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THE ECCLESIASTICAL AND MISSIONARY RECORD



Presbyterian Church of Canada.

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

VOL. VII.

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PRESBYTERY OF LONDON.

The Presbytery of London met at London, on the 13th August. There were only five ministers and three elders present. On the motion of Rev. Mr. Sutherland, the Presbytery appointed Messrs. McColl and King, ministers, and Mr. McCog, elder, to organize the congregation at the Daxton station, to ordain elders, &c.

Mr. Duncan McRuar, student of Knox's College, having finished his trial discourses, and other preparatory exercises, the Presbytery having taken a conjunct view of the whole, unanimously sustained the same,—and in the usual form, Mr. McRuar was solemnly licensed to preach the Gospel.

Mr. John Ross, probationer, also completed his trials for ordination. The Presbytery having taken a conjunct view of the whole, unanimously sustained the same, and appointed Mr. Ross's ordination to take place (D V) at Tuckersmith, on the London Road, on Thursday, September 25th:—Rev. D. Mackenzie to preach and preside, Mr. Graham, of Tuckersmith, to address the minister, and Mr. Macpherson, of Stratford, to address the people. Messrs. Sutherland, McPherson, of Williams, and Ball, were also appointed to attend. The Presbytery appointed Rev. John Fraser and Rev. John Ross, to dispense the Lord's Supper at Aldborough, on Sabbath, September 14th.

A petition was presented from South Blenheim and Paris requesting a call to be moderated in, from these congregations, to Mr. D. McRuar.—The Presbytery appointed the moderation of the call to take place on Wednesday, September 4th.—Rev. D. Mackenzie, Moderator to preside, and Messrs. Macpherson, of Stratford, and W. S. Ball, Ministers, to assist.

The Presbytery made several appointments on Missionary duty, for Messrs. Sutherland and Ross, in the Townships of Ashfield and Kincardine, to be fulfilled during the months of September and October.

W. S. BALL, P. C.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in St. Andrew's Church on the 5th August.

Inter alia.—Mr. Ferguson appeared before the Presbytery, and presented an application from the Presbyterians of Cartwright and Manvers, for the services of the Rev. D. McAleese, or some other minister, to labour permanently among them. The people stated their willingness to undertake the support of a minister. The Clerk was accordingly directed to make instant applica-

tion to the Convener of the Home Mission Committee for the services of Mr. McAleese, until the meeting of the Committee in October. The Presbyterians of these two townships are about to erect a church in each township, and hope soon to have a pastor appointed over them in the Lord.

Mr. McKenzie reported that he had dispensed the Lord's Supper at Darlington, and moderated in a call on the Monday following, and that both congregations were unanimous in calling Mr. John Smith, Preacher of the Gospel, to be their Pastor. The call was laid on the table of the Presbytery by Mr. Fairburn, who corroborated their perfect unanimity. The call was sustained, and Mr. Smith, having signified his acceptance by letter, the ordination was appointed to take place at Bowmanville, on Tuesday, the 2nd day of September. Rev. F. Andrews to preach and preside.

The Presbytery then proceeded with the trials of Mr. John McFarrick, all of which were sustained, and he was licensed to preach the Everlasting Gospel, and agreed to sign the Confession of Faith.

The acts anent "some phrases" in the Confession of Faith, and the one for the incorporation of Knox's College, were sent to the various Sessions and Deacons' Courts of the Presbytery, and they were required to report thereon at the meeting in October.

The Presbytery appointed its next meeting at Darlington, on the evening of Monday 1st of September.

J. W. SMITH, Pres. Clerk.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Belleville, on Wednesday and Thursday, the 6th and 7th August.

The Rev. Henry Gordon was appointed Moderator for the ensuing year.

Mr. Samuel Brown, a Licentiate of the Presbyterian Church of Ireland, and designated as a missionary to these provinces by the Colonial Committee of that Church, was received as a probationer, and appointed to officiate in the Brock Street Congregation, Kingston, till next meeting of Presbytery.

In accordance with instructions of Synod, the Presbytery took up the case of Mr. James Finlay, formerly minister of Dalhousie. Mr. Finlay read and handed in a statement of his procedure in relation to the Perth and Brockville Presbyteries, and the Merrickville Station, with accompanying confirmatory documents. These papers were ordered to be kept in *retentis*; and the Presbytery agreed to express their satisfaction with

The Committee of Knox's College will meet in the College Library, on Wednesday, the 3rd September, at 7 o'clock, P. M.

Members of Committee.—The Moderator of Synod, Rev. Messrs. D. McKenzie, Roger, Wardrop, Gordon, Stark, Bayne, Young, Gale and Rintoul, ministers; the Hon. M. Cameron, Hon. John McDonald, and Messrs. J. Fraser, Davidson, Dr. Dickson, J. Burns, Gibb, Redpath, McMurrich, Shaw and Spreull, together with the Professors. Dr. Willis, Convener.

ALEX. GALE, Sec'y.

A meeting of the Anti-slavery Committee of Synod, will be held in the Library of Knox's College, on the 4th of September, at 10½ o'clock, A. M.

Members of Committee.—Dr. Willis, Convener, Dr. Burns, Rev. Messrs. Wightman, Ure, Bayne, Rintoul and Gordon; and Messrs. McMurrich, Heron, Breckenridge, McRae, and McLellan, elders.

The Presbytery of Toronto will meet in the Library of Knox's College, on Wednesday the 3rd of September, at twelve o'clock, A. M.

THOS. WIGHTMAN, Pres. Clerk

A meeting of the Sustentation Board of the Kingston Presbytery, will be held in the vestry of Chalmers Church, Kingston, on Thursday, the 6th September, at nine o'clock, A. M.

WILLIAM REID, Convener.

the explanation given, and to receive Mr. Finlay as an ordained missionary.

The Clerk stated that he had received a letter from the Convener of the Colonial Committee of the Free Church of Scotland, with circulars containing certain queries to be answered by the different ministers and missionaries within the bounds of the Presbytery. From the nature of the queries, the Presbytery judged it expedient to refer the matter to the commission to ask their advice respecting the propriety of sending the required answers.

The following were appointed as a Sustentation Board for the Presbytery:—Messrs. William Reid and Robert F. Burns, ministers; the Hon. J. McDonald, Messrs. Alex. McAlister, John Miller, C. Patterson, John Flanagan, Joseph Keith, John Mathews, J. Dick, James Miller, Jonathan Green, J. Auchincvole, James Forrester, and William Campbell; Mr. William Reid, convener.

Mr. Crawford, catechist, gave an interesting report of his labors in Nanapanee, and stated that the Presbyterians there are taking steps towards the speedy erection of a Church in connection with our Synod.

The missionaries and catechists laboring within the bounds of the Presbytery, were instructed to take up the collections, appointed by the Synod, at the different stations.

The Presbytery had under consideration the propriety of its members combining to obtain for their joint use, the leading British and American Theological Reviews and other useful publications; and a committee was appointed to prepare a scheme for carrying this object into effect.

A committee was appointed to prepare a plan for a course of lectures, on points connected with the Romish controversy, to be delivered by members of Presbytery during the ensuing winter.

The Presbytery adjourned, to meet in Picton on the second Wednesday of September, at ten o'clock, A. M.

WILLIAM GREGG, Clerk.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held their ordinary meeting on the 12th and 13th instant, at Hamilton. The attendance was rather small, both of Ministers and Elders. The Rev. G. P. Young was chosen Moderator for the ensuing twelve months. An application from Paris was given in by the members and adherents of our Church there, to be allowed for a time to associate themselves with a congregation forming at Beauharnois within the bounds of the London Presbytery, in order to their obtaining the regular dispensation of word and ordinance. The request was granted.

The trials of Mr. John Alexander, student occupied the Presbytery, and were gone through, much to the satisfaction of the members. He was afterwards licensed to preach the Gospel within the bounds.

An application was made from the congregation at Niagara, to have a call moderated in there, which was agreed to, and the Rev. J. G. McGregor was appointed to discharge this duty on the 27th instant. In the event of a call being given, the Presbytery is appointed to meet at Niagara on the 23rd day of September, and all things being satisfactory, to prosecute the ordination and induction of a minister according to the laws of the Church.

An application from a congregation at Chicago in the United States, was given in to the Presbytery, for a missionary to be sent to them; but considering the desolation within our own bounds, and the small number of labourers in the field, the Presbytery felt constrained to decline complying with the request.

Various matters of more or less importance were before the Presbytery: among others, the trials of Mr. Porterfield, which were partly proceeded with, and referred to next ordinary

meeting. A reference from the Kirk Session of Guelph, in regard to an interference with their exercise of discipline; and the case of a number of Highland immigrants working on the railroad near Dundas, was taken up. Mr. Meldrum was appointed to visit them and enquire into their circumstances. It was also hoped to obtain the services of a person having the Gaelic language to visit them as a Catechist.

Mr. McLean reported as to having dispensed the Sacrament of the Lord's Supper at Walpole, when 14 new members were added to the communion roll.

This ordinance was appointed to be dispensed at Woolwich by Mr. Smellie; and at Caledonia, by Mr. Geo. P. Young, of Hamilton.

Collections were reported to have been generally made for the French Canadian Mission Fund. Ministers were enjoined to give every facility and assistance to the Visiting and Collecting Committees of the Widows' Fund Scheme.

The next Ordinary Meeting was appointed to be held at Hamilton on the 2nd Tuesday of October, at ten o'clock, A. M.

M. Y. STARR, Pres. Clerk.

PRESBYTERY OF MONTREAL.

ORDINATION OF REV. WILLIAM TROUP, AT ENGLISH RIVER, C. E.

The Presbytery of Montreal, in connexion with the Presbyterian Church in Canada had an adjourned meeting at English River, on Thursday 7th August, and ordained Mr. William Troup, Preacher of the Gospel, to the office of the Holy Ministry. The services were conducted in the following order:—The Rev. Mr. Rintoul, Moderator, presided at the ordination. Mr. Quin, of Cornwall preached from 2 Cor. 3. 18. Mr. Black, of Ste. Therèse, addressed the Minister; Mr. Henry, of Lachute, the people; and, Mr. Cameron, of Lochiel, concluded with prayer, praise, and the benediction.

Notwithstanding its being the hay harvest, there was a very large congregation present, who seemed to take a deep and lively interest in all the services, and there is every reason to think that this settlement will be a very happy one for all concerned.

ORDINATION OF THE REV. DONALD FRASER, A. M. IN COTE STREET CHURCH, MONTREAL.

On Friday, the 8th August, the Presbytery had also the pleasure of ordaining Mr. Donald Fraser, A. M., Preacher of the Gospel, to the congregation of Cote-street Church, Montreal, at seven o'clock P. M. The Rev. Dr. Willis, Professor of Divinity, Knox's College, Toronto, was requested to preside on the occasion, which he accordingly did, and preached an eloquent and appropriate discourse from Matt. xxviii., 19—20, after which he put the usual questions to Mr. Fraser, which having been satisfactorily answered by him, and the congregation having expressed their entire and cordial concurrence in the call by standing up in their places, the Presbytery proceeded thereafter to set apart and ordain by prayer and the laying on of hands, Mr. Fraser, to the office of the Holy Ministry. Dr. Willis then addressed the young Minister in a very fatherly and affectionate manner, as to the duties belonging to the pastoral office, and the Rev. Mr. Rintoul, of St. Gabriel-street Church, addressed a few words of exhortation to the people with regard to the duties incumbent upon them towards their Minister.

There was a very large concourse of people present, and the services throughout were extremely solemn and interesting. May the Great Head of the Church smile with approbation on both these settlements, and may they be productive of the most beneficial and lasting effects on the interests of His kingdom in this Province.

DAVID BLACK, Pres. Clerk.

PROGRESS OF THE CHURCH.

ST. THERESE DE BLAINVILLE, C. E.

The Presbyterian Church in this place, like many others in this country, arose from very small beginnings, and has laboured under peculiar disadvantages. About the year 1821, a few old country settlers came to the place and neighborhood, with the view either of cultivating the soil, or following mercantile pursuits, their number not exceeding six or seven families. It was not long before they began to find the want of a stated ministry, to which all of them had been accustomed from their earliest years. Hemmed in on every side by a Roman Catholic population of different language, and different customs, with whom (though on friendly terms in the common concerns of life) they could, of course, have no religious communion, they felt their isolated and forlorn condition as to spiritual things. In these circumstances they applied to the Quebec Presbytery, which was then (as is well known) the only one in Lower Canada, and obtained supply of ordinances from them at long intervals. These casual supplies, instead of satisfying them, only increased their desire for more permanent services. However, as yet, no prospect of having their wishes gratified presented itself, as there were but few ministers in the Presbytery, who could ill be spared from their own flocks, and they had many stations throughout the Province to supply with the means of grace. The late Dr. Black, of Montreal, when he came out to St. Therese, used to preach in a house belonging to one of their number, and thence may be said to have been the first Presbyterian Church in the place. On these occasions a considerable concourse from the surrounding district attended, and the ordinance of Baptism was administered to those, whose children were unbaptized. In this unsatisfactory state they continued for some years, receiving occasional supplies from the Presbytery; but at length a better day began to dawn. In the year 1824—25, in the month of February, upon the recommendation of two individuals belonging to their number, who had met with him in Montreal, the Rev. Mr. Brunton was induced to settle among them and become their minister. Mr. B. belonged to the body of Old Light Seeders, and proved a very acceptable and useful labourer in the vineyard of the Lord. At first he and the congregation assembled in a private house which easily accommodated them. Subsequently he bought a small property consisting of a house and garden, and every Sabbath-day, he and his little flock, assembled under his roof to worship the God of their fathers, according to their conscience and to hear the Divine word opened and applied to their consciences.

Here we may be permitted to observe that Mr. B. was a remarkably sound and practical preacher being a man of very extensive learning, and deep acquaintance with the Scriptures, and of a most exemplary character, a perfect Nathaniel in temper and disposition. He had not been long in the place before those who composed his flock, began to feel an earnest desire for a place of worship, wherein they might meet together with more comfort and advantage. Accordingly they bought an acre of ground for £50, upon which they erected a building* of logs 40 feet by 37, and the remaining portion was reserved for a burying ground and site for a manse. The church is the same with that in which the congregation now assembles, and, as might be expected, after having stood for upwards of twenty

* The building, though presenting a rough exterior, let it be observed, was made very comfortable inside, being lathed and plastered, and carefully plastered every year outside. Besides some years ago, a false roof was put up, and it was all neatly pewed, which it was not at its first erection. The building itself, however, is now sadly out of repair.

years, is fast hastening to decay, but there is every prospect of its soon being replaced by one of stone.

