

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires: There are some creases in the middle of pages.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. V. TORONTO, MAY, 1849. NO. 7.

CONTENTS.	Page
Potry—Sister of Mercy	97
Knox's College—Close of the Session.....	97
Synod's Home Mission Committee.....	98
Presbytery of Toronto	99
Statistical Returns	97
Grafton Female Association	100
Owen Sound	100
Provincial Normal School	100
Berlin—Letter from Mr. Schwartz	101
Germany—Colporteur labours	101
New College, Edinburgh	102
Present Duties of the Presbyterian Church of Canada—College—Missions, &c	103
Rev. John Buchanan, of Bothwell.....	104
Closing the Accounts	105
King's College.....	105
Labours of Divinity Students of Knox's Col- lege.....	105
Ecclesiastical Corporations.....	105
Happy Home—Oasis	106
Public Grants to Schools and Colleges.....	107
Parliamentary Report on Intemperance	107
Bruce Mines	108
Museum of Knox's College	108
Miscellaneous	109
Donations of Books to Knox's College, Li- brary	111
Receipts, &c.....	112

NOTICE.

The Publisher of the *Record* would hereby notify subscribers who are in arrears for all, or any, of the former volumes of the *Record*, that the books are now in his hands, and payment will be received by him, or any of the agents.

We would press upon the attention of those concerned, the necessity of making a speedy settlement of these small dues, in order that a debt, which has fallen heavily upon the late Editor, may be cancelled.

Agents who receive money for us, and subscribers who remit to us direct, will please notice the terms on which the *Record* is published, viz.

If paid strictly in advance, 3s. 9d.	}	per annum
" during first quarter, 4s. 0d.		
" after that date, 4s. 6d.		

To such as order the *Record*, bona fide for gratuitous distribution, the rate will be, for payment in advance, three copies for 10s.; five copies, 15s.; all additional copies, 2s. 6d., per annum.

The remaining half of the fifth volume, commencing with this number, will be 1s. 10½d., if paid in advance.

In addition to other Agents, all the Students and Missionaries employed by the Home Mission Committee of Synod, are authorized Agents.

MEETING OF SYNOD.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA will meet in Knox's Church, Toronto, on the third Wednesday of June, to be opened with Sermon by the Moderator, at the hour of Seven o'clock, P. M. Wm. RINTOUL,
Synod Clerk.

Poetry.

The following lines are from verses inscribed to Miss Leslie, daughter of the Hon. Mr. Leslie, Montreal, by D. Wylie:—

SISTER OF MERCY.

No sombre garb enwraps thy form, no cross hangs by thy side;
But needy ones thou cheerest on, as through the earth they glide;
No gloomy cast is on thy face, no fear within thine eye,
And hope in many a heart springs up whene'er they see thee nigh.

The hungry and the desolate, are waited on by thee;
The grey-haired Christian on the couch, the infant on the knee,
All see the smile of Christian love o'er thy meek features play;
They know thy acts of yesterday, will be thy acts to-day.

The show of wealth is nought to thee, nor gaudy things of earth,
Nor pageantry of noble ones, nor ball-rooms noisy mirth;
Christ's people, and their sufferings, have charms to thee more dear,
For in communion of the saints, thy master's voice is near.

Where'er there's work of mercy, there art thou always found—
Thy sympathy in word or deed, gives no uncertain sound,
For, mid the mass of apathy, thou'rt like a desert spring,
To quench the thirst of fainting ones, and comfort to them bring.

Go on thy way rejoicing—a noble work is thine—
Though servant of the needy poor, thy Master is Divine;
Go on thy way rejoicing—heed not the world's frown—
A prize thou'lt gain eternally—in heav'n a golden crown.

KNOX'S COLLEGE, TORONTO—CLOSE OF THE SESSION.

