trace the history of the Church from the ascension of Christ, down to the fourth century; the first of the four periods

into which the history of the Church of Christ may be subdivided. The gifts of the Holy Spirit to the primitive Church—the constitution, government, and discipline of the Christian societies in early times—the errors which soon troubled the Church—the persecutions which disturbed her peace, and marred her progress—the extensive diffusion of the Gospel, and the changes effected thereby in the moral and religious state of the world: these were the topics which engaged our attention in this department. A chronological analysis of events, down to the present day, was drawn out, and hints given as to the light in which the present aspect of Providence towards the nations and the Church ought to be contemplated.

One of the prominent objects we have kept in view in all our sketches, has been, to shew the habitual tendency of men, in all ages, to forsake the simple paths of truth, as opened up to us by God, and to take up with errors gratifying to pride and selfishness. A remarkable resemblance we have found among the errors of all ages, in their leading principles, origin, and issues. We have seen, in particular, that the grossest features of Romanism are to be traced up directly to a mixture of oriental conceits, with the absurdities of the Jewish cabala, and a sprinkling of the holy truths of the blessed Gospel. Errorists have tried after such a fashion as this, to reconcile even Paganism with Christianity; and when Paganism began to wax old, Romanism set up her Pantheon, with a change of the names of the inmates only. The "dawnings of the Papacy" we may trace to a very early period in the history of the visible Church,—yes, in all ages of man's history, we may discover the operation of the same causes, producing on man's fallen nature the same melancholy results. An intelligent study of Church History is of great value in thus tracing up error to its source, and enabling us quickly to refute its worthless pretensions. And amid the darkness which often has shrouded both literature and the Church, how delightful the thought, that we have the "sure word" of recorded inspiration as "a light shining in a dark place."

In the study of Church History, the things most essential to success are the following: *first*, special regard to accuracy in reference to facts and dates; *secondly*, logical arrangement of events in their bearings on one another, and on the state of the world; and *thirdly*, the subordination of all to the glory of God in the putting down of error, and the development and establishment of truth. A theological student will be mightily assisted by a profound acquaintance with the literature of his profession; and the literature of theology can never be acquired, except through the medium of an accurate and comprehensive historical analysis.

It is the remark of the celebrated Origen, in recommending to his friend, Gregory Nazianzen, the study of the Grecian philosophy as a means of preparing him for the knowledge of the Christian faith, that as the Israelites employed the spoils of Egypt, in the construction of the tabernacle, and its furniture, so we should consecrate our learning to the service of God. In the third century a keen controversy arose regarding the merits and demerits of human learning, as a handmaid to theology. The influence of Origen, and of his learned compeers, determined it in favour of learning,—and yet we have occasion to observe, that even the valuable attainments of a Justin, an Origen, and a Lactantius, were, to a great extent, lost to the Church, by the want of a pre-eminent piety, sound judgment, and humble, intellectual diffidence, sitting enthroned over all such attainments.

It is of great importance to remember, that whether the time of a student is employed in acquiring the knowledge of languages or in the study of philosophy and the abstract sciences, the object is not so much to enter into the peculiarities of the one or to search out the recondite treasures of the other; it is rather to improve the faculties—to

sharpen the reasoning powers, and to enlarge the compass of the mind. Hence the importance of mental discipline; and hence the necessity of learning to think with accuracy and to express ourselves with clearness. Be assured that no man can bring out his thoughts intelligibly and perspicuously, who has not possessed a simple and clearly-defined apprehension of these ideas previously in his own mind; and on the other hand, one who has acquired very clear and well-defined notions of things, and who has been accustomed to peruse the best models of composition, will seldom be at a loss to clothe his ideas in appropriate and even elegant language. A habit of close consecutive thinking, and the practice of regular and correct composition, are correlative. An accurate Logic and a sound Rhetoric are thus twin-sisters. Theology and the pulpit demand both. They are in truth neither more nor less than the recognised methods, which God hath appointed for rendering a standing ministry subservient to the communication of knowledge to those minds with which it comes into contact. I know nothing that is more prejudicial to the great ends of pulpit instruction than the habit of careless thinking, accompanied as it always is with that of diffuse and inaccurate composition.

My anxiety to inculcate on you, gentlemen, the habits of correct thinking and composition, induced me to recommend the practice of taking notes of the lectures in the class-room. My wish was; that the information which we sought to lay before you might be eagerly and successfully laid hold of; examined at leisure; compared with other sources of knowledge within your reach; and laid up as part of your intellectual gain. I have often told you, that in taking notes of a lecture, you must never attempt to carry away all that the lecturer says, nor to lay up what you do carry away, in the *ipaisioma verba* in which it was delivered. The faculty of abstraction; the power of discrimination, must be used, so as to secure the substance of the discourse or its leading features. A considerate lecturer will facilitate your success in this, by the shortness of his sentences; by deliberate and slow enunciation of what he intends to be considered as his most important passages; and by occasional repetition of them. Each of your markings should be *one proposition*, and this proposition *one sentence*.—When the lecture is over, review the whole. Let memory go along with you in this, and your notes will be so many milestones or finger-posts by the way. Take care that the idea be brought out clearly and fairly, but in the very fewest words; and correct the expression as you go along. Do not aim at the exact phraseology of your lecturer,—you may improve upon it,—at all events, it is not meant that you should be the mere echo of his words. Let blanks be reserved for additions and improvements; and when leisure and opportunity are given, copy out the whole, and register the articles among your own mental furniture.

A syllabus of church history thus correctly made out, and with provision left for improvement, as your information expands, will be to each of you a valuable companion. In your general reading you will, if you please, always find something to put into your syllabus, or at least to make the subject of reference as a new illustration of truth, or as an additional confirmation of narrative. The leading events of civil and ecclesiastical history; may be made to stand out in *alto relieve* attitude; in proportion to their relative position; and you will be at no loss to throw around them many tributary incidents. Historical facts will explain difficult passages of the oracles of God. Biographical incidents will open up character in the abstract, and render you quite familiar with the philosophy of human nature. Events as they occur on the theatre of the world, will furnish fresh evidences of prophecy in the course of fulfilment. Gradually will you form a treasury of useful information to which you may, in future life, have recourse, for illustration of principles, or replies to the objections of infidel gainsayers.

My mind has been much set on the importance of judicious reading, and consultation of books. In studying systematic theology, perhaps, the fewer books you read the better, provided only the book of God be your habitual study. In church history it is otherwise. If you have access to the original authorities, you are to blame if you do not examine them. If a well furnished historical library is put at your service, the comely order of well filled shelves, seldom disarranged, will be a poor compliment to your capacity, or inclination for study. A well directed reference to an acknowledged authority, may anticipate and supersede weeks of uncertainty, and nights of starless search. The putting down of a reference with extreme accuracy is just the signature to a receipt of intrinsic value; and we know the importance of the adage, *littera scripta manet*. Five minutes betwixt the student and the librarian, who hands him the desired authorities, may save hours of after cruising without a pilot. It was on these accounts I was so particular in my references; and seldom was a book named which was not within your reach. It is not very many theological colleges on this continent, that can boast of such a collection as yours, at an age so young; and the valuable libraries of Dr. Willis, and of King's College, in addition to the treasures of your own, placed within our reach a repast of solid, patriotic viands, such as would have set on edge the teeth of a Pucy or a Newman.

Gentlemen,—I have tried to set you in the way of studying Church History: I have not attempted to teach it as a science: a science it is not; but finer materials, nobler *instantia* for the philosophic inquirer, and the Baconian interpreter, there cannot be than those which its pages present. Look at them in the spirit of the inductive system. Apply to their classification the rules of a rigid analysis. Gather from them, as you easily may, precious pearls for analogical reasonings. On the principles of the philosophy of evidence, derive from them new and germinating proofs and illustrations of Scriptural truth. In the skillful piecing—in the orderly filling up—in the methodical classification—the rules of an accurate logic, will, by you, be at once developed and applied. Moreover, in tracing the relative bearings of civil and ecclesiastical transactions on each other, your faculties will be sharpened, and your views of the great scheme of redemption elevated and enlarged. Above all, if your researches are conducted in a devotional spirit, every leaf in God's book you survey, will deepen your impression of his presence; heighten your convictions of a spiritual agency from on high, as necessary to regenerate the world; and endear to your hearts those "prophetic revealings" which assure us of a kingdom, even on earth, "wherein dwelleth righteousness."

THE JEWS.

This scheme of the Free Church, for the conversion of the Jews, is one of the greatest importance. It is with deep regret we notice, in addition to the trials to which the Mission has been exposed, on account of the political state of Europe, that the committee have to struggle with an exhausted treasury. The low state of the funds is not to be ascribed to any want of interest in the scheme, or to its being unpopular, but to the fact that no collection has been made for it for the space of twenty-two months. The liabilities were all met up to the end of the former year. The arrears due for the ten months amount to £4,500. The annual collection was omitted, in order that the exigencies of other schemes might be met. An appeal is now made, at an important crisis in the history of the mission, for the means of sustaining it. "Countries long open

to us and successfully occupied have been suddenly closed, and our Missionaries compelled to quit them; other countries, long closed, have been as unexpectedly opened, and some of them, while we have sought to enter them, have again barred their gates."

In Peath and Jassy, the Lord has granted us the ripe period of seven years in which to work, and then cut short our operations in so far as Scottish labourers are concerned. During these seven years, not only has much seed been sown, but much fruit has been gathered unto life eternal and the work commenced by our missionaries in Hungary still prospers in their absence, thus manifesting itself to stand, not in the wisdom of men but in the power of God; but for the present the field is closed to us, and when it may be opened again appears extremely uncertain. Meanwhile, we have hitherto attained nothing else. Mr. Schwartz at Berlin has been in the midst of commotion, in which little could be done, and means to leave it for Prague, which, formerly inaccessible, he expects now to be open; but how far access may yet be gained, remains to be proved.—Mr. Smith has gone to Germany, and Mr. Wingate to Italy; but they are still only seeking their allotments from the Lord. Mr. Edwards is at Lemberg, where there has been much commotion and little missionary freedom, though recently he has found encouraging tokens. Constantinople alone remains undisturbed, while deprived of one of its most valuable labourers, by the sickness of Mr. Dennistoun; and there we were to record the hopeful ingathering of several souls. With this exception, the whole horizon is clouded, not dark indeed, but all uncertain—brightened every where with gleams of distant light, but without settled calm or sunshine any where.—*Home and Foreign Missionary Record.*

LETTER.—MR. R. KOENIG TO THE CONVENER.

Galata, Constantinople, Feb. 15, 1849.

MY DEAR MR. MOODY STUART,—It is a pleasant thing in the present times to be able to communicate to our friends at home, good news concerning Israel. The trial of faith to which the watchmen of the Lord are at present subject, is great, and the state of the Jews in a large part of Europe more pitiful than ever before. I do not refer so much to those parts where wars and revolutions have suspended the labours of love for a sea on, but to the awful state into which the revolutionary movements have thrown the Jews in central Europe. During the former period of their oppression under Christian powers, they secretly prepared the poison which now they have brought to light. And as at present they enjoy equal rights and privileges with the rest of the population, they concentrate their whole strength in endeavouring to destroy the authority of the ruling powers, and, as a means to attain this end, they evidently are set upon the rooting out of all positive religion. When we see that *Jesus* every where are the chief leaders in these blasphemous efforts, the question naturally suggests itself, Does not the Lord use the people of Israel as instruments in opposing his own truth in Christian lands, for the purpose of punishing those who had the truth, and yet made no attempt to open it up to his ancient people? And while we hear of the dispersed of Israel in these lands raging against the Lord and his Christ, we see another and spectacle here at this place of our sojourn. A Polish officer arrived here some weeks ago to enlist soldiers for King Charles Albert of Sardinia, against Austria; and the same steamer that will carry this letter to France, will convey a large number of Polish and Russian Jews to the shores of Northern Italy.—Many of them had left the land of their nativity merely for the purpose of escaping the hardships of military service; but finding that they had nothing to gain here either, the offer of two francs a day, a free passage to a distant country, and the prospect of some new thing, is sufficient inducement to banish the fear which distinguishes them.

We are unable to keep them back, or allure them to taste the peace of God in Christ Jesus, and we must see them leave this place to be put before the mouths of guns, fighting for the enemy of God. Who in Scotland will lift up holy hands for these poor outcasts?