Mr. Brunton's ministrations were chiefly confined to St. Therese, but he preached occasionally at St. Eustache, which is about eight miles distant, where there were a few old country settlers. During a period of seven years, from February 1824, to November 1831, did this faithful servant of God continue to labour among the Presbyterians of St. Therese. His salary varied from £70 to £75 a year. After having remained so long with them, a mutual attachment had grown up between him and his people, and it is almost unnecessary to add that he felt no inclination to leave them, neither would he have left them, had not one of those untoward circumstances which sometimes occur to the very best of men, led to his removal. It was enough for him to know that one of his hearers declined to attend divine ordinances, owing to some difference with one of his family, to induce him to bring his ministry to a close in the place. And accordingly he removed to La Chute, which is about twenty-five miles north west from St. Therese, where was, and is still, a very large number of old country settlers, chiefly Scotch and Presbyterians. Here he continued until his death, which took place on the 12th August, 1839.

After Mr. B.'s departure, an interval of two or three years succeeded, during which the people had occasional services of an Episcopalian minister, who was stationed at Terrebonne. At length, however, they obtained the services of the Rev. David Shanks, who, it was agreed, should supply the three different stations of St. Therese, St. Eustache, and Belle Riviere, which he accordingly did most faithfully. Mr. S. who, be it observed, also belonged to the Secession, continued to minister in holy things among the Presbyterians of these several stations, making St. Therese his head quarters. Subsequently, owing to certain circumstances, which it is unnecessary to specify, he removed to St. Eustache, where he remained for a period of ten or twelve years.

Again St. Therese was left vacant for some years, during which, as usual, they had occasional supplies from the Secession body, as also from the Quebec Presbytery.

At length Mr. Evans, of the Presbyterian Church in Ireland, became their pastor, and continued as such, for three years, after which he removed to Richmond, in Upper Canada. During Mr. E.'s incumbency the church was pewed and a manse built. About this period the French Canadian Missionary Society came to this quarter, and made it one of their principal stations, and the Presbyterians of St. Therese who were (most of them) acquainted with the French language availed themselves of the opportunities, which the faithful labours of these missionaries afforded them. The Missionaries also took some care of the Sunday School, and the distribution of the books of the Library belonging to it.

Notwithstanding, the people still felt a desire for a minister of their own persuasion, who might go in and out amongst them, and feed them with the bread of life. Accordingly, in the year 1842, they gave a call to the writer hereof, who was induced to accept of it. The time of his residence here has now extended to nine years.—Many changes have taken place in the congregation during that time, arising from various causes. Instances are not wanting of his ministry having been blessed to the souls of those over whom the Holy Ghost has made him overseer. At the time of the disruption in this Province, the congregation had an opportunity afforded them of declaring themselves, and they all, with one exception, expressed their willingness to become connected with the Presbyterian Church of Canada, and there is every reason to suppose that they will remain faithful to the choice they then made.—

But here we must draw this account to a close.— Hoping that this sketch may be interesting to your numerous readers,

I am, dear Sir,
Yours, sincerely,
DAVID BLACK.

NEW PRESBYTERIAN CHURCH, LACHUTE.

On Wednesday last, (13th August,) the corner stone of the New Presbyterian Church of Lachute, was laid in the presence of a numerous company of ladies and gentlemen, who, notwithstanding the very busy season of the year, assembled to witness the interesting ceremony. The services on this occasion were commenced by the pastor of the congregation, the Rev. Thomas Henry, by singing part of the 132nd Psalm, parts of the 22nd and 29th chapters of 1st Chronicles were then read, and after prayer, the 2d version of the 102nd Psalm, 13th verse, was sung. The whole service was concluded, by singing the 122nd Psalm, 6th verse, and the benediction.

John Meikle, Esq., Secretary and Treasurer, read a list of the documents enclosed in the bottle, viz.—The *Herald and Witness*, Montreal newspapers; the July number of the *Ecclesiastical and Missionary Record*, and a historical notice of the rise and progress of the settlement down to the present day. This document was drawn up for this special purpose, and seemed greatly to interest the assembled multitude. The bottle was then safely deposited in its place, and the stone formally placed upon it by Lieut. Colonel Baron, the oldest settler, and sen or magistrate in Lachute.

The congregation has for several years suffered great inconvenience, from the want of a suitable place wherein to worship the God of their fathers. There is now every prospect of suitable accommodation being provided. The new church is progressing rapidly, and promises, when completed, to be not only creditable to our people, but an ornament to our beautiful valley.

The design of the building is by John Hay, Esq., one of the elders, and as it is to have a spire, a number of the ladies have cheerfully undertaken to bear the expense of covering it with tin.

Will the writer of the above notice, or some other kind friend, favour us with a copy of the document referred to. We had rather make it a matter of history, as marking the progress of the Church, and thus benefit the present generation, than have it hid until the bottle be dug up in some future age.—En.

STRATFORD.

The new brick Church, though not yet finished was opened on Friday, the 25th July, being the sacrament week, when, after service, by the Rev. Thomas McPherson, who preached an appropriate sermon from 1 Kings, chap. ix. verse 3, there was presented to him, by the members of the Bible Class, through Mr. Jas. Redford, of Downie, an elegantly bound large quarto Bible, and a Psalm Book, with the following inscription handsomely lettered on each.—“This Bible is presented to the Rev. Thomas McPherson, late minister of the Presbyterian Church, Bellaghy, County of Londonderry, Ireland, now minister of the Presbyterian Congregation, Stratford, of the Presbyterian Church of Canada, by the Members of the Bible Class of said Congregation, as a Token of respect—June, 1851.” Mr. Redford, in presenting the Bible, addressed Mr. McPherson, who replied at some length, and with good effect, pointed out the advantages of Bible Classes and Sabbath Schools, for the training up of those who are to become members and communicants in the congregation. The Bible was obtained from

Mr. McLellan of Hamilton, and is an edition published by Mr. Collins of Glasgow, by the Rev. Messrs. Brown & Patterson, from Brown's Bible, with complete marginal references.

THE RED RIVER COUNTRY.

The attention of our traders and merchants is at this time turned, with a good deal of interest, towards the Northwest, more particularly the Red River or Selkirk settlement, and to Pembina, which is now merely a small trading post within the American line. Before the running of the line of division between the American and English territory, on the 49th parallel of latitude, Pembina was the head quarters of the Selkirk Settlement. Since that time it has steadily declined, until within a year or two. The Government has contracted with a Mr. Stevens of St. Paul, to run a regular monthly mail, twelve times in the year between St. Paul and Pembina, and hereafter communication may be considered as regularly established. He was to leave St. Paul on his first trip, July 1. The journey will have to be made in the summer on horseback, and in the winter with dog teams and snow-shoes. The more difficult season for performing the service will be during the high water months of May and June, for between Pembina and St. Paul there are fifteen or sixteen rivers, which have to be crossed otherwise than by fording—usually by rafts and buffalo canoes. The distance is between five and six hundred miles. We have taken pains to make many inquiries relative to several interesting particulars, of William Ross, Esq., a prominent citizen of Red River, now in this city, (Galena) and to whom we acknowledge ourselves largely indebted.

The Red River Settlement was originally projected by Lord Selkirk, a Scottish nobleman, largely interested in the Hudson's Bay Company. They held a vast extent of lands by charter from the British Crown. Of the Company he made an extensive purchase, and brought over his first colonists in 1813, and remained with them twelve months. Another accession was made in 1817, and another in 1823; and they now number, in Europeans, French Canadians, and half breeds, about 7,000 souls.

One half of the population are hunters, and the other half farmers. The main settlement, known as Red River, is about 60 miles north of Pembina, or down the river, and is on an extensive plain, which extends, somewhat broken and interspersed with timber, east to Lake Winnipeg, to the west a vast unbroken plain to the Rocky Mountains. The hunters, mostly half-breeds, do nothing but hunt buffalo. They make two grand excursions each year—one commencing on the 20th of June, and lasting two months, and the other on the 20th September, and lasts till the 10th of November. They live wholly on buffalo meat, and are engaged only in preparing pemmican meat and fat—the one used only for meat, and the other for light. The regular price of it is four cents a pound, both fat and lean. The tongues and hides only of the buffalo are saved. The regular retail price of a tongue, dried, is 25 cents, and a good robe is two dollars. They lead a free, happy, wild, romantic life, and are represented as being when in the settlement, temperate and well-behaved.

The farmers raise wheat, oats, potatoes, barley, cattle and sheep. Oxen are worth from \$50 to \$60 a yoke, cows from \$12 to \$15; a good cart horse, \$40 or \$50, and a horse trained to hunt buffalo will bring \$125, and sometimes more.

Their wheat is equal to any in the world, weighing from 65 to 70 lbs the bushel. Barley and oats are also heavy; and potatoes, and all kinds of garden vegetables grow luxuriantly. The land is never manured. From three and a half to four feet of snow falls in the winter, and rain is unknown from November to April. Corn is raised, but it is not relied on as a sure crop.—The Hudson Bay Company pay regularly, only

however, for what they wish to consume, except in seasons of scarcity, 87 cents for wheat, 50 for oats and barley, and 25 for potatoes. There is no export trade. They receive their supplies of dry goods, woollen cloths and liquors from York Factory, a store of the Hudson's Bay Company on Hudson's Bay, 700 miles from Red River. It requires two months to make the journey, and there are thirty-six portages to be made in going that distance. The title of the settlement is "The Red River Colony," and it is ruled by a Governor appointed by the Queen. The magistrates, counsellors, and officers, receive their commissions from the Committee of the Hudson's Bay Company. The jurisdiction of the Governor extends a hundred miles in all directions from Fort Gary, except over the American line.—Seventy pensioners at Fort Gary is all the military force, and they are under the command of Major Caldwell, the Governor, who is also a pensioner.

The flour is ground by wind-mills, of which there are eighteen, and two water-mills. There are no saw-mills—all the deals used being cut by whip-saws. No fulling-mills, or manufactures of any kind.

Above and below the settlement, on Red River, there are extensive tracts of timber of pine, oak, white-wood, poplar and cedar. The ice gets out of Red River about the 20th of April, and it is closed about the 1st or 10th of November. The thermometer in winter sometimes goes down as low as 42 deg. below zero, but the usual temperature is from five to fifteen above. A thaw never occurs.

So much we have hastily thrown together concerning the Red River country, and propose to refer to the subject again.

BYTOWN.

We have lately had the pleasure of seeing amongst us our worthy and highly-gifted Professor of Theology, the Rev. Dr. Willis, gratifying, you may be sure, to all, but especially so to such as had only known the Dr. by report. He assisted at our communion, which was rendered peculiarly interesting, and we trust profitable, by his very practical and earnest addresses on the occasion.

We knew, of course, that the Dr. was ranked with the first theologians of the day, but we certainly did not expect to find in him at the same time so popular a preacher,—this was, perhaps, to some extent caused by what we think must be pretty generally acknowledged regarding some of our young preachers, their total want of animation in delivery, a defect,—for we must consider it such,—which we in our innocence had erroneously imputed to their reverend teacher. It is evident that to this branch of study, perhaps unimportant comparatively with other branches, nevertheless of so much importance as not to be overlooked by public speakers, they have given little or no attention. Without considering any man as a perfect model, they would do well to imitate the Dr. more, and instead of indulging in this cold, stiff, monotonous delivery, aim at and cultivate more, his energy and action in the pulpit. A speaker may be perfectly sincere in the sentiments which he utters, they may be truths of the most momentous import,—life or death spiritual and eternal may depend on their reception or rejection,—but if he fail to press them home by earnestness of appeal—if he fail in delivery, humanly speaking,—he is sure to fail in persuasion. With a proper pitch of voice and articulation, there must be some apparent connexion between the sentiments and the manner in which they are uttered; without this, the incongruity becomes painful, and the hearer begins to doubt the speaker's or preacher's sincerity—

"Pleads he in earnest! Look upon his face—
His eyes do drop no tears, his prayers are jest:
His words come from his mouth; ours from
our breast;

He prays but faintly, and would be denied;
We pray with heart and soul."

If the great and eloquent Apostle of the Gentiles ever visits in spirit the worshipping assemblies of God's people here, how amazed will he often be at the dullness of the preacher, and that the glorious theme should fail to excite in him, who stands as God's ambassador, no stronger emotions, but a greater than St Paul is present—Himself the theme.

The late Rev. R. McCheyne, in addressing a brother minister, said, "It behoves ministers to unite the cherub and the seraph in their ministry—the angel of knowledge and the angel of burning zeal. If we would win souls, we must point clearly the way to heaven, while we cry 'Flee from the wrath to come.' I believe we cannot lay down the guilt of man, his total depravity, and the glorious Gospel of Christ, too clearly—that we cannot urge men to embrace and flee too warmly. O, for a pastor who unites the deep knowledge of Edwards, the vast attainments of Owen, and the vehement appeals of Richard Baxter. If a neighbour's house were on fire, would we not cry aloud, and use every exertion? If a friend were drowning, would we be ashamed to strain every nerve to save him? But alas! the souls of our neighbours are even now on their way to everlasting burnings. They are ready to be drowned in the depths of perdition. Oh! shall we be less earnest to save their never-dying souls, than we would be to save their bodies? How anxious was the Lord Jesus in this: when he came near and beheld the city, he wept over it. How earnest was Paul: Remember that by the space of three years, I ceased not to war every one, night and day, with tears. Such was George Whitfield, that great man scarcely ever preached without being melted into tears. There is need of the same urgency now. Hell is as deep and as burning as ever. Unconverted souls are as surely rushing to it. Christ is as free, pardon as sweet as ever! Ah, how we shall be amazed at our coldness when we do get to heaven."

Demosthenes, on being asked what was the first point in oratory, answered—Delivery; and being asked what was the second, answered—Delivery; and again, on being asked what the third, answered—Delivery!

Although the Archetype of Moderatism, and a residuary fossil,—of an earlier formation, by-the-by, than the minister of Smeoc,—Dr. Blair, on Rhetoric, might be studied by our young preachers, with profit to themselves, and eventually to others.

Before leaving, Dr. Willis waked us up on the Sabbath question. A meeting was held in Knox's Church, and an address delivered by him on the subject,—appropriate resolutions adopted,—with a petition which has since been numerously signed, and laid before the several branches of the Legislature.

You will be glad to hear that we have lately presented Mr. Wardrope, our esteemed Pastor, with a very fine horse, saddle, bridle, &c. &c. —another token of the regard in which he is held by his flock. This will enable him to overtake, with greater ease, his pastoral visitations.—*Com.*

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE CHURCH MUST FURNISH THE MEN.

