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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VI.

TORONTO, OCTOBER, 1850.

NO. 12.

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ERRATUM IN PRINTED MINUTES OF SYNOD.
Page 14, line 10, for Andrew Hudson, read Andrew Wilson.

Notices.

PRESBYTERY OF LONDON.

The Presbytery of London holds its next ordinary meeting, at London, on the second Wednesday of October, next, at Ten a. m. Students purposing to attend Knox's College are requested to attend for examination, &c., in accordance with the regulation of the College Board.

A. McCOLL, Pres. Clerk.

PRESBYTERY OF TORONTO.

An adjourned Meeting of Presbytery will be held (D. V.) in the Library of Knox's College, Toronto, on the 16th inst., at Twelve o'clock, noon.

T. WIGHTMAN, Clerk.

AGENCY COMMITTEE.

A meeting of the Agency Committee of the Synod will be held (D. V.) in the Library of Knox's College, on Thursday the 17th inst., at 4 o'clock, p.m.

COMMISSION OF SYNOD.

The Commission of the Synod of the Presbyterian Church of Canada, meets by appointment of Synod, at Toronto, on the 16th day of October, at 12 o'clock, noon.

WM. RINTOUL, Synod Clerk.

COLLEGE COMMITTEE.

The Committee of the Synod appointed to superintend Knox's College, will meet (D. V.) as usual, for its general business, and especially that connected with the opening of the Session—in the Library of the Institution, on Wednesday, the 16th inst., at noon. The Committee consists of the following members, and it is highly desirable that there be a full attendance, viz:—The Rev. Messrs. D. McKenzie, J. M. Roger, W. Gregg, R. Boyd, T. Wardrop, H. Gordon, M. Y. Stark, A. Gale, J. Bayne, W. Rintoul, ministers; and the Hon. M. Cameron, Hon. S. McDonald, Dr. Dickson, John Fraser, G. Davidson, J. Burns, W. Notman, J. Gibb, J. Redpath, J. McMurrich, S. Spreull, and James Shaw, Esqrs., together with the Professors.

ALEX. GALE, Secretary.

HOME MISSION COMMITTEE.

This Committee will hold its stated meeting, (D. V.) in the Library of Knox's College, on Wednesday, the 16th inst., at 7 o'clock, p.m. At this meeting the whole Missionary arrangements for the ensuing six months, are usually made, and it is most desirable that there be a full attendance of members, and that the several Presbyteries, or their Home Mission Committees, transmit unambiguously to John Burns, Esq., full and explicit statements of the claims they have for the services of the Missionaries at the disposal of the Committee. Other important matters connected with the Home Mission operations of the Church will also probably be brought before the Committee.

The names of the members of Committee are as follows:—The Rev. Messrs. A. Gale, J. Bayne, J. McMurray, J. M. Roger, M. Y. Stark, ministers; G. Davidson, A. Ferrier, D. McLellan, D. Elder, J. Osborne, W. Clarke, Esq., elders.

COLLECTION FOR THE HOME MISSION FUND.

By appointment of Synod this Collection will be taken up in all the Congregations and Mission Stations of the Church, on the first Sabbath in December.

A statement of its object will be given in our next.

SKETCH OF MISSIONARY LABOURS IN CANADA EAST.

We have been favoured by Mr. A. Crawford, Missionary Catechist in the Lower Province, with a letter dated North Georgetown, C. E., 2d September, from which we extract with pleasure the following sketches. It would gratify the readers of the *Record* were our young missionaries in other stations to favour us occasionally with such communications. Such articles are read with interest not only by friends in our own colony; they are read with eagerness by friends in other lands, and tend to stir up a deeper concern in behalf of Colonial Missions:—

"After the close of the College I left for Montreal, in which place I attended a meeting of Presbytery. Many stations were vacant; supply was furnished for only some of them. I was requested to proceed to the stations which Mr. Fettes occupied on the south side of the St. Lawrence, and supply them. After arriving at North Georgetown, I commenced operations. Religious matters were in a tolerable state, considering the advantages and disadvantages of the people. North Georgetown forms a part of the Seignior of Beauharnois, and is similar in size to an ordinary township. It is bounded on the south side by the river Chateauguay, a beautiful stream of water, which takes its rise among hills in the State of New York, and on the north side by the river St. Louis, a much smaller stream. Both are tributaries to the St. Lawrence.

"Our people have the use of a church situated on the banks of the Chateauguay. The attendance here is very good—average 200; it is quite a central place. We have another station seven miles distant, near the village of St. Louis—a French Canadian village, in which I suppose there are not above two Protestant families. Many of our people live in the vicinity. This station is also well attended—average 120. Many of those who attend Chateauguay church in the morning, are at this place in the afternoon. Then the third station is at Durham, a village seven miles further up the Chateauguay than where our church of that name stands. There are two places of worship in it—an Episcopalian, and one belongs to the Established Church of Scotland, of which a Mr. Anderson is minister. This station is one of my own opening. I saw, the first time I was there, that there was ample room for our church. The most of Mr. Anderson's hearers were dissenters at home, and it was merely because there was no place of their own that they went to him. They seem quite disposed to join the Free Church. Mr.

A's precentor comes and sings for us, voluntarily. We meet in the Temperance Hall, a nice comfortable place in the centre of the village. A great many old country people, well off in circumstances, live round about. Average attendance 150. At the last meeting of our (Montreal) Presbytery, a petition from them was read, asking regular supply. This was granted. Sincerely hope a large congregation may yet be established at this place. At the last meeting of Presbytery a fourth station was given to me—English River—so that I have now enough, and more than enough to do.

"I am happy to tell you that I have never been in a place where I have met with more interesting young people than in this. I have two Bible-classes—one of them attended by 12, another by 25; and all, with a few exceptions, are members of the church—a gratifying fact. We have a Sabbath-school held in Chateaugay church, attended by about 40 children, and several interesting teachers. I introduced missionary boxes into the school and Bible-classes, which I am happy to say are fast filling up. Though I supply two stations every Sabbath, and ride a considerable distance, yet, I am happy to say, I am quite well, and have enjoyed excellent health since I came here.

"On the second Sabbath of last month, the communion was dispensed at Chateaugay Church. Mr. Henry, of La Chute, presided. About 150 sat down at the Lord's table; about 18 for the first time, one of whom was brought up in the Roman Catholic Church. On that day our church was crowded—it holds about 300—several had to stand outside. Mr. Rintoul preached on the Fast day. On the communion Sabbath I was at Mr. Henry's place, so I did not get to the Feast.—When in that quarter I paid a visit to Mr. Cameron, at Vankleehill. Mr. C. and all the friends were well. Since I returned, we have had some pleasant meetings at our stations. I hope an alabaster box was broken at the feast, which will diffuse a sweet fragrance for time to come. Our people here conflict with two great obstacles to the progress of Messiah's cause—Popery and Erastianism. It is rather singular that there are here around me, within an area of twenty miles, no fewer than five Residuary ministers, while from St. Regis to Melbourne, a distance of upwards of one hundred miles, there are only two representatives of our Church, and these humble catechist! There are French Canadians all around, and no lack of churches, nunneries, and colleges. Large Popish churches are in the villages of St. Louis, Beauharnois, Chateaugay Basin, St. Martin, and St. Chrysostom. As I pass along to the church on Sabbaths, I see the Canadian women sitting sewing, and the men either around tables playing at cards, or in the fields playing at ball, &c. I heard lately of a new regulation made by a priest at a certain place, to the effect that every Friday the people must go to church at a certain time, and fall down upon their knees, and remain in that posture for an hour. The poor creatures leave their work, whatever it is, and wherever they are, and run to perform their penance! How striking and full of meaning are the Apostle's words,—“For the mystery of iniquity doth already work; * * * * * with all power, and signs, and lying wonders: and with all deceivableness of unrighteousness in them that perish.” O that this soul ruining system were overthrown! The Lord hasten it in His time.”

PRESBYTERY OF TORONTO.

The ordinary meeting of Presbytery was held in Knox's College, Toronto, on Wednesday, the 4th inst. Dr. Burns reported that he had, according to appointment, preached in Vaughan, and held intercourse with the session and congregation, in regard to their peculiar circumstances.—Dr. Burns further reported that he had preached at Acton, and ordained elders and that applica-

tion had been made for the dispensation of the Lord's Supper in that congregation, on the second Sabbath in October.

The Rev. John McLachlan laid upon the table testimonials of his ministerial character and standing, from the Reformed Church in Scotland, and applied to be received into connection with the Presbyterian Church of Canada.

In order that the case of Mr. McLachlan might be brought before the Commission of Synod at its next meeting in October, a Committee of Presbytery was named, to write circular letters to the Presbyteries of this Church, intimating the wish of this Presbytery to receive Mr. McLachlan, on the ground of his having been selected and designated as a missionary to Canada, by the Reformed Presbyterian Church of Scotland, and not having come out on his own mere motion; and that Mr. McLachlan is a minister of approved character, and tried usefulness—well known to our congregations, several of whom, in this and in other Presbyteries have expressed a desire of hearing him, with a view to a call.

The Rev. David Greer, late of the Mariners' Church, Belfast, presented a commission from the Secretary of the Colonial Mission of the Presbyterian Church in Ireland, designating him to the Missionary field in Canada; also a certificate from the Secretary of the Board of Missions, and a Presbyterial certificate, which documents being satisfactory, Mr. Greer was received as a minister of this Church.

On motion it was agreed to refer the draft of a Charter for Knox's College to the following committee, to correspond with other Presbyteries according to the instructions of the Synod, viz:—The Moderator and Mr. Gale, ministers, and John Burns, elder.

PRESBYTERY OF MONTREAL.

On the 4th September, the Rev. J. C. Quin, missionary from the Free Church of Scotland, was ordained to the pastoral charge of the United Congregations of Cornwall and Osnabruck. Particulars in our next.

IRISH MISSIONARY INTELLIGENCE.

In reading lately the annual reports of the Irish Assembly's Home Mission, we were much struck with the thought, that so near Protestant Britain—enlightened, missionary Britain—there should exist vast numbers of human beings, living in as gross darkness as the natives of Katiawar or Hindostan. It is very painful also to find that so little interest is taken in the mission to the Irish Roman Catholics by the different evangelical bodies in Britain. We would not certainly advocate the principle of confining missionary labours to home, to the neglect of the idolatrous millions abroad, but we do think, that the philanthropy of many British Christians, would find a most suitable field for its exercise in a sister Isle, amongst those millions, on whose neck the iron heel of the world's great tyrant, the man of sin, has been so long and so heavily pressing. Notwithstanding the many discouragements, however, which have been experienced from the effects of poverty, priestly interference and otherwise, the Home

Mission of the Irish Presbyterian Church has not been labouring fruitlessly, as the following facts abundantly testify.—Sixteen Scripture readers, and thirteen Missionaries are employed, and in eight counties—the field of their labors—there are eighty Irish schools, containing 800 scholars. In one district in Tyrone, all the teachers of Irish schools have abandoned Romanism. They attend public worship at the Missionary stations, and are distinguished for their zeal in teaching their neighbors to read the Irish New Testament, and their own children the Assembly's Shorter Catechism. A poor Irish teacher, who was obliged to fly from persecution to London, is now acting usefully as a reader for the Irish in that city. Even at head-quarters of Irish Romanism in County Galway, Sunday-schools, Irish schools, and preaching stations are in operation. Within the bounds of the Birr Mission, the Colporteur has been able to sell, during the last year, chiefly to Roman Catholics in deep poverty, above 400 copies of the Scriptures. Here also, notwithstanding the bustle of daily business, and the necessities of a pinching poverty, the devotional meetings are crowded—whether these meetings be held in the barn, the poor cabin, or at the medical dispensary of the mission. The Connaught mission furnishes equally satisfactory reports.—There are here 33 schools, with about 2000 children attending them. There are six Scripture readers, four of whom speak the Irish tongue, and three of them are converts from Popery. In some of the districts, as many as a hundred Roman Catholic families attend the meetings.

These blessed changes concern not the Irishman alone, but all with whom he comes in contact throughout the wide world. The light received will shine; wherever they travel, the effects will be visible. The good seed thus sown will bear immortal fruit far away in distant climes.—These will now emigrate, not as they have been wont to do, the slaves of superstition—blinded tools of priestcraft—a curse to any community which would receive them, but educated, enlightened, free. “Thus, (says the missionary,) though laboring in Ireland, our sphere is the world—thus, foreign lands receive from poor Ireland importations of industry, intelligence, Christian morality, instead of savagism, poverty, crime—and thus, from the little village of Birr, from the side of the Nephin mountain and the wild Connemara glen, we send away to the isles of the Pacific, and to the broad continent of the western world, men who are to be the bones and sinews of new communities, the strength and stay of young kingdoms—patriarchal fathers, who will shed down blessings on coming generations, by commanding their children and their household after them.”—Well may the Christian exclaim, “What a pity that such a work should not be suitably supported—what a dishonour to the Christian Church that such a man as the father of the Birr Mission should be left to mourn over an increasing debt, opportunities of usefulness lost, and open fields, large and wide, unoccupied solely for want of means.” Of the Irish Foreign Missions, and of the statistics of the Irish Presbyterian Church, we shall have something to say next month.

WIDOWS' FUND.

HAMILTON, Sept. 17, 1850.

The committee appointed by the Synod at its last meeting, for the purpose of communicating with congregations through their respective office-bearers, and endeavouring to interest and engage them in measures for providing for the families of ministers, through Life Assurance Societies, met in the session room of Knox's Church. Present, —Mr. Osborne, convener, the Rev. Mr. Cheyne, Mr. McLellan, Mr. Ferrier, Guelph, Mr. Burns, Toronto. The meeting having been opened with prayer by the Rev. Mr. Smellie, it was moved and agreed to, that the following gentlemen, who were now present by the special invitation of the Convener, be added to the committee, viz. —The Rev. Mr. Smellie, and Mr. McQueen, Fergus; Messrs. Fisher and Cook, Galt; Mr. Smith, Woodstock; Mr. Duff, Oakville; Messrs. Fisher, Walker, and Elmslie, Hamilton, and Mr. Davidson, New Aberdeen.

