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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. IV.

STREETSVILLE, C. W., AUGUST, 1848.

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CONTENTS:	PAGE.
Sermon on the death of Dr. Chalmers, by the Rev. W. Leishman, Montreal,	145
Report of Synochal Visitations regarding the state of Religion in Canada, by the Rev. Dr. Burns, Toronto,	147
Pastoral Address on Desecration of the Sabbath, by Rev. J. Macgregor, Guelph,	149
Presbytery of Hamilton, — Report of last Meeting, by Rev. M. Y. Stark,	150
Home Mission Committee, — Minutes reported by Rev. Geo. Cheyne,	151
Obituary	151
Notes of Meeting of Synod	153
Letter from the Editor to the Publisher	152
Letter from Dr. Willis	151
Model Trust Deed	155
Baptism	155
Sermon, St. John's Free Church, Quebec,	156
Halifax—Departure of Rev. Alex. Forrester	156
Russia—Molokaners or Milk-eaters	157
A Beautiful Allegory	157
Londonderry	158
Roman Catholicism in Ireland	158
Early Religious Associations	159
Home Mission Fund,	159

NOTICES.

COLLECTION FOR FRENCH CANADIAN MISSIONARY SOCIETY.

The Synod have appointed that a Collection shall be made in all the Congregations and Missionary Stations within the bounds of the church, on Sabbath, the 3rd day of September next, for the French Canadian Missionary Society. This excellent Society is much hampered in its operations by a deficiency of funds; and it is hoped that the call now made by the Synod will be responded to, and that liberally, by all our congregations.

Our Collections to be remitted to JAMES COURT, Esquire, Montreal.

MINUTES OF SYNOD.

The Minutes of the last meeting of Synod are now passing through the press; one copy will be mailed, as soon as the work is finished, to each Minister whose name is on the Roll, and parcels of them will be forwarded to the gentlemen whose names are given below. It is requested that these gentlemen will take steps to send parcels to every several Congregation and Station within the bounds of their respective Presbyteries, and get one dollar for every 12 dozen copies, and remit the proceeds, without delay, to JOHN LAIDLAW, Esq., Toronto, Treasurer to the Synod Fund.

Agents for the Synod Minutes:

J. S. HOSACK, Esquire,	Quebec.
JOHN REURATH, Esq.,	Montreal.
Rev. ROBERT BOVD,	Prescott.
Rev. WILLIAM SMART,	Brockville.
JOHN DURIE, Esquire,	Bytown.
JAMES ALLAN, Esquire,	Pertch.
Mr. ANDREW MILNE,	Cobourg.
JOHN LAIDLAW, Esq.,	Toronto.
Mr. D. McLELLAN,	Bookseller, Hamilton.
JOHN FRASER, Esquire,	London.

What hath no good foundation will not hold up long; but that which is of duty, and of God, it is good to be zealously affected always.—P. Henry.

PRESBYTERY OF HAMILTON.

The next Ordinary Meeting of the Presbytery of Hamilton, will be held there, the second Wednesday of October, at 10 o'clock, a.m.

M. Y. STARK,
Presbytery Clerk.

A PRINCE AND A GREAT MAN FALLEN IN ISRAEL:

A SERMON PREACHED IN THE SCOTCH CHURCH, ST. GABRIEL STREET, MONTREAL, ON SABBATH, 27TH JUNE, 1847, AFTER THE ARRIVAL OF THE NEWS OF THE DEATH OF Dr. Chalmers; AND REPEATED, BY REQUEST, THE SAME EVENING, IN GOSFORD STREET CHURCH, BY WILLIAM LEISHMAN: 2 SAM., III. 38TH VERSE—LATTER CLAUSE—"Know ye not that there is a prince and a great man fallen this day in Israel?"

This world has not been without its princes and great men; but there have been none so potent as to withstand the attacks of that mortal enemy who is mightier than all sovereigns; and who, whether amid the carnage of battle-fields, or over the tombs of warriors, and kings, and mighty men, can say, as he has said, to all the world, on every successive victory which has laid the mightiest in the dust—"Know ye not that a prince and a great man has fallen?" Israel also had its princes, and its great men; but many generations have elapsed, and gone to the tomb of time; and over the grave of every one of them might have been spoken the very words which David uttered when he lamented the fall of Abner under the weapon of Joab. It is foreign to our present purpose to enter fully into the circumstances in which the words of our text were originally spoken. They certainly were very different from those in which we are now met together, and in which we now mean to apply them for our spiritual instruction. Abner was a mere politician and soldier, and Joab, beneath whose bloody stroke he fell, was but his rival in the same pursuits. Princes and great men, both of them might be in the secularities, and factions, and wars of Israel, as an earthly kingdom; but, in addition to their national and political peculiarities, which they possessed in common with other communities, the people of Israel enjoyed higher and more exclusive privileges as the favoured and chosen people of the Lord. And if we take the higher and the spiritual view of Israel, as a holy nation, and as the peculiar people of God, selected out of the other kingdoms of the world to be the depositaries and the propagators of the revelation of Divine truth; and if, in that glorious and pre-eminent sense, we find a champion and a master spirit contending for the loftier interests of a kingdom not of this world, shall we not say of him, as he is laid in the grave amid the universal lamentations of the church of Christ—"Know ye not that there is a prince and a great man fallen this day in Israel?"

It is precisely in such circumstances that we are at present placed. A man of foremost and most unspotted renown in the Christian world, has been unexpectedly and instantaneously called away, like the sun going down in the firmament, without a word of warning, or any sign in the heavens that the time of his setting was come. And thus it is that he, being dead, yet speaketh; and, by the solemnity and the suddenness of his removal, all who have heard of his name and his fame are yet once more addressed by an appeal from his sepulchre, if possible more impressive than any which

were ever uttered by his living voice. His departure has aroused, and startled, and solemnized all, not merely within the more immediate circle of his hallowed influence, but has extended to the farthest circles of the civilized world, to which the efforts of his lofty genius and his most beautiful Christianity have reached. Whether, therefore, we think of his character when living, his memory when gone, or the message which his life and death have proclaimed to the men of his own day and generation, as well as to others who shall follow, we certainly have sure grounds to say of this most illustrious, but most humble and most consistent servant of the Lord Jesus—"Know ye not that there is a prince and a great man fallen this day in Israel?"

I. First of all, then, let us contemplate his character while living; and we do say, from the very best means of knowledge, that he is truly described in these glowing words of holy Scripture, "He was a prince and a great man in Israel." From the first moment that a sense of his great worth became apparent to the age which he adorned, until the day when all who know him were called upon to mourn his loss, one stain was never found upon a character which displayed, in no ordinary degree, the simplicity which is in Christ. His natural endowments proclaimed him to belong to the highest order of minds, while his Christian attainments proclaimed him no less to be full of the grace and the truth of the gospel. And thus did the genius of the man, and the sanctification of the Holy Ghost, furnish out such a prince and a great man in Israel as has been but rarely seen. There was in his mind a combination of the highest and most opposite qualities. It was a rare combination to find in one individual, the graces of the loveliest poetry, and the exact demonstrations of the severest science. It is not wonderful, then, that almost every effort to which he put forth his powers was distinguished by extraordinary beauty and masculine vigour; and the unlettered peasant, and the accomplished scholar and man of science, were alike in turn captivated and won,—now, by the most guileless and artless simplicity, and again, by vast and unassailable demonstrations of profound and recondite truth. Nor was there in him any of the pomp or the pride of a conscious majesty above other men; for if ever among all the sons of Adam a living exemplification of the Saviour's gracious words and gracious work was to be found, "Except ye become as little children, ye shall not enter into the kingdom of Heaven," it was found in that prince and great man in Israel, over whom we mourn this day, because he has fallen. Those only who knew him intimately, and enjoyed the opportunity of witnessing and admiring the beauty and the graciousness of his domestic life, could fully understand his noble nature, and who, while they honoured him in the great work of his public usefulness, loved him with a sweeter affection as a husband, a father, a friend, and a brother, in the bonds of the gospel of the Lord Jesus Christ. Behold, then, the man largely endowed by nature, and still more largely and beneficially sanctified by Divine grace, possessing the greatest perfection of human accomplishments, and the greatest sympathy for human woes—his heart filled with the most fervent adoration and love for his Heavenly Master, and the most implicit confidence, and the humblest faith in the Saviour's finished work for the salvation of men—behold him going forth as the minister of Christ's reconciliation, with all these qualifications, to touch on the one hand the consciences of sinners, and to commend on the other the beauty

and the comeliness of the Son of God, and many I not that he was honoured in the sanctuary, and that his beauty of holiness told to all that here, indeed, was a prince and a great man in Israel.— And if anything could lend a deeper interest, or impart a more glorious power to the work of his ministry, it was, that after he became a minister of the cross, he was awakened, to glory more thoroughly in the cross than ever he had done before. Science and Philosophy won him by their charms, in the early ambition of his distinguished academic career; but soon thereafter the still small voice of the Son of God fell with wonderful oratory upon his ears, and the irresistible power of the Holy Ghost reached his princely heart, and then the world was made to know that he had been with Jesus; and the gospel of the Saviour was proclaimed with a new zeal, and an apostolic fervour, and a heart-captivating eloquence which made the nations ring with the new preacher's renown.— His rural church became the centre of crowds and of attraction; and when he told his master's message, in the mightiest and most intellectual of our cities, multitudes—both of the mighty and the mean—clustered around him, and all were fascinated, and many wept, and not a few were saved. Soon he was removed to a wider sphere; and if the homage of the noble and the mighty of the earth could have spoiled or corrupted a far nobler spirit than ever wore the garments of a crowned king, the integrity of his character, and his name as a prince and a great man in Israel, had not been so illustrious as it is this day. Guards were frequently necessary at the doors of churches, to prevent dangerous consequences from the intensely interested and eager multitudes who crowded to hear him preach; and yet he could return from all this adulation, and enter the lowest hovels of poverty and wretchedness, and tell, with the tenderness and the love of Christ, that to the poorest and the vilest the gospel behoved to be preached. If such, then, was the character of this man's ministry, it was but reasonable to expect that if he was removed from the pulpit to the University—and if, instead of being the teacher of a flock, he became a teacher of a future race of the pastors of the flock—the fruits of his rare gifts and graces would be more widely extended, and many disciples would arise who had imbibed their great master's spirit, and who would carry on the same evangelistic work after he was taken away. Accordingly he was removed from his pastoral charge in Glasgow, first to a Professor's Chair in St. Andrews, and afterwards to the Professorship of Theology in the University of Edinburgh. It was here, during the course of my own University curriculum as one of his students, that I had the amplest opportunities of observing and knowing the man. It was during these years that the great contests on Church establishments, and Church extension, and Religious freedom, agitated Scotland. Among our ministers and elders, there were many men of no common mark, but this man was the prince, and the great man among them all. It is not easy to describe the veneration and the love with which he was regarded; and we believe it to be quite unnecessary to enter into any lengthened statement or defence of the great and unpensable principles in connection with which his honoured name shall descend to the latest generations. The large-hearted liberality, and the munificent charity with which he not only prosecuted his own vast objects, but regarded even those who differed from him, increased the number of his devoted friends, and rendered it next to impossible for any man to become his enemy. Nay, it did more, for it showed how full was his soul, of the spirit of his Father in Heaven, who is kind to the evil and unthankful, and causes the rain to descend, and the sun to shine, on the just and on the unjust. No narrow and fanatical exercises on the lives and conduct of his brethren; no a performance even of saying to any man, stand by for I am holier than thou, ever escaped his lips; the mind which was in Christ was truly in him, and while we're Christians mourn, and the world and unbel-overs are not slow to take advantage of the mistakes and the folly of little men, and inconsistent professors of religion, this man, this minister of Christ, this great philanthropist, pre-

sent no exceptions; on which the reproach of the scorner could fasten; and the wail is universal, and the wide world rings with the cry, "Know ye not that there is a prince and a great man fallen this day in Israel?"

II. But we have not only to speak of his character when living. His departure reminds us in the second place of his memory when gone. Many will grieve, because they can now look upon his face, and hear the sound of his voice no more.— His own household will be the chief, but not the only mourners. The various flocks to whom he successively ministered—the many labourers now actively employed, amid the heat and burden of the day, in the vineyard of Christ, and who were furnished for their work under his academic instructions—his country, in which he was the greatest living of his time—the noble and the witnessing church, at whose altars he ministered, in whose halls of learning he taught, and whose integrity, and freedom, and constitutional principles he consistently and valiantly upheld—all men, indeed, in every nation to which the blessings of Christianity and civilization have reached, will join in the lamentation at the obsequies of the venerable man who is now no more. Great cause have that wide company of mourners to speak reverently of his fragrant memory. His loss is great to his loving and beloved relatives; but it is greater still to the church, and to the world. To that section of the church of Christ with which he was specially connected, his name and his labours are endeared by imperishable associations. He never was a man fitted for controversy and debate, but still, he acquitted himself like a champion in the times of trouble and trouble in which he lived. Not to speak further than we have done of his honoured and gracious ministry, we cannot but say of him, as a public man in the church and kingdom of Scotland, that, whether when he defended or forsook the establishment, he was true to the same eternal principles. He was ready to defend what he believed to be the scriptural doctrine of establishments; and when England's proud and pampered prelacy was trembling not for the ark of the Lord, but for the fall of her own gorgeous hierarchy, his voice was heard in the metropolis of the British empire—with Princes of the blood-royal, and Dukes, and Nobles, and Peers of the realm, temporal and spiritual, around him—proclaiming the great principles in the belief of which he lived and died. The sentiments he then uttered, we know, excited the amazement of some of the ecclesiastics and statesmen who heard and were awed by his eloquence; but, notwithstanding of all the driven and folly which ignorance and imbecility can speak, the principles he then asserted were identically the same as when he shook the dust of the establishment—when it became enslaved and degraded—from off his feet, and went forth with his brethren to become the Moderator of the first General Assembly of the Free Church of Scotland. Hear his words in one of the lectures delivered in London: "External force," said Thomas Chalmers, "might make an obnoxious individual the holder of a benefice, but there is no external force in these realms that could make him a minister of the Church of Scotland. There is not one thing which the State can do to our independent and indestructible church, but strip her of her temporalities. *Nec tamen consummatur* she would remain a church notwithstanding, as strong as ever in the prop of her own moral and inherent greatness; and, though shivered in all her dimensions by the moral injury inflicted on many thousands of families, she would be, at least, as strong as ever, in the reverence of her country's population. She was as much a church in her days of suffering, as in her days of outward security and triumph; when a wandering outcast, with nought but the mountain breezes to play around her, and nought but the caves of the earth to shelter her, as now, when admitted to the bowers of an establishment. The magistrate might withdraw his protection, and she cease to be an establishment any longer; but in all the high matters of sacred and spiritual jurisdiction she would be the same as before. With or without an establishment she, in these, is the unfettered mistress of her doings. The king, by himself, or by his repre-

sentative, might be the spectator of her proceedings; but what Lord Chatham said of the poor man's house, is true in all its parts of the church to which I have the honour to belong: 'In England every man's house is his castle—not that it is surrounded with walls and battlements. It may be a straw built shed. Every wind of heaven may whistle round it, every element of heaven may enter it, but the king cannot, the king dare not.'" Sentiments like these, proclaimed in such a place, and before such an audience, declared the sovereignty of the principles of the man, and silence, with confusion and shame, any calumnious muttering which tries to be heard, when the hearts of the voices of all men respond to the funeral wail, "Know ye not that there is a prince and a great man fallen this day in Israel?"

III. Third and last, we have to speak of the message which his life and death have proclaimed to the men of his own day and generation, as well as to others who shall follow. Now, the first part of the message is an instant and urgent call to the work of personal salvation; his life was spent in pressing home this call, and in doing all that in him lay to bring it to the ears and the heart of every creature. His death preached the latest and most solemnizing sermon of all, and spoke with a more searching appeal than a similar event some time ago, when in this city a servant of Christ was suddenly removed,* and all were told, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The same warning is again repeated, and repeated with more harrowing alarm than ever. There was not a moment's sickness, and not one syllable of a death-bed farewell to tell beforehand that he was about to depart. To-day those who loved him looked with homage and deepest reverence on his green and vigorous old age; and to-morrow there were sad faces, and weeping eyes, because his funeral was all that men were to see of him again. But yesternight he went to his wonted slumbers, and this morning, when his chamber is entered, he is cold and rigid as marble—no signs of struggle with the last enemy—no mark of pain on his countenance—no wrinkle or discomposure in the drapery or covering of his couch; and all men look bewildered and confounded when the cry is heard, but scarcely believed, "Know ye not that there is a prince and a great man fallen this day in Israel?"