The Church may solemnly acknowledge the necessity of learning in the ministry, and prove the sincerity of this acknowledgment by furnishing the necessary teachers and appliances of education. But of what avail are these without appropriate subjects of instruction? A mill, to use the favourite figure of the enemies of an educated ministry—a mill with everything complete and in abundance except corn to grind. A storehouse of provisions without mouths to eat them

—an armoury of weapons, both defensive and offensive, without living men to wield or wear them. Like the hollow suits of armour still preserved in the arsenals of Europe as memorials of a past age, habergeons, cuirasses, greaves, and helmets, standing erect in warlike posture but without a living man within them, and therefore motionless and worthless, except as curious pieces of antiquity. Such, too, must be the costliest apparatus of instruction, if the men are not forthcoming to receive it. This may seem to be a visionary want, a mere chimerical obstruction, and it is so in those countries and those churches where the ministry is placed upon precisely the same footing with the other liberal professions, as a reputable means of subsistence and an object of legitimate ambition. But among ourselves, where the ministry is recognized, in theory at least, as a calling wholly different in kind from every other; where the act of seeking it involves a kind of personal confession and the virtual assumption of religious vows, there is no such excess of the supply above the actual demand for ministerial labour. That there is no excess of ministers in our own church, is apparent, from the simple fact that while our field of operations is continually widening, and the calls for labourers growing daily more importunate, the number of those actually training for the office is no more than it was five years ago. The time, then, is well chosen for a reiteration of the truth, that the Church must not only provide men to teach, but men to be taught. How is this want to be supplied?

First of all, by prayer to God, according to our Saviour's argumentative command to his disciples,—*"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."* But he will not send them, as he sent the quails upon the camp of Israel. Nor will he raise them up, like the fabled crop of Caamus, from the earth. The very answer to our prayers for men to work for God will be connected with exertions for our own. He helps us when he makes us help ourselves. The question therefore still recurs: what is the Church to do in proof of her sincerity, and in promotion of the gracious answer to her own request?

Another obvious duty is to seek for the appropriate materials of which ministers are to be formed. These materials do not always lie upon our pavements, or along our highways, any more than the materials of our costly fabrics, or most necessary articles of daily use. They are often latent, and must be discovered and drawn out from their concealment, and extricated from their embarrassing associations and connexions, as the precious ores are separated from the baser substances with which they co-exist in nature. At times, indeed, they may seem to be profusely scattered on the very surface of Society, as gold is now picked up by handfolds on the soil of California. But all is not gold that glitters. In a moral, no less than in a material sense, golden dreams are often doomed to disappointment, and apparent exceptions only seem to confirm the general law, that what is truly precious is acquired by patient, self-denying toil.

Another analogy between the cases is perhaps not wholly fanciful, or may, at least, afford a wholesome practical suggestion. As the mauia for sudden and easy gained wealth, which now prevails amongst us and around us, can hardly fail to flood the market with spurious or supposititious gold, however genuine the larger part of the new acquisitions may be, so the eager, indiscriminate attempt to force into the ministry every young man who seems possessed of piety and talent, may be expected to result in many a lamentable failure and imposture, as well as to be followed by a violent reaction, towards the opposite extreme of apathetic negligence and passive waiting upon Providence, for that which is ordinarily given only as the reward of diligence and sound discretion. Against both of these evils let the Church be on her guard, by seeking earnestly for men to serve

God in the ministry, but carefully proving them when they are found. This process, added to the means already mentioned, that of fervent and unceasing prayer to God for labourers in his harvest, will do much to meet and counteract the painful and alarming diminution of aspirants to the ministry. But although it will do much, it will not do all. For after bringing young men to the threshold of this work, the Church is not to leave them there and go in search of others, but must help them over it, and put it in their power not only to contemplate the great harvest, but to enter it, and fall to work upon it. Since apostolic times, it is no longer a questionable point that poverty may co-exist with piety and talent. If the empty suits of armour would be worse than useless in the day of battle, because tantalizing to the combatants, would they be of more use, or less tantalizing, if the men who ought to wear them were drawn up in sight of them, but not allowed to touch them, much less to put them on or carry them away? Even so the most complete and liberal intellectual provision for the training of the ministry, and even the most ample supply of men to be trained, can only disappoint the Church and tantalize a dying world, if the two things still remain apart which must be joined together to produce the end desired. And as nothing has so frequently creates obstruction as the poverty of those who are otherwise entitled to the opportunity of training for the ministry, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.—*Phil. II. & F. Rec.*

OBJECTIONS TO INFANT BAPTISM ANSWERED.

We have no direct warrant in the New Testament, in so many words, for Infant Baptism.—“We are no where” say our opponents, “in the history of the apostolic age, told, in express terms, either that infants ought to be baptized, or that they were, in fact, baptized. Now is it possible to account for this omission, on the supposition that such baptism was generally practised?”—This objection has been urged a thousand times, with great confidence, and with no inconsiderable effect, on the minds of some serious persons of small knowledge, and of superficial thought.—But when thoroughly examined, it will, I am persuaded, appear destitute of all solid foundation.

For, in the first place, even if it were as our Baptist brethren suppose, that is, even if no express warrant, in so many words, were found in the New Testament, authorizing and directing infant baptism, could this reasonably be considered, upon Pædobaptist principles, unaccountable, or even wonderful? The Pædobaptist principle, let it be borne in mind, is, that the Church under the New Testament economy is the same with the Church under the Old Testament dispensation; that the former was the minority or childhood, the latter the maturity of the visible kingdom of the Messiah, that one of the most striking features in the New Testament character of this kingdom is, a great increase of light, and enlargement of privilege; that the infant seed of believers had been born in covenant with God, and their covenanted character marked and ratified by a covenant seal, for two thousand years before Christ appeared; and that, if this privilege had been intended simply to be continued, no new enactment was necessary to ascertain this intention, but merely allowing it to proceed without interposing any change. This is the ground we take. Now, taking this ground; assuming as facts what have been just stated as such, can any thing be more perfectly natural than the whole aspect of the New Testament in relation to this subject? Very little, explicit or formal, is said in reference to the covenant standing of children, on the opening of the new economy, simply because no material alteration as to this point, was intended. All the first Christians having been bred under the Jewish economy, and

having been always accustomed to the enjoyment of its privileges, would, of course, expect those privileges to be continued, especially if nothing were said about their repeal or abridgment. To announce to these Jewish believers, that the covenant standing, and covenant advantages of their beloved children, were not to be withdrawn or curtailed, if no other alteration in reference to this matter, than an increase of privilege were intended, would have been just as unnecessary as to inform them that the true God was still to be worshipped, and the atoning sacrifice of the Messiah still regarded as the only ground of hope. In short assuming Pædobaptist principles, we might expect the New Testament to exhibit precisely the aspect which it does exhibit. Not to say, in so many words, that the privilege in question was to be continued; but all along to speak as if this were to be taken for granted, without an explicit enactment; to assure the first Christians that the “promise was still to them and their children;” and not to them only, but also to “as many as the Lord their God should call” into his visible church; to tell them that, in regard to this matter, the administration of his New Testament kingdom was to be such as to abolish all distinction of sex in Christian privilege; that, in Christ there was to be no longer a difference made between “male and female;” and, in conformity with this intimation and as practical comment upon it, to introduce whole families with the converted parents into the Church, by the appropriate New Testament rite, as had been invariably practised under the Old Testament economy.

But now turn, for a moment, to the opposite supposition—to that of our Baptist brethren.—They are obliged, by their system, to take for granted that, after the children of the professing people of God had been, for nearly two thousand years, in the enjoyment of an important covenant privilege—a privilege precious in itself, and peculiarly dear to the parental heart; it was suddenly, and without explanation, set aside; that on the opening of the New Testament dispensation, a dispensation of larger promises, and of increased liberality, this privilege was abruptly and totally withdrawn; that children were ejected from their former covenant relation; that they were no longer the subjects of a covenant seal, or of covenant promises; and that all this took place without one hint of any reason for it being given—without one syllable being said, in all the numerous epistles to the churches, by any one of justification or apology, for so important a change! Nay, that, instead of such notice and explanation, a mode of expression, under the new economy, should be throughout used, corresponding with the former practice, and adapted still to convey the idea, that both parents and children stood in their old religion, notwithstanding the painful change! Is this credible? Can it be believed by any one who is not predetermined to regard it as true?

But if the New Testament economy does not include the Church membership of the infant seed of believers, such a change undoubtedly did take place on the coming in of the new economy.—The Jewish disciples of Christ saw their children at once cut off from the covenant of promise, and denied its appropriate seal, to which they had always been accustomed, and in which the tenderest parental feelings were so strongly implicated. Yet we hear of no complaint on their part. We find not a word which seems intended to explain such a change, or to allay the feelings of those parents who could not fail, if such had been the fact, both to feel and to remonstrate.

I must say, my friends, that to my mind this consideration, if there were no other, is conclusive. Instead of our Baptist brethren having a right to call upon us to find a direct warrant in the New Testament in favor of infant membership, we have a right to call upon them to produce a direct warrant for the great and sudden change which they allege took place. If it be,

as they say, that the New Testament is silent on the subject, this very silence is quite sufficient to destroy their cause and to establish ours. It affords proof positive that no such change as that which is alleged ever occurred. That a change so important and interesting should have been introduced, without one word of explanation or apology on the part of the inspired apostles, and without one hint or struggle on the part of those who had enjoyed the former privilege; in short, that the old economy in relation to this matter, should have been entirely broken up, and yet the whole subject passed over by the inspired writers in entire silence, is surely one of the most incredible things that can well be imagined! He who can believe it, must have a mind fully set in him to embrace the system which requires it.

So much on the supposition assumed by our Baptist brethren, that there is no direct warrant in the New Testament for infant membership, and of course none for infant baptism. Admitting that the New Testament is silent on the subject, their cause is ruined. No good reason, I had almost said, no possible reason, can be assigned for such silence, in the circumstances in which the Christian Church was placed, but the fact that things as to this point, were to go on as before. That the old privilege, so dear to the parent's heart, was to receive no other change than a *new seal, less burdensome; applicable equally to both sexes; in a word, recognising, extending, and perpetuating all the privileges which they had enjoyed before.*

But it cannot be admitted that the New Testament contains no direct warrant for infant membership. The testimony adduced in the preceding discourse is surely worthy, to say the least, of the most serious regard. When the Master himself declares ‘concerning infants, ‘Of such is the kingdom of heaven;’ when an inspired apostle proclaims—‘The promise is to us and our children;’ and when we plainly see, under the apostolical administration of the Church, whole families received, in repeated instances, into the Church, on the professed faith of the individuals who were constituted their respective heads, just as we know occurred under the old economy, when the membership of infants was undisputed; when we read such things as these in the New Testament, we surely cannot complain of the want of testimony which ought to satisfy every reasonable inquirer.—*Dr. Miller.*

REMARKS ON SECOND THESSALONIANS, CHAP. II.

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

This chapter contains a most remarkable prophecy of the rise, progress, and final destruction of Antichrist; and we now desire to direct your attention to what prepared the world and the professing Church in the first ages for being deluded by Antichrist, and to that which should also prepare the world in the end of time for receiving its delusions afresh. The apostle begins by warning the Thessalonian Church of the danger they were in of misunderstanding the directions which he had previously given them. They had been told that the Lord was at hand; and this was true, as the apostle meant it; but they had misunderstood him: they had been taking the times and the seasons, as it were, out of the Father's hand, and begun to set certain times for the accomplishment of prophecy. Now, this was their error; and this epistle was written to entreat them not to be shaken or moved, as though the day of Christ were at hand. This warning equally applies to us in these days; for we are too apt to bring the fulfilment of prophecy down to the times in which we live. True, we are nearer to the end of time than the Thessalonians were; the coming of Christ is eighteen hundred years nearer than it was then. But still we have great need of warning regarding it. This is a time of trial in the Church of God, a time when we cannot expect

much earthly peace or comfort; and therefore there is a great danger of men's groping about in the dark for consolation—laying hold of anything in that shape that comes within their reach, and oftentimes holding fast what is *uneal*: and then again it often happens that when those things which they had taken up as certain do not come to pass, they are more and more discouraged.—The apostle begins by telling the Thessalonians about the Roman heresy, which should corrupt the professing Church until she should apostatize, and finally be made drunk with the blood of the saints. The character given here of this mystery of iniquity is very awful, and evidently applies to the Roman Antichrist. There are doubtless many Antichrists to which the description may have reference; but that it emphatically applies to Rome in the first instance there can be no doubt. Notice what is set before us in the 10th, 11th, and 12th verses:—"And with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." This teaches us that God in righteous judgment would allow, and did allow Satan to put forth his power to deceive and ruin souls. Nothing is more remarkable than the place in which the abomination that maketh desolate was to be set up. It was not among the idolatrous heathen, nor among the open enemies of Christ, but in the temple of God, in the midst of the professing Church itself, which teaches us clearly that the judgments of the professing Church are more awful than any other, because the sin of hearing the Gospel without obeying it is greater than any other. The deceitfulness of Rome is tenfold worse than any of the abominations of the heathen, and her judgments will be more tremendous. Why? To show that there is no place where God so hates sin as in His own Church: "You only have I known of all the nations of the earth, therefore will I punish you for your iniquities."