And yet the Lord shall triumph, and his people also; yea, he does triumph even now. Sometimes he opens our eyes and makes us to see his mountain full of horses and chariots of fire round about us, and then we take courage and feel it a good thing that he, and he alone, is Lord. I trust our friends will be cheered by hearing of the increase of our little church here. The Lord has again plucked two souls from the burning, and has given them to his Son. He had given us much assurance that they were his own redeemed ones, and on Sabbath last they were publicly added to the number of his children amongst us. We had much reason on this occasion to admire the Lord's grace and sovereign power, in saving individuals of such different disposition and character. The one is a middle aged, the other a young man; one naturally of turbulent and outrageous character, the other of amiable disposition; one had been a notorious sinner, and had manifested much open enmity to Jesus, the other was never known to have indulged in any gross sin. They, however, confessed their need of the same Saviour, and the same Jesus has now received them. The former of them, Jacob by name, commonly called Yankel, is the husband of Sarah, who was baptised two and a half years ago. When she was first impressed with the truth, there seemed nothing more unlikely than that this wicked man should ever open so much as his ears to the voice of Christ. When, about five years ago, he first came to our Saturday meetings, he was in a state of intoxication: and it was only with the intention of disturbing the meeting. His wife was shamefully abused at home, and waylaid whenever she came out of our place of worship. Mr. Schaeffer, who took her into his own house for some time, was much molested by Yankel, and once attacked by him in the street. At another time, in a fit of passion, when Sarah mentioned the name of Jesus, he took up a knife threatening to stab her. He was a raging Saul, but the hand of the Lord proved stronger than that of the enemy. This came out in a very peculiar way. Sarah had been all this time most anxious to be separated from her husband, and the Jews would have helped her in every way, offering Yankel large sums of money in case of his consent being obtained. You might perhaps suppose, that he would be more than willing to comply; but no, he firmly resisted every proposal of the kind, and once conversing about the matter with one of the chief Jews, who offered him a large sum, Yankel got furious, and exclaiming, "Not if you give me thousands!" struck his superior, and was imprisoned two months. This feature would appear all the more striking, did our friends at home know how common among the Jews these letters of divorce are, and that these may be obtained here for the small sum of six shillings at any time. When therefore we see how this poor shoemaker firmly resisted the enticing power of money, we cannot but say, that the Lord's hand kept him from taking this step, so that His purposes of grace concerning both might be accomplished. A year now passed over, during which time Yankel took no notice either of his wife, who lived with our schoolmaster, or of the Christian religion. About this time, the Jews, impatient to bring the matter to a close, got Sarah again imprisoned. Yankel, annoyed at this act of compulsion, proposed that the Jews should send him home along with his wife, but the necessary sum could not be obtained. In the height of disappointment he went to see his wife, resolved to put this question to her, whether she remained thus steadfast for her religion's sake, or merely to get rid of him, determining that if the latter should be the case, he would give her up. How great however was his astonishment, when he heard her solemnly declare, that it was for

Jesus' sake, and that she had no longer any desire to be free from him. Exclaiming, "Well, if it be thus, God will help you!" Yaukel left her. This was the turning-point; it was then that the King sent a sharp arrow into the heart of his enemy; the same King directed his steps on Sabbath following, for the first time, to our Church, and melted his heart so that he wept bitterly. The Sabbath after to his great surprise, he saw his wife baptized without his having known of it before. There was a manifest change in his life after this, and he began to inquire with much anxiety. However, the strong convictions under which he then laboured wore off, and for two years he lived in a state of carelessness and unconcern. Oh, it is a dangerous thing to let the Lord go when he comes to bless us with showers of grace! His excuses were manifold; he could not come for instruction; he could not possibly shut his shop in the daytime, and at night he was weary. But the Lord had not grown weary of him, and it pleased Him one Sabbath, last June, to waken him from his sleep and to send him a final message. The words in the morning, "Think not that I am come to send peace," &c., convinced him, as he afterwards stated, that his hope had been the hope of the hypocrite, and that his peace with God was yet to make. And when he returned in the afternoon in an anxious state, the Lord sent another call to him by the word, "Zaccheus, come down, for to-day I must abide with thee." Then, it seems, he began to cry for mercy. On Monday morning, whilst working as usual, and pondering over the state of his heart, he suddenly felt as if the Lord himself entered into his little room, and with a loud voice called to him, "Zaccheus, come down, for to-day I must abide with thee!" With joy and trembling, for he felt how solemn it was that God had come thus near to his soul, he endeavoured to give himself up to the Lord Jesus, and he felt as if he was accepted; and his sins forgiven. His sorrow was turned into joy; now he could shut his shop at mid-day, he could leave his work, he could find time to read his Bible, and he could not forget the seasons which I had with him on that day, and on every day of many following weeks. He continued to be in the same joyful frame of mind and unshaken confidence of his acceptance with God, and has since stood the trials of peculiar temptations to our great satisfaction. His lively temperament, however, called for special watchfulness, and this made me hesitate to comply with his repeated request for baptism till Mr. Allan returned, and was likewise convinced that there was a work of grace in him. Blessed be the Lord, "out of stones he raiseth up children unto Abraham."

THE INDIA MISSIONS.

It is the opinion of not a few, that spiritual life is at a low ebb among the Churches of this land, and that our activities and multiplied agencies and efforts have not produced fruits at all commensurate to the means employed. There are extremes in regard to this. Some are all gloom, others all brightness; but the Church's work is advancing amid all our baseless hopes on the one hand, and our dark dependencies on the other.

This is true, at least to some extent, of foreign lands. Every thing referring to the work of evangelizing the heathen, and the progress of truth among them, is interesting to the friends of religion; and, as exhibiting that, we gladly give insertion to the following extract from a letter dated at Calcutta, 7th February last. It is addressed to a gentleman in Edinburgh, by Mr Andrew Morgan, who proceeded to that city some months ago as the rector of an educational institution there, and all who have enjoyed opportunities for estimating the sound judgment and sagacity of that gentleman, will attach no small value to his testimony:—

"I had the pleasure to attend a conference of missionaries of all denominations, in Mr Ewart's,

on Tuesday morning. It was most refreshing for me to come into contact with the heroes of the Cross among heathen for the first time. Their society was most delightful, and the matters of interest to the Church and their peculiar field were taken up and discussed, with the feeling of men whose hearts are right with God.

"In the evening of the same day, I enjoyed a greater treat still, if I may be allowed such a mode of comparison. This was a meeting of the Native Temporal Aid Society. It is composed of, and its business is conducted by, converted natives of all castes, orders, and denominations; and really the whole management does great credit to the good sense of these men, most of whom are young; and the objects contemplated and carried out, as well as the strain and scriptural vigour running through their Report and speeches on the moving and seconding of motions, say much for their Christian character generally. The Society, as its name imports, directs its attention principally, but not exclusively, to relieve the indigent, the sick, and the dying. This is a great fruit of genuine Christianity. But they don't lose sight of the great end of the gospel. They carry the Truth itself in their hearts, as well as the money in their hands, and embrace every opportunity of bringing it home to their brethren's hearts. It was most refreshing to me to hear the great principles of Chalmers,—about giving out Christian liberality, and expressing friendly sympathy,—propounded to a numerous audience of natives and Europeans, and advocated with the vehemence of Eastern eloquence by native Hindus and others, even when I scarcely understood more of their language than *Doughster Dooegh* (Dr Duff). The sight of this meeting gave me a proper view of the success of missionary labours. There was not a word of hearsay about it. All was ocular demonstration. A multitude,—an assembly of converted heathen is such an anomaly as never fails to make the world sceptical; and frequently makes the faithful to waver, when such a thing is a mere matter of report. Who can resist the sight of his eyes and the hearing of his ears, and the unmistakable earnestness of a native's voice! This is a fine corrective for the true, and might be made a sharp incentive for the nominal, Christians.

"I know your heart would yearn,—would feel you could not tell how,—if you saw how the big black eyes of the native look on Dr. Duff, even when he only sits in a chair beside them,—how they stare and smile, and endeavour to get at his heart when he opens his mouth, so that you would imagine that their very eyes and features would speak out. He is their father. His look says he is their kind-hearted Christian benefactor. He acknowledges them in a manner which is quite voluntary, and without effort. I never saw anything in human intercourse so finely natural."

Dr. Duff.—We understand that various parties in town have received letters from Dr. Duff, intimating his purpose to continue to labour as a missionary, in preference to accepting of the professorial chair. Where so many men, all equally seeking the welfare of the Free Church and its College, have differed in opinion, it might be rash in us to give forth a decided judgment on the subject. One thing, however, may be stated. We are sure that the resolution of our devoted missionary will give unfeigned joy to the friends of the cause in India. His declining to accede to the wishes of many of his friends in Scotland is another proof, added to many given before, of his consecration to that work which unquestionably ranks among the greatest of all that the Church is called to promote, and of his attachment to those among whom he has laboured so long. We trust that his decision may be overruled for good to many in India, and cannot doubt that thousands in this land, as well as there, will make it an object of frequent supplication on behalf of Dr. Duff, that "the Lord would send him help from

the sanctuary, and strengthen him out of Zion,—would remember all his offerings, and accept of his burnt-sacrifice."—*Edinburgh Witness*.

PERSECUTION AND ECCLESIASTICAL TYRANNY—IMPRISONMENT OF THE REV. J. SHORE.

In consequence of the imprisonment of the Rev. James Shore, A. M., by the Bishop of Exeter, a meeting of the friends of religious liberty was held in Exeter Hall. The attendance was large. The following speech, delivered on the occasion by the Rev. Thomas Binney, (Independent,) who was recently in this city, is calculated to throw light on the history of the case.

We would adopt the language of the Free Church Presbytery of Edinburgh, in their letter to Mr. Shore:—"The fact that you are not free to leave the communion of the Established Church of England, and serve Jesus Christ your Lord according to your conscience, in another sphere, is a flagrant outrage on the liberty of a British subject, and the right of private judgment, and makes void the law of toleration, which has hitherto, since the era of our glorious revolution, been the boast of our happy country."

There is good reason to hope that this case will rouse the friends of civil and religious liberty, and lead to such salutary legislation, as will place every faithful minister of Christ, whatever may have been his ecclesiastical connexions, in a position in which he shall be at full liberty to declare the whole counsel of God:—

SPEECH OF THE REV. T. BINNEY.

When the chapel in which Mr. Shore ministered was built, Mr Edwards the vicar, gave Mr. Shore the nomination, the Bishop licensed it, and he entered upon his duties. In 1834, the vicar died, and Mr. Brown succeeded him. No fresh nomination was required; Mr Shore was not informed that he ought to be nominated again, the Bishop did not apprise him by any official act that he continued him in the chapel; but one incumbent died, another succeeded him, and Mr. Shore retained his position for nine years afterwards. In 1843, Mr Brown exchanged livings with Mr. Cousens. When Mr. Cousens was expected to come into the vicarage, the Bishop of Exeter wrote to Mr. Shore to state, what he had not done before, namely, that he should expect a fresh nomination, otherwise he could not continue him as a minister of the chapel. Mr. Shore replied, that he should attend to the suggestion.—Mr Cousens arrived on Saturday, the 14th October, and, on the following Monday morning, Mr. Shore waited upon him, and asked him for the nomination. Mr. Shore speaking of it said:—"Mr. Cousens frankly told me that the matter was out of his hands, and he had engaged with the Bishop not to give me the nomination.—(Loud cries of "Hear, hear.") He also told me and I quote these words from a letter that I wrote to the Bishop, and the statement the Bishop has not denied, 'Mr Cousens told me that your Lordship thought fit to communicate to him such an expression respecting me, that he said it was utterly impossible for him, as an honest man, with any regard to his character to nominate me. If he did so, it would only make him ridiculous and contemptible, as your Lordship would not license him!' That was the private understanding between the Bishop and Mr. Cousens, while he was writing to Mr. Shore to tell him to get a nomination from Mr. Cousens. (Loud cries of "Hear, hear.") "This, then," says Mr. Shore "was my position. I had two letters from the Bishop urging me to get the nomination, and yet

the Bishop knew that Mr. Cousens had engaged with him not to give it to me." [Sensation.] But stop, this is not all; Mr. Shore adds—"On the very day after I applied to Mr. Cousens, I had a letter from the Bishop in the following words:—'Having in vain waited in expectation of hearing from Mr. Cousens, that he had determined to give you a nomination, I am bound to consider you as not having his sanction for officiating in the parish of Berry Pomeroy; therefore I am also bound to forbid you continuing to perform any clerical offices within my diocese.'" (Cries of "Shame!") The Bishop does not wait to hear from Mr. Cousens the result of that interview. Mr. Cousens only came into his residence on Saturday; Mr. Shore called upon him on Monday; and the next morning, the Bishop having waited so long in expectation of a nomination which he knew Mr. Cousens would not give, he writes to Mr. Shore, withdraws his license, and sends him about his business. Mr. Shore had tried the question in the Court Christian, where he obtained a deliverance, which deliverance was, that he was to pay all the costs, and to be admonished not to offend again by preaching in future, in the parish of Perry Pomeroy, in the diocese of Exeter, or in the province of Canterbury. [Hear, hear.] Mr. Shore now felt that there was another tribunal to which he could resort. The proper province of the secular law is not to interfere with the regulations of the Church, or with what churches do as churches, but to take care that they do nothing which can injure the property and liberty of the subject. The voice of the secular to the ecclesiastical law is. Do what you like, in your spiritual capacity,—excommunicate, depose, degrade, or any thing you please, but—keep your hands off. [Loud cheers.] "A Bishop is to be no striker." (Immense applause.) Mr. Shore says here I am in the broad realm of England. "Britannia rules the waves." Cannot Victoria rule the Bishops? [Laughter.] Mr. Shore determined to have the matter sifted to the bottom, and, therefore wrote to Mr. Barnes—you know that name—(cheers)—and said, "I have spent a great deal of money already,—I am a poor man,—I must endeavour to know what the law is, but I cannot pay the Bishop's costs." That would not serve him in a legal point of view, but it was an appeal from the Presbyter to the Bishop. If the Bishop had been what some men are, he would have said—I am richer than you; we will each pay our own costs, and ascertain what the law is. But he did not do this. (Loud and continued laughter.) Mr. Shore carried the case to the Queen's Bench, where Lord Denman pronounced it was his opinion, that Mr. Shore could not divest himself of his character, or the Holy Orders with which he had been clothed by the authorities of the Church of England when he was ordained by one of the Bishops, and when he promised canonical obedience; that he could only be released by the same authority which conferred the one and enjoined the other.—He has paid every shilling of his own costs—(loud cheers)—of the appeal; but he says, "I will not pay the Bishop's. They were incurred by what I consider persecution,—I will resist them, and take the consequences." Now, he may be right, or he may be wrong. I confess that the case would have been stronger if he had paid the costs, and been imprisoned for the contempt. But it is not the out and in—the little things connected with Mr. Shore that I care about; it is the state of the law, which it is desirable should be brought out and set before the minds of the people of England. Mr. Shore's character is nothing in this case: we can afford to put by these things, and say,—Whether it comes from heaven or earth, or under the earth, there it is—it is set forth by the law of England, that no clergyman can separate himself from the Church, and preach the gospel, without being exposed to imprisonment? How is Mr. Shore to be got out of prison? These costs must be paid by somebody; they are not owing to the Queen, to the nation, but to the proctors of the Bishop; and is there any power in England that