The minute of the Synod, suggesting that the families of ministers should be provided for through Life Assurance Societies, was read, and after careful deliberation, it was the unanimous conviction of the committee, that the plan was impracticable, inasmuch as that to realize a sufficient annuity for the families of all her ministers, would involve the Church in an expense of about £1000 a year.

It was then moved by Mr. McLellan, and seconded by Mr. Fisher, that this committee recommend that immediate steps be taken for the creation of a Widows' Fund, on the following principles:—

1. That the sum of not less than £1000 be raised by subscriptions and collections, on or before the 1st of February, 1851.

2. That a sermon be preached and a collection made annually throughout all the congregations of the Church, for behalf of said fund.

3. That the family of each minister of this Church shall be entitled to the benefit of said fund, by his paying the sum of £2, annually.

4. That each widow or family, shall receive from this fund as soon as it can be put in operation the average sum of £10 a year.

5. That the before mentioned capital sum, together with the first annual payments of the ministers, also to be paid on or before the 1st February, 1851, shall form the nucleus of a fund for the support of the widows and orphans of the ministers of the Presbyterian Church of Canada, and shall be invested in good and sufficient securities, on or before the 1st March, 1851; and that in subsequent years, the surplus arising from said annual collections, ministers' payments and interest accruing shall, after paying such annuities as may have come upon the fund, be annually added to said fund.

The above provisions having been read and put from the chair *seriatim*, were adopted.

It was moved by Mr. Fisher, seconded by Mr. McLellan, and adopted, that circulars be prepared and printed, embodying the leading features of the scheme, and urging its necessity; that one circular be sent to each minister, and one to each kirk session; and that a sub-committee be appointed to prepare the said circular, and also a statement to be published in the *Record*. The sub-committee to consist of Messrs. Osborne, Walker, Burns, and Elmslie.

Moved by Mr. Fisher, seconded by Mr. McLellan, and adopted, that Mr. Burns be appointed Treasurer to this Fund, and Mr. Elmslie, Secretary.

Moved by Mr. McLellan, and seconded by Mr. Walker, that in order that there may be no delay in carrying into effect this most important object, a subscription be now begun. The sum of £73 10s. was subscribed by the members of committee.

(Signed) JAMES OSBORNE, Chairman.
Geo. Elmslie, Secretary.

TRUE ZEAL.

FROM A HEARER'S NOTES OF AN ADDRESS BY THE REV. W. C. BURNS.

GAL. IV. 8.

The following address was delivered at Perth, to the working people, at their breakfast hour, and during a snow-storm. Being quite extempore, it will vividly recall to his old hearers Mr. Burns's style in his occasional addresses:—

Few men are filled with such a desire after God's glory as Christ had when he said, "The zeal of thine house hath eaten me up," or if they do, at times, feel something approaching to it, oh! it soon, soon evaporates,—it does not last—And why is this? Why do those who were once the most zealous in the work of God borm to fall asleep?—Why do those who used to weep tears of sorrow and pity over the unawakened, and who could not let one act, dishonoring to God, pass unreprieved, or at least unmourning, now begin to sit down with careless professors, giving all up in despondency and hopelessness, and even saying, in fearful, God-dishonouring unbelief, "We must just take things as they are, and leave others to take their own way, and wait God's time?" My dear friends, who ever says *that*, is guilty of treason against the King of kings; and moreover, whoever *perseveres* in saying that, will bring, ere long, a blight upon his own soul, and, it may be, on all his other labours. It is a dangerous thing to cease from the work of seeking to gain others over to the service of our Master; the soul's prosperity is so intimately connected with it, that we cannot neglect it without losing the blessing of God.

On the other hand, if we are engaged in a good work, we cannot throw too much energy into it; it is impossible to cast too fervent a heat into genuine heaven-born zeal; for when will our zeal be worthy the followers of the Lord Jesus, who left his throne, and suffered, and bled, and died, on this earth, just that He might bring glory to the Divine law, and sanctify the Father's name, in the redemption of the lost sinners, by the blood of his cross?

"It is good to be zealously affected always in a good thing." And were none of you ever thus affected? Some of you were zealous in days past. Has it lasted? Examine yourselves as to this while we mention one or two things which are inseparable from true zeal, and without which it cannot burn with a pure and steady flame.

The first of these is a *strong spiritual appetite*. A living believer seeks to have an equal relish for all the food which he finds in the Word of God. There is no truth, provided it have Divine sanction, from which he will not extract saving benefit, and life to his soul; the *smallest* parts of God's truth, as we might be apt to call them, have deep attraction in his eyes, and the *plainest* parts of the Word have more charms for him than the most adorned and ornamented of human thoughts and compositions.

Have you this characteristic of a child of God? The second thing which we shall mention is *spiritual activity*. This is the first outward manifestation of the existence of true zeal in the heart, and it springs immediately from the spiritual appetite of which we have spoken.

The want of food incapacitates a man from working; unless his body receive due support, he cannot work either hard or long; and so in the Divine life, if a man cease personally to live on Christ, he cannot work long for Christ among others. Impossible! He may keep up the *appearance* of this life long after the *reality* of it is *gone*: I believe that some now present can confirm the truth of this by painful experience. Are there not some among you who used to warn your fellow-sinners, and pray with them, and employ every means in your power to lead them to Jesus, speaking to them out of a full heart, and with all the earnestness of love? but now, your efforts are but feeble, and what you say is forced and only said from a sense of duty.

You complain that it does not impress the hearts of those to whom it is addressed. My dear friend, it *does not pierce your own conscience*; and oh! it is *only* when a deep and powerful impression of the truth abides on a man's own heart that the word has power to convince and to convert others. Sometimes the words spoken, whether of warning, or in commendation of Christ, are like nothing but dry skeletons of skin and bone, without either life or soul in them, and falling cold and powerless on the ear. But ah! when the truth is vividly impressed on the speaker's inmost soul, each word seems to have a volume in it, and every remark drops down sweetness and fresh fragrance.

And why should it not be *always* thus? Is the glory of Christ not so precious to you as it once was? Are the interests of God's kingdom less dear to you, or is it so far advanced in the world, that you have nothing now to do but to sit still, and look idly on? Is the state of sinners less awful, or their danger less imminent, because they are so many yats nearer eternity? No, brethren, no! It is *we* who have changed; it is *we* who have fallen asleep. Oh! confess it—*confess it*—: is *we* who are shutting our eyes and folding our hands, and falling asleep over the work, in which our heart and hand—our body, soul, and spirit—our time, talent, life—all, *all* should be engaged. Ah! but that is not the spirit of the Lord's true people. That is not like the character of your God and Father, or of your Elder Brother in the heavens, for He is a High Priest for ever—He intercedeth ever—He loveth to the end, and *beyond* the end of time, even for evermore. How inconsistent, then, are we, professing as we do to be his chosen people, and to be seeking after conformity to his likeness. You know it is said in one place that "all people will walk every one in the name of his god;" even the poor blinded heathen spend much of their strength and substance in the worship of their gods which "are yet no gods, but dumb idols." What! and shall not *we* then "walk in the name of the Lord our God for ever and ever?" seeing that He lives and reigns "the same yesterday, to-day, and for ever." His glorious power is not less now than it was when first we trusted in Him; his long-suffering is not less patient, nor his covenant less secure—his love is not yet removed from us, and his faithful word abideth ever. We have the same Bible we had then; no promise has been taken out of it; the same throne of grace to go to, the same Spirit to help infirmity and strengthen faith. *The Son of God is not asleep*. Oh, no! He has been interceding for us on high amid all our forgetfulness, barrenness, and indifference. "Behold, He that keepeth Israel shall neither slumber nor sleep."

Believer! can you contradict this assertion? Can you point to the time when you sought with a sincere and willing heart to serve and glorify Him, and say that *then* you found Him to be a wilderness, or a land of darkness? I know you cannot.

If you desire the continuance of real, solid, spiritual comfort, seek to work diligently for God. You know that mere feeling cannot last long. Much of it must necessarily pass away; it lasts for a time, but the mind wears out, and sinks into a cold relapse, and fresh excitement is required to arouse it again. Ah! but that is not like the calm, pure, and spiritual feeling, produced by an impression on the will, through the Holy Ghost: elevating the conceptions, purifying the desires, constraining and keeping in subjection the whole heart and mind to the obedience of Christ.

Another mark of zeal is *implicit, immediate, child-like obedience*. How simple is the obedience of a little child; it does not ask a reason, or form a precise opinion of each step it takes, but readily follows its parent wherever he leads. A calm, quiet, unnummuring obedience, is what the Lord seeks from his people; a chastened temper, a renewed will, for such a work in the

soul is permanent and abiding, and sends forth a constant flow of holy zeal.

As men advance in the divine life zeal becomes purer; it has less of natural emotion in it, and more of God's grace. And, my dear friends, whenever a Christian begins to languish and fall away, the first flower that the wind of temptation nips is zeal. Pray, then, for us, and for yourselves, that we may endure, shall I say, for a little longer—a few years—or many years! No; it is to the end that we must endure. This is not the language of our own hearts, the flesh is always crying out, "Stop now, stop now!" Yes, and that is a very comfortable sound in a man's ears, when he is worn out and weary; ah, and a man might begin to think about obeying it, if another voice did not contradict the lie; if God did not say, "He that shall endure to the end the same shall be saved." Alas! brethren, we know too well what decays of zeal are; and now that, in the gracious providence of God, we are permitted again to meet in this place, to labour together for the in-gathering of souls, may it be to act boldly, and to enter in by the open door of Emmanuel's glorious and everlasting righteousness, to obtain the promise of the Father, the great Breaker himself going before us, and Jehovah on the head of us. He breaks up the way for all his children, not only to deliver them from the wrath to come, and from a state of condemnation, but going before them also in all that is undertaken for his glory and in his name. He does a part of all his works on earth by his people, and enables them to overcome all difficulties, and to overthrow them in the name of the Lord. He makes the worn Jacob a new sharp threshing instrument, by him beating the mountains as chaff. "Fear thou not, for I am with thee; be not dismayed, for I am thy God."

To the Editor of the Record.

Baker, 2nd Sept. 1850.

Ma. Editor,—

Allow me to announce through the columns of the Record, the death of Mr. John Johnston, one of our respected elders in this place. Mr. Johnston was enjoying his usual good health and spirits, when an unexpected stroke soon laid him low in the dust. He was engaged some two weeks since, putting grain into the barn, when he fell from a beam upon the thrashing floor, and fractured his spine. He only lived a week after the fall. Prompt medical assistance was procured, but it only afforded him a temporary relief.—He was buried yesterday week. We endeavored to improve the occasion by an address. A deep feeling of solemnity seemed to pervade every heart, and we trust some salutary impressions may have been made.

In the death of our much lamented friend, the Church in this place has sustained a great loss.—The community too has been deprived of one of its most useful members. Mr. Johnston was a good neighbour, an affectionate husband and parent, and, I believe, a pious and devoted servant of God. He manifested strong faith in Christ.—When suffering acute pain, he would often say, "Not my will but thine be done, O God!" He remarked, that "in a few more days he would be numbered with the dead." When his attention was directed to Christ, as the only sure ground of his hope, and the only true source of consolation and support, he said, "Oh that I had him in my arms!" He could speak but little, from his excessive sufferings.

God often speaks to us in the calls of his providence, as in the words of inspiration "To you, O men, I call, and my voice is to the sons of men!"

He deigns to address us in the still small voice of the Gospel, from amid the cherubims of mercy; but when we refuse to listen to the heavenly voice, He speaks terrible things to us in wrath.

Mrs. Johnston and family are in affliction, and the prayers of the Church are requested on their behalf.

Yours truly,

W. E. McKay.

VISIT TO ST. KILDA.

The name of St. Kilda must ever be associated with the venerable name of Dr. Macdonald, the Apostle of the Highlands. We have not heard much of the state of things in that Island since the period of the disruption; but the following narrative, from the Witness newspaper, will be read with interest:—

The island of St. Kilda, that interesting ocean rock, which

"To western worlds
Resigns the setting sun."

has this year been visited by a deputation appointed by the Committee of the General Assembly on the Highlands, consisting of the Rev. Mr. McGillivray of Dairsie, and the Rev. Mr. MacLachlan of the Free Gaelic Church here. We are indebted to one of the gentlemen of the deputation for the following account of their visit, from which they have just returned:—

We got on board the Breadalbane at Oban, on the morning of the 26th of June. This handsome and most useful little vessel, had just returned from a cruise along the Long Island, and had landed ministers at several points, to supply in some measure the fearful spiritual destitution that pervades that extensive region.

It had been our intention to spend two Sabbaths at St. Kilda, and consequently we hoped earnestly that the morning after making the Sound, we should be able to pass through, and steer for the west. But the sea beyond the Long Island is a very different thing from what it is on this side. The swell of the Atlantic rolls with unbroken force. We could see, as we looked westward, that the wind, which had carried us so rapidly on, had raised a heavy sea; large white-crested breakers appeared, raising their heads portentously; and for four days our captain judged it unwise, with our tiny vessel, trim and well built though she be, to move from our anchorage. This gave us an opportunity of meeting on the Lord's-day with the people of Harris. There was a large concourse of people,—so much so, indeed, that their usual place of meeting was too confined, and consequently we had to adjourn to the open air. We had here a most interesting congregation, among the rest John Morrison, the smith of Harris, whose poetical talents, consecrated as they are by his deep and earnest piety, have made him the well-known Christian bard of the Hebrides. The two or three days we had to spend here, although sadly grudged, brought out very distinctly the feelings of the people towards our cause and work. The very sight of the Breadalbane seemed to open their hearts; and supplies of milk, eggs, fish, and in some cases butcher's meat, poured in upon us in a way to show that, if the poor people had it, there would be no lack of the will to give. Indeed, as we afterwards found, we were seldom half an hour anchored in any island in the Hebrides, without having similar tokens of the good will of the people. The popularity of the Breadalbane among the inhabitants of these islands does not admit, of a doubt, nor, I believe, its usefulness.

