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

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

VOL. IV.

STREETSVILLE, C. W., FEBRUARY, 1848.

NO. 4.

Original Poetry.

For the Missionary Record.

THOUGHTS,

SUGGESTED BY THE TICKING OF THE CLOCK, DURING
 THE STILL HOURS OF THE NIGHT.

Tick! tick! the moments fly;
 How eternity draws nigh!—
 Onward borne on wings of time,
 Fast we near the awful shore,
 Whence we can return no more—
 You eternal dreadful clime.

Tick! tick! how plain we hear—
 Yet it wakens not a fear;
 Though it speaks in solemn tones—
 Though it tells us life's a vapour—
 Fleeting fast—a dying taper—
 Bids us not be careless ones.

Tick! tick! the little sound
 Doth with warnings full abound:
 While it bids us pause and think,
 How we hasten down life's stream—
 How we spend its passing dream—
 How we near dread Jordan's brink.

Tick! tick! tis Mercy speaking
 To the vain and pleasure-seeking,
 "As she bends from heaven on high;
 Mark! your day of grace is passing;
 Swiftly as the light'ning flashing,
 Fly to Christ, for refuge fly!"

Tick! tick! it solemn saith—
 'Tis the very tread of Death,
 As he wily steals along.
 Slumberer! thou canst not hear,
 Yet to thee he may be near—
 And for thee may prove too strong.

Tick! tick! O welcome tones,
 Unto you, ye blood-bought ones!
 For each tick but bears you on
 To a fairer land than this—
 To the shores of endless bliss:
 For you, by Immanuel won.

Tick! tick! ye moments fly,
 Bring me to ye haven nigh,
 O'er life's dark and troubled sea:
 Hasten swifter, that I may,
 Sooner reach the realms of day,
 And my Saviour dwell with thee!

Tick! tick! how slow ye move—
 How I long to be above!
 With the ransom'd white-robed throng,
 O for seraph's wings, that I
 Swifter e'en than time might fly,
 And the sooner join their song!

J. A.

Knox's College,
 Toronto, January 15th, 1848.

The spirit that we fetch down from the Mount
 of Fellowship with God, adds a momentum to the
 wheels of ordinary business, and not only stimu-
 lates, but methodises all its managements.

No sound and scriptural christian ever thinks of
 virtue as the price of heaven.

Home Missions.

KNOX'S COLLEGE.

The Circular on the subject of Collections for
 Knox's College, will, we doubt not, come into the
 hands of all the Ministers of our Church, and of
 most of her Elders and the Deacons, Trustees, or
 Managers of vacant congregations and mission
 stations; and we trust that the call which it makes
 on these office-bearers will meet with a ready re-
 sponse. About six weeks ago the Convener of the
 College Committee was requested to write private
 letters to the Moderators of the Presbyteries of
 Kingston, Perth, Brockville, and Montreal, request-
 ing them to bring the subject of the collections be-
 fore their several Presbyteries, and move them to
 take action in the matter, and to write also to the
 same tenour to various Ministers in different places.
 With this request he has been prevented, by his
 duties in the College and other engagements, from
 fully complying. He trusts that the present Cir-
 cular will be taken up by Presbyteries as well as
 by Sessions and Deacons' Courts, or Managing
 Committees, and that the consideration of its ap-
 peal will lead to general activity throughout the
 Church to meet the requirements of the College.—

Since the Circular was written, an account of
 the proceedings of the Presbyteries of Hamilton
 and Toronto, regarding collections within their
 bounds, has come to hand, and will be found in
 another page. The Convener contemplates the
 employment of a portion of the time of the Col-
 lege vacation in visiting different parts of the Church
 in behalf of the College; but he trusts that Pres-
 byteries will not relax their efforts in raising funds
 in expectation of a visit from himself, or any other
 delegate, from the College Committee.

Knox's College, 25th Jan., 1848.

CIRCULAR

TO THE MINISTERS AND ELDERS, TOGETHER WITH
 THE DEACONS, TRUSTEES, OR MANAGERS OF THE
 CONGREGATIONS AND MISSION STATIONS OF THE
 PRESBYTERIAN CHURCH OF CANADA.

DEAR BRETHREN,—We now address you, at the
 request of the Acting Committee of Knox's Col-
 lege, and in their name. We presume that you
 are acquainted with the resolutions respecting the
 College adopted by the Synod at its last meeting,
 and that you are aware of the extent to which
 these have been carried out in increasing the staff
 of Professors. The Rev. Dr. Willis, from the
 Free Church, you may know, is now, through the
 good hand of God upon him, amongst us, and hav-
 ing been formally installed as Professor of Divi-
 nity, is labouring in his important department in
 the College. He who for two past sessions had
 been conducting the departments of Hebrew and
 Biblical Criticism, has been appointed to a perma-
 nent place in the College, so far as the act of the
 Committee goes; and the College is now in vigo-
 rous operation. The Academy, itself numerously
 attended, and flourishing, is lending its aid to the
 College, as many of the students are attending
 classes in it. The entire number of students for
 the current session is 43, being an increase of 6

over last session. Of this number, 23 are at-
 tending the Literary and Philosophical classes, and
 20 the Divinity class.

We have on various occasions recognized the
 special obligations for gratitude to the Great Head
 of the Church for what he has done for us in our
 Seminary. And oh! that all of us, who profess to
 be his servants and people, may shew that we ap-
 preciate these obligations, and that we are duly in-
 fluenced by them! Surely we may well praise
 the Lord for his goodness, and look to him for a
 blessing on the instrumentality which he is himself
 preparing for the advancement of his kingdom, and
 stir ourselves up to be, in our several stations, fel-
 low-workers with him in this great work.

We now address you, dear brethren, to remind
 you of your duty to the College in one important
 matter, we mean the raising of funds.

You will remember, that the Synod deliberately
 estimated that for the expenditure of the current
 year, embracing the expenses of the deputy to
 Scotland, the salaries of Professors, payment to
 the Academy as a compensation for the instruc-
 tion of many of our students; payments for the li-
 brary and contingencies, the sum of £1,300
 would be required.

Now, the Committee, as is noted in the Circular
 dated 22nd September, printed in a separate sheet,
 and afterwards published in the first number of the
 new series of the Record, made arrangements for
 having collections made through a large portion of
 the bounds by various ministers, while Presbyteries
 were left to do the work in the remaining portion.
 We have as yet received few reports respecting the
 progress of the work; but, from our thorough con-
 viction that in all cases its success must, in a great
 measure, depend on the zeal and activity with
 which the office-bearers of the Church in each lo-
 cality superintend and direct and encourage sub-
 scriptions and contributions, we now address you,
 calling on you to do your part to provoke the li-
 berality of the people over whom you are severally
 placed as stewards, whether you be visited by de-
 putations from Presbyteries or not.

We feel persuaded that more need not be said
 respecting your obligations to Knox's College. The
 Great Head of the Church, after causing the Pres-
 byterian Church of Canada to pass through a sift-
 ing process, has confessedly placed her in a promi-
 nent place amongst the evangelical churches which
 are aiming at the subjugation of this land to Him.
 Now, need we say, dear brethren, that her present
 complement of labourers, even though they had
 all been most highly accomplished, are altogether in-
 sufficient for the great work that is before them.
 Large accessions must be made to their numbers,
 —yea, and their places must in a little while be
 filled by others. And when are the labourers to
 be supplied but from such a school as Knox's Col-
 lege?

lege is? There, a goodly number of youths, hopeful as to gifts and character—and we trust we may say, hopeful especially from the experience of the Lord's work in their own hearts—are under training for the ministry in this land.

Oh! if it be that we are not remembered in the prayers of the Churches, we fear that the dew of the Holy Spirit will be withheld from us. And even in this address we would not omit to remind you, dear brethren, of your duty to pray for the College, and to stir up others, as you are severally called, and enabled to influence them to become intercessors with God in behalf of the College, even its directors, its teachers, and its students.

And again, brethren, if it be that the College is not sustained by the liberality of the people—and we are bold to remind you that you are to be their exemplars, and that you must stir up and direct their liberality—then what can be the result but the decay—yea, the ultimate extinction of the College.

Remember that its only foundation is in the liberality of living Christians: alike unchartered and unendowed, should this fail it, it must perish, and with it the fond hopes which many have cherished, that it was to be honoured by the Great Head of the Church, to do something to the advancement of his cause in these regions, and in these latter times. We acknowledge, brethren, that it is painful to contemplate even the possibility of such an issue. But we advert to it only to remind you how it is to be averted.

Dr. Chalmers, when speaking of a provision for “the ecclesiastical and educational wants of all the people of the Free Church,” gave utterance to this sentiment: “Should the Free Church fall short of this lofty aim, the failure will be at the door of her own clergymen.” Now, should the Presbyterian Church of Canada fall short in her lofty aim to raise up an able ministry, commensurate with the widening fields that stretch around her, the failure, we would say, must lie mainly at the door of her clergymen. We say mainly, and we trust that our brethren in the ministry will ponder their responsibility, and act faithfully under it. But all our people have their responsibility too, and those of you who are called to rule in spiritual things, and those who are appointed to be stewards of your several congregations in temporal things have a greater share in this responsibility. And, dear brethren, in those cases in which contributions have not been made among you for the current year, grant us the requests which we now respectfully, but earnestly, and we may say confidently, prefer; first, that you should meet together, as the representatives of your several congregations and mission stations, and consider what share of the whole sum required for the College for the current year your several congregations should raise, and how it should be raised; as whether by yourselves personally or by the agency of collectors chosen for this work; secondly, that you give yourselves in the Lord's strength to carry out your own resolutions on this subject, and that without delay; and, thirdly, that you would, for the encouragement of others, report to the Record the contributions raised by you.

Not doubting that you will consent to us in these things, and in all that we have now set before you, We are, dear brethren, with christian regard, yours respectfully, in name and by appointment of the Acting Committee of Knox's College,

WILLIAM RISTOUL, *Chairman,*
JOHN McMEYERICH, *Treasurer.*

ADDRESS DELIVERED AT THE OPENING OF THE SESSION OF KNOX'S COLLEGE, 20th OCT., 1847, BY REV. RALPH ROBB, OF HAMILTON.

GENTLEMEN:

I am sorry for your sakes that it has fallen to my lot to address you on this deeply interesting occasion. I had fondly hoped that some one far more competent to the right discharge of this duty would have undertaken it; and I still trust that not many days shall have elapsed before, in the gracious providence of God, a servant of Christ, eminently qualified, by the gifts and graces bestowed upon him by the Head of the Church, shall have arrived among us, to devote his whole time and attention to the direction and superintendence of your theological studies in this important and rapidly growing institution. The office of Theological Professor is, in my estimation, by far the most important in the christian church. The character and attainments of the future ministers, and consequently those of the church itself, depend, under God, on the labours of him who fills that office.—The accuracy of his views, the tone of his sentiments, the extent of his learning, and his ardour and enthusiasm, will naturally be regarded by the youth under his charge as the standard which they must endeavour to reach. It is impossible for any man, however gifted, rightly to discharge the duties of this office, whose time and attention are occupied with the various and infinitely important duties of the pastoral office. The duties connected with either of these offices demand the whole time and undivided energies of the most gifted servant of God.

Some of you, I understand, are still engaged with the preparatory studies of literature and philosophy. Let your attention be fully given to these studies; you will find the knowledge acquired in these classes of vast importance to the study of theology, the highest and noblest of all the sciences.

All knowledge is important to the theologian, and fitted both to aid him in his investigations for the information of his own mind, and to furnish him with illustrations when engaged in communicating knowledge to others. Literature and philosophy, though not essential to the christian—for God often makes choice of the ignorant and foolish to confound the wise and the learned—are nevertheless necessary to him who is to be the teacher of others. A knowledge of the philosophy of language, or general grammar, and especially an acquaintance with the languages in which the scriptures were originally written, is of vast importance to enable the minister to ascertain the mind of the spirit in the sacred record. Logic, which teaches the laws which guide the exercise of the intellectual powers, is of great service to the theologian, in enabling him to study with success the truths which he investigates, to detect the errors of the false reasoner, to give order and arrangement to his own conceptions, and to enable him to state them with distinctness and perspicuity.

The mind or soul of man is the object which our ministrations are designed to affect. It is the purpose of God, by the gospel, to enlighten and sanctify the soul,—to set it free from the bondage of corruption,—to purify the conscience,—to subdue the will, and bring it into an accordance with the will of God. Hence the necessity of the minister of the gospel being minutely acquainted with the philosophy of mind. If it be necessary for the artificer not only to be acquainted with the nature and uses of the tools which he handles, but also with the nature of the materials on which he works, it is surely no less necessary that the minister of Christ should be instructed not only in those glorious doctrines, by faith in which his own soul is to be saved, and which he is to preach for the salvation of others, but also in the laws of mind—should study with care the condition and character of those whose immortal destinies must be affected by his ministrations, that he may know what motives to urge, and when to urge them—how to rouse by reproof, to direct by counsel, or soothe by the invitation and promises of mercy.

These statements, which go to prove the necessity of a well-educated ministry for the right dis-

charge of the ordinary functions of the sacred office, will be confirmed, when we take into account the various attacks which have been made on individual truths of the gospel, by the advocates of error and the assault of the infidel, mainly through errors in science, and a philosophy falsely so called. For example—the heresy that denies the necessity of the special work of the spirit in conversion, has been defended and propagated by means of false metaphysics, by erroneous representations of the laws of mind and the nature of the will. The most daring and impious attacks have been made on the whole scheme of divine revelation, and on the evidences, which his works so abundantly furnish, of the being and perfections of God, by the false metaphysics of Hume and others, who, from the high places they occupy in the literature of their country, have been enabled to exercise an extensive influence for evil on the minds of others, and have perverted the faith of not a few.

In our own times, the principal assaults of the infidel have been made through the physical sciences, especially geology. But religion has nothing to fear from discoveries in science, or the onward progress of the human mind. That “ignorance is the mother of devotion,” is a maxim not to be found in the bible. Christianity does not prefer the darkness, but produces her claims in the light of day. She is no adversary to true philosophy and science, but rather allures us to the study; for it is a self-evident maxim, that any one truth, when properly understood, will be found to be in harmony with all other truth. What is true in religion will never be an error in science.

But how necessary is it for him who is placed as a sentinel on the walls of Zion, the defender of the faith, once delivered to the saints, to come forth to the combat fully armed himself, and skilled in all the stratagems and devices of the adversary, to be able to meet him on the field of his own selection, and there to strip him of the armour in which he trusted—to snatch the weapons from his hands and know how to wield them in defence of Zion's bulwarks. This is a work that has been nobly achieved by Jonathan Edwards in his treatise on the will; by Butler, in tracing the analogy of religion, natural and revealed, to the constitution and course of nature; and only to mention another champion of the faith, the lamented Chalmers, the recent announcement of whose departure, as has been beautifully remarked, “has already awakened the echoes of the world;” who was so deeply versed in science and theology, and could, with matchless eloquence and power, assert, illustrate, and defend the truths of both, and point out the existing harmonies; who, with a giant's strength, was so able to deal with adversaries already in the field; and whose far-seeing sagacity could descry the movements of the distant foe, see through his devices, and foretell the nature of the coming contest; who, in an article written by him a short period before his death, when treating of the errors in mental philosophy and in theology, which have obtained such prevalence on the continent of Europe, announced that “the great coming battle for the truth must be fought in the field of metaphysics.”

But however important a knowledge of these sciences is, to fit the minister for the right discharge of the sacred office, that he may be thoroughly furnished for every good work, still your time and attention must be chiefly occupied with the study of theology. This is unspeakably the noblest and most interesting and attractive of all the sciences. Without a knowledge of it, the pastor cannot properly discharge any of the duties of his office. It is the grand theme of all our ministrations. Jesus Christ and him crucified is the centre truth, around which all the other truths of theology cluster, and all combine in displaying the manifold wisdom of God,—a theme which has engaged the study of the most powerful human intellects,—into which the angels desire to look, and which shall occupy the studies of eternity.

As in the case of the other sciences, if we would make any considerable progress in the knowledge of theology, it must be studied systematically,—that is, its truths must be classified and examined in their proper order, and according to the dependence and relationship to one another.

The bible, it is true, is not written in a systematic form, although all the truths of the system are to be found there, just as nature does not present her productions arranged into classes, according to our system of philosophy, separated as regards the local position, according to the genus or species to which each belongs, but presents us with a combination of individual objects, diversified by an endless variety of distinguishing peculiarities. It is the business of the student of nature to examine these properties, and to observe the marks or qualities by which one class is distinguished from another; and thus he will attain to the knowledge of the great division in the kingdom of nature, such as the animal, the vegetable, and the mineral productions. And in examining each of these in detail, he will find that each of these great classes may, according to some distinguishing peculiarities, be subdivided into a vast number of species. It is by a process like this that the student of nature can ever hope to acquire anything like an adequate knowledge of his subject; or, in other words, he must study not an endless detail of individual objects, but a system of nature.

So, in like manner, the student of the bible cannot make progress in theology as a science, without arranging the various truths and statements which are spread over the pages of divine revelation, into a system of truth, and classifying them according to their nature and relationship to one another.

What nature is to the philosopher, the bible is to the theologian. The work of the philosopher is not to contrive a system of nature—to devise and propound what approve themselves to his own mind, as the laws which ought to regulate her operations, is so many deductions from the conceptions he has formed of the wisdom and power of God—but to take nature as he finds her,—a system already constructed by that wisdom and power—to study the phenomena which it presents to his view, to arrange and classify these; and from a careful, minute, and extensive observation of uniform sequences, to ascertain the laws by which the processes of nature are conducted: in a word, not to theorise, but to observe facts, to classify, and arrange, and draw legitimate inferences from these facts.