can come between men and the persons that owe them money, and say that they shall not be paid; In my opinion they must be paid by somebody. I have thought of three classes of persons who might pay the money. In the first place, the Bishop himself. (Loud cheers.) I do not say that in mere sportiveness. The Bishop is an old man, and he is an old dignified ecclesiastic. There is a letter by the Bishop of Exeter, in the life of Lord Eldon, that would do credit to any Christian man. Do not run away with the idea that there is no good in the Bishop of Exeter. He may have had his mind poisoned by his extreme and exorbitant Anglicanism—(hear, hear)—but, there may be with that, a great many good feelings in his heart. He is an old man; he must soon depart, and give an account of his stewardship. He is a minister, and long has he stood in that position in the Church. Why should he not say, "I am right; the law says I am right; God knows that I wish to pursue what I understand to be the principles of the Church, and to maintain my office. The law has supported me, but the nation will not. (Cheers.) Parliament, in consequence of this very victory that I have won, is going to take up the matter, so that such a victory shall never be won again. Then it will be grateful in me to pay respect to the feelings and sentiments of the nation. I have gained the victory, I am satisfied with that; the poor man has paid his costs, and I will pay mine." (Cheers.) Then the next party is the evangelical clergy.—(Cheers.) Mr. Shore is as really fighting their battle, as Mr. Gorham. The latter is striving to get it announced by the law, that evangelical clergymen can stay in the Church and preach their gospel. Mr. Shore is endeavouring to get it brought out by law, that if an Evangelical clergyman is not permitted to preach the Gospel in the Church, he may have liberty to come out. They are as much interested in what Mr. Shore is doing, as in what is being done by Mr. Gorham. It is whispered, that a great many of the Evangelical clergy are deeply intent upon what is to be the issue of Mr. Gorham's trial; for if it goes against him, it will go against them; and if it be legally and authoritatively decided that the Prayer-book means what it says, it is understood that some clergymen have determined, in that case, that they will come out of the Church. But the question is, whether they can get out. (Loud cries of "Hear, hear," and cheers.) It would be a proper thing for the Evangelical to pay Mr. Shore's costs. (Laughter.) I lately defended the Archbishop of Canterbury against a clergyman who said, "Here is the Archbishop giving a living of £800 a-year to a man who is preaching and writing in favour of baptismal regeneration. I replied, "That the Archbishop was, in a great degree, an institution. He cannot but be hampered by many things about him; and cannot always follow the simple suggestions of the inward man." And as to Baptismal Regeneration, I said, "Why you know it's in the Book." He replied, "I know that; and I confess myself to be a very dishonest Churchman." "Then (said I) I do not think you should find fault with the Archbishop, if he rewards an honest one." (Laughter and cheers.) The last parties who, I should say, ought to pay the costs, are a sort of liberal politicians, who make grand speeches in the House of Commons, and seem to be men of great earnestness and liberality. But I have heard some of these say, that they do not care an atom for Mr. Shore; only they regard the present proceedings as a blot upon the Church. Then I should say that it would be a good thing for them to write a cheque, send it down, and so far wipe off that blot. (Laughter.) The conclusion of the whole matter is this,—I know it is thought to be a very sore offence that we should be agitating and discussing, in this way, in the holy season of Lent—(laughter, and cries of "Oh!")—it is a fact—it is spoken of as a very repulsive and painful fact—that people will do the things that we are doing in the holy season of Lent. I should have thought that the Bishop might have suggested to

himself—it will not do to put a man into gaol in "the holy season of Lent." It is however, exceedingly apostolic, the apostle Peter was there at that season; he was in prison in passion week itself, and our translators have told us, by using a word they had no right to employ, that the prosector intended, "after Easter," to bring him forth to the people. I think that, on Easter Monday, there will be vestry meetings in the various parishes throughout the country; and every one of you, then, has the power of now keeping your eyes upon the law, and upon the Bishop; and "after Easter" to bring them forth to the people. (Loud and long-continued cheers.)

SUGGESTIONS ON THE SUBJECT OF HOME MISSIONS.

We have received from a zealous friend of the cause of Missions, a long article, headed "Suggestions humbly tendered to the approaching Synod, on the subject of Home Missions." We are constrained either to deier it on account of its great length, or to condense it. The former course would defeat the author's object. We therefore adopt the alternative:—

"It is gratifying to think that our missions are prosecuted with more ardour than they were some time ago, and that destitute localities are more fully and regularly supplied; that the application for divine ordinances, made by congregations, are more readily granted, and that comparatively few important stations are overlooked.

"But while there are such pleasing symptoms of increasing zeal in respect of missionary exertion, there is still much need of improvement,—the supply of missionary labour, while more full than formerly, is, at least in regard to not a few stations, very far from adequate. Some important stations, while they obtain a more frequent supply than formerly, experience sometimes interruptions in this supply, which have a detrimental tendency. Some smaller stations are almost, if not entirely, overlooked. Not a few places which are supplied during the summer by the catechetical labours of the students, for the rest of the year receive very little supply; some very large settlements not having perhaps more than one or two sermons for the whole of that period. The remedy for these remaining evils is, in a great measure, in the Church's hands. What the mission cause chiefly suffers from, we believe, is the want of a systematic plan of operations, both in respect of the raising of funds and the supply of ordinances, and no measure which the Church can adopt, will be more likely to remedy this evil than the appointment of a superintendent of missions. In former communications the benefits which would be likely to flow from such an appointment, have been pointed out, and we are happy that the Synod's Mission Committee has testified its approbation of the measure, by making tender of the office to a minister of the Free Church of Scotland, who is regarded as well qualified for the office; and we doubt not the Synod will sanction the step; but should the offer be rejected or entrance upon it necessarily delayed, we trust an *interim* superintendent will be appointed, there being such immediate and urgent necessity for the office."

The writer then advocates a rigid adherence to the deliverance of the Synod, requiring

"That newly licensed probationers or missionaries coming to Canada, should be a year on the mission previous to their settling: a law in the highest degree beneficial to the mission cause if acted upon."

Our correspondent regrets that it should have been relaxed even in regard to our own students, to whom we think it never applied.

He recommends that licentiates be not sent to labour in the same places in which they have been

stationed as catechists, but sent to other portions of the mission field.

Our correspondent also suggests a mission of enquiry into the circumstances of our destitute stations, and says—

"No one can have searched with any minuteness into the mission field, without being sensible of the necessity of such an investigation as this. In every quarter we have visited we have discovered more or less of destitution, which is almost, if not entirely, overlooked. As examples of such neglect, we may mention, that we know of a settlement with a hundred Presbyterian families which have only had eight visits of ministers of our church during the last ten years, and the most of them visits of a day; of another which had for a short time a settled minister, which has only, we believe, enjoyed one sermon in nearly two years. In the same settlement about a dozen families of our adherents have united with the Church of England, and in another settlement twenty miles distant from the last mentioned, there is an Episcopal congregation almost entirely made of such as came adherents of the Presbyterian Church, but which, through not neglect thereof, but complete abandonment of what may be called the parent Church, have forsaken it and clung to another. They were visited once about fourteen years ago, and never since, till recently, by a Presbyterian minister; and the writer writes, in regard to himself, and he does it under a feeling of self-reproach, that he laboured for some years in the neighbourhood of a locality, without having during that time visited it, which he found afterwards to contain a greater number of adherents than he had any idea of, and who, after he supplied them with a very few services, made a very liberal and spontaneous contribution for his support. He had visited the place some years previously, but found it not an encouraging field, and though so near him, he was ignorant of the improvement that had taken place.

"These facts, and they are only a specimen, shew the necessity of a mission in each Presbytery, for the mere purpose of ascertaining what places within its bounds are not receiving supply, or that amount of it which is proportioned to its wants and importance. What useful discoveries might be made by such a mission—what evils might be checked in the bud—how many stations and settlements on the eve of being lost to us, might be still preserved. Might not the Synod enjoin each Presbytery, to make one of its missionaries combine this object with the prosecution of his labours, in the obtaining statistics in regard to the above important points of information."

The remainder of the paper is taken up with the subject of employing divinity students as missionaries,—of which our correspondent disapproves, unless they be—

"Confined to what is strictly catechetical labor, visiting the families, and examining them (especially the young) in regard to their religious knowledge, holding prayer meetings; on Sabbath, meeting the people for prayer, reading the Scriptures, with some explanatory observations on the parts read, and, perhaps, founding upon them a few suitable exhortations. Permitting them, however, as is now done, to preach systematic discourses, and so completely to discharge the functions of probationers, as that there is no distinction between the two classes, students and missionaries, we cannot but regard as much to be deprecated. We feel confident, however, that were the suggestions we have thrown out in the preceding part of the communication followed, the employment of students could be, in a great measure, dispensed with. The exertions of a zealous superintendent would have a tendency so to increase the mission fund, and the supply of missionaries, and to render their services so much more available for the supply of destitute places, that there would be much less need for such catechetical

labor than now, and especially, if along with this, the Church increased the supply of missionary labor, by resolutely adhering to her regulation of making it imperative on each probationer to labor for a year before taking a pastoral charge." M.

Our correspondent, "M." has failed, we think, to point out some of the principal evils of engaging students in missionary duty, viz., the injury they are likely to sustain in being retarded in their preparatory studies; if popular—in danger of resting satisfied with a low standard of qualification; being prevented from employing their time, when students, in laying in a supply from which they can draw when they become pastors; unfitting them very much for rising above the level upon which they set out. It is not from the system which has been adopted, in regard to our students, that we expect so much of them; but from their zealous devotion to their studies, their general habits of industry, good talents, and, above all, the grace of God in their hearts. We hope for much from our young men, we repeat, not from our present system, but in spite of it.

SIR ANDREW AGNEW, OF LOCHINAW,

The death of this much esteemed gentleman is a serious loss to the cause of Sabbath sanctification and to the Free Church of Scotland, of which he was a bright ornament. He died at his house in Rutland Square, Edinburgh, on the 9th of April last, after a short illness, brought on we understand by excessive fatigue in connexion with the great cause to which his life had been devoted.—We make a few extracts regarding Sir Andrew, from the *Edinburgh Witness* of April 21st:—

"The funeral of Sir Andrew Agnew took place on Thursday, and with the exception of that of Chalmers, was one of the most remarkable ever witnessed in this city. The streets, for a distance of at least two miles, were thickly lined with spectators. The procession was composed of the most respectable citizens of Edinburgh—members of all the evangelical churches.

"The morning of Thursday, though the day darkened and roughened as it wore later, was clear and fine, and the sun shone brightly out in the burying-ground, as the long array of the funeral entered, and defiled along the walks. It was an imposing spectacle. The surrounding eminences thickly streaked with snow,—the sward still crisp with the morning frost,—the distant city, enveloped, in the calm, in its pale mantle of smoke,—the trees still leafless and hoar,—and vegetation every where blanched and repressed by the chills of the ungenial spring,—bore all a lighter and fainter tint than that which they usually wear, and imparted to the general groundwork of the landscape a dim and neutral tone, like that of an unfinished drawing. And on this blanched ground the numerous figures in black which thronged the wide area of the cemetery stood out in striking relief, like the shaded outlines of the timber on his tablets of a pale gray. The long overhanging range of vaults was crowded with spectators: the place, too, in which the grave was opened was peculiarly suggestive; for the massive tomb of Chalmers, inscribed with true taste, as if in illustration of the striking sentiment of the poet, with but the name of the illustrious dead, rose almost immediately over it.

"My epitaph shall be my name alone,
If that with honour fail to crown my clay,
O, may no other need my deeds repay!
That, only that, shall single out the spot,—
By that remembered, or with that forgot."