On Wednesday, the 18th ult., the fifth college session in this institution was brought to a close. During the preceding week a series of examinations was conducted in the various classes, by the Professors. Occasional visitors attended these examinations. The concluding scene was peculiarly interesting. The Divinity Hall and Library were thrown into one large hall, which was well fitted with the professors, students, and visitors, among whom we were pleased to see so many ladies. The smaller attendance of visitors on the previous days, was occasioned by the opinion having gone abroad that the examinations were private. We noticed Rev. Mr. Robb, of Hamilton, the Moderator of the Synod, Rev. Mr. McGregor, of Guelph, Rev. Mr. Wightman, M. S. Ark., and, on one of the days, Rev. Dr. McCaul, of King's College; and at the close, on Wednesday, Dr. Gwynne, Dr. Connor, Mr. Brown, Mr. Scoble, and other gentlemen, together with several members of the congregation of Knox's Church, Toronto. There was peculiar solemnity in the concluding exercises, a large portion of which were of a devotional character. The number of students attending the classes with the view to the ministry, was fifty-three. among them the utmost harmony and good feeling had prevailed, during a very laborious session they had become knit together by many pleasing—hallowed associations they were now about to be separated from each other, to be scattered abroad throughout the wide extent of our home missionary field. To the senior class, who had finished their course of academic study, and had not the prospect of again meeting in like circumstances with their fellow-students, with whom they had enjoyed much pleasing intercourse, the parting ceremonial was very impressive. Indeed, professors and students had become so much like members of an affectionate family, that the prospect of separation filled the mind with sadness, and furnished matter for serious reflection.

The examinations having been finished on the previous day, Wednesday was occupied with the

53 x

distribution of prizes, as they had been awarded, chiefly by the suffrages of the students. The professors, in delivering the prizes to the successful competitors, made appropriate remarks, expressing their satisfaction with the general progress of their classes; and stating how difficult it was to decide in cases of competition, upon the order of merit. Indeed, on account of this difficulty, and other considerations, it has become a question whether it would not be better hereafter to discontinue the practice of giving prizes.

The Rev. Mr. McKenzie, Moderator of Synod, addressed the classes after the exercises of the day were over, stating his high gratification with what he had observed during that and the previous days. The progress made by the young men exceeded his expectations. The Rev. Mr. McGregor, of Guelph, followed in a similar strain. Dr. Willis closed the session with an address to the students in which he urged upon them the duty of still prosecuting their studies, and aiming at higher attainments in learning; and in whatever manner their time might be occupied during the vacation, to endeavour to devote a goodly portion of it to their own improvement.

In the evening a prayer-meeting was held, in which the professors and several of the Rev. gentlemen present took a part. In opening the meeting Dr. Willis took a retrospect of the Session, noting especially the goodness of God in bringing them through the session in such comfortable circumstances,—no breach by death had been made either in the staff of teachers or the ranks of the students,—no painful casualty had occurred. Professors and students had enjoyed almost uninterrupted good health, during the term now come to a close. Dr. Willis again adverted to the cheering progress made by the students, and repeated what we have heard on other occasions, that his classes would compare favourably with any classes of the same standing with which he had been acquainted.

The Rev. Mr. Robb, Convener of the Synod's Home Mission Committee, addressed the meeting, remarking that now for the first time since our Church was organized was there a prospect of meeting the demand made for missionary labourers. At the meeting of the Committee on a previous day, there were applications made from thirty-eight congregations for supply. He was happy to say that there had been recommended by the College Committee no less than 23 Divinity Students to be employed as Missionary Catechists during the summer, making in all, with the ordained missionaries and probationers, a staff of 34 labourers to go out into our destitute places. Mr. Robb took courage from this fact, and hoped that Knox's College would send forth yet more abundantly, bands of devoted labourers into the truly great harvest; and that the institution would be supported in a manner worthy of its importance.

Mr. John Scott, Student of Divinity, read the table which we give in another column, of the missionary labours of the Students during the session.

Several other gentlemen made observations on matters pertaining to the occasion of the meeting. Messrs. Shaw and Lairdlaw, of Knox's Church,

Toronto, made some practical remarks, which were listened to with marked attention.

