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# THE ECCLESIASTICAL AND MISSIONARY RECORD.



## Presbyterian Church of Canada.

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

VOL. VI.

TORONTO, FEBRUARY, 1850.

NO. 4.

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### Notice.

#### PRESBYTERY OF TORONTO.

The next ordinary meeting of the Presbytery of Toronto will be held in the Library of Knox's College, Toronto, on the first Wednesday of March, prox.; at 12 o'clock, noon.

### Poetry.

The following extract is taken from a poem of some four hundred and fifty lines, entitled "Britain's West Indian Emancipation," written by a young man of colour, who deploras the wrongs of his kindred and countrymen; and deeply sympathizes with that noble act of Britain which forms the subject of his poem. It is highly creditable to one who has enjoyed so few of the advantages of education, and who draws from resources which are limited to no race, but which are diffused through the hearts of all kindreds and classes alike.

We have given the lines according to the man-

uscript, with little alteration beyond the orthography. It is to be hoped that the author may be led so to cultivate his talents, and to turn them into such a channel as will, by the Divine blessing, make him an instrument of good to his race, in leading many from the thralldom and slavery of sin to Him who makes his people free.

The poem opens with a glowing description of the "West Indian Isles"—their beauty—fertility—"perpetual verdure"—"delicious fruits"—"fragrant flowers" and "multifarious products," and where

"— Man from ocean's briny plain inhales Salubrious breath, conveyed by balmy gales, Yet all the choicest blessings nought availed These Isles, but deepest wretchedness bewailed. While hideous slavery rear'd her hydra head, And vice and misery o'er the Islands spread, The sons of Africa, from their native place Were rudely sever'd by the paler race.

From country, home, and friends and kindred torn,

Were forced away, and to those Islands borne; And there by cruel men compelled to toil, And till, unrecompensed, a stranger's soil.

There masters, thro' caprice or spleen, at will, Their helpless victims torture, maim or kill. Thus the poor slaves, in blood and toil and pain, The wretched remnant of their lives retain;

While scenes and joys they hopelessly bemoan, In their dear, distant, native country known;

And relatives and friends in vain deplore— Torn from their loved embrace on Africa's shore. What rendered more insufferable their grief, They knew no sacred source of sweet relief.

In the benighted land from whence they came, They ne'er had heard the blest Redeemer's name. They knew not Him who with compassionate breast,

Said, "Come ye laden'd souls, I'll give you rest." They vainly hoped that when they were no more, Their spirits sought again their native shore—

Impatiently they drew unwilling breath, And wished and sought relief in welcome death. Ah, hapless beings!—whose unhappy doom

Was on those Isles to issue from the womb: More wretched they, perhaps, in bondage born, Than those who were by force from Africa torn;

For while familiar, with each sort of woe, Their brethren from afar were doomed to know, No pleasing memory their grief allays,

With sad yet pleasant thoughts of pleasant days, They from their births to their uncoffin'd graves, Expected, knew no state but that of slaves—

No dreams of home and pleasures far away. Elysian slumbers gave for toilsome day"

### SYNOD'S HOME MISSION.

#### COLLECTION ON SABBATH THE 17TH FEBRUARY.

The Collection, by appointment of Synod, on behalf of the Synod's Home Mission Fund, will be made on Sabbath, the 17th February.

The following Statement is submitted by appointment of the Committee:—

#### STATEMENT.

The questions have sometimes been asked—What is the province of the Synod's Home Mission Committee? Wherein does it differ from the Committees of the Presbyteries? And what are the grounds on which a call is made for a special collection for its funds, in addition to the efforts of the congregations to supply the destitution within the bounds of their own Presbytery? We deem it proper in making an appeal to the Church for a collection to replenish our exhausted treasury, to furnish an answer to these enquiries.

1st. We beg leave to state that this Committee does not interfere with the functions of the Presbytery, whose duty it is to ascertain the amount of destitution within its own bounds, to allocate the Missionaries placed at its disposal, to direct their operations, and to make provision for their support as far as practicable. The province of the Synod's Home Committee, is to ascertain the amount of destitution within the bounds of the several Presbyteries, in order to make an equitable distribution of the missionaries at the disposal of the Church, according to the wants of each locality. Had we a super-abundance of missionary labourers, or even as many as supply all the wants of our vacant stations, it might in that case be left to Presbyteries and to missionaries themselves, to make their own arrangements, the Church being assured that no portion of the field committed to her care, would be left destitute. But this is far from being the case. Each Presbytery impressed with a sense of its own wants, is naturally desirous of obtaining a full supply of missionary labourers, and were it not for the powers entrusted to this committee, the greatest number of missionaries and the most efficient, would not always be found where the greatest amount of destitution existed. Some of the Presbyteries who could induce the missionaries to come within their bounds might be fully supplied, while others with a greater amount of destitution, might be left without any missionary.

2nd. While each Presbytery has the charge of its own local affairs, the general interests of the missions within the bounds of the Church, have been intrusted to the care of the Synod's Committee. It pertains to them to furnish the means, as far as they are able, whereby our missionary operations may be most efficiently conducted, by

suggesting the best method of carrying on the work, and furnishing the necessary information. With this view the Committee concurred with the other committees of the Church, in recommending the appointment of a General Agent, who, by devoting his whole time and attention to the business of the Church, and by his labours in connexion with the publication of the *Record*, has greatly contributed to the prosperity of all our Schemes, and especially to the interest of our Home Mission—consequently a portion of his salary is fairly charged to this Committee.

The Committee has also been instructed by the Synod to provide a Superintendent of Home Mission, whose salary, as soon as a suitable person can be engaged, will be a charge on the funds of the Committee.

3rd. There are some of our Presbyteries, in which there are but few settled charges, but with a vast extent of destitution, and the mission stations in those localities, are those that are least able to support the missionary. Such Presbyteries are consequently unable to make provision for anything like an adequate supply of missionaries to occupy the destitute field within their bounds. It is the desire of this Committee, should the Church furnish them with the necessary funds to grant aid to such Presbyteries, so as to enable them to overtake the work committed to them.—An opportunity would thus be offered for complying with the Divine command, "bear one another burdens and so fulfil the law of Christ." The strong would help the weak, and no portion of the adherents of the Church, would be deprived of the visits of the missionary, merely because neither they nor the Presbytery, within whose bounds they are placed, are able to defray the necessary expenses. Thus the members of the Church, however locally remote from one another, would be drawn together by the bonds of fellowship, and a common interest. We are confident that this utter only requires to be fully understood, to draw forth the liberality of our people.—Let the more wealthy congregations give as the Lord has prospered them, knowing that in doing so, they are providing the means of sending the gospel ordinances to their brethren of the same Church, who are not so favourably situated as themselves. And let the poorer and more destitute stations contribute according to the same rule, knowing that the object is to promote the general interest of the Home Mission, and to aid those who are not able to provide for themselves.

RALPH ROBE, *Concener.*

#### SCRIPTURE ILLUSTRATION.

We intended to have given a brief original paper under this head, in each number, but have not succeeded in obtaining them. We have often been astonished at the reluctance of our ministers to furnish short original articles for the *Record*. The few such papers which we have received, have not only been acceptable to our readers, but have been most extensively copied by contemporaries.

In the absence of original papers of home production, we shall draw from the sources to which we have access. The following notes of a discourse by Dr. Guthrie, of St. John's Church, Edinburgh, taken by a hearer, are submitted. They were not taken with the view of being printed, but we presume they give a fair view of the style of preaching of that remarkable man. At the meeting of the Edinburgh Bible Society, the Duke of Argyll quoted some beautiful passages from his discourse. The subject was Ezek. 36 chap. Dr. Guthrie remarked that, in the chapter we have an epitome of the gospel:—

"A child is able to see the difference between the way in which doctrines and duties are laid down or taught in the New Testament. You do not find trees and flowers arranged according to a botanical system on the face of nature—so duties and doctrines are scattered in the Bible, not arranged in a theological system. We are to dig for hidden treasures and dive for costly pearls in the Bible. The Bible was given by God to man as a subject for thought. Bring an anatomist to this very field where Ezekiel stood, covered with skulls and bones: he joins bone to bone. He who has patience to gather, and skill to unite, brings the figure to its polished dome, and the dumb skeleton seems to say, *I am fearfully and wonderfully made*; so doctrine fits to doctrine, and duty to duty, till we see that noble structure raised which Evangelical Churches follow, whether they be Presbyterian or Episcopalian! Nevertheless, there are some passages where doctrines are brought into more immediate juxtaposition, and this 36th chapter of Ezekiel is one of these; and I propose a series of discourses on it, to which this day's will be merely introductory.—Christianity is not only as old as the time of Jesus's life on earth; it is as old as Adam's fall. In this passage the capes of the land, or, as it were, the prominences of the doctrines, are brought out. We have sometimes thought that, in the ceremonial ritual of the Jews, an outline of almost every saving doctrine is to be found. In the 18th verse of this chapter, man is punished; in the 21st, man is the object of mercy; in the 22d, you have mercy without merit; in the 24th, man saved; in the 25th, man justified; 26th, man renewed; 27th, man sanctified; 29th, man blessed; 31st, man penitent; 35th, man restored from the desolation of the fall. You have seen the commission,—look now at the party commissioned to deliver it. "Son of man, prophecy to the people." And this "Son of man" is so rung through the whole book of Ezekiel, as to show that God deals with man through man. The rain of heaven is spread over the earth, and sinks into the fissures of the rock; you draw it out of the earth, but it is not of the earth earthy,—it is from the skies; so the word of God is from heaven, though spoken through a human channel. God once spoke through an ass, when the beast he rode on rebuked his master. God did not send an angel to fill this pulpit; he sent one full of infirmities like yourselves. So God employing man as the ambassador to man, is a token of God's kindness. An angel might have been sent every Sabbath morning to preach to man, and fold his wings of light; God shall employ his angels to reap the harvest, but he employs men to sow the seed.

Is there a joy in this world, brethren, equal to the joy of being instrumental in saving a soul. Happy the parent that saves a child's body; but happier far the parent who saves a child's soul. What a joy is that! Would to God every parent in this house would seek to taste that joy! Do you know any one who, if he dies now, will be lost forever, so far as you can judge!—Go to him; seek to turn him, and not an angel but might envy your joy, if you are instrumental in turning him to God. Give me the bleeding Saviour to hold up, and let Moses keep his brazen serpent. What an honour conferred on a sinner to be made a fellow-worker with God! May I fight in the field where God's banner is flying? This honour is given to you all. Not one here but may increase the army of the faith,—may enlist soldiers to fight along with him. Preachers are to practise, and hearers are to preach. To run by the side of a chariot in which Jesus sits,—not a king in Christendom but might put off his royal robes, and fling down his crown, to be so employed! Look at yon planet; how does it shine? 'Tis by the light of the sun around which it moves; so you may share a Saviour's suffering, so you may share his glory, by shining through his light, and fighting in his cause. So he who having reached the rock of safety himself, brings up another,—so he who

dives and brings up a pearl, and plants it in the crown of Jesus,—he it is to whom it shall one day be said, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." It is a serious objection to a preacher of the gospel that he does not know its power. A pulpit filled with such a man contains a *flashless skeleton with a lamp in his hand*. A man may not feel what he preaches, but an angel could not feel what he preached if filling a pulpit on earth. He does not know the sting of sin. An angel does not see the dark valley of death standing before him, with Satan at its mouth to dispute the passage. I read somewhere lately of a traveller looking at some beautiful birds in a cage fluttering on the wires. He bought them and set them free. He was thought mad, till he said, with deep emotion, I was once myself a captive, and I know what it is to be free! So, it is the man that knows the life that is in Jesus,—the man in a tabernacle of clay,—not an angel, who is fittest to preach a Saviour. The instrument is humble; but if a father has a letter from his emigrant boy, and his tear falling on the leaf, will he quarrel with the meanness of the paper on which it is written? Man, because himself a sinner, is the fittest to preach to sinners. I know you cannot be happy in sin,—you never will be till you seek God, and repose on the breast of the Saviour. "Come let us return to the Lord, for he will have mercy upon us, and he will abundantly pardon."

#### NEED OF MISSIONARY EXERTION.

A converted Hindoo, Lal Behari De, who is supported by the young men of the Free Tron Church, Glasgow, as a catechist among his heathen countrymen, writes under date, June 2, 1849, a most affecting and interesting letter—breathing the true spirit of the Gospel, and which evidently shows the writer to be a young man of very high attainments. The following extract is a sample of the style and strain of his letter:—

"We, the natives of India, cannot be sufficiently thankful to Scotland for all that she has done, and for all she is doing. But India doubtless requires an indefinitely greater assistance from the Churches of Britain. Consider, my dear brethren, for a moment, the condition of India. She is believed to contain one hundred and fifty millions of immortal souls; of these it may be truly said that they are perishing for lack of knowledge. They are living without God, without Christ, without hope. Exposed, from time immemorial, to the baleful influences of a most deadly superstition, unvisited, till of late, by the streaming effluence of the glorious Sun of Righteousness, they are a people that sit in darkness—that sit in the region and shadow of death. Subjected, as the great majority of my countrymen have been, to a system of the most degrading idolatry and polytheism, their intellectual energies are crippled, their moral feeling blunted, and their spiritual perceptions all but annihilated. The prince of this world has lorded it over them in a most frightful manner. India seems to have been in bygone ages, and to be at the present moment, the grand theatre of Satan's most successful achievements. She is full of trophies to his infernal greatness. Such being the appalling magnitude of India's spiritual destitution, what proportion does the evangelising agency bear to it! Why, I believe it is a fact, that there is one spiritual instructor—one missionary—for almost a million of immortal souls! Does not this fact, my brethren, demonstrate the necessity of increased exertions on the part of highly-favoured Scotland? While I would congratulate you on, and thank you for manifesting a lively interest in the salvation of my fellow countrymen, I would also, at the same time, take the liberty of urging you to greater and more self-denying exertions on behalf of this vast land."

## DR. DUFF.

In the *Record* for December, we gave some account of the Dr's. movements, in a letter from his daughter. From the *Free Church Missionary Record*, for December, we take the following additional particulars, believing that they will be interesting to our readers. Speaking of Travancore, the Dr states that the population is about 1,250,000; of these, about 150,000 are slaves.—It is the most Brahman-ridden country which Dr. Duff has visited. The present Rajah is a man of an enlightened and liberal mind, who can speak and write English with fluency, and is somewhat acquainted with English literature:—

"There is, in the capital, an English school supported at an expense of about £500 annually, by the Rajah, in which the English Bible is not only permitted to be read, but is *actually read*, by all the higher classes—composed of Brahmans, Nairs, and other high castes. The Rajah himself has read the Bible, and does not hesitate to praise it as full of all manner of excellent instruction. Having, through Major Sheriff, the present truly excellent commanding British officer, who enjoys the Rajah's confidence, signified his wish that I should call at the palace, I did so; and instead of being detained a few minutes, as I expected, I was there two hours and a half, the Rajah himself going round and showing every thing in the palace and gardens, and freely conversing all the while about all manner of subjects. His intelligent inquisitiveness was only paralleled by his frank and free communicativeness. As he so singularly unbended himself, I ventured to offer some hints and suggestions relative to the present condition of things in Travancore. With a promptitude which won one's heart, he admitted the evils, deplored them, and expressed his earnest wishes and hopes with reference to a gradual amelioration. Surely a prince so amiable and well disposed—a monarch so intelligent and enlightened—placed so singularly at the head of the most antiquarian Brahminical government in India, ought to be the object of special prayer with all Christian people who become acquainted with the striking peculiarities of his mind, and character, and position. Were he to maintain his present enlightened views—to cherish his present liberal spirit—to strengthen and consolidate his present intentions and designs—to remain exempt, as now, from the vitiating taint of blinded bigotry and prejudice—and to enjoy the counsels of a wise, judicious, Christian British resident—there is no saying to what extent, in some new conjuncture of circumstances, and under a gracious overruling Providence, he might be instrumental in breaking the iron rod of a crushing Brahminism, establishing liberty of conscience and action, and, generally, in paving the way for the effectual introduction of the blessed gospel of salvation.