All served to show that the deceased, whose obsequies so many had assembled to honour, had

been no common man, and had accomplished no common work. The imposing array was representative,—even more decidedly than that which the funeral of Chalmers had exhibited,—of a great principle and great cause; and it was not without a peculiar interest that it was connected in some minds with another scene,—vastly less striking in its external, but of which the present was very surely an effect,—which took place many years previous, a short mile away. On a Sabbath morning, a young man, the representative of one of the most ancient families in the west of Scotland—a family, some of whose charters date so far back as the times of the Bruce,—was seen approaching the humble chapel of a Dissenting Presbyterian congregation. The elder who stood at the door at the time was a master-builder, who had been engaged shortly before in effecting some alterations in the time-worn edifice in which for sixteen generations, the ancestors of the young man had resided, and pleased, and mayhap a little proud, that a person of such a family and consequence should have come to hear his minister, he addressed him, and showed him into one of the best pews in the chapel. The minister had selected for his text that morning the Divine command, "Remember the Sabbath day, and keep it holy;" and he enforced the duty with a power of argument not often equalled, and with a depth of honest earnestness never surpassed. For, though the pastor of but a humble chapel, and of not a very large congregation, he was no ordinary man; on the contrary, to sincere and enlightened piety he added a force of general intellect, an intensity of understanding, which had enabled him permanently to fix his name among the names of the higher literati of his country; and it was chiefly his fame as a writer which had drawn the young man to hear him. He began by telling his congregation that, with the Apostle John, he might say he preached to them "no new commandment but an old commandment which they had from the beginning." He referred to the antiquity of the institute of the Sabbath, an institute ancient as the human race, and which dated before the Fall,—to its thorough adaptation to the necessities of man's constitution, moral, mental, and physical,—and to its influence on the character of nations and the standing of the Church. The young man had never before seen the orator in a light at once so solemn and so clear. There was, he found, a Divine breadth in the character of the institution, and a profound philosophy involved in its effects, of which he had no previous idea, and in that pew into which he had been ushered by his acquaintance the builder, he solemnly and honestly resolved that, with the help of God, he would make it his special business to press upon the attention of the world,—strangely ignorant for every practical purpose, of the great truths which even he that morning heard as novelties,—the incalculable importance of God's own day. Need we now say how that resolution was kept? The minister of the Dissenting Presbyterian chapel was Dr. Thomas M'Crie, the historian of Knox and Melville, and the young man, his auditor, was Sir Andrew Agnew. The incident seems charged with an important lesson, both to ministers and to people. It ought to convince the one class, that as so very much may depend on a single sermon, its composition ought to be regarded as no light or trivial matter, towards which it may be enough to direct mere half efforts of the mind, and to show the other how very important in its results a good resolution may prove when taken in the proper spirit, and in reliance on the promised help. The determination formed in the humble Presbyterian meeting-house has led to a struggle whose arena is the British empire, and which, whatever reverses it may experience, is sure of success in the end.

"It is, however, chiefly in connection with the cause on which his heart was most strongly set that his loss will be most deeply felt. Conspicuous as was his name on the surface of the Sabbath controversy, if we may so express ourselves, it

prominence failed adequately to represent the amount of actual work in its behalf which his unflinching perseverance and thoroughly formed business-habits enabled him to perform. And not only was he himself an indefatigable worker, but his untiring energy served as a moving force in making others work too. His fall is that of a standard-bearer who has long formed the rallying centre in the battle in which he led: and now that he has fallen in harness in the thick of the yet undecided contest, it more than ever becomes men who have the cause at heart to strive to compensate, by fresh and united effort, for a loss so great. The best monument to the memory of Sir Andrew Agnew that his friends could possibly erect would be the triumph, on a national basis, of those sacred principles to the assertion of which his life was devoted."

The Record.

POLITICAL TROUBLES AND DUTIES.

The traveller may sometimes, when unclashed and unsheltered, be overtaken by a drenching rain, and then, perhaps, he begins to upbraid himself for neglecting the premonitions of the storm which had been given in the lowering sky at sunrise, or in the halo round the moon of the preceding night. Thus, too, it sometimes is with the Christian, when providential afflictions break in on his outward peace, he reproaches himself for the security into which he had allowed himself to fall, *despite the warnings of the word respecting the troubles which beset the christian pilgrimage, and despite too of warnings which conscience had suggested, that his spiritual defilements and security might call for the chastening of his Heavenly Father.*

Thoughts of this kind have again and again arisen in our mind, since we penned the Editorial remarks in the last Record. In speaking of the favourable influences operating on the Province, we placed in the first rank "a more healthy temperament of the body politic," &c. These remarks were in type on the 26th April, and before leaving Toronto that day at noon, on a journey for the Eastern and contiguous districts, we had read the telegraphic report of the rising at Montreal and the burning of the Parliament House.—At that moment, and often since, we thought of our fond assumption of the health of the body politic, and blamed ourselves for forgetting that there is that within it that forbids the hope of much tranquillity and true prosperity, until it be purged from it.

The reference which we had to the peace of the Province, was founded on a comparison of our actual condition for a short period past with what it was previous to the conceding by the Home Government of what is called responsible government—as before that time the popular part of the Legislature were in almost continual conflict with the Executive—and on a comparison also of our internal condition with that of European Continental States since the recent French revolution, and with that of Ireland and other parts of the British dominions, both since and subsequent to that event.

The tranquillity of Canada, indeed, had become proverbial. British statesmen who have been ac-

customed to look on Canada as only less troublesome than Ireland, were actually congratulating each other with the thought that Canada had become the most peaceable region within the British dominions. And we ourselves, in the enjoyment of political quiet, were not unnaturally—considering how the mind is affected with present ease, saying to ourselves, "our mountain standeth strong, we shall never be moved."

But should we have presumed on political quiet? Ah, we trow not! We desire to make a full allowance for all that is favourable and hopeful among us as a people, and even in advertent on what is evil amongst us in the sight of Him who ruleth over all, we would not forget, that in many respects we may have been accessory to it; yet, still we must avow it as our deliberate conviction, that there is so much vice and crime in the community at large, so much formality, hypocrisy, and divisions amongst Protestant Churches, and so much encouragement given to Popery, that it is in vain to expect peace until there be a general repentance and reformation among us.

For a proof of the vice and immorality which prevail amongst us, it may be enough to refer to the statistics of intemperance in towns and townships, and the records of our courts, whether civil or criminal. And how obvious are the indications of the low state of religion amongst Protestant Churches. Every serious Christian, we believe, will acknowledge that vital religion is in a low state in his own denomination, and will bewail divisions within that denomination, it may be; or, at least, among the general Christian community. Then, those Protestant Churches which are grasping at public endowments for their ministers, and for their theological schools, reckless of the offence which they give to other Churches, who might have the same claim for these; but judge, and as we believe, rightly, that their Lord has not appointed his servants to be the stipendiaries of worldly politicians; and reckless, too, of the necessity which they impose on our statesmen,—these holding that one religion may, when endowed, be as good a state engine as another,—to pension Popish priests as well as Protestant ministers,—we say, acting thus, they are at once affronting that Spirit that binds the whole Church together, and are doing dishonour to her exalted Head and Lord. And for proof of the encouragement given to Popery, and its growth, and influence amongst us, we may refer, in Canada East, to its endowment with millions of acres, and its many new incorporations for Jesuits' schools and colleges; and, in Canada West, to the pensioning of its priests from the Clergy Reserve Fund, the increase of its bishops, the bestowing on them by the ministers of a Protestant Sovereign titles of lordly dignity; the increase, too, of monastic institutions, and the donations to them of public lands. These, and many other things, abundantly prove that Popery is making rapid strides among us.

Now, if it be so in our day, as indeed it has always been, that God has a controversy with formal and hypocritical Churches, and that he is now pouring out the vials of his wrath on the very seat of the beast, has not Canada cause to tremble! Oh, yes; if his mercy spare not the pesti-

lence that has ravaged towns in Scotland, the famine that has depopulated Ireland, and the civil contests that have made the streets of many a city of continental Europe flow with blood, may all be visited upon us.

The burning of the Provincial Parliament house, and all that was valuable in the Provincial library and archives, is, indeed, a great calamity; and all the greater, that it was not caused by private malice, or the assaults of public enemies, but by the mad rage of faction among ourselves. Yet there are indications that it may only be the beginning of greater troubles. We can easily see how those troubles may come through our union with Lower Canada, and through our system of responsible government, just as many of the troubles in Ireland may be connected with Catholic emancipation and the Reform Bill; yet we are not of the number of those who condemn any of those measures; on the other hand, we believe that they were all just and necessary. Being conditioned as we are, in respect to religion and morals, we should have had troubles under any system of government; for sin and punishment in nations, as well as in individuals, are bound together by the Divine government, whose judgments man cannot evade. Our political troubles, however occasioned, must be referred to our sins as a people—our neglect of the blessed Gospel of the Son of God—our want of fidelity in serving him, and in witnessing for him, and our accessories, in one way or another to the great apostasy which, according to the prophetic word, prevails in these latter times. Let none think that these troubles are referable to our mere political connection with the French, who were in Canada before ourselves. British and French would live as harmoniously here as do Saxons and Celts in Scotland, if it were only so, that here, as to some extent is the case there, Christ were held forth to the people of both races, as the alone Saviour and Lord—and that the consciences of all were directed to the Holy Scriptures, as the alone authoritative and perfect directory of faith and life.

In our judgment, then, the hope, and the only hope of the country, is to be found in the wakening up of ministers, and private Christians, and Churches to seek the revival of true religion, and its diffusion throughout the land. Political expedients of themselves will do little for us. Neither British supremacy, nor the independence that we could enjoy, as a portion of the American union, would avail us, if the great majority of the people be infidel, or Popish, or immoral; and while the politicians, who are most in favour of civil and religious liberty, are those whom we should favour and encourage, let us be cautious in committing ourselves to any political partizanship. Let us testify against the recent tumults that have disgraced the seat of Government, as we did against the rebellion of 1837; for both were alike unjustifiable; even though the Government of 1837 might have been none of the best, and though that of the present day may have been carrying indulgence to those who had been rebels in 1837 to an excess. Let us do more—let us, with heart and hand, encourage and sustain our rulers in every constitutional course: Those who can justify or

even palliate the recent outrages in Montreal, show at one that they are ignorant of the duties of good subjects, and that they cannot appreciate the blessings of constitutional government.

We would add, yet farther, let us with all our efforts for promoting religious revival and reformation, not forbear to warn our rulers, whether colonial or imperial, against the danger of touching the ark of the Lord with their hands, even when they think that they could stay it on its rugged course,—and the guilt and danger, too, in which **as they have involved Britain and this Province, of maintaining the worship, and building up the shrines of the modern Dagon.**

KING'S COLLEGE BILL, AND THE CHRISTIAN GUARDIAN.

In our last number we made a few remarks on this Bill, giving it a qualified commendation. We were desirous, so far as we might be entitled to speak for the Presbyterian Church of Canada, to put in a *carrot* against it: being supposed that our Church was opposed to the Bill, as the Bishop of Toronto, in his petition to the Legislative Assembly, had insinuated was the case. And in those remarks we were expressing something of the indignation which we have felt at those who have been decrying the Bill as godless and antichristian.

The *Christian Guardian*, of the 25th April, which we had just looked over before penning our remarks, had filled a page with extracts from papers having a very questionable right to the character of *Godly*, with such captions as these:—“INFIDELITY OF THE UNIVERSITY BILL,” “THE GODLESS UNIVERSITY BILL,” “THE INFIDEL UNIVERSITY BILL,” &c. And our remarks were to the effect, that the same opprobrious epithets might with equal justice be applied to the Normal School, and to every common school throughout the land. In saying this, we had a reference to the Act under which these schools are constituted, and which so far as we at the time could remember, made no allusion to the Bible or Christianity.

Now, the *Christian Guardian*, of the 9th May, replies to our remarks, and it does so by quoting the testimony to the good working of the Normal School, which we had borne, and that cheerfully and spontaneously in an article on the Provincial Normal School; and it says in effect to us, “where is the consistency to laud the Normal School, in which a provision is made for the religious instruction of students; and to defend the College Bill, in which no provision is made for this?” Now, we have a ready answer to this, and it is this, that the Common School Act, of May, 1816, under which our Common Schools and the Provincial Normal School are now constituted, says *not one word about the Bible or Christianity*, and yet, we believe, that that Act is an object of some complacency with the *Guardian*, and though in reality more entitled to be branded as infidel, antichristian, and godless, than the University Bill, has never been so branded by that paper. We could certainly have liked to have seen embodied in that Act some sentiment implying that it was the aim and the will of the legislature, that learning should be diffused amongst all the people, in order to reading the law of Him

who is King of kings and Lord of lords; and so to their being the better fitted for being the subjects of an earthly government; yet we do not find any such sentiment in the Act; and though we know that it has been represented as a godless one, we have never so styled it, nor will we do so, so long as under it we can have a Protestant minister, Superintendent of Education; and may also have the trustees and the teacher of every several school, God-fearing and praying men; and while we have, in point of fact, as we believe, the Scriptures taught in almost all our schools.

But, whatever of religion we have, or may have, in the Normal School, and in the Common Schools, we have it through the men who work them, not from any special provisions in behalf of religion in the Act itself. And so we believe it will be with the Bill for modifying King's College, now before the Legislature. If it become law, and be worked by good men, it will be worked in favour of religion. And it is so much less godless than the Common School Act, that it formally contemplates, as is stated in the preamble, the establishment of an institution, which, “under the blessing of Divine Providence, may encourage the pursuit of literature, science, and art, and may, thereby, greatly tend to promote the best interests, religious, moral, and intellectual of the people at large.”

This is but a scanty recognition of God and Divine truth, we acknowledge, but let the Editor of the *Guardian* shew us as much in our Common School Act, and let him either retract his charges against the College Bill, or in consistency, agitate for an alteration in the Common School Act.

But the charge of godlessness may perhaps be fastened on the Bill because of those clauses that are of a prohibitory kind, as respects the teaching of Divinity, forms of worship, and the admission of ministers to certain offices in the University. Let us look at these for a moment.

Divinity is the science of religion; and surely the Bill is not ungodly because it leaves this to schools instituted and supported by particular Churches! We do most earnestly desire, that our Government would do the same with pastors, missionaries, and theological schools—leave the support of them all, to the Churches with which they are connected; and then they would free themselves from the guilt of supporting Popery, and several discordant and questionable forms of Protestantism.

Then, as to the clause forbidding “religious observances according to the forms of any particular religious denomination to be imposed upon the members or officers” of the University. We see nothing godless in this. Had there been a clause rendering it imperative on all students to attend on some particular religious observance within the College, we would have accounted it tyrannical: as it is, we presume that the pious Professor, of whatever denomination he may be, will feel a liberty in imploring the Divine blessing on the studies of his class, and in his class room; yea, that he may make the same chamber or hall, if he deem it prudent so to do, an oratory—a place of prayer for his students, at times when he is not required to teach.