After singing the 132d Psalm, Dr. Willis pronounced the benediction.

The following is a list of those who were adjudged the most distinguished, and who were rewarded accordingly:—

First (Junior) Latin and Greek Classes.

1. Mr. James Black, Delaware County, N. Y.
2. Mr. David Wardrope, Bytown.

Second Latin Class.

1. Mr. James Tait, Montreal.
2. Mr. Duncan McKinnon, Vaughan.

Third Latin Class.

1. Mr. George Jameson, Toronto Academy.
2. Mr. John Laing, Melbourne, Canada East.

Second Greek Class.

1. Mr. Duncan McKinnon.
2. Mr. James Tait.

Third Greek Class.

1. Mr. John Laing.
2. Mr. George Wardrope, Toronto Academy.

First (Junior) Hebrew Class.

1. Mr. Robert Scott, Perth.
2. Mr. Joseph Carbert, Toronto, and Mr. James Kennedy, Toronto, equal.

For best written Hebrew Paradigm in this class, the prize was adjudged to Mr. Robert Scott, Perth:—

Second Hebrew Class.

1. Mr. Thomas Henning, Toronto Academy.
2. Mr. George Wardrope, do.

Third Hebrew and Syriac Classes.

The prize in this class was adjudged to Mr. John Scott, Perth, for the best written analysis of a small portion of Syriac, N. T.

English Composition.

Mr. William Blain, Streetsville.

Logic and Rhetoric.

1. Mr. James Tait.
2. Mr. Robert Scott.

Mr. Charles McGregor, Guelph, and Mr. J. Singer, Galt, received additional prizes for general proficiency in this department.

Philosophy.

1. Mr. Robert Scott.
2. Mr. James Black.

General History.

1. Mr. John Murray, Churchville.
2. Mr. James Black.

Church History.

Mr. Thomas Henning, Mr. Alex. Cameron, Glasgow, and Mr. Thomas Dickson, Cincinnati, equal. [Taught by the Rev. Dr. Burns.]

Biblical Literature Class.

1. Mr. Donald Fraser, Montreal.
2. Mr. John Gray, Montreal.

First (Junior) Theology Class.

1. Mr. Donald Fraser.
2. Mr. John Alexander, Quebec, Mr. A. Cameron, and Mr. G. Wardrope, equal.*

Second Theology Class.

1. Mr. Robert Ure, Hamilton.
 2. Mr. John Ross, Zorra.
- Wm. Troup, for excelling in written answers to theological queries.

Analysis of English Bible.

Mr. A. Crawford, Greenock.

Pulpit Reading.

1. Mr. Donald Fraser.
2. Mr. Andrew Hudson, Galt.

It is but justice to the parties concerned to state

* Prize awarded to Mr. Alexander, by vote of students.

that Messrs. T. Henning, John Scott, and Andrew Wilson, who were the successful competitors the two previous years, were excluded from competition this Session.

SYNOD'S HOME MISSION COMMITTEE.

At Toronto, April 16, 1849, which day the Home Mission Committee of the Synod of Canada met, and was constituted.

Sederunt—The Rev. Mr. Robb, Convener, Dr. Burns, Dr. Willis, Alexander Gale, M. Y. Stark, Mr. Mackenzie, William Rintoul, Mr. Harris, H. Eason, Ministers; and D. McLellan and Mr. McAlister, Elders.

The Clerk read the following list of ministers and preachers as at the disposal of the Committee, viz.:—Mr. Angus Mackintosh, Mr. James Fettes, and Mr. John McKinnon, ordained ministers; and Mr. John Fraser, Mr. Quin, and Mr. James Y. Cameron, probationers.

It was moved by Dr. Burns, that prior to the sanctioning of the above list of ministers and probationers as missionaries of this Church, this Committee shall take into consideration the suitability of these ministers and probationers to the missionary work of the Church.

But this motion not having been seconded, Dr. Burns craved leave to have it marked, that he could not go along with the opinion of the Committee, that they have no powers to do so, seeing it belongs to the Presbyteries of the Church.