"I have dealt mainly in generalities, since I could not enter into details without being too lengthened; but there is one fact which ought specially to interest the Christian's heart, and quicken the Christian's prayer, in behalf of his Highness of Travancore. Before parting with him, he said I must see his children, and hear how they read English. His two sons and daughter were then introduced. Of the former, the younger was between four and five, and the other about nine—the princess being about six years of age. The younger of the princes was just beginning his alphabet; the elder read and explained an English book with considerable care, while the little princess spelt words of one syllable remarkably well. A more simple, unaffected, amiable group of children, it would not be easy to find. The perfect modesty and unforwardness, and yet perfect ease and frankness, of their demeanour, had an unspeakable charm; and the fond and affectionate familiarity exhibited between

themselves and their royal father was so contrary to all I had hitherto associated with the stiffness, and coldness, and distance of Oriental etiquette, that I felt under the momentary illusion of the whole being part and parcel of the economy of a *Christian house*, rather than the regime of an Asiatic palace. Altogether, I left the Rajah with general favourable impressions of an indelible character, and have not ceased to pray for him; and on his behalf would I entreat now the prayers of all who may come to know the interesting and hopeful peculiarities of his mind and character, in conjunction with the astounding difficulties of his position."

In the Dr's. narrative we find an apt illustration of the fact, that the pure christianity of the Bible will not blend with any spurious system.—Our reforming ancestors, aware of this fact, made a clean sweep of the rubbish that ages of darkness and superstition had introduced. The Dr. visited the Church of England Mission, and represents the missionaries as very earnest and noble labourers.

"From Cochin I retraced my steps, though more inland, to visit the Church of England Mission stations among the ancient Syrian Churches of Travancore, Cottayam, Pullam, and Mavelikarra. The interest which was awakened in behalf of these Churches, throughout all Christendom, by the Researches of Dr. Claudius Buchanan, has long been matter of ecclesiastical history. It would require many sheets, and not a fragment merely of my last, to relate the rise and progress and failure of the great experiment of the Church of England, by entering into an intimate alliance with the Syrian Church, to inoculate the latter with a renovating infusion of the true Christian life. But though the admirably conceived and admirably conducted experiment of attempting to raise the fallen Syrian Church in its corporate capacity, as such, has signally failed, it has only led the Church of England Missionary Society to adopt what experience has proved a healthier and more promising system of operations; and that is a system of teaching and preaching which aims at detaching individuals from the Syrian Church altogether, and incorporating them with a purer—just the same as in the case of Papists and Heathen; for I have ample evidence to prove that, except in the non-recognition of the Pope, the Syrian Church has now endorsed every error and antichristian dogma of Popery."

On his return to Calcutta on 6th August, Dr. Duff found his family and colleagues in good health, and the Institution prospering. On the 7th, he writes to Mr. Tweedie, and makes the following powerful appeal in behalf of the foreign missions:—

"Of home news I have as yet learnt little. Two items which I have gleaned have at once gladdened and distressed me. It is a matter of unspeakable consolation to me that the business of the theological professorship has been so peacefully and amicably disposed of: My prayer is, that the Lord may abundantly strengthen the hands of all the professors, and that the New College may prove a nursery of "plants of renown," that shall diffuse the seeds of righteousness broad-cast over Scotland and the world. The distressing item is, that which relates to a felt or threatened necessity of curtailing our missions for want of pecuniary means. I could understand the question being raised as to the relative importance and promise of different places of labour, and the propriety of transferring mission funds from less hopeful to more hopeful localities. For, when we cannot at once overtake all, we are bound, in the exercise of the faculties which God has given us, and from a scriptural interpretation of the leadings of Providence, to select the field most open to culture and most prolific in the promise of a rich harvest. But to abandon any one field altogether, without any

transfer of the resources lavished upon it to any other—in other words, to abridge the amount of substance and labour consecrated to the highest and noblest of all enterprises—would be a melancholy retrogression! Woe be to the man—woe be to the Church, that, through want of self-denial, or any other reprehensible failure in Christian grace, will calmly and deliberately make up its mind to do less for God and his holy name than heretofore! From our beloved Church may the Lord, in mercy avert this woe! I cannot bring myself to believe that the people who, by their self-discarding liberalities and sacrifices, have filled the four quarters of the globe—wherever Christianity has extended—with the report of their achievements—I cannot bring myself to believe that such a people will allow their zeal in the great cause of missions to languish, or their liberalities to abate. Rather would I expect that, when once the home machinery is completed, she would fairly work it, not for their own benefit alone, but, in equal or proportionate degrees, for the spiritual renovation of a guilty world. *The work—the great work—the greatest of all works intrusted to man—the evangelization of the nations—now claims, demands, not a continuance of former prayer, and effort, and liberality only, but a tenfold, yea a hundredfold, increase of them all!* These are not mere words of course; but, in my own deliberate judgment, the words of truth and soberness. Of the magnitude of the work itself, and the comparatively little that has yet been done for it, I have soul-overawing impressions which I find it vain to attempt to communicate in words. Oh for the breaking up of the vitrified crust of carnality and lateness that now envelops and impedes the glow of the spirit-life in the souls of the great body of Christian professors!—Yours, &c.

Id a letter dated September 7th, Dr. Duff states that the London Society, constrained to reduce their stations, have given up, with the approving consent of the directors and all interested, the important missionary station of Chinsurah to the Free Church. Chinsurah was the capital of the Dutch possessions in this part of India. It forms an important centre of operations in a vast field. It is the seat too of one of the largest Government Colleges, and has been occupied as a missionary station for fifty years. The Mission Chapel, a substantial edifice, was built at an expense of £1000. On the 20th August, Dr. Duff, accompanied by Mr. Mackay and Mr. Lacroix, opened the chapel in connection with the mission, and administered the sacrament to twenty-five communicants. On the Monday following, an English school was opened, into which 350 promising youths have been admitted. The taking of Chinsura does not at present add to the current expense of the mission.

## SABBATH DESECRATION.

LETTER FROM THE REV. MR. MACGREGOR, OF GULLEH.

We cheerfully give a place to the following letter from our friend, who will be gratified to hear, that at the late meeting of the Synod's Committee, it was resolved to wait on His Excellency the Governor General, with the view of pressing upon his attention the solemn importance of the subject, with a special reference to the anticipated Post Office regulations. His Excellency received the deputation with the greatest readiness, entered into a full consideration of the matter submitted, and declared his hearty concurrence in every suitable measure for protecting the day of rest.

We leave Mr. Macgregor's letter to make its due impression, and we invite suggestions from correspondents on this subject:—

DEAR SIR.—

I rejoice in the question put by your zealous and much respected correspondent—"Why, as a Church, we have not taken up the Sabbath question? and the summoning together of the Synod's Committee, to deliberate concerning the matter?" I hail this as an auspicious omen, as the commencement of a brighter day, and fervently do I pray that the Lord, the Spirit, may enable us to embark in this cause with besetting energy, and to lift up a standard against the enemy, who threatens to trample under foot this Divine institution.

Let me state briefly, one or two reasons why, with all due deference to the opinions of my brethren, I think that the Church trusting to the promised countenance and aid of her Divine Head, should enter upon this path as that of her present duty.

First, the circumstances of the Church militant throughout the world, invite her to adopt this course.

The present age, as it has been often observed, is remarkable for a war of opinions. This contest has been waged with such earnestness and perseverance between the friends of the truth, revealed in the Word of God, on the one hand, and the supporters of the cunning inventions of the depraved and deceitful heart of man, on the other—between the spiritual and authorized worship of the living God, on the one hand, and the self-imposed and superstitious practices of idolatrous or formal ceremonies on the other, as to convince us that we have arrived at that "last time" foretold by the spirit of prophecy, when men should depart from the faith, giving heed to seducing spirits and doctrines of devils. While this contest has raged with varied success in that department of the battle-field, on which the legions of infidelity, and the armies of the cross have been opposed to each other,—the governments of the nations, which have given their power to Antichrist, and the selfish worldlings who are hastening to be rich, but not towards God, have been no less active in another. The opponents of Sabbath sanctification, have not scrupled to array themselves in hostility to the authority of Christ himself, and the object which they undisguisedly seek to obtain, is the acknowledgment of their own right and title to a claim of propriety in that day, which God has commanded to be kept holy, and of which the Son of Man has declared His right to be the Sovereign Lord. As a witnessing Church, therefore, desirous of being found faithful in her contendings for the inalienable rights of her divine Redeemer, to which she has solemnly pledged herself, before God and the world, the Presbyterian Church of Canada cannot, without exposing herself to the charge of criminal indifference, in a cause of such mighty importance, remain an inactive spectator of this contest. It is her solemn duty to occupy no doubtful position, but to appear with all the resources at her command, and with all her men of might on the Lord's side. If through a deficiency of interest or zeal in the cause of her glorious Head, who is the Governor among the nations, she shall permit His enemies to prevail and trample His own day under their feet, how will she ever be able to answer in the day of enquiry and of judgment, when judgment will be instituted against the house of God? Oh! let her not commit so fatal an error, let her not incur so great guilt. Let her have due respect to the great recompense of reward, promised by the Redeemer himself to the Primitive Church of Smyrna, "be thou faithful unto death, and I will give thee a crown of life."

But secondly, the signal tokens of His approbation which God has vouchsafed to the efforts of those who have pursued this course, ought to stimulate us to be followers in the same track—These tokens have been vouchsafed often in the midst of great and bitter opposition, and after

many seemingly adverse and trying disappointments. Need I say that I allude here more especially to the success, which, after many defeats, has crowned the efforts of the friends of the Sabbath, in closing several important lines of Railway in Scotland, against the running of passenger and traffic trains on the day of sacred rest. This success was obtained after hope had nigh given place to despair. Nor will the decided advocacy of the sacred claims of the Sabbath, by so many individuals of the operative and labouring classes in Great Britain, in whose favour an exemption to observe it religiously had been ostentatiously and industriously claimed, be regarded as the least convincing token, that this has arisen from the movement of the Spirit of God upon the human heart, in connection with this blessed cause. The production of upwards of one thousand essays, respectable for the piety of sentiment, and the powers of literary composition which they display, by unlearned persons, in the varied walks of humble life, will remain a noble memorial of the influence of Divine truth in elevating the human mind, above the maxims and practices of a world living in wickedness. These all emphatically renounce the exemption ostentatiously claimed, and declare that the infraction of the commanded rest of the Lord's-day, by worldly recreation, or business, would vitally affect the most valued privileges and best interests of the writers. Wherever the fact now stated has become known, it has not failed to produce a powerful sensation on the Christian community. Nor should we overlook or undervalue that token which God has been pleased more recently still to give us for good. We observe this in the general, (I had almost said universal) outburst of alarm and righteous indignation at the attempt of Her Majesty's present Ministers, to violate the sanctity of the Sabbath, by opening the London Post Office on that day.—The movement so unexpected in point of extent, by the most sanguine of the friends of the Sabbath—has been countenanced and promoted by men in the highest official stations, and by not a few even, whose worldly interest we might have supposed, would have led them to adopt a different course. By such a token as this, we are assured that the seed which is sown in faith, will not be suffered to perish.

Thirdly, the reflective influence which the vigorous prosecution of the cause of Sabbath sanctification is calculated to exert, on all the other benevolent Christian objects at which the Church may aim, ought to lead us to its adoption. We need not here stay to point out how much the faithful working out of a single scheme of useful enterprise, is fitted to improve the character, and multiply the resources of a Church. Let it be distinctly remembered, that there is a peculiar blessing provided, not merely to the man who keepeth the Sabbath from polluting it, but also to the Church in its collective capacity, as was frequently experienced by the ancient Church of Israel, so that by giving to the cause of the Sabbath, that prominence in our ecclesiastical deliberations, which it justly deserves in the present aspect of worldly affairs, we might look up to God in confident expectation of His countenance and favor. Zeal for the Sabbath of the Lord is fitted to promote a revival of vital godliness among our people, and to advance the cause of pure and undefiled religion in the land.

The means for giving the cause of the Sabbath a prominent position in Canada, have been frequently stated in the Record. These are petitions to the Legislature for the more effectual protection of the Sabbath from desecration—the formation of alliances resembling the Sabbath Alliance of Scotland, or of associations in connection with the several Presbyteries of the Church at their respective seats, for holding public meetings, inviting the friendly co-operation of Christian brethren of other denominations, and disseminating tracts bearing upon the subject. My views on this point, are summarily expressed in the motion which I submitted to the Presbytery of Hamilton,

at its meeting, on the 9th of May, and is as follows:—(See Ec. & Mis Record, vol. v, page 35)

"That this Presbytery, considering the importance of the sanctification of the Lord's day, resolve to form, as soon as possible, a general Sabbath Alliance, (or Association,) in connection with the Presbytery of Hamilton, to hold meetings, and to disseminate tracts, as well as to put in operation other means to bring the claims of the Christian Sabbath more prominently under the notice of the public, as a divine institution, the best adapted to promote the spiritual and eternal interests of man; and that the brethren residing in the convenient country districts be recommended to form themselves into subordinate and subsidiary alliances, having the same great and glorious object in view."

But while we put in motion those means, which may exert an influence on our rulers and magistrates, to incline them to a more diligent and faithful performance of their duties in regard to the Sabbath, we should regard the moral power which they are fitted to wield over the sentiments and habits of the community at large, as far more to be desired to behold in full and effective operation. It is undoubtedly every way more desirable, that the sanctification of the Sabbath should flow from the conscientious convictions of the human mind, than from the most favorable decisions of a court of law—that it should rest not so much on the power of the sword of the civil magistrate, as on the power of the sword of the Spirit, which is the word of God, that liveth and abideth for ever.

I remain, dear Sir,

Yours most faithfully,

JOHN G. MACGREGOR.

Guelph, Dec., 1849.

#### POLYNESIA.

We have been favoured by a friend, whose brother is labouring as a missionary in the "Islands of the Sea" with the *Samoan Reporter*, a half-yearly paper, printed and published at the London Missionary Society's Press, Leulomoega, Upolu, Samoa, South Pacific.

The *Reporter* is published upon a sheet of about half the size of our common newspapers, and is exceedingly well executed. The work is done by natives.

These dark places of the earth are still the habitations of horrid cruelty. The demon of war is ravaging the islands, breaking up the schools, dispersing the converts, and causing the missionaries for the present, reluctantly to leave their several spheres of labour. The war between the inhabitants of different islands, or different districts of the same island, is carried on with relentless fury; the contending parties seem to aim at the extermination of each other. They burn the houses, destroy the bread-fruit and cocoa-nut trees, and leave their track a desolate waste. The peaceful and unsuspecting inhabitants, men, women and children, are sometimes surprised, brutally murdered in cold blood, and their bodies eaten.

Mr. Stallworthy one of the missionaries reports that the church members and candidates of his charge, advised with him as to the course they ought to pursue in regard to the war. He counselled them to take no part in it, except when strictly defensive, and as a last resort, after reasonable means to avoid it had been tried. He exhorted them to be well persuaded in their own minds, as to the lawfulness of the course they should adopt. As the people were so much re-

moved by the war from their teachers inspection, and in the camp exposed to many temptations, the administration of ordinances has been suspended until affairs become more settled.

The Reporter says the past year has been one of the most trying, through which the mission has passed, yet the seminary at Malua, presents a cheering aspect amid the surrounding desolation,

The number in the teachers class is 25, of these 17 are married. There are also 21 scholars in the High School. The pupils devote one day in the week to collecting coral and burning lime, preparatory to the erection of more permanent buildings.

In these distant islands Popery is striving for the mastery, and unprincipled men who bear the Christian name, in their barbarous and cruel treatment of the natives, do much to make their condition dangerous, and in many cases frustrate their efforts and even prevent friendly intercourse of the missionaries with the natives.

"But, if the difficulties arising from these things did not exist, our friends know, that it is utterly impossible to obtain and support European Missionaries for the numerous islands of the Pacific; and that the isolated position of their countless tribes, and the great diversity of dialects among them, render their evangelization extremely difficult. To answer their pressing claims, our only hope is in a numerous, educated and devoted native agency; and, as the object contemplated by our Seminary is to aid in supplying this desideratum, we hope those interested in the spread of the Gospel among the heathen will cheerfully furnish the pecuniary means necessary to enable us effectively to accomplish this important object."

*Messrs. Turner and Nisbet* have given a very interesting account of the voyage of the *John Williams* Missionary Ship, to the New Hebrides, and New Caledonia groups. She left Upolu on the 3rd July, 1848, on her third voyage to the heathen islands. An affecting scene took place at Savaii, where the vessel touched, and received on board two teachers, and contributions of pigs and yams.