Ah! yes, beloved, we may be preparing ourselves for that—remembering that, when judgment does begin at the house of God, it will be the most awful of all. There is no place where men will be more readily given over to delusion, and to the belief of a lie. There were few Churches more honoured in early days than the Church of Rome; and so now, because it has fallen from Christ, it has become a golden cup in the hand of Satan, by which he maketh the nations drunk: that cup is going the round of the nations now, to the great amazement of many of the world's wise children. Many professors wonder at it too, and cannot comprehend how men, in the nineteenth century, should be drinking of all the delusions of the dark ages—they think they can easily, by their own natural power and intellect avoid all those deceits, and that it is a simple thing for men to judge, by natural wisdom, between truth and error. My dear friends, those who think so will be taught something else ere very long: nothing will save a man from being carried away by the deceivableness of unrighteousness, but the simple receiving of the love of the truth; and let it be remembered that none but those who have received the truth in the love of its most humbling—most Christ-glorifying—sinner-abasing, God-exalting parts, are in the least secure from being carried away by the mystery of iniquity, which seems threatening to overflow the whole land, and to take possession of the temple of God. It is by the truth alone that men are saved; and a heart new created in them, to love, embrace and keep close to the truth, is the only defence against error of every kind. It is not a wise head, but a sanctified heart, that will save a man from the most awful delusions, and from the most deep and wily deceits that Satan ever devised. See that ye love the truth for its own sake, for the danger of being

carried aside by error is never greater, than in a place where the work of God has been extensively carried on. When the Spirit ceases to work there, those people who have not the genuine love of the truth, lose their appetite for the plain preaching of it altogether. They are drawn back and forward, as the chaff before the wind, and then, when the hour and power of darkness is, and when temptation rushes in, they are quickly carried away by Satan's devices, and by the lying wonders which he has received power to perform on the earth. The devil's power has been, is now, and will yet be so great, and the manifestations of it are so new and numerous, that the time appears to be drawing nigh when they will deceive, if it were possible the very elect. Yes, my brethren, and to prevail against them at all, we need be of the very elect. Men often think they will be saved by belonging to a particular congregation, association, or church, pure, as they call it. Ah, yes! they cry out, as Satan cries within them, "The Church! the Church!" Not perhaps the Church of Rome, or even the Church of England, but still it comes to the same thing—it is always the Church, just as of old, "The temple of the Lord! the temple of the Lord! the temple of the Lord are these!" Ah, brethren, beware! beware! No class is, perhaps, for this cause, so near to the strong delusion of Satan as those among whom great things have been done, and who have passed through glorious times of the Lord's right hand without receiving the truth. Look at the Jews, whom God singled out to be the object of his chief blessing. A remnant was indeed saved, according to the election of grace; but, as a nation, it was not so. Because they hardened their hearts, God sent them strong delusions, and Paul declares that their ears were dull of hearing, and their eyes they had closed, so that they could not see Him to be very God, who was the only begotten of the Father. That delusion is not broken after eighteen hundred years, except in a very few cases comparatively,—and shall the righteous Judge of all the earth act on a different principle towards us now? Ah! He will not. He does not, as we have too fearful proof around us. Brethren, I warn you. We see not yet, I believe, the end of these things: "God shall send them strong delusions that they shall believe a lie."—Oh, it is an awful thing to be deluded in matters of eternal consequence, in things of the soul, where heaven and hell, and life and death are in the question; but how far more awful when God Himself sends the delusion, for then, alas! it comes with the power of a Divine permission; it comes over the soul without the opposition of a check or restraining power of any kind. It is the work of Satan, as all the works of darkness are; it cannot proceed from the Father of Lights, for in Him is no darkness at all. Its cause and origin is far removed from Him who is the fountain of life, and yet it is, as it were, an act unopposed by Him as the God of Providence.

DEATH OF DAVID MAITLAND MARGILL CRICHTON, ESQ.

Another great and good man has fallen in Scotland—the late David Maitland Margill Crichton, Esq., the proprietor of Rankiellour, in Fifeshire. Mr. Crichton was descended from the Maitlands of Lauderdale, which family has produced many illustrious names, amongst whom were the celebrated Earl of Lauderdale, and the late Sir Frederick Maitland, who was the paternal uncle of the deceased. The subject of our Memoir, and whose death we deplore, was possessed of great sturdiness of intellect, of extensive erudition, and of high powers of oratory. But he was more. He was a true Patriot—a thing rarely to be met with in the present day, and he was, besides, a devoted Christian Philanthropist. All his talent, his time, and his means were dedicated to the promotion of the welfare of mankind, in the highest sense of the term. Long an

Elder of the Church of Scotland, he laboured with an assiduity seldom equalled, and with a perseverance the most unflinching, in promoting the views espoused by the Evangelical party, which views he held to be the views entertained by the foremost of Scotland's Reformers. But we would rather let the *Edinburgh Witness* speak forth his praise, and delineate his character. None had a higher appreciation of the excellencies of Mr. Crichton, than the talented Editor of that Journal, and these are beautifully pourtrayed in his paper of 19th July. We give below a few extracts.—

"Mr. Makgill Crichton, like so many of his ancestors, was a man of a singularly vigorous mind; and he soon became, in the work of Church Extension, one of the most effective conductors of Chalmers. The sagacious leader of evangelism in the Scottish Church soon learned to appreciate his character, and greatly to love the man. We question whether for any of his associates, either at this time or during the after struggle, he possessed a more genial regard than for the laird of Rankiellour,—his beau ideal of a Scottish Presbyterian gentleman of the seventeenth century. In almost the last conversation with which we were honoured by this greatest of modern Scotchmen, he referred affectionately to Mr. Makgill Crichton, a man of great singleness of aim and a fine chivalric spirit. And very highly, in turn, was Chalmers appreciate by Mr. Crichton; it would seem, as if by a sort of free masonry, they so thoroughly understood one another, that not a shade of misunderstanding could pass over their intercourse, which continued as long as Chalmers lived; and after his death, the survivor ever continued to cherish the profoundest reverence for his memory, and to treasure up every remembered fragment of his wisdom, as part of the patrimony of the Free Church. On the commencement of the Church struggle, Mr. Crichton unhesitatingly chose his side, and did what might be well deemed an impossibility in the case of any other man,—redoubled his efforts. Few of our readers can have any adequate idea of the wearing-out character and extent of his labours at this time. He was known in the Ecclesiastical Courts as a vigorous and formidable debater; but the business of the Church as conducted in her courts, eventful and pregnant with consequences as that was, bore a character of but secondary importance at this special stage of the contest;—the primarily important work of the period was the awakening and rousing of the country; and we do not hesitate to say that in this work no one accomplished so much as Makgill Crichton. His position as one of the privileged classes,—his standing as a layman,—his transparent straightforwardness of purpose,—and the manly and rousing style of his eloquence,—constituted elements of power which were combined in no other individual on the side of the church. And never was there a man who less spared himself. For month after month, and year after year, the miles which he travelled on his important business so indispensable in the struggle, were to be reckoned by thousands, and the meetings which he held by hundreds; till at length there were few parishes in Scotland in which his rousing voice had not been heard. We remember conversing, several months ere the *Witness* had commenced its career, with the late Mr. Stewart of Cromarty, on the general indifference manifested by the people at that time to what was so essentially their own cause. "I am afraid," he replied "the people do not quite comprehend our ecclesiastical mode of stating the question; but I am informed we have at least one man whom they understand thoroughly,—the noble-hearted laird of Rankiellour. When he addresses them, even the very hinds of the rural parishes soon begin to beat the floor with their feet."

"The laird of Rankiellour had a noble and tender heart; and well was the fact known in his neighbourhood by the poor cotters who now

Bewail his loss. Nor were his sympathies restricted to the church which he loved, and for which he laboured so much. There was not within the bounds of the county in which he resided and held office as a Magistrate, a humble man who did not know that, if oppressed or overborne by a stronger or wealthier than himself, he might reckon on the powerful advocacy of Mr. McGill Crichton to the full extent in which he had suffered injury or wrong. And his heart always became engaged in his work. We remember, when residing for a few days on one occasion under his hospitable roof, being much impressed by the earnestness with which he referred in the evening and morning-prayer, to the case of some individual in great danger and distress; and learned, on enquiry, that the person for whom he prayed was an elderly female in the neighbourhood, in humble circumstances, who was afflicted by a painful and dangerous disease, approaching at the time to its crisis. Once convinced, too, of the essential justice of any cause, he honestly pursued it, irrespective of consequences to himself or his order.

"The special object in connection with the Free Church on which, for the last few years, he had mainly set his mind, was the thorough working of the Sustentation Fund, especially in the rural districts. Nor,—though no one could be more deeply impressed with the necessity of keeping up, through the provision of a competent dividend, the status of the ministry,—did he regard the Fund as mainly important in this point of view. Every additional pound contributed by a non-sustaining country congregation he deemed more than twice the value of every additional pound raised by the liberal congregations of the towns. Thoroughly a Presbyterian, he dreaded the creation of an anti-Presbyterian influence within the pale of the Free Church, and saw no other mode of preventing its rise than simply by making our country ministers as independent, through the exertions of their own people, as they had been from their position as the ministers of a national Establishment previous to the Disruption. And where is there the man among us of authority enough to say that the view was an erroneous one?"

SHORT COMMENTS ON THE PSALMS.

PSALM XVIII.

To the Leader of the Music. By a Servant of Jehovah. By David, who spake to Jehovah the words of this song, in the day Jehovah delivered him from the hand of all his enemies, and from the hand of Saul. And he said:

1. I will love thee, O LORD, my strength.

The experience of salvation by the believer is the experience of the exercise of Jehovah's omnipotent power, and this will always prompt to adoring gratitude and praise.

2. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

The misery from which the believer has been rescued is so great, the enemies against whom he has been defended so formidable, and the salvation which has been wrought out for him so ample and glorious, that he feels he never can adequately praise and magnify that God to whom he is indebted for all.

3. I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

The believer praises God even when he comes to him as an earnest supplicant; he knows that he has in Him a sure refuge from all his enemies,

however numerous, malignant, and powerful they may be.

4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.

Minute as is the historical record of the sufferings of David, we can see a better application of these words to his antitype, the Messiah. His was a baptism of sufferings, and under the pressure of a deadly anguish he exclaimed "My soul is exceeding sorrowful, even unto death."

NOTE.—Instead of "floods of ungodly men," Gesenius has "torrents of destruction." The Vulgate is still better—"torrents of iniquity."

5. The sorrows of hell compassed me about; the snares of death prevented me.

All that is terrible in death, and in him that hath the power of death, was better known to him who is at once David's Son and Lord, than to himself.

6. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

God has ever been a present help in trouble; and prayer presented to him, even from the lowest depths of distress, speedily enters into his ears, and brings deliverance to the supplicant.

7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

When the Lord appears for the avenging of his people, the tokens of his displeasure may be seen in the commotions alike of the physical and moral world.

8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

How dreadful those manifestations of Jehovah's anger, which are represented by these emblems—the breathing out of smoke, vomiting forth flames, and darting bolts of fire!

NOTE.—"Coals" may, as Gesenius thinks, be used poetically for lightnings.

9. He bowed the heavens also, and came down: and darkness was under his feet.

The heavens are made to disclose their dread Maker and Occupant when he so wills it,—yet cloud and darkness surround him, in all the manifestations of himself which he makes.

10. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

How sublime the picture here presented:—Jehovah's throne upborne by the cherubim, and he seated upon it, carried through the heavens with the speed of the wind!

NOTE.—"Cherub" is here understood to be used instead of the plural "Cherubim" and the Septuagint, Syriac and Vulgate so render it.

11. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

Jehovah is truly the invisible God. In the clearest manifestations of himself, he may be said to be "dark with excessive brightness." As he was seen by the Psalmist, the thickest and darkest clouds were wrapped round him.

12. At the brightness that was before him his thick clouds passed; hail-stones and coals of fire.

God can make any of the agencies of nature such as the hail and the lightning's fire, the instruments of his vengeance.

13. The LORD also thundered in the heavens

and the Highest gave his voice; hail-stones and coals of fire.

Men naturally regard the thunder as the voice of the Almighty. How dismaying is its roar, when the lightnings blaze in the sky, and the clouds pour down an angry storm!

14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them.

Who may stand before the shafts and bolts of heaven?

15. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

God has often interposed in behalf of his people, to deliver them in extremities, and avenge them on their enemies, in an analogous way to that in which he appeared to Israel, when he rebuked the Red Sea, and made its channel a highway for them to march over.

16. He sent from above, he took me, he drew me out of many waters.

Some believers have been more conformed in suffering to the Son of God than others.—David, Heman the Ezrahite (See the lxxxviii Psalm,) and Jonah, were eminently types of him in their sufferings. They, too, knew God to be their deliverer, as Jesus also did, and all who look to him in the name of Jesus shall have the same experience.

17. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

God sooner or later answers the cries of his people, in delivering them from Satan, the strong one, and from all the other enemies whom Satan raises up against them.

18. They prevented me in the day of my calamity, but the LORD was my stay.

The time in which God chastens his people, is that which their enemies often choose for assailing them: but even in such a time, they have abundant experience of God's fatherly love and protection.

NOTE.—The word "prevent" has no proper meaning here, but in the sense of going before, its primitive meaning, and that in order to attack.—It would be a preferable rendering,—"*They assailed me in the day of my calamity.*"

19. He brought me forth also into a large place; he delivered me, because he delighted in me.

Hephzibah—a name which Jehovah is yet to give to Israel, on her conversion and restoration—is appropriate to all his true people; for he delights in them. And, it is because he does so that he delivers them out of their straits and afflictions, as he shall hereafter introduce them into the ample mansions prepared for them in his heavenly kingdom.

20. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

David, as a faithful Israelite, had a legal righteousness under the Sinai covenant; and, as an innocent man, wrongously accused and persecuted by Saul, and his emissaries, he could appeal to the righteousness of God in his Providence. But in regard to his absolute relations to God, and the standard of the moral law, he knew well, as he has expressed himself in other Psalms, that he deserved only condemnation. Christ, his antitype,

alone has fulfilled all righteousness. And his righteousness is available for the justification of all who believe in him. And it is a glorious illustration of the completeness of the justification which believers receive, that they are admitted into a state of friendship with God, and are sanctified by his spirit, and have their virtues and services, imperfect as these are, accounted rewardable by him. Well might David exclaim,—“Unto thee, O Lord belongeth mercy, for thou tenderest to every man according to his work.”—Psalms lxxii., 12.

21. For I have kept the ways of the Lord, and have not wickedly departed from my God.

This is truly the perfection of piety to walk in God's ways, and that in communion with himself.

22. For all his judgments were before me, and I did not put away his statutes from me.

They who diligently study the word of God, recognise its authoritative, and at the same time endeavor to follow its injunctions, are in the very road that conducts to peace and holiness.

23. I was also upright before him, and I kept myself from mine iniquity.

Here is Knool-like piety, simplicity, and sincerity, in the intercourse of the soul with God, and, as the result, preservation even from besetting sin.

24. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.

Righteousness is ever concurrent with grace of God's spiritual kingdom and so, reward both in time and eternity are bestowed on its faithful subjects—these, however, not absolutely for their deservings, but in a proportion to the graces and virtues of their characters.

25. With the merciful thou wilt shew thyself merciful: with an upright man thou wilt shew thyself upright.

God will make all his people see, that the virtues by which they have honored him in their intercourse with their fellow-men, are infinitely outdone by the perfections which he will display in his procedure towards them.

R.

MONTREAL, Aug. 21, 1851.

All communications connected with the Record to be addressed to JOHN BURNS, Esq., Knox's College, Toronto.

The Record.

TORONTO, SEPTEMBER, 1851.

The next number will complete the seventh volume. At the late meeting of Synod it was resolved that it be continued in its present form, and at the same price. We make this announcement in order that friends generally, who take an interest in the progress of our Church, and in the Record, as an auxiliary thereto, may use some efforts to extend the circulation, and send in corrected lists before the first of November.

The success attending the exertions that have been made in some localities during the past year, demonstrates that our issues might be greatly increased, perhaps doubled, were the subject generally taken up by office-bearers and friends of

the church. The expression of favourable opinions in regard to the Record, have been very gratifying. For these, as well as for admonitions, in the spirit of kindness, we feel grateful. We believe that nothing will tend more to raise the Record in the estimation of readers than making it what its title imports. The materials are becoming more abundant for that purpose. We solicit short, well-written articles on local or general subjects affecting the Church. Although the Committee have adopted a sliding scale according to the time when payment is made, and will continue it, yet payment in advance, although a lower rate, is greatly preferable—better for all parties.