But there is a great deal more in this man's message than a call to the work of personal salvation. His own great work commenced, but it did not end here, and neither should yours. You are to work while it is day, for the night cometh—and you know not how soon it may come—and then no man can work. You are to work not alone for your own personal spiritual interests, but you are to labour with your utmost strenuousness in every other work of Him, who sent the Saviour to do the great work which is the foundation and the grand motive to every other. Hear, then, the message of the life and the death of this prince and great man. Think on his magnificent talents, and of the sacred purposes to which he intensely devoted them all. Christ said to him, as he says to you, "Occupy till I come; and blessed is that servant whom, when his Lord cometh, he shall find watching." His Lord found him, when he came, at his post; and we ask you now whether you think, when he comes to you, if he should come as suddenly, he will find you at yours. Before the dawn of another day, you may be summoned to death and to judgment; and we ask you solemnly and tenderly, are you as well prepared as he to meet your God? He had many talents—you may have but few; but though you should have only one, we ask you, what is the use to which it is put? Is it buried in the earth, or is it not rather laid out in the most sordid and grovelling pursuits? This master in Israel of whom we speak, had he forgotten Christ and worshipped the world, might have mounted the most towering heights in statesmanship and science, or in any other department of mere earthly greatness. You may not be able for such a soaring flight, although

* The Rev. Caleb Strong, of the American Presbyterian Church.

you may have abundant will. But this man consecrated all to the service of Christ; and his message to you, and to the men of every succeeding generation, is to go and do likewise. You may not attain to his world-wide and irreproachable renown, but you may attain to the same heavenly rest. And if, instead of giving heed to this gracious call, and going forth as the Saviour's freemen, you rather continue all your days to dig us degraded slaves in the mine of manhood, know, that while out of the very stones of these walls God can raise up children unto Abraham, he may pass you by, without making you the children of his heavenly adoption. Nay, these very stones may witness against you, that Christ has often called, and ye have often refused—that he has stretched forth his hand, and none of you have regarded; and he may yet make your Sabbaths silent, and remove your candlestick out of its place, and laugh at your calamity, and mock when your fear cometh. If this is your character, and if this shall be your doom, how great is the contrast between you and this venerated man, of whose life and death we have this day sought to speak to you, in words of warning and remembrance. An angel from Heaven can preach to you no other gospel than we have preached. And now, what more can we say, than sound once more again in your ears these words of truth and soberness. "Know ye not that there is a prince and a great man fallen this day in Israel?"

REPORT OF SYNODICAL VISITATIONS REGARDING THE STATE OF RELIGION IN CANADA.

In June, 1845, the Synod, when met at Colbourn, did, after much deliberation and prayer, unanimously come to the following resolutions: First,—That special thanks are due to God for permitting us to take the position of a Free Presbyterian Church, maintaining the great principles of the Headship of the Redeemer, and his exclusive rule in his own house; and seeking to follow out these principles practically as a Scripturally Presbyterian and Missionary Church in this land. Secondly,—That the low state of religion, both among office-bearers and members, is a cause of deep lamentation; and more especially the extensive prevalence of a cold, formal, and worldly-minded spirit, producing effects very injurious to the interests of vital Godliness. Thirdly,—That a special visitation of the Province shall be made, in order to ascertain the state of religion within the bounds, and to promote its revival.

A plan of visitation with this view having been organised by the Synod, and visitors appointed, the duty of drawing up the details, and of condensing the results into a general report, was intrusted to a special Committee of the members.

The Committee drew up a schedule embracing the following as the special subjects of enquiry, leaving, at the same time, some latitude to the visitors:—Public worship, and occasional meetings of congregations for religious objects—Celebration of ordinances, state of membership and of discipline—Special means of preparation of members for the Lord's supper—State of family religion, particularly as to worship and catechising—Pastoral visits, and visits to the sick—Sabbath Schools, and Bible classes—Prayer and fellowship meetings, public or more private—Hopeful appearances of revival of religion, especially among the young—State of the eldership; mode in which its duties are performed, and particularly where there is not a settled ministry—Interest of the congregation in missionary efforts both at home and abroad.

The visitors were instructed to assemble the people of each congregation, or mission, for public worship, and to address them and the office-bearers on their duties and responsibilities. Then followed the questionnaire exercises, which were all publicly conducted, after due intimation, and the results have been recorded in writing for the use of the Synod.

Following out the Synod's arrangement, the Eastern part of the Presbytery of Hamilton was visited by the Rev. Mr. Somerville, of Glasgow—Deputy from the Free Church of Scotland—Mr. Reid, of Grafton, and Mr. Roger, of Peterborough;

while Dr. Burns, of Toronto, visited some districts in the more Western part of it. The following were surveyed, in regard to their religious condition, and the particulars duly recorded:—Hamilton, Dundas and Ancaster, Saltfleet and Binbrook, Ayr, Pictou, Galt, Guelph, Fergus, Aldboro', Woodstock, London, St. Thomas, Zora, Kelfrid and Masa, Amherstburg, Port Sarnia, Chatham, and Owen Sound. All the congregations within the Presbytery of Colbourn were visited by Mr. Somerville, and the state of each particularly entered in the record. Within the Presbytery of Kingston, (since divided into the Presbyteries of Kingston, Brockville and Perth), Mr. Bayne, Dr. Burns, and Mr. Stark, of Dundas, visited—Kingston City, both congregations, Belleville, Tyendinaga, Fredericksburgh, Bath, Newburgh, Brockville, Gananoque, Pictou, Prescott, Perth, Bytown, Beckwith, Dilhouse and Sherbrooke, Middleton and Lanark, Ramsay, Osgoode, Bellamy's Mills, South Gower and Spencerville, Edwardsburgh, Demorestville, Oxford and Mountain. In the Presbytery of Toronto there have been visited by Messrs. Roger, of Peterborough, and Reid, of Grafton—the congregation of Knox's Church, Toronto, Streetsville, West Gwillimbury, York Mills, Vaughan and King, Norval and Union, Free Temple and East Chingawacoway, Acton and Nassagawaya, Esquimaux, Oakville and Trafalgar, Markham and Caledon. In the united Presbytery of Montreal and Quebec, the places visited by Messrs. Bayne, of Galt, and Alexander, of Colbourn, were—Gabriel Street congregation, Montreal, Cote Street Free Church, Montreal, and Laclaire, St. Eustache, St. Therese and Quebec. Although the district of Gengarry and Eastern Townships are not mentioned as having been visited, your Committee deem it proper to state that several of the deputies from Scotland have successively visited those districts, under the direction of the Missionary Association connected with the Presbytery of Montreal; and that, in fact, no part of the Province has been reported as in a more hopeful state in regard to religion.

Thus, with a few exceptions, the whole field has been surveyed, with greater or less care, and the results have been minutely entered in records kept for the purpose, and now the property of the Synod. Divine worship and the preaching of the gospel were the regular accompaniments of each visitation; and there cannot be a doubt that the effect of the visitations and accompanying exercises was highly salutary. There are a number of districts where no regular ministers have as yet been settled, and where, of course, the objects of the visitation could not be completely followed out.—Many of such places, however, have actually been visited; and your Committee are of opinion that, in any future visitations, such districts ought never to be omitted. The very circumstance of the want of a regular ministry, renders a visitation more necessary; and the influence of such a visitation on the congregations thus destitute cannot but be encouraging and salutary.

Your Committee have carefully gone over the numerous reports of your visitors, and they would recommend them to be faithfully preserved among the records of Synod, as furnishing useful information that may be turned to good account in any future visitations.

Your Committee have found it impracticable to reduce these voluminous reports into any thing approaching to a tabular form. As to mere statistics, this might have been done; but such a variety of accompanying explanatory notes would have been required, in order to do justice to all parties, that the real character of a statistical table would have been lost. Your Committee have, therefore, attempted nothing more than an examination of each of the reports, taking notes as they went along, and digesting these into something like a report of the state of religion within their bounds. Following out the arrangement of the original programme, but condensing a little more, they would call the attention of the Synod to the observations which have occurred to them, under four heads:—Public Worship, and the means of Grace;—State of Discipline, with suggestions for its improvement;—Prevalent Sin;—and the Revival of Religion.

I.—PUBLIC WORSHIP, AND THE MEANS OF GRACE.

It is pleasant to report that wherever there is established a settled ministry—a regular dispensation of ordinances—and a pious pastorate—there the attendance on public worship is regular and devout. In all the cities and towns there are, in all cases, two meetings for worship on the Sabbath, and generally a week-day service in addition. The forms customary in our Presbyterian church are observed, and the visitors have adverted to no innovations of any moment. In very many of the places visited, the people lamented the want of a regular pastoral inspection; and of their ability and willingness to see, on the gospel, not a doubt was entertained. Nevertheless, the desirableness of a regular system of management, as to this matter, pressed itself strongly on the visitors.

In many instances where a settled ministry is enjoyed, the minister is obliged to take charge of two or more congregations, at lesser or greater distances. In some cases there may be four such charges under one pastorate—two of these being supplied every alternate Sabbath. Moreover, there are multitudes of settlements introduced to the notice of the visitors, in a state of entire destitution even of this partial supply. A sermon now and then, and that on a week-day, is all that they receive; and such new settlements as those of Owens' Sound, for instance, have hitherto received ministerial visits, which have resembled those of angels in this, at least, that they were "few and far between." Your visitors strongly recommend a scheme of regular missionary visitation; but this, if not succeeded by the setting up here and there of a fixed ministry, around which evangelistic labourers might successfully rally, and which would prove in each case the nucleus or centre of permanent organization,—would be comparatively inefficient.

Your Committee observe several things, in regard to public worship, which the Synod may think it proper to correct. The abuse of Bibles and Psalm books in the place of worship is one of these, and this applies, in many cases to family worship, where it is kept up more or less regularly—in many instances there being no large family Bible produced at worship; or if the remnants of better times and of holier habits are still to be seen, they are remnants only. The value of the Upper Canada Bible and Tract and Book Society cannot be too highly estimated as channels for circulating the Scriptures, and of approved means of religious instruction, at very moderate prices. The neglect of the culture of church music is another thing that is noticed in these reports, and, in some instances, the seeming reluctance of the congregation to join in this delightful part of the worship of God. In some places—Perth, Dalhousie, Carleton-place, for instance—the improvement in singing is specially noticed; and this is traced partly to skilful training, but chiefly to the appearance of an awakened spirit of late years on the subject of religion.

The custom, in some places, of the people going out and in, during the season of public worship, is a practice very unseemly, and yet it is one which, by a very little attention on the part of office-bearers, might easily be corrected. Your Committee are anxious that every part of public worship should be conducted with great solemnity and calmness; and hence, they notice with disapprobation all unseemly hurry in listening from the House of God—the want of reverent attention during the pronouncing of the blessing—and all movements of any kind during public prayer, or the dispensation of ordinances.

Next to the preaching of the word, your Committee are of opinion that Bible classes—for young men and young women—Sabbath Schools, and Prayer meetings, in districts, or other ways, are among the likeliest means, by the blessed influence of the Spirit, of awakening a concern about sacred things—cherishing and fostering more spiritual views of truth, and advancing the work of God in the land. Adult classes, for persons of both sexes, have, in several instances, been eminently blessed, and the Committee would earnestly recommend them to the serious attention of all ministers and office-bearers. Connected with

Sabbath Schools and Bible classes, there are, in several congregations, libraries of religious books, and, in some cases, a congregational library also. These will become the proper object of attention to the pastor; but, in all cases where general or miscellaneous libraries are formed, or are forming, the Synod would do well to recommend to all pastors and missionaries the important duty of watching over these, to prevent the introduction of all books of a poisonous tendency. The poison of a light and irreligious literature is pervading the land, and popery and impurity are forming their alliances.—We desire, therefore, a well-informed and vigorous ministry, and depositaries of good books and tracts, will form to pious pastors valuable helps.

The Committee close this part of the report with one or two additional recommendations. The one is, that in all congregations, particularly in cities and large towns, a week-day service—either in the way of a prayer meeting, meeting for missionary intelligence, or for expounding the shorter catechism, or for ordinary lecture—should be held. Such regular salutary interruptions to the constant pressure of the world, upon the hearts of men, have good effect, and the Committee are of opinion that such free will offerings of a portion of our time to God, have been, on many occasions, honored by him, and best to the conversion of men. In some places, particularly in the Gaelic congregations, it has been the practice to hold district prayer meetings of the members, specially for prayer on behalf of the minister, and for the success of the gospel in their own congregations. Of this, too much approval cannot be expressed. It cherishes the spirit of prayer, and it provides the means of making up, in some measure, for those spiritual deficiencies which the want of a settled ministry must necessarily occasion.—Another remark is, that the good old scriptural practice of collecting for religious purposes, at all meetings for public worship, might with advantage be revived.

In several instances, which it is unnecessary to particularise, omissions in regard to Elders and Deacons, Bible classes, and prayer meetings, which may have been noticed in the reports of the visits, your Committee rejoice to learn have since been supplied, or are in the way of being supplied. In other instances these matters, important as they are cannot be expected to be attended to until a regular pastoral charge has been formed, and the benefits of a regular ministry practically realised.

As specimens of a healthful development of the principles and advantages of well-conducted Sabbath Schools and Bible classes—male and female, juvenile and adult—the Committee refer specially to the reports from Montreal, Hamilton and Toronto. In noticing these, however, your Committee intend nothing invidious. It is in such situations as the above we might expect a successful application of such principles, and the pleasing manifestation of such benefits; and success in such cases will only stimulate to a happy rivalry.

II.—STATE OF DISCIPLINE, WITH SUGGESTIONS FOR ITS IMPROVEMENT.

Your Committee would respectfully remind their brethren that the true prosperity of a church of Christ does not consist in numbers or in wealth; but in the piety and consistency of its members; and the impression on their minds, after a serious review of the whole reports, is, that in the present state of the church, the elevation of its standard and practice of discipline is what, above all other things, demands the deepest attention of the Synod and of the Church Courts. The Committee would recommend that as both the sealing ordinances, baptism and the Lord's supper, are of the same Divine authority, such as partake of one should partake of both; and the same religious qualifications that are required for the one should be required for the other. They also recommend that in no instance ought baptism to be dispensed without very serious private and spiritual communications with the applicants, on the part of the minister, or, in the want of a regular ministry, of the missionary, or catechist, and eldership.—The necessity and importance of frequently repeated conferences, with young persons and others, applying for admission as

members of the congregation, cannot be over estimated.

The Committee concur heartily in a remark made by Mr. Runtoul, in the report from Streetsville, to the following effect: "Individuals on presenting certificates are generally admitted to privileges; but the minister feels that it might be better to examine them." The Committee would add, that the certificates are often of old dates, and they sometimes come from quarters rather questionable. Where sessions have it in their power to judge of the character and qualifications of applicants for themselves, the certificate should be viewed in no other light than simply as a recommendation of the individual to be taken under sessional and pastoral inspection, and by no means as in itself, and exclusively, a passport to sealing ordinances.

Whatever the visitors have gone, they have had reason to mark the melancholy results of the want of a regular and zealous ministry, and the painful effects which have followed from careless admission to sealing ordinances, and a low and relaxed discipline. The visitors have also had occasion to mourn over the neglect, or careless and irregular performance of family worship, and family catechising; and the abuse, in too many instances, of the Assembly's shorter catechism as a manual of instruction. To these cause mainly are they inclined to ascribe the fact that the religious views of even serious persons in this country, as compared with those in the mother country, are often found to be sadly deficient in systematic accuracy and scriptural clearness.

Your Committee cannot omit taking notice of the zealous and disinterested services of some of the Elders of our church in the duties of this visitation, and the more ordinary calls of their office. They would press it on the serious attention of the Synod that in connexion with the planting of a zealous ministry in the land, will be the elevation of the status of the eldership, and the giving of all due honour and encouragement to the men who, without fee or reward, and sometimes in the face of much opposition, discharge the duties of their divinely-constituted office with zeal, "according to knowledge."

Your Committee would recommend to the Synod the importance of every minister being enjoined to instruct elders in their duties. There are many office-bearers who suppose that elders have nothing more to do than to assist at sacramental seasons, and exercise discipline in sessions; while others have even less spiritual and less practical views of the subject. They ought to be reminded that all matters affecting the state and progress of religion—the education of the young—the religious condition of families—the progress of truth and of error—and the best means of strengthening the hands of ministers, belong to them. A conscientious eldership is the glory of a church. Let them be encouraged to give attendance on all meetings of the Church Courts, where they conveniently can; and let them be called on to exercise their gifts in presiding over Prayer meetings, and Sabbath Schools, and Bible classes.

III.—PREVALENT SIN.

In almost every instance intemperance was found to be the proximate or direct cause of those sins which rendered the exercise of discipline necessary; and the Committee would strongly urge that, in any pastoral letter which the Synod may issue, the subject of intemperance should be very particularly dwelt upon, together with the kindred sin of Sabbath profanation. Your Committee would also notice the close connexion of habits of bodily indulgence and laxity in Sabbath observance, with the growth of infidel opinions and licentious practices. O how many young people are corrupted, to their utter ruin, by the vulgar ribaldry and the profane scoffs and jests, to be met with daily and hourly, in the well-known haunts of intemperance! Your Committee, however, observe, with pleasure and gratitude to our Heavenly Father, that, in several districts, the decline of intemperate habits is specially noticed, and particularly in connexion with what are called loggings or raisings. The Committee wish it were in their power to speak thus of the general state of the Province,

but their impression, from these reports, has been, that the sin of intemperance has been, of late, generally on the increase.

Among sins, which ought to be made the subjects of sessional procedure, your Committee would recommend that other offences, over and beside transgressions against the 7th commandment, should be included; such as neglect or careless and irregular performance of family worship, and other domestic duties; negligent or irregular attendance on public ordinances; and intemperance in all its degrees. Encouragement given in some instances, in the Lower Provinces particularly, to the adulterous practices of Popery, and all countenance given, from whatever motive, by subscription or otherwise, to the interests of the man of sin, ought to be brought within the same range of a godly and impartial discipline.

The Committee have observed, from many of these reports, that apathy and indifference seem to mark the aspect of many congregations and stations, and one of the most painful accompaniments of the visits of the deputies, was the non-attendance of the people on the opportunities of public worship afforded at these visits. This was the case in many instances, while in others, the reverse was the fact, thus demonstrating, as your Committee think, the importance of very plain and pointed preaching, and an incessant but affectionate appeal to the consciences of the people, together with more full and regular pastoral inspection and visitation.