The Committee allowed the recording of the foregoing, without committing themselves to Dr. Burns's construction of their views, in regard to the powers entrusted to them.

Adjourned till three o'clock, to-morrow. Closed with the benediction.

Tuesday 17.

The Committee met according to adjournment. Sederunt—The Rev. R. Robb, Convener, Dr. Burns, Dr. Willis, Mr. Gale, Mr. Rintoul, Mr. Stark, Mr. Eason, Mr. Mackenzie, and Mr. McGregor, ministers; and Mr. McLellan and Mr. McAlister, elders.

The minutes of yesterday were read and approved.

It was moved by Mr. McGregor, seconded by Mr. Stark, that the following list of students, who have been formerly employed in missionary labour, be adopted, viz., Mr. Scott, Mr. Ure, Mr. Swinton, Mr. Ross, Mr. Hudson, Mr. Gray, Mr. Nisbet, Mr. Dickson, Mr. Archibald Currie, Mr. Crawford, Mr. Alexander, Mr. Mackenzie, Mr. Chesnut, Mr. Smith, Mr. McRuar, Mr. Wilson, Mr. Troup, Mr. McLachlan, Mr. Alexander Cameron, Mr. Gourlay, Mr. McDiarmid, and Mr. McLarn.

On motion, it was agreed to, and recommended that the following junior students be employed in the missionary field of the Church as catechists, and that the Presbyteries to which they may be sent, be requested to examine them as to their qualifications, viz., Mr. McMillan, Mr. Kennedy, Mr. Black, Mr. Kedey.

The preachers and catechists were then distributed to the different Presbyteries until the meeting of the Home Mission Committee, at the opening of the College, in the following manner, viz., to the

Presbytery of London.—Mr. J. Fraser, Mr. Scott, the first half of the term; Mr. Tolmie, and Mr. Hudson, after the meeting of Synod.

Presbytery of Hamilton.—Mr. Scott, latter half of the term; Mr. Ure after Synod; Mr. Gray, Mr. Archibald Currie, Mr. Crawford, Mr. Mackenzie.

Presbytery of Toronto.—Mr. Ross; Mr. Ure until Synod, Mr. McMillan until Synod. Mr. Nisbet, Mr. Chesnut, Mr. Smith, Mr. James Black, Mr. Kennedy; Mr. Hudson, until Synod, and Mr. Kedey.

Presbytery of Cobourg.—Mr. McKinnon, Mr. Wilson, and Mr. McRuar.

Presbytery of Kingston.—Mr. McQuin, Mr. Dickson, and Mr. Troup.

Presbytery of Brockville.—Mr. Lachlan.

Presbytery of Perth.—Mr. J. Y. Cameron, and Mr. Goulay.

Presbytery of Montreal.—Mr. Mackintosh, Mr. Fettes, Mr. Alexander, Mr. Alex. Cameron, Mr. McDiarmid, Mr. Swinton, and Mr. McLaren.

A letter from the Rev. Mr. Bonar, Convener of the Colonial Committee of the Free Church of Scotland, was read.

On motion of Mr. Gale, seconded by Dr. Burns, it was agreed that the Presbyteries in which Messrs. Fettes, Quin, James Cameron, Alexander Cameron, Mr. Crawford, and John Fraser, who are supported by the Free Church, have been labouring, be requested to forward to the Convener a report as to the efficiency and usefulness of these missionaries.

On motion, agreed that the several Presbyteries be requested to forward to the Convener of this Committee, full reports of all Home Missionary operations within their bounds, on or before the first day of June, including a statement of all moneys received and expended by them during the past year, for the support of these Missions; and that the Convener be instructed to write immediately to the Clerks of Presbyteries, urging them to attend to this duty.

It was agreed that the Convener be requested to communicate with Presbyteries respecting the suitable provision and comfortable accommodations for the young men employed as Catechists.