So, the student of Theology must make the bible the subject of his investigations, and endeavour to ascertain the mind of the spirit speaking in the word. It is not his business to find some starting point for speculation, and from that to contrive what the doctrines of Christianity ought to be; but to learn from God's own word what they are. In all cases, the appeal must be to the sacred word. The question is not what thinkest thou; but what readest thou? Nothing is to be admitted as a truth in Theology which is not either found in some express statement of the word of God, or deducible as a fair and legitimate inference from some such statement; but the inferences which we deduce from truth explicitly revealed in the bible, must be tried by other portions of the sacred record, and can only be admitted when found in accordance with the analogy of faith.

The violation of this very plain and obvious rule has led men into very serious errors, and indicates either a blindness of mind, or a pride of intellect, that is totally incompatible with a child-like submission to the authority of the great teacher. Would it not indicate either the extreme of folly, or extreme presumption and pride in any man, who, having observed some one fact in nature, or having ascertained some one of nature's laws, would then seclude himself from all further observation of the processes going on around him, and set himself to the task of inventing a theory that would explain all the phenomena of nature: and is it not still more presumptuous and profane for any man, from having ascertained one truth in the bible, to set himself, by a process of inferences, to devise a system of truth—to say what the gospel ought to be, instead of seeking to ascertain what the gospel is; and then, by a process of nice biblical criticism, to exert all his ingenuity to bring the word of God into harmony with the system he has devised. Surely, this is not the humility of the disciple. The gospel in every part of it displays the manifold wisdom of God. It is the most glorious production of divine intelligence; and yet man

is not satisfied with believing what God has revealed, and adoring where he cannot comprehend; but must set himself to do what all the created intelligence of heaven never could have accomplished, but what required the highest exercise of the infinite wisdom of God. Not satisfied merely with learning what that wisdom has devised and revealed, but seeks to soar, unaided and without a guide, through those regions of truth which infinite wisdom alone can open up to man.

I may refer you, as an illustration of the violation of the rule to which I have alluded, to the introduction of the unscriptural doctrines which are being propagated both in America and Europe, in the present day, regarding the atonement. Those who have watched closely the development and progress of the errors to which I allude, will have observed that they have been brought out in something like the following order: Starting with the great bible truth, that Christ and salvation are to be preached to all men without distinction; that wherever we find a human being, whatever be his station, character or condition, we are warranted to urge him with the calls and invitations of mercy; to call upon him to believe in Christ, and to assure him if he believe he shall be saved. This is a precious bible truth; but men erred by endeavouring to construct on this truth a system of Theology. The first deduction in way of errors they made from this truth, was that the atonement must have been made for all. Christ must have died for all alike, otherwise, salvation could not be offered to all alike. This, you will observe, was the inference. Another admitted truth they took from the bible is, that all men shall not be saved. From this and the former premises, it seems a fair inference, that if the atonement has been made for all alike, and yet all are not saved, that the atonement does not secure the salvation of any. This is the second error into which they have fallen, and it is but the second human deduction from clearly revealed truth. If the atonement does not secure the salvation of those for whom it was made, then, in making it, Christ did not stand as the substitute, or bear, in the strict sense of the word, the punishment of their sins. Jehovah did not act in strict justice in inflicting suffering upon Christ,—that justice as an attribute in God did not need to be satisfied. Had there been no beings but God and the sinner, there would, in order to a reconciliation, have been no need for suffering at all; that divine mercy would at once have embraced the rebel; but because there were other beings in the universe it became necessary, for their sakes, that Christ should suffer in order to shew them that God, as a holy being, hated sin, and must show some displeasure on account of it. Such is the theory of the atonement that presumptuous men have in our day formed and promulgated, and thus have introduced a different gospel from that which is contained in the bible: and having formed the theory, they have put forth the most strenuous efforts to explain the scriptures so as to bring them into harmony with their theory. But this is not all. An atonement made for all and yet some perish; how is this to be explained? Some believe, and some do not believe. He that believes is saved, and he that believes not is condemned. Here is another bible truth which they have interwoven with their errors. But when it is further asked, why do some believe while others do not? They find it necessary, in order to preserve the integrity of the system, to exclude the old doctrine of the special, sovereign operation of the Spirit of God in the hearts of those who do believe, as the efficient cause of their believing. For if the sovereign operation of the Spirit in originating the movement that brings the sinner to the Saviour be admitted, this doctrine would at once meet and overturn all the errors which they have espoused, with reference to the design, and extent and nature of the atonement. For if the Spirit originates this work in absolute authority, then he does it according to an eternal purpose. It can be no recent suggestion or newly formed plan, for that would argue that the wisdom and knowledge of the Spirit were not infinite. His purposes are all from everlasting, and, like himself, are immutable. But if the Spirit had a purpose from eternity only to convert

some, not all, and if none can be converted but whom the Spirit converts, then this is just the doctrine of eternal election to salvation—an election securing the salvation of the elect; and if the Spirit does not impart converting grace to any but to the elect, and none can be converted without it, then none but the elect are converted and saved. This was felt to be a difficulty of which they must get quit, or it would overturn their whole system. They have attempted to assign a reason why some believe and others do not, that is in accordance with the other parts of the theory, namely, that there is an inherent, independent power in the human will either to reject or close with the offers of the gospel. And hence they have maintained that man does not need the special work of the Spirit; that the spirit is given as much to them that perish, as to them that are saved, but that man is so utterly lost as not to be able to help himself to the gospel remedy. Such is the system they have planned; and they have exerted all their ingenuity, not in bringing the theory to the test of the word, and in moulding it into conformity with that infallible standard, but in so explaining the oracles of God, as to make them accord with their system.

In prosecuting the study of systematic theology, the student ought to seek a minute and extensive acquaintance with the various doctrines of the system, and the relationship to one another. There is a beautiful harmony among all the doctrines of revealed truth. They entirely accord, and naturally depend on one another: like the various parts of a well-planned and finished building, an alteration in any one part, would destroy the exact proportions and harmony of the whole. And this may be regarded as one of the evidences of its truth,—proof that it comes from God. Where is the theory ever devised by human wisdom embracing so wide a range of objects, and such a vast multiplicity of details, in which an alteration in its minutest parts would affect the character of the whole? Human ingenuity has never been able so nicely to balance and adjust any theory of its own formation. But the law of God, understanding the term as denoting the whole of divine revelation, is perfect. In it there is no defect nor redundancy, nor contradiction,—but all is harmony. This, we have said, may be regarded as an argument that it comes from God. It is the impress of his own perfections that he has stamped upon it,—the same token of infinite wisdom that is displayed in all the works of God.

For example, it can be demonstrated, in reference to the solar system, that the different bodies that belong to it, though far separated from one another in space, are, in virtue of the law of gravitation that pervades the whole, reaching from the centre orb to the most distant of the planets, so nicely balanced as to constitute a system absolutely perfect. The addition or subtraction of the smallest quantity of matter from any of the bodies belonging to this system, would affect the whole, and produce a change in the motions and positions of even the remotest planets; nay, the influence of such a change would extend beyond the solar system, and produce a change in the material universe. What a proof does this afford of the perfection of the divine wisdom, which planned such a system and adjusted its laws!

(To be continued.)

ABERDEEN, December 2, 1847.

MY DEAR SIR.—I hope Mr. Bayne and Dr. Willis have arrived in safety. I need not say to you that Mr. Bayne discharged the duty entrusted to him with the utmost fidelity and judgment. His efforts were unremitting. He spared neither labour nor pains. He had personal communication with any one, however distant, who could be of any use to him in the important matter entrusted to his care; and where unsuccessful in his immediate object, he left a deep impression of its importance, and of the judicious choice the Synod had made of a deputy on this occasion. The number of persons he applied to, and the distant places where some of them resided, will bear witness in part to the extent of his labours; but they only who cor-

responded with him and knew his different applications as they occurred, can have any adequate idea of the labour he underwent, and of the zeal and judgment which he brought to bear on the object of his mission.

In the Committee we had frequently the pleasure of his being with us. All the points which he had been desired to bring before us were deliberately considered, both in Sub-Committee and Committee, and I hope that the report which he will give of our opinion on the various points referred to, will be satisfactory.

We think we can truly congratulate the Synod of Canada on the result of Mr. Bayne's mission. The opinion of the brethren in the Presbytery of Glasgow will show in what estimation Dr. Withis is held here by his brethren; but it is impossible for me to convey to you an adequate idea of the love and regard which were expressed to him by the office-bearers of his church, and by the members of his congregation, when they were called to bid him farewell. May the Lord bless him and make him a blessing to you!

I have written Mr. Bayne about a tutor, and I hope a desirable person will soon be obtained.

I remain, with great regard,

Yours most truly,

JOHN BOYAR, C. C.

Rev. Mr. Rintoul.

VANKLEEK HILL, by LOCHIEL, C. W.,
7th Dec., 1847.

MY DEAR SIR,—The second parcel of 'Records' has just arrived, and I am glad to say that I have been able to procure readers for them all, and I hope soon to be in circumstances to send you an order for as many more. The increase of size and alteration of plan I consider an advantage in every respect; and I trust that, through the blessing of God, this periodical is destined to exercise an important influence for good, not only on the congregations of the Presbyterian Synod, but on the cause of vital christianity throughout the whole land.

As the letter which I had the pleasure of forwarding to you towards the close of last month, was too late for insertion in the December number of the *Record*, I now send you a more recent account of the state of matters in this quarter, which will render the publication of the former one unnecessary, except, perhaps, that part of it which describes the origin and progress of the good work at Lochiel.

In addition to the account there given of what took place during my necessary absence at Boston, I have now farther to state, that the prayer-meetings held at Lochiel, while I was away, were greatly blessed in the way of fostering and calling forth the religious affections of the people. On the last Sabbath that I preached there I recommended that meetings of that kind should be held, on the Lord's day especially, in order to make up for the want of the stated services during the time I should be absent from them. While urging this upon them, I took occasion to observe that that time might possibly prove the very season that the Lord would select for pouring down a special blessing on the district, in order more clearly to indicate his own sovereignty in the communication of his blessings, and to show them that it was not on the labours of ministers, however essential in themselves, that the work of grace depended, but on the good will of him who "causeth the weak things of this world to confound the mighty, that no flesh may glory in his presence." Aware of the strong leaning of the people towards the mere formalities of religious worship, and of the stress which they were disposed to lay on the absence of established rules and customary rights, I thought it necessary to meet their prejudices in this way, in the hope that the Lord himself might effectually remove them by vouchsafing a special blessing, as I have said, on the meetings which I recommended them to hold. This, I am truly thankful to say, the Lord did; and the result which I trusted would follow has also been in a great measure realized. The formal views of the people are fast breaking away, and they are now beginning to feel

that there is profit in seeking the power of prayer on the week-day as well as on the Sabbath; and that his presence is able to convert a private dwelling into "the house of God," and to make a log-hut, or a barn, prove the very "gate of heaven." While the quickening influence which has descended on this district has reached persons of all classes and ages, it has especially settled on the young. There is a much larger proportion of these than of any other class manifesting the power of the work that is going on; there is at least more liveliness of exertion exhibited by them. This, no doubt, may arise partly from the greater susceptibility they possess, compared to persons of maturer years; but I am inclined to believe that there is in reality a wider and deeper movement among them than among the adult population. It is quite affecting to witness mere boys attempting to pray who never prayed before, and doing so in a manner that excites the astonishment of those who hear them, and leads many to acknowledge that, "out of the mouths of babes and sucklings God is perfecting praise." We are at present making our best efforts to establish Sabbath Schools and Bible Classes among the young, in order to provide them as fully as possible with "the sincere milk of the word, that they may grow thereby."

In Lochiel we owe much to the exertions of a few individuals, who have interested themselves in the spiritual welfare of the lambs of the flock; and in a particular manner we are indebted to one zealous friend, who has in other days been called upon to encounter much obloquy for his efforts in behalf of the Sabbath-school instruction of the young. His prayers and long-sighted labours have at length brought forth fruit, and we may now say that the seed-corn cast upon the waters has been found after many days. "He that goeth forth weeping, bearing precious seed, shall doubtless come again bearing his sheaves with him." There is yet so much of the "smoke" about "the flax" that it is difficult to enter into specific details without running the risk of disturbing the orderly progress of the work, and introducing elements that might prove exceedingly prejudicial to its safety and success. For this reason I cannot help regretting that it was not allowed to go on somewhat longer and farther before any notice was taken of it. In saying this I am far from wishing to find fault with you, sir, for publishing the case in the *Record*. Mr. Fraser's letter was one well worthy of your notice, and the tidings it communicated were of a nature calculated to excite the best sympathies of any lover of souls, and of him who by his blood, and by his quickening spirit recalls souls to life. I only refer at present to the advisableness of making such cases public too soon.

I am, Reverend and Dear Sir,

Yours very truly,

WAL. MCGILVRAY.

VAUGHAN, WEST GWILLIMBURY, AND
KING.

To the Editor of the Record.

I visited these townships a few Sabbaths since, by order of the Presbytery of Toronto, and the impressions of a first visit may not be unacceptable to the readers of the *Record*.

Our adherents in Vaughan are numerous and increasing, and appear to be in a well-organized state. There are some defects, but these are owing, it is presumed, to the want of a regular ministry. I can hope that, by the blessing of God on the labours of an intelligent and active pastor, the church in this quarter will not only be self-sustaining, but that it will also contribute to support the preaching of the gospel in other quarters.

There were, I believe, about eighty communicants at the late dispensation of the Lord's Supper. The people appeared to be most devout, and I doubt not that the Lord's chosen ones, of whom there are not a few in Vaughan, experienced the refreshing and comforting influences of the spirit.

One church has already been erected in this township, and another is in contemplation. Ano-

ther is loudly called for, and whoever may be settled among this interesting people will find little difficulty, I should think, in supplying the deficiency.

Vaughan merits the peculiar attention of the church—it ought not to be overlooked. The people are able and, I hope, willing also, to support the gospel amongst them. May the Lord send one of his own to feed and guide them!

West Gwillimbury is physically superior to Vaughan; it may be so also in other respects. It is questionable, however, whether the superiority in spiritual things is so great as may at first view be imagined. The land is better, agriculture is in a more advanced state, and the farmers are consequently wealthier; but there is room to doubt whether, generally, there is a greater desire for divine things. I have met with some of the Lord's people in West Gwillimbury praying, devoted, faithful followers of Jesus. I have met with some in Vaughan also. I believe the superiority consists in good leadership. There are some here who not only give of their own substance to the Lord, but who ask others to give; in short, they are more active and pushing than our friends in Vaughan. Bear in mind that I am giving my impressions.

There are only twelve communicants in West Gwillimbury, yet the people are able and willing to support a minister. But what minister? A purely English or a Gaelic English one? This is the great matter in dispute. In other respects, they are, I understand, perfectly at one. Let me hope that shortly the same unanimity will prevail with respect to the qualifications of the minister. If they cannot get the best, let them unite in calling the second best. If they cannot get a minister who is able to speak Gaelic, let them make a united effort to procure the English one whose want of Gaelic is the sole objection.

There are two churches in this township, one in the Scotch settlement, and the other in the rising village of Bradford. The former is finished, and free of debt; the other is shortly to be opened for divine worship by our venerable father Dr. Burns, who has done so much good for this quarter. It is not quite free of debt, but very nearly so. My friends, Messrs. Holmes, McConkey, McKay, &c., will find no difficulty in raising the balance among the liberal and truly kind Presbyterians of the neighbourhood.

These two townships are the most promising country stations that I have seen in Canada. Vaughan can support a minister, and is most anxious to be called upon to do so. West Gwillimbury is similarly circumstanced. King is not yet sufficiently trained, but it possesses the elements. I have been given to understand that a faithful, active minister of our church would, in a few years, be as comfortably supported in King as in either of the other townships. In King, as well as in Vaughan and West Gwillimbury, and perhaps, also, elsewhere, the Presbyterian opposition to our church is a "nullity."

S. C. FRASER.

Kingston, 25th November, 1847.

THE FRENCH CANADIAN MISSIONARY
SOCIETY.

We make the following extract from the journals of the Colporteurs, published in the December number of the *Missionary Record* of the Society.—Through the self-denying labours of these devoted men, the word of the Living God has been extensively circulated among our benighted fellow-subjects of French origin. The Society was established in 1839, and has six permanent stations, besides other places where meetings are held. There are three ordained ministers, one teacher, and five colporteurs,—making, with their wives (who also labour in the work) fourteen persons connected with the mission. An institute has been erected at Pointe au Trembles, ten miles from Montreal. The Society is considerably in debt. While its object is the dissemination of religious truth, the

prayers and liberality of the people of God should not be withheld. It is cheering to know that the missionaries have not been labouring in vain among the French Canadians, and that amid many trials, they have enjoyed much of the presence and blessing of their Divine Master.

"SOME ENCOURAGING FACTS."

"One evening, when we arrived in the house of some friends of the gospel, we were told that some French Canadians of the neighbourhood had expressed a great desire to see us. Brother—immediately went amongst them, and passed such an interesting evening that he was much encouraged; if he had been amongst Christian brethren, he could not have spoken more freely of the things of God. He left with them two New Testaments. In other French houses we have been welcomed, lodged, and fed, and they refused to allow us to pay our expenses.

Amongst others, a woman said—'It seems as if the priest knew you were to come, for they have just preached against you, and forbid us to hear you, or to accept any of your books.' Her husband added, that the priests were very unjust in trying to stop our excellent work. He bought from us a copy of the New Testament, and said he would call upon his curate with it, and would know how to answer him. We instructed them by numerous passages of scripture, the way unto salvation by grace, and showed to them how this doctrine is opposed to that of the Romish church. When we separated, the man said to us—'Whenever you come this way, you must stop here, you will lodge at my house, so that we may talk again upon those things.' We praise the name of the Lord when we see how, notwithstanding the opposition of the priests, he has inclined the heart of many to procure for themselves the word of God.