IV.—REVIVAL OF RELIGION.

Your Committee look with greatest expectation to the settlement of a pious and active ministry in the land as the most likely means of securing what may be called a continuous and progressive revival. To this they look with greater hope than to any occasional and sudden awakenings. If a talented and vigorous ministry shall be reared in these lands; if a godly discipline shall be maintained in all our congregations; if a high-toned advocacy of eternal truth shall characterise our pulpits; and if our ministers and elders wear the stamp and the seal of living members of Christ, we may reasonably hope that the prayers of Jehovah's remembrancers shall be heard and answered, in a copious shower of blessed influences "to refresh the heritage of God."

In some districts, such as Perth and adjoining townships, the visitors report, as very apparent, the good effects which accompanied a revival of religion some six or seven years ago. Young men, now among the best supporters of the gospel in our congregations, acknowledged, with gratitude, the special goodness of God to them on those hallowed occasions, while the general interest in behalf of the cause of religion, contrasted affectingly with the apathy which characterized other districts.

Your Committee advert, with great pleasure, to the hopeful symptoms of revival in Glengary and the Eastern townships. This is not the place for entering into details; but the Synod will be rejoiced to hear that many symptoms of a genuine awakening have been presented, and that among the young more particularly, the appearances of real impressions having been made are numerous. It is matter of regret that our excellent friend and brother, Dr. McGillivray, has not been able to attend the Synod, as he would have had it in his power to communicate information which would have gladdened our hearts.

With the progress of revival, will run parallel the progress of missionary zeal. Your Committee recommend to ministers the laudable practice of monthly concerts for prayer and reading missionary intelligence. The spiritual wants of our own people may occupy, as they ought, the largest portion of attention at present; but your Committee are assured that to cherish a spirit in favor of the universal spread of the gospel, and to engage in efforts to help on the great missionary enterprises of the evangelical church, is one of the most likely means of cherishing the spirit of religion at home.

The importance of *lay agency*, especially in Gaelic districts, is repeatedly adverted to in the reports; and, in the absence of a regular ministry, your Committee think that what has been successfully done in Glengary, Salmon River, Notawasaga and Johnstown, and some Gaelic districts in the West,

may be extended to other parts of the Province.—The attention of the Home Mission Committee of Presbyteries may, with good effect, be directed to this matter. Your Committee would, however, recommend that in every instance where such lay missionaries are employed, they should be put in connexion with, and under the superintendence of one or more of the ministers who may be nearest of access, and whose pastoral charge may be supposed to be more directly interested in the labours of such missionaries.

Need it be added, that too great care cannot be taken in the selection of such agents. Your Committee rejoice to think that the advanced students of the seminary have already been very useful as catechists, and they look on this department of labour as on the whole more in accordance with their studies and pursuits than the drudgery of mechanical teaching—due attention being paid to the adjustment of time and local circumstances, so as to leave suitable opportunities for private and professional study.

On the whole, your Committee feel that they would not do justice to their own convictions and feelings, did they not give it as their opinion, that such Synodical visits as those now reported on, are calculated to do much good in strengthening the hands of faithful ministers—in checking incipient abuses—and in helping on the cause of pure and undefiled religion. It is an interesting circumstance that an overture has been presented to the present Synod, from one of your Presbyteries, to the following effect:—"As it is believed that great good has already resulted from the Synodical visitation of the congregations of the Presbyterian Church of Canada, in the years 1845 and 1846, and as general regret has been expressed that such visitation has not been continued, it is hereby overtured, by the Presbytery of Perth, that the Synod should take the matter into their serious consideration, and appoint a visitation for the year 1848."

The vast extent of your provincial range, and other circumstances, may operate as bars in the way of a very frequent visitation, but the importance of it cannot be over estimated, and the Lord, the Spirit, will assuredly honor with his blessing this the work of our hands.

In name of the Committee,
ROBT. BURNS, *Convener.*
Toronto, 26th June, 1848.

PASTORAL ADDRESS

ON THE

DESECRATION OF THE SABBATH:

ADDRESSED TO THE MEMBERS AND ADHERENTS OF THE PRESBYTERIAN CHURCH OF CANADA, PREPARED BY AUTHORITY OF THE SYNOD'S COMMITTEE, APPOINTED AT ITS LATE SEEDRUNT IN TORONTO FOR CONSIDERING THAT SUBJECT.

DEAR BRETHREN.—We desire to address you at this time with sincerity and Christian affection, but with all due attention to brevity. We propose to bring distinctly under your review the claims of the Lord's day upon your regards for a sanctified observance; to remind you of a few of the manifold ways by which its sanctity may be infringed, and of the multitude of spiritual blessings which its right observance is calculated to secure; not because we think you ignorant or neglectful of these things, but that it is good at all times, on such a subject, to stir up your pure minds by way of remembrance. Nor can we believe that we shall address either an unwilling or inattentive people, but a people to whom the observance of the Lord's day has been taught from their infancy, as an essential part of their Christian duty, and who, by experience, have found that in the keeping of God's commandment, in this respect, there is indeed a great and glorious reward.

We deem it altogether unnecessary to detain you, dear brethren, on this occasion, to enter into any lengthened process of reasoning to convince you of the Divine origin of the institution of the Sabbath. We trust that you are all well assured of the truth of the fact, which stands prominently announced on the pages of the word of God. As you are surrounded by numbers, however, who

seem disposed to question the validity of the claims of the Sabbath to a Divine origin, and to place it upon the same basis as they would do any mere institution of man, you will permit us in the outset shortly to glance at these claims.

The Scriptures inform us that God instituted this day of sacred rest when he had completed the work of creation, when he saw everything that he had made, and behold it was very good.—See Gen. i., 2 & 3 vs. We have every reason to conclude, therefore, that the seventh day continued to be observed, as a day of rest, by Adam and his descendants through the whole of the antediluvian and patriarchal periods until the time of Moses, although there is no express mention of it occurring further in the book of Genesis. The mode of announcing the terms of the fourth commandment, shows most clearly that the Israelites had observed the same day as a day of holy rest during their bondage in Egypt, as far as they were permitted to observe it by their oppressors, and that, at least, they did so when they had regained their liberty, and had entered upon their journeyings in the wilderness.—But we must regard the fourth commandment of the decalogue as a positive and perpetual precept of a moral kind, given by God himself for the observance of the Sabbath, and of binding obligation on individuals and nations, in all ages, and under all circumstances. As long as the decalogue shall be recognised as the foundation of the purest and sublimest morality practised by men, so long must the fourth commandment be acknowledged as an essential and obligatory portion of that law, which is so holy, just and good. We accordingly find the observance of this commandment pressed upon the Israelites at every succeeding period of their history, in its instructions and remonstrances of the prophets, till the time that Shiloh came; and to its violation are attributed many of the Divine judgments with which that people was visited.

But lest your minds should be perplexed, and your faith unaltered by the bold assertions of sceptical reasoners of the present day: that the law of the Sabbath has been abrogated through the introduction of Christianity—that, for its observance, there is no express commandment in the New Testament—and that, as Christians, you are released from the necessity of keeping holy the Sabbath day.—consider, we beseech you, dear brethren, that such an express repetition of the commandment was altogether unnecessary, and has not been done by Christ in regard to some of the other commandments, which are still acknowledged as perpetually binding upon Christians; and that the example of Christ ought to be esteemed as effective in influencing the conduct of his followers, as the most express commandment emanating from his lips ever could be. Now, we find our Redeemer invariably remembering the Sabbath, to keep it holy in his own person, by engaging in the worship of the synagogue and temple on the weekly return of that day; and, after his resurrection, when his disciples met together on the first, instead of the seventh day of the week, in honour of that event, he condescended, on three several occasions, to sanction their meetings with his divine presence, and to confer upon them the blessing of peace.—Wherefore, dear brethren, we beseech you not to be easily moved by those who would trouble you with these pernicious doctrines, but continue steadfast in the faith that there remaineth still a rest (a keeping of the Sabbath) for the people of God—an emblem and a pledge of the blessed and eternal rest of Heaven.

Having thus glanced at the Divine authority of the Sabbath institution, let us now endeavour to state a few of the many and various ways in which the sanctity of the Sabbath may be, and often is, infringed, that you may be reminded of your danger, and put on your guard against them.

You cannot fail to have observed that the Sabbath is regarded by great multitudes, even of professing Christians, not as a day of peculiar sanctity, which should be devoted to the performance of solemn and religious duties, but as a day inviting to peculiar gaiety of dress and employment, and who consequently spend it not in the house of God, or in the exercise of piety and devotion, but in the

houses of their relatives and friends, in festive mirth, or in the fields in the pursuit of rural sports. It is needless to remark that this course of conduct is pursued chiefly by men whose minds are unimpaired by the word and spirit of God—by infidel politicians—and by those who have been reared up under the influence of the corrupting and superstitious doctrines of Popery. While men of these principles everywhere abound, and by their pernicious examples tend to draw you along with them into a sinful compliance with their own evil ways, they impose upon you at the same time an urgent necessity for exercising greater vigilance over your own behaviour, and greater care to guard your families, and the young under your immediate inspection, from their ensnaring and contaminating influence.

There are multitudes also, dear brethren, who devalue the Sabbath by travelling altogether without necessity, and without any merciful intention, on that day, and simply that they may enjoy the company of their friends, or what they are pleased to term harmless recreations. There are multitudes of others who appear as if resolved to reclaim this day from the religious character which has been given to it by the express command of Jehovah, and who employ it as a day for investigating their mercantile accounts, or for travelling to promote their schemes of worldly gain. In the latter instance, they are much assisted and encouraged by the numerous stage-coaches which run openly, and in defiance of the God of the Sabbath, on that day, in every part of the Province, and the steam-boats and other craft which ply on the bosom of our lakes and rivers. The worldly-minded proprietors of these vehicles, and others engaged in the various branches of Sabbath traffic, have surely never considered with care the Divine precept, "thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor the stranger that is within thy gates."

They do not surely think how many unfortunate individuals they may be the medium of leading into the sin of Sabbath desecration, by affording them facilities in regard to the means of committing it, and how many they may be instrumental in keeping from entering the kingdom of Heaven, by denying to their servants, and those under their control, the opportunities and the leisure requisite for a regular and beneficial attendance upon the instituted ordinances of Divine grace. We have reason to believe that those engaged in this traffic, persevere in it from a desire of gain; but it is very questionable whether they actually obtain the object at which they aim, for it is remarkable how frequently God blows upon gains acquired in this manner. They are often, to use the language of the prophet, "put into a bag with holes." The blessing of the Almighty seldom attends them, and we may state it as our sincere conviction, that their gains would be far less questionable, and more satisfactory, even to their own minds, were they to "rest the Sabbath day according to the commandment," and allow their servants and cattle to rest also. But we trust, dear brethren, that you will carefully abstain from giving countenance to any of these plans, by which the holy Sabbath is perverted from a day of high religious privilege and enjoyment, to a day of secular business, or of unhallowed amusement; that you will say concerning them, "O my soul, come not thou into their secret, unto their assembly mine honour be not thou united."

There is another way in which the Sabbath is publicly infringed, which we deem necessary to bring under your notice, because it is carried on under the sanction of the constituted authorities of the land, and consequently is calculated to produce more extensive mischief than if conducted under the auspices of private individuals. We allude to the Post Office Establishment of the Province, all of whose functions, we believe, continue to be unscrupulously discharged on the Sabbath. Mails are accordingly received and despatched, and letters and newspapers delivered at all the Post Offices in Canada, on the Lord's day, thus sanctioning, with the seal of Government authority, the evils introduced and perpetuated by the transit of mail

ships and mail steam-boats through every part of the country, from the point of Gaspe in the east, to Lake St. Clair in the west. Perhaps you may think, dear brethren, that the Government is alone responsible for this glaring infringement of the law of God. But do we not become partakers in the sins of our rulers by yielding a tacit acquiescence to their continuance in them, if we fail to lift up a loud voice distinctly to testify against them? It is our solemn duty, as Christians, and as good citizens, wishing well to the best interests of our common country, to approach with all due respect the heads of the Government under whom we are placed in the providence of God, and ask for the correction of this crying evil. Nor does the present seem an unavailing opportunity for pressing this request in favour of our holy religion, since the evil which we have mentioned is attracting attention in high quarters, even at the moment while we are writing, in Great Britain itself, and since we have men in office over us who seem to take pride in being responsible to the voice of their fellow-creatures. Let us hope that they will be moved by a sense of their still more awful responsibility to God, who has raised them to their present exalted station of authority and influence.

It is no uncommon practice in several places of the country, particularly where the inhabitants are obliged to attend a church which is situated near a Post Office in a town or village, for those who attend public worship on the Lord's day, to call also at the Post Office for letters or newspapers which may be lying addressed to them there. Now, this may be felt to be a convenient practice by many, but let us say to you, dear brethren, it is exceedingly reprehensible, nay, it is sinful, considering the day and the secular nature of the transaction. It is not only sinful in itself, but it tends to countenance the system of Sabbath desecration which is pursued by the Post Office authorities and officials, and arms them with a strong argument for its continuance. It would be more consistent with Christian principle and practice to make arrangements by which you might obtain your letters through some other channels than by violating the sanctity of the Sabbath.

In close connection with these topics of address, those of you who live in the vicinity of public canals, which have been constructed at so great an expenditure of public treasure, and with so much advantage to the interests of commerce and social improvement, cannot fail to be impressed with the amount of Sabbath desecration which is perpetrated, by the mode of management which is adopted and carried on in these establishments. We believe that vessels are readily admitted to take their passage through these waters on the Lord's day.—This implies, that all those whose services are found necessary for the transit of those vessels at the different locks and stations, along the whole extent of the canal, should be at their posts, willing and ready to engage in their worldly callings on the Sabbath, and so reduce it to the rank and character of a common day. Besides this, the duties of the officers and crews of vessels must be performed in conducting them, and the operations of dragging, &c., must all be attended to, so that no repose suitable to the intention and objects of the day can be enjoyed. It were to be wished, that on the flag-gates of these canals, in regard to "the day which the Lord hath made," there were inscribed in indelible characters, "holiness unto the Lord," and that through them "should go no galley with oars, nor gallant ship pass thereby." On one of these canals (the Welland, we believe,) the Sabbath traffic, by the application of the provisions of the common law, has been completely stopped, much to the gratification of every sincere well-wisher of religion, and to the comfort and improvement of those who were formerly engaged in it.

We hear, dear brethren, of the speedy, if not imminent introduction of lines of Railway among us, on a very extensive scale of dimensions, and knowing the demoralizing effects with which their introduction into Scotland has, in most cases been attended, we freely confess to you, that we look forward to their introduction into Canada with much apprehension and alarm for the Sabbath

cause. Let us hope, dear brethren, that we shall be found following the footsteps of the great and good men in the land of our forefathers, who laboured, in former times, and laboured not in vain, to rescue the Sabbath of the Lord from being trampled under foot by the worldly and the profane, and to transmit the inheritance of that day of rest, reverently observed, to their posterity; and endeavouring to encourage the hearts and strengthen the hands of the men of our own time, who are engaged in maintaining against wealth and power, the same important, but arduous struggle. Let us unite our efforts, that from the commencement of railroads in Canada, no trains of any description shall be permitted to run on the holy Sabbath.

There is only another mode of Sabbath desecration which we shall at present mention, and with all fidelity and earnestness endeavour to warn you against it. We refer to the vice of intemperance, in which too many, alas! seem to think that they have the prescribed privilege of indulging on the Sabbath. But if this vice, dear brethren, be degrading in all circumstances, as it really is, in the view of every man of correct moral principles, it must be doubly more so in the view of those who profess to consider it in the light of Christianity.—It must be quite reprehensible in those who profess to walk in any measure by the light which has been caused to shine upon us from above. Is it not, therefore, lamentable to think that this vice so derogatory to the nature of man, so blighting to his prospects as an immortal being, should be so prevalently indulged, in almost every place, and on that day which God, in his grace and mercy, has set apart for the advancement of man in the scale of spiritual and moral excellence, on which, by the institution of special means of grace, he has invited him to raise his thoughts from earth to heaven, to delight himself in God, and to enjoy some of the foretastes of immortal blessedness? Is it not to be deplored, if this is the case, that there are so many houses both in town and country, where intemperance is indulged and nourished on the Sabbath, and where the moping drunkard, is the most welcome guest? But there is a practice against which we would desire to warn you still more earnestly than against the open indulgence of intemperate habits, in the public house on the Lord's day, as it is more private, and therefore more ensnaring and dangerous. Few, but those who have lost all sense of shame, will be willing to expose themselves to public notoriety, in the former way, while they will not imagine so great danger to be connected with the latter. It is not unusual, we understand for parties of acquaintances, relatives, or friends, to meet together at one of their own dwellings, where provision has been previously made, and where they spend the hours of the Sabbath in inflaming themselves with drink, and in engaging in frivolous, in worldly, or filthy conversation. We trust, dear brethren, that the very mention of these wicked ways will excite in your minds such a thrill of horror—such a feeling of disgust, as will lead you ever to shun them in your own conduct, and to endeavour to withdraw others who may be within the sphere of your influence, from the deadly snare. In such associations the Sabbath can never be hallowed as it ought. God can never be loved or revered, nor the Saviour or his redemption sufficiently prized. Satan, on the contrary, presides in them, and the mis-guided actors in them must affix their own signature to the sentence recorded against them in the book of divine decisions.