It was also, on motion, agreed that instructions to all our Missionaries be drawn up and circulated, under the direction of the Convener, and that the Rev. Mr. Rintoul be requested to draft the same. Adjourned to meet in the Divinity Hall of Knox's College, Toronto, on the third Wednesday of June, at Three o'clock.

Closed with prayer.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 16th ult., and again, according to adjournment, on the 19th.

The Clerk reported that the following students had been allotted to the Presbytery, by the Home Mission Committee, viz.: Mr. John Ross; Mr. Urc, Mr. Hudson, and Mr. McMillan, until Synod; Mr. Nisbet, Mr. Chesnut, Mr. Smith, Mr. James Black, Mr. Kennedy, and Mr. Kedev.

The Presbytery then proceeded to allocate the supply thus, viz.:

Streetsville.—Mr. Urc.

Acton and Nasagaweya.—Mr. Ross.

Vaughan and Burwick.—Mr. Black.

West Gwillimbury.—Mr. Smith.

King, occasional supply.—Messrs Black and Smith.

Brock and Reach.—Mr. Kennedy.

Tharah and Eldon.—Mr. Elder, Catechist.

Monro.—Mr. Chesnut.

Oakville.—Mr. Nisbet.

Barrie and Innisfil.

Oro and Orillia.—Mr. McMillan.

Free Temple Church and East Toronto.—Mr. Kelsey.

Trafalgar.

A Committee was appointed to draw up a circular urging congregations to contribute to Presbytery's fund, and to pay up arrears for last year. Several members of Presbytery were appointed to visit congregations, and to make arrangements for the accommodations and support of Students employed as catechists for the current year; and to remonstrate with those who have neglected to make the necessary collections for the last year. Some other arrangements for supply were left to the Home Mission Committee of Presbytery.

The next ordinary meeting will be held in the Divinity Hall, Knox's College, Toronto, on the first Wednesday of June.

The meeting was then closed with prayer.

STATISTICAL RETURNS.

The following communication, and the schedule that accompanied it, have been forwarded to us for publication. We concur in the views of the Convener as he has expressed them. On account of the very unsatisfactory state of the returns, the schedule is so incomplete as to fail of accomplishing the end the Synod had in view in calling for them. We therefore decline publishing the schedule at present, and recommend Mr. Gray's letter to the consideration of all concerned. To enable congregations to comply with the injunction of Synod, in regard to answering the queries in the way indicated in the latter part of the letter, we again repeat them, from the *Record* of June, 1848. It is much to be regretted that the resolution of Synod, and the reiterated calls of the Convener of the Committee, have been disregarded. May we not hope that steps will at once be taken for making up and forwarding replies to the queries, so that a complete schedule may be made out, in order that the fullest information may be ready to submit to the Synod. We would also recommend to the Committee, in drawing up another schedule, to insert the name of every settled Congregation and Mission Station, whether they have reported or not; that it may be seen who do not respect the instructions of the Synod.

To the Editor of the *Missionary Record*.

NORVAL, 12th April, 1849.

DEAR SIR,—

I have not considered it necessary to call a meeting of the Synod's Committee on Statistics, for reasons which will appear in the following remarks, consequently I have no authorized report to make, but in the absence of such a report I would wish to offer a few observations on the accompanying schedule of returns from congregations, in answer to the queries issued by order of the Synod in June last.

The first thing that calls for notice is the lateness of the publication of the accompanying schedule. The cause for delay was this: At the meeting of Synod I received sixteen returns from as many congregations, and those sessions which had made no return, were enjoined to do so, and transmit to me, or to the Synod Clerk; but notwithstanding the injunction of the Synod—and although a notice afterwards appeared in the *Record*, calling the attention of ministers to the matter, only two returns have been received since, and one of these but a few days ago—I waited to the last, and at last am compelled to send you a fragment.