"Young and old accompanied their friends to the beach, and, as we pushed off, waded after us into deep water, and there stood weeping bitterly as long as the boat and their friends were in sight."

## ANEITEUM.

"We had two teachers here, and we found them both well. They had no decided cases of conversion to God to report; still their labours are not in vain. A fluctuating few attend their services on the Sabbath; but wherever they itinerate among the villages or plantations, all they meet with are ready to converse with them and listen to their instructions. Not long ago, they were the means of saving the life of a young woman, who according to custom, was about to be strangled on the death of her husband.

The south-west harbour presents all the appearance of a rising foreign settlement. The land is being laid under cultivation, roads made, cattle introduced, and houses built. The principal arrival lately is a party of eight Roman Catholic priests, and eight lay brethren. They came in May last, have a large two story iron house, and apparently intend to making this island their headquarters for Western Polynesia. This is the way to begin a mission. Would that our Protestant churches would imitate this example; and in commencing a mission, to do so with such a number of men as can attack, not one merely, but several of the leading strongholds of heathenism simultaneously! Popery, in its worst form, is

being introduced at Aneiteum. The Sabbath we were there, priests, lay brethren and natives, were off to the bush by nine A. M., to have a day's shooting! We were informed, that this is their common practice, thus to rob the Lord of His own day, and to teach others to do so likewise. But there are now others there who will teach a purer faith.

## TANA.

"Last voyage everything was discouragement at Tana; a teacher killed, the station abandoned, and the mission premises burned. Two teachers were left at Aneiteum to watch for a reaction, and return. Tana with all its faults, will have the Gospel! In March, last year, a chief on the west side of Port Robinson sent his son to Aneiteum for the special purpose of getting teachers.— This was to the teachers a call of Providence, and the very thing they were waiting for. They returned to Tana immediately, and have been there ever since. When an epidemic breaks out they are still blamed for it by some, and their lives in jeopardy, but no harm has befallen them, they fear no evil. War is still the great barrier, and renders it difficult to secure the regular attendance of the people at day schools. The craft of the disease maker is loosing ground, and the desire for teachers and Missionaries increasing.— The ground on the east side of the bay, belonging to the Mission, is still kept sacred, and no one allowed to occupy it. Lahi, the chief who visited Samoa, is dead. He was wounded with an arrow in battle, and died like many more in favored lands, mourning over his sins, and that he had not lived as his Missionaries had taught him. The chiefs on the east side of the bay, with one exception, desire teachers. They still pray to Jehovah and keep up a nominal observance of the Sabbath. We left a third teacher on the west side of the bay."

## ERUMANGA.

This is the island on which the Rev. John Williams was murdered by the natives. Christian missionaries have not since that time been able to gain a footing among these barbarous heathens.

"Had the wind favoured us, we proposed calling at Dillon's Bay. But we heard much about Erumanga while in the groupe; and our prospects for that unhappy island are as dark as ever. The *Elizabeth*, Capt. Brown, a sandal-wooding barque, went ashore last February, in Dillon's Bay. It is supposed that all perished among the breakers, except two, who are said to have reached the shore, but were killed directly. The Erumangans are constantly fighting with the sandal-wooders, and are determined that no white man shall ever live an hour on their shores. They have now a plan of getting under the boat and upsetting it. They come off swimming with the one arm, a tomahawk under the other, and a log of sandal-wood as a bait. While the log is being hauled into the boat, they dive under the keel, tip it over, and then at the white men with their tomahawks. They have taken several boats in this way. This savage state of things is not to be wondered at. Sandal-wood vessels are constantly firing upon them. We have heard of some, who, if they get a native chief within their reach, will keep him prisoner until the people bring boat-loads of sandal-wood for his release. We have heard, too, of natives being first mangled with a cutlass on board, then thrown into the sea and shot at. They call this redress for previous crime; but these are the very things which have made Erumanga what she is, in determined enmity to Europeans. But the half of the atrocities committed at these islands can never be told. We have a strong suspicion that there is a traffic being carried on there more revolting than ever slavery was. We believe, that the Erumangans will give pigs or sandal-wood for as many of the Tanese, or even hostile tribes on their own island, as they can get, and that the poor creatures are killed and cooked whenever they can be obtained. It is the

same at Tana. Erumangans taken there are worth about three pigs a-head, or something equivalent. We know that there are parties who trade honestly and as peaceably as they can for the wood; but we have reason to believe there are others who will do anything to get it. There is evidently a curse upon the trade. During the last eighteen months alone, upwards of sixty of our countrymen prosecuting it have been cut off by massacres and shipwrecks. But this is nothing compared with the loss of life on the side of the natives. We have often asked, what can be done to check this evil? It is increasing every year, and rendering our labours beyond description.— Surely it would be better to suppress the trade entirely, to prevent all this bloodshed and other deplorable consequences inseparable from it, rather than allow it to be continued as it is now carried on."

## FATU, OR SANDWICH ISLAND.

"We were grieved to learn, that three of the five stations there had been abandoned, and that our devoted native evangelists had been exposed to many perils."

"*Massacre of the crew of the British Sovereign.*—But the abandonment of another of the stations on the south-west side of the island,—viz., Olatapu, is associated with events more calamitous still. Mose and Sepania, teachers from Samoa, were stationed here. One Friday afternoon, towards the end of April 1847, a boat reached a bay close by where the teachers were. Two white men were in it, and starving for want of food. The natives resolved on killing them, desirous of getting their bodies, their clothes, and their boat. Mose was the means of saving one of them, a man named John Jones. The other a stout man, was taken by a person saying he would save him; but he was killed and cooked next morning. This was a boat belonging to the *British Sovereign*, a sandal-wooding barque, which had gone ashore some nights before on the east side of the island, and became a wreck.— The captain and the rest of the crew, having escaped from the wreck, arrived at the same place on the following Sabbath, on their way to the large harbour on the south west side of the island. Whenever the natives saw them, they determined to kill them. Some treated them with cocoa nuts and sugar-cane, while others went off to muster the district for their massacre. Our teachers saw the people arming and running off; they said they were going to fight with a neighbouring tribe; but the plot came out, and then our teacher and the man Jones were all anxiety to be off to the spot to save life. The chief stood up, and would not allow them; and it was only a conviction that it would be their death to go that kept them back. The tribes at hand were assembled, all was arranged, and the natives, in company with the foreigners, got up to advance along the road. They walked single file, a native between every white man, and a few on either side. The chief took the lead, and gave the signal, when every one wheeled round and struck his man. A few Tana men escaped to the sea, but were pursued and killed, with the exception of one who fled to the bush. This native and a little boy, together with the man Jones, were all who escaped the massacre, and are now off in a vessel. Ten bodies of the unhappy sufferers were cooked on the spot; the teachers mention adjacent villages among whom other ten were distributed; they are not sure what became of the rest, nor the exact number massacred. In most cases, the white men are the aggressors. In this most cold blooded massacre, however, we cannot learn any object on the part of the natives, but a desire to obtain human flesh and the clothes of these unfortunate men."

"But there is a bright side of the picture. The teachers on this island have many opposites of telling the people the way of salvation. They have visited other parts of the island, were well received, and had requests for teachers. They report a greater unity of dialect than obtains at

Tana, and a great population. They have also been the means of saving the lives of infants, which heathen custom was wont to bury alive.—One child was actually buried, and then dug up again by its parents, and is now alive. Three aged women would have been buried alive but for the remonstrance of the teachers. This custom is awfully prevalent here. It is even considered a disgrace to the family of an aged chief, if he is not buried alive. And when the poor old heathen feels sick and infirm, he will tell those around him to bury him. The grave is at once dug and the old man's dying groans are drowned amid the weeping and wailing of his family and friends. Persons, too, at whatever age, if in sickness they are delirious, are buried alive forthwith. A young man in the prime of life was thus buried lately. He burst up the grave and escaped. He was seized, and buried again. A second time he struggled to the surface; and then they led him to the bush, and bound him to a tree, and left him to die."

## LIFU.

"The lives of the Teachers in danger.—Many of the people, including some of the chiefs of Lifu, were cut off by an epidemic, towards the end of 1846. As it broke out soon after the arrival of fresh teachers, they were blamed for having brought it. Many were determined to kill them but some were raised up to defend them. 'Kill them,' said their enemies 'and there will be an end to the sickness!' 'No,' was the reply; 'we are dead men, if we do; their God will avenge their death.' Then banish them from the island! said they. 'That will also expose us to the Divine judgments,' their friends replied. Let them alone; they have come among us for good, not for evil! A chief from the Isle of Pines, who was there at the time was then consulted. 'Spare the teachers!' said he. 'We on our island foolishly killed our teachers, thinking it would remove disease; but after their death their God punished us, and disease and death raged among us more than ever. Spare them, lest it be the same here. While this heathen council was being held, the teachers were assembled, spending the day in prayer and preparation for their end. They thought that day was to be their last. They cast themselves on the arms of Him who said 'Lo I am with you always' and He delivered them from death. The chiefs Bula and Gaisone were on this occasion, mainly instrumental in saving them. But soon after this, Bula died; and then again they were in great peril. It is a custom, on the death of a chief, to impute it to human agency; and, on these occasions, the friends like so many avengers of blood, are up in arms, and rest not until they have spread desolation and death somewhere in the land. Malice, at such times, is at work, pointing out some parties as causing the death through their incantations.—When Bula died the cry was again raised, 'Kill the teachers!' Gaisone was firm on their side, and told the people they must kill him first. Some talked of killing him to get at the teachers; but, on this, another party was blamed, and revenge sought for that very night in the blood of a family of eight individuals in another part of the district."

## MARE.

"At Mare our teachers are still labouring.—Schools have fallen off, but the services are attended to by many people on the Sabbath. They have four preaching stations in the distance, which they supply on that day. Some, we trust, are not far from the kingdom of God; but the people generally still amalgamate with their Christianity their former rites of heathenism.

"An old chief hearing the teachers tracing diseases to Divine and not to human agency, sent for a priest, and engaged him to exert his power and bring disease upon some of the teachers, to see whether Jehovah or the priests of Mare were true. The priest went to the bush behind the teachers' house, with his basket of relics, viz.;

the hair, finger-nails, bones, &c., of his forefathers, and striking the air with his club, looked to see whether there was blood on his basket—a sign that vengeance had gone forth on the teachers.—He bent the air and looked at his basket until he was tired. No blood appeared; and chief and priest concluded that Jehovah, the God of the teachers, must be a true God and a mighty one. The chief is attached to the teachers; and since that time, the priest has sent for the teachers to preach regularly in his village."

## NIUE (OR SAVAGE ISLAND.)

"Knowing the custom of the island to kill their countrymen who visit a foreign place as soon as they return, with a view to prevent sickness, we approached this island with much concern for the safety of Peniamina. This teacher is a native of Savage Island, and was placed there at his own request, last voyage. He was in great danger when he first landed. The first day crowds assembled, armed and wishing to kill him. The Samoan canoe given him, together with his chest and property, they wanted sent back to the vessel as soon as they were landed; saying, that the foreign wood would cause disease among them. He reasoned with them, told them to examine the wood, it was the same as grew on their own island. And as to himself he said, 'You know this is my country; I am not a god—I am just like yourselves, and have no controul over disease. Then he told them of the new religion, immortality, heaven, hell, and salvation through Christ. He also prayed with them, and for them. The hearts of many were touched, and they wished him to be spared. Others still insisted on his being put to death. 'Let us do it now,' said they 'let us do it now while he is alone, and before disease breaks out; by-and-by others will join him, and then it will be a hard matter!' Night came on and he had no place to lay his head.—The people fearing pollution, were afraid to let him sleep in their houses. They told him to sleep under a tree for the night. Then they thought of a deserted fortification, and said he had better go there. Thither he went; but rain came on, and as there was no shelter, he got up and wandered about the settlement. He was asked into one house, and there had a morsel of food; and in another he at last found a resting place.—Next day, he had to open his chest and shew them his property; some things were stolen, others he gave at their urgent request, and he was left with all but an empty box.

"Finding that his friends daily increased, some priests tried the sorceries of their craft to put him to death secretly, but all was in vain. The word of God grew and prevailed. The people of the district gave up working on the Sabbath, and commenced attending religious services on that day. Family prayer, too, was begun, and also asking a blessing at their meals; and this is the state in which we found them. It is cheering also to report, that the prejudices which caused them to refuse a foreign teacher last voyage are removed. They are now willing to receive Samoan teachers. They live on hostile terms with other tribes; but in one of the remaining two divisions of the island, they think teachers would be received.—A desire for property is the principal motive at present; but time and an efficient labourer or two under the Divine blessing, will doubtless give other results."

We have selected the foregoing from the Missionary Journal of their voyage, which was completed in September. Amid many discouragements, they have had cause to bless God and take courage. Tokens of their Heavenly Father's favour have not been withheld from these heralds of the cross, who have taken their lives in their hands, and gone among the heathen. Let us pray that their faith fail not. What, but a firm reliance on the promise of God, that the heathen

shall be given to the Son for His inheritance, could sustain the missionary in such circumstances?—All God's purposes of mercy will in His own time find their accomplishment. God is now working great things for His name's sake; let Christians feel and know that they are called upon also to be up and doing. It is indeed a glorious work to which they are called, to be co-workers with God. If the Church were true to her profession of attachment and love to her Head and King, there would be no lack of labourers, nor the means of their support, neither of that frequent, fervent, importunate and believing prayer that prevails with God.

## LOYOLA AND JESUITISM.\*

Jesuitism, we believe, is hastening to its end. But it is equally dangerous and absurd, on that account, to overlook its existence, or underrate its malign activity. In our own country its present influence is immense, nor is there any corner of Christendom to which its machinations do not extend. The nations groan beneath its yoke.—Europe indeed is struggling at last to banish this frightful system from its shores; but on the American continent, it finds a welcome and a home. Is it not time that Protestants began to acquaint themselves thoroughly with the character of this despotism—its structure, its resources, its tendencies? It has been well said,—"There is a mysterious sublimity in the history of the Jesuit Institute. But its sublimity is that of Milton's Archfiend,—there is a radiance about it, but it is the lurid and fitful gleam of a corrupted Christianity."

Our best thanks are due to Mr. Isaac Taylor, for the admirable volume he has produced. It is written with that philosophic calmness and Christian principle, by which all the compositions of this distinguished author are characterised. We are furnished with an excellent biography of Inigo or Ignatius Loyola, and a lucid exposition of the Jesuit Institute in its rudiments and structure. Nor is it the least merit of this work, that reference is made at every important point to the original authoritative documents of the "Company of Jesus."

From the preliminary sketch of the system of Loyola, we quote the following passage, as affording at the same time a fair specimen of the author's style:—

"Loyola's elementary idea—that of an absolute domination over the spirits of men, and of a centralization of all powers on earth, in the bosom of one master of souls, was not of his invention; for it suggests itself always to a certain class of minds, and is as old as human nature, and has, under various phases, been coming to the surface, and striving to give itself a real and visible existence, from age to age. But no former endeavor of this kind had been so consistently imagined, or has been so successfully achieved. It is Loyola who has shown the world what might be meant by the phrase "Spiritual Polity": it is he who has known how to melt soul-ore into one mass—a mass uniformly crystallized, and shining on its surface, and mathematical in its figure, and thoroughly malleable and ductile, and a good conductor of sounds: it is he who has brought to perfection the process,

\* Loyola and Jesuitism in its Rudiments, by Isaac Taylor, author of the "Natural History of Enthusiasm"—1849.

often attempted, of forging hundreds of individual wills into so true a continuity of substance that the volitions of a single mind should pass, like galvanic currents, through the whole, and become intelligible and effective at the remotest distances.

It is easy to fall into the error of supposing that Jesuitism, which at the first so signally came in to the aid of the Romish Church in its time of need, and which has made so many professions of devotedness to its service, is itself a mere appendage of that Church; or that it is a sort of emphatic Romanism; or that it stands on level ground along with the other religious orders, and that it is related to the Papacy nearly as they are. Such an idea of the Society as this is not merely contradicted by every page of its history, but is incompatible with its spirit and its rudiments.—Jesuitism may outlast Romanism; or it may be wholly severed from it, and yet may live and grow. Often as the Society has been seen prostrate at the foot of the Sovereign Pontiff, venting itself in vehement professions of loyalty, it has, in fact, always hung loose upon ecclesiastical Catholicism, and has shown itself to be organically independent, living by its own sap, drawn from the soil by its own root and fibres. Jesuitism has its own purposes to secure, and its own law of self-preservation; and should the day come when it could not save both itself and the Church, or could save itself only by conspiring against her, its past history would warrant the belief that the Papacy might, at such a conjuncture, fall—set upon by its professed friends, and with Cæsar's last words on its lips, while it looks to "the Society."