We intended, dear brethren, when we began to address you, to do so in conclusion, at some length, on the manifold advantages of a spiritual and moral kind, which a right observance of the Sabbath is calculated to secure; but we find that we have already presumed, too much perhaps, on your time and patience. We must reserve our further remarks till some favorable opportunity afterwards. Meanwhile, we cannot take leave of you, without entreating you, by the most sacred motives, to uphold in all its integrity and purity the divine institution of the Sabbath. It has been the channel through which God has condescended to convey unnumbered blessings to the church of the reformed,

in every age and nation. It has pleased him, through it, to communicate peace and joy in believing, a holy calm and serenity resembling night on earth besides—on the souls of his faithful and expecting people. It has pleased him through the Sabbath to bestow upon nations benefits which have elevated them to an enviable height of true dignity and moral greatness, and rendered them the distinguished agents for disseminating the seeds of religion and civilization through the world. But to you also, who observe his Sabbaths in a right spirit and with proper motives, he will, through the influence of the Eternal Spirit, continue to bless them still. Be persuaded to devote them to the purifying and ennobling services of the sanctuary of God—to devout meditation on the person and work of the Redeemer—to the maintenance of private intercourse between your souls and their Creator—to the instruction of your children and your household in the ways of faith and holiness—and to self-examination and preparation for the approach of death and judgement and eternity—having this confidence in blissful assurance, that while you continue thus to observe the Sabbaths of the Lord, you are upholding one of the most efficient barriers, raised by the wisdom of God, against the raging and sweeping tides of infidelity and wickedness—you are perpetuating an institution which will improve and benefit men of future generations, and prove the surest safeguard of the religion and liberties of the world.

"And now, brethren, we commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Signed by approval of Synod's Committee on Sabbath desecration.

JOHN G. MACGREGOR.

Guelph, C. W., 14th July, 1848.

N. B. The Synod enjoined the above pastoral address to be read by all the Ministers and Missionaries of the church, to their respective congregations, on the Sabbath following its reception, when published in the *Record*, after preaching on some kindred topic.

To the Editor of the Record.

DUNDAS, 17th July, 1848.

DEAR SIR.—Though much business has come before the Presbytery of Hamilton at their late meetings, there has not been a great deal to communicate in the form of a regular report for the *Record*. Much of what was generally interesting and important will come before your readers through the proceedings of the Synod, such as the subjects of the Widows' Fund, the Sustentation Fund, and the erection of a new Presbytery, called the Presbytery of London, from the bounds of the Presbytery of Hamilton, to include the Brock, Huron, London, and Western districts. It may be well to mention here, for the information of all concerned, that the new Presbytery of London was appointed to meet in that place on the second Wednesday of this current month of July; the Rev. Donald McKenzie, of Zorra, to be Moderator; that all congregations and mission stations within the bounds, as above described, are under the direction and jurisdiction of the said Presbytery—that all references, or applications for supply of preaching, or other matters from there, must be made through the officials of that Presbytery—and that all funds collected from mission stations within the bounds, for the Home Mission Fund, are to be paid into the Treasurer appointed or to be appointed by the said Presbytery.

The Presbytery of Hamilton applied to the Synod for information as to the meaning of the clause, in the act on Home Missions, prohibiting licentiates or ministers from other churches from receiving calls to be the ministers of stated congregations, before they shall have laboured for a year, at least, as missionaries within the bounds of this church; when the Synod resolved that the clause does refer to probationers of our own church as well as those from other churches, and shall be in force, unless dispensed with by the Synod, in any special case. The Synod agreed to dispense with the law in

the case of Mr. Lachlan McPherson, and Mr. William Ball.

At a meeting of the Presbytery of Hamilton, held in Toronto, by the permission of Synod, the remainder of Mr. McPherson's trials were gone through, and the Presbytery having taken a conjunct view of the whole, and having expressed their entire satisfaction with the same, the Moderator did, by solemn exhortation and prayer, license the said Mr. Lachlan McPherson as a Preacher of the Gospel within the bounds of the Presbytery, and authorized their Clerk to give him a certificate to this effect.

At a subsequent meeting held at Hamilton, the 12th and 13th July instant, the trials of Mr. Wm. Ball, student, were entered upon, and, in so far as they were proceeded with, gave full satisfaction to the Presbytery.

At the same meeting calls from three congregations, in favor of Mr. McPherson, were laid on the table and read. The first from the congregation at Sydenham and neighborhood, in the Owen's Sound settlement, signed by 22 members and adherents, mostly heads of families, and offering £131 annually of stipend; the second from Acton and Nausagawaya, within the bounds of the Presbytery of Toronto, signed by 172 individuals; and the third from the congregation at Williams, within the bounds of the new Presbytery of London, signed by 95 members or adherents of the church. The two last calls being unsatisfactory in regard to the amount of stipend subscribed for the support of a minister, or in regard to documents shewing the same, the Presbytery could not sustain them, and the only competent call, therefore, before the Presbytery was that from Sydenham. On this call being put into the hands of Mr. McPherson, he declined, however, to accept of it, on the grounds that the state of his health was not such as to permit of his undertaking the duties connected with so extensive a field of labour.

It was resolved, that the calls from Acton and from Williams be sent back to the Presbyteries of Toronto and of London respectively, to deal with the congregations, and proceed in the matter as they may see fit, according to the laws of the church.

Mr. Ball was appointed to visit the Owen's Sound settlements for six weeks, and Mr. McPherson, in the meantime, to proceed to Dunville and Wellandport for a few weeks.

Mr. Wallace was appointed to continue at Niagara; Mr. Scott at Port Dover, Victoria, &c.; and Mr. Ure at Woolwich and the associated stations.

Mr. Bayne, Mr. Cheyne, Mr. Stark and Mr. Robb, ministers, and Mr. James Stewart and Mr. William Dixon, elders, were named a Committee to deal with Dr. Ferrier, in regard to his reasons of dissent at the Synod. Mr. Bayne to be Convener, and the Committee to meet on the call of the Convener.

The Rev. Angus Mackintosh, assisted by the Rev. Robert Wallace and the Rev. George Cheyne, was appointed to dispense the Sacrament of the Lord's supper at Niagara, during the course of the summer.

The Sustentation Board having resolved to request Presbyteries to co-operate with such agents or agents as they may appoint, in visiting the congregations within their bounds, for the purpose of carrying out the resolutions of Synod in regard to the Sustentation Scheme,—the Presbytery cordially responded to this call, and agreed to appoint Messrs. Robb and Stark for the Eastern and Southern districts of the Presbytery, and Messrs. Bayne and Smellie for the Northern district, to co-operate with the Board in promoting and accomplishing their object.

It may be proper here to mention, although more properly belonging, perhaps, to the business of the Synod, that the Synod named Mr. McLellan, Bookseller, Hamilton, as Treasurer for the Synod's Home Mission Fund, and that the proceeds of the collections appointed to be made annually, for this object, in all the regular congregations throughout the whole bounds of the church, be transmitted to him with as little delay as possible after the time appointed for the collection to be taken up. And

also, that the amount of the collections and subscriptions from Home Mission stations within the bounds, together with all monies raised by Ladies' Associations,—by subscription, or otherwise, for the special use of the Presbytery of Hamilton's Home Mission Fund, be paid to Daniel McNab, Esquire, Merchant, in Hamilton, and Treasurer for that Presbytery.

Annexed is a statement of the sums contributed by the regular congregations, and by the mission stations within the bounds of the Presbytery, for missionary objects, as shown by the Treasurer's accounts, from 1st June, 1847, to 14th June, 1848. Various contributions have been received since that time, either directly or by receipts of monies paid to missionaries, which will be acknowledged in the Record as soon as I obtain an authentic statement of them from the Treasurer.

I am, Dear Sir,
Yours faithfully,
M. Y. STARK,
Presbytery Clerk.

CONTRIBUTIONS to the HOME MISSION FUND by the Congregations and Mission Stations of the Presbytery of Hamilton, from 1st June, 1847, to the 14th June, 1848:

Regular Congregations.	
Hamilton.....	£90 0 0
Dundas and Ancaster	16 11 0
Caledonia	7 13 9
Saltfleet and Bimbrook.....	3 13 8
Pudlinch	6 7 6
Galt.....	37 19 7
Guelph	5 2 6
Fergus.....	13 6 0
North Eastlope	2 16 9
Port Sarnia.....	1 19 3
Tuckersmills.....	1 15 0
Zorra.....	10 0 0
Thorold.....	0 17 6
Ayr.....	9 16 3

£207 18 9

Mission Stations.	
Dunville	7 11 7
Flamborough, West.....	4 2 7
Woodstock	49 18 4
Fingal	1 15 0
Bayfield	0 4 5
Owen's Sound	12 0 4
Aldboro', Oxford and Dunwich.....	18 15 4
Harwich	10 10 5
Williams	13 15 0
Stratford	2 10 0
Howard.....	3 1 2
Tilbury	1 2 6
London	24 11 3
Eckfrid and Mosa	8 15 0
Wellandport	4 10 0
Walpole	14 13 6
Woolwich	1 6 0
Dorchester	0 8 4
Niagara.....	5 0 0

£173 8 9

(Brought forward) 207 18 9

Total..... £383 7 6

To the Editor of the Record.

SALTFLKET, July 17th, 1848.

The following is a copy of the Minutes of Synod's Home Mission Committee, which met at Toronto during the meeting of Synod:—

At Toronto, the twenty eighth day of June, one thousand eight hundred and forty eight, the Synod's Home Mission Committee met, and was constituted with prayer. Present,—Mr. Ralph Robb, Convener, Mr. M. Y. Stark, Mr. John Roger, Mr. William Reid, Mr. Leishman, and Mr. George Cheyne.

The Committee, after mature deliberation, resolved, that the students labouring as catechists be continued in the Presbyteries in which they are distributed, unless in case of urgency requiring a

change. The Convener read a deeply interesting communication from Mr. Scott, who is labouring as catechist in the Long Point country; and the Committee, notwithstanding many applications for the services of Mr. Scott from other places, agreed that it was very necessary and important that he be continued in his present sphere of labour.

Applications were received from Toronto, Hamilton, Cobourg, Perth and Montreal. The Committee resolved to refer the applications from Cobourg and Montreal to the Synod, considering that the supply of the congregations of Cobourg and Quebec, now vacant, more properly belonged to it. The Committee then adjourned to meet next morning, at nine o'clock. Closed with the benediction.

At nine o'clock, a.m., June 29th, 1848, the Synod's Home Mission Committee met, and was constituted with prayer. Present,—Mr. Robb, Convener, Mr. William Reid, Mr. Henry Gordon, Mr. Peter Grey, Mr. M. Y. Stark, Mr. George Cheyne, and Mr. John Fisher, Elder.

An application from the Presbytery of Kingston was received for a missionary, urging their need of the services of one on account of the vacancy of the congregation at Picton. As the Rev. Mr. Harris, who had applied to be received as a minister of the Presbyterian Church of Canada, was within their bounds, it was thought that the Presbytery might avail themselves of his services.

The following distribution of Missionaries was then made:—

PRESBYTERY OF LONDON,	Mr. Blair, 2 months.
HAMILTON,	Mr. Wallace.
TORONTO,	Mr. Quin.
PERTH,	Mr. S. C. Frazer and Mr. Cameron.
MONTRÉAL,	Mr. J. Frazer and Mr. Fettes.

Presbyteries were instructed to send into the Synod's Home Mission Committee applications and statistics on or before the end of September.

The Committee then adjourned, to meet in Hamilton, in Knox's Church, on the second Wednesday of October, at 6 o'clock, p.m. Closed with the benediction.

GEO. CHEYNE, Secretary.

N. B.—D. McLellan, Esq., Bookseller, Hamilton, was appointed, by the Synod, Treasurer of the Synod's Home Mission Fund, to whom all collections from congregations are to be sent in aid of this fund.

Obituary.

DIED at Guelph, on Wednesday, 25th June ult., after a short illness, Mr. ROBERT ARMSTRONG, Wheelwright, of that town. Mr. Armstrong was well known as an upright and industrious member of the community, and as a pious and consistent Christian. He was a very decided advocate for the principles of the Free Church, and an Elder in the congregation of Knox's Church, by which his unexpected removal will be long deplored as a severe blow to its interests at a very critical time, and the remembrance of his piety and worth tenderly cherished. The same epidemic which proved fatal to the father, had previously cut off a son and infant daughter; and, to crown her distress, the mourning and widowed mother has been more recently visited with the additional loss of her own mother. "O Lord, how unsearchable are thy judgements, and thy ways, past finding out!"

— We beg to remind those who would support the Record, that large demands are now made upon us which we are unable to meet. Our grateful thanks are due to those who have paid in advance, and we sincerely hope that, notwithstanding the pressure of the times, our subscribers will not allow the only religious periodical in connexion with our church to languish for want of funds.

REMITTANCES SINCE OUR LAST.—Prescott; Stony Creek; Monaghan; Scarborough; Toronto; Rev. D. M. Caledon; Thorah, per ditto; Dundas; A. R. Cavan; Raleigh; Monaghan.—These acknowledgments should have been made in the *Record* for June. Gananoque; Rev. A. M.; J. McC., Trafalgar; Mr. H. Whitby; J. P., Toronto; Woodstock; Halifax, N. S.; St. Scholastique; St. Eustache.

The Record.

LETTER FROM THE EDITOR

TO JOHN BURNS, Esq., STREETVILLE, PUBLISHER OF THE RECORD.

WOODFIELD, by QUEBEC,

15th July, 1848.

MY DEAR MR. BURNS.—As I have left you in charge of the *Record*, it seems but reasonable that I should contribute something to the columns of the forthcoming number; though I aim not at anything so ambitious as NOTES BY THE WAY, the title under which you wished me to write you. Some, perhaps, think that a route so beaten as that from the metropolis of Canada West to the ancient capital of Canada East, can scarcely afford any interesting remarks. I, however, am not of this opinion. The mighty river on whose waters—now spread out into a lake, and again rushing down rapids—ono may be borne for several successive days with almost railway speed, may itself well suggest much interesting and profitable reflection. But I have not travelled with pencil and note-book in hand, and have not now time either for formal notes, or reminiscences of my journey.

I have sometimes thought indeed that the circumstances of comfort in which much of our travelling may now be conducted, rather indisposes to the study of the scenery through which we pass.—When seated on the top of a coach, a traveller could do nothing but look about him; but when in a railway car, he sees nought but the sides of the way itself, or the country beyond, dashing past him with a speed that hinders his receiving any right impression of the prospect. Obstacles of a different kind occur on board our steamboats. These are in general magnificent floating hotels—such, at least, are the boats between Toronto and Quebec—and what from the occupation of the traveller, it may be in interesting conversation with his fellow-passengers, or in reading some book he has brought with him for a companion, or in partaking of the simple repast which in its proper season is spread before him, the looking at scenery becomes a very subordinate matter.

But, while I say this, I can truly say that none of these considerations, nor any familiarity with the scenery, prevented me from enjoying my recent voyage hither. Let me just mention one observation that has occurred to me. As I thought of the vast population that skirts the St. Lawrence, in the continuous villages of Canada East that run along its banks—the cities and towns that are built, or are being built, on its shores, or the shores of its lakes—and as as I thought too that it is thus with the great rivers of all countries, the confluence of the population is to their banks—I seemed to see a peculiar beauty and expressiveness in that promise of Jehovah concerning his Son: “I will set his hand also in the sea, and his right hand in the rivers.” Yes, how numerous and diversified soever be the peoples which dwell by and trade on

the Danube, the Ganges, the Niger, the Amazon, and this our river St. Lawrence, and all the other rivers and streams of the earth, all shall yet be brought to do homage to Christ: he shall rule in the midst of them, and they be made willing in the day of his power.

I have said that I am not writing any kind of formal notes, and so I need not be very nice in seeking a connexion between the different topics which I am about to touch on; however I may pass not unnaturally from the observation just made to another, which has been suggested to me during the present journey, and that is, as to the importance of these parts as a field for missionary labour.

Toronto has considerably more than 20,000 of a population, and there an evangelical influence—feeble as it confessedly is—is yet, I believe, the most energetic religious influence that is in operation. Here the population is double; the evangelical influence is, I fear, much feebler; whilst the anti-christian influence of Popery is far more powerful and energetic. And in large villages, in all directions around, it is all-powerful.

Now, I believe that our own safety, yea, the very existence of a Christian church, would require that we should do much more for the evangelization of the French Canadians. The case is thus: if Protestantism, our own Protestantism especially, make no head in the conversion of the Romanists around us, it must be destitute of spiritual life; and query,—can we expect that, in the struggles that await the church in all lands before the ushering in the Millennial day, a lifeless form of religion will be allowed to stand?

Our Synod did well at their late meeting to recommend a collection through all the congregations of the church, in behalf of the French Canadian Mission; but I confess I feel regret that more has not been done towards establishing a Mission of our own.

This city itself is, in some respects, a more important missionary field than some whole counties in Canada West. I recollect that poor Dr. Dunlop, now no more, told me, when I first saw him in 1831, that it was then his *delenda est carthago*, in his letters to friends in Scotland,—“Send ministers to Upper Canada.” Methinks I now feel—from what I see of the prevalence of Popery all around, and the absence of an active antagonistic Christian influence—that I should more earnestly plead with my brethren and the church at large to send Missionaries to Lower Canada. Why should any grudge, as some have been grudging, our esteemed and talented young brother, Mr. Black, to this unnecessary field?