There are several clauses in the act which exclude ministers, ecclesiastics, and religious teachers from certain offices. Now, we are not called on to approve of these clauses, and in common with others, have recorded our disapprobation at least of the way in which they are expressed; but, in so far as they are intended to impose a limit to the number of ministers who may at any one time be found in the governing body of the University,—we have no controversy with the principle involved in them. Thus, THE RELIGIOUS TRACT SOCIETY OF LONDON, one of the most liberal evangelical associations in the world, requires that its governing body, the committee, shall be composed of four ministers and eight laymen.

There is at least one provision in the Act which directly favours a religious influence in the government of the University, of a most important kind, that, namely, which allows incorporated Theological Colleges to send representatives into the Senate. The other ordinary members of the Senate are to be chosen by the Crown; and when we consider that, under our system of responsible government, the advisers of the Crown must in all principal matters be found in harmony with the majority of the representatives of the people, we see in this, all that law can do, for giving to the religious element among the population, its fair influence in the appointment of the directors of the University. So that we are quite disposed to stand by our former statement, that “if the bill be made to operate injuriously to the christian religion, the blame must attach to the professedly christian part of the community.”

Let christians shew a becoming zeal for the public good—let them depart from the claim which some at least are too ready to prefer for State support—let them encourage statesmen in their efforts to help forward the cause of education in a way in which it may be rendered subordinate to the higher interests of the kingdom of the Saviour, even though these interests may be feebly appreciated by statesmen themselves; and we do not doubt that the working of the College Bill, if indeed it become law, will contribute mightily to the furtherance of sanctified learning.

Having a School Act working to a great extent in favor of true religion, simply from the character of the men who administer it, why should we despair of the result of a College Act which is, in some important respects, still more favourable to the introduction of the christian element into the government of the institution?

Our views of the moral qualities of legislation, do differ materially from some religious men, such as the editor of the *Christian Guardian*. We see no infidelity or antichristianism in the Common School Act, or the College Bill, so long as they allow religious men to conduct the system of education which they severally originate, in harmony with Christian truth, and in subordination to it; but we do see anti-christianism in the acts of our government,—in pensioning the teachers of “the man of sin”—the priests of Rome, and in supporting the colleges and schools of that anti-christian system, and we would lift up our feeble testimony against such acts; nay, we go farther, we behold an injury to the truth, in the support which our govern-

ment is giving to other forms of error of a less malignant kind—and, against such acts, as more or less ungodly and antichristian, we desire to testify.

How Dr. Chalmers, to whom the *Guardian* refers, might have acted in reference to the University Bill, we will not pretend to judge. This we do think, however, that he, with his lofty views of the amplitude of the circle of the sciences, would never have consented to the Bill of last Parliament, patronized by our Methodist brethren, which went to divide the endowment of our University, to four sectarian Colleges—a Popish, a Prelatical, a Methodist, a Residuary Presbyterian College. Yea, we believe, that that Christian champion would have bared his neck to the axe of the executioner, rather than have in any way formally and directly consented to the legalization and endowment of a school for teaching the dogmas of an apostate and idolatrous church.

But we may speak even more precisely in reference to the views of that departed man of God, on the subject of secular education. It is well known that one of the very last writings which issued from his pen was, a letter in which he distinctly approved of Governments' giving the secular element of education, in the present state of the Church and the world, and leaving it to churches to blend with it the spiritual element. This certainly is all that can now be done in Canada; and in reference to the actual teaching of Divine truth, we think, further, that as the exalted Head of the Church calls men to the work, so his laws do indicate by whom those, his servants, are to be supported. The Professor of Divinity, therefore, as he is called,—he we mean, who fulfils the office of the teacher indicated in Eph iv 11, should, like the Pastor, and Evangelist, or Missionary find his support in the Church itself, in connection with which, or for which, he plies his vocation of teacher. We fully believe that the Adorable Head of the Church makes no demand on earthly governments to pension his servants, be they pastors, be they missionaries, be they "teachers of holy men for the work of the ministry."

One word more, in regard to the outcry against the present College Bill, as godless and antichristian. We believe that the very same provisions which are supposed to be so malignant in it, were contained in a bill which was before our Upper Canada Parliament in 1834-5.

This bill was carried through the House of Assembly by a majority of 35 to 5! It might be interesting to turn up some of the files of the papers of the time, to ascertain who were the constituencies that then supported the Legislative Assembly in their attempts at University reform. It would not surprise us to find that some of these were the very same parties who are condemning the bill now before our present Parliament, as godless and antichristian. No separate Churches had at that day ventured to hope for the spoliation of the endowment of King's College.

The accounts from our Missionary Catechists, as far as they have reached us, are favourable. They have been, we believe, well received. One of them writing to a friend says, "I am quietly

and comfortably settled down again for a time.—My field is large enough I assure you, to do it any thing like justice. Three services on Sabbath, with visiting, prayer-meetings and classes, afford me abundant labour. Matters are not in the most healthy state, but I hope by the exercise of prudence and charity, at the same time exhibiting faithfulness and attachment to Christian principles, and, by the blessing of the Most High, upon my imperfect labours, some good may result to all parties. We have people of many different denominations; they have been ill supplied. I trust the spirit of the Lord will work mightily, so that here there may be a seed to serve him—vesseis unto honour, fitted for the master's use. It gives me pleasure to inform you that I dwell in a pious family, and am pleasantly and comfortably situated. Our external arrangements are very satisfactory. I hope a like interest in regard to more important matters connected with the Church of Christ, will soon be awakened."

SOLEMN WARNINGS.

"Help, Lord; for the godly man ceaseth, for the faithful fail from among the children of men."—Ps. xii. 1.

Since our last publication the melancholy tidings have reached us of the removal from the Church militant to the Church triumphant, of not a few devoted servants of Christ—some of them in Britain, and others in the missionary field among the heathen.

We refer to Dr. McDonald of Ferintosh, known as the "Apostle of the North,"—a biographical notice of whom will appear in our next;—and Sir Andrew Agnew of Lochnaw, the indefatigable champion of the Sabbath, who alike in the discharge of his duties in the character of a legislator, and by his example as a private christian, advocated and maintained the sanctity of God's own day. The former has been removed in mature years as a shock of corn in his season—the latter in the vigour of life.

We are also called to mourn the loss of an aged and successful missionary in Persia, the Rev. Dr. Glen, of whom Mr. Perkins, the American Missionary, has written an affecting notice, from which we condense the following summary:

This venerable Scottish missionary died at Teheran on the 12th January. After being a settled minister ten years in his native land, he went out at the age of forty to Astrakan, where he laboured faithfully as a missionary for seventeen years. In consequence of the suppression of the Protestant Church in Russia, he was forced to abandon his field and return to his native country in 1834. In 1837, leaving his numerous family in Scotland, he came to Persia. In 1842, having completed the translation of the scriptures into Persian, Dr. Glen returned to Scotland to print the work. Two years ago, having accomplished that object, he again left his family and returned to this country, accompanied by a son—a man in middle life,—to superintend the distribution of the Holy Scriptures among the Mahomedans. Of him it may be truly said, "He was a good man, full of the Holy Ghost and of faith." Few indeed have so indefatigably endured to the

end as this venerable labourer,—ten years a faithful pastor in his native land, and more than thirty years a missionary in foreign lands. At the age of more than three score and ten, (72) his Master summoned him to higher service. Dr. Glen's mortal remains sleep at the capital of this Mahomedan empire, far from his family and his native land, by the side of a beloved son belonging to the British embassy, who died of cholera more than two years ago. "His record is on high," and his dust as peacefully awaits the resurrection morning in benighted Central Asia, as if beneath the clouds of the valley, with his fathers in his loved native Scotland.

We are next called to record Death's doings in the removal of two able and faithful missionaries of the cross, labouring in China, under the direction of the American Board of Foreign Missions.

The Rev. John Lloyd, missionary at Amoy, died of typhus fever, in December. Mr. Lloyd was 36 years of age, a native of Pennsylvania, brought to the knowledge of the truth about the year 1835, along with his friend and fellow-labourer, W. M. Lowrie, who was drowned by pirates, last year, near Ningpo. Mr. L. was a graduate of Princeton College, New Jersey—was licensed to preach the Gospel, in June, 1844, and entered upon his labours in Amoy, in December of the same year. The Rev. W. J. Pohlman, also a missionary to China, from the American Board, and whose sudden demise we would next notice, in some remarks which he made at Mr. Lloyd's funeral, said—

"With earnest alacrity, he devoted his energy and time to the acquisition of this difficult language, (Chinese); and now, when he had nearly reached the goal he aimed at, and was becoming fluent in speaking, it pleased the Master to take him to himself: thus teaching us, that however well qualified we may be to carry forward the Lord's work, he can get along without us, and find other agents to accomplish his purposes. To the speaker, Mr. Lloyd was peculiarly dear as a family friend, and an endeared associate nearly all the time of his residence at Amoy. He was kind and uniform in his affections, faithful in his friendship, and equable in his temperament; firmly conscientious in respect to duty, and stable in his personal religion. He was laborious in his efforts to save the souls of the heathen; vigorous, sound, and discriminating in his views of truth; in short, he may be characterized as humble, methodical, persevering, devoted, and conscientious, a man much beloved, and in whose heart grace reigned. He was permitted to bear public testimony in favor of Christ among the Chinese; for by applying himself almost exclusively to the spoken language, he had made good progress, and could communicate religious truth freely to the people, with whom he was universally popular. Had he lived longer, we had much to hope for from his future labors."

Mr. Lloyd and Mr. Pohlman were, in life, intimate friends, and in death were not long separated. Shortly after the death of Mr. Lloyd, Mr. Pohlman was drowned on the coast of China. The vessel in which he was a passenger was wrecked. Such of the passengers as could not swim, had been put into the ship's boat; and such as could swim were to make the best of their way to the shore. A considerable number of them laid hold of the boat, which caused it to upset, occasioning the loss of many lives, and among them Mr. Pohlman, who was last seen with his face

under water, and his hands raised. One of the survivors says, that Mr. Pohlman throughout the very trying scene that took place on the wreck, maintained calm self-possession, and by his presence of mind and prudent advice, did much for the safety of the sufferers. He knew in whom he had trusted, and was enabled to encourage himself in the Lord his God.

We take a peculiar interest in noticing the death of Mr. Pohlman. The writer has now before him, in the museum of Knox's College, Toronto, a number of heathen idols, which were sent from China, to a member of the family of Dr. Kennedy, of Albany. Through Dr. Wilts these idols were presented to the museum. They have been seen by the friends who have visited it, and were lately exhibited at a meeting of the Juvenile Association of Knox's Church, in this place. Accompanying these idols, and we believe in the handwriting of Mr. Pohlman, we have the following card:—

"These idols are for little Willy Kennedy, from Willy Pohlman, who hopes when he looks at them, he may be induced to pray more for the poor heathen, who bow down and worship these very pieces of clay.

"He hopes, also, when he grows to be a man, that he will come out to China himself, and teach these idolaters about the true God and Jesus Christ."

What though the hand that wrote these words be now cold in death, if the spirit that animated it be before the throne in the temple above:

There is a voice in such providences as we have been recording, and no doubt important lessons to be drawn from them. "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." We are taught to look quite beyond any mere instrument that God may, for a time, honour and employ to do a great work. The other day, in reply to the question, "Who can supply the blank occasioned by the death of Dr. McDonald? who will now be the apostle of the north?" A young Highlander said to us, in reply, "I don't know; but He who placed Dr. McDonald there, can easily raise up others to fill his place." We stand appalled, when we see the individual, from whom much is expected, and who seems formed for achieving some great purpose, suddenly cut off.

God removes his own people sometimes, "taking them away from the evil to come." He removes faithful servants in wrath, when His message at their lips has been despised and rejected. But God is especially loudly proclaiming to survivors to redeem the time, to improve privileges and opportunities of doing good. To each of us, dear reader, there remains but, as it were, "an inch of time."

We have been called upon to deplore the death, or serious indisposition—unsuited them for public duty—of many great and good men in the Free Church of Scotland,—men whose praises are in all the Churches,—and many eminent servants of Christ in other Churches, while in our own Church, since its organization in 1844, no death has occurred amongst the ministers; nor, as far as we know, has any minister been laid aside from duty on account of ill-health. Serious alarm has some-

times been felt on account of the severe illness of several of the ministers, yet, in the providence of God, they have always been restored, and their ministrations have only been temporarily interrupted. This is a great cause of gratitude, and lays the Church under additional obligations. The call is now, again and again made to each of us, ministers and people, "Prepare to meet thy God."

THE APPROACHING MEETING OF SYNOD.

On the third Wednesday of this month (20th) the Synod of the Presbyterian Church of Canada will meet in this city. The annual meeting of the supreme court of the Church is, under almost any circumstances, an important event, but more particularly so at the present crisis. Matters of the gravest importance claim the attention and action of the Synod. The difficulties to be met and obviated are indeed great. We would not underrate them, while, at the same time, we do not consider them insurmountable. These difficulties have arisen in no small degree from the extent of the field which as a Church we are called to occupy, and at a time of unexampled pressure in every department of human industry. We may well say that our difficulties arise mainly out of our success. Since the organization of our Church in 1814, the number of our settled ministers has been more than doubled. The congregations have increased in a larger proportion. The missionary field cannot be occupied to the full extent, from the want of labourers, although considerable additions have been made to their numbers, and the means of supplying the destitute places greatly augmented, by the number of Students who are temporarily engaged in missionary labour during the College recess, and to a considerable extent also during the session. The students with a view to the ministry, have increased from eleven to fifty-three, in the course of five years. The growth of the Church, in all its departments, has called for an enlarged outlay, while the means to meet it have not, from the pressure of the times, kept pace with that growth. Among the subjects that must necessarily come before Synod, we would notice

THE MAINTENANCE OF THE MINISTRY.