MINISTERS' WIDOWS AND ORPHANS' FUND.

At a late meeting of Committee at Hamilton, it was agreed to issue a circular calling the attention of the Church to the nature and importance of this fund. The address has been prepared and will be issued immediately.

The Committee also appointed certain gentlemen to visit, and act in concert with, the different Presbyteries of the Church with the view of awakening an interest in behalf of the scheme, and advising in forming congregational or local committees, for raising the contributions to the capital stock. The deputation can only take up the more prominent points, but Presbyteries will see that opportunity be offered to all the congregations and stations within their bounds, to aid in the enterprise.

Local Committees and individuals collecting for the fund will be supplied with copies of the address, on application to George Elmslie, Esq., Hamilton, Secretary, or Mr. Burns, Toronto, Treasurer to the Fund.

RED RIVER—TIDINGS OF MR. BLACK!

AUGUST 25th. We have just received a letter from Mr. Black, dated St. Pauls, Minnesota, August 16th, and we hasten to lay the substance of it before our readers. It appears that on reaching St. Pauls, on Monday, the 11th, he found his fears realized. The Red River people had all gone! Not one of the four letters which had been addressed to St. Pauls, appears to have reached, and the party had gone off on the 1st of August in place of waiting, as was hoped, till the 5th. Mr. B., with the true spirit of a missionary, pursued after them 80 miles, by the steamer on the Mississippi, but they being twelve days in advance could not be overtaken. It has been often remarked that as night is darkest just before dawn, so the time of man's extremity, is just the time when God appears for deliverance; and so was it here. Providence opened one door as another was shut. The governor of the territory (Minnesota) was about to make a “progress” to Pembina, accompanied by a large party; and on application by Mr. Black, he cordially agreed to assume him as one of the cavalcade. An agreement was entered into with the guide, a native of the Red River Settlement, and who has the contract to transport the governor and suite to Pembina. Mr. B. has a horse, tent,

and bedding, and is to mess with the governor and his party. They were all to start on Monday, the 18th. The party amounted to forty or fifty men, including twenty-five dragoons; and they expected to make the journey in twenty-five days. Mr. Black would find his way from Pembina to the Red River Settlement (sixty miles).

Our friend is, in all probability, now on the vast prairies, and let us not forget him in our appeals to the throne of grace, while we give special thanks for such a remarkable interposition in behalf of him and the mission.

SIR GEORGE SINCLAIR.

In our last, we announced that this gentleman had, after mature deliberation, left the communion of the Established Church of Scotland, and sought admission into the Free Church. A lady in Toronto has just received a letter from a relative in the North of Scotland, from which we have been permitted to make the following extract:—

“You would see by the Witness, that Sir George Sinclair had joined the Free Church. He lately attended the communion at Halkirk. He said that for years he had been in an ice-house, but that now he was in a garden of flowers.”

The Minister of Halkirk is the youngest son of the late Mr. Fraser, of Kirkhill, and uncle of Mr. Fraser, of Coté-street Church, Montreal.

We beg to acknowledge the receipt of the *Bermudian*, a paper published at Hamilton, Bermuda. The most prominent matter in the paper before us, is the rejection, by the Council, of a bill passed by the Assembly granting £90 per annum, for the minister of the Presbyterian Church in these islands. A large majority of the lower house were in favour of the measure, but the Episcopal influence in the second branch of the Legislature caused its defeat. The *Bermudian* complains, and not without reason, that a bill has been passed, giving £120 per annum, to each Episcopal minister for fifteen years, while a grant of £90 for five years to a Presbyterian minister, has been rejected; and that the same economists had lately given £450 for putting up a clock in an unfinished Episcopal church, which had previously received £900 of the people's money.

It is too late for Episcopal tyranny to attempt to crush Presbyterianism by such high-handed measures. The spirit of the age runs in opposition to such a state of things. We trust the time is not far distant when both in Canada and Bermuda, Presbyterian and Episcopal churches, supported wholly and liberally by their respective members, will flourish together; the fruitful source of their present heart-burnings and discontent being removed beyond the reach of either.

JOHN KNOX'S HOUSE.—The Dean of Guild Court on the report of Mr. Black of Heriot's Hospital, have ordered a portion of this venerable structure to be immediately pulled down, deeming it to be in a dangerous condition.

ESQUEISING.

INDUCTION OF REV. J. McLACHLAN,
AT ACTON AND BOSTON CHURCHES.

The Rev. John McLachlan, a much-esteemed Minister of the Reformed Presbyterian Church of Scotland, having been cordially received into fellowship by the Synod of the Presbyterian Church of Canada, in June last, was solemnly inducted into the pastoral charge of Acton congregation on the 20th instant. The Rev. A. T. Holmes, of Brampton, preached and presided on the occasion; Dr. Burns gave the prayer at installation, and addressed the Minister; and Mr. Nisbet, of Oakville, gave the address to the people. The church, which has been lately painted and put into excellent order, was crowded, and the new pastor received, at the close, a most hearty welcome, from the members and friends. Dr. Burns preached in the afternoon, a sermon suited to the occasion.

Next day, the same solemn services were engaged in at Boston Church, Esqueising, when the Rev. Robert Ure, of Streetsville, preached and presided; Dr. Burns offering up the prayer on occasion of the induction, and addressing Minister and people.

The subjects of discourse were most suitably selected:—that on Wednesday being I. Cor. i., 23 and 24 v., and that on Thursday Isaiah lxii. 1. The topics embraced in the addresses and other services were; the difficulties and encouragements of the Christian ministry; the connexion between personal religion and ministerial success; and the responsibilities of pastor and people.

At both places and on both occasions, the deep interest of the people in the settlement was unequivocally shewn; and the pastor of these united congregations has entered into his most inviting charge with the fairest prospects of usefulness.—We hope there are many of God's people in both congregations, and the intercessions of such will be of much avail.

Mr. McLachlan is a man of tried fidelity. He had not less than three pressing calls from important charges, all in the same Presbytery; and we believe the response on all sides was hearty, when one of the fathers of the Presbytery uttered the expressive wish:—"O, that there were just three Mr. McLachlans!"

QUESTIONS OF CASUISTRY.

The following letter has been sent us from a respected correspondent in the west, and he accompanies it with some interesting statements regarding the specialities of his own case, as affecting the queries proposed. We would recommend our worthy friend to submit the case to the advice of any able and judicious minister of our Church in his neighbourhood, and he can be at no loss to find such an one. Every case must be determined mainly by its specialities; but still, we shall offer a few remarks after we insert the letter:—

To the Editor of the Record.

DEAR SIR,—

Will you be kind enough to give your views on the points referred to in the following queries, in next number of the Record, as I feel, myself at a

loss to arrive at a satisfactory practical conclusion regarding them, with my present accessible sources of light.

1st. How far is a private Christian justified in not attending Church on Sabbath, that he may give himself to the work of instructing others in Sabbath School, &c, when Providence affords him opportunities of usefulness, and the one or other must be omitted?

2nd. Is it competent for a private Christian, according to Presbyterian order, to expound Scripture, or otherwise address a meeting of 20 or 30 persons, willing to hear? If so, under what limits must he do so—and when may he be said to transgress that order?

3rd. What is the description of character referred to in the 50th Psalm, of which the question is asked, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?"

Yours, &c., TIBORNY.

As to question 1st,—we do not think that in any circumstances is a private Christian justified in the neglect of public worship, if health and opportunity are given. If distance prevents young persons from attending Church, a Sabbath School may be instituted, and this may be conducted by a number of pious persons in succession, and with consent of Pastor and Elders.

In regard to question 2nd,—we would say, that by the laws of sound Presbyterianism, any private Christian found competent by the Presbytery may address a meeting of persons willing to hear; the parties being so placed locally as to be otherwise precluded from regular social worship. The leader becomes thus a sort of approved catechist, or reader, or exhorter,—a class of persons who, since the Reformation, have been found very useful in aiding and supplying the want of the regular ministry.

In regard to question 3rd,—we are of opinion that the parties referred to in Psalm 50th, are hypocritical professors, or inconsistent formalists.

THE HOME AND FOREIGN RECORD
OF THE FREE CHURCH OF SCOTLAND,
FOR AUGUST.

PRESBYTERIAN CHURCH OF CANADA.

In this most important number, our Church occupies a prominent place. Besides a very neatly executed map of Canada, on which are laid down the congregations and mission stations, six and a half pages are devoted to geographical, historical, statistical, and general information respecting Canada and the Presbyterian Church.

The map gives a very good outline view of the Province and of the places occupied by settled congregations and mission stations. The marks used to distinguish the one from the other are not sufficiently distinct, but the accompanying descriptive list, which is wonderfully accurate, even to the spelling of strange names, makes it quite intelligible. The typographical error, by which the "Record" makes Canada 100 instead of 1000 miles in length, will be obvious to the reader. We hope to see the map reproduced in future years with the additions which will mark the progress of the Church.

The following are the concluding observations of the Free Church Record:—

"After all, this is an imperfect view of the field occupied by our brethren in Canada, for not one

month seems to pass without new applications being made to Presbyteries for a supply of ordinances. But even though the preceding statement were the full exhibition of their progress, no one can compare the extent to which the Canadian Church has increased, since the disruption in 1844 (when it numbered only twenty three ministers), with the sums which the Colonial Committee have been enabled to devote to its support, without feeling how utterly unjust are the complaints and accusations that these congregations do nothing for themselves. Although the whole amount of our colonial collection had been expended upon Canada, would not the preceding list have presented a most adequate and gratifying compensation? But it is right that our readers, and the Church generally, should know that the Free Church Congregations in Canada, seem to exert themselves about as liberally, in proportion to their numbers and circumstances, as our congregations in this country, and that their annually published accounts will bear comparison with our own. For instance, we find each case as the following, taken at random.—A congregation of 149 communicants raising £295 (for all objects); one of 100 communicants raising £113; another of 80 communicants (which has built a church during last year) raising £254; another of 65 communicants (which has also been building a church) raising £323; another of 76 communicants (apparently without any such special call) raising £129; and another of 220 communicants raising £395. Let it be remembered that it is as yet the day of small things with them, that their congregations are only in the course of formation, and we are sure no one will grudge all that they ask—temporary aid in maintaining their college and ministers or preachers, with a small outlay for their passage, in order to enable them to avail themselves of the numerous openings which are, on all sides, presented to them.

It should also be known that our brethren in Canada seem to be vigorously exercising the functions of a Free Presbyterian Church, in the way of evangelistic effort, and are thus giving an earnest of what we may expect as the fruit of our duly fostering our Colonial churches. For instance, they are, through the French Canadian Mission, making aggression on Popery in Canada East. They have annual contributions through all their congregations and stations in aid of this Mission, of our own Foreign Missions, of their own Home Mission, and of their College; and these calls seem pretty regularly, and in some instances, liberally responded to."

FOREIGN MISSIONS.

Dr. Duff, with the sanction of the Church, is making successful efforts in Scotland in behalf of the India Mission. Entirely new associations, and sets of collectors are formed in the congregations, in addition to their former organizations. The activity of the Church is stimulated in every department, and the Foreign Mission Scheme is becoming a lever by which the contributions to the other schemes are increased.

A letter from Dr. Wilson gives a full account of the Educational and Missionary operations at Botabay. The attendance at the Free Church Institution in that city is 278, and at all their Mission Schools 1224. The attendance of the Hindoos is on the increase.

The Rev. Mr. Nisbet, who visited Scotland for the benefit of his health, returned to Bombay on the 4th May, after an absence of three years, much recruited. Mr. N. found the brethren of the mission in good health. From them, the converts and pupils, he received a most affectionate welcome, and is thus cheered and encouraged to enter upon his duties with renewed energy. The native Church is prospering, and the increase both of converts and hopeful inquirers, is cheering.

BURSARY FUND, KNOX'S COLLEGE.

Mr. Spreull, Treasurer to the Bursary Fund, has, by the authority of the Synod, issued a circular, bringing the matter under the notice of the Church, and appealing to the Christian feeling and liberality of its members.

The Treasurer will need £50 to meet engagements in November, and about half that amount in the Spring, when the Session closes. These sums will only be sufficient to maintain the Bursaries upon the present very limited scale. Were the fund well sustained, grants could be made to deserving young men, who would thereby be enabled to prosecute their studies without interruption, and thus enter a year or two earlier into the missionary field.

At present, the Bursaries are very small,—some of them as low as £2 10s. Even that small sum serves as a mark of honourable distinction to the student who excels in any department of the course. But there is a class of students which we have more particularly in view, and which the present system does not reach, viz., young men of devoted piety and respectable natural gifts, but whose pecuniary means and elementary training are of the humblest kind. What we would desire is the increase of the Bursary Fund to an extent that will warrant the granting or loaning of a sufficient sum to enable such students, without interruption to prosecute their studies. The exercise of due vigilance, by Presbyteries and the College authorities acting in concert, will prevent any abuse of such aid.

The example of other Churches is all in favour of increasing the facilities for the acquisition, by candidates for the ministry, of the most complete equipment for their work. So long as the support of the Gospel Ministry compares so unfavourably with that of the other learned professions, or even of men in the ordinary business of life, we need not fear that many will be led to seek the office from mercenary motives.

The Church has an important duty to perform, in seeking to find the proper men for her future Ministers, and in giving them every aid and encouragement in the necessary preparation for their calling.

Mr. Spreull has entered upon the task of replenishing the Bursary Fund, with his usual zeal and alacrity. We anticipate a cordial response to his appeal in behalf of one of the most important auxiliaries to the schemes of the Church.

A NOBLE EXAMPLE.—A Student of Knox's College, who at the opening of the Session 1849-50, had little more than a sufficiency to defray the winter's expenses was unfortunately disappointed in the receipt of a part of his scanty means. This event, beyond his control, imposed upon him the disagreeable necessity of leaving Toronto, in debt to a small amount. His independent mind could not brook the idea of owing any man. His generous creditor, knowing the circumstances, was perfectly willing to extend every indulgence. No congenial employment likely to yield immediate remuneration having presented itself, our young friend bought an axe—went into the woods and

made, with his own hands, 1000 staves, which he sold, and with the proceeds paid off his debt.—Finding his means insufficient to meet the necessary expenses of attending at College in the Session of 1850-51, he, with the same spirit of self-denial, and with a similar determination "to owe no man anything," has been devoting himself to teaching during the current year, in order to procure the means of prosecuting his studies.

We record this not only to pay our tribute of respect to a meritorious youth, but as an example and encouragement to others. The church has need of such men. The manly independence of character thus early evinced, will tell upon their future career. The reasonable prospect is that they will, one day, take their places among the most energetic, useful, and honoured labourers in the Lord's vineyard.

MISSION TO THE RED RIVER.