Not only, however, did Loyola take care to give his Institute an organization that should render it independent of that of the Church, so that it might stand firm on its own basis; but, with a sagacity which must be admired, and a boldness of which there is perhaps no parallel example, and with a far-reaching perception of the occult relations of things, equally rare, he set his new polity as clear as possible of any entanglement with the emasculate pietism of the regular and ascetic orders. The Society of Jesus was made to stand comparatively exempt from the trammels and disparagements that are connected with excessive austerities, with degrading superstitions, and with liturgical burdens. It stood clear of the seclusive anchoretic temper and practice; it made no show of celestial simplicity; and, in a word, it threw aside, or would not encumber itself with, any professions or practices which might clog the movements of a machine constructed for grasping, and crushing, and converting to its own use, the most substantial things of earth.

Loyola seems himself, at least as early as the second stage of his religious course, to have felt the unprofitableness and vanity (if he did not clearly discern the utter absurdity) of ascetic extravaganzas. He would not, indeed, scandalize the Catholic Church by denouncing them, or by laying them, altogether aside in his own practice; but there are indications of his secret opinion that the self-tormenting "philosophy," though it afforded a fit amusement for the crazed dwellers in cells and caves, could be no proper occupation for men busied with the weighty interests of the real world. As an institutor, Loyola first bowed to his reverend predecessor—the Anchorite; and then warily passed him by. For himself and his followers, he had high matters to transact—he had a world to vanquish, and to govern.

The pallid spiritualism of the ascetics, with its rapid anilities, its meagre results, its ghost-like movings to and fro to no purpose, its mopishness, its shyness, its egotism and its self-seeking, were not qualities that could engage more than a commonplace obedience from a mind filled with vast conceptions of a bold enterprise, and arduous labor. Loyola paid his compliments to monkery, and to its gew-gaws, in much the same manner as that in which a monarch, full of state affairs, gives a half hour of heedless courtesy and ceremony to a divorced consort.

The leading facts of Loyola's life are familiar to all who have read the tenth book of D'Aubigne's History of the Reformation. He was born in 1491, the descendant of a noble Spanish family.

His youth was spent in attendance on the court of Ferdinand and Isabella, and in martial enterprises. It was in his thirtieth year, when stretched on a bed of pain, in consequence of severe wounds received in defending against the French the fortress of Pampeluna, that the conversion of this remarkable man took place. But a conversion it was, altogether independent of the Word of God. There was nothing correspondent to the apostolic declaration—"Of his own will begat He us with the word of truth."

"The Life of Christ," which is said to have been put into the hands of Loyola at this time, along with the "Lives of the Saints," was probably one of those meagre and decorated compilations from the Evangelists which the Church of Rome has thought it safe to afford to the laity.—Not only is this supposition the only probable one, in such a case, but it is even indicated by the paucity, or rather the narrow range of those references to the New Testament, which occur in the writings of the Jesuit Founder."

The ambition of Loyola's soul was aroused. "Why should not I," he exclaimed, "with the help of God, emulate the holy Dominic, or the holy Francis?" Visions of the Virgin, personal flagellations, and all manner of penances followed. At last, he extricated himself from the burden of his sins, not by repairing to the cross of Christ, but by a determined effort of his own will,—"he resolved to consign the entire delinquencies of his past life to perpetual oblivion." In the year 1522, Loyola began his career as a "Knight of the Virgin."

"At the same moment, two men, whose influence has been co-extensive and permanent, present themselves on the stage of European affairs, and each of them formally or virtually professes to be "sent of God" for the restoration or the maintenance of the most momentous truths.—There is however a circumstance attaching to the ministry of each which cannot be regarded as of no significance, bearing, as it does, upon their several pretensions. It is this, that while one of these professed "servants of Christ" declares his willingness to stand or fall by Christ's own word, the other makes no such appeal to the authority of Scripture; but, instead of doing so, sets forward on his course as the champion of Mary, placing himself under her guardianship, and looking to her for grace and help. Presenting themselves therefore under these conditions, undoubtedly Luther must be condemned if the rule to which he himself appeals condemns him; but Loyola's divine legation falls if Mary be not in truth the arbitress of human destinies, and the source of grace to the world."

Fired with zeal, Loyola made a pilgrimage to the Holy Land, with a view to convert the Mahometan world; but the Romish authorities denied him permission to remain in the East, and he returned with all humility to Spain. At Barcelona, he now resolved to go to school, and pass through a course of elementary instruction. The character of the man is amusingly displayed in the following paragraph:—

"Near to the school which he attended there was a church dedicated to the Blessed Virgin, where, after having duly poured forth his petitions to God and the Virgin, he opened all his mind and purpose to his friend and master Ardebal; he professed anew and more explicitly his determination to persist in his studies through two

years, or longer if needful, and to yield himself, without distinction to every task, and to submit to every chastisement which, according to the usage of the school, would be inflicted upon boys not making more progress than himself. This profession, made in all sincerity by Loyola, was accepted, and, it is affirmed, was acted upon by his master; and it has been thought an edifying device to place before the world, some touching representations of the scene, when the great founder submissively, and with tears, was yielding his adult person to a smart infliction, administered by his faithfully wrathful pedagogue! "Saint Ignatius, whipped at school!"

After leaving school, this resolute student attended the Universities of Alcalá and Paris.—And now he began to develop the world-conquering scheme that engrossed his soul. At Paris he attached to himself the first fathers of Jesuitism—among whom Peter Faber, Francis Xavier and Laynez, are worthy of note. Soon the indefatigable labours of this little band, numbering eleven in all, attracted general attention. The Pope gave them his benediction; and their open-air preaching in Venice, and various towns in the North of Italy, produced a powerful impression. In 1537, Loyola, Laynez, and Faber, proceeded to Rome to obtain the formal sanction of the Pope, with a view to the organization of the new Society; and, though encountered by no slight opposition, ultimately succeeded in their object. It was from an incident, which is blasphemously asserted to have happened during this journey to Rome, that Loyola arrogated to his order the title of the "Company of Jesus."

"We are assured that, on this pilgrimage, and "through favour of the Virgin," his days and nights were passed in a sort of continuous ecstasy. As they drew toward the city, and while upon the Sienna road, he turned aside to a chapel, then in a ruinous condition, and which he entered alone. Here ecstasy became more ecstatic still; and, in a trance, he believed himself very distinctly to see Him whom, as Holy Scriptures affirm, "no man hath seen at any time." By the side of this vision of the invisible, appeared Jesus, bearing a huge cross. The Father presents Ignatius to the Son, who utters the words, so familiar to me, "I will be favourable to you at Rome."

"From this vision, and from the memorable words, "Ego vobis Romæ propitiuss ero," the Society may be said to have taken its formal commencement, and to have drawn its appellation. Henceforward it was "the Society of Jesus;"—for its founder, introduced to the Son of God by the Eternal Father, had been so fully assured of the divine favor—favor consequent upon his present visit to Rome. Here, then, we have exposed to our view the inner economy, or divine machinery, of the Jesuit Institute. The Mother of God is the primary mediatrix; the Father, at her intercession, obtains for the founder an auspicious audience of the Son; and the Son authenticates the use to be made of His name in this instance; and so it is that the inchoate order is to be—"The Society of Jesus!"

An inquiry, to which, in fact, no certain reply could be given, obtrudes itself upon the mind on an occasion like this, namely—How far the infidelity and atheism which pervaded Europe in the next and the following century sprung directly out of profanations such as this? Merely to narrate them, and to do so in the briefest manner, does violence to every genuine sentiment of piety.—What must have been the effect produced upon frivolous and sceptical tempers, when, with sedulous art, such things were put forward as solemn verities not to be distinguished from the primary truths of religion, and entitled to the same reverential regard in our minds?"



Francis Xavier, one of the most remarkable men who ever lived, went to India. Even while we lament his errors, his missionary zeal commands our high admiration. But the whole subject of Jesuit missions forms a separate and a very instructive subject of inquiry.

(To be continued)

## The Record.

### CERTAIN PLAIN MAXIMS ON NATIONAL RESPONSIBILITY, AND THE VOLUNTARY QUESTION

I. One of the fertile sources of error in reasoning, long ago pointed out by Lord Bacon, is that which lies in the ambiguity of language. An example of this meets us frequently in the use of the terms "voluntary," and "the voluntary principle." It is so plain to all minds, that what is done under the name of religion, or religious profession, should be voluntarily done, and that coercion in favor of such a cause may engender hypocrisy, that we are too easily induced to involve under the condemnation justly awarded to encroachments on true liberty of conscience, what may be shewn to be necessary for the very protection of liberty; and to discard, under the name of coercion, such an application of power for the general good of the community, as is defended or pleaded for only on the supposition of its being done with the national will. When the "voluntary" insists that in no case, and under no circumstances, ought the Gospel to be supported otherwise than by the willing contributions of individuals, he surely does not mean that the will, even in its freest exercise, is to be without law, or that the will of one may not defer to the will of others, and honourably acquiesce in some plan of common operation: nay, he cannot mean, that in any plans for the common good even of one individual congregation, no action should be taken, but with a unanimous concert of views on the part of all the members, of whatever age, rank or sex. We suppose, too, he does not insist that a congregation, while doing what it can for the support of the Gospel, by its own resources, may not accept aid from without—for instance, the bequest of a friendly benefactor, or the donation of a passing visitor. Now, the anti-voluntary again, or the friend of the principle of national religion, does not question that individual men, and individual congregations, should do all that they can for the support of the means of grace; only he sees no necessity to affirm that this is exclusively the way in which the Church is to be maintained. He thinks, that for the promoting of a great national interest, which the national mind ought to recognize as concerning the very being of a state, the national resources may be required at least to supplement what the voluntary liberality of individuals may effect but partially. Now, "the voluntary principle" is opposed to this; but the friends of Establishments maintain that this were still, in a most legitimate sense of that term, "a voluntary liberality." No wise friend of the Establishment principle will say that it is expedient to attempt such an application of public funds, without a legislature being duly authorised, as in

other cases, to appropriate the common revenue. But, then, as the object or interest contemplated in the diffusion of religious truth, is one which involves the good and safety of the whole community, he maintains that a nation ought willingly and cheerfully to warrant such a care of the public good; and that, though every individual were not concurrent, the act might justly be called an act of willing national homage to religion and to God.

II. Neither religion nor morality can be forced. Now in this both voluntaries and anti-voluntaries agree. Law cannot make a man religious; neither can it convert into an honest man him who is a knave. Still, in reference to this last case, it is admitted that law can and ought to restrain overt acts of theft. It might be alleged that the honesty compelled by coercion is not virtue. Still, it surely tends to virtue; if the honesty of some will but be hypocritical—this does not hinder our accounting legislation in favor of honesty a virtuous thing. Well, the advocate of national responsibility, who believes that open irreligion, by Sabbath desecration for example, or by blasphemy, brings down upon a land the wrath of God, and weakens the foundations of all social prosperity, does not suppose that men can be made religious by Acts of Parliament; but he believes that Acts of Parliament, by all means passed "voluntarily," may effect much towards the promoting of religion and morals, by the authoritative suspension of such labors, and public amusements and sports, as would prevent powerful temptations to the desecration of that sacred day, or would even render its observance by the well disposed all but impossible. But who would forbid legislation for the protection of the Sabbath? Well, many a religious voluntary hardly suspects that "the voluntary principle" forbids it; but, in consistency with this principle, all such legislation must be at an end. For, is not the Sabbath a religious Institute? Where but in the Bible is the authority for such a law to be found? Now, if we are not to approve of any legislation in favor of religion, lest men be tempted to hypocrisy—certainly it ought to be left to every person to do by the Sabbath as it pleases him.—But may not legislation in favor of the Lord's day be justified on political grounds? Certainly it may. But, if by that is meant that the Sabbath brings temporal and civil advantages to all, whether religious or irreligious; so, we may reply, does the diffusion of religious truth. No member of society fails to benefit by the general diffusion of religion in a land. The voluntary principle is this, that civil society has nought to do with the acknowledgment of one religion more than of another.—Now, on this principle, is not the enforcement of the christian Sabbath, even to the extent of a suspension of labor, an interference with the conscience of a Jew? Nay, is it not an interference with the liberty of the conscience of the Atheist, and Infidel, and Socialist? But it is good even for them to rest. Certainly: But you thus oblige them to respect religion against their will, and to pay a tribute to it; which they cannot pay "willingly." They will tell you that they do not believe in the Divine obligation of a Sabbath; and as for necessary rest, they say that we may not authoritatively prescribe to them in medicine any

more than in theology, and that they can recreate themselves far better, by sitting in a theatre, or amusing themselves in a bowling green, than by sitting in a church pew, or loling in a chair at home.

Now, III. This leads us to make our third and last observation, that the question of national responsibility is concerned with many other subjects and interests than the support of a clergy. On the ground that society in its collective character, as well as its individual members, should acknowledge God, and honour His Son, who is King of kings, and King of nations—this principle requires that the whole structure of the political fabric should be based on a recognition of God's word, and of the christian law. This is the safety as well as the duty of a community. The purer principles of legislation, in reference to marriage, to polygamy, to divorce—whence are they to be deduced but from the Holy Scriptures? But the voluntary principle carried out to its fair logical consequences, forbids the recognition of any one religious standard—Bible any more than Koran—Protestantism any more than Romanism. It may indeed permit a majority to incorporate such laws as recommend themselves to their choice, by their supposed utility. But the Establishment principle (or the anti-voluntary) says—and, surely, rightly says—that a nation or its rulers, are guilty of a criminal disregard of the Divine authority, if they do not embody in their political codes the morality of God's word and the ethics of christianity. And as the christian law is one of mercy and love, as well as of purity and equity, they who oppose the "voluntary principle," plead that a state, by interesting itself in securing the religious education of the poor, acts more in the spirit of the gospel, and may more expect the blessing of God, than if by ruling on indefinite principles of expediency, it concerned itself merely with arbitrarily appointing laws, or defining crimes, and executing its penalties against such as violate the one, or perpetrate the other. They say—that to take measures to ameliorate the morals of society—and thereby prevent crime, is more just and more merciful, than to leave men in ignorance, and only deal retributively with the fruits of this ignorance as they develop themselves.

It may appear, then, how mistaken those are who confound voluntary liberality with "voluntaryism," or who imagine that the principle of a national acknowledgment of God is to be identified with the mere question of endowments.

The Presbyterian Synod of Canada, like the Free Church of Scotland, and like all unestablished Churches, believes that much may be done by private effort to diffuse the gospel; and it is willing to trust entirely (under God) to the voluntary liberality of congregations and individuals, rather than accept state aid, on wrong or injurious conditions; but it is not prepared to go into the principle that a public legal provision for the advancement of religion, is in all cases wrong, or that in other circumstances it might not have been justified in taking the benefit of such a provision.—Even while it did receive public legal aid—it believed that this was given voluntarily: for the community, as well as individuals, has, or ought to

have at once a conscience to do righteously, a will freely to give what can be demonstrated to be the best charity to its poor citizens, and an intelligence to appreciate the value of righteousness as the very strength of the social edifice; and of education, (most of all, religious and moral education) as—in the language of Burke—"the cheap defence of nations." The question involved is the recognition of the Divine law by society: he who pleads for this, no less pleads that individuals and churches should know themselves under that law. And he believes that the rights of individual conscience, and ecclesiastical freedom, will never be so safe as where kingdoms and nations do acknowledge in their whole legislation, that supreme standard of public as well as private virtue; and concern themselves, not with dictating to men what they shall believe, or how they shall worship, but certainly with knowing what are those religious rights and liberties to which they owe protection and encouragement, and what are those vices which they ought to repress.