Experience has shown us, that on the old system of every congregation looking only to the support of ordinances among themselves, regardless of the wants of others, the extension of the Church will be greatly retarded, and not a few congregations left to languish, or be broken up.—How many devoted ministers have thus struggled with penury and want, and been left to pine on a scanty allowance, scarcely sufficient for a bare subsistence. Some plan, at once comprehensive, equal, and vigorous, is required; sufficiently so to embrace the whole of our settled congregations—to bear upon them in proportion to their ability, and which can be carried fully into effect. The sustentation fund scheme has, for the present, been virtually laid aside. There has been at the meetings of the Church courts, when it was under discussion, much harmony of opinion in regard to it, and we believe at last Synod absolute unanimity. The sustentation fund has been

considered in Scotland as the main support of the Free Church, and the same opinion has been very generally expressed in regard to the importance of the scheme of our own Synod, to the well-being of the Church, and yet, it has never accomplished the end for which it was adopted, not so much from the defects of the scheme itself, as from the want of hearty and vigorous efforts to carry it out.

The question will now come to be decided, Can the Synod's scheme be so altered or modified as that the whole Church will adopt it? And will those who think it unsuited to the circumstances of our Church, and therefore oppose it, bring forward any substitute? We hope that a goodly number of suggestions for this purpose will be ready to be submitted to Synod, that some one may be selected, in which all the congregations of the Church will concur. There is nothing plainer than that if we are either to occupy our present position, or to supply the congregations looking to us for ordinances, we must have a regular and systematic way of providing for the support of the ministry—such a plan as will secure to every minister a decent competence. Many dislike the names "Sustentation Fund" and "Sustentation Board"—so did Dr. Chalmers—who desired a name expressive not of the sustentation of the ministers, but of the support and extension of the gospel ministry—a name relating to the work, not to the wages. We have no particular attachment to this name, and much less to the general name of our Church's enterprises, viz. *the schemes of the Church*, and would gladly adopt any more expressive and suitable designations. But it is not so much the name as the thing itself that claims consideration. In order to the stability and extension of the Church, the principle must not only be admitted but acted out, that every minister is entitled to a sufficient support from the whole Church,—that every congregation is interested in the support of every minister, as well as of him who labours exclusively among them.

"The support of the ministry is one of the most difficult and complicated practical questions which can engage the attention of the Church." Still it must be grappled with, and pressed upon the attention of christians. The Church has little more than begun to evangelize the world, and falls immeasurably short of her duty in hearty devotedness to the cause of the Saviour, and perhaps this is no where more apparent, than in the comparatively limited consecration to his service, of the bounty with which God has entrusted us. Enough has been said on this subject—many think too much—while there has been too little action in the way of giving practical effect to good resolutions. We would again recommend what has been often urged, the formation of an association in every congregation, and that there be a stated call made by one or two members of the association upon every member, adherent and hearer connected with the congregation. The burden will then, by being distributed among the larger number, be the lighter upon each. "The pounds of the rich should not supersede the pennies of the poor, but, on the other hand, the pennies of the poor form what ought to be a telling argument for pounds from the rich." If honouring God with

his substance be the duty and privilege alike of the rich and the poor, the opportunity of exercising them should be presented alike to both. In order to call out and make habitual an enlarged liberality, the congregational machinery should be wrought in a systematic way, and those who are entrusted with it should make a point of attending to it. We can name individuals in various places who, by industriously applying themselves to what they feel to be a christian duty, without neglecting their own business, keep the pecuniary affairs of their congregations in a satisfactory state. Perhaps there is no congregation in our connexion in which capable persons could not be found, willing to discharge such duty.—There is an excellent appeal by Dr. Chalmers to the Free Church on the subject of its economics, republished in the United States, with an introduction by the American Editor, which we recommend as containing sound practical views on this important subject.

INDUCTION.

On Wednesday the 25th April the Presbytery of Kingston met at Picton, for the induction of the Rev. William Reid, formerly minister of Grafton, to the charge of the Picton congregation. The Rev. Dr. Willis preached and presided; and the Rev. James Rogers gave an address to the congregation. We congratulate the Picton congregation on having obtained as their pastor, one who, in another part of the vineyard, has proved himself a workman needing not to be ashamed. We hope and pray, that in the new field to which he has been called, his labours may, as heretofore, be abundantly blessed.

Summary of News.

CANADA.—On the 25th April the Parliament House in Montreal was burnt by a mob, and the valuable library and many public records destroyed.

It is expected that Parliament will be prorogued in a few days. The University Bill has passed in both houses.

It has been agreed to by a vote of 34 to 29, to address His Excellency on the expediency of convening Parliament alternately at Quebec and Toronto.

UNITED STATES.—We have pleasing accounts of the anniversary meetings of the various religious and benevolent societies.

A serious riot took place at a theatre in New York on the 10th ult., arising out of a quarrel between the friends of two rival actors. The military fired upon the mob, occasioning the death of 27 persons.

An emancipation convention has been held in Kentucky. Nine-tenths of the members were slaveholders. General harmony prevailed. A writer in the *New York Observer* says, "in my judgment it would be easier to obtain a majority of the slaveholders for emancipation, than of the non-slaveholders." Kentucky will go for the gradual extinction of slavery.

On the 17th May the steamer *Empire*, on the North River, was struck by a schooner and sunk. The extent of loss of lives is not yet known—About 250 passengers were on board. Fifty are supposed to be missing. Twelve dead bodies have been found. The lives lost cannot be less than from twenty to thirty.

The cholera has disappeared in England—still lingers in Scotland, and is severe in Ireland. It has been very fatal in France, but is diminishing.

It has reappeared at St. Petersburg, and threatens again to overrun Europe, as it did 17 years ago. It is approaching us from the westward. In New York it is said to have broken out. It has been prevailing along the Mississippi and Missouri rivers, has reached Maysville on the Ohio, and is reported to be in Chicago. The report of cholera at Grose Isle was unfounded. Two ships, coming to Quebec, lost passengers with cholera, but when they reached a certain latitude it ceased.

It seems now to be taken for granted that Pope Pius will be restored. Austrian and French intervention may bring about that event. The French have sent an armament of about 20,000 men, under General Oudinot, which has entered Civita Vecchia unopposed. No doubt the present French Government have adopted the policy of General Cavaignac. In order to secure the support of the priests at the ensuing election, they wish to have a hand in reinstating the Pope. The French disclaim all intention to interfere in the government and institutions of the Roman people, anxious only to enable the Romans themselves to maintain the cause of order, peace and liberty.

The Marquis of Lansdowne has said in the British Parliament, that the French expedition has not been suggested by the British government, nor been the subject of agreement or negotiation, but that the objects of it as far as he was acquainted with them, were not such as he was prepared to say they disapproved of.

Pius will occupy a very different position from that which he formerly held, and would need the continued presence of a French army to protect him. It is monstrously inconsistent in the French, who so lately threw off the comparatively light yoke of Louis Philippe, to lend their aid in support of the most cruel tyranny. No confidence can be placed in any statesmen who favour the perpetuation of a system, that more than all the other devices of the wicked one, has rendered its victims wretched in time and ruined them for eternity. Republican institutions may soon be exchanged in France for a hereditary monarchy, and that devoted nation be doomed to pass through more trying scenes. The Austrians are likely to be pretty fully occupied with the Hungarians, and have difficulties to settle with the Prussians. It is impossible to predict what important changes may soon take place and what convulsions may be at hand. The Christian's consolation is, that God reigneth.

Pope Pius was lauded by Protestants about two years ago for his liberality; He will have an opportunity after his return, to display his tolerance in regard to the seventy thousand copies of the Scriptures which have been circulated among the Italians, since his flight. Several editions of the Scriptures are now in the press in Italy.

The eyes of the Roman people are surely by this time, opened to the impositions that have been practised upon them. The mind recoils from the contemplation of the atrocities that have been perpetrated in the Inquisition.

THE HOLY INQUISITION!! The dungeons of this horrible place have been explored. Outwardly, it has the appearance of civilization and comfort, within, it has long ranges of barred prisons, each cell having iron rings let into the masonry,—skeletons are found in the recesses in the walls,—numerous inscriptions no doubt made by the unhappy victims, are still legible, some of them dated more than a century and a-half ago,—some of them in the present century. There are trap doors through which the sufferers fell into vaults, from which their skeletons are only now being extricated. The ground in the bottom of these vaults is composed of decayed animal matter. Long silken locks of hair have been found imbedded in it. There are also two large subterraneous limekilns, in which, thousands of victims may have been burnt to ashes; large beds of calcined bones have been found besides these kilns. Such is the prison of the "Holy Office," which the whole population of Rome has been invited to come and see.

There have been disturbances in Prussia. The

King has dissolved the second Chamber, which has given great offence. He has declined assuming the Imperial Crown. Austria and Bavaria were violently opposed to any transfer of power. It has been proposed to form the small German States into four Kingdoms.

The Austrians have been defeated at every point by the Hungarians; the superior tactics of the Magyars have been irresistible. The Russians are making immense preparation, and will soon be in the field to crush the rising spirit of freedom and perhaps to seize the present crisis as a fit time for adding, to an already overgrown empire, the dominions of the Turk.

The war in India is at an end, Lord Gough has completely subdued the Sikhs. 16,000 men have surrendered themselves prisoners of war.

THE SCHEME FOR THE SOCIAL AND RELIGIOUS IMPROVEMENT OF OUR COLOURED POPULATION.

The Rev. Mr. KING, who has been engaged in advocating this benevolent object for some time, has returned to Toronto. We are happy to learn that Mr. King has succeeded in obtaining the subscription of stock to the amount required.

A meeting of the Stockholders is called in this City, on the 1st June, to organize the Association. It is intended, as soon as the tract of land can be purchased, to commence operations.

In connexion with the foregoing, we notice in an American paper, that a wealthy citizen of South Carolina, lately deceased, among other munificent bequests, has left \$10,000 to any colonization society in the United States that shall succeed in establishing the free blacks from that country in an independent government in Africa. The tract of land when purchased, to be designated the state or district of "Hoff," the name of the donor.

Two other gentlemen who suppress their names, have given, the one \$3000 for educational purposes in Liberia, and the other \$800.—\$600 if it be applied in the purchase of mathematical instruments for academical purposes in that colony.

To the Editor of the Record.

WELLINGTON SQUARE, May 18, 1849.

REV AND DEAR SIR,—I deem it of importance that when God gives most manifest tokens of grace, in any of His dear children whom he removes away to the rest of His chosen ones, we should mark such, and listen to their lessons of warning and encouragement which they point out; and which they exemplify in their life, trials, triumphs, and death. This is my excuse for requesting you to give publicity to some facts respecting Mr. Jacob J. Triller, a member and communicant in my Church, who died April 26, 1849, aged 26 years.

Early called to contemplate Christ in His amazing plan and work of mercy, and in time of health having sought in the "Rock of Ages" a foundation for soul trial and heart failing, which the assaults of Satan, the treachery of sin, and the fears of death, were never able to shake, he manifested that Christ, in his case, was the "Hope of glory."

From a naturally timid and reserved habit, he was not so much known and prized as many of far less simplicity of faith and symmetry of Christian character. But those who knew him best felt that in him "patience had its perfect work": for through a long lingering malady, with the certain prospect of an early grave before him, he taught all around him how "to endure as seeing Him who is invisible," and "he being now dead yet speaketh," by his remembered words and example—by his calm and undaunted hope—his warning counsels, and his death welcome, when his Master called for him. His ruling desire, while living, to live for Christ; and dying, to be forever with the Lord.

He was one of the most striking examples of the simplicity and the singleness of faith; and

this fact accounts for his constant triumph over the enemy of souls. so that it might be said of him—"That wicked one touched him not." When warned of the stability and power of his great foe, his answer was—"Through the blood of the Lamb they overcame him"—"Christ is mine, and I am his"—"Christ's victory over him is my freedom from his assault with power." "O to live that I might make my blessed Redeemer more known." "O to die, that I may see him as he is, and be forever with the Lord." It is a great thing to live, to learn, and do His will on earth—but "precious in the sight of the Lord is the death of his saints." "To live in the Lord is well; but "to depart and be with Christ is far better." I sometimes long for his coming. "See how easy death is to one who is on the right foundation, through faith. "Come, Lord Jesus," be thou my helper near me,—even so, come quickly"; and thus with triumph in his soul, and joy on his countenance, and deep words of warning, and affectionate consoling counsels, to all around him—he departed, for "the Lord took him." I am not favorable to the magnifying, after death, the life of any man; but the instance to which I call your attention, from gratitude to the great Author of the grace given, demands attention on account of three facts:

1st. The deep soul-humbling sense of sin and self, and the Christ-exalting view of the atonement which characterized him.

2nd. The simplicity of faith, which would not linger short of its adorable object and source; and

3rd. The manifestation in him of the points of faith seen in the will and life, patience under trial, longing after Christ, and triumph in departing. M.

WHY DO YOU NOT GO TO THE PRAYER-MEETING?