On the morning of the 2d we found we could put to sea, so we weighed anchor, and, under the charge of a pilot, threaded the narrow and dangerous passage between Harris and the opposite islands, and were soon in the open ocean. The swell was still heavy; the wind blew fresh and almost right a-head; our little vessel rolled and laboured considerably; still we got on, and in a few hours a small speck appeared in the horizon to the west, which, we were told, was Boreray, one of the numerous islets that form the St. Kilda group. Still we had a wide sea to traverse, and it was two o'clock on the morning of the 3d ere we reached our destination. And even then we were threatened with disappointment. An easterly wind began to blow into the shallow bay that composes the harbour. Our captain became al-

armed: with such a wind it is impossible for any vessel to hold her ground, and at one time we had almost made up our minds to put back. But we were more mercifully dealt with. The wind soon came round to the north-west, and by eight o'clock, A. M. we were at anchor in the bay. A remarkable scene here presented itself to us. We occupied the centre of a bay half a mile deep by a mile across. All around arose a semicircle of fine green hills, broken to the left by a tremendous gash which separates the "Dun" from the rest of the island. Jagged rocks of the most irregular shapes, appeared crowning the summits in several places, and indicating the fearful precipices in which the island terminates at the other side. To the right, between the sea and the hills, is a level tract, about half a mile long and a quarter of a mile broad, occupied with long narrow strips of cultivated land, bearing fine fresh looking crops, and divided in the middle by a long row of huts, numbering about 30, thatched with straw, and, looking at a distance, like bee-hives of large dimensions. Here the inhabitants of the island dwell! Close to the right, and at the north-east end of the village, stand the manse and church; and a little further eastward there is a respectable looking slated house, used as a store-house by the proprietor. A high naked rock raises itself to a great height immediately beyond the mouth of the bay; while to the north, out of sight of our vessel, and about six miles off, lies Boreray, with its accompanying stacks or detached rocks rising sheer up from the water to a great height, and whitened with myriads of solan geese who nestle there. The picture is one not readily forgotten.

We were soon visited by a boatful of the inhabitants, who recognised our vessel, and seemed delighted to see her. Our first duty was to supply their temporal necessities. This season had been to them a calamitous one. Their crops last year had almost entirely failed; for the first time they had been visited by the potato blight, and few supplies of any sort had hitherto reached the island.

We soon landed (no easy matter, however, from the slipperiness of the rocks and the constant swell), and immediately made arrangements for carrying out the great object of our visit. It was agreed that the communion should be dispensed on Sabbath, and that there should be preaching twice each day, at seven in the morning and seven in the evening, in the interval. This arrangement was carried out, each minister taking the duty in turn, while the whole population collected regularly in their little church. Every individual came with his or her Bible in their hand. Their demeanour was peculiarly grave and solemn, while, as the service went on, there was much apparently suppressed sobbing, with an occasional loud cry, indicative of deep emotion. On Sabbath this was peculiarly the case. The preaching of the word interested and impressed them deeply; but so soon as the elements were laid on the table, the sight of these symbols of a Saviour's broken body and shed blood produced an uncontrollable burst of feeling, and the whole church was filled with sobbing. There is a freshness about the worship of these poor people, that is very different from the hackneyed callousness of thousands of those who enjoy regularly the privileges of the Christian Church, and which, to us who led their worship, was peculiarly refreshing. Nothing struck us more than the strict,—I might almost say stern,—exercise of discipline in this small community on the part of their office-bearers. We had seven applicants for admission to the Lord's table, and of these only three would be received, from the others not having given sufficient evidence of a change of the heart. There is evidently much of the Divine life among them; indeed, it is questionable whether anywhere within the bounds of our Church, in the same amount of population, an equal number could be found who are truly the Lord's people. Some may be surprised how it could be so in the absence of a gospel ministry; but while they mourn deeply over this, their crying want, they are not unmindful of gathering themselves

together. They have two elders,—men of piety, and men of high intelligence. Under the guidance of these they meet regularly for public worship every Sabbath day, singing, praying, and reading the Scriptures. On Tuesday evening there is a meeting in each end of their village, under the superintendence of an elder, for repeating and explaining the Shorter Catechism. On Wednesday evening they meet for prayer, and Thursday evening they have a meeting for discussing questions of Christian experience, helping the faith and resolving the doubts of one another. In this way is the piety of these simple islanders kept alive. Still they long for a Christian ministry; the elders feel their need of help; and the impression among the Christian people is, that from their present circumstances, religion seems to be on the decline among them. As is generally known, the obstacle to supplying their spiritual destitution is the want of a site on the island. One would think that persecution would have spent itself ere it had reached the island of St. Kilda; but there it is, in all its force and all its hateful features. The inhabitants of the island to a man joined the testimony of the Free Church. They hold by it firmly still, and solemnly declare that nothing will move them to renounce it. They have now received the communion twice in connection with that Church, and have sent a memorial to their proprietor to that effect, and requesting a site for a place of worship. This he has hitherto refused to concede. Site-refusing is now very nearly confined to St. Kilda; but St. Kilda affords an instance of it quite as worthy of censure as Canobie or Wanlockhead.

This small community presents politically the aspect of a pure republic. With the exception of the factor, who visits them annually, there is no authority in the island but their own. All questions that arise are decided in solemn conclave. In this way they annually divide the rocks, and arrange the mode of procedure in their fowling; and in this way they settle all differences that arise in the community. And of the effectiveness of their system we had proof. A benevolent member of the Free Church, Mr. Fraser, 40, South Bridge, had sent along with the deputation two crates of stoneware, as a contribution to the domestic comfort of the people. It was with us a question how we possibly could divide these without giving offence. But on mentioning the matter to some of them, they at once said, "O, leave that matter to ourselves." And so we did, and were glad to learn that in half an hour the whole was divided without a murmur. The people are thoroughly accustomed to self-government, and carry it on with little difficulty.

Their time is divided between their fields and their rocks. The former are in pretty good condition, and promise a good crop; but they now look forward with dread to the prospect of a failure among their potatoes. Their work among the rocks is of a most exciting kind. In one of our walks through the island we had a specimen of it. On every side save the bay, the island terminates in precipices of amazing height, presenting their abrupt faces to the never-resting ocean. At this time of year the fulmar nestles among these, wherever she finds sufficient breadth to sit. On looking from some projecting point, it is amazing how many of these meet the eye. Looking down a height of 1200 or 1500 feet, the whole face of the rock appears speckled with them, and on giving a loud call, they rise in myriads, darkening the whole sky. At St. Kilda a man stands on the brink of one of these awful precipices, having a rope in his hands, and another round his foot. His companion ties the former of these round his middle, and grasps the other in one of his hands, while the other hand holds a long rod with a noose on the end. Thus provided, he slips over the edge, and goes down, down, until he reaches the nestling places of the fulmar. Here he plants his feet on the most convenient ledge he can find, and, by means of his noose, has soon a whole string of these birds at his belt. When

loaded, he sends up his cargo by means of his loose rope, which is immediately returned for another. In this way the most appalling precipices in the island are ransacked for these birds. To a stranger the sight is sickening, but they seem to have no fear in the matter.

After a week's stay we were obliged to leave this interesting spot. Indeed, we were glad that we had it in our power to remain so long. Our home during the whole time was our vessel, and the anchorage is most precarious. We felt thankful, therefore, to have had so much time in the island. We had been in treatment, we trusted, in encouraging the hearts of these poor people in their present deplorable condition; and, to judge by the whole community collecting on the beach to take farewell of us, and the expression of warm affection towards ourselves and the Church we represented, to which they gave utterance, they had felt not a little refreshed by our sojourn among them. It is several years since this distant isle of the ocean became an object of interest to the minds of Christian people. The late eminent Dr. McDonald of Ferintosh gave it a leading place among the scenes of his missionary efforts. Year after year did he visit it, carrying to its lonely shores the glad message of salvation. A work was begun by him, whose results will extend, we feel assured, into eternity; and we earnestly hope, that that which he began, and which others have been carrying successfully on, will never be suffered by the Free Church to wither for want of suitable exertions. A few hours' sail carried us to Harris, whence in due time we again made our starting-place, Oban.

The Record.

FUND FOR THE SUPPORT OF THE WIDOWS OF DECEASED PROFESSORS AND MINISTERS OF THE PRESBYTERIAN CHURCH OF CANADA.

Recent events have invested the subject of a Widows' Fund with a deep interest. For more than five years, death has not invaded the ranks of our ministers, and we have been in the habit of speaking of their widows and orphans being thrown upon the Church or the world, more as an event possible than probable. The Church while considering the subject, has dealt with it as a theory, rather than a practical matter. At length, however, the startling and unexpected removal of two of our most useful ministers, has drawn closer attention to the subject. This has led to some practical action in the question; and we are now happy to state, that measures have been adopted for active exertion, in establishing and maintaining a fund, that will secure an annuity of £40 to the widow and children of each deceased minister.—It is not necessary to demonstrate the propriety, duty, and necessity of making such provision.—All who know the limited stipends generally paid to our ministers, are aware that, with very rare exceptions, their income is barely adequate to the supply of present wants. And if ministers, by engaging in other pursuits, may secure a competence for a surviving family, there is much danger of that being done at the expense and to the prejudice of their proper work; and that work cannot be prosecuted with the vigor and devotedness which it demands, when the spirits of a minister are depressed with anxious care for those with whom he is connected by the most endearing ties, and whom he is likely to leave behind him unprovided for.

We believe that, however sparingly some congregations contribute to the support of the ministry, there are very few indeed, who would not consider it an imperative duty to make provision for the widow and orphans of their departed minister. In the poorer localities such provision would either be inadequate, or given at the risk of depriving the congregation of ordinances. Both of these dire alternatives may be avoided by a judiciously managed Widows' Fund.

The congregations of Niagara and Hamilton have come forward in a manner above all praise, to the aid of the families of their lamented ministers. What has happened to these congregations may very soon happen to others, who perhaps might find it difficult, if not impossible to make the necessary provision for those who were dear to and dependent upon their late pastor. A very small annual contribution from each congregation, with the proceeds of the fund which it is proposed now to raise, will make up a sum sufficient to protect ministers' families from want, or being thrown upon the cold charity of the world.

By the scheme proposed, ministers are required to pay annually out of their scanty stipend £3 for this fund. We believe, for the sake of those whom they love, this tax will be readily borne by all of them, but we trust that congregations will not forget in their contributions for the support of the gospel among them, this additional demand upon their ministers' resources. Indeed we would have greatly preferred, after the £1000 or £1500 has been collected, that the ministers themselves should have carried on the scheme, by their own contributions wholly, making it a sort of insurance company. The objection to this course is in the mean time insurmountable, and congregations must either take up the matter, and give an annual collection in aid of the fund, or it will fall to the ground.

An average annual contribution of £5 from each minister, together with the interest of any £1000, would make £40 each for nine annuitants, a much larger number than will, we hope, require aid for many years to come. As it is impossible, in present circumstances, for ministers to pay that sum, we fall back upon the other alternative. The probability is, that the revenue arising from all sources, will at first so far exceed the demands upon the fund, that an annual addition may be made to the capital, thus giving greater stability to the scheme, and securing a larger amount of interest.

So far as we are aware, there is no difference of opinion on the principle, and different views in regard to details will not be suffered to defeat an object so benevolent.

CHALMERS' CHURCH, KINGSTON, C.W.—The Rev. R. F. Burns, lately preached to a crowded audience in St. George's Church, Paisley, and received £50 to aid in finishing his new church in Kingston. From Mr. Burns' connection with the late pastor of St. George's, his appearance created a deep interest.

THE REV. GILBERT JOHNSTON, OF NEW CUMNOCK.—This esteemed minister who has been loosed from his charge to undertake the superintendence of the Missionary operations of our Church, and who has been anxiously expected amongst us, has not yet arrived. Many are alarmed lest his purpose may be changed. He has been called to Govan, near Glasgow.

THE CHRISTIAN GUARDIAN AND CALVINISM.

In the *Guardian* of August 7th, which did not come into our hands until the *Record* for September was made up, we find a brief critique on an article on the atonement, which appeared in the *Record* for August. All "the wisdom and knowledge," which the *Guardian* charges us with having "so complacently appropriated," do not enable us to comprehend what he means. He has made the important discovery, that our motto has "the" before "strength of salvation," which *the* is not in the Bible; and says that it makes "all but an infinite difference in the meaning of the two sentences." The literal reading of the verse is, "and it (righteousness, v. 5) shall be the stability of thy times, abundance of salvation, wisdom and knowledge; the fear of the Lord, it is His treasure." Any Hebrew scholar can inform the *Guardian*, that our version is in strict accordance with the syntax of the language. But we assure our cotemporary, that the peccant article, for whose presence we have no special liking, shall be removed, and all the more willingly, if he will tell us how it affects the meaning. Just point out some part of the "infinite difference."

We believe that Calvinism which is impugned, is the doctrine of the Bible, and founded upon and sustained by "the true reading of scripture, without quirk or evasion, in the face of the sun." The extracts given by the *Guardian* from Proverbs viii, are quite Calvinistic, as well as the rest of the chapter. The general call and invitations of the gospel are addressed to every creature—to all the ends of the earth. Salvation is offered to all without discrimination, who hear the gospel. But it does not follow that all accept of the offered salvation, or that all are made willing to accept of it.