Another remark I would make, as it has been suggested by my present journey, as it has often been by former journeys,—that the meeting in different places with some of “the excellent of the earth,” and these in varied circumstances of life, and it may be, too, under different denominational distinctions, is a great gratification to a traveller.

The Romish priest is everywhere known by his garb; and even if he were not so distinguished, you could not fail to recognise him in the course of a long sail with him, by his reading his Breviary.

I recollect of discovering a Jew, who was a fellow-passenger across the Atlantic, by his keeping aloof, on his own Sabbath, from the gay company on board with whom he usually associated, and his reading his Hebrew prayer book. —as surely, all

true ministers of Christ, and all his people, should have something about them, in the grace of their conversation and deportment, by which they might be known, at least to each other, when they are mixed up in the promiscuous assemblage, that may be found on board of a steamboat. I can only say that I met with some interesting and instructive fellow-travellers, to whom I had not before been known, between Toronto and this City.

It is not for me to speak here of the kind Christian friends with whom I am for the time sojourning, or have been brought into contact. Of one portion of the congregation, however, I will speak—a portion of it soon, I am sorry to say, about to take their departure hence; I mean the privates and non-commissioned officers of the 93rd Highlanders. This Regiment has formed a part of the Garrison here for a considerable period, and the greater number of them have attended the Free Church. I have often heard of the high character of the Regiment, and of the piety of some of those who compose it; but it is only from the intercourse which I have had with a few of the non-commissioned officers, that I can fully appreciate their title to the name they have obtained.

At the close of the last general war, when the British troops returned from the Continent, I recollect of hearing a remark, said to have been made by a distinguished officer, respecting this same Regiment, or another of our Highland Regiments: “that it was in such a high state of discipline that it should be broken up to furnish non-commissioned officers to the rest of the army!” I have thought from what I have seen of a few of the 93rd, that it could furnish some agents for a different service, such as colporteurs and catechists, for helping onward the cause of the Redeemer. But far be it from me to grudge Her Majesty’s Service of even the best of these men. I have no doubt that even as soldiers they will be useful in recommending the cause of Christ, go where they may.

They are about to sail to Britain, and it will be well if they have not ere long some bloody work to do. In seeing the respect paid to some of these men here, I have thought that religion is truly a levelling power—levelling men of high estate, who are under its influence, downwards, and men of low estate upwards. I send you an extract from a daily paper published here, which will show you the public expression of respect that was paid, to a portion at least of this Regiment, by the members of the Free Church here. You may give it a place if you find room.

Hoping that our church will soon enjoy more of your time and service as the agent and advocate of the public schemes and undertakings of the church, to which service the Synod has called you,

I am,

My dear Mr. Burns,

Yours sincerely,

WM. RINTOUL.

In these things wherein all the people of God are agreed, I will spend my zeal; and wherein they differ, I will endeavour to walk according to the light that God hath given me, and charitably believe that others do so too.—P. Henry.

Never speak of any one’s faults to others till we have first spoken of them to the offender himself.—P. Henry.

Assure yourselves the spirit of God will be underlying to no sin.

NOTES OF THE MEETING OF SYNOD.

We resume our notes of the proceedings of this Synod, following a chronological order:—

June 23rd, FRIDAY EVENING.—The Presbytery of Montreal was authorised to take Mr. John Black, Student in Divinity, on trials for licence.

A Committee was appointed to consider the case of Mr. Joseph Harris, Congregational Minister, an applicant for admission into this church.

June 24th, SATURDAY FORENOON.—The Synod had under consideration an overture on Sabbath Desecration: also an overture respecting Congregations whose property is not protected by proper deeds. Committees were appointed on these subjects.

SATURDAY EVENING.—The Synod met for special prayer and conference on the subject of the Revival of Religion. Members of different Presbyteries spoke on the subject, and a Committee was appointed to draft a series of resolutions.

June 25th, SABBATH.—Mr. Paterson, Deputy of the Free Church, preached in the morning, in the Congregational Church, and in the evening, in the Temperance Hall. Mr. Boyd, of Prescott, preached in the morning in the latter place; and in the afternoon and evening, Mr. Gregg, of Belleville, and Mr. Gordon, of Gananoque, preached in the former place.

On the same day, the ordinance of the Lord's supper was dispensed at Scarboro', York Mills, Toronto Township, Vaughan, Humber, Trafalgar; one or more of the ministers of the Synod presiding and assisting.

June 26th, MONDAY FORENOON.—Committees on the Funds of the various Schemes, Congregational Statistics, and the Provincial act respecting the registry of Births, Marriages and Deaths, were appointed.

On a reference from the Presbytery of Brockville, respecting Mr. McIlpatrick, Student, formerly of the Royal Belfast Institution, and the New College, Edinburgh, instructions were given to the Presbytery—on their obtaining a Presbyterial certificate, and being otherwise satisfied with Mr. McIlpatrick—to direct and encourage him in his studies, and recommend him to attend Knox's College, Toronto, at least one session.

A memorial of Mr. King, Procher of the Gospel, formerly Missionary of the Free Church of Scotland, respecting a mission to the colored population of Canada, was referred to a Committee.

MONDAY AFTERNOON.—The Presbytery of Hamilton was authorised to take Mr. Wm. Ball, Student in Divinity, on trials for licence.

The scheme of a Widows' Fund was under consideration, when the following Resolution was agreed to:—

That the Synod approve generally of the scheme, remit it to the Committee with instructions to avail themselves of any further suggestions in regard to it, made either by Presbyteries or other parties—authorise the Committee to prepare and send down to Presbyteries such queries as they may judge necessary for directing attention to its provisions, especially in obtaining information respecting the disposition of ministers to enter upon the scheme, and instruct Presbyteries to transmit the returns to such queries within three months after the date of the issue of the queries; and in the event of the Committee obtaining satisfactory evidence that all the ministers are prepared to enter upon the scheme, the Committee be authorised to intimate this fact through the Record, and to appoint a collection to

be made throughout the church in behalf of the Fund, the proceeds of such collections, and of the payments of ministers to be lodged in the hands of any interim Treasurer, to be named by them.

The report of a Committee to whom the rule contained in the eighth resolution on the subject of Home Missions, page 31 of the printed minutes of last year, had been referred: and the report also on the case of Messrs. J. C. Quinn, Wm. Ball, Lachlan McPherson, and Mr. McMurray, were read, and the Synod, in conformity with its recommendations, resolved:

First.—To adopt the interpretation of the aforesaid rule as applying to all ministers and probationers, whether coming from other churches, or admitted or licensed by this church, excepting always those who come on the express call or invitation of a congregation.

Second.—That the rule be adhered to in the case of Mr. Quinn.

Third.—That the rule be dispensed with in the case of Messrs. Ball and McPherson, in the Presbytery of Hamilton, and Mr. McMurray, in the Presbytery of Brockville.

It was agreed that Mr. James Duncan may be settled in a pastoral charge during the current year.

MONDAY EVENING.—A part of this session was spent in devotional exercises; highly interesting reports on the Home Missions of the Synod, Synodical Visitation, and the Revival of Religion, were read severally by Mr. Stark, Dr. Burns, and Mr. Gordon.

June 27th, TUESDAY MORNING.—The report of the Committee on the application of Mr. Harris was under consideration. The Synod received and adopted it; it is as follows:—

The Committee have to report, that after giving all possible consideration to the case, examining documents, and conferring with Mr. Harris, they beg to recommend to the Synod to remit the case to the Presbytery of Kingston, that they may supply any of those steps appointed by the Synod to be taken in regard to the admission of ministers from other churches, which may have been omitted by them. The Committee further recommend that the Presbytery continue to hold brotherly conference with Mr. Harris in reference to his views both of doctrine and church government, and the full maturing and establishment of his views on any points in which they now differ from what they formerly were, to make full enquiry as to his style of preaching and adaptation to be useful as a minister among our Presbyterian population in this country, and to report to next meeting of Synod.

The Synod had lengthened discussion on an overture, respecting application said to have been made by certain congregations, for a share of the surplus Clergy Reserve Fund.

TUESDAY AFTERNOON.—The discussion of the forenoon was resumed, when the following Resolutions were adopted:—

1. *Resolved*.—That this Synod holds, unchanged, the principle which has hitherto formed one distinguishing part of its testimony for Christ as King of Nations, viz. that it is the duty of civil rulers, as such, as being under law to Christ, not only to protect but also to countenance and favor the church.

2. *Resolved*.—That it is the opinion of the Synod that the question of endowments, or in other words, the question, whether the civil magistrate ought, in showing countenance and favor to the church, to appropriate a portion of the public funds for its support, is one of subordinate importance, and on whose differences of opinion may exist among those who are nevertheless sound, as to all that is essential in the doctrine of Christ's Headship over the Nations.

3. *Resolved*.—That the endowment of the church by the Civil Magistrates is held by the Synod to be lawful, but that the question as to the duty at any given time, of granting such endowments on the part of the Civil Magistrates, or of their acceptance

on the part of the church, ought to be determined on grounds of Christian expediency.

4. *Resolved*.—That however justifiable the retention of endowments received under different circumstances may be, the Synod looking to the conduct of the Government of this country in now offering endowments to religious bodies without reference to the distinction between truth and error—to the divisions and jealousies which the acceptance of endowments in present circumstances would occasion—to the strong feeling which prevails throughout the church that their acceptance would tend to diminish the usefulness of ministers, and the liberality of the people in contributing to the support of the Gospel—and to the evil influence which an irreligious Government might exert through the dependence upon the State, which such endowments would occasion—the Synod is of opinion that it would be deeply injurious to the interests of the Presbyterian Church of Canada, and to the cause of the Redeemer in this land, to accept in present circumstances of any grant of public money from the Government.

5. *Resolved*.—That in these circumstances the Synod refuses to entertain the prayer of the overtures now before it, prohibits and discharges all ministers and congregations from taking independent action in a matter so important, and enjoins upon them to submit, as constitutionally bound, to be guided in the matter by the action of this Supreme Court; and further, the Synod instructs all Presbyteries to see that these resolutions are honestly and fully carried out.

TUESDAY EVENING.—Reasons of dissent from the resolution of the Synod on an overture and petitions respecting applying for a share of the Clergy Reserve Fund, adopted on the afternoon of Thursday, were given in by several members: those of Dr. Ferrier have already appeared in the "Banner." The dissent of Mr. Rintoul was founded on what he believed to be an erroneous assumption in the 4th Resolution, as though the government in Canada had ever distinguished between truth and error, in endowing religious bodies.

The dissent of Mr. McMillan respected so much of the 4th Resolution as might be construed into a justification, by the Synod, of the retention by any ministers of this church, of Government endowments, in present or like circumstances, under what circumstances soever they had been originally obtained. Mr. Stark and Mr. Gray withdrew their dissent.

We had intended to have given these reasons of dissent in full, but our readers will probably think that this notice of them is sufficient.

Mr. Bayne gave in on behalf of the Committee on Union with the United Presbyterian Church, a verbal report, and read a copy of the minutes of the Joint Meeting of the Committees on Union of the respective Synods. Our readers will find these minutes in the Record for June. The Synod approved of the diligence and prudence of the Committee. Two motions were submitted to the house, the first by Mr. Reid, the second by Dr. Ferrier; they are as follows:—

That the Synod approve of the principles set forth by the Committee on behalf of the Church, regret to find that there are very important differences between the views of this Church and the views declared by the Committee of the United Presbyterian Church, yet appreciating very highly the benefits that would accrue to the cause of Christ from union amongst us, especially between bodies agreeing in so many points of vital importance as are held in common by this Church and the United Presbyterian Church, re-appoint the Committee to communicate the deliverance of this Synod to the Committee of the United Presbyterian Church, and to follow out such a course as may

appear to them most suited to lead to a union on sound and scriptural principles.

That the Synod approve of the diligence of their Committee in this cause, and express their sincere thanks for the long and faithful attention they have given to the subject; and that they now relieve them from this service, and appoint another Committee to meet with any Committee of the United Presbyterian Church, with instructions to them to propose that all points regarding the power of the Civil Magistrate should be matters of mutual forbearance, and to form a basis of Union to be submitted to the different Synods, on the great points of Christian doctrine and duty on which they are agreed; and that this Synod pledge themselves that whatever views they may entertain as individuals, on the subject of the Magistrate's power, they shall not divide the Church by reducing them to practice, and, in particular, that they shall act on the principle that it is inexpedient in the present state of the church and the world for ministers to accept of any aid from Civil Governments.

The Synod had much discussion, and it was not until 12 o'clock that the vote was taken, by which time many members had withdrawn. The votes for Mr. Reid's motion were 26—for Dr. Ferrier's, 5. One member declined voting; another, who had voted with the minority, intimated publicly on the following day, that he had been under a misapprehension as to the tenor of the motion which he had supported. Dr. Ferrier entered his dissent on the ground of his conscientious belief, that several of the principles set forth by the Synod's Committee were contrary to the word of God.

June 28th, WEDNESDAY MORNING.—On an interim report respecting the Ecclesiastical and Missionary Record, the following Committee were appointed to superintend that publication for the ensuing year:—Mr. Gale, (Convener), Mr. Robb, Mr. Esson, Mr. Rintoul, Ministers, and Mr. D. Elder, Elder.

A Committee was appointed to confer with Dr. Ferrier respecting his reasons of dissent from the deliverance of the Synod last night. To this Committee was referred an overture from the Presbytery of Montreal, respecting adherence to the standards.

On a reference from the Home Mission Committee, it was agreed that Professors Esson and Rintoul should give supply, for a few weeks, the former in Colouarg, the latter in Quebec, until farther provisions be made by the Home Mission Committee, or otherwise.

The Committee on Sabbath Desecration gave in a report recommending *first*, a short Pastoral Address against Sabbath Desecration; *second*, the encouragement of associations for promoting Sabbath observance; *third*, co-operation among the friends of religion in the neighbourhood of the Provincial canals, for arresting Sabbath profanation in these thoroughfares of commerce.

A Committee was appointed to attend to this matter—Dr. Burns, Convener.

The Committee on defective deeds for Church Property gave in an interim report, and were re-appointed.

WEDNESDAY AFTERNOON.—Records of Synod and Presbyteries were attested according to the reports of Committees.

The report of the Committee on the clause of the Provincial statute relating to the registration of Births, Marriages and Deaths, was read and sustained. The Synod found that only the clause relating to the registration of Marriages applies to ministers of this church.

On a report of a Committee it was found that, notwithstanding an ambiguous statement in a certificate from the Presbytery of Montreal, Dr. Cairns is a minister of this church.

A letter was read from Mr. Jennings, Moderator of the Synod of the United Presbyterian Church, respecting the publication of the Minutes of the Committees on Union. It was agreed, that as the Committee of this Synod had confined itself to a bare statement of principles, without illustration or argument, this statement should be published with such explanations as may be deemed suitable and necessary.

A series of Resolutions explanatory of the Sustentation Scheme, and pledging the Synod to work it as the scheme of the whole church, was adopted. John Burns, Esq., to be appointed Agent, and in the event of his not accepting the office, the Sustentation Board to make an appointment.

The Model Trust Deed, as explained by a letter from Alexander Macdonald, Esq., Barrister, was approved of; to be printed in suitable form for the use of congregations that may choose to avail themselves of it. Mr. Gale was thanked for his attention to this matter.

Resolutions respecting Home Missions were adopted; Mr. D. McLellan, of Hamilton, was appointed Treasurer, and Mr. Robb, Convener.

Several members were allowed to record their assent to the deliverance of the Synod on the evening of Tuesday, on the report of the Committee on Union.

WEDNESDAY EVENING.—The report of the College Committee was read by Mr. Rintoul. We hope to be able to give this in the Record for September.

June 29th, THURSDAY MORNING.—A deliverance was given regarding the College. Our space obliges us to exclude it; it will, of course, be found in the Abstract of the Minutes of the Synod now in the Press. Suffice it to say that, excepting in the matter of some minor details, this measure was carried with great unanimity.

The whole Synod and the whole Church will support the College.

THURSDAY AFTERNOON.—On an overture respecting King's College, the Synod passed a Resolution expressive of their desire to see this institution conducted in a way to secure the confidence of the public, both as to unsectarian management and the soundness in the faith of its instructors. A Committee was appointed to watch over this matter.

The Committee on Public Accounts submitted a series of Resolutions. The agent to be appointed to superintend the printing and publishing of these. The contributions for the general schemes of the church to be as follows:—for the College, by subscription—for the French Canadian Missionary Society, collection, on the 1st Sabbath of September—for the Home Mission Fund, on the 1st Sabbath of December—for the Synod Fund, on the 1st Sabbath of March—for the Foreign Missions of the Free Church, on the 1st Sabbath of June.

Several other important matters occupied the Synod during the afternoon and evening of this day. We can here note only the heads of these:—The report of the Committee for conferring with Dr. Ferrier, and considering the overture requesting adherence to the standards of the church—Resolutions on the Revival of Religion: these will be given in our next, as well as in the printed Minutes—Re-

solutions on Mr. King's Mission to the coloured population—Thanks to the Colonial Committee of the Free Church of Scotland, for their co-operation with Mr. Bayne in choosing a professor of Theology, and their liberality to the funds of Knox's College—Thanks to the Rev. John Roof, and the Trustees of his Church, for the Synod's use of the same during these sessions—Thanks for the hospitality enjoyed by members of the Synod in the houses of friends in Toronto—A Commission was appointed to meet on the last Wednesday of October, and at the close of April next in Toronto.

The next meeting of Synod to be held, in Toronto, on the third Wednesday of June next.

LETTER FROM DR. WILLIS To the Publisher of the Missionary Record.