Another colporteur writes: In one of my late excursions, I was invited to come into a house to read there the glad tidings of salvation. In another place, the father of a numerous family has begun to introduce family worship into his house. Some people having come in frequent contact with me in the house where I live, have received a good impression, and have begun to confess the truth.

Having found many people gathered in a dwelling, I joined them, and began to read the gospel. They asked me to explain to them from scripture what confession is. Having read many passages on the subject, and having directed them to confess their sins to him whom they have offended, they all rejected the truth, with the exception of a single woman, who confessed before all that the reading of the gospel had done good to her soul. A little while after, this woman asked me—'How is it that the world can reject such excellent things?' I read to her that passage: 'The god of this world has blinded the minds of those who believe not, lest the light of the glorious gospel of Christ should shine into them.' In another house, the father and mother of a numerous family told me: 'Now we see clearly that nothing can save us but faith in Jesus Christ.'

On another occasion, a person was deeply affected by reading the gospel. 'How,' said she, 'could we turn out of our house a man who speaks to us only of God and of divine things! However, if the priest knew we have received you in our house, he might expel us from the church.' 'Remember,' said I, 'that the Jewish priests did the very same to those who listened to the Lord Jesus, and who acknowledged him to be the Christ, the Messiah.'

A young man having quitted for a time his home on account of his profession, heard of the faith as it is in Jesus, and by attending to the reading of the bible, he has understood what repentance and true conversion mean. The Lord has blessed his sincere resolutions, and, by divine grace, he has come to a knowledge of saving truth. When he returned home and refused to attend to the mass with his parents, he was treated most unmercifully; he was even severely beaten by the sexton of the church, and finally obliged to leave home. This young man told me he is determined to follow the Lord Jesus."

CORNWALL, October 23, 1847.

To the Editor of the Record.

DEAR SIR.—I beg to inform you that I am in receipt of £11 15s. 3d., on behalf of a Catechist, for this part of the district of Glengary, being the very liberal contribution of some friends in the city of Quebec.

The above sum is not enough to pay his salary for the first year—it must be doubled; for we cannot expect that he can afford to give his whole time to the important work which we have in view, without adequate support. We shall engage his services without delay, and cast ourselves upon the Lord. No time must be lost.

Since I last wrote, the revival has made astonishing progress. The spirit has been poured out upon the people in the distant parish of Lochiel, and multitudes are seeking the Redeemer. It would delight your heart to read a letter which I had a few days ago from that quarter. O that the Lord would restore my strength, so that I might sail forth to mingle once again in the loveliest scenes which we hope to witness on this side eternity!

I am, dear sir,

Yours truly,

J. FRANK.

Foreign Missions.

DEATH OF REV. WILLIAM JAMESON, MISSIONARY.

A LETTER TO THE EDITOR, BY THE REV. DR. FERRIER, CALEDONIA.

MY DEAR SIR,—In your last number, page 38, you interested me much by referring to a new and important mission station at Old Calabar, Africa, and by naming my beloved relative, the Rev. Wm. Jameson, as making efforts, with his colleague, though without success, to prevent human sacrifices, after the death of the late king. I had thought of requesting you to notice the progress of that mission, and to give us some account of it from time to time, believing that in Mr. Jameson's whole course you would find an example of devotedness to Christ, and of zealous and successful efforts for the progress of his kingdom, very rarely surpassed, and deserving of universal imitation. I had anticipated for him a long career of missionary enterprise in that part of the world, from the fact of his having left Jamaica, where for nearly ten years he had laboured, in a wide and interesting sphere, with singular assiduity, and with great success.—After being selected by his brethren as most fit for the arduous mission to Africa, and paying only a passing visit to his country and his kindred, he proceeded to the new scene of labour, which he reached in January 1847. Alas! however, in the mysterious providence of God, his course there, though brilliant, was destined to be but of short duration. Little more than six months had rolled over, when this remarkably devoted missionary was called to enter into the joy of his Lord,—an event which teaches no new lesson, but one very solemn and important, that it is not to the instruments we are to look for the progress of the gospel, but to the Lord himself.

Mr. Jameson was a son of the late Rev. John Jameson, of Malvern, a grandson of the late venerable Dr. Pringle, of Perth, and a great-grandson of the Rev. William Wilson, and the Rev. Alexander Moncrieff, two of the four brethren, the honoured founders of the Secession Church. From personal knowledge, I could tell you much that is interesting of the earlier history of this most excellent missionary, and of the great and varied good he has been the instrument of achieving. But I only request, if you have room, the insertion of the following extract from a Scotch newspaper, which has brought to me the mournful intelligence of his death, and which may be of use in exciting brethren in this country to more diligent and zealous labours in the vineyard of Christ.

Immediately on his arrival in Africa, at the beginning of last year, "he commenced his labours

at Creek Town, of which Eyo H-nesty is king, and with unremitting and characteristic ardour gave himself to the work he had chosen. He opened a school, which soon numbered upwards of sixty pupils, whom he succeeded in getting deeply interested in the exercises prescribed, and preached every Sabbath to the natives assembled in the yard of the palace, *the king acting as interpreter*. He speedily gained the affection and respect of the chiefs and people, so much so, that Captain Boscroft, governor of the island of Fernando Po, says in a letter 'that he was perfectly adored'; and by the divine blessing attending his assiduous efforts, the prospects of success that opened before him, were of the most encouraging description. He was delighted with his work, and enjoyed remarkably good health. When Mr. Waddell returned from Jamaica, on the 19th of June, with a supply of additional agents he was happy to find Mr. Jameson at Creek Town, and matters bearing so promising an aspect. Things continued in this state until the close of July. The members of the mission had resolved to form themselves into a church, and to observe the ordinance of the Supper, at Duke Town, seven miles down the river, on Sabbath the 1st of August. On that day, Mr. Jameson, who had been for some time complaining of a cold, felt himself so unwell, after the morning service in King Eyo's yard, that he could not go to Duke Town to enjoy fellowship with his brethren in the ordinance of the Supper. On Monday he was much better, and hopes were entertained, that he would soon be able to resume his interesting labours. During that night, however, there was a return of the fever. On Wednesday he was quite collected, felt much better than during the preceding day, and was in a condition to see and speak to King Eyo, some of his best scholars, and the missionary brethren, Messrs. Goldie, Edgerley, and Newhall, who had come from Duke Town to visit him. Various means were employed to preserve his valuable life, but in vain. The faithful missionary had finished his career. He fell into a comatose state, breathed heavily;—at six o'clock (on the morning of the 5th of August) his breathing became gentle, and his released spirit went to be ever with the Lord, whom he had long loved, and whom he had zealously served. A grave was dug in the mission-house ground, a coffin was made of Jamaica mahogany, brought from Mount Morab, and at four o'clock on Friday afternoon the members of the mission, the captains of the vessels in the river, and King Eyo and his attendants, bore, after suitable religious services, the body to its resting-place. 'There,' says Mr. Waddell, 'we committed to Calabar earth the remains of a servant of God (who would not have wished to die in any other place or circumstances than those which terminated his mortal career,) in the assured hope of a blessed resurrection. Creek Town will send forth not him only, but many, I trust, as his children in that day.' Were this event, which has filled with the deepest grief the people of Creek Town and the members of the mission, not the doing of the Lord, who is wise and gracious—the repairer of breaches—I would be disposed to say that it is an irreparable loss to the Calabar mission, and to the whole church. Mr. Jameson was a man pre-eminently qualified for the great work in which he was engaged—of helping to found the Church of Christ on the blood-stained shore of Africa. In addition to very superior literary and theological attainments, he possessed a singularly affectionate heart, attaching firmly to himself all that came within its warm embrace,—great prudence, very deep piety, uncommon devotedness, and untiring zeal and energy. Devoid of all selfishness, walking in close communion with God, and seeking ever the good of perishing souls, he lived for his work, and was happy to spend and to be spent for Christ. He was faithful unto death, and there can be no doubt that he has obtained the crown of life. On the one Sabbath he preached to the natives assembled in the king's yard; and on the next he was in the upper sanctuary, worshipping in the midst of the spirits of just men made perfect. His dust rests in a foreign land, and from his grave, the first missionary grave in Old Calabar, there comes a voice saying, 'Work while

it is day.' The rewards of the faithful missionary are glorious. 'Blessed are the dead that die in the Lord.' The following is the united testimony which his bereaved fellow-labourers, Messrs. Waddell, Goldie, Edgerley, and Newhall bear to the excellence of his character:—'With the sincerest and deepest grief, a grief we are little able to express, we record the death of our beloved and honoured brother and fellow-labourer, the Rev. William Jameson. He took ill on Sabbath, the first day of August, and expired on Thursday, the 5th, at Creek-town. While we bow with meek submission to the holy providence of God, in this most painful event, we cannot but feel that every member of the mission families has lost a precious friend, and the mission in general a most valuable agent, who seemed well fitted, both by natural and acquired endowments, and by the gifts of divine grace, to be eminently useful in making known the living and true God, and his love in Jesus Christ to the people of Calabar, and in extending the kingdom of the Redeemer widely in this part of Africa.—Though the time permitted to our late beloved brother to labour in this missionary field has been but short, his assiduous devotion to the work of his great Master has made an impression on the people of Creek Town, and especially on the boys attending his school, who, under him, were making most gratifying progress in the elements of christian knowledge and English education. His amiable disposition made him beloved, his godliness and honesty respected, and his devoted zeal for the glory of the Lord admired, by all who knew him. While we lament his loss, we will cherish his memory, and endeavour to imitate his example. We feel this bereavement as a solemn admonition to us all to work while it is called to-day, for the night cometh in which no man can work.'

The quotation is from a letter to the Editor of the Scottish Press, by the Rev. Andrew Somerville, Missionary Agent to the United Presbyterian Church. I refer you to his record for January, for fuller details of this mournful event.

I remain, my dear sir,

Yours, most truly,

ANDREW FERRIER.

Glasford, 19th January, 1848.

MISSIONS OF AMERICAN BOARD.

We are favoured with the exchange of the *Boston Missionary Herald*, the monthly journal of the American Board of Commissioners for Foreign Missions. The January number contains an interesting survey of the missions of the Board in all quarters of the heathen world. We make two short extracts from this survey; the first containing an account of the state of society in Madras, and the second a summary of the missions and missionary agencies of the Board in various quarters of the world. And who that reads this summary, and considers the extent of the Missions of the American Presbyterian Churches, not included in this summary, and considers also that the men who are honoured to conduct these missions are, in a sense, the children of the exiled or emigrant fathers of the 17th century, may not find his faith strengthened in the declaration of the Baptist concerning Christ,—'He must increase?'

MADRAS.

Madras contains upwards of seven hundred thousand souls. This great multitude is beginning to show signs of the heaven of truth that has been cast in among them. The anti-missionary society formed among them, which has been heretofore mentioned in the *Herald*, employs a press, tract distributors, declaimers against Christianity, who imitate missionaries in their manner of speaking and preaching, and opposition free schools; and by such "enchancements" it expects to retard, if not prevent, the progress of the gospel. Paganism is excited and alarmed. At one of the popular

meetings of this society, eight thousand people attended. These indications of awakened intellect and feeling, showing as they do that the natives feel the pillars of their superstition shaking, are certainly encouraging.

Some opposition has been shown in the forcible abduction of hopeful converts. A lad of sixteen was put in irons, confined in a dark room, and threatened with death. A man who was nearly thirty years of age, and who had renounced caste, was taken from the house of a catechist by a mob, and threatened with being offered in sacrifice to idols. But such things must be expected in many parts of Hindostan, if God does not lay his restraining hand upon the enemies of his truth.

This mission needs a reinforcement of several additional labourers. Doctor and Mrs. Scudder have, indeed, returned to Madras; but the impossibility of procuring a physician for Madura has induced him to labour in connection with that mission, for the present. The Prudential Committee are anxious to send out immediate assistance to the brethren in Madras.

The number of church members, at the close of 1846, was thirty; several have been added within the last year; but it was found necessary to exclude some from going astray on the subject of caste.

The schools contain six hundred and fifty pupils. The printing establishment employs sixty-five native workmen; and it has printed about fifteen millions of pages during the year.

SUMMARY.

Under the care of the Board are now twenty-six missions, embracing ninety-eight stations, in connection with which are labouring one hundred and forty-seven ordained missionaries, nine of them being also physicians, five licensed preachers, five phisians, not ordained, twenty-six other lay helpers, one hundred and ninety-nine married and unmarried females; making three hundred and eighty-two missionary labourers sent forth from this country; associated with whom are twenty-three native preachers, one hundred and sixty-five other native helpers, raising the whole number of persons labouring in connection with the missions, and depending on the Board mainly for their support, to five hundred and seventy. This is fifty-nine more than reported last year.

Gathered and watched over by these missionaries are seventy-three churches, to which 1,076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441.

Connected with these missions are eleven seminaries for training native preachers and teachers, having four hundred and twenty-three pupils; also twenty-two other boarding schools, having three hundred and ninety-nine male and five hundred and thirty-six female pupils; also three hundred and sixty-seven free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries about 12,600. The common schools at the Sandwich Islands, being now wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages, besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages; and the whole number of pages printed from the commencement of the missions is 575,000,000, in above thirty languages besides the English.

There is no other inspirations to be expected now-a-days, than simply the word of God made clear and impressive to us.

Death smiles in ghastly contempt on all human aggrandizement.

THE REV. HENRY MARTIN.

To the Editor of the Record.

DEAR SIR,—Deeming it not unsuitable for the columns of your *Missionary Record*, I send you a hastily-written sketch of the life and labours of an eminent missionary, which you may use as your discretion shall direct.

Various reasons have induced me to make this the subject of my present, and probably a future, communication. In the first place, your interesting periodical may come into the hands of some who have neither time nor inclination to peruse many books. To such individuals, a brief outline of the lives of distinguished missionaries cannot be unacceptable. Besides, the reading of these short notices may create a desire for more extended information, and thus lead some to acquire a taste for biography, "a species of writing than which," says Dr. Johnson, "none can be more delightful or more useful: none can more certainly enchain the heart by irresistible interests, or more widely diffuse instruction to every diversity of condition."

Again, I have selected missionary biography, trusting that they for whose benefit I specially write, may be led to think and to converse on the subject of missions, and thus have their interest aroused in the spread of the gospel among the heathen. Further, an opportunity will be afforded of comparing the zeal, the diligence, and the success of these self-denying men who have "entered into rest," with those of the men who are now "bearing the burden and the heat of the day," whose labors in the different parts of the vineyard your paper will doubtless record.

There are many qualifications indispensable to the missionary, that his labours may be crowned with the greatest measure of success. Amongst these, the following, I should think, are entitled to a prominent place.

In the first instance, he must be a man deeply imbued with the spirit of his heavenly calling—one who lives near to God, walking by faith and not by sight. Again, he must be possessed of a strong constitution, capable of enduring the varieties of climate to which he may be subjected, and the fatigues and anxieties which he will be called on to endure. Further, it behoves him to be endowed with the capacity of easily and speedily acquiring a knowledge of languages; for, if he want this capacity, he must either waste much of that precious time allotted him to work in, or lose many valuable opportunities of addressing perishing sinners on the all-important subject of their soul's salvation. And, lastly, however learned and however pious a missionary may be, unless he be a man of prudence and wisdom—one who unites in himself, to a certain extent at least, "the wisdom of the serpent with the harmlessness of the dove"—he is still deficient in a most important feature of the missionary character.

True, few even of the brightest lights whom from time to time God has raised up and placed among the benighted heathen, have possessed, in any great degree, all the qualities enumerated; and we know, too, that God often employs "the foolish things of the world to confound the wise, and the weak things to confound the things that are mighty;" still, humanly speaking, it is only those who are properly qualified, who are calculated most effectually to advance the Redeemer's cause, and to aid most speedily in bringing about that desirable time when the "Father will give the Son the heathen for his inheritance and the uttermost parts of the earth for his possession." Whilst burning zeal and devotedness to God have characterised not a few, learning, wisdom, and discretion have shone conspicuous in many. Brainerd was remarkable for his natural abilities, eminent Christian piety, and unwearied labours among the American Indians. The self-denying life of the pious, though not learned, Neff, who was so successful in carrying the gospel of peace to the poor shepherds of the Alps, though "he is dead, still speaketh." The learning, wisdom, and perseverance of a Buchanan and a Carey are well known; whilst fervent piety, perseverance in acquiring Eastern languages, and in making his knowledge useful to others, and self-

denial, are the prominent features in the character of Henry Martin, whose life I shall now proceed briefly to review.

REV. HENRY MARTIN.

His life may be divided into two leading periods, the first embracing the time previous to his entering on his chaplainship under the East India Company; and the second embracing the remainder of his short but eventful earthly career.