We are glad to see a fresh proof that the mere fact of ecclesiastical separation from the State is not held by our friends in the "old country" to imply any change of principle on the religious duty of nations and governments. In a recent number of the *Scottish Guardian*, we meet with these wholesome sentiments, in the course of a notice of a sermon preached on the day of public thanksgiving, and since published. The sermon is by the Rev. Mr. Gibson, of Glasgow, and is entitled "PUBLIC THANKSGIVING; or, the duty of nationally recognising God's authority, government, and law." The Reviewer says: "Nothing could be more befitting than the recent appointment, in connection with deliverance from the Pestilence. It is a strange hallucination which seems to have come over many of our voluntary friends, that the moment the Free Church of Scotland became an unendowed Church, as a matter of course she would renounce all her former principles of national religion. A little reflection might have dictated a sounder judgment. It is not usual with men to abandon what they suffer for—especially when their suffering has been caused by principles which are most repugnant to them. The Free Church had no quarrel with her Church Establishment principles, but with their opposite, with Erastianism. The circumstance of religious bodies who once held Church Establishment principles, when they withdrew from the National Church—ultimately becoming voluntaries, had nothing to recommend it—the result was rather fitted to warn. At the same time, it is well for Free Church ministers, from time to time, to bring prominently forward their distinctive principles. The evils attendant upon their denial and practical neglect, are so serious, both to Church and State, in a multitude of ways, that it is the duty of the watchman to stand on his watch tower and warn. De Wette, the celebrated Biblical critic, who died the other day, gave it as his dying testimony, that one of the phases of the Revolutionary Infidelity of the continent, under which his fatherland has been suffering so deeply, consists in the denial of the religious duties of the State, and in the doctrine, that the magistrate had nothing to do, as magistrate, with religion." W.

## STRATFORD,—HURON DISTRICT.

We have received a communication from a correspondent in the congregation of our Church at Stratford. Part of the information given, is identical with that contained in the Presbytery Clerk's report of the proceedings of the London Presbytery, which will be found in this number. On that account, and because our columns are full, we trust a brief synopsis of the communication will be satisfactory.

The congregation at Stratford, was part of the Rev. Daniel Allan's pastoral charge, from 1838 to 1846, when Mr. Allan was inducted in North Easthope. The congregation has increased in numbers. They have made arrangements for erecting a Brick Church, at a cost of between £300 and £400.

They applied to the London Presbytery on the 9th ult., for a call to be moderated in, in favour of the Rev. Thomas McPherson, one of the six missionaries sent out by the Presbyterian Church in Ireland. Mr. McPherson was 13 years minister at Ballachy, near Magherafelt, in the North of Ireland. He has officiated with acceptance in Stratford, and the congregation are unanimous in calling him.

It may be remarked that Mr. McPherson's fellow-missionaries have been inducted into pastoral charges by other Presbyteries. The London Presbytery have no doubt acted according to the letter of the Synod's rule. We think, however, that they might have granted the moderation in the call, and have taken the preliminary steps, so that immediately after the Commission in April, they might have been ready for the induction. There should be more uniformity of action in carrying out the Synod's instructions. Either the rule should be adhered to, or, if thought too severe, let it be modified, and except in special cases enforced. Invidious distinctions would not then be made.

Mr. Scott, Student in Divinity, who has for some time laboured at Port Dover and Simcoe, has left for Quebec. We take the following notice of his farewell discourse from the *Long Point Advocate*:—

"Every seat and every corner was literally crammed. Presbyterians, Baptists, Methodists, and Congregationalists, were side by side listening attentively to this man of God; a melancholy feeling seemed to pervade the whole congregation; their beloved minister was about to leave them perhaps forever, they seemed to feel that the loss was great. He had labored with them for some time past, and had acquired their love and respect. His farewell sermon was one of the best we have ever listened to; his eloquent appeal to his Christian brethren to exert themselves more for the advancement of the Redeemer's Kingdom, seemed to strike deep into their hearts. But his peroration was the very personification of eloquence itself; his powerful appeal to the ungodly, in his rich deep-toned thrilling voice, produced a feeling of awe in his hearers, which language is incapable of depicting; and when in solemn tones he bade his "beloved hearers" a long farewell, there were but few dry eyes in the house. Who would not rather be this fine and eloquent messenger of God, than to fill the richest pulpits (decked in the richest robes) of the formal establishment, which believes that God's grace and rich rectories go hand in hand together."

To the Editor of the Record.

HAMILTON, Jan. 23, 1850.

DEAR SIR,—

The Rev. Gilbert Johnston, of New Cumnoek, you are aware, was sometime ago appointed to fill the office of Agent or Superintendent of Home Missions in our Church. He has all along been willing to enter on the duties of this office, but found great difficulties in leaving his present sphere of usefulness. It gives me great pleasure to intimate to the Church, that, in a letter which I have received from him, he states that these difficulties have been removed, and that he is now ready to come to Canada. We have then, at length, the prospect of an able labourer coming among us, to devote all his time and energies to the cultivation of our extensive Home Mission field. I have also a letter by the same mail from the Rev. John Bonar, Convener of the Free Church Colonial Committee, in reference to the same subject. I may state that the Colonial Committee has agreed to pay a portion of his salary, but the Convener expresses a hope that no funds will be needed from them in the meantime, as their treasury is entirely exhausted. I mention this as a special plea for a liberal collection, in all the congregations and mission stations, on the third Sabbath of February. We are under great obligations to the Colonial Committee, for coming forward so generously to aid us on this occasion. But a very little effort, on the part of our Church, would enable us to provide the whole of Mr. Johnston's salary, and I trust that the returns from the different congregations and stations, will show that the Church feels this to be her duty. I am, &c.,

RALPH ROSS Convener H. M. C.

**BAZAR.**—The sale of work by the Ladies' Association, on Wednesday last, went off most successfully. The attendance was good throughout the day, although few persons from a distance were present. The gross sum realized was about fifty-three pounds. The display of articles was most creditable to the zeal, industry, and taste of the ladies, and their efforts seem to have been duly appreciated by the public.—The room of the Town Hall was given gratuitously for the occasion; and it was gratifying to find members of all denominations affording their countenance and support to the object.—*Dundas Warder.*

We understand that the Coté Street Church Montreal, has given a unanimous call to the Rev. James Lewis, of Leith, Scotland, to be their Pastor.—*Mont. Witness.*

## READING THE SCRIPTURES.

The value and desirableness of the art of reading well, are never more strikingly suggested than when it is employed in reading the Scriptures aloud. In the sacred desk, or in the school meeting, or at domestic worship, how greatly it adds to the beauty and impressiveness of the service, if the grand and beautiful phraseology of the sacred word be given forth by a tasteful reader. Good reading is often the best commentary. The shades of thought can be expressed by the inflection and emphasis of a reader that enters into the meaning and spirit of a passage, with a clearness that no exposition would improve. When enunciated rightly, and clothed with devout feeling, what is so striking and so impressive as the words of the Spirit? How inexcusably negligent are some of our pulpit readers. How little of the divine force of the Bible is realized in this part of public worship. And at the fireside, where assembled children listen to the daily perusal of the Bible, how much its solemnity and attractiveness would be enhanced if read clearly, intelligently and well. No one can read well who does not read understandingly. The passage to be read at church ought to be first studied, and its meaning and spirit clearly possessed. It would not then be an unmeaning service, as it now too often is.—*N. Y. Evangelist.*

## THE CHRISTIAN SABBATH.

Under this caption there is an admirable paper in the *Free Church Magazine* for November.—The writer refers to the interest awakened on the momentous question of Sabbath observance, by the uncalled for transmission of letters through the London Post Office on that day. This awakening he takes as a token for good. During the last "cold, lifeless, and spiritless century," Sabbath desecration began to steal slowly and imperceptibly over the land. Religious principle is now growing in the public mind, hence it condemns public sins, which it did not formerly notice. As with individuals, so with the public, conviction precedes conversion, and, in both cases, the struggle takes place in the transition state. Let the intense struggle be maintained, and victory will be secured. It already appears in the fact, that the Sabbath desecrators in their drunken revelry, have enacted such hideous scenes, as have caused even those who with assumed philanthropy exclaimed, "give the poor man his only day of recreation," to ask for their suppression. And the labouring men themselves have in over a thousand essays, defended the sanctity of the Sabbath.

There are some who are at a loss how to retain in connection with the Lord's day, the reason stated in the Fourth Commandment, for keeping holy to God one day in seven; and how to reconcile the demand for one day in seven, on account of the earths having been created in six days, and rest from the work of creation having taken place on the seventh, with the indications furnished by geology, of the immense duration through which the earth has passed, while it was being rendered fit to be inhabited by man.—The reason given is founded on proportion. The proportion of six parts to seven should be maintained. Hugh Miller in his "footprints of the Creator," gives a conclusive argument for the septimal periodicity of the day of rest, so far as regards objections that can be brought from geology. Whether the days of creation were 24 hours duration, or immensely protracted periods of time, the day of rest should be in proportion to these days of labour.

"It might, we are persuaded, be shown, that there are indications of six grand creative epochs stamped on the structure of our world, and no more. The seventh epoch, God's Sabbath of rest from creating, is still running on; the work of redemption is the work of God's Sabbath-day.—'My Father,' said the Redeemer, 'worketh hitherto, and I work.' But while God's Sabbath-day is still continuing as the seventh period, creation's rest, it is as the day of redemption, the first-day, in relation to the eternity which moral and immortal man must inherit. The Lord's-day thus combines and commemorates the two great themes of Creation and Redemption. Retaining its septimal periodicity, it looks back to the work of Creation. Advanced to the first day of the week it begins Redemption's day, and looks forward to eternity. It remembers Paradise; it predicts Heaven. It thus relates to all that man sinless, man fallen, and man redeemed could require, securing for him one day in seven of sacred rest, doubly hallowed to the worship of his One Great God and Saviour.

"Even in heaven the Sabbath-law will for ever be remembered: both in its retrospective aspect,

as doing homage to Him who alone is from everlasting to everlasting, and as commemorating Redemption's work and beginning of our eternal day. It will thus for ever be at once a seventh and a first—a seventh as closing the cycle of creation, and a first as beginning the everlasting now of blessedness, the holy and the endless day of life eternal in and with THE LORD. We cannot here follow out this thought, otherwise we might suggest the question, whether it does not appear probable that, as the eternal state of the redeemed may be one of constant activity in the service, as well as in the enjoyment of God, there may be a special propriety for even them to keep a septimal period of peculiar devotedness to the adoring worship of God, their Creator and Redeemer.

"The view which we thus obtain of the Sabbath is marvellously magnificent. As Creation's law, it tells the universe of its God, and calls on men to worship the One Eternal Being, who alone is from everlasting to everlasting God. Sabbath observance is thus the first and highest of all possible moral duties to man; for it is essentially a direct and permanent proof of God's sovereignty, and a test of man's allegiance, and must therefore necessarily be a direct and permanent test of the primary moral relation in which he stands to God his Creator. True science finds written in the rocky tablets of our world manifest confirmations of the reason assigned by God himself for the keeping of the seventh day holy, when at Mount Sinai his finger wrote the Fourth Commandment, upon the stone which he gave to Moses. But sin which is moral death, overspread the face of the world, and a new creation was promised and begun in the promised Redeemer. Creation's seventh day of rest, thus became the first day of Redemption's work. When the awful deed by which that work was accomplished had been done, and the Redeemer rose from the grave on the first day of the week, that first day became Redemption's Sabbath. Retaining its septimal periodicity it still proclaims the sole and alone eternity of God, protesting against all pantheistic, dualistic, and atheistic errors; and being the first day of the week, it predicts the everlasting duration of Redemption's heavenly day. The union of Creation and Redemption's Sabbaths completes the manifestation of God's character in its relation to man, combines science and revelation, and looks at once back towards the 'beginning, when God created the heavens and the earth,' and onwards to eternity, where there shall be but one day, and that all 'HOLINESS TO THE LORD.'

"But we must not further dwell upon this view of the transcendent excellence of the Christian Sabbath, however thoroughly it completes the argument, and however powerfully it tends to elevate and spiritualize the mind. But this, at least, we may fairly deduce from it, that the sin of Sabbath desecration is necessarily one of the greatest that can be committed by man. It denies God's sovereignty, is an act of direct rebellion against Divine law, subverts the first principle of all moral duty, and rejects even Redemption. No wonder, then, that it has always been the parent of immorality and crime; and that it has provoked God's severest displeasure, and drawn down his heaviest judgments. In every nation where the Sabbath law is known, its observance has been the measure of that nation's peace and prosperity, and the best security for its permanent welfare. Its value to the labouring classes cannot be estimated nor expressed. No human government could have enacted it; but every truly wise and paternal government must recognize its priceless worth, and ought to regard it as their first duty, to acknowledge its authority, and maintain its public observance, both as their own act of allegiance to the King of kings, and as their most benevolent exercise of power towards the people over whom they rule. There can be no public necessity sufficiently great to warrant Sabbath desecration; because the greatest of all necessities is the necessity of obtaining the favour, and enjoying the

blessing of Almighty God. And when men venture to plead for a little desecration of the Lord's day, it has been well replied, they might with equal propriety plead for a little theft and a little murder."

This powerful article concludes with an expression of surprise, that Protestant Christians should venture to use their brief authority, in enforcing Sabbath profanation, as the Lords of the Treasury have lately done, and that too, in the teeth of strong and universal remonstrances from an intelligent and high-spirited people, and from Britain's merchant-princes. Commercial business can be successfully conducted without violating the Sabbath. The nation is exhorted to press the consideration of this important subject, upon the Parliament,—to be jealous of civil liberties, when in the hands of those, who have exposed the nation to the righteous vengeance of God, by a glaring violation of His first law to man.

This subject should be kept prominently before the people's minds. Public sentiment leavened with religious feeling, and a regard to God's authority will bring a power to bear upon our legislative and executive bodies, which they will not attempt to resist. We have no sympathy with those who say Canadian effort in the matter cannot avail anything—that the question will be decided for us in England and that we must follow their example. No such thing. Though England, and all the world beside, should erase the Fourth Commandment from the Decalogue, it would not in the slightest degree lessen our obligation to obey it—nor would our running with the multitude to do evil lessen our guilt, or mitigate its punishment, when God in just retribution would pour out upon us the vials of His wrath. When Parliament meets, our postal arrangements have to be revised, Canal and Railway traffic will come under consideration. When these important matters are under discussion, let the various constituencies tell their representatives that they will be satisfied with no legislation on these topics, in which there is not a full recognition of the Divine authority of the Sabbath.

We have pleasure in announcing that through the exertions of active agents, in different places, the circulation of the *Record* has been increasing. We regret that the movement had not been made a little earlier. Extra copies of each issue of the present volume have been struck off, which were supposed to be sufficient for the probable additional subscribers. Only a few copies are remaining of these numbers, we would request such agents or others who may have spare numbers for which they have not found subscribers, to save them for us, that we may as far as possible supply sets to those who require them. An individual who believes that the *Record* is instrumental in doing good, and who has added a score of subscribers to an already respectable list, thus writes:

"I hope by a little more effort on my part, if spared, to have yet an increase. I have had much to encourage me during the few weeks in which I have (when circumstances permitted) visited subscribers. They attach a value to the *Record* as to its general matter—and as a source of information upon vital principles, for which as a Church, we have had to witness and contend. Indeed our people would sacrifice much, rather than want it. I trust that as always, so now especially, amid other important duties, you will be assisted by the Lord of the Sabbath, to contend with unabated zeal for the entire consecration of that sacred day to His service. I think now that every family connected with our congregation, is, or soon will be supplied with the *Record*."

If the same could be said of all our congregations, the circulation would be more than doubled

## PRESBYTERY OF LONDON.

To the Editor of the Record.

Aldboro, Jan. 15, 1850.

DEAR SIR,—

Permit me to lay before you a brief account of the proceedings of the London Presbytery at its last meeting. I may mention, in passing, that the attendance was unusually good. All the ministers, with one exception, were present. I may give at length the following resolution, for reasons which will appear self-evident, and because it may be regarded as an answer to certain communications, which had been transmitted to the Presbytery from the Agency Office at Toronto:

"The Presbytery taking into consideration the communications from J Burns, Esq., Agent for the Church, respecting the sustentation of the ministry, resolved, unanimously, to adopt and act on the former Sustentation Scheme; also to appoint deputations to visit the congregations within the bounds of the Presbytery, to explain and enforce the obligations which the people are under to support the gospel ministry, and the other schemes of the Church."