The men of the world, whenever they meet, talk of the things of the world, and often do they meet for that purpose. Is it not a reproach to professing Christians that they meet not more frequently, and speak not oftener one to another of the things of the kingdom? It is characteristic of those who fear God, that they speak often one to another of him whom they fear. Such as thus honor God, he will honor. He keeps an account of them in his book of remembrance. Much sweet and profitable intercourse do Christians enjoy in their meetings for prayer and praise. Well may the question be asked, "Why do you not go to the prayer meeting?" Why are prayer meetings so thinly attended? Is it not because, after all the profession that is made, so few are really in earnest about the salvation of their souls? We commend the following address, by the Rev John Angell James, to our readers:

Tradesmen often say they have no time; they cannot leave their business; that is, they will not. I am aware that it is not, and could not, by any contrivance and forethought, be always made convenient for tradesmen, especially shop-keepers to be at the house of God on a week-day evening; but could it not be oftener done than it is? Would not a settled purpose, a good plan, and a little preparation, generally leave the way open for such persons to the sanctuary? Is it not enough time given to the world, to carry on its concerns till seven o'clock in the evening? If there be a party to be joined, or some public business to be attended to, cannot tradesmen find time for this? Oh! brethren, try, try. Be anxious to throw off the cares of the world time enough to be found in your place at the house of God, on the evening of the weekly service.

But your residence is too far in the country to enable you to attend. Then why go so far? Why sacrifice the pleasure and improvement to be gained in the sanctuary, for the enjoyment of

rural scenes? The modern taste for a country residence is making sad work with piety. How many are there, who, on this account, can attend only one public service even on the Sabbath! And has it not proved a snare in other ways, leading to a neglect of their trade, and to expenses which their income was not adequate to meet? Your salvation, professing Christians, your salvation is, or should be, the great business with you; and everything else should be subordinate to it.

Some who will read this Address are the mortals of large families, and imagine they find in their domestic and maternal cares an insurmountable obstacle in the way of such services as I now recommend, and a sufficient excuse for neglecting them. I readily allow that in many cases this is admissible. Duties cannot be in opposition to each other. There is no religion in neglecting a dependent family, and allowing home to be a scene of confusion, even though it be to attend public worship; and if this must be the result, judgment and conscience being witnesses, your way is clear and the place of your duty is home. But be quite sure that you could not by method, diligence, preparation, and judicious delegation, attend to every duty of home, and yet leave opportunity for one weekly visit to the sanctuary. I have known mothers and mistresses, who were patterns of devotedness to home duties, and at the same time were exemplary in their attendance at the house of God. The devoted mother wants an occasional relaxation from her assiduities; and what is so refreshing as an hour spent in the house of God.

A more difficult case is that of the wife whose husband is unamical to religion altogether, and especially so to its week-day engagements. Constant attendance, in such circumstances, can hardly be expected; and many thus situated must forego the privilege, and seek to make up by renewed diligence in the use of the private means of grace, the loss they are compelled to sustain of the public ones.

LABOURING MEN, I am aware, are under a strong temptation after a day's hard toil, to imagine they are too tired for a sermon, and that they will be excused by God for going home to spend the evening in their own house instead of his. In many, very many cases, this is not an excuse, but a sufficient reason for their neglect; their labour is so great and so exhausting, as to utterly incapacitate them for that mental application which is necessary for a profitable attendance upon the means of grace. In this case the gracious Redeemer himself makes the same defence for them as he did for his slumbering disciples, and says the spirit is willing but the flesh is weak.

Suffer then, dear brethren, the word of exhortation on this important subject; renounce all excuses; endeavour to be in a state of mind which shall not prompt you to seek after them. Be in earnest, far more in earnest, than are the generality of professors, about your soul's concerns. Give all diligence to make your calling and election sure. Hunger and thirst after righteousness. Live the life of faith. Set your affections not on things on the earth, but on things above, where Christ sitteth on the right hand of God. Be not satisfied with mere external religious decorum, and a consistency in which the world, or your fellow professors, can see no flaw. Let your conversation be in heaven; feel and act as the citizens of the celestial state. Walk with God; rejoice in hope of the glory to be revealed; and steadily look at eternity. In order to keep up such a state of mind, comply with the admonition of this Address. Let it be a matter of conscience, not of taste merely, to attend the week-day service. You need them; and they will help and bless you. Be regular in your attendance. Do not let it be a mere occasional thing to be there, when an admonition has been delivered on the Sabbath calling upon you for the performance of this duty, or when something extraordinary is to be heard. This is the case with too many. We see them sometimes, but oftener miss them. Be it with you as EXAMINATE FIXER AS THE SAC-

BATH; keep the evening free from all occupation; make no other engagements. When invited to something else, say, "No, that evening is given to God." "The diligent soul," I repeat "shall be made fat." This is diligence. May it be yours.

NOBLE SPIRIT OF THE PROTESTANT CHURCHES OF HUNGARY.

The following account of the action of the Protestant churches of Hungary, in relation to the patronage of the State, given by a correspondent of the Presbyterian, is well worthy of being published to their honor:

The portion of the population, which belongs to these churches is about three millions, nearly one million of which are Lutherans, and the remainder Reformed.—They were, for a long time, and most violently, persecuted by the Austrian dynasty. They even attempted openly, to expel them from the country. The consummation of this iniquity was prevented by the kind Providence of God. But the perseverance of the persecutors, and the cruelty of the means which they employed were such, that these churches, which included nearly the entire population of the country, were reduced to but one-third of their number, or even less. After this long baptism of blood, they were exposed to a danger, which, in a still more serious manner, threatened their existence, through the influences of indifference, rationalism, and semi-infidelity. But lately, a decisive change has become manifest among them, and a re-action in the direction of truth has commenced.

In this state of things, a public salary to be paid by the State, was, about six months ago, offered to the Protestant churches of Hungary. The two General Synods of those Churches met, some months since, to deliberate on the proposal of Government. This proposal was unrestricted by any condition on the part of government. The Synods were requested to examine it, and inform government on what terms they would receive the aid which was offered them. Many feared that the Synods would hasten to gripe this money, come what would. The greatest portion of the clergy, who are to the number of three thousand pastors in the Reformed Church alone; live in great poverty. Unanimously, and without needing to go formally into a vote, it was resolved to refuse, whatever the consequence might be, union of any sort whatever, with a Popish government. "Christ said these faithful confessors; "furnished us with what was temporally needful for us during long centuries of persecution, he will not forsake us now. As to the government, kind, no doubt, but Popish, which at present offers us gold instead of steel. *Timeo Danaos, et dona ferentes*, ("I dread the Greeks, even when they bring us gifts") Sooner or later, as the price of the favour which it offers us, it will be sure to intermeddle with the internal government of our church.—We cannot, like Esau, "sell our birthright for a mess of pottage."

The Synods of the two churches at first assembled separately, that each, apart, might prepare its answer to government. But they thought it would be advantageous, to have a general meeting afterward, that, if possible, the two answers might be made to correspond. Met for the first time, for centuries past, with what astonishment and joy they discovered that their views coincided to such a degree, even in the minutest details, that the plan drawn up by one Synod, might have served as the organ of the other! The answer of the Reformed Church being better written and more complete than the other, was adopted in behalf of both Churches, on the motion of a Lutheran pastor, and was presented to government as a common answer.

A government measure, which had reference to schools met with the same fate. Government proposed to establish national schools, in which the secular instruction would be separated from the religious, the latter being left in the hands of the clergy of the two denominations. It was re-

solved that the churches would have nothing to do with these schools, and that they would maintain the superintendence which they have heretofore exercised over the youth, until the period of their entrance into the University.

It was moreover, resolved, that in case government should establish Chairs of Protestant Theology in the University, the Churches would in no shape recognize them, unless the appointment of the Professors should be assigned to them unconditionally.

PRESENT CONDITION, AND FUTURE PROSPECTS OF PRESBYTERIANISM.

In our last we sketched the past history of Presbyterianism. We saw that this form of ecclesiastical government was the form practised and exemplified in Apostolic and primitive times, and that amid the corruptions and superstitions of Popery, it preserved its witnesses in the Paulicians, the Waldenses, and Albigenses. We saw, moreover, that with one solitary exception, the Episcopal Church of England, all the Churches of the Reformation adopted, in their leading features, this mode of government.

It may not be unduly to take a brief glance of the present condition and future prospects of Presbyterianism. It is well known to our readers that Scotland has formed the grand arena on which the purest exhibitions, the noblest contentings of Presbyterianism, have been displayed. Scotland's Reformed Church has been generally reputed the fairest daughter of the reformation, and why? Because in her creed, in her government and discipline, she took the Bible as her only guide. And it is worthy of remark, that this very circumstance has given a kind of imprimatur to the whole moral history and character of Scotland for nearly three centuries. Presbyterianism seems as if it were indigenous to Scotland, every other form of Church government having proved like a tender, a stunted and shrivelled exotic. There are scarcely 200 congregations of Episcopalians, Independents, and Baptists in Scotland, and even of these there is no small number without regular Pastors. The great body of Dissenters are seceders from the Establishment, and have retained Presbyterianism. Of Presbyterian congregations, including the Establishment, and other Presbyterian bodies, there are about 2600. In Ireland there are about 700 Presbyterian congregations, embracing about the half of the Protestant population of that beautiful Island. In England there are upwards of 200 congregations professedly belonging to the Presbyterian Church, and in Wales there are about 550 congregations of Calvinistic Methodists, whose form of government very closely approximates to Presbyterianism. In Holland, the Established religion is Presbyterian, with 1500 ministers, and 1,500,000 adherents. In France there are 400 congregations of the reformed or Helvetic Church, and 200 of Lutheran, collectively numbering 2,000,000 adherents. In Switzerland, the Established Church is Presbyterian, and the population are almost entirely attached to the national Church. Its ministers are estimated at 800 to 1000. The Waldenses, like their forefathers, are Presbyterian—they have 13 pastors, and 24,000 people, in Hungary, Germany, and Prussia, the great body of the people are Protestant, and belong either to the Reformed or Lutheran Churches—the former thoroughly Presbyterian, and the latter approaching far more closely to Presbyterianism than to any other form, maintaining that Presbyter and Bishop are identical, and that all pastors are equal in office, possessing what are termed Superintendents only from human expediency.

If from the Old World we pass into the New, we find Presbyterianism in great strength. The largest proportion of the ministers and congregations of the United States are Presbyterian, there being about 7,500 ministers—giving a population of several millions.

We cannot go further into particulars. We

have furnished enough of statistics to show that the Presbyterian body is a large and influential body—a body vastly more numerous than the Episcopalians, or the Congregationalists of the Old and New World combined—and not only so, but a body equal, if not superior, to any other denomination of christians, for soundness of creed, strictness of discipline, and godliness of conversation.

And this system of ecclesiastical government, instead of waning or going into decay, is, at the present moment, reviving, and manifesting a truly Missionary and Catholic spirit. Presbyterianism felt the effects of that rationalistic and latitudinarian, and moderate or secular spirit, which crept into all the Churches of the Reformation, and which lay like a mighty incubus for a century and more on all Missionary effort, and on all spirituality of zeal. It has now, however, thoroughly awakened to a sense of its position, has thrown off, or is throwing off the incrustation that has been gathering upon it for ages, and instead of being contented with merely defending the citadel of eternal truth, it is marching forth in all its inherently aggressive character, and diffusing the incorruptible seed of the Word, amongst Jews and Gentiles. We might refer to the revivals of Presbyterianism in the British Isles, and in the Colonies thereto belonging, as well as to its revival over the whole continent of Europe, but we forbear. We are thoroughly persuaded that just as there is no system of ecclesiastical government so entirely in accordance with the dictates of revelation, so is there none better adapted to the wants and exigencies of the human family. Let but the system be true to itself, and it will present to the enlightened Christian public a model of Church order and beauty, which will not fail to command their admiration and imitation.—*Ital. Pres. Wit.*

RESIGNATION.

How touchingly beautiful was the parting scene between Cotton Mather and his wife. Observe his own account of it. "The black day arrives. I had never seen so black a day in all my pilgrimage. The desire of my eyes is this day to be taken from me at a stroke. Her death is lingering and painful. All the forenoon of this day, she is in the pangs of death, and sensible to the last minute or two before the final expiration. I cannot remember the discourses that passed between us, only her devout soul was full of satisfaction about her going to a state of blessedness with the Lord Jesus Christ. As far as my distress would permit, I studied to confirm her satisfaction and consolation. When I saw to what a point of resignation I was called of the Lord, I resolved, with his help, to glorify him. So, two hours before she died, I knelt by her bed-side, and took into my hand that hand, the dearest in the world, and solemnly and sincerely gave her up to the Lord. I gently put her out of my hand and laid away her hand, resolved that I would not touch it again. She afterwards told me that she signed and sealed my resignation; and before that she called for me continually, after it she never asked for me any more. She conversed much until near two in the afternoon. The last sensible word that she spoke, was to her weeping father—'Heaven will make amends for all.'—*Watch. & Reflector.*

EDUCATION IN MASSACHUSETTS.—TRUE PROGRESS.—The people of Massachusetts voluntarily taxed themselves last year one million of dollars for the support of Common Schools. There is not a native born child in that state, old enough to learn, who cannot read and write. In Boston, \$200,000 were expended in building school-houses during three months preceding April last. Within the past year, individuals have given \$200,000 to Harvard College. The State is building a reform school for vagrants and exposed children, at a cost of \$100,000. She educates all deaf, dumb, and blind, and has established a school for idiots.