The first of these periods shall form the subject of what follows. Henry Martin was born at Truro, in Cornwall, in England, on the 18th February, 1781. His father, originally in a very humble sphere in life, by employing his leisure hours in the acquisition of useful knowledge, soon fitted himself for filling a situation that enabled him to live comfortably and send his son to a respectable grammar school in his native town. Little Henry, now between seven and eight years of age, was of a lively, cheerful temper, and proverbial for his peculiarly tender and inoffensive spirit. Under the care of Dr. Cardew, his teacher, a gentleman of learning and talents, he appears to have made good progress in his studies. When only 15 years old, he became a candidate for a vacant scholarship in one of the Oxford Colleges, and acquitted himself so well that in the opinion of some of the examiners he ought to have been elected. But the hand of God frustrated his fond design. "Had he been successful," remarks the writer of his memoirs, the Rev. John Sargent, "the whole circumstances of his after life would have been varied; and however his temporal interests might have been promoted, his spiritual interests would probably have sustained a proportionate loss." Henry himself afterwards acknowledged the truth of this remark. His disappointment only urged him on to increased diligence in his studies for two years more, until in 1797 he took up his residence in St. John's College, Cambridge. Here he commenced the study of mathematics, for his profound knowledge in which he soon became so distinguished, by attempting to commit to memory the propositions of Euclid,—a proof of how little can be determined from first attempts. Though outwardly moral, and in the world's opinion amiable, still certain traits of character evince him to have been living at this time "without God in the world." That God regards the motives of our actions, was a principle of which he was apparently ignorant. Self-approbation and the praise of man appear to have been his chief inducement to duty. Fortunately, however, he had a religious friend at College, who was actuated by nobler and holier principles, and who failed not in that essential trait of a true friend, viz., to warn him of his failings, and to exhort him to obey the Apostle's admonition, "Whatsoever you do, do all to the glory of God." Henry, alluding to his friend's advice to attend to reading, not for the praise of men, but for the glory of God, says,— "This seemed strange to me, but reasonable. I resolved, therefore, to maintain this opinion thenceforth, but never desired that it should affect my conduct." How like unrenewed human nature! But he had also a sister of a meek and heavenly spirit, with whom he spent a part of the summer of 1799, and from whom he received many valuable lessons on religious subjects,—lessons, which being conveyed with all the tenderness and affection of a sister, deeply impressed his mind, and often recurred to him, when engrossed in the pursuit of human knowledge, in the silence of his College closet. Her tender exhortation, followed by the blessing of God, excited convictions of the truth,—convictions which were deepened by the painful intelligence of his father's death, an event that, from his own account, appears to have caused him sufferings of a most poignant nature. But this to him was a time not only of severe, but of sanctified sorrow,—"a seed time of tears, promising that harvest of holiness, peace and joy which succeeded it." How often does God employ affliction, either personally or relatively, to wean sinners from the world—to break them off from those sins on account of which they are suffering—to dispose them to look to Him alone for consolation and support, and to win them to seek heaven as their home: It is thus that "affliction worketh

for us a far more exceeding and eternal weight of glory."

In 1801, before the completion of his twentieth year, he gained the highest academic honour,—that of "senior wrangler;" but to him who was now alive to the unsatisfying nature of every temporal blessing—who now felt that no earthly distinction could satisfy the mind, especially after it had tasted "the good word of God"—this proud honour was attended with a feeling of pain rather than otherwise; "so certain is it that he who drinks of the water of the well of this life must thirst again, and that it is the water which springs up to everlasting life that alone affords never-failing refreshment."

From this time Henry continued to advance in piety—just as much of his time, like Isaac and Nathaniel, meditating with his own heart; and the Lord blessed his secret devotions, "convinced him more and more of sin, made him more earnest in fleeing to Jesus for refuge, and more desirous for the renewal of his whole nature." He had an intention of studying the law, "chiefly," he confesses, "because he could not consent to be poor for Christ's sake;" but now he resolved upon devoting himself to the work of the Christian ministry, having received his first impressions of the excellence of that sacred calling from the conversation and example of the Rev. C. Simeon, whose kindness and friendship he was at this time privileged to enjoy. God also blessed to him the reading of the life of that very successful apostle of the Indians, David Bramerd, which determined him to a work demanding the most painful sacrifices and most arduous exertion,—that of a Christian missionary.—But we must look for the true motive of this sacrifice—to the desire for the salvation of sinners, that animates the breast of every truly regenerated man. It is impossible that one who has felt the pardoning love of God shed abroad in his heart, can remain careless and unconcerned about the conversion of sinners around him—he will rather be amongst the number of those "who sigh and cry for all the abomination that is done in the midst," or of those who adopt the Prophet's petition, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sins of the people!" Recollecting the last solemn injunction of his Lord and Master, "Go and teach all nations," joined with the encouraging promise, "Lo I am with you alway," he stood prepared with child-like simplicity to leave country and kindred, even the dearest friend upon earth, that he might proclaim a Saviour's love. Much of the following year before his ordination was spent in self-examination, reading, meditation, and prayer, and in preparation for that course of self-denial on which he was soon to enter. His diary, during this period, contains much that is interesting and profitable. Take a specimen or two. At the close of the day the following reflection often formed his entry: "Amid the joyous affections of this day, I quickly forgot my own worthlessness and helplessness, and thus looking off from Jesus, found myself standing on slippery ground. But, oh! the happiness of that state, where pride shall never intrude to make our joys an occasion of sorrow!" Again: "Reading Baxter's Saints' Rest determined me to live more in heavenly meditation. Walked by moonlight, and found it a sweet relief to my mind to think of God, and consider my ways before him. In my usual prayer at noon, besought God to give me a heart to do his will." "For poor—I interceded most earnestly, even with tears." Again: "So much time misspent; so many opportunities lost of doing good, by spending the knowledge of the truth by conversation, or by example; so little zeal for God, or love to man; so much levity and vanity and pride and selfishness, that I may well tremble at the world of iniquity within. If ever I am saved, it must be by grace; may God give me a humble, contrite, child-like affectionate spirit, and a willingness to forego my ease continually for his service!"

Mr. Martyr commenced the exercises of his pastoral function as Curate of the Rev. C. Simeon at Cambridge, anxiously desiring to adopt as his own the spirit of the well-known lines:

"I'd preach as though I ne'er should preach again;
I'd preach as dying, unto dying men."

He was also appointed as one of the Public Examiners in the College, an honour that to him at one time would have been agreeable. But whilst most diligent in the discharge of these duties, he did not neglect the more private but equally important ones which a faithful pastor is called on to perform. He visited the humblest cottages, stood beside the couch of the sick, ministering to their wants, and smoothing the pillow of the dying man.

— "His care was fixed,
To fill his odorous lamp with deeds of light,
And hope that reaps not shame."

And yet devoted as he was to the welfare of his fellow-creatures, he escaped not unassailed by calumny and unkindness; but "when reviled he reviled not again." "Conscious (said he) that I did not deserve the censures cast upon me, I committed myself to God, and in him may I abide till their indignation be overpast." "Is not this sweet, O my soul, to have a holy God to appeal to and converse with, though all the world should turn their backs?"

Mr. M. having received the promise of a Chaplainship in the East India service, revisited those scenes in Cornwall endeared to him by so many pleasing associations, and prepared to part for ever from his dearest friends,—an event that must have cost the greatest self-denial; and yet, as Mr. Sargent truly remarks, "the separation of Christians, in this world of mutability, afflictive as they must be, have their peculiar alleviations; they know that Christ fills all things, and they have the blissful expectation of an endless re-union in that world of glory whither they are hastening."

In April 1805, he left Cambridge, "the dear abode of his youth," and spent two months in London, enjoying the benefit of the example and advice of the good Mr. Cecil, and the counsel of the venerable Mr. Newton, soon "to be gathered to his people." How well prepared he was for the duties in which he was about to engage, will appear from the following extracts from his diary. April 22, he writes thus: "I do not wish for any heaven upon earth besides that of preaching the precious gospel of Jesus Christ to immortal souls. May these weak desires increase and strengthen with every difficulty!" May 9th.—"O my soul, when wilt thou live consistently? How time glides away! how is death approaching! how soon must I give up my account! how are souls perishing! how does their blood call out to us to labour, and watch and pray for them that remain!"

On 10th August he sailed from Falmouth for the shores of Hindostan, to enter into the vineyard of Bartholomew and Pantenus, of Ziegenbalg and Swartz, and desiring like them to know nothing save "Christ and him crucified." During this tedious voyage he spent his time in reading to the soldiers and sailors on board, praying with them, preaching to them, and trying every means of "alluring them to brighter worlds." In this labour of love he was often subjected to mockings and ridicule; but he bore all with meekness and charity, seeking not reward from men, "but looking forward to another world for approbation."

On his arrival at the Cape of Good Hope, he spent a short time with the aged Vanderkempt; and after an interval of above nine months from the time of his leaving England, on the 21st of April, 1806, "his eyes were gratified with the sight of India." The thoughts of the mission that the view of India excited appear to have been of rather a desponding nature, but God soon dispelled them, and enabled him truly to say, "Who art thou, O great mountain! before Zerubbabel thou shalt become a plain."

H.

Toronto, December, 1847.

"There is a certain amount of morality which is in demand upon earth, but which is miserably short of the requisite preparation for heaven."

Let our secret reading prevent the dawning of the day.

NOTICES.

THE ECCLESIASTICAL & MISSIONARY RECORD.

TO THE OFFICE-BEARERS AND MEMBERS OF THE PRESBYTERIAN CHURCH OF CANADA.

The publisher of the Ecclesiastical and Missionary Record would respectfully bring under your notice the state of that periodical. It has now attained its fourth year, and has been known as the acknowledged organ of the Presbyterian Church of Canada. It has never been so upheld as to make it profitable in a pecuniary point of view,—quite the reverse. At the commencement of the present volume its size was doubled; and, with the view of keeping on a par with the cheap secular reading of the day, an addition of only 40 per cent. was made to the price. Each of the three first volumes contained 96 pages, at 2s. 6d. per volume. The present volume will contain 192 pages, at 4s., if paid during the first quarter.

When the style and price are considered, it must be obvious that it can only be sustained by an extensive circulation and prompt returns. This we cannot obtain by paid agencies. The case will not admit of it. We rely upon the gratuitous exertions of the friends of the truth; especially, we look to members of our own Church.

While the land is deluged with cheap reading, of the most mischievous tendency,—while the great enemy through that instrumentality is poisoning the minds of the young, and spreading a moral blight over the face of society—surely it becomes all to whom the truth is dear—all who pray for the prosperity of the Church, to lend a helping hand to any enterprise calculated to counteract such pernicious influences, or to diffuse religious truth.

The practicability of sustaining the Record has already been demonstrated, by the success that has attended the efforts of some of our agents in not a few of the less favoured localities. That success shows what might be done throughout the Church, were the case of the Record taken up in a spirit at all suited to its importance.

The publisher earnestly requests all our ministers, missionaries, and catechists to see that at least one agent is appointed in every congregation and mission station, and also take occasion to bring the paper under the notice of the people; and it is to be hoped that agents will lose no time in sending in the names of subscribers, naming particularly the Post-office to which their Records are to be addressed.

There are over 50 settled charges in the Church. An average of 40 subscribers each would require an edition of 2000 copies; and surely it would not be too much to expect that another thousand might be obtained in vacant congregations, mission stations, and elsewhere. There are congregations that could not come up to 40, perhaps scarcely to 20; but there are others that could exceed 100. Some country congregations now take 70 copies, and missionary stations 25.

Every reader of the Record has the power of exerting more or less influence to extend the circulation, and otherwise promote its interests, by recommending it to his neighbours, and pointing out the duty of supporting it as a religious journal.

The publisher returns grateful thanks to agents and others who have taken pains to obtain subscribers and forward remittances, also to those who have kindly returned "refused" Records, and would esteem it a favour, if such as have spare copies of Nos. 1 and 2 would return them without delay, to enable him to supply new subscribers with full sets.

This appeal is made not only because heavy pecuniary responsibility has been incurred, which can only be met by a vigorous effort, but because such a journal as we wish the Record to be, is of great importance to our Church—and, as a silent missionary, should find its way into every family within her pale. The Presbyterian Church of Canada has a high destiny, although this to her is but the day of small things. And it is quite befitting that she lay under contribution the periodical press, as a most potent auxiliary for her efficiency and expan-

sion. If her humble Record be, by the blessing of her Head, instrumental for good to the Church as a whole, or to any of her individual members, its conductors will not have laboured in vain.

JOHN BURNS, *Publisher Record.*
Streetville, C. W., Jan. 18, 1848.

The Editor acknowledges the receipt of the following exchanges, viz:—The Presbyterian of the West, Cincinnati, O.; Journal & Express, Hamilton, C.W.; Evangelical Pioneer, London, C.W.; Presbyterian Witness, Halifax, N. S.

ERRATUM in last number of Record. Page 43, column 3rd, line 4th, from foot—for "world" read "Lord."

REMITTANCES received: from York Mills, London, Nataswagan, Streetville, Norval, Stony Creek, Halifax, Beckwith, Toronto Township, Milton, Dundee, C. E., Peterboro' and Alexandria.

The Record.

HOW MAY THE CHURCH COURTS PROMOTE THE REVIVAL OF THE CHURCH?

It may be that the Meeting of the Commission of Synod, which is to be held on the 2nd February, will have closed before these lines can be in the hands of the members; but we shall be happy if any of the remarks which we are now to offer approve themselves to our brethren in the Ministry and Eldership, and be allowed in any measure to influence them when they are met in Presbyteries and Sessions.

It will be seen from the printed Minutes of the Synod, that the first article of the deferred business of the Synod which the Commission is called to take up, is "An overture for promoting the Revival of Religion throughout the Church."

We will not now complain that the Synod did not themselves enter on the consideration of this matter, but deferred it to the Commission. This, however, we will say, that it has an importance which no other subject can have, and that it ought to have the very first place in the prayerful deliberations of all our Church Courts. There is such a thing as overgrowth in the young, when they are approaching the adult state; in such a condition, the vital energy of the body has not kept pace with the physical development, and all is feebleness in the frame, and the tenuency is consumption. Now, there may be such a condition in an ecclesiastical body; and were it so that the members of any such body were at all exclusively seeking for its extension in a community, irrespective of inward and spiritual life, we have no doubt that a state of morbid overgrowth would soon be realized.

There is not, perhaps, much danger of this condition in our branch of the Presbyterian Church in this Province. We cannot say that any very great zeal is evinced either for extending the Church, through the raising up of ministers, or the forming a union with another branch of the Presbyterian Church, with whom we have opened negotiations. Our fear is, that in respect to both of these operations we are too lukewarm. Yet a danger, certainly there is, of our being too little concerned for the revival of the Church,—that is for its being animated and actuated throughout by the spirit of its Living Head. Important, we say, is the College; important is a union with other sound

Presbyterians; but important above all these, is the presence and power of the Holy Spirit in and among all our congregations, and all their rulers.

The business that is to occupy the attention of the Commission, suggests this question:—What can our Church Courts do, towards promoting and diffusing a healthy state of religion throughout the Church?

We would offer a few remarks in answer to this question. And, first, we say that the rulers of the Church can meet, for the express purpose of inquiring into the state of religion in the congregations over which they preside.

This is a definite and practicable object, and at the same time a most important one. For the spiritual malady, like the bodily one, must be ascertained before the remedy can be applied; and combined counsel in such an inquiry, is peculiarly important.

It is rare that any one individual can take comprehensive views, when the subject is so complicated as the inquiry into the state of religion in a community. Every individual is forming his observations from some station of his own; and so the result of many observations is more likely to present the actual truth of the case.

Secondly,—The rulers of the Church can meet for prayer, and can mix prayer with their deliberations.

And is not this itself a great object: for ministers and elders to recognise and admit before each other that counsel is vain, and preaching vain, and discipline vain, for building up the Church of the living God, without his own spirit; and then, to cast themselves on the faithfulness and all-sufficiency of a covenant keeping God.

Thirdly,—The rulers of the Church in their conferences on the state of religion among their people, might stimulate and encourage each other in their labours and discouragements, and gladden each other too, when any favourable indications of the Lord's work should be reported.

How solemn it would be for the rulers of the Church, suppose within the bounds of a Presbytery, to meet even once a year in special conference on the Lord's work. Let us suppose that they have met, that the presence and guidance of the Lord has been specially invoked, that some of the promises of the word respecting his presence with his servants in their work has been read, and that each, in turn, on the call of the Moderator, states frankly what his observation has been of the progress of the Lord's work, in connexion with his own instrumentality, during the year that has passed, then, though even one and another, and not a few were heard to complain that they had "laboured in vain," could their complaints be without some gracious results on the assembly in which they were uttered? We trow not. Consolation would be tendered to the dejected—and all would be stirred up to take a firmer grasp of the never-failing promises of Jehovah, and to go forth again to their work with renewed vigour in the hope of those promises.

Fourthly,—The rulers of the Church, when met in the name of their great master, can devise measures for advancing his kingdom as the exigencies of the times require.

Ecclesiastical councils have often been the means of perpetrating and diffusing error—but in many cases, these, like the council at Jerusalem,

in the days of the Apostles, have been instrumental in promoting the advancement of true religion.

Take for example, in the history of the Church of Scotland, the general assembly at Glasgow, in 1638, and the convocation at Edinburgh, in 1842. By the former of these, Prelacy was overthrown, and the work of reformation carried forward to a point higher than any it had before reached: by the latter, the separation of the Church from the state was determined on; when the countenance of the connexion involved a submission on the part of the latter. Yes, the Free Church of Scotland, with all its high capacities for evangelistic labour at home and abroad, was evolved from the convocation at Edinburgh. Or, speaking properly, we may say that the spirit of Christ was with his servants when they met to seek him by prayer and mutual counsel, and led them to the high resolve to sacrifice all the emoluments and advantages they had enjoyed in their connexion with the state, in order to the freedom of the Church, and the maintenance of Christ's supremacy in it.

And should not our Church courts ever seek the presence, and countenance, and blessing of the great King? Alas! what guilt is contracted when, through levity on the part of the members, in forgetfulness of him, or their indulgence of sinful tempers, his presence is not realized, even while they formally meet and deliberate in his name!

Would it not be alike competent and proper for our commission, as a representative of the Synod, to recommend to all the congregations of the Church the observance of a day for humiliation, and prayer, and intercession—for humiliation, especially, on account of our short comings as a Church;—and for prayer and intercession for the outpouring of the Holy Spirit on our congregations, our college, the Church generally, and all the earth?

And, supposing even that no scheme for the action of Presbyteries in promoting the revival of religion within their bounds were devised, might it not be well for the commission to recommend Presbyteries to hold special meetings, from time to time, with congregations, with a view to stir up the office-bearers and the people, to press after the attainment of the measure of grace and privilege which they may severally reach.