Mr. A. Currie, Catechist, was authorised to labor in Aldboro, and townships adjoining, until the next ordinary meeting of Presbytery, and to distribute his services in concurrence with the Kirk Session of Aldboro.

Mr. Sutherland was instructed to visit Ashfield, Kincairdine, and the "London Road" Congregations, before the next ordinary meeting of Presbytery.

A Petition was presented from the congregation of the Presbyterian Church at Stratford, praying the Presbytery to moderate in a call in favor of the Rev. Thomas McPherson; the Presbytery agreed to apply to the commission of Synod for leave to moderate in a call; and should the reply of the commission be favorable, the Presbytery is to meet at Stratford before their next ordinary meeting, to carry into effect the prayer of the petitioners.

Mr. John Fraser, ordained missionary, having accepted the call in his favour from the united congregations of Fingal and St. Thomas, his induction was appointed for the 23rd inst. Mr. Peden appeared, and was heard at great length, in reference to the erroneous doctrines with which he had been charged in the libel. The Presbytery found the charges in the libel proven. But considering that Mr. Peden's views are published, and thereby extensively circulated, they agreed to remit the whole case to the Synod for their judgment, in the hope that the dangerous and most pernicious doctrines advocated by Mr. Peden, may be the more effectually discouraged and condemned.

The above is a brief summary of the more prominent matters which engaged the attention of the Presbytery. I might have touched on some matters purposely omitted, as well as given a more full account of others, to which I have but slightly adverted, but the fear of occupying a disproportionate space in your columns, induces me to refrain.

The Presbytery having appointed their next ordinary meeting to be held at London, on the second Wednesday of May next, was closed with prayer.

A. McCOLL, Pres. Clerk.

## PRESBYTERY OF KINGSTON

DEAR MR. EDITOR,

The Record has for some time back exhibited indications of gradual and growing improvement.

There is, however, a lack of local intelligence, which it would not be difficult, and would be most desirable to supply. Were our Ministers, in general, and Presbytery Clerks in particular, briefly to note down whatever of interest may have transpired, within the range of their personal experience, or Presbyterial bounds, our monthly sheet would more fully accomplish its original design,

and find a still more welcome entrance to the homes and hearts of the adherents of our Zion.

In looking back on our history, as a Presbytery, since the meeting of Synod, there is little of any consequence to record. We have been pursuing the even tenor of our way, in our respective spheres of labour, and although we have not been privileged with any marked manifestation of the Spirit's presence and power, still we have reason to hope, that the Word of the Lord has not been bound, but had free course and been glorified amongst us.

We have ten Missionary Stations, which during the past season, have received regular supply. Some of these are as yet, quite in an embryo state; others have assumed an organized form, and are adopting measures for securing a stated pastoral superintendence. At a recent meeting of Presbytery, a deputation appeared from the united congregations at Huntingdon and Tyendinaga, petitioning us to take steps for having a call moderated in; and we trust that soon their wishes will be realized, by beholding a teacher sent from God amongst them, and our spirits refreshed by the addition of another beloved brother's name to our Presbytery Roll.—Two churches have been erected at these stations with an average attendance of upwards of 300.—"There is a slight sprinkling of residuary 'salt,'" but it has to a great extent "lost its savour," and the people, as a whole, are warmly attached to the principles of our church.

Within the last six months, we have erected our standard in the flourishing village of Napanee, lying half-way between Kingston and Belleville, a few devoted friends have rallied around us and formed the nucleus of what we trust, is destined to prove a thriving congregation. In this region Mr. Dickson laboured during the summer, with much satisfaction, and no little success.

In the year of Kingston there are four stations, which will ultimately form two distinct ministerial charges. At one of these a comfortable and commodious church, has recently been erected, perched most advantageously on a rising knoll, by the road side, and forming an object of attraction to the passing traveller. It was opened in the month of March, by Mr. Gregg, since then the people who had before been in a somewhat dispirited depressed condition, have plucked up courage, and are beginning to entertain the hope of a permanent settlement. In this District Mr. Troup laboured as Catechist, during the College recess, and by his diligence and devotedness commended himself much to the affectionate regard of the people.

The "City Buildings" Congregation Kingston, have assumed to themselves the title of "Chalmers Church," regarding the name of the illustrious father and founder of the Free Church of Scotland, as the most significant symbol of those principles which characterize our own. They are at present engaged in the erection of a permanent place of worship, which will do credit alike to their city and our cause. It is a Gothic design distinguished by chaste simplicity of style, and massive solidity of structure, and when completed will present quite an imposing aspect. The congregation have lately begun to assemble in the basement story, and it is a sufficiently satisfactory certificate to say, that in point of comfort and convenience, it is fully equal to that paragon of architectural excellence—Knox's Church Toronto.

Our people at Gananoque have been also moving in the matter of a Church, and it is to be hoped, their intentions will, ere long, be carried out.

The good folks at Belleville have secured an eligible site, and we may expect presently to see it graced with an edifice, worthy of their good taste and growing love.

We have had two *pro re nata* meetings of Presbytery. At the last of these, Mr. Dickson was licensed to preach the everlasting gospel.—The trial discourse which he delivered, and the oral examinations to which he was subjected,

proved on the whole highly satisfactory. Mr. Gordon, who presided on the occasion, gave a forcible and feeling address on the duties, difficulties, and delights of the ministerial office.

Our "Anniversary" season approaches, when we are to hold missionary meetings at the leading stations within our bounds. This is a feature in our procedure, as a Presbytery, which was warmly eulogised in the Home Mission Report, presented at last Synod. We deem it not vanity (from the three years experience we have had) to follow up that testimony of approval, by affectionately recommending the practice to our brethren in other Presbyteries, as one eminently calculated to arouse the attention of our people to the claims of the missionary enterprise in general, and our own in particular. To furnish a suitable platform for the practical exhibition of Christian union, as well as to cast not a few weighty mites into our Presbyterial exchequers, which in these "adamantine" times, have not generally to boast of being pressed down and running over.

I am, Mr. Editor,  
Yours very truly,

Kingston, Jan. 7, 1850.

B.

## OAKVILLE—ORDINATION OF MR. NISBET.

On Friday, Jan. 11th, Mr. James Nisbet was ordained pastor of the united congregation of Oakville and Sixteen Mile Creek. Dr. Willis preached and presided, and Dr. Burns gave the charge to minister and congregation. The attendance was as good as the state of the weather (which was most unfavourable) would permit, and the whole exercises of the day were most solemn and edifying. An evening meeting was held, when Dr. Burns preached a sermon suited to the occasion, and Mr. John Black, Agent for the Canadian French Missionary Society, addressed the congregation in favour of the Institution. At the evening meeting on Friday, a handsome Bible and Psalm Book were presented to the Church, by the Ladies of the Congregation, who also took the entire charge of finishing and ornamenting the pulpit. Dr. Willis remained over the Sabbath, and introduced his young friend Mr. Nisbet to both congregations.

We heartily congratulate our friends in those localities on the settlement of Mr. Nisbet among them. They have waited long for a pastor, and the great Head has sent them one of the first fruits of their Seminary. May the blessing of the great Head attend His young servants, and may a blessing rest on his evangelical ministrations.

Mr. McLean of Wellington Square—a member of the neighbouring Presbytery of Hamilton—joined with the Presbytery of Toronto in this interesting act. This is as it should be, and the prayer with which the work of the day was closed by Mr. M. was peculiarly impressive and appropriate.

## INDUCTION OF MR. LOWRY AT BARRIE AND INNISFIL.

On Wednesday, January 16th, the Presbytery of Toronto met at Innisfil, for the purpose of inducting the Rev. Thomas Lowry into the pastoral charge of the congregation there, in connexion with the Presbyterian Church of Canada. The meeting was held in the United Presbyterian Church, which was completely filled. Besides Mr. Lowry, there were present of the members of Presbytery, Dr. Burns, Mr. Harris, and Mr. Boyd

of Markham. Dr. B., after devotional services, preached from Psalm cx. 3, "Thy people shall be willing in the day of thy power:" shewing that Christ has a people who are His by the gift of the Father and His own purchase; but that people naturally unwilling, are subdued to a cheerful willingness by the word and spirit of God; and that this blessed result is realised in the day of the putting forth of Christ's Almighty power. The means by which this power is ordinarily put forth, were here particularly noticed, such as the scriptural preaching of the Gospel, and maintenance of ordinances; afflictive providences, impressions on the conscience, &c.: the whole subject being applied to the hearts and consciences of the hearers. Thereafter the adherence of the congregation to their call was publicly taken, and Mr. Lowry was solemnly installed by prayer in his office as pastor of the congregation. Faithful and most appropriate addresses were made to pastor and people, by the Rev. James Harris. At the close, Mr. Lowry received a hearty welcome from the members of the congregation. Next day, the same solemn service was conducted at Barrie, the same order being observed, and the same gentlemen having been more or less engaged, with this difference, that on this occasion, the minister was addressed by Dr. Burns, and the people by Mr. Boyd. Representatives from neighbouring townships were present on this interesting occasion, and the whole was conducted in a most impressive manner. As a considerable number of the hearers belonged to other denominations, opportunity was taken to address them on the distinctive principles of the Free Presbyterian Church. This is calculated to have a good effect, and an ordination or installation service seems a fitting occasion for doing so. The prospects of success in this district are very encouraging. Mr. L. has laboured in these townships several months, much to the satisfaction of the people. There is a strong mutual attachment, and his ministry has already been owned for extensive usefulness.

#### MARKHAM—OPENING OF A NEW CHURCH.

The Free Church at Brown's Corner, Markham, was erected in 1845, and opened by Dr. Burns in June of that year. The second Free Church in this township was opened by him on the 14th ult. It is situated about six miles from the other, and on a beautifully elevated spot granted by the proprietor, Mr. Mustard, who is a member of the congregation. The building is of wood; exceedingly neat and commodious; and completely finished and ceated. A large congregation assembled at one o'clock, when the service began; Dr. Burns, Mr. Wightman of York Mills and Scarboro', and Mr. Boyd, pastor of the congregation, being the ministers present. Mr. Wightman took part in the devotional services, and Dr. Burns preached on Isaiah, xlix, 5—"Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." The words were viewed as the words of Christ, and the object of the discourse was first, to shew that the small success of the Gospel is a source of great anxiety and grief to every one who

loves Christ and seeks the salvation of men; and secondly, that the true consolation under such anxiety and grief, is to be found in the independent glory of the Redeemer, and the covenanted assurance of success to his great work; the subject being applied in the way of encouragement to faithful ministers amid all their difficulties, and consolation to christian associations in the apparent want of success in their efforts. The congregation were afterwards addressed on their special privileges and obligations. The whole service was well adapted to interest and impress the minds of the people. Much important truth was brought before them, and in circumstances well adapted to edify and impress.

We congratulate Mr. Boyd, the pastor, and the office-bearers and members of his congregation, on the completion of this new erection, and on the hopeful appearance of things among them. The field of labour here is extensive, and the adjoining township of Whitechurch seems to present also a favorable opening. May the Lord direct the labors of his servant and prosper the work of his hand!

#### IRISH NEWS.

**THE COLLEGE.**—Queen's College, Belfast, was formally inaugurated on the 20th Dec., last. Fifteen scholarships in science and two in literature, were competed for and obtained, at the opening of the second term, 8th. January. In Galway College, Dr. McHale and all his spiritual artillery have been set at defiance—Dr. Calohan, Bishop O'Donnell, Dr. Kirwan, &c., are in the list of Ecclesiastical insubordinates.

**NATIONAL EDUCATION.**—Causing considerable excitement since the discussion between Rev. S. M. Dill, Presbyterian minister of Hillsborough, and Rev. H. Hodson, Curate of Lisburn,—for his "distinguished and triumphant advocacy" of the present system of Presbyterian national education—a congratulatory address has been presented to Mr. Dill, by his co-presbyters.

**THE ESTABLISHMENT,** as intolerant as ever.—Thus spoke the venerable Dean of Ardagh, at a late meeting of the "Protestant Association," in reference to the mode of evangelizing Ireland! "The time has come, when this country ought to be ridded of Monks and Nuns, and all their trumpery, as St. Patrick rid it of all that was objectionable in the animal creation, (alluding to the legend of St. P. driving the vermin into the sea.) The Rev. F. F. Trench, of CloghJordan, is denouncing, in no measured terms, the conduct of the Dean and some other meek Divines, who echoed similar sentiments, at said meeting.

**IRISH HOME MISSION PROSPECTS.**—The ladies of Paisely have purchased some boats to enable the Irish under the Rev. Mr. Branninan's charge to provide for their own support. Upwards of £200 was realised in Edinburgh and Glasgow by the Deputation at present in Scotland.

**THE EUSTACE STREET FUND,** so much spoken of lately, was formed by subscription about 150 years ago, for the "support and defence of weak congregations around and south of Dublin, and for the education of young men for the Christian ministry." Two of the four Presbyterian ministers then in Dublin, who, with two elders each, were

appointed Trustees, became Unitarian. Some 10 years since, a suit in Chancery was instituted by a person, now called Geo. Matthews, Esq., of Dublin Castle, and the Unitarian Trustees were expelled—a decision since confirmed by the House of Lords. Mr. Matthews next claimed the fund for the Presbytery of Munster, where five ministers hold non-subscribing principles,—and moved another suit in Chancery, to eject Dr. Carlile, and the other subscribing trustees from their office.—The case is still pending in law.

**THE NENAGH CASE.**—Very interesting symptoms of independent action appearing here. In 1830 two priests were appointed joint curates in this parish. The one, Mr. Power, was indefatigable in every good work, while the other, Mr. Kenny, was anxious only about the "contributions." On the death of the old priest, Mr. Power, contrary to the wishes of the united parish, was turned adrift, while the unpopular Kenny was appointed administrator, with the promise of the parish from Bishop Kennedy. The Bishop was remonstrated with, by 700 householders, staunch non-intrusionists. The doors were built up, but opened again by the military. The people, however, remain firm, and apparently determined not to give in—success attend them! How like the case of Dr. Keenan, which occurred a few years ago in the County Down, and to which we may further refer in our next issue.

**THE AGRICULTURAL INTERESTS** of the country are in an unparalleled state of depression. Rents are being reduced generally 25 per cent. Many plans of amelioration are suggested.

To the Editor of the Record.

MY DEAR SIR—

At your request I furnish you with a few notes of my tour in behalf of the French Canadian Mission, but owing to the very limited period of time now at my command, these notes must be few and brief.

The Committee of the French Canadian Missionary Society considering that the present condition of the French Canadians was not sufficiently known, nor the importance of the Mission amongst them deeply enough felt, and considering further that these matters required only to be distinctly brought before the minds of the friends of the Gospel in the West, to secure a larger measure of their sympathies and co-operation than they have hitherto engaged, resolved to send some one to visit this part of the country, and having requested me to undertake the work in question, I did so.

I commenced at Bytown in the beginning of October, and since that time have visited a large number of the principal places in the Western Province—going as far north as Fergus, and as far east as London, St. Thomas, and Port Stanley—returning through the Niagara district, and taking Hamilton, Toronto, and other places on the shores of Lake Ontario, (some of which have yet to be visited,) in my journey downwards, as I past them in coming up. I have preached to between thirty and forty different congregations, and held about twenty public meetings, and have thus been able to present this highly important Mission to the consideration of several thousands of professing christians.

I have found a kind reception almost everywhere, and every facility has been afforded me by the ministers of the various denominations, to lay the matter before their congregations. I have been kindly permitted to occupy the pulpits of Congregationalists, Baptists, Methodists, and Presbyterians of the Free Church, of the United Pres-

byterian Church, and of the Church of Scotland; and I find all these bodies, though differing on many points, yet perfectly at one on the desirableness of evangelizing the French Canadians. Our public meetings have been attended and addressed by ministers of all these denominations, and by others also.

The most interesting of these meetings were those held in Guelph, Brantford, London and Toronto. In Hamilton we had no meeting, as friends thought it a better plan to reach the people by preaching in as many of the pulpits as possible, and then endeavouring to obtain subscriptions. This was accordingly the plan resorted to—and I have to record, with particular pleasure, the warm interest felt in the cause by friends of the various denominations of that city, and the ready and liberal response made to our call for pecuniary aid, especially by the brethren of the Wesleyan Methodist Church.