EDUCATION IN KENTUCKY.—In his message to the Legislature of this Commonwealth in 1837, Governor Clark declared that one-third of the adult population of the State were unable to write their names. An examination of marriage certificates signed since that period does not disprove what Governor Clark declared. For the last ten years, our wisest and best men have been trying to introduce a system of common schools in our Commonwealth, with what success the report of the Rev. Dr Breckinridge shows. Every Kentuckian must admit that a very large portion of our fellow-citizens are unable to write their names or read their Bibles, and there is not the slightest expectation that a better condition of things is likely to exist so long as that for to education, slavery, is permitted to remain in the State. Notwithstanding the many efforts that the friends of education in the various slave States have made to get common schools well established, there is not a slave State in the Union in which there is any such a school system in operation! It is not because citizens of slave States do not make proper efforts, but it is owing to the fact, that where slavery is tolerated, the population will be too sparse for common schools. The advocates of slavery hate statistics, and they do not hate them without a cause. Statistics prove that the slave States are in a deplorable condition of ignorance. The rich, and those who are well-to-do in the world, are educated; but the masses of the people are unprovided with educational facilities, and despite what the *Journal* calls our "common school system, the stump, and newspaper," they grow up utterly ignorant of the use of the pen and the type. In 1840, in the fifteen slave States and Territories, there were 201,085 scholars in the primary schools, while in the same class of schools in the free States 1,626,028, or more than eight times as many. The scholars in the single State of Ohio outnumbered the scholars in all the slave States! In the slave States one in every ten of the white population are unable to read or write, while in the free States the proportion is one to every hundred and fifty. There is scarcely a child born of American parents in the free States that is permitted to grow up without schooling, while in the slave States the population is almost exclusively native in its origin, and the ignorance is of domestic origin too. All the penitentiaries in the country show that the class which can neither read nor write furnish a very large proportion of their criminals.

A WORD TO BOYS.

Be Polite.—Study the graces; not the graces of the dancing-master, of bowing and scraping; nor the foppish, insidial etiquette of a Chesterfield, but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is to please, to make happy—flowing from goodness of heart—a fountain of love. As you leave the family circle for retirement, say good night—when you rise, good morning. Do you meet or pass a friend in the street, bow gracefully, with the usual salutations. Wear a hinge on your neck—keep it well oiled. And above all, study Solomon and the epistles of Paul.

Be Civil.—When the rich Quaker was asked the secret of his successes in life, he answered—'Civility, friend, civility.'—Some people are uncivil, sour, sullen, morose, crabbed, crusty, haughty, really clownish, and impudent. *Run for your life!* There is more hope of a fool than of him.

Be kind to every body.—There is nothing like kindness—it sweetens every thing. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning. 'Charity suffereth long, and is kind.' See 1 Corinthians, 13.

Never strike back.—That is, never render evil for evil. Some give eye for eye, tooth for tooth, blow for blow, kick for kick. Awful! Little

boys, hark! What says Solomon? "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife."—"Recompense to no man evil for evil: but overcome evil with good." "Love your enemies, bless them that curse you."

Avoid vulgar, common place, or slang phrases, such as "by jingo," "first rate," "I'll bet," &c. Betting is not merely vulgar, but sinful—a species of gambling—Gentlemen never bet.

Think before you speak.—Think twice, think what to speak, how to speak, when to speak, to whom to speak; and withhold up your head, and look the person to whom you are speaking full in the face with modest dignity and assurance. Some had have a foolish, sheepish bashfulness, sheer off, hold down their heads and eyes, as if they were guilty of sheep-stealing!—Never be ashamed to do right.

ANCIENT TYRE.

We parted from Kanta an hour before day break, and ascended several barren and rocky hills, stretching into the sea. From the summit of the last and most elevated of these ascents, Tyre is beheld, appearing at the extremity of a vast and barren elevation. Between the sea and the last heights of Lebanon, which here rapidly diminish, extends a naked barren plain of about twenty miles in length, and four or five in breadth, of a yellow tint, covered only with thorny shrubs, browsed by the camels of the caravan on their passage. Tyre is built on a peninsula stretching into the sea, and connected with the continent by a narrow neck of land covered with a golden sand, wafted by the wind from Egypt. This city, at present called Sour, by the Arabs, is situated at the farthest extremity of the above-mentioned peninsula, and seems to rise out of the waves. At a distance, you would still imagine it to be a new, beautiful, white and animated city; but it is nothing more than a fine shadow, which vanishes on approaching it. A few hundreds of falling-houses,

in which the Arabs fold large flocks of sheep, and black goats, with hanging ears, which defiled before us on the plain, are all that remain of Tyre! She has no longer a port on the sea, no longer roads upon land: the prophecies respecting her have been long since accomplished.

We travelled on in silence, occupied by the thoughts of this desolation, and of the dust of an empire which we trod under our feet. Passing along between the ruins and the gray and naked hills of Lebanon, which here descend to the plain, we arrived at the city now flanked by a sandbank, which seems its only existing rampart, but which will doubtless, ere long, bury the town under its mass. I thought of the prophecies, and endeavored to bring to my recollection some of those eloquent warnings with which the divine spirit inspired Ezekiel. I could not recall the words but I discovered the meaning in the deplorable waste before my eyes.

I had now before me the "black" Lebanon, but I said to myself, my imagination has deceived me, I see neither the eagles nor the vultures which, according to the prophecies, were to descend unceasingly from the mountains to despoil even the remains of the city, accursed of God, and the enemy of his people.—At the moment I made these reflections, something huge, grotesque, and motionless, appeared at our left, on the summit of a pointed rock, which advanced into the plain not far distant, close to the route of the caravans; it looked to me like five statues of black stone, placed on the rock as on a pedestal, but from certain motions, almost imperceptible, of these colossal figures, we fancied, on approaching nearer, that they were five Bedouin Arabs clothed in their sacks of black goats' hair, who were looking at us as we passed.

When however, we came at a distance of fifty paces from the rock, we saw one of the five figures display an immense pair of wings, which flapped with a noise resembling that of a sad shaking in the breeze, and it now became clear that the figures were those of five eagles, of the largest kind I have ever seen in the Alps or menageries

of our cities. They did not take flight, but remained unmoved at our approach. Seated like kings of the desert, they seemed to regard Tyre as their proper prey. I could not cease from contemplating this prophecy in action—this wonderful fulfilment of the divine menaces, of which chance had rendered us witnesses. Never had anything more supernatural struck my eyes or riveted my mind, and required an effort of reason, not to see behind these five gigantic eagles, the great and terrible figure of the poet of vengeance—Ezekiel—rising above them, and pointing out to them, with eye and hand, the city which God had given to them for a prey.

I now found that my poetical imagination had exhibited to me the eagles of Tyre less faithfully, less supernaturally, than the fact warranted.

We arrived at noon, after a march of seven hours, in the midst of the plain of Tyre, a place called the wells of Solomon. All travellers have described these wells; they consist of three reservoirs of limpid, running water, which issue, as it were, by enchantment, from a low, dry, and barren soil, at the distance of two miles from Tyre. Each of these reservoirs, raised artificially about twenty feet above the level of the plain, is full to the brim, and is indeed continually running over. The excess of the fluid is employed to turn the wheels of mills, and the water is conveyed to Tyre by aqueducts, half ancient, half modern, which have a beautiful effect, seen on the horizon. It is said that Solomon ordered those wells to be made to recompense Tyre and its King Hiram for the services he had received from that monarch's navy and its artists, during the building of the Temple.

These immense wells are each from seventy to eighty feet in circumference; their depth is unknown and indeed is said to be bottomless. No one has ever been able to learn by what mysterious channels the waters from the mountain arrive, and there is at least every reason to believe that they are immense Artesian wells, constructed thousands of years before their discovery by the moderns.—Lamartine's Pilgrimage.

Dr. THE PRESBYTERY OF LONDON IN ACCOUNT CURRENT WITH JOHN FRASER, Treasurer Cr.

1849		1848.	
Oct. 11	Paid the Rev. W. R. Sutherland..... £10 0 0	Aug 22	Collection from Aldboro', for Home Mission Fund... £3 10 0
	Rev. A. McColl, of Chatham..... 15 0 0		Collection from Ekfrid and Mosa..... 5 12 0
Nov. 2	Mr. Arch. Currie, per order..... 10 0 0	Oct. 11	Collection from Aldboro',..... 9 12 0
1849.			Legacy late Alex. Cameron, Aldboro'..... 4 4 7
Jan. 23	Duncan McColl, per order..... 7 10 0		Collection from Zorra..... 10 0 0
26	Mr. Arch. Currie, per order..... 3 0 0		Collection from Woodstock..... 15 0 0
Feb. 15	John Cootie, Hirst, for conveyance of the Presbytery from London to St. Thomas, and back from St. Thomas to London..... 0 17 6	18	Collection from London..... £9 15 2
Mar. 2	Rev. Lachlan McPherson..... 5 0 0		Less charges thereon, per Dr. Willis..... 6 15 0
Apr 10	Order for Travelling Expenses of Mr. McLellan, of Hamilton, and the Rev. Mr. Smellie, of Fergus, as Commissioners..... 5 14 1	Nov. 2	Collection from Howard and Oxford, per A. Currie... 1 10 0
May 9	Paid in advance to Rev. J. Fraser, Cornwall..... 10 0 0	14	London Ladies' Sewing Society, for Home Mis. Fund 5 10 0
16	Balance in the Treasury..... 8 7 10	18	Collection from Fingall..... 1 2 0
			Collection from Yarmouth, per D. McColl..... 1 9 0
		22	London Sabbath School Missionary Box..... 1 10 0
		1849.	
		Jan. 17	Collection from Chatham, per Rev. A. McColl..... 2 0 0
		18	Collection from Woodstock, per Rev. Mr. Sutherland 1 6 3
			Collection from Dorchester, per Mr. McColl..... 0 6 9
		Mar 23	Collection from London—Home Mission.. £9 15 1
			Less expense of Mr. McKenzie's
			Horse..... £0 15 0
			Less Stage-hire, for Rev. Mr. Graham..... 1 0 0
			1 15 0
			8 0 1
		May 8	North East Hope, Collection per Rev. D. McKenzie. 1 15 0
			£75 9 5

We, a Committee of Presbytery, appointed for that purpose, have audited and examined the foregoing account, and find the same correct, showing a balance of £87s. 10d., at the credit of the Home Mission Fund.

(Signed) LACHLAN McPHERSON, Minister. ANDREW SMITH, Elder.

London, 16th May, 1849.

May 17, 1849.	Paid the Rev. Angus McColl, per the Rev. W. R. Sutherland..... £8 0 0	May 17, 1849.	Balance brought forward..... £8 7 10
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PAYMENTS FOR THE RECORD.

We hope such as are in arrears for any of the first four volumes, will endeavour to settle their accounts at the meeting of Synod. We have to acknowledge the prompt manner in which some of the Missionary Catechists and others have lately added names to our subscription list, and we especially approve of their mode of doing business, viz: sending payment in advance. It is much the best plan for all parties.

The latter half of the current volume will be, if paid in advance, 1s. 10³/₄d. We have had a larger edition struck off in the expectation of additional subscribers.

As a matter of business "THE RECORD" can only be sustained at its present circulation and rate, by prompt payments, and the gratuitous services of local Agents. But it is not enough that the organ of the Church barely sustain itself. It can and ought to be made the means of aiding the funds to a very considerable extent.

KNOX'S COLLEGE FUND.

Miss Sinclair, Perth, per Mrs. Burns.	£1	10	0
Brock Female Association, collected by Misses Johnston, Leask, Valentine & Toker, per Mr. Henry	7	2	10
Oro	3	7	6
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J. McAulay, per do.	0	10	0
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Woodstock, per Mr. McLeod	11	4	5
Woodstock, per A. Smith, Esq.	11	10	7
Jarvis Settlement, per J. Gorran, Esq., balance of last year's subscription	0	6	3
Innisfil, per Gavin Allan	0	5	0
Cornwall, for 1848, per Rev. J. Fraser	£2	7	6
Less printing	0	7	6
	2	0	0
Cornwall, for 1849, in part	0	14	6 ¹ / ₂
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[This last sum should have been noticed along with the collections for 1847.]

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Knox's College, May, 1849.

SYNOD'S HOME MISSION FUND.

Ayr, collection per Rev. R. Lindsay... £1 6 3
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Oakville, per Robert Balmer, Esq.... 0 8 2
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Pashinch, per Rev. Mr. Meldrum... 1 8 9
Tuckersmith, per Rev. Mr. Ball... 0 6 3
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Mr. BRASS, Agent for the Schemes of the Church, acknowledges the receipt of £1 for the Museum Fund of Knox's College, from a friend in Hamilton, per Rev. Professor Gale, also, the sum of £1 6s. 3d. for the French Canadian Mission, from Caledon West, per John Crichton, Esq.

RECEIPTS FOR THE FOURTH VOLUME OF THE RECORD.

Since 1st April—Miss Esson, Napanee; C. Brown, Esq., Galt, 17s. 6d.; M. Martin, Tilbury; T. Leckie, Esq., Ramsay, £5 5s.; George Bell, Esq., Caledon, Mr. Ewing, Hamilton; R. Boyd, Esq., Guolph; J. W. Nasbitt, George Strauchon, Woodstock; John Hunter, Cornwall, £1 6s. 6d.; D. Cattarach, Esq., on ac 5s.; John McArthur, Martintown; John White, Esq., Palermo; John Jarvis, Esq., and E. W. Thomson, Esq.

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