We desire no controversy with Arminians,—believing that salvation in its commencement, progress, and completion, is all of grace—the free and unmerited gift of God, which he bestows or withholds as it seemeth good in his sight. We leave those who hold the doctrine of an unlimited, indiscriminate and indefinite atonement, to wage their own controversy with the truth of God and His Divine Sovereignty.

THE ECCLESIASTICAL AND MISSIONARY RECORD.

We have been permitted, in the good providence of God, to complete another volume. The first number of the seventh volume will be published on the 1st November. At the last meeting of Synod, the following committee was appointed to superintend the publication, viz:—Mr. Gale, (convener,) Prof. Esson, Mr. Robb, Dr. Willis, Dr. Burns, Mr. Wightman, and Mr. McLeod, ministers, and Mr. D. McLellan, and Mr. Elder, elders. The very generally expressed opinion was, that the *Record* should be continued as at present. We would thankfully acknowledge the attention and diligence of those friends through whose exertions the subscription list has been extended, and remittances forwarded, and we would earnestly solicit their continued co-operation and

assistance; and beg again to reiterate our conviction, that with a well directed effort the circulation might be greatly increased, if not doubled. We have not yet reached the point which we expected to have attained two years ago.

In order that the *Record* may be worthy of that support which is claimed for it, it is necessary that it be made more than it has yet been, a complete *Record* of the Church in Canada. We have frequently filled the columns with selections from other publications, which, although not without value, did not possess the interest that we could have wished. How easy would it be for our ministers and intelligent laymen to furnish an article on some doctrine or duty—some thought suggested in the course of reading or study—some incident in the course of travel or intercourse with men; indeed any thing that could be turned to good account connected with the Church or the world—with the religious, moral, or social condition of any locality.

If ministers feel much responsibility in preparing for congregations of a few hundred souls, surely he who undertakes to furnish profitable, spiritual instruction in the shape of religious reading to as many thousands, may well be overwhelmed with the magnitude of his task.

Let us not ask in vain for the employment of able pens in furnishing such articles as we have indicated. In addition to the privilege, which will be accorded, of publishing or rejecting such papers as may be furnished, we would request writers to be brief. Articles concisely expressed, and not exceeding two columns, will be preferred.

We have to request, that those who take an interest in extending our circulation, will send in as soon as possible corrected subscription lists with additional names, and that the post office to which each subscriber's paper is to be sent, be distinctly noted.

All communications to be addressed (post-paid) to JOHN BEANS, Knox's College, Toronto.

CASE OF PROFESSOR WEBSTER OF BOSTON U. S.

A fear was reasonably entertained by considerate persons, lest in the case of this unhappy man, the penitentiary would be substituted in place of capital punishment. The doctrine that capital punishment should never be inflicted, has spread itself widely in the States. Moreover, political expediency and general utility have in those States long stood out against the scriptural principle of "Thus saith the Lord." Overweening sensibility too, and family influence, might have united with erroneous principles in contravening the majesty of the law. No man of right feeling will desire the shedding of blood for its own sake, and assuredly there is something in an act of mercy that is ever sweet to the mind. But truth must not be sacrificed. God's law must be obeyed. National morality must be vindicated, and public opinion supports the verdict—Webster must die. A triumph has thus been given to great principles; and Governor Briggs and his Council have done themselves distinguished honor.

Webster, it would seem, had got into pecuniary difficulties. Parkman was his friend; and from

him he had borrowed money, and that money the lender, very naturally, desired to have restored to him. Webster was proud, and of a fierce, independent spirit. His passions were strong; and religious influences had never bridled them. He could not condescend to own a fault or to ask an obligation. Full play was given to the violence of unregulated emotion, and the issue proved that he neither feared God nor regarded man. His case illustrates, in a truly affecting manner, the desperate depravity of man. That depravity Providence often restrains in ways of which the individual may be utterly unconscious; and thus "God makes the wrath of man to praise him."—What would society become were the Almighty to remove those restraints which are thus wonderfully interposed in the way of violent ebullitions! How valuable the doctrine of a gracious agency, renewing and rectifying those souls that would otherwise be the prey of their own wicked influences!

There is reason to think that on the mind of Webster the wholesome influence of moral and religious training in early life, had never been brought to bear. The circle in which he moved; the principles of the religious denomination among whom he was brought up; and the lively talent which was his boast; were all unfavorable to this, and the man became the helpless prey of his own guilty passions. His case furnishes many useful hints on the subject of self-government and parental discipline. Begin early, must be the motto, and prayerful perseverance must be the rule.

Professor Webster was an Unitarian—so were Dr. Parkman, Dr. Putnam, and the whole circle. They were all brought up in this cold materialised school. The system of Socinus has no resources adapted to such an exigency as that of the poor convicted murderer. We know that the "blood of Jesus Christ, the Son of God, cleanseth from all sin." But Unitarianism knows nothing of this. It guesses at repentance, and the sincerity of obedience, and absolute mercy, as a refuge to the disquieted soul;—but a guess is all. And hence the miserable refuges of the poor man.—The Bible, it is said, he read, but with it Channing's works and a work of fiction! His spiritual adviser spoke of Christ, but it was of Christ not as "the way, the truth, and the life," but of Christ merely as the proclaimer of blessings! Miserable refuge! and this is "Christianity in the frigid zone!" The celebrated Mrs. Barbauld, herself a Socinian, gave this characteristic designation to the system in which she was initiated, but which gave her no comfort.

In 1805,6, a number of sprightly young Americans visited Scotland. There was Benjamin Silliman, Professor of Chemistry in Yale College, then a promising young man, now a man of world wide reputation. There was John Codman of Dorchester, wealthy, devotedly pious, but still an American. There was Lowell, his kinsman, amiable, and half-way; and there was Francis Parkman, the brother of the lamented physician, and the same person whom Webster so pitifully addressed by letter immediately before his death.—With the exception of Silliman, all of these studied more or less at the Divinity Hall of Edinburgh.

They were my fellow-students, but with none of them was I intimate, save with the lamented Codman, whom I visited for the last time in May, 1847, and who died in the course of a few months thereafter. Of Parkman, however, I have distinct recollection. He was an avowed Socinian; kept aloof from us wild enthusiasts; and even the *fratres Poloni* of Scotland—and of these there were a very few—were not cool enough for him.

I wish that the friends of Evangelical truth would go a little more among these people.—There are many teachers of the holy gospel in Boston, and late events seem to call for more zeal and more energy on their part. A large and full declaration of the truth as it is in Jesus, and with enlightened decision, is absolutely necessary.—This will accord well with some favorable appearances even among Unitarians themselves.—The solemn circumstances that have lately occurred in regard to Webster and his victim, may open up means of access to wounded spirits within the circle of both families; and God may overrule such distressing casualties to great ends.

R. B.

Toronto, Sept. 20, 1850.

THE TORONTO ACADEMY.

We would again call the attention of our readers to this institution. In another column will be found the advertisement stating its objects—the terms, fees, &c.

In a circular issued by the Directors, they earnestly request attention to those portions of it that set forth the peculiar characteristics of the Seminary—the great objects which it is designed to accomplish, and the leading features of the course of instruction.

“They cannot doubt but that you will fully and cordially approve of these objects as all-important for the right Education of the young, however little they have hitherto been attended to, and believing that they have been successfully prosecuted in the past progress of the Academy, and that the means of attaining them, still more effectually, are now at their command, the Directors, in entering on the discharge of their important and responsible duties, respectfully solicit your countenance and support. They feel assured that, however remote you may be from the seat of this Institution, and however little direct or personal benefit you may be likely to derive from it, yet you cannot but regard with lively interest an effort such as the present, to combine the various branches of a liberal elementary Education, in their due proportions, and in just adaptation to the circumstances of the country, securing as an essential element a thorough and systematic course of Bible instruction—keeping the pupils under the care and influence of Masters of decidedly Christian character, and providing at the same time in the Boarding House, a kiddy and Christian home, in which the young from a distance will be watched over with affectionate vigilance, and have the benefit of judicious domestic discipline and training.

It has already been intimated that the Academy, although originally established by Members of the Presbyterian Church, has now ceased to have any peculiar connexion with that body. This change, it may be proper to explain, has been effected by the association of a number of gentlemen of various denominations, contributing to the formation of a Joint Stock, divided into £5 Shares. It belongs to the members of this Association to elect annually from among themselves, whether personally present or by proxy,

the Directors of the Academy; and on the latter—subject of course to the instructions of their constituents,—is devolved the practical administration and management of the Institution, in all its departments. It is also intended that a number of Visitors should be chosen, in like manner.”

We have pleasure in stating that the Academy is now in successful operation, attended by a larger number of pupils than have appeared at the corresponding time of any former session. We take this as an evidence that the value of the institution is beginning to be better known, and more fully appreciated; and we know that no pains will be spared to render it worthy of the patronage of parents and guardians, who have the best interests of the young at heart.

There is still room for a few additional boys in the boarding establishment.

FEMALE AGENCY.

BAYFIELD CHURCH, TUCKERSMITH, C. W.—On Wednesday, the 11th September, at a public meeting, a handsome Family Bible, with a suitable inscription, was presented by the minister of the congregation, the Rev. William Graham, to Mr. Ramsay, one of the church building committee, in the name of a number of ladies connected with the congregation, as a memorial of gratitude on their part for his active exertions in the church-building cause. Mr. Ramsay replied in substance as follows:—

“Christian Friends,—I feel utterly unable to find words to express my feelings upon this occasion, in receiving this unexpected and undeserved mark of your esteem. It is a present indeed, unlike the things of this world, which cannot be too highly prized. To the Indies who have been instrumental, and at so much trouble in obtaining this token of their respect towards me, I would desire to return my heart-felt thanks. Let it be the earnest prayer of every one of us, that the Bible be not a sealed book to us, but that we may learn from the great truths therein contained, the way to everlasting salvation.”

It is not the first time that ladies have placed us under obligations, with respect to the Presbyterian cause in this corner of the vineyard. A few years ago they presented a Pulpit Bible and Psalm Book for the service of the sanctuary, as also a pair of silver spectacles to Mr. Carnochan, senior, as a mark of esteem for his labours in conducting the church psalmody, while Mrs. McKean, of St. Cuthbert's Cottage, Kircudbright, Scotland, presented the congregation with a beautiful set of Communion Plate, and Baptismal Cup, bearing an appropriate inscription.

Female agency is of great importance in the Church, and may it continue true of the Christian female to the end of time, what was said of her with reference to the first century, that she was “the last at the cross and the first at the tomb.”

□ A gentleman from Cobourg informs us that Mr. W. J. Mackenzie, Student in Divinity, of Knox's College, Toronto, after undergoing the prescribed trials, with credit to himself and to the institution, was licensed to preach the gospel, by the Presbytery of Cobourg, on the 3rd ult.

Why will Presbytery Clerks not furnish such information officially?

EDINBURGH AND GLASGOW RAILWAY.

On the 27th August the twenty-fifth half-yearly meeting of the shareholders of the company was held. Peter Blackburn, Esq., Chairman, presiding. After the report was read, which was favorable, the subject of Sabbath trains was brought up. Mr. Robert Cox, W. S., moved that a morning and evening train be run on Sunday from each terminus of the railway to the various stations along the line, for the accommodation of such portion of the community as may find it necessary to use these trains, and that first, second, and third class carriages be attached. Mr. Macfie of Wallhouse moved in amendment, that neither goods nor passenger trains be run on this railway on the Sabbath day. On coming to a vote, there appeared for Mr. Macfie's amendment, 40; for Mr. Cox's motion, 18. The proxies sent in to the Directors showed the following results:—

	Stock.	Vote.
Against Sunday trains...	£309,376.....	4481
For Sunday trains	30,237.....	233

Majority against S. trains.. 279,139 4948

The result is most satisfactory, showing as it does the growing attachment of an enlightened people to those institutions, the right observance of which, is the true source of national, social, and individual happiness. Let the Canadian people profit by the example of friends in Britain; and in the management of all our public works let religious principle and respect to the Divine law, be the guide in every practical question.

HOME AND FOREIGN RECORD OF THE FREE CHURCH OF SCOTLAND.

We have received the first number of the new, and we think, greatly improved series of this valuable Record. It is now printed in a more convenient form—of the same size and in the style of the *Free Church Magazine*, and is a complete record of the Church's schemes,—embracing the Sustentation Fund, Educational and Colonial Schemes, Home, Foreign and Jewish Missions, and General Ecclesiastical and Miscellaneous Intelligence; and superseding the late *Record*, *Monthly Statement*, *Educational Magazine*, and we believe all the publications for the separate schemes of the Church.

The editorial management of the Record has been committed by the General Assembly to three ministers of acknowledged ability and high standing in the Church, viz: the Rev. Wm. Nixon of Montrose, Rev. Wm. Wilson of Dundee, and the Rev. James Lumsden of Barrie. We have been informed that the Colonial department belongs to the last named gentleman. In the number now before us there is an interesting Historical Sketch of the Colonial Scheme, whose object is to promote the religious interests of Scottish Presbyterians living in the British colonies and foreign states. We make a few extracts from the “sketch.”

“At a very early date, and throughout a considerable period of her existence, the Church of Scotland has practically recognised this duty as incumbent on her. For instance, congregations composed of Scotch merchants who had settled in

Holland, were supplied with ministers from this country; and in the year 1641, the church at Campvere was formally incorporated with the Church of Scotland, and its kirk-session instructed to send representatives to the General Assembly. A still more distinct proof of this is to be found in the efforts that were made about the same time for providing with the ministry of the gospel, the Scotchmen who had been induced by James VI. to emigrate to the north of Ireland. In answer to an earnest supplication from them, the Assembly of 1642 commissioned some of the ablest and most experienced ministers to visit them, and labour among them for a season. 'They dare not be wanting,' it is said, in the Act of Assembly, 'to the enlargement of Christ's kingdom, where so loud a cry of so extensive Christian necessity could not but stir up the bowels of Christian compassion.' While it is interesting to remark that our Colonial Scheme is an adoption of the very principles and plans on which the Church acted in former times, it is also a strong encouragement to prosecute this Scheme, and an instructive illustration of its importance, that the fruits of the Church's early care for the Scotch colony in Ireland, remain to the present day, and are to be found in the Presbyterianism of Ulster, and in the social peace and prosperity, as well as the religious character, by which that province is distinguished from other parts of the sister isle.