We believe that when some two years ago a visitation, by the appointment of the Synod, was made to all our congregations, some measures of refreshment was the result of it to the office-bearers and people. And we have no doubt that visitations by Presbyteries, or deputations of Presbyteries, might be so conducted as to produce results even still more profitable.

In offering these suggestions, we have no fear that our brethren in the ministry will receive them in any ungracious spirit. We have said that we have been moved to make them in view of the approaching meeting of the commission of Synod, and of the business that has been referred to it.

But we would also state, though it be but to reiterate sentiments already expressed, that for our Church to maintain its position, and to extend itself in the land, and be a true witness for Christ, it must possess and manifest religion in a revived form—religion of the very type and impress of the scriptures. A dead religion, like the old moderation of Scotland, may be kept up by the aid of endowments—to spread extensively it has no power, unless it borrow a temporary life from some malig-

nant error, such as the Puseyism of the English Church.

Hence, one view of our duty to seek a true revival.

Again, we are in a land where the enemies of Christ may very soon acquire great power, unless the public mind be won over to the Saviour; and we are advancing onward to times, in which Satan, anticipating his being soon shut up in the dark abyss, shall have "great wrath." Well, then, does it become us, and all the Churches of Christ, to be preparing for the trials and the contests that are before us. The call to churches, as well as individual christians, is, "watch and pray lest ye enter into temptation."

One other consideration may be added to enforce the duty of church rulers to seek the revival of the church. That, at this very time, christians, in various sections of the church, are confessing or bewailing the withdrawal of the Holy Spirit's influence from the church. And, if it be indeed so, that the Lord has a controversy with his people, then the watchman, who should be the first to sound an alarm on account of an approaching foe, should be no less prompt to warn the citizens of Zion, when their Lord and King is offended with them, and "shew them their transgression and their sin," and call them to repentance, that he may not in judgment hide himself from them. Let us hear in God's own words, the character and the duty of true ministers: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

MEETING OF COMMISSION.

The attention of the members of the Commission, whose names will be seen at pages 41 and 42 of the printed Minutes of Synod, is called to the following quotations from the minutes:

"The Commission to have two stated meetings during the year, viz., at Kingston, on the first Wednesday of October, and at Toronto, on the first Wednesday of February, 1848, and not to have any adjournments, excepting such as may be made from day to day, at the stated meetings; and Presbyteries to use their diligence to have one or more of their ministers at these meetings,—seven to form a quorum, of whom five shall be ministers. The matters referred to the Commission are as follows:

"1st. An overture for promoting the revival of religion throughout the Church.

"2nd. An overture on the subject of Ecclesiastical Registers.

"3rd. An overture respecting arrangements for the preaching of ministers when assembled at Synod.

"4th. An overture for promoting a better attendance of ministers and elders at the meeting of Synod.

"5th. A letter from the Presbytery of New Brunswick."

When it is recollected that these subjects are of great importance—what, indeed, can equal in importance the first of them?—and that the Commission did not meet in October, from the want of a quorum, and that there is to be no other meeting before the meeting of the Synod in June, it is not too much to expect that the members of the Commission should put themselves to some inconvenience to attend the ensuing meeting. Besides the business properly belonging to the Commission, there are many other matters of great importance, to which its deliberations might properly be directed.

A few weeks ago, it seemed as though there were a call for petitions from all our congregations against the projected division of the endowments of King's College, amongst the Episcopalians, the Presbyterians of the Established Church of Scotland, the Methodists, and Papists; and, though this may have been dispensed with, from the result of the late general election, it is well worth the consideration of the representatives of the Church how far we should endeavour to avail ourselves of King's College for the education of our theological students in literature and philosophy; and what suggestions we should offer in regard to a change of its present constitution and system of management. There are a few, at least, of our legislators who, we are sure, will listen respectfully to any suggestions which we ourselves, or the representatives of other evangelical churches, might make to them on this subject.

Original Communications.

For the Record.

"When I am weak, then am I strong."—2 Cor. xii. 10.

I. It is spiritual weakness of which the Apostle here speaks. All are weak in this respect. Mankind, by the fall, lost all ability, as well as all desire, to walk in the way of God's commandments. Hence, our lost and undone condition by nature is not unfrequently expressed in scripture by the intimation of our weakness and helplessness. "When we were yet without strength, in due time, Christ died for the ungodly." When we lay in the ruins of the fall, under the merited wrath of God, and the power of sin and Satan, without strength to resist the just indignation of our offended Creator, or to deliver ourselves from it,—when we had no inclination to restore ourselves to the forfeited favour of God, and no ability to do so, had we been so disposed,—when we were thus utterly impotent, and helpless, and dead in sin, Christ died for us.

It is not, however, merely to the reality of this weakness, which is universal among the human race, but also to the apprehension of it, that Paul refers in these words. It is not merely the fact of his being weak, but the fact of his being deeply conscious of his weakness, that he here sets forth. He was once as insensible of his spiritual weakness, and as unconcerned about it, as the most careless and profane that we see around us. He was once as much pulled up by the conceit of his own moral and intellectual superiority, as the most self-satisfied Pharisee, either of the present or of any by-gone age. But the day of his self-dependence and self-complacency has passed away. "I was alive," says he, "without the law once,"—time was, when I vainly imagined myself to be not altogether destitute of power to please God by the observance of his requirements. And no man hath more ample grounds than I had to entertain such confidence: for, "after the strictest sect of our religion, I lived a Pharisee, and touching the righteousness of the law,"—the righteousness which arises from a scrupulous attention to outward ordinance, I am "blameless." "But when the commandment came, sin revived, and I died." On the very first glimpse which I obtained of the spirituality and breadth of God's holy law, which extends to the thoughts and intents of the heart, my inward corruption, of which I had previously been unconscious, manifested itself in all its strength, and malignity, and virulence; and my proud spirit rose in rebellion against the exaction of the perfect purity required by that law which is holy, and just, and good. And when that law was still applied to my conscience by the operation of the Holy Spirit, I became convinced, against my own natural will, of my spiritual death, and of my consequent utter inability, by my very best performances, to come near satisfying the demands of a just and holy God. And as that law ever and ever pursued me fleeing from it, it "shut me up" at length to the faith of Christ, who is "the end of the law for righteousness to every one that believeth."

Let us endeavour, yet a little further, to paraphrase the Apostle's experience.

This corruption which raged and boiled within me, this sin which revived, or which made me painfully conscious of its existence and power, when the law of God, exhibited to me in its extent and purity by the enlightening spirit, taught me that all my righteousness arising from the observance of rites and ceremonies, and from my fancied keeping of the divine commandments, was but filthy rags in the sight of the Holy One. This in-dwelling evil principle then received its death-blow; for grace so triumphed over corruption as to make me willing to relinquish, and to retire from, all my former vain hopes and dependences, and to "submit myself unto the righteousness of God," by a cordial receiving of Christ, and resting upon him for my salvation. But, although mortally wounded, it is not yet extinct: its writhings and stragings convince me that, although it does not now possess the strong-hold of my heart as it did when I was "alive without the law," and when it reigned with undivided sway, it is nevertheless not yet completely dislodged. It is still able to maintain a conflict with grace, which has gained the ascendancy; for, although "I delight in the law of God after the inward man, yet I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And so severe and dreadful is the internal war—so much am I distracted and tossed to and fro thereby—that I am often constrained to cry in agony of soul, "O wretched man that I am, who shall deliver me from the body of this death?" By what power shall I be completely devoted from these assaults of my enemy, and this spiritual warfare be brought to a successful and glorious termination, and I be enabled fully and finally to triumph? "I thank God, through Jesus Christ our Lord!" "For, although in myself altogether incompetent to cope with this foe, which, in spite of being wounded, yet grievously harasses and assails me, I know that greater is he that is with me than all that can be against me; and I am confident that, even though I may be at times reduced to the most dire extremity, and my soul within me may be disquieted and downcast by the fear of the enemy's ultimately prevailing. He shall appear for my help, and in his strength I shall be more than conqueror. And when I am most thoroughly wearied from self-dependence, then it is that I am most able in my patience to possess my soul; for "when I am weak, then am I strong."

This then, dear reader, is an avowal which most signally abases self, and which at the same time eminently exalts the Saviour. It is expressive of a strong and abiding conviction, which leads to self-distrust, but not to despair,—a conviction which constrains the subject of it to come forth from the refuge of lies in which he has vainly sought to shelter himself from the storms of an accusing conscience and the threatened wrath of a justly-offended God,—a conviction, however, which does not leave him in a state of helpless and hopeless exposure to the out-breaking of Almighty vengeance, and the eternal upbraidings of the inward monitor, which, with awful appropriateness, is called "the worm that dieth not"—but leads him at once to the divinely-appointed "hiding-place from the wind, and covert from the tempest," in which he is perfectly and for ever safe. O blessed sense of weakness, which leads the sinner to an humble reliance on Almighty strength! O happy conviction of insecurity which constrains the soul to take up its everlasting habitation in Christ, and causes it to tremble at nothing so much as the thought of separation from him!

Let it be remembered that all convictions of inability do not produce this blessed result. There are those which drive to despair, and ultimately to everlasting perdition. A man has become temporarily impressed with a sense of the necessity of attending to the concerns of eternity. An attack of disease, or the death of a friend, or some other awakening providence, or, it may be, some alarming message from the word has produced this effect. He bethinks himself of the precariousness of all sublunary things, and sets about seeking some more abiding foundation of happiness and security than this world can afford. He applies himself to

the work of reformation, forgetful or regardless of the truth that the transforming process by which the sinner, from being an heir of wrath, becomes an heir of glory, can be effected only by the energy of the Holy Spirit. He knows neither the nature of his disease, nor its true remedy. He is aware, indeed, of the necessity of abandoning his evil courses, but he is unaware of the self-renunciation and submission to the righteousness of God, to which the Holy Spirit leads every truly awakened soul. He resolves, therefore, to resist and subdue his wrong propensities, and to walk unblameably in the way of God's commandments. Again and again he resolves; but again and again he breaks his resolutions. He gradually becomes more and more convinced of his own weakness, and of the awful power of inherent corruption. Now comes the infinitely momentous crisis of his history. The word of God declares to him that without Christ he can do nothing,—that salvation is "not of works, lest any man should boast,"—and that, renouncing all dependence upon his own exertions, and throwing himself as a helpless and justly-condemned sinner, upon the mercy of God in Christ Jesus, he may find pardon and acceptance, and receive from above a new and living principle of holy obedience, by which he shall be enabled to live a spiritual life, and bring forth fruit to the praise and glory of divine grace. But because there is something in all this that he cannot comprehend, and something that is too humbling to his pride for him to acquiesce in, he listens rather to the impious suggestion, that God cannot righteously demand of him that which he is unable in his own strength to render,—and thus either lowers the standard of obligation to suit his own inclination and ability, or else imbibes the tenets of infidelity, and quiets his conscience with arguments which he himself disbelieves, while at the same time he suffers himself to be influenced and deluded by them.

The falsity and ruinousness of these conceptions of inability, consist in this, that they allow him who entertains them to escape from a sense of his responsibility, and lead him, as has been stated, to reason thus,—that, since he is unable, in his own unaided strength, to keep the commandments of God, he must even hope that God will accept of him on account of what he can do,—or, otherwise, that, since he is incapable, by nature, of rendering an acceptable obedience to the divine law, he need not concern himself about the matter, seeing that a righteous God can never exact from him that which he is unable to give. But immensely different were the convictions of his weakness and helplessness, which agitated the breast of the Apostle, when he was first awakened and alarmed by the terrors of God's law. He perceived, as does every sinner taught by the Holy Spirit, that his inability consisted mainly in an entire alienation of heart from God, which prompted him to continual rebellion,—and that this inability, so far from being an extenuation, was an aggravation of all his actual sins and transgressions. He perceived also—and this was that which caused "sin to revive" within him; this was that which called forth into malignant exercise his inherent corruption, his pride and enmity against the truth—he perceived that this inability which he discovered within himself, did not in the least degree do away with the obligation under which he lay, to render a perfect and unvarying obedience to God's command; for the law still urged, with unabated vigour, its imperious requirements, and still thundered forth its dreadful penalty, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Now here it was that grace obtained the mastery in him; and it is just at this crisis, too, that it obtains the mastery in all who, after a deep law-work, as the old divines term it, are brought under the power of the truth as it is in Jesus. It is when bereft of all hope of being able to recommend themselves to God by their own exertions and performances, that they see the infinite excellency of the gospel plan of salvation. It is in this "valley of Achor" that the Lord opens up to them a "door of hope," and gives them to see that, although lost and undone, Jesus is able and willing to save them,—and that, although without him they can

do nothing of which God will accept, yet, through him strengthening them, they shall be able to "do all things,"—that is, they shall be able, in the strength which he by his Holy Spirit will impart unto them, to lead lives of humble, and holy, and acceptable obedience.

But, dear reader, it is at this point, also, that the rejecter of Christ turns away with disdain. When the law urges its requirements, and proclaims its penalty,—and when he finds that, notwithstanding his utter incapacity by nature to fulfil its demands, not one jot nor one tittle of these demands is abated. His proud heart rebels,—the arch-enemy of his soul whispers to him that such doctrine is repugnant to reason, and subversive of the dignity of human nature,—and he listens to the voice of the destroyer, and shuts his ears to the voice of God. It is just here,—when the humbled, contrite sinner, with the pride of his heart subdued by victorious grace, "lays his hand upon his mouth, and his mouth in the dust," and, with wondering and adoring gratitude, receives an offered Christ,—it is just here, that the unhumiliated and only half-converted sinner furnishes, by his rejection of the gospel terms, an awful and affecting comment upon the inspired declaration, that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." He may have been so alarmed as to think of building himself a refuge; but he has not been sufficiently alarmed humbly to betake himself to Christ. The simplicity of the gospel scheme pays no homage to the idol self; and in the sullessness of offended pride he turns away "in a rage."—2 Kings v. 12.

I have read of a physician who was deemed skilful in his profession, but severe in his regimen. When he had prescribed, and the patient objected to the treatment, he was wont to say, "I see you are not yet *had enough* for me." The man whose case I have been supposing,—and alas! it is a case of continual occurrence,—is not yet "had enough" for Christ,—that is, he is not yet had enough in his own apprehension. But tell a truly-awakened sinner the remedy for his sad condition, and however it may require him to humble himself, he will seek to comply with its terms. However mysterious to natural reason, however humbling to natural pride, the prescribed plan may be, he will seek to fall in with it. This is the state of a sinner's mind, when the law as a "schoolmaster" brings him to Christ.

The foregoing description of Christian experience will not be deemed a digression, when it is stated that the passage of scripture at the head of this article has been selected rather as a motto than as a text.

Suffer me now, my dear reader, to guard you against an error into which many fall, and into which many are led even by their avowed creed.—I mean the error of supposing that the sense of weakness of which the Apostle speaks, does not remain in the breast of the advanced believer. This caution might be deemed superfluous, when it is remembered that it is Paul who uses these words, "When I am weak." To what exalted height of Christian experience had he attained, when this letter was penned, in which he makes such humble acknowledgments of his own weakness, and such distinct professions of self-distrust! And when, in another epistle, he says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

I shall briefly notice a few facts in the experience of the believer, by which he is continually reminded of his own utter weakness, and of his need of looking away from himself for its strength. And the proofs that I shall adduce will be of so simple a kind, that I feel assured they will be at once understood by every child of God,—by every one in whose breast the conflict is going on between grace and in-dwelling sin.

1. He cannot do the things that he ought. Ho

knows his duty. It is plainly set before him. He acknowledges his obligation to keep the divine law. He consents to it, that it is holy, and just, and good. But when he surveys the statute-book, in accordance with which his life is to be framed, he is often constrained to cry,—“Who is sufficient for these things?”

2. He cannot do the things that he would. He not only knows his duty, but he desires to perform it. He not only acknowledges the justice of God's law, but his ardent wish is to be conformed to it in all its requirements: “O that my ways were directed to keep thy statutes!” But how frequent and lamentable are his failures! “To will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do.” He would fain sing the praises of God, but his lips are closed. He would fain raise his affections to things above, but his “soul cleaveth unto the dust.” He would fain “engage his heart to approach unto God,” but it wanders upon the mountains of vanity. He would run in the way of God's commandments, but his “feet sink in the deep mire where there is no standing.”

3. It not unfrequently happens that he cannot do even what he has once done. “O that it were with me as in months past!” Shall I ever again pray as I once did? Shall I ever again praise as I once did? Shall I ever again realize the presence of him whom my soul loveth, in the sanctuary, in the prayer-meeting, at the family altar, in the closet, as I once did?

Is this then in reality the believer's experience? And O! hath he then whereof to glory? Has he not every reason for self-distrust,—every reason to offer up the earnest prayer, “Hold up my goings in thy paths, that my footsteps slip not!” “O Lord, undertake for me!”

It is not when the believer is first brought under the power of the truth, that he is most fully sensible of his own weakness, and of the power of inherent corruption. The more he advances in the knowledge of God's law, he will be the more convinced of his own inability to frame his life according to it; and the more deeply and continually will he feel the necessity of proceeding in the strength of the Lord, making mention of his righteousness, even of his only. That is that which Paul expresses in these words, which cannot but appear strange and paradoxical to worldly men:—“When I am weak, then am I strong.”