In our last we mentioned the appointment of Mr. Black to the mission at the Selkirk Settlement, Red River, Hudson's Bay Territory. We have now to announce that, on the 30th July, Mr. Black was solemnly ordained to the office of the ministry, and despatched to the mission by the members of the Presbytery of Toronto, assisted by brethren from other Presbyteries. The attendance was good, considering the shortness of the notice. Dr. Burns preached and presided on the occasion; Mr. Harris gave the address to Mr. Black; and Mr. Nesbet, of Oakville, addressed the congregation. The service was very impressive; and let us hope that an interest in this most important outpost of our Church is beginning to be felt by our people. On Thursday morning, Mr. Black was conducted on board the steamer by a number of Christian friends, and he left for the far west amid the best wishes and earnest prayers of not a few.

By a letter from Mr. Black, dated Galena, Illinois, U. S., August 7th, it appears that our excellent friend reached Chicago on the Saturday after leaving Toronto; and after spending the Sabbath in that city, he left by the railroad on Monday morning for Galena, but he found, to his disappointment, that the cars could go no farther than Elgin, only forty-two miles from Chicago, leaving 121 miles to be accomplished by stage over the prairies, and by roads of the most miserable kind imaginable. It was not till Wednesday evening he arrived at Galena. They had many detentions; one total upset; and on several occasions, the passengers saving themselves by scrambling out at the upper side of the coach, the first out holding down the wheels till the rest made their escape! Happily, however, no one received any serious injury, farther than by the excitement and fear in which they were constantly kept, and walking long distances over the worst of roads. A great delay has thus been occasioned, and Mr. Black did not expect to leave Galena for St. Pauls, before the afternoon of the 8th August. This is the day when he was expected to be at St. Pauls, whereas he was several hundreds of miles from it. Several letters, however, had been despatched from Toronto previous to the 25th of July, announcing the steps taken for pro-

curring a missionary, and two of these stated the fact of a missionary being on his way. It is to be hoped therefore that Mr. Ross and his party, from the Selkirk Settlement will be in waiting for Mr. Black on his arrival, which could not be later than Monday, August 11th. We may hear of the issue before the publication of this number of the Record, and will duly announce it.

In the meantime, we give the following notices regarding the settlement, extracted principally from the *North Western Gazette*, a Galena weekly paper, with which Mr. Black has favoured us:—

The following notices are from a Church of England Missionary among the Indians:—

The Missionary station of which I had charge, one of those belonging to the Church of England Missionary Society, was commenced in 1832. During the first seven years it was in charge of a native schoolmaster, and under the superintendence of a clergyman living at a distance of fourteen miles. In 1839, it was deemed necessary that there should be a resident missionary, and I was appointed. I found about 350 baptized Indians, of whom one-third were Chippeways, and two-thirds Crows. There were forty-four communicants at the Church, and about sixty children in the day school. The Indians were mostly living in small cottages, with each a plot of ground varying from one to five acres, upon which they grow wheat, barley, and potatoes.—Such was the state in which I found things in 1839.

During the twelve years of my residence I have baptized somewhere about three hundred, and the communicants now number one hundred and twenty one. The school has also increased in proportion to the population. The houses and farms have been a good deal improved, but not to the extent of my wishes. In order to encourage agriculture, I had a large farm on which I employed all the elder school children, and gave them such instructions as become requisite to fit them for managing their own farms. In dealing with the Indians we have not only to evangelize but to civilize, and agriculture becomes indispensably necessary in effecting the latter object. Such, however, is the want of energy and forethought of the Indian, that he does not get on as white men would do in the same circumstances. Instead of trying to accumulate property he is satisfied if he can barely keep starvation from his door; but between indolence and mismanagement, very frequently fails in attaining even that. The Christian Indians of my charge, were, I believe, most of them sincere in their religious profession, and wished to live in accordance with the same, but their temporal affairs, were both to themselves and to me, a source of continual difficulty. If, however, the Indians of my charge were not all I could have wished, there was much cause for thankfulness on account of the progress which had been made, and we may hope that the good work will, though slowly, advance steadily.

The Church and station of which I have the charge, is the most northern one in the Red River Colony, and is situated a few miles above where the river empties itself into Lake Winnipeg. The congregation was entirely Indian, two thirds of whom, however, can speak English, having been educated in the Missionary school. The Sunday morning service was always in English, and the afternoon service in Indian. The population is about 600.

There are three other churches belonging to the Church of England, in the Red River Colony, the congregations at which are all European, or half-bred and speak English. The Bishop of Rupert's Land resides at one of the three—namely, that in the Selkirk district. A fifth English Church is on the point of being erected; at

present there is no other Protestant place of worship, except those of the Church of England.—The whole Protestant population, including those of the Indian settlement, amounts to about 3,500.

The Roman Catholic population of the colony amounts to about the same number, and are all of French origin and speak the French language. They have a large Cathedral, at which their Bishop resides, with one and generally more priests, and have also a church eighteen miles from their Cathedral. They have also a Convent of "La Soeurs de Charite," where a school is kept for young ladies.

The Editor of this paper states as follows, regarding a subject to which every well-wisher to his species must attach a special importance:—

The only liquor obtainable at the Red River Settlement, is to be had at the Hudson Bay Co.'s trading posts. They sell only about three or four weeks in the year, at the approach of Christmas and until sometime after New Year. They sell any quantity to whites demanding it. They charge \$4 the gallon for brandy, and \$3 for Jamaica rum, and wines in proportion. The half-breeds about this season are in the highest state of elevation and excitement. So large is their appetite for spirituous liquors and so limited their means and resources, that they usually drink up all they can purchase in a week or two, and are temperate from compulsion eleven months in the year.

Of our attached friends Messrs. Ross, senior and junior, the following notice must be very gratifying to the readers of our Journal:—

William Ross, Esq., to whom we have several times lately alluded, has within a month or two been appointed Sheriff of Selkirk Settlement, in place of his father, Alexander Ross, Esq.,—a man considerably distinguished in the settlement of the Northwest. He left Scotland in 1805—being then nineteen years of age, and was engaged in trade, travel, and adventure until 1825, when he settled at Selkirk. He was at one time engaged with John Jacob Astor, at Astoria, and is favorably mentioned by Washington Irving, in his work of that name. Mr. Ross is still hale and hearty, is a man of wealth, character and standing, writes a beautiful running hand, has published in England an account of his adventures in the Northwest, and will probably contribute further to the history of that country, by some memoirs, historical, personal and topographical.

THE FRENCH CANADIAN MISSIONARY SOCIETY.

We hope that the collection in aid of the funds of this Society has been taken up, according to the appointment of Synod, throughout the bounds of the Church. Certain it is, that when the members of evangelical churches are awakened to a sense of the true character of popery, as it exists in Canada East, and have been led to appreciate the Society as an honored instrument, in bringing an amiable and simple minded, but enslaved people to the knowledge of the truth, there will be little need of appeals for aid. Christian liberality will be cheerfully extended.

It is to be regretted that any portion of our adhering people should be uninformed on the subject of Popery. Without presuming to instruct ministers in regard to their pastoral duties, we would beg to suggest whether a series of lectures or an occasional discourse, at least, should not be given in all the congregations, on the nature and claims of the papacy. The subject has been, of late, forced upon the attention of the British people, and we cannot be passive observers of the

pretensions and progress of a system, so ruinous to those among whom it prevails, socially, nationally, and, we believe, eternally. Our intimate connection with a people who are groaning under the baleful influence of the Man of Sin, makes it indispensable that we should not only be alive to our danger, but that no exertions be spared to avert it. The Society to which we refer has been honored, to some extent, to lead souls to the Saviour. Fruit has already appeared—the good seed has been sown—opportunities for prosecuting the work are, in the good Providence of God, continued and extended. The path of duty seems to be very clear. To relax effort were criminal. To go forward there is every encouragement. Whilst an open door is left, intense hatred of the system, and ardent love to the souls of its victims, will impel Christians to action. How devoutly is it to be desired that evangelical churches could so far overlook and rise above party distinctions, as to combine in opposing the common enemy by acting in concert. Amalgamation is not necessary to effect this: but we believe harmonious action in a common cause would go far to reduce religious communities, who now stand aloof from each other, into large and influential bodies, much to their own benefit, and the advancement of the cause of truth.

We have been led to make these remarks by the communication of a young pastor, whose people have contributed respectably to the funds of the Society. He says, "I am sorry that our collections are not larger for such an important mission. The people here are not well informed in regard to the papacy. Many are inclined to look upon the Popish Church, as a section of the Christian Church, on the same footing as other religious denominations. Intelligent men in other respects, especially among the Canadian people, have not sufficiently studied the subject. There is much need of information concerning the state of the French Canadians in Canada East."

No doubt, interesting notices of the condition and progress of the mission, would excite an interest in its behalf. The Society gives very full reports in the *Record of the Mission*, which is very generally diffused throughout the country, and which any minister may receive on application to the Secretary of the Society.

Now that our Church gives one of the Synodical collections to the Society, and some of the influential congregations support pupils at the Educational Institute, we would be glad to have furnished for our columns by some friend connected with the Society, an occasional article on the progress of the Mission. The contributors, while they have a right to know how their liberality has been applied, are anxious also to learn what has been accomplished by it.

How much it would gratify and stimulate to increased exertion, the classes or congregations who charge themselves with the maintenance of pupils, if these young persons were sometimes to appear among them! It is much more difficult to keep up an interest in those whom we never saw, than in persons with whom we formed an acquaintance. We are persuaded that a happy

moral effect would result from the interviews of the pupils with their generous benefactors. Mutual pleasure and benefit would be the result—the former having an opportunity of expressing their gratitude, and the latter by seeing the fruits of the Society's labours excited to give it more cordial support, and also led to value more highly and better to improve their own privileges.

We sympathize with the Society in the loss of their Secretary, and hope that they may be directed in supplying his place to one of kindred spirit and zeal for the work.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

This Court met in May Street Church, Belfast, on the 1st July. The attendance was unusually large. The Rev. Dr. Kilpatrick, retiring moderator, preached from 2 Tim. i. 7. Dr. Coulter was elected moderator for the present year.

The Magee College question occupied the Assembly the greater part of seven days, and was discussed in a manner derogatory to the character of the Court. Leading and honored men whom we have been taught to revere, descended to the use of language which would not be tolerated among men transacting secular business. In the words of the moderator, the disorderly scenes to which we refer, "were occasion of grief and pain and displeasure to very many of the excellent that are among them." Some congregations threatened to leave the communion, on account of the conduct of the leaders in the Supreme Court.

The deputations from the English Presbyterian Church and the Free Church of Scotland, were received on the evening of July 3rd. The Rev. Dr. Duff delivered a stirring and eloquent address. The moderator refers to that evening as a "missionary and heavenly season."

The Session lasted two weeks, during which time a large amount of business was transacted. On Saturday, the 12th, the Rev. Dr. Coulter delivered the closing address, from which we take the following short paragraphs:—

Notwithstanding the unwonted excitement and agitation through which we have passed, yet now how calm the close!

"Night dews fall not more gentle to the ground, Nor weary, worn-out winds expire more soft."

I have been much struck with the vast amount of talent and of eloquence which has been brought out in the course of our recent discussions. It is true that certain utterances have been made of a most painful description. The occasion, however, was one exceedingly exciting to parties brought out into a new and confronting attitude. It is earnestly hoped that such an excitement shall have no similar recurrence; and now, that mutual explanations have been made, clarity shall have its perfect work, and the feelings of parties will be permitted to flow in their wonted course.

The spirit that works right in one direction or department will work right in every other direction and department. The man who systematically pleads the cause of our universal missions—home, foreign, Jewish, and colonial—is the very man who carries out, in his own proper place, the Bible class, the Sabbath school, the prayer meeting, temperance reform, and other expe-

dients of good. I cannot entertain the objection of some, that all this work and labour will of itself hinder a minister in relation to pulpit preparation, pulpit performance, and pulpit power. I know that it is a great truth that a minister's main work, and that a minister's chief power, lies in the pulpit.

I should think, that diligence in business quickens and enkindles fervency of spirit, and that activity in works of usefulness must have a favourable influence in breaking in upon the slumbers of the pulpit—sweeping away the stale and drowsy monotony of hereditary commonplace, touching with living fire the voice of the preacher, and causing our appeals to come home to the hearts of men with an energy insusceptible with spirit and with life.

Our work is great. Time is short. Life is uncertain. How suddenly and how soon we may die, we know not. Even now, while I speak, our beloved brother, Rogers, of Kiltrea, who appeared in the midst of us at this Assembly, in health and in the full prime and vigour of his days, is now lying in this town, far from his home, on the bed of death, breathing possibly at this moment the breath of expiration! And how soon may that last hour come, as come it must, to each of us! Oh! let this solemnise and affect our minds. Eternity is before us. The Lord is at hand. The Judge is at the door.

Since the foregoing was in type we have received the *Missionary Herald*, of the Presbyterian Church in Ireland, for August. It is a large number, containing thirty-two pages, devoted to the Reports of Missions and the Congregational Collections and Accounts of the Church.

Our space will not permit us to enter upon these. We observe in the Report of the Colonial Mission, that several appointments have been made during the year to British North America. Some of the missionaries have arrived in Canada West.

The collections for the last year have been, for the

Home Mission.....	£1932	§ 1
Foreign "	1811	14 10
Jewish "	1199	9 7
Colonial "	480	7 3

Total..... £5453 11 2

Of this sum, the Presbytery of Belfast contributed £1688 7s. 8d.; two Presbyteries, Derry and Dublin, exceeded £200 each; Ballymena and Coleraine exceeded £200; eleven Presbyteries exceeded £100; fourteen Presbyteries exceeded £50; the other five Presbyteries average about £26 each.

Extract Letter from Halifax, 16th Aug:—

"Nothing of late has given more pleasure here than the appointment of Mr. Black to the Red River Settlement. Our Presbyterian people in that region have been shamefully neglected by Fatherland.

"The first Student from our college, a Mr. Forbes, was licensed about ten days ago. He is a most excellent person and a good Gaelic preacher, which is much wanted in this Province."

We have much pleasure in noticing the progress of the Church in the sister Province, and to learn that the College at Halifax has sent forth its first fruits. We hail Mr. Forbes, of whom our correspondent speaks so favourably, as the pioneer of a noble band which we hope that institution will be honoured to furnish, for carrying the glad tidings of salvation to every corner of the land.

CONGREGATIONAL CONTRIBUTIONS— KNOX'S CHURCH, TORONTO.

Toronto, 26th August, 1851.