EDINBURGH, 23rd June, 1848.

DEAR SIR,—I promised to send you some account of my summer travels, and of my efforts to procure ministers for Canada, books for our library, &c.—I may first record with thanksgiving my prosperous voyage home. The *Acadia* reached Liverpool in a little more than thirteen days from Boston. I proceeded to Edinburgh, and found the Assembly sitting, and I lost no time in beginning my career. Much interest was expressed in our Church and College, on the part of ministers, members and students, as I laboured in my private communings with them, to convey some adequate impression of the spiritual wants of Canada. In the Assembly itself, I had an opportunity of urging the claims of the Province, and was, at least, heard with great attention. I spoke after the Colonial Secretary's Report had been read; and as Canada, though a most important field, is not the exclusive object of the Assembly's Colonial Committee, I took care not to abuse discretion, or wear out my auditory, by a very long and detailed statement. Representatives of other distant interests, as well as of those in our far-west, were to speak after me, and the Colonial Secretary's Report had embraced many details. This will account for my speech being briefer, than in other circumstances, it might have been.

I told the Assembly that though it were to decimate itself, or send one in ten of its ministers to reside in Canada, it would not proceed upon an exaggerated estimate of the service, which might be rendered in one part of the world to the common cause. Two promising young men have sought conversation with me—one of them a most effective speaker of Gaelic—and I think they will go out. A minister or two have nearly consented to come to our help, though the greater number more easily consent to visit us as deputies, than to contemplate residence. I found that, among us, an unfavorable impression had been made by the instances, which have occurred lately, of more than one minister leaving his congregation in Canada to seek employment at home, though really cases of the same kind occur in the old country: (even two or three have occurred within the last year); these are construed as betokening an unfavorable state of things abroad, as regards the estimate of the pastoral relationship on the part of the people, or their disposition adequately to support the spiritual labourer. So far as truth would permit me, I sought to dispense our preachers of this prejudice; but your readers throughout the Presbyterian Church in the Province may see how important it is, that no occasion be given to create distrust or prejudice, to this effect, in the minds of aspirants to the good work of watching for souls. The labourer is worthy of his hire, and it deeply concerns not only the interests of existing congregations, but the cause of our church generally, that our people do look to it, that their pastors shall be among them without fear or great worldly care.

I am succeeding in procuring books for our library, and I have spent a good deal of my time, these two weeks last past, in purchasing rare and valuable volumes, when I saw opportunity of doing

no to advantage. I have also, not in vain, appealed to parties able and willing to aid us in this department. Brethren in Ayrshire and Fife-shire, to whose congregations I have been ministering, chiefly by assistance in communion, have interested themselves and their congregations in our library. Only yesterday I returned from Fife, where I had enjoyed the pleasing privilege of joining in the Lord's supper with the Free congregation of Collesie, of which my esteemed and truly pious friend, Mr. Read, is pastor. I bore the burden of the work there, having preached three times, and exhorted as many tables. One of Mr. Reid's Elders, is Mr. McGill-Crichton, well known for his attachment to Presbyterianism, and his non-intrusion zeal, both before and after the Disruption. I was inviting Mr. Crichton, as well as his pastor, to come out, were it but for a few months, and give us the benefit of his singular energy and good enthusiasm in organising a Sustentation Fund, &c. He promises to think of it. After leaving Collesie, I made a visit to Saint Andrews—had the honor of being met by Sir David Brewster, and welcomed by him to the old city—spoke from Dr. Hetherington's pulpit, in behalf of Canada, and got a little aid for our library among his people: his colleague, the Rev. Mr. Ansell, also concurring. Dr. Hetherington conducted me to the truly interesting church-yard, where I looked with fresh curiosity at good Samuel Rutherford's grave, and viewed, closely adjoining, the scenes of Wishart's and Hamilton's martyrdom, not omitting to visit the University buildings, and to see again John Knox's pulpit—yea, to sit in it, saying, as I shut its door, "*ultimus sit nobis spiritus ejus*." The whole city, I need not tell you, is full of historical interest, and is eminently the classic ground of Scotland's Kirk.

On the next Sabbath now, and the next again, I assist the Dr. at communion, in the west country, including the midsummer communion in my old Kenfield Church, at Glasgow. Then, on the 2nd Sabbath of July, I am engaged to occupy the pulpit of the Free Church at New Cumnock, the minister of which (the Rev. Mr. Johnston) proceeds immediately to Canada. Thus I am labouring in your cause in various ways; and with such duties as the above—not much leisure you will see—my time will be a good deal occupied till I again set my face, with my dear partner in life, towards the land of our adoption. We shall probably sail early in August, if the Lord will. I have been remembering that this is the week of your Synod's meeting, and have entreated that the Lord may direct its counsels. Probably I may labour a Sabbath or two at Halifax, if not also at Quebec, before I reach Toronto, which, however, I hope to reach in good time to enter upon my proper duties, with deliberation and forethought.

Yours, in the Lord,

M. WILLIS.

MODEL TRUST DEED—PRESBYTERIAN CHURCH OF CANADA.

This document was printed some time ago, and generally distributed throughout the church, in order that any suggestions for its improvement might be communicated to the Committee and laid before the Synod. It had been previously submitted to several gentlemen of the legal profession, and was last of all carefully revised by the Hon. Robert Baldwin, and Mr. Esten, of the Chancery Bar, who, in a joint written opinion, have pronounced it well adapted for the holding of church property.

The Synod, at their late meeting, had the matter under consideration, and being in doubt as to the precise bearing of certain clauses in the deed, remitted the draft to the Committee, to obtain the opinion of a lawyer respecting them. This was done, and the opinion of Alexander McDonald, Esq., which follows, was submitted to the Synod,

who thereafter came to the deliverance which is also appended to this.

The Commission of Synod have made arrangements for printing the model in proper form, on parchment, and copies of it will be placed at the disposal of Presbytery Clerks, for the use of congregations, at a moderate charge, intended thereby to cover the expense of materials and printing.

OPINION

OF A. McDONALD, ESQ., ON MODEL TRUST DEED.

MY DEAR SIR.—I have perused the draft Deed you sent me, with the view of answering the enquiries made as to the effect of the portions of it to which you have drawn my attention.

The first proviso, in the second trust, is intended for the protection of the trustees from hasty or inconsiderate proceedings which might be taken against them "in any Court of Law or Equity." In the sense of the Deed, a person once authorised, ordained, or appointed to preach and perform the usual acts of religious worship, would continue to hold such authority, ordination, or appointment, notwithstanding any course of conduct he might pursue, until he were deposed or suspended by the sentence of a competent Court, as pointed out in the second proviso of the same trust, on page 8. It might happen that before sentence of deposition could be formally passed, such a person, having in fact seceded from the Synod, might commence a suit against the trustees, for permission, or continued permission, to preach, &c., in the church held under the deed. By the effect of the first proviso, under consideration, such a person would, immediately on the commencement of such suit, *ipso facto*, have forfeited all right under the Deed, unless he had previously provided himself with the requisite Synodical certificate, which, in the case supposed, he could not, of course, have done. This instance, which indeed is not one of mere supposition, but seems to be pointed at in the language of the Deed, will serve to show how the proviso in question would be applied in practice. That proviso, however, is designed to effect a higher purpose, namely, that no litigation shall be commenced against the trustees, in respect of the trust property, "by any person or persons whatsoever, without the express consent and concurrence of the Synod." Without a provision of this sort, trustees might be harassed by vexatious actions in a Court of Equity, where they would be liable to be called to account by so many individuals, all of whom might not, on all occasions, be guided in their conduct by a due consideration of what was reasonable and right.

With respect to your enquiry as to the effect of the tenth trust, page 15, I would observe that the Deed is composed upon this principle:—All the various circumstances that are likely to arise under the Deed, are provided for by the nine preceding trusts. For all practical purposes this would probably be sufficient, and the Deed might stop there; but in composing an instrument intended as a model or precedent, the object, of course, was to make it as perfect as possible. With this view, the Deed, after suitably providing for all probable incidents, proceeds "tentatively" to give a general provision with respect to possible incidents, i. e. *all matters and things relating to the premises conveyed by the Deed, and not provided for therein, or repugnant thereto*.

It will be seen from this view of the Deed, that the tenth trust is not likely to be resorted to in practice. At all events it conveys no power whatever to the Synod, except in possible cases not provided for in the Deed. As long as any one of the nine foregoing trusts apply, the tenth will be a dead letter. But as experience proves that unforeseen circumstances may arise, for which it is not possible by anticipation to make any definite provision, the Deed refers the ultimate decision of what is best to be done in such circumstances to the judgment of the Synod, rather than leave such possibilities unprovided for.

As to whether the model Trust Deed, by any of its provisions, will interfere with the appointment by congregations of managers or other office-bearers

for the management of the ordinary funds and revenues, or whether the Deed at all affects such funds and revenues?—I am of opinion the Deed does not touch such matters. It does not contemplate two sets of trustees, but it supposes the trustees to have other duties to perform towards the congregation besides those with respect to which the Deed is concerned. Those other duties, whatever they may be, the Deed makes no provision whatever for, and they must be regulated entirely without any reference to the Deed. The property conveyed, and the incidents that may affect its enjoyment by congregations, are the only subjects which the Deed undertakes to regulate.

I remain,

My dear Sir,

Yours truly,

ALEX. McDONALD.

To the Rev. A. Gale.

DELIVERANCE OF SYNOD ANENT MODEL TRUST DEED.

The Synod receive the Report—approve generally of the Deed as a well-digested and suitable model, and, as such, unanimously recommend it to the congregations of this church; and further instruct the Synod Clerk, under the direction of the Commission, to have copies of the Deed printed in proper form, and at a reasonable price, for the use of congregations.

BAPTISM.

It is well known that serious difficulties have arisen in many congregations by persons applying to have their children baptized, while they were living in the habitual neglect of the ordinance of the Lord's supper. The practice has not been uniform in the Presbyterian Church in this matter. The writer was a member of a Session that refused baptism to the children of those who neglected the other ordinance. In other congregations there are persons who have had all their children baptized, (large families) while it was well known to the Session that the parents were never at the Lord's table. We are of opinion that mistaken views are held by many estimable, serious Christians, on this subject. The following extract, from Dr. Wardlaw's Dissertation on the Divine authority, nature, and uses of Infant Baptism, contains, we believe, the sound and only safe view of the case, and which is recommended to the consideration of our readers:—

..... I am not aware, from any facts or principles in the New Testament, of any profession of faith being sufficient for admission to baptism, that is not sufficient for admission to the Lord's supper, and the full fellowship of the church of Christ. Baptism was not administered to adults on a mere declaration of willingness to be instructed, but on a profession of faith in the testimony delivered. Although the statements of the history are very brief,—so brief, as occasionally to produce oversights and hasty conclusions,—I do not recollect any exception to this representation. When the profession of faith was made, upon hearing the gospel, and witnessing its accompanying evidence, it was, in the judgment of charity, supposed to be sincere,—to be "with all the heart;" nor am I aware of the existence, in apostolic times, of any such anomalous descriptions of persons, as those who were baptized, but were not admitted to church fellowships. The three thousand who, on the day of Pentecost, "gladly received Peter's word, were baptized; and the same day they were added to the church." "John's baptism" may be considered as debatable ground, and, therefore, I shall not enter upon it; but I ask for an instance, subsequently to the commencement of apostolic preaching, and the first formation of a church, of a person making a profession of faith which was sufficient for his admission to baptism, and yet not sufficient for his reception to other Christian ordi-

names. I know of none. The genuineness of the profession, made at baptism, was tried in the church, not in an intervening period between baptism and admission to the church. Now the same principles which the New Testament teaches me to apply to the baptism of adults, it of course prescribes for the baptism of their children. As I should not conceive myself warranted to baptize an adult, on any profession of faith which would not warrant my receiving him to the table of the Lord;—neither do I consider it right and scriptural, to baptize the child of any man, on a profession that would not justify his admission into the church. I can think of no principle, which, as a rule of practice, is definite and intelligible, but this. I am well aware of the different sentiments entertained, and the different course pursued by many (I might, I fear, say, by most) of my paedobaptist brethren in the south. I cannot but think them very far in the wrong; and I have never been able to find any thing like fixed and precise ground amongst them, on this subject. . . . I would not baptize, where I could not conscientiously receive to communion on the same profession of faith.

PRESBYTERY OF LONDON.—This Presbytery, consisting of four Districts—the Western, Brock, London, and Huron—was constituted on the 12th instant. The Rev. D. McKenzie, of Zorra, was elected Moderator, and the Rev. A. McColl, of Chatham, Presbytery Clerk.

SOIREE.

On the evening of Tuesday, the 11th instant, the congregation of St. John's (Free Church) of this City, held a soiree in the St. George's Hotel. A goodly number of the 33rd Regiment were present as guests on the occasion. The meeting was designed both to promote mutual fellowship amongst the congregation, and to give a token of respect to so many soldiers of that distinguished corps, members or adherents of the Free Church, as could attend. And we believe that the result in no respect disappointed the promoters of the meeting.

There was a large attendance of the ladies and gentlemen of the congregation, and about 50 soldiers, who sat down to tea and coffee, with every suitable accompaniment.

James Gibb, Esq., acted as Chairman. The Rev. Professor Rintoul, of Knox's College, Toronto, imposed the Divine blessing, and at the close of the report the 133rd Psalm was sung—the precursor of the congregation and a party of the military leading the singing—after which the Rev. James Fettes, Missionary of the Free Church of Scotland, offered up thanks.

The tables being cleared, the Chairman made a few appropriate remarks on the importance of cultivating harmony and mutual affection amongst the members of the same congregation, and expressed his satisfaction in thinking that they were in the way of doing this, and of showing at the same time their regard to those defenders of the country, who have for a season been attending with them on Divine ordinances, and who were now about to leave Canada, it might be for ever.

The Chairman then called on Mr. Rintoul to address the meeting, who gave a short but interesting account of the progress and prospects of Knox's College, and urged on his hearers the importance of their forming a just opinion of Canada East, as a field of missionary labours.

Various and interesting addresses were also given by Mr. J. S. Howack, the Rev. Mr. Fettes, the Rev. Mr. Marsh, of the Baptist Church, Mr. Goggin, and several of the soldiers. The soldiers who spoke gave it to be understood, that they were, by the regulations of the service, prevented from speaking for their comrades, but it was very plain that the appropriate and Christian like sentiments which they uttered were the sentiments of all.

The addresses were blended with the singing of appropriate verses.

The military retired soon after nine o'clock, and the meeting was continued considerably later.

Thanks were given by acclamation to the Chairman, and after praise and prayer, and the apostolic blessing, all retired delighted with the exercises of the evening.

The soldier's employment (as one of the speakers appropriately remarked) would be gone in a better age that yet awaits the world; but while we are to have soldiers, we would say happy the country that has defenders like the brave, and we trust we may say, the pious Ninety-Third.—*Quebec Morning Chronicle, July 14th.*

From the Halifax Presbyterian Witness.

DEPARTURE OF THE REV. ALEXANDER FORRESTER.

On Saturday last this highly talented minister took his departure in the steamer for Britain. Previous to his embarkation, a deputation from the congregation of St. John's Church, in this city, waited upon him with an address, expressive of the warmest attachment and gratitude. During the short period of the Rev. gentleman's residence in this country, it has been his lot to secure, to no small extent, the affections of those who were honoured with his acquaintance, or privileged to sit under his ministry. We hailed his arrival as the harbinger of good to the interests of our Zion, and subsequent events have verified our fondest anticipations. Missioned by the Church on an embassy involving the interests of immortal souls, his exertions have proved that he has been alive to the importance of his trust. On his landing amongst us difficulties of no ordinary magnitude presented themselves, and to the removal of these he applied the energies of a master mind. Since the termination of his labours in the College, he has been engaged in a tour to the Eastern part of the Province, and has also visited Cape Breton, Prince Edward's Island, and New Brunswick. In each of these places his labours have been felt, and from each the strongest proofs have been received of the attachment of the people to the principles of our church, and of their desire to contribute to the fund for the endowment of a Professorial Chair. The statistics of which he is the bearer will afford ample testimony not only to his labours, but contribute most materially to diffuse information relative to these destitute localities. The regret evinced at the departure of Mr. F., affords a strong proof of the interest entertained in his welfare; and should, we think, operate strongly with the Colonial Committee to use their endeavours to secure his services permanently amongst us. Such a measure we view as momentous to the interests of vital religion, and highly conducive to the success of the Theological institution. Whatever may be the issue of the applications in behalf of the appointment of the Reverend gentleman to this office, we are not singular in the belief that it would be difficult to select one whose varied qualifications would more justly entitle him to it.

Before leaving Halifax, Mr. Forrester addressed the following circular to the adherents of the Free Church in the Lower Provinces. It is quite evident that in their case, as in our own, the chief reliance for a supply of ministerial labourers, in the the large and rapidly extending field, is upon a native-trained ministry. In the Institution about to go into operation in Halifax, there is no doubt the instructions given will be of the best kind, calculated to produce "a well-trained and highly-qualified ministry." May the Head of the Church put it into the hearts of not a few to devote themselves to the great and honourable work of preaching Christ, and Him crucified. We trust this school of the prophets will be sustained by the prayers and liberality of the members of the church, and that the blessing of God may rest upon it.

CIRCULAR.

To the Adherents of the Free Church and the other Presbyterians in the Lower Provinces of British North America:

MY CHRISTIAN FRIENDS,—I have now finished my hurried tour of visitation in the Lower Provinces. Before returning to my native land, allow me to address to you a few parting words, in connection with that great College movement, on which the Parent Church has so recently embarked, for the benefit of these Colonies.