II. The Apostle in this remarkable saying, not only declares and acknowledges his own weakness, he also speaks as if the very consciousness of that weakness were the means of increasing his strength. And it is even so. In this point of view, likewise, every humble believer can adopt his words, and say, “When I am weak, then am I strong.” This might be illustrated in many ways. I shall only remark, at present, that a deep and abiding conviction of his weakness will be the means of increasing strength to the humble disciple of Christ:

1. As it makes him more diffident of himself.—Conscious of his own weakness and liability to fall, he will not heedlessly run into temptation. He will tremble to think of walking in the counsel of the ungodly, or standing in the way of sinners. He will turn away his feet from the paths wherein destroyers go. Is he invited to attend scenes of revelry and dissipation? Is he urged to frequent the company of those who, however intellectual they may be, or however attractive in other respects, fear not God? He will not presumptuously think that he can stand where thousands have fallen. Shall I who am so weak, so prone to err, willfully and deliberately expose myself to the assaults of the enemy, or listen to his blandishments? O Lord, lead me not into temptation, but deliver me from evil!

He will thankfully receive Christian counsel and even reproof. Those who are unconscious of their weakness, are ever ready to take offence at any admonition, when they deem it too plain and pointed. They consider themselves insulted.—Their wisdom is called in question. Why should they be meddled with? Cannot they manage their own affairs with propriety? They do not like those who are so officious.

It is quite the reverse with the man who is sensible of his own liability to err: “Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.”

2. Especially as it leads him to increased prayerfulness. This must always be conjoined with the foregoing. “Watch and pray, that ye enter not into temptation.” Now prayer is a privilege which is ever highly estimated by the Christian; but it is peculiarly precious when he peculiarly feels his own weakness.

Christ is the refuge of his people. We prize, or at all events we ought to prize, our earthly dwellings. God hath given us houses for temporary habitation, and we ought to value them as gifts of his bounty. But there are seasons when we are more sensible of their value than at others. When the storm threatens, or the winter's cold approaches, our gratitude is excited. So, Christ is the refuge of his redeemed ones: “Thou hast been our dwelling-place in all generations.” But there are circumstances which will make us more sensible of his worth and preciousness at some times than we are at others. The believer will take advantage of these to make him more earnest and fervent in his applications to Jesus.

The balmy fragrance of the morning, and the refreshing coolness of the evening, tempt us abroad; and we wander, almost insensibly, far from our dwellings. But the appearance of clouds and tempests will hasten us homeward. So with the believer. When all things succeed according to his wishes,—when he begins to fancy himself so firmly established in the faith of the gospel, that he will never again be so weak and wavering as in former days,—when he is ready, in his prosperity, to say, “I shall never be moved,” outward temptations assault, or inward corruption rages, and he is driven afresh to Christ,—led to seek more humbly and earnestly that he may be more securely built upon the only sure foundation. And his prayer is heard. God is near to his people at all times; but his presence is peculiarly manifested when especially required. “Jehovah Jireh.”—“Thou hast known my soul in adversities.” “God is our refuge and strength, a very present help in trouble.”

Thus, when the believer is weak, then is he strong; for the sense of his utter weakness sends him to Jesus. And to whom can he go? When the adversary approaches, shall he venture forth to meet him alone? O no! painful experience hath convinced him of his own insufficiency: he must needs call upon the captain of his salvation; and he never calls upon him in vain. He feels for the believer in all his trials. He sympathizes with him in all his infirmities. He is able and willing to supply all his wants. And he is ever near. “So I am with you always, even unto the end of the world.”

O believer! thank God for that feeling of weakness, of nothingness, which leads you to Jesus! Thank God for that broken heart which brings Jesus near to you, that he may bind it up with his tender hand. Remember, and seek to adopt the words of the Apostle: “Most gladly will I glory in my infirmities, that the power of Christ may rest upon me! I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distress for Christ's sake; for when I am weak, then am I strong.”

Dear readers, what know you of this weakness? Some may glance at this paper who know nothing of it by experience. To such I would say, in all tenderness, O “suffer the word of exhortation!” Though poor, you are proud. Though wretched, and blind, and naked, you fancy that you have need of nothing. In the day of deep and genuine conviction of sin—if you ever see such a day, which God grant!—your sentiments will all be changed. That day will be a day of self-abatement. In that day your lofty looks will be brought low. You will look upon him whom you have pierced and mourn. You will wonder that you were not cut down in your years of impotence and rebellion. You will adore the goodness and long-suffering of that God who hath so long borne with you, while hardening your heart and despising

his offered grace. You will lay your hand upon your mouths, and your mouths in the dust, if so there may be hope. You will adopt the leper's confession, “Unclean, unclean!” and the publican's prayer, “God be merciful to me a sinner!”

And, for ever magnified be the riches of divine grace! In that day you shall also see “a fountain opened for sin and for uncleanness.” And you shall hear God, whose words you have so long despised, saying, “Turn ye, turn ye, why will ye die?” and the Saviour, whom ye have so long rejected, saying, “Him that cometh unto me, I will in no wise cast out,” and the Blessed Spirit, whose strivings you have so long resisted, saying, “Come.” O, to-day, if you will hear the divine voice, harden not your hearts! For “Behold, now is the accepted time! behold, now is the day of salvation!”

Bytown, Dec. 13, 1847.

ON THE DUTY OF CONTRIBUTING TO THE SUPPORT OF GOSPEL ORDINANCES.

For the Record.

It is not to be wondered at that there should be a sort of repugnance on the part of ministers to enter on the discussion of this subject. It has so much the appearance of special pleading, of setting up of arrogant claims, and of an over earnest locking after the loaves and fishes, that few, if any, can be found to give it that prominence which it merits. And a prejudice seems to exist in the minds of the great bulk of professing christians against those who would undertake to bring the subject before them in any shape; nay, the smallest allusion to it is more than sufficient to awaken in the breasts of many the most unmingled feelings of disgust. There can be no doubt, however, that there is a great deal of false delicacy on the subject, which ought to be done away with. We do not even agree with those who hold that it should be made to appear that the support required is given for the maintenance of gospel ordinances, irrespective of the claims of ministers considered as individuals. We are very much inclined to think that if we treat of this subject in an abstract manner, we divert it of its principal feature of interest. It appears to us, on the contrary, that it is by bringing the condition of the ministers of the gospel prominently into view (such of them, we mean, as are entirely dependent for support on the contributions of their people), we can alone succeed in creating any interest on the subject, and arousing the sympathies,—the christian sympathies,—of God's children in their behalf.

It may be deemed superfluous to bring this subject, at this particular time, into view, as the professors of the gospel seem to be fully alive to the obligations laid upon them to afford their ministers a suitable maintenance, and that those who are insensible to their claims are the exception, not the rule. If this were really the case, we might save ourselves the trouble of addressing you on the subject. But it is just because a thorough conviction possesses our minds that the very reverse is the case; it is just because we are of opinion that professing christians do not seem to be sufficiently alive to their duty in this respect, or rather that they appear to be altogether dead and insensible to it, that we have taken up the pen to treat of it.

We would ask any one who is at all acquainted with the manner in which the ministers of the gospel are supported in this Province, whether there is not just ground of complaint with regard to it? and whether, if things continue much longer as they are, there is not great reason to fear that it may lead to the most disastrous consequences?

The Apostle Paul, in speaking concerning the duty of christians to afford their ministers temporal support, refers to a well-known precept of the Mosaic law, “Thou shalt not muzzle the ox that treadeth out the corn;” and adds, “Does God care for oxen, or does he say it for our sakes?” (i. e., for us ministers.) No doubt, he replies, answering his own question, he saith it for our sakes; and in pursuing his argument, he says with all confidence, “If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?” Here he draws a vivid and striking contrast between spi-

ritual and carnal things, and asks if there was anything unreasonable or unjust in the ministers of the gospel expecting to be supported in a creditable manner, in a way befitting their high and honourable calling? And he lays it down as a general rule that they who minister at the altar should live by the altar. This comes with additional force from the lips of him, who says in another place, that he had not made use of his liberty in this very thing, and that he had not made himself chargeable to his fellow christians; and in his farewell address to the elders of Ephesus, he says he had coveted no man's goods, or house, or apparel, but that his own hands had ministered to his necessities for the most part, in which he seems to allude to his employment as a tent-maker. This has not unfrequently been used both by infidels and worldly-minded professors to exonerate themselves from the duty of providing for the minister of the gospel. Why do not ministers, say they, follow the example of the Apostle Paul, and procure their livelihood by prosecuting some secular calling, and thus avoid making themselves dependent on their fellow-christians for support? But the design of the Apostle in mentioning this circumstance was not by any means to free christians from the duty laid upon them, but to clear himself from the very appearance of selfishness, in urging the claims of gospel ministers upon the generosity and kindness of those who benefited by their instructions. He knew well that the exigencies of the church in future ages would be such that ministers would have to devote their whole time and energies to their proper work, and therefore he lays it down as a general rule that they who minister at the altar should live by the altar. But though he makes it a standing law in the church of God, he does not condescend on any particular ratio by which the professors of the gospel should be guided in the performance of this duty; on the contrary, he leaves it entirely to their own generosity, to their own sense of the benefits they enjoyed under a gospel ministry. And so far from wishing the ministers of the gospel to be aggrandized or enriched, he barely contemplates that they should be raised above want, that they should be delivered from all corroding and distracting cares with regard to their own subsistence, and that of those dependent upon them. And he puts it to the Corinthian believers, "whether it was not just and reasonable that if the ministers of the gospel sowed spiritual things to them, they should reap their carnal things?"

In a sermon preached at Edinburgh, before the Directors of the Society for the Sons of the Clergy, that eminent servant of God, the late Mr. Bonar, of Cranwood, has the following beautiful and striking passage:

"Just is the plea, good men will reply. From your ministrations we have enjoyed advantages which we can never repay; through your instrumentality, we have by divine grace been rescued from the gall of bitterness and the bond of iniquity—have learned the vanity of created joys, and been taught to set our affections on the noble things which are above—have felt peace and joy in believing amidst the heavy pressure of many trials—have risen superior to all the agonizing dread of dying—have rejoiced in hope of the glory to come, and been enabled to look forward with calm serenity, and often with unutterable triumph, to the glorious appearing of our Saviour and our Judge. We know, indeed, that to the God of all grace belongs the supreme unrivalled praise of those supports and joys we have experienced. But ye are the servants of the Most High, who have shown unto us the way of salvation. Ye were his instruments of good to us, and as such we honour you; ye have administered unto us benefits far more valuable than all the honours, and treasures, and joys of time. And what can we render unto you in return? What can we do for you, or for your sons and daughters? Our silver and gold, the fleece of our flocks, and the fruits of our vineyard, are but carnal and trivial matters, and not once to be compared with the precious and spiritual blessings imparted to us; but such as we have we give unto you; our friendship, our aid our influence, take this cup of cold water from us in the name of

a disciple; take of these crumbs from our table; accept of this mite and of these supplies for your families and your little ones. If we have found favour in your sight, receive this present from our hands, for we have seen your faces as the face of God, and the Lord hath dealt graciously with us, and we have enough."—Gen. xxxii. 10. 11.

B.

KNOX'S COLLEGE.

TESTIMONIAL TO THE REV. DR. WILLIS.—The last evening of the year lately closed was happily spent in devotional exercises by the Professors and Students of Knox's College, in the Divinity Hall,—several other friends of the institution, both male and female, being present. Suitable and impressive addresses were delivered, and all present, it is believed, found the occasion an agreeable and refreshing one. At the close of the services, the Rev. Professor Rintoul, who occupied the chair as Convener of the College Committee, having called on the Rev. Dr. Willis, recently installed as Professor of Theology, intimated to him, in a few appropriate remarks, the desire of the members of the Acting Committee to present him with the following volumes, viz: Bagster's Polyglott New Testament, in 10 languages, a Hebrew Bible, and a copy of the Septuagint. The inscription written on the first-mentioned work is subjoined, as best explaining the views and feelings of the donors:—

"This volume, together with a copy of the Hebrew Scriptures, and of the Septuagint version, is presented to the Rev. Michael Willis, D.D.S.T.P., late of Renfield Street Free Church, Glasgow, by the Acting Committee of Knox's College, Toronto, as a token of the Committee's esteem of his high personal worth and eminent attainments in Theological learning, and especially of their grateful appreciation of the self-denying promptitude with which, disregarding personal convenience and severing many sacred and endearing ties, he hastened, in an exigency of the College, to enter upon the immediate discharge of his important duties.

(Signed) WILLIAM RINTOUL, Convener.

"Knox's College, 31st Dec., 1847."

G.

THE REV. GEORGE INNES, OF CANOBIE.

Our readers will find in the annexed extracts an account of the death of a devoted minister of the Free Church of Scotland. The story of his death should be widely circulated, and with it the estimate which his brethren formed of his character and the cause of his death. The extract from the *Universer*, a London paper, will show the sentiments of noble-hearted Englishmen regarding this event. When we think of the condition of Scotland, where whole parishes are the absolute property of individuals, so that no house, nor manufactory, nor church may be erected if they forbid, may we not congratulate ourselves in regard to the better disposition of things in Canada, where every farmer is an independent yeoman, and where entails, one of the banes of Scotland, are unknown.

Scotland owes most of her liberties to her own reformed church, and her proximity to England. We doubt not that the disruption will eventually hasten the emancipation of her soil from the law of entail, which tempts even well-disposed men—as some of the site refusers are—to act the tyrant. Let those of us who are ministers, with trials peculiar to ourselves—as all Christ's servants must have trials—remember the saying of George Innes, "A minister of Christ has no title to complain of his own sufferings."

Our last number contained a notice of the death of the Rev. George Innes, Free Church minister of Canobie. The illness of which he died was, it is believed, caused by his exposure to wet and cold

in the discharge of his Sabbath ministerial duties in the tent in Canobie Moot. Mr. Innes was the son of the Rev. George Innes, formerly minister of the Established Church at Deskford, near Cullen, but now of the Free Church at Deskford. A short time before the Disruption, his son was ordained minister of the *quod sacra* church of Seafield, near Cullen; but when that event occurred, both the father and the son remained firm to their principles. In September 1844, Mr. George Innes accepted a call from the parish of Canobie. The congregation consisted of about 400 persons. It had been formed at the Disruption by the Rev. Peter Hope, now of Whamfray, then a licentiate of the Church of Scotland. The Duke of Buccleugh, who is the sole proprietor of the parish, refused to allow the congregation to meet on any portion of his grounds, and they had been compelled to assemble on the public road for public worship. Shortly before Mr. Innes's appointment, the interdict had been released, and they were allowed to erect a canvas tent for worship in the parish.—Some men might have shrunk from encountering the dangers and difficulties of such a charge. But Mr. Innes was not one of those. He was too faithful a servant of his heavenly Master to be deterred by the want of a church, by the risk of his own health, or by the frowns of the great men of this world, from preaching the gospel to the people at Canobie. He has left a record of what he had to endure. He was asked in the Site Committee of the House of Commons.—Does the tent protect you from the severity of the weather? Mr. Innes says, in answer,

"In the winter of 1845 to 1846, I often saw the rain freely percolating through the canvas, and falling on the heads of the worshippers. I often saw the seats thoroughly wet, as if they had been dragged through the river. I saw the floor often a puddle of mud. We got a tent better water-proofed for this winter, but in keeping out the rain, we kept in the damp that rises from the ground in the tent,—the vapour in the tent; and I often in this winter received complaints from the people that the seats were covered with hoar frost, and I saw the melted congealed moisture from the roof of the tent falling upon the heads of the worshippers. The cold was intense, and particularly when the Sabbath school was opened for instruction after public worship, it was very difficult indeed for the children and teachers to bear it."

When he appeared before the Site Committee, Mr. Innes had been fully two and a-half years minister of Canobie. It was then too plain, from the unnatural lustre of the eye, and the hectic flush on the cheek, that he was not only a witness to the facts above mentioned, but of their injurious effect on his health. It was probably his own appearance which suggested to a member of the Committee to ask him, "Have you found any prejudicial effect on your own health?" and which elicited an answer which contains one of the noblest sentiments that was ever uttered. He said, "That is a question which a medical person could answer better than I can. I would rather be excused; for a minister of Christ has no title to complain of his own sufferings." He complained not. He never thought of deserting the work assigned to him; and it was only when he became unfit for his duties, that he left the field of his labour. He needed repose and a cessation from labour, and he returned home, but it was to die. The Master whom he served so faithfully, because he loved him so well, had granted him a final discharge from this warfare, and has given him an everlasting rest. "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord." Thus died the first Free Church minister of Canobie, on whose tomb should be engraved his own memorable words, "a minister of Christ has no title to complain of his own sufferings." This event is one of the natural consequences of the late intolerant, unchristian, ungentlemanlike system of refusing sites. How long shall the subordinate rights of property be permitted to deprive the Lord of the whole earth of a piece of ground for a church wherein His name is to be honoured?—*Edinburgh Witness.*

At the meeting of the Free Presbytery of Lock-erby, on Tuesday last, a letter was received from the Rev. Mr. Innes of Deskford, intimating the death of his son, the late Rev. Mr. Innes of Canobie.