"But Scotchmen had by this time emigrated in considerable numbers to other countries of Europe; and Scotch merchants had established themselves in the most important commercial cities. The Church was not unobservant of the fact, nor unconcerned about the spiritual state of her scattered children. In the year 1647, she addressed to them a pastoral letter, faithfully warning them of the dangers by which they were surrounded, stirring them up to the duties which, in their adopted countries, they owed to the religion which they professed, and proffering all needful aid in maintaining the ordinances of religion.

"The provision made for the religious interests of the ill-fated colony of Darien, about the year 1698, may be instanced as a later illustration of the obligation under which the Church considered herself laid, to care for the souls of her people in all countries. Ministers accompanied the emigrants from this country; so that, from the moment after landing on the American shore, they might be favored with the ordinances of the gospel as fully as in their native land. Although, owing to the hostility of the Spaniards, the insubordination of some of the colonists, the want of union and energy among the local authorities, and other causes, the scheme failed; yet this does not affect the illustration which it affords of the Church's care for her emigrant people. And, besides, it is interesting to know, that in the only attempt at colonization which Scotland as a nation ever made, the religious interests of the settlement were distinctly and primarily provided for.*

"While the United States remained a colony of Britain, a regular correspondence was maintained with the Synods and Presbyteries that had been formed there, contributions were raised in their behalf, and ministers sent to them. But besides this, we can discern, throughout the whole of last century, very few indications of the Church's lively interest in the spiritual welfare of expatriated Scotchmen.

"Notwithstanding the increasing number of emigrants, it was not till about the year 1825 that a movement was made by any Church Court in their favour. At that time the Synod of Glasgow and Ayr distinguished itself, by giving its countenance to the establishment of an association, the object of which was to promote the spiritual good of the provinces in British North America. The commercial relations of the city

of Glasgow naturally attracted attention to the religious destitution that prevailed; and the spirit of the ancient Covenanters, which has so long manifested itself in the Presbyteries of the west, prepared the Synod to give their sanction to a scheme, from which so much religious benefit was to be anticipated.

"Dr. Burns of Paisley, now of Toronto, acted a secretary to this Glasgow North American Colonial Society. For a time the labours of this Society attracted but little of the attention of the General Assembly. By degrees, however, partly owing to the increasing magnitude of the operations of the Society, and partly owing to the change that was going on in the composition of that Court, an increasing interest was manifested in the colonial cause."

"In 1832 the Assembly sanctioned the carrying-out of the principle of Presbyterian Church Government in the Colonies, by the erection of presbyteries and synods, and by placing ministers and congregations under the control of the Presbyteries in the Colonies, instead of keeping them, as they had previously been, dependent on the Church courts of this country. The Glasgow society had meanwhile been instrumental in sending out ministers to various districts, in forming and aiding congregations, and in awakening throughout this country an increasing interest in the spiritual state of the colonies, and at last the society itself was merged in a committee of the Assembly."

At the period of the disruption fears were entertained that the various schemes of the Church would be endangered, if not necessarily abandoned. The consequence, however, was, that the disestablished Church prosecuted with livelier zeal, greater liberality, and more abundant success, all her objects of christian philanthropy that the united Church had ever done.

In the language of the explanatory statement of the Editors of the *Record*—

"The Free Church is conducting all sorts of scriptural movements in her proper character, with the whole weight of her authority, and with the whole force of her organization, *as a church*. She has her Church, School, and Manse building Schemes, covering Scotland with churches, schools, and manse. She has her Sustentation Fund, furnishing the main support of the pastors of her seven hundred flocks, her fund for those that are disabled through age and infirmity, and her funds for the widows and orphans that her departed ministers have left behind them. She has her Collegiate Institutions for thoroughly training hundreds of students for the ministry, and her plan for endowing, and placing on a footing of permanent safety, efficiency and comfort, an adequate system of theological education. She has her Education Scheme, for training in her admirable normal schools, and supplying and assisting to support, hundreds of the best and most efficient teachers which the country contains; while her Scheme is ready to be wrought in unison with, or as a part of, any other Scheme or Schemes that are likely to further the Christian education of all the children of the land. She has also her Sabbath-schools, with their thousands of teachers, and greatly more than one hundred thousand scholars. She has her Home Mission and Church-extension Scheme—planting preaching stations, and fostering them into ministerial charges; and ready, as means and opportunity are furnished, to penetrate with evangelistic labours the mass of heathenism at our doors. She has also her Committee for exposing prevailing errors, for checking intemperance, for promoting the sanctification of the Sabbath, and for improving the Psalmody of her congregations. She has her Scheme for providing gospel privileges for the Highlands, whose interesting people cleave to her in crowds for the ordinances of grace. She has her plans for assisting in the evangelisation of Ireland, and for keeping up correspondence and

intercourse with other Churches. She has her Colonial and Continental Scheme for providing the ordinances of the gospel for our countrymen in all the British Colonies, and for sending the light of salvation to darkened districts of the Continent of Europe and adjoining islands, in which more or fewer of our countrymen dwell. She has her Jewish Mission, so replete in its past history with tokens of God's wonderfully favouring providence, and effectual, enriching blessing. And to crown all, besides her interesting Mission to Africa, she has her noble India Mission, training thousands of gifted Hindoos in such secular and scriptural knowledge as is serving to subvert in their minds the false religion of their country, to plant conviction of the truth of Christianity, and, in the care of not a few, to make them, through Divine mercy, partakers of regenerating grace; so that already the mighty fabric of idolatry in that land begins to shake to its foundations, its adherents are forced to feel that its doom is sealed, and the prospect is not an imaginary or a distant one, of seeing it laid prostrate before the ark of the living God. All these and other Christian enterprises are conducted, not by private associations of her ministers and members, but by committees and agencies, appointed, authorized, directed, and controlled by her *as a Church*. No other Church has, so far as we know, such a complete system of organized and effective Schemes and plans in operation, for fulfilling all the purposes for which the Church of Christ exists. It is therefore due to herself and to her members, due to her Head, to His truth and grace, and due to the other Churches of Christendom, that the *Free Church present*, from time to time, in our *Record*, a combined view of her whole proceedings.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

This well conducted periodical has reached the ninth number, and is sustained with increasing interest. It is a complete Record of the doings of the four Boards, viz:—Domestic Missions, Education, Foreign Missions, and Publication. The circumstances of the Presbyterian Church in the United States, and the Presbyterian Church of Canada, are so nearly identical, that what applies to the one is almost equally applicable to the other, excepting only in the comparative extent of the two Churches, and the field of their operations. Perhaps no people contribute with greater liberality to the support of objects of Christian benevolence, than the Presbyterians of the United States. In attending to the external arrangements of any of the Church's undertakings, they bring to bear, with excellent effect, that business tact which characterizes them. In their *Record* for September, we are informed that a month previously the treasury of the Board of Domestic Missions was empty, this being made known, it has been replenished so as to meet immediate demands. The liabilities of the Board are increasing, but so also are the liberality of the Church, and the means and appliances for calling it forth. The two following short communications on the subject of Domestic Missions, are so appropriate to the case of our own Home Missions, that we make no apology for reproducing them in full; hoping, as we do, that the perusal of them may stir us all up to a better sense of the value and importance of our Home Mission, and to more befitting exertions to sustain it, and more earnest prayer, that

* For an account of the Darien expedition, see Dr. McCre's Memoirs of Veitch and Bryson, pp. 222-249.

God would give testimony to the word of His grace:—

CHURCH COLLECTIONS.

The General Assembly, at its late meeting, urges the churches to increased exertion to enlarge their pecuniary contributions, and commends the fact, that during last year there was a healthful increase of church collections. This is a matter of serious import. We have private contributions, some of them of princely munificence, which have swelled our amounts. While we rejoice that grace has been given unto such, to dispense of their abundance, every friend of missions must feel that the regular flow from the churches is a most healthful indication of the hold of the cause on the hearts of our people. The Mississippi and the Amazon are fed by rivulets dropping from rocky springs in the untrodden wilderness; and the treasury must depend upon the churches for its ability to sustain its extended operations. There is hardly a church in our connexion which could be exempted from its part. Our aid-receiving churches should be encouraged to do somewhat in this matter. It is of huge importance to them, and produces that circulation, which like the flow of the venous blood back to the arteries, ensures the healthy action of the physical organization. But apart from these feeble bands, how many churches, with ability to support the gospel, in houses commodious, and with all the appliances of the gospel around, do nothing, or next to nothing, in this great work? The experience of him who writes these lines, assures him, the blame lies upon the ministry. They do not bring the subject forward; giving neither information, nor pressing appeals in behalf of home desolations. Some, waiting for the periodic call of an agent, deem themselves absolved of obligation, if the visit is not paid. A little courage would swell the usual contributions to an extent at once delightful and incredible to those who make no calculation. Besides, the regular presentation of the subject by the pastor, who shall take pains to inform himself, and then give them the result of his studies, will ensure a gradual annual increase of the amount contributed. Surely, if the grace of God have united our people's hearts, there will be no difficulty in obtaining their help for the great work of God. Our brethren in the ministry, we are constrained to repeat, are to blame; and either through timorousness and unworthy fear, or real apathy, golden opportunities are permitted to pass unimproved. Could every one of our poor ministers feel that in this day when the Church expects every man to do his duty, he may be the means of starting and directing some uninclosed spring, the river of our Church benevolence would swell as the Nile, when from Nubian hills the melting snows send gladness throughout Egypt. Let all, who read this humble appeal from one whose position in the ministry enables him to speak alike from experience and observation, resolve to secure, this year, one collection for each of our Boards, and the result the writer is persuaded will be amazing. If an agent can be had to visit your church, avail yourself of his valuable labours; if not, do it yourself. Information is so diffused through the Record and the annual reports of the Boards, that with ease you can appear before your people, fully prepared with earnest and thrilling appeals. Facts are eloquent, and when presented plead for the cause. Christians do not give, because uninformed; give them light, and the grace of Christian character will shine forth. Try the experiment, my brother, and mark the results. Let your trumpet give a certain sound, and the sacramental host will gird for the battle. Circulate the Record, the Foreign Missionary—and let your people know their duty, that they may aspire to its fulfilment.

Glorious will be the day, when our 2,500 churches,—according to their several ability,—shall contribute annually to the cause. Calcula-

tions can then be made with safety at the different offices, based on the known action of the Church, which will enable us to send forth men to the heathen—missionaries to the destitutes at-home—educate our hopeful sons, giving the dew of their youth to God, and pour the blessings of a sanctified literature over the land.

WHAT SHOULD BE DONE?

Good counsel in all important matters, is felt to be exceedingly desirable. The Church has a work of unpeckable magnitude to do in this country; and upon our branch of it devolves a portion which might well fill an angel's heart, and occupy an angel's hands. The work of Home Missions, as committed to our Church, is one, the greatness of which can scarcely be conceived. In some respects it far exceeds that of Foreign Missions. If Home Missions are neglected, and church extension suffered to linger in mere existence, the effect upon Foreign Missions will be disastrous. These two branches of the work, though apparently distinct, are nevertheless, co-ordinate, and mutually act and react upon each other. An enlargement of the Church at home, will promote the interests of Foreign Missions; while the spirit of Foreign Missions, and an earnest prosecution of its claims will tell most favourably upon the cause at home.

Church Extension is a most important branch of the work of Home Missions. It does not, however, receive that earnest attention to which it is entitled. Congregations cannot be gathered, ordinarily, without a house of worship. A church building forms a rallying-point for a neighbourhood; and if, therefore, one can be erected in any suitable place, a congregation will soon be gathered to worship in it. This is true everywhere, but more especially of the towns and country places of the West. Other denominations are moving in this work. What should be done by Presbyterians? The Roman Catholics especially seem to understand this matter; and in every place where they have the least encouragement, they put up their mass-houses. The number of such in Cincinnati and other towns of the West, is truly surprising. Will Presbyterians learn no lesson of wisdom from such an example? When her sons and daughters are scattered so widely over the boundless West, and when perhaps two thousand additional churches might be raised, and congregations gathered, if they would do what they could to aid; the question is asked not without force, What should be done? Shall we as a Church suffer this work to lie neglected? Can we do it in safety to ourselves? Can we do it, and meet the responsibilities resting upon us?

What do you say, reader, should be done? "What thy hand findeth to do, do it with thy might." I ask again, pastors, elders, church members, what should be done? Many may be saved or lost by the answer. Consider of it, therefore, and answer both wisely and efficiently.

"GOD SOVEREIGN AND MAN FREE."

By Dr. RICE OF CINCINNATI. 1850. 12mo. pp. 224.

Dr. Rice is an able Divine of the old school Presbyterian Church of the U. States. He is one who has buckled on his armour for the defence of sacred truth against error. Phrenology, Mesmerism, Universalism, Romanism, Arminianism—to say nothing of other topics—have felt the force of his steel, for he has carried the battle into the enemy's camp, and has gathered laurels in the field of combat. As the Editor too of a valuable newspaper, (*The Presbyterian of the West*) we set a high estimate on his efficient labours. Long may this excellent minister of Christ be spared to

watch over his flock, and to wield the sword of enlightened controversy!