MR. EDITOR,—

I have not been in the way of troubling you with the notice of any inaccuracies in the statistical tables of the *Record*; but as our kind friends in Scotland have now begun to look at these tables, and to make use of them most commendably, in the *Home and Foreign Record*, it is desirable that everything be put down as it is. Any "inaccuracies" have arisen solely from the different senses in which the titular wordings have been understood. For instance, under the title "Miscellaneous Contributions," (*Record*, p. 139.) we meet with the following specimens:—

London	£140	0
Hamilton	492	15 3
Scarborough	146	0 0
Belleville	800	0 0
Lachute	320	9 6
Cornwall	100	0 0
Knox's Church, Toronto.....	60	0 0
Galt	0	0 0

An attentive reader will here be struck with two things: first, that in several instances handsome sums appear in the "Miscellaneous" department, while the more definite and all-important heads of "Home Missions," "Foreign Missions," "College Fund," "Canadian Mission," and such like, are filled up with comparatively small sums, or perhaps left blank! Secondly, that while one wealthy congregation (Galt) is a blank out and out, another, Knox's Church in this city, is set down at £60! The thing admits of an easy explanation. I never imagined that the term "miscellaneous" was meant to embrace any thing beyond missionary and religious charities not included under any of the other heads. On enquiring I find that the brethren in other places put in under the head "miscellaneous" all funds whatever contributed during the year, it may have been to the building of churches, mansees, and school houses, or the purchasing of bells! Applying this rule to my own case, I asked our Treasurer to hand me a note of the "miscellaneous" items which had passed through our treasury from March 1850 to March 1851, and all applied to Church purposes, and the amount, in place of £60 as in the table, is exactly £1253 5s. 8d. When we add to this the "seat rents" (£402 16s. 2d.), the "collections" (£715 1s. 5d.), and the various sums subscribed by members of the congregation to religious objects within the year, the sum total is £2057. Of this sum rather more than one half has gone to the expenses of building the Church and procuring a bell; £267 to College and Mission funds; and the residue to payment of stipend to two ministers, the support of Gospel ordinances, and the poor.

Since the opening of the Free Church in Toronto, in December, 1844, under the Rev. Andrew King, the congregation of Knox's Church have thrown into the treasury of the "Presbyterian Church of Canada" not less than thirteen thousand pounds.

MR. EDITOR,
Faithfully yours,
ROBT. BURNS.

RALEIGH SETTLEMENT—REV. W. KING.

MR. EDITOR.—

I have just received a remittance of £22 2s. 6d. from my friend Dr. Grey, of Edinburgh; and for this reasonable gift thanks are due to Dr. Grey and the other donors.

In Dr. Grey's letter (August 5.) the excellent writer says: "I have written several letters in the *Witness* respecting the settlement for the blacks and fugitive slaves; and also laid the case before the Ladies' Society for Emancipation."—"What has been given, has been with a good

will, and I believe, affectionate prayer. We shall be happy to receive accounts of the progress of your endeavours from time to time, and more may be done."

A. King is expected in Toronto soon, when interesting information will be communicated regarding the state and prospects of this promising settlement.

MR. EDITOR,
Yours, &c.,
ROBT. BURNS.

THE RECTORIES—A PATENT.

We are sorry that the Bill on the Rectories, brought into Parliament by Joseph Morrien, Esq., has been lost. It was, in our opinion, just the thing to cause them to die out. If there be no patron, there can be no presentee; and the object was to deprive the Crown of the patronage,—consequently as the incumbents died, the lands would revert to the people, and the attempt at legal ecclesiastical dominancy would be defeated. But the bill could not be carried, and now we are to have the legality of them judicially tried in England,—and in the meantime, the patronage is to be vested in the "Church Society." We like not the plan at all. It is said that they were legally given, and that therefore until that is definitely settled, we cannot legally disturb them. But the very parties who pleaded thus have altered the law, and taken a prerogative from the Crown, and conferred it on the Church Society; and we cannot see, if that is lawful, why the patronage could not have been abolished altogether. But legal or no legal, these Rectories must go,—the people's *fat* is, that they are to be abolished; and a new Parliament, we trust, will have more principle and firmness than the present, which is fortunately to expire, and then we may hope for something like denominational equality. The Church of England may have every Minister called Rector, or Archbishop, if it so please it, but it shall not be by act of Parliament, and there shall be no rectorial lands given or held as endowments from the Crown. Are we to have their Rectors? Are we to be tolerated in their parishes?

There has been much wonderment about the Rectory Patents issued by Sir John Colborne.—People have said, what do these Patents convey? how are they drawn up? what is the power granted? &c. We give below a veritable copy of one in full, only, for certain reasons, leaving blank the name of the place.

PROVINCE OF UPPER CANADA.

WILLIAM THE FOURTH, BY THE GRACE OF GOD, OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, KING, DEFENDER OF THE FAITH.

Whereas, His late Majesty King George the Third, by letters patent, under the Great Seal of the Kingdom of Great Britain, bearing date the 28th June, in the third year of His said late Majesty's reign, did erect, form, ordain, make, and constitute the Province of U. C. and L. C., and their dependencies to be a Bishop's see, according to the Establishment of the Church of England, to be called from thenceforth the Bishopric of Quebec.

And Whereas, by a certain Act or Statute of Parliament of Great Britain, passed in the 31st year of the reign of His said late Majesty, entitled, "An Act to repeal certain parts of an Act passed in the 14th year of His Majesty's reign, entitled, an Act for making more effectual provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province," sundry provisions were made respecting the allotment and appropriation of land for the support and maintenance of a Protestant Clergy within the said Provinces, respectively, and it was, among other things, more especially enacted, that it might and should be lawful for His Majesty, His heirs and successors, to authorise the Govern-

nor, Lieutenant-Governor, or other person administering the Government of each of said Provinces, respectively, with the advice and consent of His Majesty's Executive Council, within the same, from time to time, to constitute and erect in every Township or Parish which then was, or thereafter might be formed, constituted, or erected, within such Province, one or more Parsonage or Rectory, or Parsonages or Rectories, according to the Establishment of the Church of England.

And whereas, We, having due regard to all our loving subjects resident within the Township of _____, in the District of _____, and being desirous of making a permanent provision for their instruction according to the Doctrine and Discipline of the Church of England, and also for the support of a Protestant Clergyman, duly ordained according to the Rites of said Church, have, pursuant to the provisions of the said recited Act, and by and with the consent of our Executive Council of our said Province of Upper Canada, determined to erect and constitute, and by these presents, and by and with the advice and consent aforesaid, do erect and constitute a Parsonage or Rectory within the said Township, according to the Establishment of the said Church of England, to be hereafter known, styled and designated as the First Parsonage or Rectory within the said Township of _____, otherwise known as the Parish Church of _____ in the said Township of _____.

And by virtue of the same authority, and by and with the advice and consent of our said Executive Council, We do hereby command that there shall be from henceforth and forever set apart from and out of the lands which We now hold in our said Province, by virtue of our Royal Prerogative, certain parcel or parcels of land situated in the said Township composed of Lots Nos. _____ and _____, in the _____ concession of said Township of _____, containing by admeasurement 400 acres, as a Glebe and Endowment to be held appurtenant with the said Parsonage or Rectory. We intending and willing, by virtue of our Royal Prerogative, forthwith to present an Incumbent or Minister of the said Established Church of England, to the said Parsonage so hereby erected and constituted as aforesaid, with its appurtenances; saving, nevertheless, to ourself the right of hereinafter erecting and constituting one or more Parsonages or Rectories within the said Township.

Given under the Great Seal of our Province of Upper Canada. Witness, our trusty and well-beloved Sir JOHN COLBORNE, K. C. B., Lieutenant Governor of our said Province, and Major-General Commanding our Forces therein, this 21st January, A. D. 1836, and in the sixth year of our Reign.

(Signed) J. COLBORNE.

By command of His Excellency in Council,
D. CAMERON, Secretary.

—Canadian Presbyterian Magazine.

PARLIAMENT AND SABBATH OBSERVANCE.

The Bill for the better observance of the Sabbath, brought in by Mr. Bell, M. P. P., of Perth, has been lost by a majority of one. The object aimed at was to stop all steamboats conveying the mail on the Sabbath, from Montreal upwards; and to allow each town, village, and township, to decide whether the Post Office in such place shall be open on the Lord's day; and on due representation to the Postmaster-General, he was to order accordingly. It was based, we think, on just principles, so far as it went, and was but the beginning of what was to follow,—for we have reason to believe that the Postmaster-General is most anxious to stop all postal labour on the Sabbath. But Lower Canada members went generally against it, and not a few Upper Canada members were intentionally absent. Thus it is. Christians, will you tolerate it? God legislates "Remember

the Sabbath day, to keep it holy;" and these politicians lead me that it continue to be desecrated. We will be seeking for good politicians to stand at next election as Members for Parliament; but we want something more than politicians,—we want Christian men, who have learned their highest law from the Bible—the statute-book of heaven.—Canadian Presbyterian Magazine.

CHRISTIANITY IN TAHITI.

The power of Christianity has had an effectual illustration in the manner in which the converts from Paganism in that Island overcame all the efforts of the French Papists to seduce or crush them. Since the storm has passed over, the vigor of the church appears. Numerous addresses have been made to the Church. The Queen Pomare continues steadfast as a Protestant and consistent as a Christian. Not a single Islander was seduced by all the efforts of Romanism. What the Sandwich Islands converts have undertaken, in a way of sending missions to other islands of the Pacific, has also been undertaken by the islanders under British missions. Rev. Wm. Gill, of the mission in Rarotonga, gives an account of a missionary expedition from thence to a group of islands distant some three days' sail. After the labour of some fifteen months, the missionaries report that the entire population have cast away their idols and welcomed Christian institutions.

Four months after landing, the chiefs and principal people on the island agreed to destroy all the "Maraes" (temples) and to burn all their idols. On that day, their ancient places of idol worship was demolished, and all their idols committed to the flames: another demonstration of Divine power communicated through feeble instrumentality. "Not by might, nor by power, but by my Spirit, saith the Lord."

It appears that there are about 4,200 inhabitants on this island, governed by two chiefs of equal authority. After the burning of the idols, each chief desired to have a teacher to reside in his district. To this proposition the teachers wisely agreed, and after some little time were assisted by the people in erecting a 'House of God' at each of the stations. Toward the end of the last year these buildings were finished, and the people of the settlement united alternately in the opening services. Since the erection of the chapels, the Sabbath day is generally observed as a day of rest, instruction and devotion. Daily schools, both for adults and for children are established, and the people manifest great desire for instruction.

It should be specially observed that these new triumphs of the gospel have been achieved by men who were themselves cradled in the same horrid rites of Paganism, which they have, by God's blessing, happily overthrown in the Island of Manakiki.

By the same order of agency was the Word of Life introduced to Rarotonga, and idolatry laid prostrate in Mangaia; and by the same class of fearless and self-consecrating pioneers, must access be gained to the numerous Islands of Polynesia, yet unenlightened by the Gospel.—Pur. Recorder.

TEN THOUSAND CONVERTS!—The Bishop of Cashel, at the late anniversary of the British and Foreign Bible Society, said, "I believe I do not over state the fact, when I say there have been ten thousand converts from the Church of Rome in the sister Island. I can state, too, that these changes have uniformly been effected through the medium of God's blessed Word."

SALE OF INDULGENCES.—The Pope offers one hundred days' indulgence to whoever shall contribute to the erection of a splendid church in London, to be put under the special protection of St. Peter! The coffers of 'his Holiness' are not likely to be empty, so long as the superstitious multitude believe that he can dispose of the merits of Christ and the saints for money.

JUSTIFICATION BY FAITH.

One great recommendation of the whole doctrine of justification by faith, is that it brings out clearly and unequivocally the personality of God on the one hand, and the sinner on the other.—All the schemes of false religion tamper with one or other of these two things, the personality of God or the personality of the sinner. But the great doctrine of justification by faith brings a personal God and a personal sinner face to face,—God personally dealing with me personally.—It is not that God deals in the lump with the Church; it is not that God sanctifies in the mass the Church, and then that I am admitted through some mystical ceremonial rite, into the benefit of the blessing which the Church has received.

There is no such procedure on the part of the living God; it is the very error of Popery and of Puseyism, that it makes God deal thus in a wholesale way. No, it is not thus that God so deals with one Church on earth, as to have it in a state of acceptance and peace, and then that I am ceremonially admitted into the benefits of that peace. God personally deals with me personally. It is not through the Church I come to my God, but through God I come to his Church. It is not first a wholesale procedure on the part of God towards the Church collectively, that wholesale procedure becoming available through the admission, often unconsciously of one and another into the communion of the Church; but it is that God deals with us according to our rational nature, according to our nature as men, reasonable, intelligent consciences, free, living agents. The living God comes to me as a rebel against his authority, asking no questions about the Church, but asking questions about his law, his authority, his government, charging me as a rebel against his throne, a breaker of his law, responsible personally and individually. He comes to me and through the blood of his Son, he makes terms of peace with me, drawing me to himself, and then he makes a Church out of believing souls on earth and ultimately a Church in heaven; not by any wholesale process, but by units, one by one, soul by soul, man by man, being brought personally, individually, to his bar. They are dealt with, they are made to confess, they are reconciled, they are accepted, they are adopted into a participation with the very Sonship of Christ himself, and each one as thence proceeding as no more a guilty man, but an accepted and adopted child,—thence proceeding to glorify God on earth and enjoy him here and hereafter for ever. The entire community of saints is formed and named after Christ, its true and only head.—Dr. Candlish.

DECREES AND FREE AGENCY.—Two leading objections are urged against the doctrine of Divine Decrees, viz: that it is inconsistent with man's free agency, and that it makes God the author of sin. There is a very short method of testing the strength of these objections. We propose to the opposers of this doctrine the following question. Do the Scriptures teach that God decreed any one event which was brought to pass by the instrumentality of men? For instance, did he decree the taking of Babylon, and the restoration of the Jews, at the end of seventy years? Or did he foreordain the crucifixion of Christ? Will any one venture to deny that both these events were foreordained or decreed? See Isaiah, xiv. 24-27; Acts v. 23, and iv. 27-28.—Since these events were evidently foreordained, were those by whose instrumentality they were brought to pass, deprived of their free agency? and did God become the author of their sins?—If God's decree did not, in either of these instances, destroy free agency or make him the author of sin, is it not evident, beyond all cavil, that these two objections are utterly without force?—nay, that they are urged against the plain and admitted teaching of the Bible?—Jesab. West.

TWFOLD FUNCTION OF THE CHURCH.

As to the distinguished function, or grand characteristic mission, of a Church of Christ, in the present evil world, it may at once be replied, that it is entirely that of a belligerent or militant power. This, in theory, most people are as ready to admit, as, in practice, they have hitherto been so much habituated to disregard it. The whole world is in a state of rebellion against the most High, Christ hath purchased it at the inestimable price of his own precious blood. It is now, therefore, his inheritance by right of purchase; though not his, as yet, by actual possession. As its Sovereign Proprietor and Lord, He commissioned his believing followers to go forth into every land, and by the sword of the spirit, and his own promised presence and blessing, quell the rebellion, and reduce the rebels to a rightful submission and allegiance to their heavenly King.