From an accurate Table of Statistics now in my possession, it appears that there upwards of 65,000 professed adherents of our cause in the Lower Provinces, and about 10,000 more in a state of neutrality, but who would gladly receive Religious Ordinances at our hand. There, to do anything like justice to them, would require not less than seventy-five Ministers of the Gospel, while the actual supply is about twenty, with three or four Missionaries, and a very few Catechists, leaving thereby a deficiency of fifty-five.

And how is this immense destitution to be remedied? How are these spiritual wants to be supplied? In no other way, we reply, than by a well-trained, a highly qualified Ministry from among your own sons—a Ministry thereby inured to your climate, acquainted with your habits, and adapted both physically and mentally to all the circumstances of a new country. And never then did the Parent Church, acting in concert with the Church here, betake herself to a more important undertaking, in so far as the real well-being of these Colonies is concerned, than when she set on foot a Collegiate Institute at Halifax. Never did she put herself in a position more in accordance with the whole history of the propagation of Christianity in the world, or more calculated, under the Divine blessing, to regenerate the soul and edify the body of Christ.

The plan by which the Church proposes to carry out this noble Institution has been again and again set before you. It is simply this:—The Parent Church provides and supports the Professors for a period of four years; and it is confidently expected that during the lapse of that time such a fund shall be raised, the interest of which shall be sufficient for the permanent endowment of two or three Theological Professors.

For the management of all matters connected with this fund, a Central Board has been established, and Congregational or District Associations have been formed, or are being formed, throughout the Provinces.

The business of the Central Board shall be, to use all diligence in diffusing information, in organizing local Associations, in receiving from the Treasurers and Clerks of Presbyteries quarterly reports of the progress of the fund, and in publishing at the end of every financial year, which is fixed for the end of the month of October, an accurate statement of all the receipts from the various Associations.

The business of the local Associations (consisting of a small Committee, with Treasurer, and a body of Collectors) shall be to counsel and encourage the Collectors—to see that every effort has been used for the purpose of obtaining subscriptions in the various districts—to send quarterly reports to the Central Board of the progress of the fund—and to arrange that on the 26th day of October the Treasurer remit the whole sum raised through the course of the year—and to endeavour, an opportunity presents, to meet for prayer on behalf of the whole Institution.

Such Christian friends, as the agency appointed for the carrying out of this important undertaking; and sure I am, from the spirit already evinced by you, that if that agency does its part, proceeding in a systematic, orderly manner, and in the spirit of prayer, you will do yours, and contribute towards this fund, as the Lord hath prospered you. Reflect, I beseech you, on the opportunity now presented you of having the most talented and prosperous of your youths educated gratuitously, (there will be no fees required by the Theological Professors) for the highest possible office that mortals can fill here below. Reflect upon the important truth that this is the only way by which the interests of Presbyterianism can be maintained and

advanced, and the religious wants of thousands of your fellow-colonists supplied. Reflect, furthermore, upon the rich revenue of glory that will, under God, accrue to all the persons of the God-head through this Institution, and that those who, in a right spirit, contribute towards this fund, shall have a share in all this glory, and that down to the latest generations. Reflect, I entreat you, upon all these things, and I leave the matter with perfect safety in your hands. One request more, and I close: Make the whole of this proceeding the subject of your daily prayers. If you have anything of the spirit of Him who, when he saw the multitudes as sheep having no shepherd, was moved with compassion on them, then will you realize your responsibility and privilege, and pray the Lord of the harvest that he may send forth more labourers into his harvest.

I am,
Your sincere friend,
ALEXANDER FORRESTER,
Free Church Deputy.

RUSSIA.—SINGULAR ACCOUNT OF THE MOLOKANERS OR MILK-EATERS.

SHORES OF THE BALTIC, May, 1843.

I have recently obtained some intelligence respecting a Russian colony, of considerable extent, singular origin, and very uncommon attainments; of which, though prevented by reasons affecting its political security from quoting all the sources of my information, I may convey to your readers some very interesting particulars.

Although doubtless the name of Temperance Societies was never heard of in the wide Steppes of Russia, the thing itself is not unknown to a simple and true-hearted community of dissenters from the Russian-Greek Church, whose continued existence and even increase, during many years of persecution, seems to have borne some resemblance to Israel's experience in Egypt; while their present comparative tranquillity in the land of their banishment equally displays the power of Divine grace, and the truth of the declaration that "when a man's ways please the Lord He will make even his enemies to be at peace with him." The first detailed account which I saw of the Molokaners, or Milk-eaters, was contained in a letter from the Rev. Mr. Roth, one of the Baltic Missionaries, whose station, Helensdorf, may well be described as situated on the utmost verge of Christendom.

In the course of a missionary tour to Schamachi and its environs—a journey in which the Gospel messenger is exposed to dangers similar to those rehearsed by St. Paul, 2 Cor. xi. 26—Mr. Roth met with a venerable member of this singular community, and he details the interview in the following words:—"It was in the middle of October that in one of those nearly impassable and wholly indescribable roads, with which nothing in Germany can be compared, that I again fell in with one of those Molokaners of whom I have before made mention. With this aged and highly interesting disciple I was happily enabled to converse for some considerable time, as our several roads lay in the same direction, and one of my companions was capable of acting as interpreter between us. Before, however, entering on the chief subject of our discourse, it may be well to give a short account of the rise, past history, and present extent of this long despised and severely tried people.

"The Milk-eaters separated themselves from the Greek Communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short, they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which however, (more especially in the country parishes), is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was matter of thankfulness to them when the Russian govern-

ment came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Georgia. This punitive measure was no doubt meant for their hurt, but God turned it to good, and as, like Israel of old, the more they were oppressed the more they multiplied and grew, the Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region, from sixty to eighty villages containing many thousand families. The norm of their faith is simply the Scriptures of the Old and New Testament, their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by one of their elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wirtenberg scripture readers. . . . The children of both sexes are, generally speaking, instructed by their own parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But, however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokaners (which is said to be a very rare occurrence), they feel bound in conscience to so literal a fulfilment of the apostolic admonition, "let not the sun go down upon your wrath," that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no fermented liquor, (although the use of such is not absolutely forbidden), and hence the appellation of Milk-eaters, by which they are now generally known.

Whether this name was at first assumed by themselves, or given in derision by others, I am not able to determine. Such being the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend, I return to my old fellow-traveller and the conversation which passed between us. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows:—"I should feel greatly obliged if you will give me your opinion, whether we Molokaners are right in thinking that the coming of the Lord Jesus cannot be now far distant?" After stating to him my conviction, that according to Scripture we were bound to mark the movements of the nations, and especially the progress of the Gospel proclamation, as the finger-post which should guide our judgment as to 'times and seasons;' but that, notwithstanding this, the prophecies of Scripture could only be safely pronounced upon after their fulfilment, and that, therefore, in my mind, no mortal man was empowered or entitled to decide, with authoritative certainty, when the coming of the Son of Man would take place:—"I proceeded to impress upon him, to my best ability, the present duty to which we were all called, that of watchfulness with prayer, since our Lord Himself compared His coming to that of a thief in the night, or to a flash of lightning, which may at any moment dazzle our astonished vision from the most unexpected quarter. The old man seemed satisfied with my answer, saying that was his own opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed, that, in Germany, several very pious men had given much diligence to the examination of all that could throw light on the interesting questions connected with the 1300 year, and yet had never been able to satisfy even their minds as fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel;

but even he found it too high for him to reach, and its depth too great for him to fathom.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'Oh! I know him—I know him well!' and further converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible that Bengel's Apocrypho or his Sixty Discourses have been translated into Rusa? And yet, how else could this Russian become acquainted with his name and writings?—Luther, too, appears to be a familiar name among the Molokaners, who sometimes indeed call themselves simply Lutherans, in opposition to the Russian Greek Church. But what a glorious hope does this excite as to the disclosures which the GREAT DAY shall make! What extensive good may we not then find has been accomplished by believing authors and preachers, compared with what either they or we ever dreamed of! And how large may be the accession to the "white-robed multitude," which shall then stand at the right hand of the JUDOR, from places of the earth deemed by us dark, only because they were to us unknown!" "Lastly," concluded Mr. Roth, "my old friend informed me that, but a very few weeks since, a fresh detachment, comprising several hundred families, had joined them from Russia, now no longer exiled by government, but coming of their own free will, to enjoy the liberty of faith and worship, granted to their co-religionists in their far, but not now desert home."

In addition to these interesting particulars related by Pastor Roth, I may mention, that I have quite recently read a private letter from one of these Molokaners, breathing ardent piety, and still deeply engrossed with the question of the speedy second coming of Christ. As far as the sentiments of that letter may be received as a specimen of those of the colony generally, there seems no reason to apprehend that this expectation of Christ's immediate and visible reign upon earth has produced among them that supineness to present duty, and that exaltation of spirit, leading to a neglect of the demands which their day and generation may justly make on them, which are at least alleged against the holders of this belief in Germany. At all events, the existence of such a spiritual oasis, amid the sterile wastes of Russian-Greek superstition, is a cheering subject of contemplation to the Christian heart, and may, in some small measure, neutralise the fears, at this moment strongly felt by thinking men, that Russia may use the moment of almost universal abeyance of all social order, and long venerated institutions, for an irruption with her countless hordes on the disorganised, and therefore helpless, states of Germany. May God in His mercy avert this dread climax of misery!

T. B. K.

A BEAUTIFUL ALLEGORY.

The following description of a Celestial Wedding, was written many years ago by the Rev. Dr. Buckminster, and addressed to one of his daughters:

"In an accompaniment with one of your letters, I find a picturesque description of a fashionable ball in the neighbourhood of A—, giving an account of the marriage of Mr.—. The guests were many, the accommodations capacious; rendered splendid and sublime by all that art and taste could devise. Fancy and ornament contained their power to throw a lustre over the delighted attendants. Three hundred silver candlesticks, and an infinite number of lamps, poured their light upon thirty nurrows, which faithfully reflected what they received, in softened brightness through the several apartments, and their variegated scenery. The desserts were delicious, exhibited in a style of elegance and grandeur. The music and amusements were enchanting and transporting. This must have been a scene highly delightful to a man of the world, or to the daughter of worldly taste and pleasure. But, Betty, I find it lasted but one short night, nay, it blushed to meet the rising sun, as if conscious that the lamp of heaven would tarnish all its glory. The ladies retired at three; the gentlemen at five; probably they both resolved to take

their revenge upon the disturber of nightly pleasure, by despising its charms, till they begin to be lost in the evening hemisphere.

"The reading of this description suggests to me the attempt to give a faint sketch of a marriage festival, for which preparation has long been making; and from time to time, descriptions have been given of what is there to be exhibited. To this festival I have the honor to be invited as a guest, and am entrusted with authority to invite others. I have heard a little, and imagine more, of this transporting scene; but could I correctly paint both on paper, the half would not be told to you.

"This festival is to be celebrated at a seat or palace, the length and the breadth of which are 12,000 furlongs; its height and stories proportionably elevated. It stands upon a foundation of twelve different kinds of precious stones of variegated hue, arranged with so much art as to throw reciprocal and increasing lustre; all producing such a flood of splendour as mocks the attempts of men or angels to describe. To this palace there are twelve gates of entire pearl, neither fractured nor divided. The flooring of the palace is of pure gold, as it were transparent glass. The ceiling is of jasper. The particular apartments, the hangings, the ornaments, I cannot pretend to describe to you; if they bear a customary increased proportion to the splendour, riches and elegance of the exterior, what, Betsy, must they be? O! let us be ambitious to go and behold.

"Of the guests that are invited, I can give you no exact account, and a still more imperfect one of those who will accept. Of one particular circle, there were long ago 111,000 that had accepted the invitation. Among these were kings and queens, princes and princesses, noblemen and their daughters, priests and prophets. Since then the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant neighborhoods and families; and though they often meet with the accents, *I pray thee have me excused*, through the indisposition, want of taste, trivial and foolish engagements of those to whom they apply; yet, upon the safest ground, I can assure you there will be such a numerous collection as no man can number.

"Of the dress of the guests I cannot give you a full description. Some full particulars have come to my knowledge. Their raiment is to be wrought gold, with the most elegant and delicate needle-work, and their general splendour will be as if they were clothed with the sun, and crowned with a crown of stars. But their principal glory, beauty and excellence are within; in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, the entire perfection of their souls; they are all glorious. Not one worthless spectator will be watching to make unfriendly remarks; no one to render distance and reserve necessary.

"The music of the occasion is to be all manner of instruments, softened by an infinite number of harmonious voices, so adjusted as to make one perfect whole. A song is already prepared, and the performers are practising upon it, in their several departments, with reference to this festival. O! Betsy, O! Betsy, what will be the effect when they perform in full band!

"The entertainments and desserts I shall not even touch upon: they will doubtless be in harmony with the rest of the exhibition. But the principal object and the glory of the whole, is yet unnamed; this is the Bridegroom. Of him I dare not attempt a description. I can only say, he is the chiefest among ten thousand, and altogether lovely. Such inconceivable light, lustre and glory constantly emanate from his divine person, that the extensive palace needs no other light. Its most distant corner is illuminated with his rays. And, my dear friend, there is this peculiar circumstance to give an interest to this festival—that every guest has a share in the heart and affections of the glorious Bridegroom; and all combined in one mysterious body, will constitute the happy Bride, for whom all this glory is prepared. This festival, once begun, shall never end, never tire; no rising or setting sun will ever summon a dispersion. Pleasure more ecstatic and refined will be continually springing up. The

celestial Bridegroom will lead the partakers to living fountains of delight, and all occasions of sorrow will forever cease.

"My friend, shall earthly festivals and scenes of pleasure—which, compared with this, are but a glow-worm in the light of day—so interest our passions and engross our hearts, as to banish this from our thoughts, and hinder our assiduous endeavors to be suitably attired and ornamented, that we may be hailed welcome guests! I hope to receive this honor and happiness! There I hope to meet the name of _____ in all its branches."

LONDONDERRY:

BY THE REV. WILLIAM M'CLURE.

A few particulars respecting a city that holds so prominent place in the History of Ireland, cannot be without interest. The popular name "Derry," means literally a "place of oaks," and it has been thought that the hill, on which the city now stands, had been, at one time, the scene of Druidical worship. A monastery was afterwards erected here, in the 6th century, by St. Columba. The prefix "London" was imposed by James the First, when the district was colonised by settlers from Scotland and England, and large grants of land were, at the same time, made to the Irish Society, and other London companies.

Londonderry is especially famous for the stand it made for the cause of civil and religious liberty, at the period of the Revolution. The great object that James the Second had in view, was the establishment of the Roman Catholic system. A curious evidence of his anxiety to effect this object occurred in this city. Peter Manby, who had been preferred to the Deanery of Derry, in 1672, publicly renounced the Protestant religion, and made formal profession of the Romish faith; yet, notwithstanding this, a dispensation was issued in 1687, continuing him in the undisturbed enjoyment of the temporalities annexed to the Deanery. In December, 1688, a regiment known to be exclusively composed of Roman Catholics, were ordered to take possession of the city in the name of James. "The Rev. James Gordon, Presbyterian minister of Clondermot, a parish adjoining Derry, advised the inhabitants to shut the gates; and exclude this obnoxious regiment from the garrison. But the Bishop, Dr. Ezekiel Hopkins, on being consulted, strenuously opposed this bold and hazardous measure; and, in common with the majority of the Episcopalian clergy, intimated the necessity of non-resistance. The alarm, however, during this eventful day, was so great, and the rumours of the massacre, though confounded, were so frequent, that the people could be no longer restrained; and in the afternoon, several young men of the city, most of them Presbyterians, took forcible possession of the keys, and closed the gates against the Earl of Antrim's "Red-hanks," just preparing to enter. Though earnestly entreated by the bishop, and the more grave and prudent portion of the inhabitants, to desist from so rash an enterprise, these resolute youths, supported by the great body of the population, steadily maintained the ground they had taken. On this sudden and apparently unimportant movement, the fate of the three kingdoms ultimately depended."

At the plantation of Ulster, under James the First, the majority of the settlers were natives of Scotland, and the persons sent over from England, by the London Companies, were generally Puritans. Presbyterians, consequently, from the first, formed the most numerous and influential body of Christians in Derry and its neighbourhood. For a considerable time they were not only favorably treated, but, though Prelacy was established by law, there is reason to believe that the service of the church was conducted in a manner agreeable to them. At length, Bishop Bramhall, a most violent and intolerant bigot, drove them from the cathedral, and endeavoured to prevent them having any place of worship. They appear, however, to have occupied the second, or "little church,"

* Dr. Reid's History of the Presbyterian Church, 2d vol. p. 440.

which was situated within the walls, on what are now the palace gardens. They were supplied with ministers from the latter part of 1612; and, consequently, Derry was one of the first Presbyterian settlements in the kingdom. In 1670, they commenced the erection of a place of worship within the city, but, by the efforts of the bishop of that time, they were obliged to desist from the undertaking, and a small house was afterwards erected in the suburbs. The Rev. Gilbert Rule frequently had charge of the congregation, during the occasional absence of his brother, who was the stated minister. He afterwards became principal of the University of Edinburgh; and was one of the three ministers who assisted in drawing up the Act of 1690, abolishing patronage in the Church of Scotland. The church of the first Presbyterian congregation stands on the site of an older place of worship, and was opened in 1780. This is the largest house of worship in the city, and one of the most extensive churches in connexion with the General Assembly. It is furnished with double galleries, and contains accommodation for nearly 2,000 persons. The second church, which is in Fountain Street, is calculated to hold 500. The third, in Great James's Street, a very handsome building, with a minister's house, &c., is fitted to accommodate 1,200; and the fourth, which has been converted to its present use, from having been a theatre, is capable of holding 300 persons.