The very happy and encouraging meeting that we had in Toronto, as well as the prospect there of something being done there, worthy of the capital of Canada, you are already aware of, and perhaps some friend who has more leisure than I can command, will furnish you with a particular account of that meeting for your forthcoming number.

It ought to be mentioned, in justice to our own Churches, that most of them had made their collections for the French Mission only a few weeks before my visit, and this accounts for the fact, that in some of them no collections were made, and that in others these were smaller than otherwise they would have been.

It is encouraging to find that the interest in this Mission is everywhere deepening and increasing. The visits of former Deputies have, I find, effected much good, nor do I suppose that my own will be without beneficial results.

Want of time forbids me to enter more into particulars at present. I may send you another short article when my tour is finished, and when I shall know its full present results in a pecuniary point of view, and when I shall have more time to write.

In the meantime, I take the opportunity of returning, through the columns of the *Record*, my sincere thanks to the numerous friends whose hospitalities I have shared, and who have so kindly and ably assisted me in the work.

Excuse this hastily written note.

Yours, most sincerely,

JOHN BLACK.

Jan. 20, 1850.

TORONTO, Jan., 1850.

DEAR MR. EDITOR,—

I send you some extracts from a letter which was published in the *Banner of Ulster* some weeks ago, and which, (if in your wisdom you deem it expedient,) you may make room for in a future number of the *Record*. The letter is addressed to the Ministers and Elders of the Presbyterian Church in Ireland, on a subject of special importance to the character and interests of the Presbyterian community in Canada, as well as in Ireland. I refer to the style and mode, and especially to the spirit in which ecclesiastical proceedings in our Church Courts should be conducted. Too frequently, in the warmth of discussion, language is used and attitudes assumed, which, to say the least, tend not to edification.—It is needless to say that any irregularity thus occurring—any breach of decorum, or any exhibition of spirit or of language at variance with the gravity of New Testament obligation—injures the cause of religion—supplies arguments to the infidel scoffer, and produces heart burnings and causes of variance, which terminate not with the discus-

sion which excited them. The letter is worthy of a careful perusal, even on this side of the Atlantic. After referring to certain local matters, the Dr. proceeds thus:—

Why should assemblies of ministers and elders, called together to deliberate on the most solemn and important subjects, not merely be kept entirely free from any injurious tendency, but be made to send forth upon society a most beneficial influence? All that seems to be necessary to accomplish that object is, that we adopt a higher standard in our mode of conducting such assemblies, and a higher aim in them. When our ministers appear in the pulpit, their whole deportment is grave and serious. I have never witnessed, nor ever heard, so far as I remember, of anything being said or done by any of them in the pulpit unsuited to the solemnity of the occasion. No levity is ever indulged there; no sarcasm, or contemptuous, or irritating language; no jesting or attempts to excite laughter. If they have occasion to combat the opinions of others, it is done with seriousness and sobriety of demeanour. Their prayers and praises by which their discourses have been introduced seem, on these occasions, to make the slightest approach to jocularity or to anger, to appear altogether out of place.

Now, is there any good or scriptural reason why our meetings of ministers and elders in Church courts should not be conducted with equal propriety and solemnity? We introduce the business of them by prayer and praise, we implore the presence of the Holy Spirit of God, we solemnly confess that, without the impulse and guidance of the Spirit, we shall be able to effect nothing towards promoting the glory of God. And the matters brought under discussion are, or ought to be, as important and solemn as any that can be brought forward in the pulpit. We are, indeed, so circumstanced, that we do not usually address ourselves to sinners to call them to repentance. But the very purpose for which these Church courts are constituted is to make arrangements for calling sinners to repent, as well as to edify the people of God, and to see that such call be made with all due solemnity and earnestness. From one such assembly hundreds of sermons may emanate, every one of which we expect to be so prepared and delivered. Surely these assemblies, which have for their object the providing for the warning and edifying of thousands of immortal spirits, and preparing them for a blessed eternity—an object towards which we cannot advance one step, as we ourselves acknowledge, without the presence and guidance of the Holy Ghost—ought to be conducted with as much fixedness of attention, as much solemnity of spirit, as much deep humility and sense of helpless weakness and unworthiness, as much of holy and heavenly aspirations, and as total an absence of anything in thought, or language, or demeanour, that might tend to lower the devotional tone of the Assembly, or provoke the Holy Spirit of God to desert it, as the human faculties are capable of. Surely it might be expected that when the pastors, the teachers, the guides, and directors of the Church are summoned from ordinary avocations, solemn and important as these may be, to consult together about the eternal interests of their congregations and of the people around them, to search what is the mind of the Spirit, respecting the various questions that may come under consideration, and to lay themselves and their people at the feet of Jesus as the great head of the Church—the shepherd bishop of souls—to implore and receive his directions for the government of his Church under him, and for the extension of His kingdom; surely, it might be expected that when such men are assembled for such purposes, their communications with one another, and the whole character and aspect of their meeting should not be less, but more deeply solemn and devotional than the ordinary assemblies of congregations for public worship and attendance on the ministrations of the Word of God. It is very true that topics are sometimes

introduced into our Church courts of a lighter description than those which bear directly on the salvation of the souls of men, and I do heartily wish that all such topics were excluded from among us on such occasions; nevertheless, if they have any connexion with the Church as such, with God and His kingdom, that single circumstance is sufficient to claim for them reservedness and guardedness of spirit and expression in the discussion of them. If they are the mere fire of the tabernacle, the mere bowls and spoons, and snuff dishes of the altar and the sanctuary, the staves of the ark, they are holy to the Lord, and are not to be touched with a careless hand.

All, therefore, that seems necessary to bring the same decorum and solemnity into our Church courts which is observed in our congregations met for public worship is, that we adopt the same standard of address, and the same aim in both. Let us, when we prepare for such assemblies, or when we rise to speak in them, remember that we are in the temple of God, engaged about the high things of God, that we are seeking to know the mind of God, that we may follow it. Some may be disposed to say, that in the heat of debate it is not easy to maintain that perfect equilibrium of temper which in the pulpit there is nothing to disturb. But should there be heat of debate in such circumstances? Is not heat of temper in the very presence of God disrespectful to him? Is it not casting strange fire and unhallowed fire into his sanctuary? And many a fearful conflagration has been kindled by such unhallowed flames, hence fire, in such a situation, should be altogether out of the question. Moses gave way to heat of temper, and spoke unadvisedly with his lips, when he should have but re-echoed the words of God, and God resented the liberty that he took, and sentenced him to die, even as those whom he upbraided as rebels died, in the wilderness.

Something I believe, might be done towards elevating the character of our assemblies, by arrangements for excluding some topics from them altogether, and for the more orderly and regular management of others—and on some subjects of that kind I may again address you. But the great desideratum is the adoption of a higher estimate of the importance of the position in which we stand when we rise to address men bearing the character of the servants of God in Christ Jesus, assembled in that august and venerable name, to search into the mind of God on subjects the most lofty, the most important, and the most sacred which the mind of man can conceive, and the adoption of a higher aim in the expression of sentiments and language in the presence of the teachers and rulers of the Church, and which may find access for good or evil, to the thoughts of thousands and ten of thousands of immortal spirits who are on their rapid way to judgment and eternity. Let us not be satisfied with avoiding any approach to what may prove injurious to the souls of men, but let us endeavour that everything we utter may tend to diffuse light and peace, and love, wherever it may find entrance.—With deepest feelings of respect and regard, I beg to subscribe myself your fellow-labourer.

JAMES CAELILE.

Parsons town, Nov. 6, 1849.

That our ministerial friends in Canada may "mark, learn, and inwardly digest" the important statements contained in the above, is the sincere wish of

Yours, &c.,

H.

A moderate minister, speaking of Dr. Chalmers, about the time he began to attract public notice, said to another minister, that "he (Dr. C.) had a *ber* in his bonnet." "It is well," said the evangelical brother, "that it is not a *drone*."

A preacher, whose sermons lacked unction, complained to a brother of want of success. "Step your discourses in prayer," was the apt reply.

## WILLIAM JAY ON MINISTERS' SMOKING.

In the "Memoirs of Cornelius Winter," when first published, Mr. Jay introduced the following sentences:—

Mr. Winter was "peculiarly attentive to the behaviour and manners of his young men. It was an object with him to teach them how to appear in the parlour as well as in the pulpit. He did not think it unnecessary to guard them against superfluous wants and unseemly customs—against the sordid and offensive habit of smoking—against giving trouble where they happened to lodge—against the use of spirituous liquors—and against fondness for delicacies!"

In his new edition, Mr. Jay has appended a note, which is of so much wider application in this country than even in Britain, that we insert it as a high recommendation of Mr. Jay's entire volume.

*Smoking.*—Here the author has been not slightly censured by some of his brethren. One very renowned smoker said his language nearly approached to blasphemy—expressing withal his wonder that Milton, in speaking of the productions of Eden, had never mentioned the noblest of them all, the tobacco plant! There have been some to whom, perhaps, few things would be deemed more paradisaical than that stupid luxury.

The author, however, does not renounce or soften his expressions. His opinion has been confirmed and strengthened by the observation of many years; and he cannot but lament that no physical or civil consideration, and no motive derived from usefulness or decorum, can induce many preachers to avoid or break off this exceptionable habit.

He called it a "*sottish practice.*" Is it not so in its appearance? fume? smell? and immoral associations in the mind of the observer? Does it not hint almost inevitably the pot-house, and the low and sailorly fellowship there? Let a person enter a room in the morning where there has been smoking over night, will the devout savour remind him of a sanctuary, or lead him to think of an assembly of divines.

He called it an "*offensive practice.*" Is it not so to many of his own profession, and to many of his own sex! But how trying is it to women, almost without exception! though from the kindness and obligingness of their nature and manners, they frequently submit to a usage which annoys their persons, and defiles and injures the apartment and furniture whose neatness they so much value.

We say nothing of the *silliness* of the practice, especially in "*a bishop,*" but to see a man of education, and filling an office which would dignify an angel, passing so much of his time with a tube in his mouth, and emitting therefrom the smoke of a burning herb, as if his head were on fire, were it not for its commonness, must always excite an inquiry or a laugh. Nor do we speak of its *vulgarity.* But is not every silly coxcomb, and every pert top now seen with a pipe in his mouth or a cigar? And should its *expensiveness* be overlooked? Can every preacher afford such a dear indulgence, consistently with the claims of household comfort and the education of his children, and some charity to the poor and needy.

Should its *injuriousness* be forgotten? Tobacco is a very powerful narcotic poison. If the saliva, the secretion of which it produces, being impregnated with its essential oil, be swallowed, the deleterious influence is carried directly into the stomach; or if, as most frequently happens, it is discharged, then the blandest fluid is lost. But is it not an *enslaving habit*, with regard to the waste of time, the danger of drinking, and fondness for company, not always of the most refined and pleasing sort?

Were I upon a committee of examination, I would never consent to the admission of a young man into one of our academical institutions, but upon that he *did not, and would not smoke.*

I would exact the same condition from every

student if I filled the responsible and honourable office of tutor.

If I were a man of affluence, I would not on any application afford any pecuniary assistance to a preacher who, while he complained of the smallness and inadequateness of his means, reduced it by indulging that needless and wasteful expense.

The author was one day attending a missionary meeting. Before the close of it, a minister arose and said that he had to present a donation. "These two guineas," said he, "are from a servant who was allowed by her mistress so much for tea, but for the last two years she has denied herself the use of that beverage to aid your collection." But suppose a person had immediately said, "Go thou and do likewise. Spare for the same all-important cause the eight or ten pounds which you spend in wanton, in needless and noxious gratification"—*Smoking*—and at our next anniversary how many will praise and bless you!" A minister should be an example. But behold! "*These are first that shall be last, and there are last who shall be first.*"—*Pres. Treasury.*

## TO MAKE A GOOD MINISTER.

In this age of change and fastidious tastes, when every church is desiring and seeking a good minister, any help to secure such a boon must be of great service to the cause of Christ. I have met the following fact, which seems to indicate an available method, if not always a sure one.

"A young man was settled in a large and popular congregation in New England, under very flattering circumstances. The church and people had settled him with the belief that he was a young man of more than ordinary talents, and with the expectation of his becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the current seemed to change, and the feeling prevailed that Mr. B— was not, nor likely to be, quite what they expected. He did not grow as they thought he would; he did not perform that amount of labour which was needed to build up the church, and interest the congregation. Things dragged heavily. The young man felt the influence of the chill atmosphere which thus surrounded him. His spirits sunk, his health ran down, and it was whispered around in the society, and in the neighbouring towns, that Mr. B— would have to leave; he was not the man for the place; he was not the man of talents which they had anticipated.

"While things were in this state, at a meeting of the church, when the pastor was absent, (perhaps called to see what should be done,) Mr. O—, an intelligent member of the church, arose and said, 'Brethren, I think we have been in fault respecting our minister. I think he is a young man of superior talents, and will one day be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others with esteem and confidence, as we should. We have been standing and looking on, expecting him to raise both himself and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies, and efforts.— Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, who bids fair to be a distinguished man.'

"The thing was agreed on. The leading men set the example. Very soon every one was speaking in favour of Mr. B—. His people visited him, sympathized with him, encouraged him; and people out of the society began to think that Mr. B— was rising in the estimation of his people. The young man felt the change. The cold, damp chill, by which he had been surrounded, and which had benumbed the energies of his soul, was exchanged for a warm genial atmosphere. His spirits rose, his health returned, his energies awoke, and he soon showed to all that he had within the elements of a man. Several revivals have attended his labours. In the affections of the church and people he has long since firmly established

himself. They delight in him as a man of talent, as well as a good man. His name has become enrolled honourably among American authors, and he is one whom his own church and the churches of New England delight to honour."

A minister may rightly claim the prayers, sympathies and aid of his church; and if these are withheld, they cannot complain if he lives in a frigid atmosphere. Their prayers, sympathies, and co-operation will vitalize his moral powers, and stimulate his mental. This spirit of sympathy and prayer would lead the Christian to agonize in prayer, for the Divine Spirit to accompany the Sabbath message to the heart of the sinner, rather than to hear with a critical ear the sermon of the preacher. When Christians listen on the Sabbath with the feelings of our Puritan ancestors; who were wont to inquire after the services, "Who was wrought upon to day?" and were disappointed if the answer came, "No one"—we may expect that ministers will have the sympathies and prayers of the church, and will be greatly successful.—*Chris. Mirror.*

## PRESIDENT EDWARD'S CHRISTIAN EXPERIENCE.

Once, as I rode out into the woods for my health, in 1738, having alighted from my horse in a retired place, as my innkeeper commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as mediator between God and man, and his wonderful, grateful, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him, to live upon him, to serve, and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effect. "God, by the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness; being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communications like the sun in its glory, sweetly and pleasantly diffusing light and life"

## TO OUR YOUNG READERS.

We intend hereafter to devote more space to that kind of reading, which is suited to your capacities; and in selecting interesting matter, it will be our object not so much to amuse, as to profit you. It is of the greatest importance that young persons have their minds well stored with different kinds of useful information. God has implanted a desire for knowledge in the mind. You will have noticed, how very young children eagerly examine, and ask questions about new objects that are presented to them, and how ready kind parents and friends are, to gratify their curiosity, in answering their enquiries. It is of the greatest consequence that the information given to children be of the best kind—that it be correct—easy to be understood and remembered. Now all this is true of the things of this life, and in regard to them you should be well instructed, as your own comfort and usefulness, will depend so much upon the skill and ability with which you are able to do your different duties.