In behalf of our students in theology, and our private members also, we desiderated such a work as Dr. R. has favoured us with. It is short and concise; clear and condensed; mild but firm; scripturally practical; conclusive. There is no ultram about him, and nothing at all of what has been called the *odium theologicum*—a thing which many think inseparable from theological controversy. For once, a thorough Calvinistic, can be mild! For once, do we say? And pray, when was President Edwards any thing else than mild? And who more candid than Thomas Scott, the "refuter" of Bishop Tomlin?

Dr. Rice begins by looking at the tree, and trying it by its fruits. Andrew Fuller has discussed this part of the question unanswerably, and his readers will appreciate the value of Dr. Rice's chapter on the same topic. An important fact here noticed by Dr. R. is the historical truth, that no man who was sound on the doctrine of God's preordination of events, was ever known to fall into dangerous error; whereas, in multiplied instances, Arminianism has led to Socinianism, Universalism, and Popery.

Dr. R. discusses in separate parts of his work the subjects of Predestination and Election;—showing separably the evidences of both from scripture and the analogy of faith; and replying to objections with great point and effect. In this department we think him particularly happy, and specially in vindicating the testimony of scripture from the false glosses of Dr. A. Clarke and other commentators of the same school. The estimate of the practical bearings of the whole question, as given in his last chapter, is drawn with great clearness and tact.

We give no quotations, inasmuch as we are anxious that every student should possess himself of the book. It is a valuable *vade mecum*—embracing leading views of a most important field, and opening the way to minute and consecutive enquiry.

This book appears opportunely, when efforts are being made to unsettle the foundations of a sinner's hope, and to arraign the record of the God of truth at the bar of human reason. As an antidote to prevailing error, we commend it to our readers.

KNOX'S COLLEGE SESSION, 1850-51.

According to advertisement on the last page, the ensuing Session will be opened on Thursday the 17th inst., at noon, with appropriate Devotional Exercises in the Divinity Hall of the Institution. We learn by a recent communication from Dr. Willis, that he has taken his passage on board the *Europa*, and will therefore, we trust, be restored to us in safety in good time for the opening of the session. We are requested to remind Students of the desirableness of a punctual attendance on their part at the commencement.—The examination of candidates for matriculation, and of students generally, will be entered upon immediately, and the Bursary competitions will, as far as practicable, be carried on simultaneously. The College Boarding House, under the direction of the College Committee, will be open for the reception of students as usual.

HOLY RUTHERFORD.

In the sequestered parish of Anworth in Scotland, there was standing not many years since—and perhaps stands still to this hour—a quaint, old rustic church.—The swallows, during many a summer, built their nests in the crannies of its rude roof. The weather-beaten walls were garnished with moss, and festooned with creeping vines. The rusty key of that oak door still hangs on a precious relic in the New College of Edinburgh. The old oaken pulpit is still preserved. And well it may be. For in that pulpit once stood a man, of whom it used to be said, that he “is always praying, always preaching, always visiting the sick, always catechizing, and always writing and studying.”—He it was who uttered that memorable saying to his beloved people: “My witness is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me.” That was the pulpit of SAMUEL RUTHERFORD.

The savoury discourses once preached in that hallowed place to weeping and melted auditors have, for the most part, perished long ago. But still that pastor is remembered, and will be while there are loving Christian hearts on earth.—His world-known “Letters” will be Rutherford’s enduring memorial. They were written more than two centuries ago, and yet the smell of the myrrh and the cassia has never departed. They have but little historical interest. They are not argumentative. They are not descriptive. They are pure devotion—the very pith and essence of a soul that was all alive with love to Christ—the outflow of a sweet fountain that knew no intermission. Those who have read the biography of the sainted McCheyne, will remember that Rutherford’s Letters were the constant companion of his private hours; and it must have been a rare book that McCheyne would allow to accompany his Bible into his closet. Cecil used to style Rutherford “one of his classics.” Richard Baxter said, “Hold off the Bible, and such a book the world never saw!” This sounds extravagant to those who have never gone themselves into this orchard, and plucked the luscious fruit, and never sat down themselves at the banquet, where the

“Ripe apples drop about our heads,
And the purple clusters of the vine,
Upon our mouths do crush their wine.”

In reading the beautiful edition of these Letters lately published by the Carters, we are irresistibly tempted to draw our pencil over the margin of nearly every page. In opening the goodly volume before us, we find a mark beside this passage:—“Welcome, welcome Jesus, in what way soever Thou comest, if we can but get a sight of Thee. And sure I am that it is better to be sick, providing that Christ come to the bedside, and crawl aside the curtains, and say, ‘Courage! I am thy salvation!’ than to enjoy lusty health, and never to be visited of God.” In the same strain he writes afterwards: “His most loved ones are most tried.—The lintel-stones and pillars of his New Jerusalem suffer more knocks of God’s hammer than the common side-wall stones.” Sometimes his rapt soul seems in a sort of delirium of heavenly love, as when in writing to Lady Kenmare, he says:—“Honourable lady, keep your first love. Hold the first match with that soul-delighted, lovely Bridegroom, our sweet, sweet Jesus, the Rose of Sharon, and the sweetest-smelled rose in all His Father’s garden. I would not exchange one smile of His lovely face for kingdoms. Let others take their silly, feckless heaven in this life. Put up your heart! Shout for you! Your King is coming to fetch you to His Father’s house.” In writing of the indestructibility of the Church, he says:—“The bush has been burning these five thousand years, but no man yet saw the ashes of that fire.”

For that Church he underwent sore and harassing persecutions. He was confined for two years at Aberdeen, but “found Jesus sweet to him in

that place.” At St. Andrews he spent some years, both as professor and as preacher. From his collegiate chair he was deposed by the Government, and his works were burned in Edinburgh by the hands of the common hangman. He was summoned before Parliament on a false charge of treason. But the summons came too late. He was on his dying-bed, and calmly remarked, that he had got another summons before a superior Judge, and sent this message:—“I behave to answer my first summons, and ere you day arrive, I will be where few kings and great folks ever come.”

On the 20th of March, 1661, Rutherford laid aside his earthly vestments to put on the wedding-garment in the Saviour’s presence. His last words were, “Glory, glory dwelleth in Immanuel’s land!” He seemed to be already standing in the pearly gateway. The Parliament, on hearing that he was dying, voted that he should not die in the College as a Professor. Lord Baileigh arose, and said, “You cannot vote him out of heaven!”—*Christian Treasury.*

THE PIOUS MOTHER, OR THE INFIDEL SILENCED.

A pious mother who was in the habit of catechizing her children every Sabbath evening, had gathered them about her in the nursery for that purpose, when an infidel physician who was attending her husband, entered the room and seated himself at the bedside. For some moments he listened to the children repeating answer after answer to the mother’s questions, when at length he interrupted her with the inquiry, “Madam why do you teach your children stuff like that?” Fixing her eyes steadily and seriously on him, she replied, “Sir, that it may keep them from scepticism, and save them, and nourish their souls when I am dead, so that through grace they may meet me in heaven!” The scoffer was silenced, and soon left the room, awed and impressed with her earnestness, and the power of her faith.

The incident suggests a lesson to parents. It urges the importance of teaching, and early teaching your children the great truths of religion, first of all from the Bible, and next, from the catechism of your own choice. Every Sabbath let your children, like those of that pious mother, be taught the great principles of religion by the familiar and engaging method of question and answer, and you will confer upon them the richest of earthly blessings. You may leave them wealth, but you cannot make it sure. Pleasure may gratify them for a season, but it will ruin in the end. Worldly honors might make them forgetful of that honor which cometh from God only. But store their minds with the great principles of divine truth—let them be able to look back from future years to the Sabbath hours when they were taught it from a father’s or a mother’s lips, and you will have done much, very much to guard them from scepticism and immorality, and train them up to virtue on earth, and happiness in heaven. An aged man of wealth and influence, who had never made a profession of religion, as he was trembling on the verge of fourscore, once said to the writer with tears, “I shall never forget the catechism which my now sanctified mother taught me in my childhood;” and not long after, he died, expressing hope in that Saviour to whom he had been so faithfully pointed by that mother’s teachings. If you would meet your children in heaven, be faithful, Oh, be faithful to train them up in the ways of truth.

The incident, too, has a lesson for children. Rejoice, beloved youth, if you have Christian parents to teach you. Never grow weary of their instructions. Remember their teachings, and count them a richer treasure than gold or jewels. Now, perhaps, you may not see the full meaning and application of all they teach; but hereafter you will. Many a time, in the midst of the temptations and trials, the toils and afflictions of life, they will rise to your thoughts as holy maxims to direct

and comfort, and dawn upon your path as stars of joy and hope and peace. They will be the means, through grace, of saving you from scepticism and error, and immorality and vice, and of guiding you to respectability and usefulness, to God’s service and to heaven. As you would meet that pious father or mother at God’s right hand, and not be severed from them for ever, take fast hold of their instructions, let them not go, keep them, for they are thy life. Forsake them not, and they shall preserve thee; love them, and they shall keep thee. They shall be to thine head an ornament of grace, and a crown of glory to thy soul—your safety for this world, and your salvation for the next.—*American Messenger.*

TO PIOUS YOUNG MEN.

“Young men for action.” Action is needed, more energetic and extensive than there is at present, in behalf of the heathen. Let one recalled from among them and detained here, by afflictive providences, speak to you for them. Some of you have never attended as *Christians*, to a call in their behalf; for you have lately become Christians. They perish rapidly. They die unprepared, at the fearful rate of forty or fifty thousand a day.

God has provided means for staying this rush of souls to ruin. He has committed the Gospel, that might save them, to us, the people of Christian lands and is bidding us give it to the heathen. But the present degree of effort will not carry it to half of them, ere they die. Cannot you do something to hasten the giving of the Gospel to them?

There is a great responsibility resting on *somebody*, in respect to this matter. God has committed to us the means of salvation for our fellow men. Shall we withhold from them the bread of life, or will we give it? On whom does the responsibility of answering this question chiefly rest? On whom if not on you? Who can do more for the heathen than our pious young men? Where are the needed missionaries to be found, if not among them? Whose hearts are to be moved with a more beneficent compassion, and fired with a nobler zeal, if not theirs? What class of persons can be expected to go before them in enterprise for doing good?

If I mistake not, the responsibility rests chiefly on you. Let me, then, ask you, Shall the heathen receive the Gospel more rapidly, or shall they not? How will you decide the question? Think of their situation. They are sinners. They are lost. They hasten towards an eternity of misery. Look at the fearful doom awaiting them in the course they tread. Thousands, millions, billions, of years, are but the small beginning of their life of woe, if they die unsaved. The means of saving them are in your hands, more than of any else among us. Will you not use them? Surely you will not refuse. Do, then, your utmost to save them: and may God speed your efforts.

MUCH WATER THERE.

The Lectures on Baptism by Thomas McCrie ought to be republished in this country, and widely circulated. Our people do not read enough on this subject. They do not regard baptism as Puseyites in the Episcopal and Baptist churches do; and therefore neglect to make themselves familiar with the grounds on which their faith is to be defended. Such truthful and simple reasoning as the following, from Dr. McCrie’s book, ought to be in every one’s mind:

“Here a favourite passage is that in which we are told that ‘John was baptized in Enon, near to Salim, for there was much water there;’ (John iii. 23.)—It is hardly necessary, however, to dwell on this, as it is a mere inference or presumption, derived from the supposed connection between ‘baptizing’ and ‘much water.’ There is no evidence to show that he preferred that place as

more suited for baptizing, because of the abundance of water. Literally, the words read, 'Because there were many waters there'—i. e. many springs, wells, or rivulets; and the reason for choosing such a place for carrying off his work will be apparent, when we consider that John preached in the wilderness, that great multitudes resorted thither to him, and that in these sultry climates it is impossible for any, and especially for multitudes, to subsist without an abundant supply of water. (See Exod. xv. 22, 27.) When it is said that 'John was baptizing in Enon,' &c., the meaning is, that he was there preaching the baptism of repentance; and in order to supply the wants of the immense numbers who resorted to him, he selected a place which abounded with waters. In these dry and thirsty lands, a single spring of fresh water, a little rivulet gliding through the land, is held precious and invaluable; and the idea that John plunged his converts into these rare wells or streams would never occur to any who were not misled by a previous theory, or by confounding the wilderness of Judea with our humid and well-watered country. The supposition becomes still more untenable when we reflect on the numbers who are baptized. We are informed by Matthew, (iii. 5.) that 'there went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.' If this was done by pouring, as appears from some of the most ancient representations of John's baptism, we can conceive how it might be accomplished; but if every one had to be immersed, as the Baptists do, even granting that only some thousands resorted to him, for that purpose, it is evident, by computing the time which this would occupy, that he would have spent months in nothing else than the manual work of baptizing."

THE EVILS OF PRESBYTERIANISM.

A writer in the *Halifax Presbyterian Witness*, over the signature "Scrutator," has, in a series of eight papers, pointed out the evils under which Presbyterianism labors in these colonies. Without following him through the long catalogue, we give the concluding portion of his last paper, in which he prescribes a remedy:—

Is there no hope of remedying the lamentable evils which prevail among us? Can Presbyterianism not cure her own evils? Undoubtedly, if she only gets fair play. Let her ministers and Kirk Sessions be faithful.

1. In preaching the doctrines contained in her standards. If men will not believe them, then let them be cut off from the Church for heresy.

2. Let Juvenile Classes and Adult Associations be formed in all our Churches, for the purpose of studying and propagating our doctrines. In addition to the Sunday school, let the more advanced be taught the doctrines of our Presbyterian Standards philosophically and scripturally.

3. Let a proper regard to discipline be maintained in all our Presbyterian churches, so that if a man be cut off for heresy in one, he may not be admitted into another. Let the discipline of the Church get fair play, and his connection with the communion of the Church must terminate.

4. There ought to be more intercourse for religious conversation and praying among our respective Kirk-Sessions. By this means the people would become known—and confidential and prayerful intercourses would tend to detect immoralities and vices among our members, and would act as a wholesome check on the lawless and disobedient. By such means, it is true, our members might be diminished, but if so our Churches would be purified, and our communions purged of dross and corruption.