The earliest Sunday School on record, for the purpose of religious instruction, was founded in 1813, by the late Rev. George Hay, and one of the curates of the cathedral. There are at present large Sunday and day-schools connected with the various churches.

The walls of the city are now its most ancient remains. They were built by the corporation of London, in 1610, and are in a state of complete preservation to the present day, being about an English mile in circumference, and from eighteen to twenty feet in breadth; they form an excellent promenade, and afford some magnificent views of the surrounding country. The prospect from Butcher's gate of Lough Foyle, Culmore, and the point where the boom was placed across the river to prevent access to the city during the siege, is peculiarly beautiful and interesting. The gates, through which alone entrance can be had to the city proper, and the principal streets retain, in general, the names by which they were known at the time of the siege. Though not very pleasing to the modern ear, the recollection of the events with which they are associated, have very properly prevented any alteration.

On the top of Greenan mountain, which is situated in the County of Donegal, about four miles from Derry, there are extensive ruins that have attracted the attention of antiquarians. The "Grianan of Ailench" was one of the most remarkable works of its kind ever erected by the ancient Irish—the palace of the Northern kings from the earliest age of tradition, down to the commencement of the 12th century. The view from Greenan is most extensive and beautiful, as it commands the counties of Derry, Donegal, and Tyrone, with Lough Foyle, the various bays of Lough Swilly, and the broad Atlantic in the distance. Dr. Chalmers, during his late visit to the city of Derry, was conducted to this spot, and he has frequently since referred to his excursion with delight, and declared that he never enjoyed a prospect so magnificent, with so little labour.

And whether it be regarded in relation to its singular picturesque quality, or to its historical associations, Londonderry is, perhaps, superior in interest to any other city in Ireland.

ROMAN CATHOLICISM IN IRELAND.

Rev. Mr. King, of Dullin, delivered a discourse last Sabbath evening at the church of the Pilgrims, on the condition of Ireland in respect to Roman Catholicism. We present a sketch of his address as reported in the *Traveler*.—*Boston Recorder*.

The Roman Catholic religion was no where found in so unmixed, so simple a state, as in Ireland. In France, the population hardly knew what

Roman Catholicism is; and they are by no means strongly attached to it. But in Ireland, by reason of the Protestant-ascendancy policy of England, the Irishman has for centuries been persecuted into the bosom of the Roman Church, and has embraced its dogmas with an ardor and a zeal elsewhere unknown.

Every Protestant clergyman in Ireland, whether Presbyterian or Episcopal, receives his salary out of the English exchequer. Both these denominations, therefore, stand in the same unfortunate position in regard to the evangelization of Ireland. This fact, moreover, had made them alike inefficient as ministers of the gospel. What is done, therefore, for the spiritual relief of Ireland, must be done by those who stand in some other relation to its population. Mr. King would state a few facts in regard to the facilities now afforded by Divine Providence for the spiritual emancipation of Ireland. No country of Christendom has an ecclesiastical history so remarkable. There is abundant proof that the early Christianity of Ireland was essentially Protestant; that it embraced the evangelical doctrines and usages, as we now receive them. The proof is derived from Roman Catholic ecclesiastical historians themselves.

St. Patrick himself was essentially a Protestant missionary. There are several well authenticated fragments of his own writing, in form resembling modern tracts, and an autobiography, written by him a little before his death, known by the title of "St. Patrick's Confession," but which is simply an account of his life and labors. Among these is a precious little tract of his, called "The Three Habitations," which is sometimes quoted by Romish Priests as proving the doctrine of Purgatory, which the mere title would seem to favor. But open this tract and we will find St. Patrick saying—"There is one place where all are good; there is another place, far distant, where all are bad; and there is another place, in the middle, where the bad and good are mingled together, till God shall separate them at the Day of Judgment. The first place is *heaven*; the second is *hell*; and the third place is *this earth*." So little of purgatory is there in the writings of St. Patrick. So in his autobiography, he says: "My father was a deacon, and my grandfather was a priest!" So much for the celibacy of the clergy in St. Patrick's time. In another place he relates a journey which he took from Connaught to Munster; he rose early and saw the sun just appearing above the horizon, and he exclaimed in Greek, "O Helios! O Helios!" and then prayed to Christ as the sun of Righteousness. But the Roman Catholic Priests have had the simplicity or the audacity to represent him as praying on this occasion to Elias! thus sanctioning the worship of the Saints. These facts may give some idea of the abundance of material we have for tracts to circulate among the Irish.

England became Catholic many centuries before Ireland. No name in the early Ecclesiastical History of England is more celebrated than that of the venerable Bede, as he was called, who flourished in the 8th century. It appears from his writings, that when the Prince of England or of the Continent wanted a man of eminent ability to be a missionary or a divine, they sent to Ireland. Bede says that the Irish clergy taught only what they found in the Bible. In the tenth century, Ireland abounded in schools for training missionaries, and these missionaries were known over the West of Europe by the name of *Coludee*. The University of Oxford, founded by Alfred, had for its professors, Irishmen. Scaliger and all the great names in English Archaeology admit that the early illuminators of Western Europe were Irishmen, and that they taught only from the Word of God. It may seem, therefore, very perplexing to account for the present degradation of Ireland.

Mr. King believed that Ireland was on the eve of universal emancipation from the tyranny of priests; and he would state some of his reasons.—For years Ireland had been the scene of general and intense agitation on the subject of their political rights. Great numbers of political pamphlets and newspapers have been circulated, and an amount of general intelligence has thus been produced,

which would have seemed to require centuries to originate. The discussion of civil liberty, of course leads the way to discussion of religious liberty.—The Temperance Reform, also, has been helpful to this end. One of the measures adopted by Father Matthew was the wide circulation of the Donay Bible and the Irish Testament. And it is found that on all important points these are like our own. Not only so, but the Notes attached to the Donay Bible are lending their influence to us, instead of to priests. For example: on the passage where Christ says, "On this Rock I will build my Church," &c., the Note says—"Peter is here called a Rock, Christ being the Principal foundation!" So in regard to the passage in the 5th of James, which is appealed to as proof of extreme unction. "The rite of extreme unction is never administered except when the priest is sure that the man is dying. But the passage in James implies that the unction is to be used as a means of recovery: "And the Lord shall raise him up!" Mr. K. had uniformly taken the Donay Bible and reasoned with the Roman Catholic congregations out of it, and with uniform success.

Mr. K. stated some facts in regard to open air preaching. On one occasion he preached in the town of Gaiway, the capital of Connaught, in the most degraded part of Ireland, where there never was a Protestant house of worship. A man came to disturb the meeting, evidently sent by the priests. He came as near as he could, and held up a raw potato. Mr. K. observed him, and said to him, "And is it a raw potatoe that you offer to a stranger? I might go to London and tell the people there that the men of Connaught are all savages; for they eat nothing but raw potatoes!" This put a stop to all disturbance, and the people listened quietly till Mr. K. had concluded.

Dr.—, who was with O'Connell in his last sickness, and carried his heart to Rome, declared in a funeral eulogy on a Thursday that O'Connell was in heaven, looking down on the Irish people with deep sympathy; and on the next Sunday said a mass for the release of O'Connell's soul from purgatory! Mr. K. addressed a letter to Dr.—, wishing him, if he could, to reconcile this contradiction, but the letter was refused insertion in a Roman Catholic newspaper. Mr. K. then had it printed in a Tract form, and ten thousand copies were circulated in two days among the Roman Catholic population: it was also printed on a large sheet and posted up as a placard in great numbers, and before the paste became dry the people took it down, carefully dried it, put it in their pockets, and carried it home to read!

EARLY RELIGIOUS ASSOCIATIONS.

Dr. Chalmers, in his Scripture Readings, makes the following striking remarks:

"I wish particularly to record the effect of old associations with earlier Bible narratives. I feel quite sure that the use of the Sacred Dialogues as a school book, and the pictures of Scripture scenes which interested my boyhood, still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice.—Perhaps, when I am mouldering in my coffin, the eye of my grandson may light upon this page, and it is possible that his recollection may accord with my present anticipations of the effect that his delight in the pictorial Bible may have, in endearing still more to him the holy word of God. May it tell with saving effect on his conscience in whatever way it may effect his imagination; and let him so profit by its sacred lessons of faith and piety, that after a life of christian usefulness on earth we may meet in heaven, and rejoice for ever in the presence of our common Father."

It is related of Lord Loughborough, a Scotch nobleman in the time of George III., that to eradicate his accent he studied under a master. He conquered his defect; but in his old age, his Scotchisms, his vernacular tongue, and his accent all returned.

Alexander the Great, in early life, was distinguished for the rudeness and coarseness of his manners. By the skill of his tutor, Aristotle, he

was enabled to overcome these; but towards the close of his life they returned again with all the original force.

I have read of a devoted christian, who was laid upon a bed of sickness. In moments of delirium he shocked and astonished his friends by the profaneness of his language. Upon his recovery, he explained the mystery by assuring his friends that such was his practice in early life. He long ago had abandoned the practice, yet, so imperishable are impressions made upon the fresh and unoccupied minds of youth, that the stains of his youthful crimes were still upon his spirit.

The name of Voltaire will live while genius is respected and vice abhorred. His hatred of the Divine Redeemer was equalled only by his wickedness. He placed upon his seal the motto, "Crush the wretch." It was his boast, that it took twelve men to write up the christian religion, and he would prove that one man could write it down. It is not as generally known at how early an age the seeds were sown that ripened into such a pernicious harvest. At the age of five years, he committed to memory an infidel poem; its influence upon him was never lost. It led him to employ splendid talents in warring with the best good of his race, and to waste the energies of a brilliant mind in reviling the truth of God. It earned for him a life of infamy, a death without hope, an eternity of despair.

CONTRIBUTIONS TO THE HOME MISSION FUND OF THE PRESBYTERY OF TORONTO.

BY THE PRESBYTERIAN CHURCH OF NASSAWAYA. July, 1848.

John Bell, Elder.....	£0 10 0
Thomas Storie.....	0 5 0
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Thomas Bell, Sen'r.....	0 5 0
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William Knowles.....	0 2 6
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George Barber.....	0 5 0
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William Hutchison.....	0 2 6
Robert Hutchison.....	0 5 0
John Smith.....	0 1 3
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Robert Hutchison, Junr.....	0 5 0
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Neil McPhedron.....	0 5 0
Neil McMillan.....	0 2 6
James McMillan.....	0 1 3
Adam Laing, Senr.....	0 5 0
Adam Laing, Teacher.....	0 2 6
Donald McKenzie.....	0 1 10
John Moffat.....	0 2 6
John Moffat, Junr.....	0 2 6
John Gilles.....	0 5 0
Benjamin Kean.....	0 3 1
Robert Laing.....	0 5 0
John McAlpine.....	0 5 0
John Calhoun.....	0 5 0
Alexander Mitchell.....	0 5 0
Alexander McLaren.....	0 2 6
Archibald McPhail.....	0 5 0
Hugh Lynn.....	0 5 0
Joseph Lynn.....	0 5 0
Widow Karnaghan.....	0 1 3

£7 16 3

HOME MISSION FUND.

Humber Congregation, per Mr. Rich. Davis.....	2 0 0
Free Temple Church, Chingacousy, per Mr. Wm. Wiley.....	10 0 0
To Collection at Meeting of Synod.....	2 13 1
Vaughan, per Samuel Irwin.....	2 0 0
JOHN LAIDLAW, Treasurer.	

SUBSCRIPTIONS TO KNOX'S COLLEGE.

Osgoode, per Rev. W. Lochead,.....	£2 6 2
Gloucester, per do.	1 5 8
Perth, per Mr. Smith,.....	7 3 9
Peterboro, per Rev. Mr. Rogers,.....	1 11 9
Harwich, Chatham, &c., per A. Mc-Coll,.....	3 15 0
Otonabee, per Thomas Short, (see list)	3 13 9
London, per John Fraser, Esq., (do.)	5 15 0
Markham, per Rev. Mr. Boyd,.....	3 11 3
St. Gabriel St. Church, Montreal, per Rev. Mr. Leishman,.....	38 1 7
Saltfleet, per Mr. Cheyne, (additional)	0 8 9
Rev. Mr. McGregor,.....	1 0 0
A Friend at Guelph,.....	0 5 0
Gananoque, per Rev. H. Gordon,.....	11 0 0
Beckwith, (additional) per Rev. Mr. Blair,.....	0 17 6
Ayr, per Rev. R. Lindsay,.....	6 2 6
Dalhousie Mills, per Rev. Dr. McGilvray,.....	5 5 0

OTONABEE.

James Anderson.....	£0 5 0
Duncan Drummond.....	0 5 0
James Miller.....	0 2 6
Alexander McFarlane.....	0 2 6
John McFarlane.....	0 5 0
Joseph Metcalfe.....	0 1 3
Peter McIntyre.....	0 2 6
Mrs. James Fife, per Mr. Rintoul,....	0 15 0
John Miller.....	0 1 3
Andrew Short.....	0 1 3
William Starke.....	0 1 3
John Starke.....	0 1 3
Richard Short.....	0 5 0
Mrs. Thomas Short.....	0 5 0
Thomas Short.....	0 10 0
James Fife.....	1 5 0

£3 13 9

LONDON.

James Ireland.....	£0 5 0
Elliot Grieve.....	0 5 0
John Grant.....	0 2 6
Thomas Beattie.....	0 5 0
Alexander Wood.....	0 5 9
James Halden and Family.....	0 13 4
William Hair.....	0 2 6
Donald Campbell.....	0 5 0
William Colovin.....	0 10 0
James Brown.....	0 7 6
Catharine McCallum.....	0 2 6
Donald Cameron.....	0 2 5 1/2
Donald Dewar.....	0 5 0
Archibald Bell.....	0 5 1
Charles McLean.....	0 5 0
Alexander Fraser.....	0 5 0
William Lockery, (Dorchester).....	0 1 3
Alexander Ross.....	0 4 8
James Fraser.....	0 5 4
Hector McLean.....	0 5 4
William McDonald.....	0 5 4
Mr. William Clark, London, gave the balance to facilitate remittance,....	0 1 1 1/2

£5 15 0

SYNOD FUND.

Free Temple Church, Chingacousy, per Mr. Wm. Wiley,.....	0 16 0
Caledon, per Rev. Mr. McMillan,....	1 1 10 1/2
Eldon and Mariposa, per A. Ross, Esq.	1 5 0
East Chingacousy & Toronto Townships, per Samuel Wallace.....	1 0 0
Amerherstburg, for year ending 1817, per Rev. Mr. Peden,.....	1 5 0
Ditto, for 1818,.....	1 5 0
Thorah, the Elders, per Rev. William Rintoul,.....	1 5 0
Tuckersmith, per Wm. Graham, Esq.	0 10 0
Cote Street Church, Montreal, per Jno. Redpath, Esq.,.....	5 0 0
Union, Norral, and Boston Congregations, per Rev. P. Gray,.....	1 5 0
Fergus, per Rev. Mr. Smellic,.....	1 19 0

Peterboro', per Rev. J. M. Roger,.....	2 10 0
Cobourg, per Mr. Milne,.....	2 0 0
Pictou, per Alexander McAllister, Esq.	1 5 0
Kingston, per Rev. Mr. Reid,.....	1 5 0
Binbrook and Saltfleet, per Rev. Mr. Cheyne,.....	1 0 0
Prescott, per Rev. Mr. Boyd,.....	1 0 0
Guelph, per Rev. Mr. McGregor,.....	0 10 0
Ayr, per Rev. Mr. Lindsay,.....	1 0 0
St. Gabriel Street Church, Montreal, per Rev. Mr. Leishman,.....	1 10 0
Dundas & Ancaster, p'r Rev. Mr. Stark,	3 0 0
Grafton, per Rev. Mr. Reid,.....	1 2 6
Gananoque, per Rev. Mr. Gordon,....	0 15 1
South Gower, per Rev. Mr. McDowell,	1 0 4
Sale of Minutes,.....	0 1 8
Wellington Square, per Rev. Mr. McLean,.....	1 0 0
Zorra, per Rev. Mr. McKenzie,.....	3 10 0
Vaughan, per Samuel Irwin,.....	1 0 0
St. Thomas, per Rev. Mr. McKinnon,	1 11 4
Sale of Minutes, and Mr. Baynes' Pamphlet, per Rev. Mr. Melville,....	0 8 4

JOHN LAIDLAW, Treasurer.

FOREIGN MISSIONS OF THE FREE CHURCH.

Thorold, per Rev. Mr. McIntosh,.....	£1 5 0
Osgoode and Gloucester, per Rev. Mr. Lochead,.....	2 5 0
Puslinch, per Rev. Mr. Meldrum,.....	3 1 6
Notawasaga, (Jewish and Foreign) per Mr. James Mair, Catechist,.....	1 10 0
Free Church, Cote Street, one-half of the quarterly collections of Sabbath School,.....	1 3 7
Part of the Church Missionary Fund, Sunnidale, per James Mair, Catechist,	4 16 8
	0 17 8 1/2

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Remitted check to Mr. Redpath, 3rd July 1848, being amount of collection for the above object, to 1st May,.... 28 6 5
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