But dear young friends, our main design in addressing you is, to call your attention to the things of eternity. If you should be careful to learn well what is to be of use to you for a few years, or even the whole of your life, how much more should you be careful to know the things that will concern your best interests for ever. If you were sure that your doing some particular crime would bring upon you shame and disgrace, and punishment for a week or a year, would you not be on your guard not to commit that offence?—And would you not shun the society of those who did such things? Again, if you knew that a course of obedience to the wishes of a parent or friend, would bring you respect and honour, and suitable rewards all your days, would you not diligently seek to please that parent or friend? We feel assured you would. That must be a hardened and a wicked child, whom neither the fear of shame and punishment, the hope of honour and respect, nor love to parents and friends, could deter from evil. Just reflect for a little on eternity. It will have no end. When we have counted the longest line of figures that we can enumerate and supposed each one to be thousands of years, these many years would take nothing from eternity.—Eternity will be forever beginning, but never becoming shorter. God is eternal—He had no beginning, and will have no end. You too have souls that will live forever—happy in heaven or miserable in hell, and does it not deeply concern you to gain the one and avoid the other? The Bible which teaches us all we know aright of God and of ourselves, tells us that God is holy and just and good; that all mankind, young and old, are sinners, and as such can neither love God nor be beloved of Him. We need not go far for proof of our sinfulness. How often do we see it even in very young persons! in their wilfulness, disobedience to parents, unkindness to others, using bad words, not speaking the truth, wasting precious time, profaning God's name and His holy day, and in many other ways breaking His law. If we knew nothing more of God than this, we would all be shut up to despair. But the Bible tells of God's love and mercy. It tells us of Jesus Christ the Eternal Son of God, who is a great Saviour, able and willing to save the greatest sinner, and who is inviting sinners, young and old, to come unto Him that they may be saved. It is worthy of notice, how pressing His calls are to the young—Ps. xxxiv. 11; Matt. xix. 14; Mark x. 4; Luke xviii. 16; Prov. viii. 17—32. Turn up these passages in your Bibles. There is much danger in putting off repentance, Prov. xxix. 1; Isaiah lv. 6; Jer. xiv. 10; Micah iii. 4; Zech. vii. 13; Heb. iii. 13; and xii. 17. We do not know that we may ever have mercy offered to us again.—Death may be very near, even to the youngest child who may read this, or hear it read. Now is the proper time to go to the Saviour. He has promised the Holy Spirit to them that ask Him. He has promised a new heart also. He will work such a complete change in all who accept His mercy, as to cause them to hate whatever is evil, and to love Him and all who are His.

Dear young readers, we would exhort you to go to the Lord Jesus Christ for all the grace you

need. God, the Father, has given Him all power in heaven and in earth. In Him all fulness dwells. He said, when on earth, suffer little children to come unto me. He is by His own word, and by the lips of parents, teachers, and ministers saying the same thing to every one of you. Think not that it is a gloomy, cheerless thing to be a child of God. You will lose nothing that is worth having, by giving yourselves to Him. You will gain all that can do you good. Religion will take away no innocent enjoyment. It is itself the only true enjoyment. Who that is every moment in danger of falling into a lake of fire and brimstone, could really be happy? Those only who have been saved from that dangerous condition, can rejoice with joy unspeakable.

Perhaps all of you have been taught about God and Christ, about your own sinfulness, and about heaven and hell. These things may have been so often repeated to some of you, that you almost cease to be affected by them. When we began to write, we intended to tell you about poor heathens who never heard these things—whose gods are idols of wood and stone, yes, and clay—worthless things that you would not take for toys; but we have just got a nice little book, with an account of an interesting people, which we believe will please you.

On some large maps you will see a small island in the Atlantic, 140 miles west of the mainland of Scotland. It is about three miles long, and perhaps two miles broad. It is separated by a rocky coast and a stormy ocean from the rest of the world. There are 109 people on the Island, who rarely see the face of a stranger. The name of the Island is

#### ST. KILDA.

The Free Church Schooner, *Breadalbane*, visited the island last summer. One of the party who went to preach to the poor people, gives the following account:—

"Before going there, we had fancied, from what we had heard of the place, that it was a mere rock, of no very great size, rising suddenly out of the water, and presenting a frowning wall of inaccessible cliff on every side. What, then, was our surprise, on going upon deck on Sabbath morning, the first morning after our arrival, to behold the scene. A spacious and lovely bay, sheltered from the wind on every side but one, and at the head of the bay three noble hills, clad with verdure to their tops. Such was the picture that met our astonished gaze. Still it must be remembered that it is one thing to see St. Kilda in a calm summer's day, and another to see it when lashed by the fury of a winter's storm.

"The highest hill is 1500-feet above the level of the sea; a great height, when the size of the island is considered, and when it is remembered that the western side of it rises perpendicularly from the water's edge, till within a few feet of the summit. The singular appearance of the cottages of the inhabitants is the first thing that arrests the attention of a stranger. They are evidently built with the view of braving storms, such as few cottages on the mainland are exposed to. Their form is oval; the walls are very low and massive; the doors and windows small, and the thatched roof, which springs not from the outer, but the inner edge of the wall, is rounded, and held down by ropes, to which heavy stones are attached. Accordingly, when seen from a little distance, straggling in the form of an irregular crescent, round the head of the bay, they look as like a row of bee hives as can well be conceived. Round their cottages lie their little patches of oats and potatoes, the only cultivated land on the island; and a little to the right may be seen the

church and manse. Every other side of the island is inaccessible. In some places the rocks rise to a stupendous height, and assume the most grotesque and fantastic form. They are the habitation of innumerable multitudes of sea fowl, which prey upon the fish with which the sea abounds. When they are disturbed, they rise in swarms so numerous as almost to darken the air; and the wild babel of their discordant cries can be compared to nothing but the dismissing of a large school for the summer holidays, when every little happy urchin is rending the air with his shrill vociferation.

"But it is time now to say something of the people who inhabit this remote and rocky island of the ocean. They are low in stature, and of a fair complexion; and though a little uncouth in their manners, one could tell from their countenances that they were a highly intelligent race. The only repulsive thing about them is the strong oily smell of feathers, from which their clothes and cottages are never free. This arises from the nature of their occupation, which is the catching of wild sea fowl, on the flesh of which they mainly subsist, while out of the feathers they pay their rent. This way of gaining a livelihood is often a perilous one. Frequently when in search of nests, they will clamber up precipices which it would make any ordinary head giddy to look at, and where if they but lost their balance or missed a step, that moment they would be in eternity. We saw one pretty, modest looking boy, whose father had fallen over the rocks last year, and who was therefore obliged, for the support of himself and his mother, to follow the same hazardous employment. We asked him if he was not afraid when he went to look for the birds. Poor little fellow! the tears gushed into his eyes as he thought of him who was gone, and answered,—"Yes, very much afraid."

"The late Dr Macdonald, Ferintosh, whose recent death so many thousands have reason to bewail, visited them years ago, and proclaimed the gospel among them. They have all accordingly a most tender regard for his memory, and were affected even to tears when the circumstances of his death and funeral were told them. They are, without a single exception, devotedly attached to the Free Church; but since the Disruption they have had no minister among them to care for their souls. They have, however, two excellent elders, men of piety and prudence, who conduct their Sabbath meeting and watch over their spiritual welfare. Every one has a Bible, and can read it; and the eagerness which they manifested to hear the gospel preached, might well put to shame the carelessness of those who are far more highly favoured. While we were on the island the sacrament of the Lord's supper was dispensed, an event which had not taken place for at least six years before. And certainly we never witnessed a more solemn and affecting scene. During the sermon, there was the deepest attention and the utmost stillness, broken only by an occasional half-suppressed sigh; but when the elements were brought forward, and the communicants had taken their seats at the table, their feelings quite overpowered them. Some were sobbing in silence; others wept aloud; and one poor woman was so much overcome that she had to be removed from the table till she became more calm. It was an occasion on which there is reason to hope many old impressions were revived, and some new ones made. It was, we believe, the doing of the Lord, and marvellous in our eyes.

"Next day we had to leave the island, and bid its interesting inhabitants farewell. Many of them wept at parting; and the feeling which they all manifested, showed that they were warm-hearted people, and that they valued the gospel and its ordinances highly. We left them not without regret; breathing in their behalf the fervent prayer, that in the absence of an earthly shepherd, He that neither slumbereth nor sleepeth would himself be their Shepherd, and preserve their souls."



Mr. Burns acknowledges receipts for the various Funds of the Church, as follows, viz.:-

**KNOX'S COLLEGE FUND.**

Proceeds Sale of Ladies' Work, from Ladies' Col. Com. Free Church of Scotland, per Mrs. Willis .....	£15 0 0
Female Association, Knox's Church, Galt, per Misses Brown .....	20 0 0
Part of a bequest made by a member of the Pres. Church of Canada on his deathbed, with instructions to his family to pay it as they were able, and for particular reasons, anonymously .....	7 10 0
Collection of a few friends at a prayer meeting, per J. Fraser, Dundee ..	2 15 0
Proceeds of work disposed of at Caledonia by Miss Ferrier, per Mrs. Esson .....	1 3 4½
McNab and Horton, per Rev. S. C. Fraser .....	1 2 6
Knox's Church, Hamilton, per J. Osborne, first instalment .....	50 0 0

**SYNOD FUND.**

From Picton, per Rev. W. Reid .....	£1 5 0
Per Mr. Alexander, —	
W. Gwillimbury .....	1 9 6
Bradford .....	0 7 3½
Per Rev. Mr. McLean, —	
Wellington Square .....	£0 4 7
Waterdown .....	0 5 10
Cummingsville .....	0 7 2
	0 17 7
Free Temple Church, Chinguaousy, per W. Wiley .....	0 7 6
Union & Norval, per Rev. P. Gray ..	1 1 2
Per John Fraser, Esq., —	
St. Andrew's Church, London, for 1848 .....	£2 10 0
Do. do. for 1849, 2 10 0 .....	5 0 0
Per J. Chrichton, Esq., —	
Caledon West .....	£1 0 0
Do. East .....	0 9 0
Erin .....	1 1 6
	2 10 6
Paslinch, per Rev. W. Meldrum .....	1 10 1
T. Patton, per Rev. R. Lindsay .....	0 2 6
Per Rev. Mr. Lochead, —	
Ongode .....	£0 15 0
Gloucester .....	0 7 6
	1 2 6

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*Presbytery of Toronto.*

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Union and Norval Churches, per Rev. P. Gray .....	1 1 2
Scarboro', per W. Clark, Esq. ....	2 3 9
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Nastagiweya, per Mr. McLaren .....	0 8 9
Per Mr. Tolmie, —	
Humber .....	1 7 3
Weston .....	1 0 0
Per Rev. T. Wightman, —	
York Mills .....	£3 11 6
Mrs. Dalziel .....	0 10 0
Two friends .....	0 5 0
	4 6 6
W. Gwillimbury, per Rev. Dr. Burns, Streetsville, per James Paterson, Esq., Rev. P. Gray, Norval, in aid of Mr. Mair, catechist, Nottawasaga .....	0 10 0
Rev. T. Wightman, do. ....	0 10 0
Per Mr. John Smith, —	
W. Gwillimbury .....	2 15 0
King .....	5 0 0

**FRENCH CANADIAN MISSION.**

Mrs. Dalziel, Vaughan .....	£0 7 6
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**BURSARY FUND.**

The Treasurer has received from Mrs. Esson, for Sales of part contents of a Box from Gleadog .....

£15 0 0

Ladies' Association, Galt, per Miss Brown .....

10 0 0

**BUILDING FUND FOR COLOURED SETTLEMENT.**

Bowmanville, per Mr. Fairbairn .....

£2 10 0

Enniskillen, per John McLaughlan ..

1 12 6

JOHN LAIDLAW, Treasurer.

**MUSEUM OF KNOX'S COLLEGE.**

Per Mrs. Esson, —  
A valuable collection of dried Plants—Orcleidoe and British Ferns—from Lady Harvey, Edinburgh.

**RECEIPTS FOR THE RECORD.**

**VOL. VI.**—H. McColl, Mrs. Stewart, J. McColl, J. McPherson, Esquering; P. Brown, elder, city; P. Anderson, Reach, J. Morrow, Brooklyn; Thos. Stocks, Geo. Miles, Waterdown; John Bent, Linton Williams, J. T. Bastedo. Rev. A. McLean, Well. Square; Sam. Carr, Gilbert Bastedo, Nelson; Mr. Scott, Dunnville; W. Davidson, Chinguaousy; J. Begg, Etobicoke; J. Fraser, W. Begg, J. Keay, W. Walker, Hugh Rose, G. Gunn, J. G. McIntosh, Thos. Craig, John Birrell, John Michie, Jas. Haldane, Alex. Wood, Alex. Macdonald, Alex. Fraser, Alex. Ross, Thos. Fraser, Hugh McBain, Ken. Junor, Wm. Clark, John Dimond, Jas. McLaren, John McIntosh, Chas. Grant, Angus Fraser, Alex. Angus, Alex. Kerr, Robt. Gunn, Jas. Leitch, Wm. Durand, Dan. McFee, Robt. McKeay, Alex. Campbell, Jas. Percival, John Pringle, John McGregor, Christ. Waugh, John McGurdy, Mrs. McKenzie, London Gil. McIntosh, New Glasgow, N. S.; Don. Clark Inverness; Dun. McColl, St. Thomas; Eliz. Macmillan, Dorchester; R. Manson, Katesville; Wm. Wiley, Thos. Sharpe Thos Young, sen., Hugh Clerk, Jas. Scott, sen., Chinguaousy; Dun. Macmillan, Inverness; Alex. Ross, Toronto; Jno. Greir, Lloydtown; Jas. McCandless, Chinguaousy; Fras. Freeborn, Peterboro; Jas. O. Frazer, Thos. Taylor, Norval; Jos. Douglass, Jas. Forsyth, Jas. Lees, Seneca; Dun. Forbes, Wm. Servos, P. Christie, John McCulloch, Niagara; John Gray, studt.; Jno. McDevitt, Lloydtown; W. Clark, Wm. Kennedy, Scarboro'; George Gould, Dr. Fernier, Seneca; J. Embleton, Streetsville; A. R. McMaster, Toronto; John Brown, John Currie, Duncan Ferguson, Rev. Jas. Finlay, Dalhousie, C.W.; Geo. Leaslie, Norval; Neil McKinnon, Thornhill; Johnston Spiers, Caledon; W. Kennedy, Saugcen; Rev. D. Black, St. Therese, 22s. 6d.; R. Blythe, Etobicoke; J. Bryson, King; W. Ritchie, T. Noble, E. Miller, Pine Grove; Rev. J. G. McGregor, Guelph, £3; J. Gowan, J. Wharley, Jarvis; Rev. R. Lindsay, (additional) 2s. 6d.; John Armour, York Mills.

**VOL. V.** Jas. F. Wright, Picton; Miss A. Ritchie, Waterdown; Wm. Wilson, Seneca; Rev. A. Steele, T. Wade, Darlington; W. Watson, And. Murray, York Mills; Wm. Fraser, junior, Bradford; John Cooper, Norval; D. Forbes, Niagara; John McDevitt, Lloydtown; Wm. Kennedy Scarboro'; Allan McCaulay, Jas. Bryson, King; John Crichton, H. Patullo, Male. Sinclair, John McKechnie, Caledon; Archd. McDonald, Pine Grove; Samuel McCutcheon, H. McCutcheon, King; D. Miller, Pickering, 2s. 6d.; John Gowan, Port Dover, 4th and 5th vols.

**TORONTO CITY MISSION.**

The Committee of the Toronto City Mission having resolved to engage an additional MISSIONARY, communications from persons desirous of undertaking the office, may be addressed (post-paid) accompanied with Testimonials and References, to the Secretaries, Messrs. Andrew Hamilton and Thomas Ewart August 21 1849.

**JUST PUBLISHED**, by the Upper Canada Tract Society, a large edition of **KIRWAN'S CELEBRATED LETTERS**, to the **RIGHT REV. JOHN HUGHES, Roman Catholic Bishop of New York**,—first series, price 3d. each; 2s. 6d. per dozen; and 24d. each, per hundred.

A large assortment of the Publications of the London Tract Society; also, Sabbath School Libraries, and Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases, will be found on sale at the Depository, upon the most reasonable terms.

**JAMES CARLESS,**

No. 47, YONGE STREET, } Depository.  
Toronto, 22nd Jan'y, 1849. }

**COLOURED MISSION.**

THE ELGIN ASSOCIATION have secured the Land in Raleigh, for the Coloured Settlement. The Committee appointed by the Synod to superintend the Mission, have purchased a cleared Lot for the Buildings, which they intend to commence immediately. Those Congregations who have subscribed to the Mission Building Fund, and have not paid their subscription, are requested to do so immediately, that the Committee may be able to meet their engagements.

**JOHN LAIDLAW,**

Toronto, Oct., 18. 9. Treasurer.

**NEW BOOKS AND NEW EDITIONS,**

*Just Received.*

FOR SALE by D. McLELLAN, Bookseller, Hamilton, C.W.:-

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