5. Every case of discipline which is noted in our Session Books ought to be read publicly before the congregation, and afterwards reported to the Presbytery, by which means it would be

made public that certain parties instead of leaving a communion, had been cut off either for heresy or immorality. This is only justice to other communions—many an unworthy man finds his way into the communion of other Churches, by framing an excuse for leaving the one in which he held membership before, while in reality he is either cut off, or likely to be cut off, by the discipline of the Church. I cannot see why the Church of Christ should be less stringent, and, I might add, less polite, in their matters, than mere secular societies. In the order of the Sons of Temperance, and in all other secular and moral institutions, social etiquette requires, the understood regulations of the order demand that before a member can be admitted to privileges, he must have at least a certificate of transfer. Yet it seems as though in ecclesiastical etiquette, no provision is made for such a *vice* point.

6. Pastoral visitation should be regularly and systematically observed, and invariably attended to according to the discipline of the Church, a lay elder invariably accompanying the Minister, and the catechetical and hortatory duties of visitation punctually and closely observed.

By such means Presbyterianism would be fairly represented, and would commend herself to every man's conscience. Our aged sires would thus see her as they saw her of old,—our youth would grow up under her fostering care, and fill her vacant posts with honor to themselves, and profit to her,—our enemies would be put to silence by the faithfulness with which we defend our Standards,—and our friends would be delighted by the growing prosperity to which such a faithful and scriptural course would give rise.

SPIRITUAL LIFE.—A life of formality, listlessness, and inactivity, is far from being a spiritual life. Where these things are habitual and predominant, they are infallible symptoms of spiritual death. It is true, believers are subject to many sickly qualms and frequent indisposition; yea, at times, their languishments are such, that the operations of the vital principle within them are hardly discernible to themselves or others; and the vigor of their devotion, in their most sprightly hours, is checked and borne down by the body of death under which they groan. Yet still there is an inextinguishable spark of life within, which scatters a glimmering light in the thickest darkness, and sometimes shines with illustrious brightness. The pulse of the spirit, though weak and irregular, still beats. There is an active power that reluctates and struggles against the counter-strivings of the flesh; that, under the greatest languor, puts forth some weak effort, some faint essays, and, under the animating influence of the divine Spirit, invigorates the soul to "mount up with wings like an eagle, to run without wearying, and walk without fainting." And oh! the joy, the pleasure of such heavenly activity! We, therefore, may write *Tekel* on the dull, inoperative religion of many! it serves for no end, but to prove them dead in trespasses and sins. The design of the whole dispensation of God's grace towards fallen sinners, is their vivification to holiness. "that they may bring forth fruit unto God;" (Rom. vii. 4;) and sure where that design is not obtained, there can be no true religion. Let us therefore beware lest we should have a name to live, while we are dead.—*Davies*.

THE NEW TESTAMENT IN CHINESE.—The Protestant missionaries in China have nearly finished their revision of their translation of the New Testament into that difficult language. A recent letter remarks:—"We have reached the third chapter of John's Revelations, progressing about twenty verses daily. After this book, a final revision will be gone through, carefully comparing our respective copies with each other, and these with the Greek text. This last work will be the most critical and most important part of our whole labor; a part in which I feel an intense interest.

ABOLITION OF HUMAN SACRIFICES AT OLD CALABAR.—The mission ship connected with the United Presbyterian Church Mission to Old Calabar, Western Africa, which has recently arrived at this port, says the Liverpool Times, brings the interesting and important intelligence, that by the most stringent Egbo law, which it was possible to enact, human sacrifices have been forever abolished in Old Calabar. This gratifying result has been accomplished by the strenuous and united efforts of the missionaries on that station, and the captains of the various merchant vessels lying in Calabar River. The circumstances are briefly these:—Two chiefs, Effiong Bessey and Erem Cuffey, died, and seventeen of their wives and slaves were put to death and buried with them, while a considerable number more were held in chains for the same purpose. One of them having escaped, fled to the missionaries, who instantly made known the appalling facts to the captains of the vessels in the river, and they unanimously resolved to try to stop the inhuman practice. A meeting, consisting of two missionaries, three surgeons, and ten captains, accordingly took place at Mission-house, Duke Town, and after a number of conferences with and stirring appeals to the authorities of Old Calabar, King Eyo and King Archibong, with twenty-six of the principal gentlemen connected with Creek Town and Duke Town, all met on board the *Celma*, and signed a document, in which they promised to allow no human being to be killed among their families or dependants, except for crime; and on the 15th February last, proclamation to that effect was made, at the Market-place, with all the customary formalities of Egbo law; and so strong is this law among the natives of Calabar, that on King Archibong being asked what would be done to any gentleman who might violate it, he replied, "He would chop him down to nothing"—that is, he would forfeit all he possessed.

KEEP THE SABBATH HOLY.—The ill-fated steamer *Griffith*, which was lost on Lake Erie in June last, left Buffalo on Sabbath morning. We have heard of a number of instances where persons were saved from the horrid deaths that awaited its passengers by complying with the command of God. A gentleman and his sisters of Maumee were invited to take passage, the captain offering to remit the fare. They declined, because they would not break the fourth command. A lady of Rochester wished to accompany a friend, but could not overcome her scruples against breaking the Sabbath. Two young men from New England arrived in Buffalo early on the morning of that Sabbath, having been detained by unavoidable delays on the packet-boat. Most of the passengers took this steamer which was to sail at 10 A. M.; but these young men had been brought up to respect the Sabbath, and though poor and in haste to complete their journey, they waited till next day, and on their way passed the boat which their less scrupulous companions had taken, burned to the water's edge. How often are we reminded that the Most High is true to his promise to honor them that honor him.

INFLUENCE OF A DAUGHTER. In one of the counties of western Virginia, there lived a man who for many years had been an officer of the church, and whose piety no one doubted, while active and earnest in most religious duties, one thing was wanting—he had no family altar. Years had passed without it, till God in mercy visited that circle. The heart of the elder was gladdened by seeing one of his daughters embrace the Saviour. This babe in Christ felt that there was one thing wanting to her growth in piety—she needed the blessings that distil on those that gather around the altar of prayer. She felt too distant to introduce the subject to her father, who had grown gray in the service of the Lord; but piety prompted an expedient. She had obtained from a colporteur the Tract "Do you pray in your family?" and one evening as the family had gathered

themed around the fireside, who presented it to her father, and simply asked him to read it. He took it and read it with fixed attention. Every word was an arrow that reached his heart. He finished the Tract, paused, remained in thought a moment, and looking at his daughter burst into tears and said, "Daughter, bring me the Bible. I have neglected my duty too long: henceforth I will pray in my family." He kept his resolution, and every morning and evening witnessed a group of worshippers gathering to the daily sacrifice. From that day a new and brighter light shone into that dwelling.—*American Messenger*.

JOKES UPON SCRIPTURE.—It is very common with some persons, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, a pun; at other times, a blunder; and not seldom, a downright impiety. Whatever be its form, even when lightest, it is no venial offence, leading as it does to profane contempt of God's word. Those who practise this, have never been celebrated for genuine wit. The laughter which they call forth is provoking solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case; and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false-wit, will come at length to have a large portion of holy Scripture spotted over by his unclean fancy.

Beware of jesting with sacred things. Shun the company of any one who practises this, as you would shun a loathsome disease. Frown upon every attempt to provoke your smiles by such means.—*American Messenger*.

CONGREGATIONAL CHURCH GOVERNMENT VIEWED IN CONTRAST WITH PRESBYTERIAN.

A paper bearing the foregoing title has recently been sent to us, and we have read it with interest and satisfaction, not only on account of the soundness of the views it inculcates on the important question with which it deals, but also, and we may add mainly, because of the peculiar circumstances of its author, who, although trained up in Congregationalism, and, until a recent period, holding the position of a minister in a Baptist Church, has been led by a careful and deliberate examination of the ground on which he stood, to seek a connexion with the Presbyterian Church. In the paper to which we refer, we have a statement of the considerations by which he has been convinced of the Scriptural authority of the Presbyterian Church Government. He first of all adduces various portions of Scripture, bearing on this question, setting forth the impression they had made upon his mind, and bringing out the conclusions to which they seem to him necessarily to lead, and which he regards equally incompatible with Congregationalism and prelacy in the Church. He then proceeds to exhibit the practical working of Congregationalism and its effects on the condition and usefulness of pastors, and on the order, purity, and peace of the Church. In this part of the argument he has his own personal experience to guide him, and his observation of

the course of things in the Christian community with which he was originally connected. The unfavourable results, both as to purity and peace which came under his notice, seem to have awakened his first doubts and to have prompted him to the investigation of the subject, and he evidently expresses himself with peculiar feeling and emphasis when referring to the difficulties, under the Congregational or Independent system of Church government, of preserving in a right and healthy state the relations between the pastor and people, of guarding against internal factions and divisions among congregations, and unseemly jealousies and bitterness in one congregation towards another, and especially of maintaining any standard of doctrinal soundness and consistency among the pastors themselves. But however interesting and satisfactory it may be to trace the course of thought, investigation, and reasoning by which the writer has been conducted to his present position, and of which we gladly present the foregoing outline to the Church, we do not think it necessary to insert the original document, which is somewhat too long for our limited columns, while its contents are mostly such as are quite familiar to the bulk of our readers.

WIDOWS' FUND.

TO THE MEMBERS OF THE PRESBYTERIAN CHURCH OF CANADA.

BRETHREN,—That the Widows and Orphans of our Ministers are entitled to support from the Church is now universally admitted, it would, therefore, be a waste of time to prove the justice of their claim; in order, however, to show how necessary for them such a provision is, it may be observed that, with the exception of some six or eight congregations, chiefly in the cities, whose stipends range from £200 to £400, the average income of our Ministers does not exceed £90 to £95; so that, taking into consideration the irregular mode of payment, the average income of the Ministers of this Church may be fairly stated as not exceeding £65 or £70 sterling. It is thus plainly impossible for them to lay up anything for their families; and if it be the eternal ordinance of the Lord, the Head of the Church, that "they which preach the gospel should live of the gospel," that "living" most assuredly must include a provision for their families.

The recent painful bereavements, brethren, with which it has pleased the disposer of all events to visit the Presbytery of Hamilton, added weight and solemnity to the charge devolved on this Committee by the Synod; and we felt pressed in spirit to give it our most serious consideration at the earliest possible period at which a meeting could be assembled. We thought it desirable also to obtain the counsel and co-operation of as many gentlemen within the Presbytery of Hamilton and the adjoining Presbyteries, as distance would permit to attend. A full committee was thus assembled, and only one feeling pervaded all—a determination to place the provision for the families of Ministers on a solid and permanent basis, and that *immediately*.

It appears to us that there were but three ways by which this could be effected:—

First—We may continue in our present position, and provide for each case of bereavement individually as it occurs.

Secondly—We may adopt the suggestion of the Synod and insure the lives of all our Ministers.

Thirdly—We may effect our object by means of a Widows' Fund scheme.

With regard to the first it will be easy to show that it is of all the modes the worst, the most ex-

travagant, and the most inefficient. From a calculation founded on the Carlisle Tables, it may be assumed that in four years there will be six deaths. The sum sufficient to purchase an average annuity of £10 for each is £350 to £400—say, £350; thus in four years you will have expended £2,100, only six individual cases will have been provided for, and you will have the same average sum of £350 to £400 to raise at each succeeding death. But how is the sum of £350 to be raised? if it be on the principle that each Congregation shall provide for the family of its deceased Minister, then in the case of seven-eighths of our Congregations this would be impossible; the Congregation, therefore, being unable to raise the sum necessary, must, in addition to the stipend of the living minister, raise the average annuity of £10 for the family of the deceased; and in the case of a large majority of our Congregations the alternative must be—destitution to the family of the deceased, or deprivation of Divine ordinances to the Congregation. If you say that each case ought to be met by the Church collectively, then even this mode will turn out to be most inefficient and unequal. One case will present features which will deeply awaken the sympathies of all, and the call for aid will be liberally responded to; another presents no such peculiar features, arouses no extraordinary sympathy, and the provision will be inadequate. One or two cases may occur in a time of great prosperity, when every one can afford to be liberal, and the provision will be superabundant; the next two may happen in a season of great adversity, when every one is straitened, and the contributions will necessarily be very deficient. One case may be that of a Minister well known to the Church, living, it may be, in the neighbourhood of one or two large and wealthy Congregations, and the provision will be adequate; another may be that of a Minister but little known, living in a remote part of the backwoods, yet serving God faithfully and peacefully in the sphere in which He has placed him, and his family will be left to penury. Continuing as we are, then, it is plain that the minds of our Ministers must still remain unrelieved from harassing anxieties on account of their families. Besides all this what can be more degrading to his feelings as a man, or to his office as a Minister of Christ, than to know that the only means of support for his family after his decease, is a Synodical call for the eleemosynary contributions of the Church? If, therefore, we would discharge the great duty justly, efficiently, and in a manner consistent with the dignity of the office of the sacred ministry, we cannot continue in our present position; we must adopt some scheme by which a sufficient support for Ministers' families may be insured; and be it kept in mind that, by so doing, we shall, at the same time, *insure ourselves*—seven-eighths of our Congregations at least—against a burden too heavy for them to bear.

The second method of making this provision is that suggested by the Synod—to provide for Ministers' families by Life Assurance Societies. To this method there can be no objection but its expense. The number of the Ministers of this Church is at present 65, whose average age may be about 40 years. The cost of these so as to obtain an average annuity of £10, would be £900 to £1,000. This we unanimously agreed was beyond the means of the Church; nor, indeed, had it been within her means did we consider it either desirable or expedient. Instead of £900 or £1,000 a year, place at our disposal the cost of one and a half years' insurance as the capital or nucleus of a fund—say, £1,500, give us an ordinary annual collection of £250 or £300, and this with the Ministers' payments, will form a sure and permanent provision for all the families of our Ministers.