Mr. DUNCAN, in the course of some observations on this painful subject said—He would not use the language that Mr. Innes had died a martyr to the sufferings and severities to which the Duke of Buccleuch had exposed the Free Church congregation in his parish of Canobie, for it was well known that Mr. Innes was a man of delicate health, and had not been free at all from severe bodily complaint for a considerable period before his demise. And if such was the case, it must be admitted as quite possible (and no doubt this would be said by certain parties) that he might have been cut off independently of any complaints he had or might have caught during the period of his residence at Canobie. He, for one, could quite readily admit this possibility; but, notwithstanding, he had not the smallest doubt that Mr. Innes's death had been hastened by the peculiar hardships to which preaching in the tent had necessarily exposed their brother; he did not doubt that, in the ordinary course of Providence, if Mr. Innes had enjoyed the advantage of officiating in a regular church, he would have been alive this day, and would have been able to give the Church and cause of Christ the support of his talents and graces.—But his death had been accelerated, not so much by the fatigues of pastoral labours, as by the necessity of preaching in a canvas tent, a thing most trying to a man of vigorous constitution, but most perilous to a man of delicate health. And could this Presbytery hesitate to say who was responsible for causing the ordinances of Christ's sanctuary to be dispensed at such a hazard to the servants of Christ? Unquestionably his grace the Duke of Buccleuch, who had repeatedly refused a site for the building of a church and manse, that the Free Church congregation of Canobie might enjoy what was matter of right, and not of indulgence to them in this land, where toleration is the alleged law of the land. What struck him most solemnly in this matter was, that their late brother, Mr. Innes, had, upon his death-bed, as they had been informed this day in the letter of his father, prayed that repentance and forgiveness might be granted to the Duke of Buccleuch. While this prayer illustrated the gracious temper of Mr. Innes in his departure from this world of sin, it also proved the conviction of his mind in regard to the origin and causes of the complaint of which he died. It was to be earnestly hoped that his Grace would ponder this prayer, and the circumstances in which it was offered up to Heaven for him. But this Presbytery must now consider the duty which was incumbent upon them in consequence of the congregation of Canobie being within her bounds. And what he would propose to this Presbytery to do in present circumstances was, to transmit a fresh petition to the Duke of Buccleuch, that he be pleased to grant a site for a church to the Free congregation, and for a manse to its future minister at Canobie.

One of the members of the Presbytery here said that this would be useless, and that their application would receive no answer from the Duke.

Mr. DUNCAN said such a result was very possible; it will only be what has happened before. But still this duty was plainly incumbent upon them in the course of Providence. The Deacons' Court of Canobie Free Church congregation had already petitioned, and though they mentioned the prejudicial effects of the canvas tent on their minister's health, had not received any answer; this Presbytery, as having the spiritual superintendence of Canobie, must also send a petition, in which shall be stated what has happened. Whether the Duke will answer or not—will grant a site or not, was not their concern. Let this man know the consequence of his past, and what may again be the consequences of a continued refusal of a site. He is utterly mistaken in supposing, that the ministers and preachers of this Free Church will be intimidated from continuing their supply of christian ordinances at Canobie. No doubt the gentleman who had been officiating at Canobie for the last three or four months had stated his desire for a re-

moval for a short period at least from Canobie, as he had also experienced the injurious effects of the canvas tent on his general health. But this was just a call upon all the members of this Presbytery to relieve the preachers who should be sent with their assistance. Mr. Duncan concluded by submitting a motion in accordance with his remarks.

A VOICE FROM THE TOMB.

(From the Universe.)

The young and devoted minister of the parish of Canobie in Scotland has been taken to his rest and reward. He died of consumption; and his disease, speaking of instrumental causes, was the result of his exposure to the inclemency of the wintry weather. His congregation have been compelled for some years to worship God under the canopy of his own heavens, having been refused a site for a house of prayer by the lord of the soil. If this be not persecution, we know not what persecution means.

Englishmen! Friends of freedom! consider this case; and say do you not owe it to your Scottish brethren—to truth—to liberty—to God, to interfere in this case, and by an appeal to the Legislature, to demand that conscience shall be free, and that men shall not be denuded of a right which, as intelligent creatures, they inherit from God?

Happy minister! Unhappy Duke! Give us—oh! give us the prospect of sleeping in such a grave as that which contains the mortal remains of this good man, rather than that of living in duceal splendour, and of sleeping, after death, beneath the marble of all the Caesars! Happy Mr. Innes—now you can worship in “the temple not made with hands”—now you meet no lordly domination—for amid the glories of that temple and the spiritualities of that worship “Lords and Dukes are known no more.”

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held its ordinary meeting at Hamilton, on the 12th and 13th current.

The Clerk read an extract from the Minutes of Synod, which he had received from the Synod Clerk, sanctioning the reception of the Rev. James Cairncross as a minister of the Presbyterian Church of Canada. His name was ordered to be recorded as an ordained minister, labouring within the bounds of the Presbytery.

Various reports were then given in, after which, the call from the congregation at Niagara in favour of Mr. James Fettes, Probationer, was taken up, and letters from Mr. Fettes were read, stating the circumstances in which he was placed; and that while he would have been willing cordially to have closed with the call at once, had he seen his way clear to leave the stations where he is at present labouring, by the prospect of their being immediately supplied, as he found the labours connected with the field more than his strength could long support; that still he felt it to be his duty to remain where he was till suitable provision could be made for the supply of the means of grace in that locality; whereupon the Presbytery agreed to record their approbation of the conduct of Mr. Fettes, and of the christian spirit which his letter evinced, and resolved to appoint Mr. Robb and Mr. Stark to apply to the Synod's Home Mission Committee, (to meet at Hamilton the same day,) to make such arrangements as may enable the Presbytery of Montreal to relieve Mr. Fettes from his present sphere of labour so soon as possible, and enable him to accept the call from Niagara, and to report to the Presbytery. This application was agreed to by the Home Mission Committee, and the Clerk was instructed to communicate the same to Mr. Fettes and the Presbytery of Montreal.

Mr. Donald McKenzie reported, as Convener of the Western Committee, on the subject of the call from the congregation at Eckfrid and Moss, to Mr. W. R. Sutherland, and the satisfactory state of matters there; whereupon the Presbytery agreed to record that they are satisfied as to the provision made for the minister's support, and other mat-

ters, and appoint Mr. Sutherland's trials at Eckfrid, on the 15th February; appoint also the ministers or elders officiating there, on Sabbath the 30th instant, or the following Sabbath, to serve the edict for Mr. Sutherland's ordination; and in the event of his trials being sustained, and the Presbytery being satisfied, that his ordination shall take place, according to the laws of the Church, on the 16th of February ensuing,—the Rev. Mr. Allan, of North Easthope, to preach and preside, Rev. D. McKenzie, of Zorra, to address the minister, and the Rev. J. McKinnon, of St. Thomas, the people.

After having transacted other business of less importance, the Presbytery adjourned till the evening, when the Presbytery having resumed, the Clerk moved that, in accordance with a suggestion in a letter from the Rev. J. McGregor, of Guelph, the Presbytery appoint one of their number to return thanks to Almighty God for the safe return of their esteemed brother, the Rev. John Bayne, and for the success which has been vouchsafed to him in the accomplishment of his important mission.

Mr. Robb, on the call of the Moderator, engaged in prayer.

The following vote of thanks to the Presbytery from the congregation at Galt, was ordered to be recorded:

“That this meeting depute the Rev. Mr. Bayne to express to the Presbytery the gratitude of Knox's congregation for the manner in which they have supplied their pulpit during their pastor's absence in Scotland, and also to express their increased interest in the object of Mr. Bayne's mission, from having had an opportunity of hearing Messrs. Scott and Black, who give such high promise of usefulness in the Church.”

A call from Chatham and neighbourhood, in favour of Mr. McColl, was given in; but the call and documents in connexion with it from Tilbury not being forward, the Presbytery agreed to refer the whole to the Western Committee, with power to summon a meeting of Presbytery to sustain the call, if they shall see fit, and take such farther steps as may be necessary to prosecute the case.

Mr. Bayne reported in the case of Mr. David McKenzie, that he had, according to the injunction of Presbytery, written to Mr. McKenzie, but had received no reply; and the Presbytery, on motion made and seconded, after having deliberately considered the whole circumstances of the case, resolved that no application from Mr. David McKenzie for admission as a member or minister of their Church, shall be entertained, without reference to the whole of the Presbytery's previous procedure in his case.

Instructions were renewed to ministers to give attention to the injunction of Synod as to a collection for the Jewish and Foreign Missions of the Free Church of Scotland.

Mr. Robb and Dr. Ferrier reported progress as to raising contributions for the College, and the Presbytery enjoined that due attention be given to this object as soon as possible, according to the injunction of Synod.

It was afterwards moved, in addition, by Mr. Robb, and agreed to, that the Presbytery, considering the importance of completing the subscription for the College within the bounds with as little delay as possible, in order to maintain the efficiency of that important institution, agreed to appoint deputies, viz: Mr. Bayne and Mr. Smelie for the northern, Mr. Robb and Dr. Ferrier for the middle and eastern, and Mr. McKenzie and Mr. McKinnon for the western divisions of the Presbytery of Hamilton, to visit the congregations and preaching stations, to bring the subject before them, to see the work commenced, to report progress in the *Missionary Record* for March, and order that complete returns be reported in the *Record* in April.

It was moved and agreed to that Mr. Bayne and Mr. Smelie be appointed to prepare a series of resolutions in regard to King's College, Toronto, to be submitted to next ordinary meeting, as the ground of a petition to the Legislature on the subject of that institution.

On Thursday, the 13th, the trial discourse of Mr. Lachlan McPherson, student, was heard; he

was also examined minutely on the subject of Theology. The Presbytery were much satisfied with the appearance which he made, and agreed in so far to sustain his trial.

The following arrangements for missionaries were made, viz:

1st. For Mr. Sutherland—23rd January, Woodstock; 30th, London and Lobo; 6th February, Williams; 13th, Aldborough.

2nd. For Mr. McCall—16th, 23rd, and 30th Jan., Niagara; 6th and 13th February, Dunnville and Wellandport; and in the event of the settlement of these missionaries at Eckfrid and Chatham, they are required to give as much supply as possible to the western stations till other missionaries can be provided.

3rd. For Rev. Robert Wallace—30th January, Woodstock and Ingersol; 6th February, St. Andrews and Nisouri; 13th, London and Lobo; 20th, Williams; 27th and 5th March, Woodstock and Ingersol; 12th, St. Andrews; 19th, London and Lobo; 26th, Williams; 2nd and 9th April, Woodstock and Ingersol; 16th, St. Andrews; 23rd, London and Lobo; 30th, Williams; 7th and 14th May, Woodstock, &c.

4th. For Mr. McPherson, Catechist—February 13th, 20th, and 22nd, at the Owen Sound settlements.

The Presbytery appointed the Session Records of the respective congregations, to be presented for examination at next ordinary meeting.

Next ordinary meeting to be held at Hamilton, and within Knox's Church there, the second Wednesday of May next, at 11 A. M.

M. Y. STARK, *Presbytery Clerk.*

PRESBYTERY OF TORONTO.

The Presbytery of Toronto, before closing, on Thursday last, took up the subject of collections for the College, and the following arrangements were agreed to, viz., that

Mr. Harris visit King, Vaughan, West Gwillimbury, and Markham.

Mr. Boyd, Oro, Medonte, Orillia, Marsh, Thorah, Eldon, Mariposa, Brock, and Georgina.

Mr. Rintoul, Humber, Weston, Streetsville, York Mills, and Scarborough.

Mr. Gray and Mr. McMillan, Equeusing, Nassagaweya, Chinguacousy, Caledon, Erin, Mono.

Dr. Burns, Dr. Willis, Mr. Rintoul, and Mr. Elder, the city of Toronto.

Mr. Eason, Oakville and Trafalgar.

Returns to be made at the next ordinary meeting of Presbytery, to be held on the first Wednesday in March.

We cherish the hope that our people in the various congregations and mission stations will make arrangements for receiving the visitors on behalf of the College, and responding to the call made upon them in a manner befitting a work so solemn and important. The liberal support of the College is essential to the extension and success of our Church in this land; and every individual has a duty to perform in regard to it.

KING'S COLLEGE.

Whereas a Bill was introduced into the Provincial Legislature, at its last Session, for the partition of the endowment of King's College among four religious bodies, to be applied for educational purposes under their ecclesiastical direction, and whereas this scheme is now again brought into general discussion in the Province—each of the four denominations referred to having in one form or other publicly declared their approval of it, or their readiness to acquiesce in its provisions; and whereas there seems to be a call on us in existing circumstances to express our views on a matter of such vital importance to the best interests of the community:

Resolved 1st.—That inasmuch as the endowment of King's College as well as its existing constitution, are manifestly designed to secure the full benefits of a University Education for the whole youth of the Province, without distinction or ex-

ception, we cannot but regard the proposed measure of partition as involving a violation of public faith, and as inflicting a palpable and grievous injury on the community at large.

Resolved 2nd.—That inasmuch as the entire endowment of King's College is by no means more than adequate for the due support of an institution such as was designed to be; fully equipped for the high and varied purposes of University education, and expanding as the advancement of human knowledge and the growth of the community should require—the partition of its funds among a number of separate and limited seminaries would greatly and permanently damage the interests of education, science, and letters in this land.

Resolved 3rd.—That the proposed scheme of partition would necessarily stamp the education of the country with a sectarian character—and needlessly separating the ingenious youth of Canada in their educational character, would destroy one of the most wholesome means of harmonizing the heterogeneous, and in some respects discordant elements of which Canadian society is composed.

Resolved 4th.—That the Bill by practically excluding from participation in the existing endowments all but the members of certain religious denominations, is specially unadapted to the circumstances of a partially settled country, in which the relative proportions of the constituent classes of the community may soon be found to be very different from what they are at present; and thus we cannot but anticipate that the injurious and exasperating effects of the measure will increase with the progress of years, as denominations now recognised in the partition of the funds in question, may cease to exist, or decline to a fractional magnitude, and others now excluded from what was intended for all, may advance in numbers and influence.

Resolved 5th.—That deeply impressed with the value of religious knowledge as essential to the complete effect of an educational scheme, and anxious as we are that the recognition of God and of his revealed will should be impressed on all our public institutions, so far as this is practicable amidst conflicting religious sentiments—it is plain to us that the proposed measure has not the redeeming merit of securing this great interest; but, on the contrary, subverts the distinctions of truth and error, by recognising contrary creeds alike; and goes to foster declining and impoverished institutions at the expense of sacrificing a great common foundation which might be so modified in respect of its rules and management, as to be available to all classes, for literary and even religious benefits, without rendering it a channel for diffusing the special religious opinions of any. And as to any unavoidable defect in its provisions for direct Theological training, this we believe may be most safely left to be supplemented by the denominations of christians, according to their occasions, from their own resources, and in their proper Theological Schools.

Resolved 6th.—That as it seems to be a well ascertained fact that the available funds of the University are barely sufficient to meet the existing claims upon them, while many important parts of education are wholly unprovided for, the proposed measure holds out to the community, especially in regard to the support of Grammar Schools, prospects of aid which must prove altogether illusory.

WILLIAM RINTOUL, A. M., *Chairman, and Professor of Hebrew.*

ROBERT BURNS, D. D., *Minister of Knox's Church, Toronto.*

MICHAEL WILLIS, D. D., *Professor of Theology.*

JAMES HARRIS, *Minister York Township.*

HENRY EASON, A. M., *Professor of Mental and Moral Philosophy.*

ALEXANDER GALE, A. M., *Principal of Toronto Academy, and Professor of Classical Literature in Knox's College.*

JON M'CURRIE, *General Treasurer.*

SAMUEL SPREULL, *Treasurer to Bursary Fund.*

The road of access to that fountain which is for sin and uncleanness, is free and open.

Miscellaneous.

ELECTION BY GRACE.

The doctrine of election by grace, or the important fact, that the redeemed were to be, not mankind at large, but only an elect seed, chosen by God himself, and appointed to salvation, is one of the most repulsive in all ages to the natural man. It was most natural that men should at first have judged otherwise, and that knowing God was minded to turn again the captivity of sin, they should have expected him to leave none a prey to its dominion. This presumption affectingly discovers itself in the joyous announcement which escaped from Eve at the birth of her first-born child, "I have gotten a man from the Lord;" never, apparently, doubting that he whom she thus hailed as the gift should also be a child of God,—one of that promised seed which was to bruise the head of the serpent. The promise seemed to make no distinction between one portion of her seed and another. It merely gave intimation of a general fact, and we cannot wonder that the feelings of maternal affection should have led her to take it in a sense so widely, as to comprehend all her offspring. Never was mother destined to receive a sorer disappointment; and when in progress of time she saw her second son, who had been named Abel (emptiness), in token probably of his inferior natural gifts or appearance, visited with peculiar marks of divine favour and blessing, while her elder son, rising in proud rebellion against heaven, at once slew his righteous brother, and became the head of a malignant race of apostates, she then came to learn in sorrow of heart that it was not all her offspring, nor even, perhaps, that portion of it which to man's eye seem most likely to receive the honour, but an election according to grace, in which the promise of redemption was to be made good.

The history of the new world did not proceed far till the same fact discovered itself. That even in Noah's family there was an election, alone out but too prominently in the behaviour of Ham towards his father; on the sad occasion of his backsliding; who, like a true child of the wicked one, seemed to rejoice in the iniquity, and to glory in his father's shame. And we pass but a few generations to get to the time of Abraham, when this great truth was in some respects more fully brought out than it had ever been before. The new series of Divine manifestations, commencing in the person and family of Abraham, gave undeniable proof that the people of God are not only a distinct seed, but elect according to his own free and sovereign grace. This had been implied, rather than plainly taught, in the facts of antediluvian history; and though a pious and reflecting mind might easily have gathered that it was God who made the one to differ from the other, yet, so far as we know, there was nothing in that period of the world's history, which broadly displayed the grace of election. But it obtained a very striking display in the line of providences which began with the call of Abraham. Of him it might be said in a peculiar sense, "that the Lord did choose him" (Nehem. ix. 7); singled out, as he was, from his father's house, though certainly not the eldest,—apparently, indeed, the youngest of the family, and employed like the rest in "serving other gods" (Josh. xxiv. 2). The change to the better in his condition, therefore, which passed over when he was honoured with the peculiar favour and blessing of heaven, had its origin solely in the distinguishing grace of God. He stood forth a living monument and witness of the truth, that the "Lord has mercy on whom he will have mercy." The testimony was again renewed in the case of Isaac, who was preferred before Ishmael, as being in a sense quite peculiar to the gift of God, in his very birth the offspring of singular and sovereign grace. And when it pleased God still further to limit the seed, with which the word of promise was to be connected, by selecting only one of Isaac's sons, a still more remarkable confirmation was given to the same truth; for not only was the younger chosen before the elder, but the election was

made, and intimated, before the children were born, and, consequently, "before they had done either good or evil," to give occasion to the preference. Nay, even within this narrow circle, it appeared, in the course of time, that there was a circle narrower still,—that they were "not all Israel, who were of Israel." Through every generation we discern the manifest traces of a believing and spiritual, as opposed to an unbelieving and carnal portion. And of the three grand distinctions—which connected one tribe with the government, one family with the throne, and one individual with the person of Messiah, we find all bestowed in a way of sovereign grace; the first being given to Judah, though neither the best nor the eldest in his father's house; the second to David, when only a shepherd-boy tending his father's flocks; and the last to the Virgin Mary, "an handmaiden of low estate." (Ps. lxxviii. 63, 70; 1 Sam. xvi 7—10; Luke i. 42.)