At the outset, therefore, in every land, the soldiers of the Cross are thus in the position of an invading enemy. Their dealings are exclusively with rebels or inveterate foes. But, when numbers of these are prostrated, and their territory seized, the invading army must next divide itself into two. One half must go forward, under the great commission, in prosecution of the original enterprise. The other half must remain behind, to bring the subjugated people under the administration of settled government and justice,—to plant institutions for the cultivation of the spirit of loyalty, and the continued maintenance of order and law,—and to furnish the muniments and appliances of aggressive warfare to the advancing army in the field.

This twofold generic function of the Christian Church has been felicitously portrayed by the celebrated historian of the Reformation. "There are," says he, "two movements in the Church: one is effected inwardly, and its object is its preservation; the other is effected outwardly, and the object aimed at is its propagation. There is thus a doctrinal Church and a missionary Church. These two movements ought never to be separated; and when they are disunited, it is because the spirit of man and not the Spirit of God prevails." Mighty definition this of a true scriptural Church! would that it were engraven on the hearts and on the very foreheads of all her members! we may shut our eyes against the light of day; our sloth, our cowardice, and our avarice may lead us to wish that the fact were otherwise. But there the fact stands, and in the blaze of scriptural light,—clear as the meridian sun, and immovable as the everlasting hills. This twofold function of inward preservation and outward propagation, in other words, of internal teaching, discipline, and government, and of external aggressive warfare, with the legions of unreclaimed heathenism, constitutes, by heaven's decree, the distinguished character and attribute of a true Church of Christ. The vigorous, uninterrupted exercise of this twofold function constitutes its peculiar and distinctive mission in the world, under the present dispensation. And the faithful discharge of this glorious mission, its Divine Author and Head has ordained to be the law or condition at once of its being and well-being,—a law or condition as immutable as the foundations of the eternal throne.—*Dr. Duff.*

THE COVENANT.

On the 28th February, 1638, a great crowd filled the Grayfriars Church in Edinburgh, and in the burial-ground, 60,000 Presbyterians had assembled. Henderson, the minister, fervently invoked the Divine blessing on this vast meeting, and the Earl of London stated the motives which had brought them together. Johnstone unrolled the parchment, on which these Scottish charters were inscribed, and read them in a clear, calm voice. When he finished, there was a deep and solemn silence. His explanations were

demanded and given; then, again, all was still as the grave.

But the silence was soon broken. An aged man of noble air was seen advancing; it was the Earl of Sutherland, one of the most considerable of the Scottish barons, whose possessions included all the northern parts of the British Isles. He came forward slowly, and deep emotion was visible in his venerable features. He took up the pen with a trembling hand and signed the document.

A general movement now took place. All the Presbyterians within the church pressed forward to the Covenant and subscribed their names. But this was not enough; a whole nation was waiting, the immense parchment was carried into the church-yard, and spread out on a large tomb-stone, to receive on this expressive table the signature of the church. Scotland had never beheld a day like that. The heads of the people then said, as Joshua once did, "As for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord."—(Josh. xxiv. 15, 16.) They rushed to the tomb which covered the ashes of one of Caledonia's sons, and on which was spread that chart by which the nation, in signing it, became "witnesses against themselves, that they chose the Lord to serve him." (v. 22.) Some sobbed, some shouted; some, after their names, added "till death," and others opening a vein, wrote their name with their own blood.—There was no confusion, no tumult. After these hours of strong emotion, this immense multitude dispersed quietly, and each one returned to his home in peace.

On the following day, the parchment, to which it became necessary to add several more sheets, was carried to different parts of the town, that the inhabitants of the respective districts might affix their signatures. Crowds accompanied it from place to place, shedding tears and imploring the Divine blessing on these acts. At the same time a remarkable improvement took place in the life and manners of those who signed. With the exception of one instance of trifling importance, no injury was anywhere done either to the prelates or their partizans.

The Covenant then began to make the circuit of Scotland. John Livingston was at Lanark, his father's parish, when it was read and sworn to by the minister, elders, and people. Livingston, yet a young minister, having been called upon to preach in the church of Shotts, in the year 1630, on a Communion day, had passed the whole night, from Sunday to Monday, in prayer. In the morning, standing on a tomb-stone, he preached in the church-yard to a great multitude, on Ezekiel xxxvi. 25, 26; "Then will I sprinkle clean water upon you, and ye shall be clean."—The pouring out of the Spirit of God was such, that five hundred persons could date their conversion from that day. Soon after, on a similar occasion, a thousand persons were either converted or rather remarkably confirmed; the preceding night having, in like manner, been devoted by the young minister and some pious friends to fervent prayer. The Covenant now arrived at Lanark; and the servant of the Most High again witnessed those powerful emotions which the Spirit of God had formerly excited in the churchyards of Shott and Holywood. Thousands of reformed Christians were standing with their hands uplifted, and tears falling from their eyes, while with one consent they all devoted themselves to the Lord.

Such scenes might be witnessed everywhere. In the Highlands especially, this Evangelical alliance was joyfully welcomed. The king and the prelates, with the view of getting rid of the most pious and steadfast ministers—Bruce, Rutherford, Dickson, and others—had banished them to those wild districts; but by the instructions of these godly ministers, vital Christianity had been widely spread abroad. Rival clans, which had never before met, except in strife, now saluted each

other as brethren, and, after signing the Covenant, departed in charity and peace. The bishops were thunderstruck. "All that we have been doing these thirty years," exclaimed they, "is thrown down in one day."—*Historical Recollections of Scotland.*

THE PRAYER WAS TOO LONG.

Well, that is a fault. We have no model in the Bible for a long prayer. The longest recorded is that of Solomon, upon the momentous, special occasion of the dedication of the temple.—The deliberate offering of this would scarcely occupy eight minutes. One of the shortest that of the publican, "God be merciful to me a sinner," may be offered in one breathing; and it was answered. "Lord, save, I perish," and "Lord help me," are patterns of earnest effectual prayer.—Earnestness utters its desires directly, briefly, even abruptly. We are not heard because of "much speaking."

The prayer was too long. It is certainly difficult for us to concentrate our thoughts with the intensity that devotion requires for a long time, or to maintain, without weariness, the proper attitude of prayer. Remembering this, he who leads publicly in prayer, representing not simply his own desires, but those of the congregation, should go no further than he reasonably may hope to carry with him their thoughts and devotions.—All beyond this, if it be sincere, is private prayer, and should be uttered in the closet; if it be not sincere, it is hypocrisy.

The prayer was too long. Perhaps the good brother did not know it. In the self-forgetfulness of devotion, perhaps he took "no note of time." As the prayers of the social meeting are generally too long, he was but extending a bad custom. Now, if you were kindly to mention it to him, not complainingly, but as though you really desired to promote his usefulness and influence, might it not have a good result? Just try it: and if he is a reasonable Christian, he will thank you for it.

The prayer was too long. Perhaps your own heart was not in a proper frame to sympathize with the devotions. You did not pray in private before you came to the public meeting, and consequently you wanted a praying spirit. There was then but little fellowship of spirit between you and the brother who sought to express what ought to be your desires, and if his heart was warm and yours cold, it is no wonder you thought the prayer was too long.

The prayer was too long. Was there any preaching in it? Sometimes brethren aim to instruct the congregation, and substantially turn their prayers into exhortations or statements of doctrine. I think, in all such cases, it would greatly add to the interest and profitableness of the meeting, if a division were made, and the things that differ were separated.

The prayer was too long. Was it formal and heartless? Without unction and earnestness did it seem as though the brother prayed merely because he was called upon, without appearing to have any special errand to the throne of grace? Did he seem to pray merely to fill up the time or to perform his part in the prescribed routine of service? Was it the same old stereotyped prayer which he always offers, as though circumstances never changed, and our wants and supplies were always the same? If it were so, then the prayer was certainly too long, even if it occupied only one moment.

There may not be much poetry, but there is common sense and piety in the following stanza

"Few be our words and short our prayers,
When we together meet;
Short duties keep religion up,
And make devotion sweet."

SIR ANDREW AGNEW'S SERVANT.

The mention of John Gibb, leads us to give our readers the little episode of his life, which is not of itself devoid of interest, and seems due to one who, during thirty years' service, manifested the most affectionate devotion to his master. He was a native of Barbadoes, born in slavery, and when about thirty was brought over to this country in the service of one of Sir Andrew's connections. His mistress, of course, never dreamt of parting with her dependent; but John, it seems, had learned something of the then almost recent, and to him most marvellous doctrine, that whosoever touched the free soil of our happy land, himself became free, and, as the time for returning to Barbadoes approached, his dread of returning to the neighbourhood of his sugar plantations overcame the fear of his mistress, and of starvation in a strange land. After requesting his freedom, which was refused, he respectfully intimated his determination to remain in England. Great indignation did his harshness excite; every means was used to alter his resolution; and it would have gone hard indeed with the friendless negro, had not the confidence which her kind eye inspired, induced him to throw himself upon the compassion of Sir Andrew's mother. In these days sympathy with the slave was a rare and stigmatized thing; but this excellent lady, to whom perhaps no one in trouble ever appealed in vain, instantly settled the matter by receiving poor John into her service. He attended Sir Andrew at college, and in all his subsequent wanderings; and a more faithful, humble, and trust-worthy servant never lived. The freedom he had so much coveted, he seemed to value chiefly, that he might spend and be spent in the service of his benefactress and her son. He was not less dutiful to his master that he felt himself a freeman; and while busily engaged in scouring the plate, he might be heard humming with great glee,—

"Britons never—never shall be slaves!"

John had every thing to learn after he came to this country. He was instructed in the principles of religion, and baptized; he learned to read and write; often when, as he grew older, his attendance on the family circle at table was dispensed with, he might be seen planted near the door so as to be at hand, intently poring over his Bible. He grew grey in Sir Andrew's service; he loved his children as his own; and though for many years his mind continued apparently dark, he always alluded to his master's opinions with the most reverential respect; attended on the ministry, and read the books which he recommended; till at last, through divine grace, after many sharp convictions of sin, he attained the blessed hope of the gospel, and old John simple and humble to the last, died as he had lived, with this blessed exception, that the Saviour he had long honoured as "his master's God," he was at length enabled to rest in and hold fast as his own. His death took place in 1839, and the large concourse of every rank that attended his funeral, strikingly marked the kind and cordial estimation in which he was held by all that knew him.—*Memoir by Dr. McCrie.*

TROUBLES NEEDED.—Mr. Berridge, in a characteristic letter to Lady Huntingdon, says:—"The sensible comfort will not last always nor long. In the present state of things, a winter is as much wanted to continue the earth fruitful as summer. If the grass were always growing, it would soon grow to nothing, just as flowers that blow much and long, generally blow themselves to death. And as it is thus with the ground so it is with the labourers too. Afflictions, desertion and temptations, are needful as consolations.—Jonah's whale will teach a good lesson as well as Pishgah's top; and a man may sometimes learn as much from being a night and a day in the deep, as from forty days on the mount. I see Jonah

come out of a whale and cured of rebellion. I see Moses go up to the mount with meekness but come down in a huff, and break the tables. Further, I see three paked disciples attending the Master to the mount and fast asleep there. Jesus has given you a hand and heart to execute great things for his glory, and therefore he will deal you out a suitable measure of afflictions to keep your balance steady."

A WARNING.—The pastoral relation is of divine appointment, and God sometimes manifests his displeasure at its violent disruption. In a small church in the country, among a farming population, a pastor had laboured quietly and diligently for years. There had been no general awakening under his ministry, but silent and gradual additions had been made to the church. It was one of the smallest in the body with which it was connected, and yet usually its annual additions exceeded those of any other, and thus among a population diminishing by emigration. But some were not satisfied, and the pastor must leave, though at this very time, a number were inquiring what they must do to be saved. The pastor must go; and among the reasons, it was urged by a young man, that "a new minister might call out some who did not regularly attend, and by hearing from him a single sermon they might be converted. A change was made, and what has been the result? The Holy Spirit was grieved. Those inquirers have remained where they were, or have gone back to the world, and though they have one of the best of men for a pastor, and years have passed, there has not been, so far as I know, a single conversion there since. The pastor is discouraged, his heart broken. He has been greatly afflicted; but with deep emotion he said, "All these things are nothing in comparison with the greater trial of Zion's desolation." To trifle with God's institutions is a fearful thing. Let the churches respect the pastoral relation. "They watch for your souls as they that must give account."—Heb. xiii., 17.

A STORY FOR LITTLE CHILDREN.—There was once a little boy, who heard one Sunday a clergyman preach. The text which the clergyman read was "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." After reading the text, he stopped a minute, and asked his hearers to consider what it was they should like most, and then to ask it in Jesus's name, trusting to his promise that it would be given to them. At the end of the service the little boy asked his aunt, if she had asked for anything; then she asked him what he had asked God to give him, and he said, "I thought first of one thing I should like, and then another, but I did not know which would be best to ask, and so I said, 'Father, thy will be done.'"

HE WAS A BURNING AND SHINING LIGHT.—Not burning only, nor shining merely, but burning and shining. The enthusiast burns but does not enlighten. The formalist shines but does not warm. Neither alone will do for the minister of Christ. Warmth without light will never produce vegetation, nor will the rays of the moon fructify the earth. "When there is light in a minister," says an old writer "consisting of human learning and great speculative knowledge and wisdom of this world, without a spiritual warmth and ardour in his heart, and a holy zeal in his ministrations, his light is like the light of an ignis fatuus and some kind of putrifying carcases that shine in the dark, though they are of a stinking savour. And if, on the other hand, a minister has warmth and zeal, without light, his heart has nothing excellent in it, but is rather to be abhorred; being like the heat of the bottomless pit, where, though the fire be great, there is no light. To be hot in this manner, and not lightsome, is to be like an angel of darkness. But ministers, by having light and heat united in

them, will be like the angels of light, which for their light and brightness, are called 'morning stars.'"—*N. Y. Observer.*

THE BENEFITS OF SABBATH-KEEPING.—A gentleman in London, said Sir Andrew, who was very zealous in the Sabbath cause, and attended all our meetings, one day invited me to his house. I went, and was surprised to find a beautiful mansion, standing a little retired from the street, with a flower garden in front—a luxury not very common in London. On my remarking that he was surely more favoured than his neighbours, "The Sabbath, Sir," he replied, "has done it all, for while I traded on Sabbath, I could make nothing. All my winnings were put into a bag with holes, but ever since I respected the Sabbath I have prospered."—*Life of Sir Andrew Agnew.*

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