The third mode of performing this great duty is that of a Widows' Fund Scheme. This is the plan which has been adopted by most Protestant Churches of any note in the British Empire—the

Established Churches, the Free Church of Scotland, the Methodists in England and Scotland, the Dissenters—all have their Widows' funds; so also in Canada, the English Church, the Presbyterian Church in connexion with the Church of Scotland, the Methodists have theirs; yet this Church destined, we had hoped, to take a high place among the Churches of Christendom, in spreading abroad the blessed privileges of the gospel on this Continent, and extending the benefits of Christianity and civilization among the heathen—destined, we had hoped, to shine in works of piety and benevolence, and to emulate the Free Church of Scotland—this Church has as yet made no provision for the Widows and Orphans of her clergy, and is it thus she is to fulfil her high destiny?

Several sketches of plans were submitted to the committee by one of the members; of the one which was adopted the leading features are given in the minutes. It is as you will observe, a mere outline—we intended nothing more. We conceived it to be no part of our duty to enter into details of management, or devise minute regulations for the appropriation of funds which as yet were not. Our duty we conceived to be to contrive a simple, intelligible plan for raising the necessary funds—indicating the general principle of accumulation and disbursement—and we determined not to separate without beginning to carry it into effect.

Following, in some measure, the plan which has been so successfully adopted by the English Church here, our first sketch was to raise, as above-mentioned, by subscription, &c.:—£1,000 to be raised by 1st Feb., 1851, and invested by 1st March.

Add Ministers' annual payment, 65, at £2—£130, to be paid by 1st Feb., 1851, and invested 1st March, 1851.

Add ordinary Congregational collection—£200, first collection to begin 1st Feb., 1852, invested 1st March 1852, and thus adding to the fund annually the Ministers' payments, collections, and interest,—to give no annuities, but let the fund accumulate for five years. But desirous to give immediate relief equally to bereaved families and bereaved congregations, and in the confident hope that between £1,000 or £1,500 might be raised at once, and that the yearly collection would average £250—at least equal to the sum usually contributed to the French Mission—we unanimously resolved to give the full annuity of £40 from the first year.

Such, brethren, is an outline of the simple plan which, obeying the injunction of the Synod rather in the spirit than the letter, we now take leave to lay before you—a scheme which will at once insure immediate and effectual relief both to families and Congregations, and with the utmost confidence we appeal to your liberality. Never has a more important and more worthy object been set before you, or one which will tend more surely to establish and strengthen your own Church. It will strengthen, inasmuch as it will remove one formidable discouragement to men of talent to devote themselves to the service of the Church—the want of any certain provision for the families they may leave behind them; it will strengthen her inasmuch as it will unite her members in the execution of justice and benevolence; it will strengthen her, as it will tend to draw closer the ties between pastor and people; it will strengthen her by removing a stigma which rests upon her; it will strengthen her as it will assuredly bring down upon her the blessing of Him who is "the father of the fatherless, and the judge of the widow."

It is, indeed, no ordinary object for which we now claim your support, since it embraces at once your own interests, spiritual and temporal, the happiness and efficiency of your pastors, the welfare and high standing of your Church, and the well-being and happiness of the widow and the fatherless through future generations—while your Church shall endure. No object, we venture to affirm, was ever yet placed before you in which

it was so clearly manifest that to be liberal is to be thrifty—to be parsimonious is to be wasteful.

And now, Brethren, we have thus far performed the task imposed on us by the Synod; with confidence and hope we leave the matter in your hands, fully persuaded as we are that you will "remember those who are over you in the Lord, and esteem them very highly in love for their work's sake."

Signed in name and by appointment of the Committee,

JAMES OSBORNE, *Chairman.*
GEO. ELSLIE, *Secretary.*

RECEIPTS FOR THE RECORD.

VOL. V.—Stewart Armstrong, Melbourne; Alex. Laidlaw, Mono; E. Clark, R. Hunter, St. Vincent.

VOL. VI.—Geo. Petrie, Brooklyn; Andrew Morrison, S. Armstrong, Melbourne; Wm. Crosson, Miss Agnes Crosson, Richmond, C. E.; Alex. Laidlaw, Mono; A. Robertson, Esq., Palermo; James McKay, Geo. Munro, Finch; S. Fullarton, Toronto, two copies; John McQueen, Lobo; John McKinnon, Georgetown, Esquesing; Wm. Stewart, Dundas.

VOL. VII.—A. Robb, Esq., New Orleans; Rev. W. McClure, Derry, Ireland; G. Ritchie, Coldsprings, Colbourn.

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Rev. A. McColl..... 0 15 0
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Toronto, Sept. 23, 1850.

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Aug. 1850.

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CONTINUES to grant Assurances upon Lives, and to act generally in any of the great variety of modes practised by Life Offices. It is the only Canadian Company as yet in operation, and whose Funds are invested solely in this Province at high rates of compound Interest, and on the very best Securities, instead of being drained therefrom and invested at the barely remunerative rates obtainable in Great Britain; this, together with the past and daily increasing success of the Institution (literally unequalled by any British Company) fully justifies the Directors in repeating their former assertion, that the advantages it offers cannot be approached by any Company doing business in this Province.

Rates and full particulars may be obtained of E. BRADBURN, Agent, Albany Chambers, Toronto, May 29, 1850.

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BOOK-BINDING, No. 65, YONGE STREET, Toronto, in the rear of Mr. Bentley's Store, (late J. Eastwood & Co.) where every description of work is executed with neatness and despatch. The Subscriber begs leave to tender his sincere thanks to his friends and the public generally, for the liberal patronage extended to him, and hopes, by moderate charges, to merit a continuance of the same. JOS. JNO. OTTO. Toronto, June, 1850.

ADVERTISEMENT.

THE TORONTO ACADEMY.—This Seminary was first established in the year 1846, at the instance of the College Committee of the Synod of the Presbyterian Church of Canada, and through the exertions of a few gentlemen of Toronto, connected with that Church. The founders of it endeavoured from the very commencement of the undertaking to obtain the co-operation of other Christian denominations; and in the year 1849 they resolved to make a special effort to effect this desirable arrangement. This effort has been crowned with success, and, in consequence, the original denominational character of the Institution has been removed—its basis extended—its field of usefulness enlarged, and its permanency and efficiency placed upon a more secure footing.

The great objects, for the attainment of which the Academy was originally established and is still maintained, may be briefly stated as follows:—

1. That the Pupils, in all departments of their Education, should be placed under the care and training of Masters of a decidedly Christian character—whose instructions and deportment should be pervaded by, and diffusive of a Christian spirit.

2. That Bible instruction should form a fundamental part of the course, and be continued in a regular systematic manner, so that the pupil should eventually go forth, possessed of a thorough knowledge of the contents of the sacred volume.

3. That the course of Education should be so arranged in its several departments, English, Classical, Mathematical, and Commercial, as that no undue preponderance should be given to any one of these, to the neglect of others, but that each receiving its just measure of time and attention, the various mental faculties of the pupil might be duly cultivated, and their proper balance in his future character secured.

4. That the course of Education and all the practical arrangements of the Seminary should be, as far as possible, adapted to the peculiar circumstances and wants of the community in this young country—and especially to those of young men of piety and talents, desirous of obtaining the preliminary training necessary to fit them for the Philosophical and Theological studies, preparatory to the work of the Holy Ministry.

5. That a Boarding House should be provided in connection with the School, worthy of the confidence of Parents and Guardians,—the vigilant, affectionate and Christian superintendence of the young being secured in its regulations and administration.

Such are the leading objects which is sought to attain in this Institution. For the attainment of these, under the Divine blessing, the Directors pledge themselves to use their best endeavours, by the careful preparation and steady enforcement of a code of Rules and Regulations, for the conducting of the Institution; by vigilant personal inspection of its practical operation, and especially by the choice of suitable Masters, and the maintenance under these of a kind and efficient discipline. In regard to this latter point they think it right to state, that corporal punishments, although by no means formally excluded, have practically been seldom resorted to in the Seminary, and are reserved mainly for cases of moral delinquency in the younger pupils—it being understood that when any immoral habit, or a spirit of insubordination, or a deliberate disregard of the rules of the Institution discovers itself, the offender in such case, whether Boarder or Day Scholar, shall be removed, and that all possible caution will, in these respects, be exercised in the admission of pupils.

It is proposed to include, in the regular course, instruction in the French Language and in the principles of linear Drawing, without any addition to the ordinary fees; Vocal Music and Penmanship, under the direction of the best Masters, having been already thus introduced.

The year will, as heretofore, be divided into

Four Terms of Eleven Weeks each, commencing and terminating as follows:—

From 1st September till 16th November.

From 17th November till 11th February.

(Vacation—From 25th December till 3rd Jan.)

From 12th February till 30th April.

From 1st May till 15th July.

(Vacation—From 16th July till 1st September.)

The School will be divided into Six Forms, with reference to the attainments of the pupils, and will ordinarily embrace a Six Years' Course; each pupil at entrance having his place assigned in the Form for which his previous progress may appear to fit him, and having moreover full opportunity afforded him, in the Monthly or Quarterly Reviews, to obtain promotion to a higher Form by superior diligence and success in his studies.

The Fees, which are payable at the commencement of each Term, will be as follows:—

DAY SCHOLARS.

(Per Term of Eleven Weeks.)

For Pupils in the 1st and 2nd Forms, £1 0 0

For Pupils in the 3rd and 4th Forms, 1 5 0

For Pupils in the 5th and 6th Forms, 1 10 0

N. B.—Each Pupil will be charged 1s. 3d. per Term for Stationery, and 2s. 6d. for each of the two winter Terms for Fuel. Instruction in the French Language, Vocal Music, Linear Drawing and Penmanship, will be introduced at the proper stages without additional charge; but for the higher departments of Drawing and Painting, and for Instrumental Music, private classes will be formed, and separate Fees, payable directly to the Masters, will be charged. No pupil will be admitted until he can read English fluently.

BOARDERS.

Board, per Term..... £6 0 0

Washing, per Term..... 0 12 6

Each Boarder is required to provide four Towels, two pairs of Sheets, two Pillow-cases, with Blankets and Coverlet.

PRINCIPAL—REV. ALEX. GALE, A. M.

2nd MASTER—MR. THOMAS HENNING.

ASSISTANTS—MR. JOHN LAING,

MR. DAVID WARDROPE,

MR. D. MCKINNON.

FRENCH MASTER—MONS. DESLANDES.

MUSIC MASTER—MR. J. P. CLARK, M. B.

WRITING MASTER—MR. J. S. STACY.

DRAWING MASTER—MR. E. C. BULL.

Toronto, Aug. 27, 1850.

KNOX'S COLLEGE.

THE WINTER SESSION of this Institution, for 1850-51, will commence (God willing) on Thursday, the 17th October next.

By the interim Regulations approved of by the Synod, each Presbytery should have a standing Committee of Examiners, consisting of two Ministers and an Elder, for the examination of all Students, as to their moral and religious character, and of all intending Entrants, as to their previous history and training—their natural talents, discretion and piety—and in general the promise they give of capacity for usefulness in the Ministry.

Certificates founded on these examinations, will be required by the Court from all applicants for admission either to the College Proper or to the Preliminary Department.

Ministers are requested to call the attention of Students or intending Entrants to this notice, and it is hoped that Presbyteries will arrange the time and places of their meeting, so as to accommodate, as far as practicable, those, who according to the terms of the Regulations referred to, may require to appear before them, before coming to College.

ALEX. GALE,
Sec. to College Com.

NEW BOOKS AND NEW EDITIONS,
Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller,
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Boston's Body of Divinity, 2 vols.	30 0
Dr. Gunn on National Education	5 0
Payson's Sermons	5 8
Gurnal's Christian Armour	12 5
Alexander Bethune's Memoirs	6 3
Dewar on the Evidences	6 3
" Church	8 9
McCheyne's Basket of Fragments	5 0
The Apocrypha of the Old Test.	5 0
Rev. J. McDonald's, (Calcutta) life,	12 6
Dr. Keith's Isaiah as it is,	14 6
Do. Land of Israel, 2 vols.,	13 9
Free Church Pulpit, 3 vols.,	25 0
Brown on Peter, 2 vols.,	28 9
Purvis, (Jedburgh) Sermons,	6 3
Sons of the Manse, by Mrs. Duncan,	
Bonar's Morning of Joy,	2 6
Hamilton's Life of Lady Colquhoun,	5 0
Alexander on Isaiah,	16 3
Ralph Erskine's Gospel Sonnets,	3 6
Dr. Eadie's Bible Dictionary,	5 6
Do. Do. Encyclopaedia,	13 9
Marshall on Sanctification,	3 6
Kitto's Daily Bible Readings, vols. 1st & 2d	
Hengstenburg's Egypt, and Books of	
Moses,	5 0
Shepherd's Sound Believer,	3 9
Rutherford's Letters (cheap edition)	6 6
Bunyan's Works, 6 vols. cloth,	20 0
Do. do. beautifully bd. in calf.	30 0
Halyburton's Great Concern,	4 5
Elizabeth West's Memoirs,	3 2
Fleming on Prophecy, cheap edition,	1 10
Lorimer's Old Orthodox Faith,	2 10
Rice's God Sovereign and Man Free,	3 9
Biblical Student by Clericus,	6 3
Lectures on the Constitution of the Church of	
Scotland,	7 6
Book of Styles of the Church, new edition,	3 9
Cheever's Windings of the River of Life,	3 9
Dr. Spring's Mercy Seat,	3 9
Dr. Wardlaw on Baptism,	7 6
Sir Geo. Sinclair's Letters on the Church	
of Scotland,	2 0
H. Miller on Education,	1 6
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