We have thus a long chain of providences, reaching almost from the commencement of the world to the birth of Him in whose work and kingdom all previous exhibitions of divine truth were to receive their final form and development, all manifesting the real subjects of divine favour and blessing to be a chosen seed, and chosen not on the ground of any qualities in themselves entitling them to the distinction, but in the exercise of free and sovereign grace on the part of God.—Fairbairn's "Typology of Scripture."

ILLUSTRATION OF SCRIPTURE.

"Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

How characteristic of Jehovah, as is indicated in these words, to accomplish the most stupendous results, by means apparently the most insignificant! The piety of children has in many cases abashed the boldest and most daring infidelity.

We thought of the sentiment of the Psalmist when reading the following anecdote, which comes to us as quoted from a German paper:

Befurchte, (gardener to Elizabeth, consort of Frederick II.) had one daughter, with whose religious instruction he had taken great pains. When his child was five years of age, the Queen saw her one day while visiting the royal gardens at Schonhausen, and was so much pleased with her, that a week afterwards she expressed a wish to see the little girl again. The father accordingly brought his artless child to the palace, and a page conducted her into the royal presence. She approached the Queen with untaught courtesy, kissed her, and modestly took her seat which had been placed for her by the Queen's order near her own person. From this position she could overlook the table at which the Queen was dining with the ladies of her court, and they watched with interest to see the effect of so much splendour on the simple child. She looked carelessly on the costly dresses of the guests, the gold and porcelain on the table, and the pomp with which all was conducted, and, when folding her hands, she sung with her clear, childish voice, these words:

"Jesus! thy blood and righteousness
Are all my ornaments and dress;
Fearless, with these pure garments on,
I'll view the splendours of thy throne!"

All the assembly were struck with surprise, at being so much feeling, penetration, and piety in so young. Tears filled the eyes of the ladies, and the Queen exclaimed, "Ah, happy child! how far are we below you!"

THE PRIEST OF BALLYMACIOLA.

The following is a correct account of a recent outrage in Ireland, showing the horrid depravity and brutality of Popery where it has power enough to do as it lists.

Ballymaciola, about five miles distant from Killalla, has long been considered one of the darkest districts even of benighted Connaught. Some months ago, a school was established there, in connexion with the Assembly's Home Mission, and, in spite of all the efforts of the priest, which may be judged of by the fact, that he has been heard to say he would lose his life or he would put it down, it has continued to be attended by about two hundred Roman Catholic children.

The Rev. Mr. Rodgers and his excellent lady had been the means of saving the lives of multitudes in that district during the late famine: and being most anxious to distribute also the bread of life amongst them, invited Dr. Dill to open a preaching-station at the school-house, on Sabbath, the 31st ult.

Accordingly, after divine service in Mullfany, Mr. Rodgers and family, accompanied by Dr. Dill, repaired to Ballymaciola school-house, and on arriving there they found several hundred Roman Catholics, and a number of Protestants, peaceably assembled, who respectfully saluted and cordially welcomed them.

They had scarce arrived five minutes, when the cry was heard, "There's the priest," and a scene instantly followed which utterly baffles description. The children rushed from the school-house in a body, screaming with terror, and tumbling over each other in dozens. Numbers of men and women were seen scrambling over the ditches, and taking to the fields at full speed; and those who had not time to get away, were seen flying through the teacher's back yards, in wild confusion, their faces the very picture of terror and dismay. In an instant the priest galloped furiously into the yard, plunging through the crowd, and laying about him with his horsewhip in every direction.

Dr. Dill was at this moment in the act of calling on the people to stand their ground, when the priest galloped his horse at full speed against him, knocked him down, and rode over him, cutting at him with his whip while lying on the ground. He then wheeled out of the yard, galloped round to the front door, sprang from his horse, and dashed into the teacher's dwelling-house, calling out,— "Where is the Cock of the North?" blaspheming in the most shocking manner, flogging every one he met with all his might, and dealing his favours most impartially to Protestants and Roman Catholics alike. In this manner he reached Mr. Rodgers, who was standing most calmly with his back to the fire, at sight of whom he suddenly shrunk back towards the back door. Dr. Dill, who providentially was not much hurt, at this moment entered the house, and meeting him full in the face, called on him to lay down his whip, and if he had anything to say for his religion, to defend it by argument if he could, in presence of his own people, to which he instantly replied, "You—impositor, I'll drive my whip down your throat; I despise your arguments," holding his whip by the middle to Dr. D's face, as if about to execute his threat. Doctor Dill rejoined, with considerable energy of tone, "You dare not touch me, sir," repeating the expression several times, and accompanying it with such a determined look and manner as made the priest cower before him; so that without venturing another word in reply, he rushed out of the back door, in pursuit of others, only taking time to look round on Mr. Rodgers with a scowl which will not soon be forgotten by those who saw it, and exclaimed, "—you, Rodgers."

The doors were then secured, and as soon as the excitement had somewhat subsided, the service commenced, there being at this time about eighty persons in the house who had courageously stood their ground. And it being ascertained that the priest had disappeared, and large numbers of the people had returned and expressed their great anxiety to join in the service, the front door was opened, and Dr. Dill took his stand inside the threshold, that all both without and within might hear. It was a glorious sight to see them assembled once more around the door—to see upwards of two hundred souls, so brutally chased away from the streams of living water, returned back to them immediately—their thirst overcoming, for the moment, their terrors. The preacher had not

proceeded far, when the cry was heard, the priest was returning! It was found, however, to be a false alarm, and he continued his discourse, but, in less than two minutes after, the cry once more arose—the people began to fly, and, sure enough, the priest came rushing forward, leading a band of about twenty men, whom he had in the meantime collected, armed with sticks and stones, one of whom struck Dr. Dill on the mouth with a stick, and another let fly a stone at him, which providentially struck the jam of the door. The door was instantly closed and bolted, but was assailed by the priest and his gang with tremendous fury. Doctor Dill and several others kept their shoulders to it, but in less than a minute it was torn off the hinges, and dashed into the middle of the floor, followed by the priest and his myrmidons, shouting "Where is the d—d minister, till we tear him to pieces."

Meantime, some of those inside had taken refuge in the room, the door of which they had secured, and others had made their escape by the back door, hence the situation of the few who had remained to defend the front door became perilous in the extreme; and never, certainly, was the protecting arm of God more remarkably manifest than in their escape. Some of them fled out to the yard, followed by the ruffians; others, amongst whom was Dr. Dill, made for the room, and with difficulty gained access. Affairs now were a very serious aspect, for we saw from the room window several poor fellows most severely beaten by the miscreants outside; and fully expecting that we would next be attacked, we prepared as we best could, there being scarcely a weapon of any description in the place, to stand for our lives. But it pleased the Most High, who stilleth "the tumults of the people," to prevent any further outrage, and after a little time the assailants disappeared. By this time night had arrived; we were in the midst of a wild country, far from any place where we could obtain assistance; it was therefore judged prudent to send to Killalla for the police to escort us home. Meantime, a considerable number having remained, notwithstanding all that had occurred, Mr. Rodgers and Dr. Dill resumed the service, which proceeded to the close without further interruption; and the police having arrived about nine o'clock, we were escorted safely to our homes.

Such is a correct account of this savage outrage. I feel that comment upon it is unnecessary, for if such an occurrence does not open the eyes of Presbyterians, as well as all other Protestants, to the true character of Popery, they must be hopelessly blind; and if it does not rouse them to seek the deliverance of their countrymen from his iron thralldom, they must be dead indeed. In this district they are groaning to be free, and this was remarkably proved on the above occasion. All the priest's influence could only collect a score of assailants—all his fury could not disperse the multitudes that had assembled to hear the gospel. On the contrary, a large number of them rallied round the ministers, expressing their utmost disgust at the priest's conduct; and two of them undertook, at the risk of their lives, to make their way through the enraged assailants, in order to go for the police.—Banner of Ulster.

CONTRIBUTIONS TO KNOX'S COLLEGE.

J. McMurrich.....	£2 10 0
Mrs. McMurrich.....	1 5 0
Walter McFarlane.....	2 10 0
E. J. Gilbert.....	0 15 0
B. Torrance.....	2 10 0
Alexander McDonald.....	2 10 0
J. Kay.....	1 5 0
James Leask.....	1 5 0
A. Badenach.....	2 10 0
Hugh Miller.....	1 5 0
R. Maitland.....	1 5 0
Alexander Henderson.....	1 0 0
J. McLean.....	1 0 0
S. Spreull.....	1 0 0
J. Severn.....	1 5 0

Carried over..... 23 15 0

<i>(Brought forward)</i>		£23 15 0
J. T. Howard	.....	1 0 0
J. A. M. Howard	.....	0 10 0
Mrs. Howard	.....	0 5 0
Miss Howard	.....	0 5 0
R. Manson	.....	1 0 0
John Parker	.....	1 0 0
Andrew Lockhart	.....	0 10 0
R. Stewart	.....	0 10 0
James Carmichael	.....	1 0 0
Alexander Murray	.....	1 0 0
A. McMaster	.....	1 5 0
A. M. Smith	.....	0 5 0
Arthur Miller	.....	0 5 0
Wm. Jamieson	.....	0 5 0
Robert Reed	.....	0 10 0
A. G. Baxter	.....	1 0 0
Wm. Polly	.....	1 0 0
James Bain	.....	0 10 0
Alexander Malcolm	.....	0 5 0
Wm. Hogg	.....	0 10 0
J. Elliot	.....	0 5 0
A. Wood	.....	1 0 0
S. Gunn	.....	0 10 0
A. Farquhar	.....	0 10 0
Mrs. Dunlop	.....	0 10 0
J. McBean	.....	0 10 0
Thomas Cattle	.....	0 5 0
Agnes Begg	.....	0 5 0
Master J. Gale, 1s 10 ^d . Miss J. Gale, 1s 10 ^d.	.....	0 3 9
North East Hope, per	.....	2 10 0
Isaac Buchanan, per Rev. Dr. Burns	.....	10 0 0
Wellington Square, per R. McLean	.....	1 8 9
		£54 7 6

J. McMURRICH, Treasurer.

Received for Synod's Home Mission Fund, and the Presbytery of Hamilton's Home Mission Fund, from the 13th of October, 1847, to 12th January, 1848, by DANIEL MACNAB, Esq., Treasurer.

Oct. 1847.—Aug. 8.—Stratford	.....	£2 10 0
“ Oct. 3.—Howard	.....	1 8 2
“ Oct. 9.—Tilbury	.....	1 2 6
“ Oct. 10.—Aldboro'	.....	3 0 0
“ Oct. 17.—Dunwich	.....	1 1 1
“ Oct. 24.—Eckfrid	.....	6 10 0
		15 11 9
Dec. 1.—Ladies' Association, Dundas	.....	5 0 0
“ 30. do. Fergus	.....	5 0 0
“ 30. do. Galt	.....	13 19 7
1848.—Jan. 5.—Ladies' Ass'n, Hamilton	.....	90 0 0
“ 10.—Wellandport	.....	4 10 0
“ 10.—Arrears of contributions from Eckfrid and Moss for 1845	.....	2 5 0
Jan. 3.—Ladies' Association, Dundas	.....	5 0 0
“ 11.—Fergus congregation	.....	6 11 6
“ 11.—Arthur	.....	1 2 6
“ 12.—Walpole, per Mr. Bethune	.....	12 10 0
“ 12.—Walpole, per Mr. Marr	.....	2 3 6
“ 12.—Caledonia congregation	.....	3 10 0
		£167 3 10

FOREIGN MISSIONS.

Chingacousy	.....	£1 0 0
Free Church, Coto Street	.....	15 12 6
Sabbath School Collection at do.	.....	3 0 0
Bimbrook, and Saltfleet, per Rev. Mr. Cheyne	.....	1 5 0
Prescott, per Rev. R. Boyd, — Jewish and Foreign Missions	.....	5 0 0

JOHN LAIDLAW, Treasurer.

HOME MISSION FUND.

1848.		
Jan. 7. Free Temple Church, Chingacousy, per J. Scott,	.....	£1 0 0
Jan. 15. York Mills, “ per Andrew McGlaashan Esq.,	.....	8 15 0

JOHN LAIDLAW, Treasurer.

ERRATUM.—In last number of Record, the contribution from Oro should have been £4 14 7, instead of £4 4 7, as reported.

KNOX'S CHURCH, HAMILTON.

Abstract of Report given in by Deacons' Court, at Annual Meeting Statement of moneys raised in the Congregation, from January, 1847, to January, 1848:

Sustentation Fund, am't of collections,	268 15 9
Ladies' Association, contributed,.....	120 4 2
to Home Mission, 90 0 0.....	90 0 0
Sabbath School, subscriptions,.....	2 12 6
“ collections,.....	12 10 0
Foreign Missions, collections,.....	25 13 1
“ Sabbath School, missionary box,.....	16 1 1½
French Mission, collection,.....	8 0 0
Hamilton, Ladies' Benevolent Association, collection,.....	7 12 2
College Fund, special subscription,....	83 0 0
Local Fund, or Ordinary Sabbath collections,.....	133 6 10
Subscriptions towards debts due on building Church,.....	250 0 0
£332 15 7	

Commission of the Presbyterian Church of CANADA.

THE Second Stated Meeting of the Commission is to be held at Toronto, on WEDNESDAY, the 9th day of February next. Attention is requested to the following deliverance of the Synod respecting the stated Meetings of the Commission:—“Presbyteries are requested to use diligence to have one or more of their Ministers at these Meetings.”

WM. RINTOUL, Synod Clerk.

Toronto, 20th Dec. 1847.

BOOKS FOR SALE

D. McLELLAN, KING ST., HAMILTON
COLLINS' much admired uniform edition of the late Dr. Chalmers' complete works, 25 vols. The Glasgow Lectures on the following subjects, viz:—
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“ Evidences, “ 4s. 4½d.
“ Infidelity, “ 3s. 5d.
“ Revivals, “ 4s. 4½d.
“ Sabbath Schools “ 1s. 10½d.
“ Headship of Christ “ 2s. 2½d.
“ to Young Men “ 3s. 5d.

Collin's cheap series:—
D'Aubigne's History, in 4 vols.
Essays and Discourses, by the same, in 1 vol.
Cheever's Lectures on Bunyan's Pilgrim's Progress.
Cheever's Wanderings on Mont Blanc and under the Jung Frau, in 1 vol.
Vinet's Vital Christianity; 1 vol.
Dr. Spring's Lectures on the Bible.
Dick's Christian Philosopher, 2 vols.
Wylie's Scenes from the Bible, and Bunyan's Pilgrim's Progress, with Scott's Notes and J. Montgomery's Introductory Essay; this series is bound in cloth or paper covers.

Dr. Smythe on Presbytery, price reduced to 5s.
Lorimer on the Eldership and Deacons'hip.
Manual of Presbytery, and History of the Protestant Church in France.
McFarlane's Prize Essay on Missions, price reduced to 5s.
Shaw on the Confession of Faith.
Patterson on the Catechism.
McCheyne and Bonar's Narrative; McCheyne's Remains and Additional Remains; both Carter's of New York—beautiful edition; and the British one.

A. A. Bonar on Leviticus.
“ on Redemption draweth nigh.
H. Bonar's Night of Weeping, Truth and Error, and Prophetic Landmarks.
Dr. Welsh's Sermons, with Life, by A. Dunlop.
Dr. J. Buchanan on the Holy Spirit.
Religious and Literary Repository, &c., Hamilton, December, 1847.

TORONTO ACADEMY.

ONTARIO TERRACE, FRONT STREET (WEST)
Opened on MONDAY, the 23th September, 1847.

THE following are the branches to be taught, and the Terms of Boarding and Tuition:—
1.—Elementary Instruction, including English Reading and Spelling, Writing, and Primary Lessons in Arithmetic, Geography, and the Latin Language—Three Dollars per Quarter.

2.—Classical and Commercial Departments, including English in all its details, Reading, Recitation, Grammar, Composition; Arithmetic, theoretical and practical; Book-keeping; the Elements of Geometry, Trigonometry, Mensuration, Algebra; Geography and History, ancient and modern; Latin and Greek Languages and Literature—Five Dollars per Quarter.

3.—The higher Mathematical pursuits, together with the more advanced Classics; French and other Modern Languages; Drawing, and other accomplishments—to be charged according to circumstances.

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The Dues of Pupils, whether Boarders or Day Scholars, to be paid in advance, or, at farthest, before the end of each Quarter.

The Year is divided into periods of Eleven Weeks; and the following arrangement of periods has, for the sake of convenience, been adopted:—

From September 1st to November 17th,
From November 18th to February 10th,
From February 11th to May 1st,
From May 2nd to July 12th.

Eight Weeks are allowed for Vacation—Week at New Year, and the rest from July 1st to September 1st.

It is desirable that the above scheme should be adhered to by all parties; and it is expected that each Pupil should enter for a Quarter at least.

No allowance for absence, except on the ground of ill health.

Each Boarder will require to provide himself with his own Bedding and Towel, and Silver-spoons—Toronto, C. W., November, 1847.

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