The next thing, and that which chiefly demands the serious consideration of every office-bearer in our Church, is the paucity of returns which have been given in. In June last there were forty eight ordained ministers in charge, besides missionaries, and quite a number of organized congregations without a pastor. Only eighteen of these ministers and congregations have complied with the injunction of the Synod, by making statistical reports, as will appear by the schedule.—No one can question the utility of having such returns made up regularly and completely. They will indicate, to a great extent, not only whether a minister is suitably supported, and other financial matters properly attended to, but whether a minister is faithful to his charge, and whether a Church is remiss and backsliding, or is making progress in spiritual things. These matters it is the right and the duty of the Synod to know; but they cannot be known through the neglect of so many, and so the beneficial design of the Synod is almost completely frustrated.

But independently of the importance of the matter, the Synod ordered all kirk-sessions to furnish these returns, and no matter how unimportant the order may have appeared to any, all were in duty bound to comply with it,—the more trilling an injunction may be, the more clearly and certainly will it be a test of obedience to a constituted authority. It is for ministers to ask themselves how they can conscientiously exercise discipline? how they can expect order and subordination in the minor courts, while they neglect the authority of the supreme judicatory of the Church? And it remains for the Synod to say, whether such a state of things shall continue in a Church, supposed and said to be under Presbyterian Church government.

I would, in conclusion, humbly suggest another mode of conducting the business, which, if approved and adopted will, I think, obviate the difficulties which have hitherto defeated every attempt made to obtain satisfactory information of the state of our congregations. The list of queries will be published again, I suppose, in the next issue of the *Record*. Thus all concerned will be prepared, or may be prepared, before the next meeting of Synod, with the required information for the year just then passed. On the very first day of meeting, let a committee be appointed to receive the returns. One day will be sufficient to arrange these in a clear and concise tabular form, which, with the report of the committee, may be presented on the third day of the session at farthest, for the Synod's consideration.

This satisfactory—because complete and timely information would be obtained—needed admonitions and instructions would be given—and a deeper and intelligent interest would be taken by every member in the welfare of the whole body.

P. GRAY,

Convener of Committee on Statistics.

The following are the queries above referred to:—

1. What is the designation of your congregation?
2. How many Church Members in full communion?
3. How many adherents not in Church Fellowship?
4. What is the average Sabbath congregation?
5. How many Elders belonging to the congregation?
6. How many Deacons?
7. How many Diets of Public Worship in the week?
8. How many Prayer Meetings in the congregation?
9. By what numbers are the Prayer Meetings attended?
10. How frequent are your Pastoral Visitations?
11. How many Sabbath Schools connected with the congregation?
12. What are the numbers attending the Sabbath Schools?
13. Have you any Week Day School, and how is it attended and supported?
14. What is the stipend paid to your Minister for the last year closed, and at what date did it close?
15. What is the amount of stipend paid to your Minister since June, 1844?
16. From what sources do you draw the Minister's stipend?
17. What amount did the congregation contribute for Foreign Missions last year?
18. What amount for College Fund?
19. What amount for Bursary Fund?
20. What amount for Home Mission Fund?
21. What amount for Synod and Presbytery Funds?
22. What amounts for your Sabbath School and Libraries?
23. Is your Church free from Debt?
24. By what tenure is your Church Property held?

GRAFTON FEMALE ASSOCIATION.

The Annual Meeting of this Association was held at Grafton on the 14th March. A report of the proceedings and progress of the Association during the past year, was read, and office-bearers appointed for the present year. The funds realized by the Association last year, fell very considerably short of the sums raised in former years; but this may be accounted for by the depressed circumstances of the community at large. It is gratifying to remark, that the interest of the Females connected with the Association, does not decline, but that, on the contrary, the prospects of the Association appear to brighten.

The Treasurer's statement is as follows:—

Amount raised by donations, subscriptions, and sales.....	£27 8 3½
Paid for materials.....	£9 0 0
Presbytery's Home Missions	3 10 0
Synod's H. Mission Fund.....	1 10 0
Burial Fund, Knox's Col- lege.....	3 0 0
Sabbath School.....	1 0 0
Church debt.....	5 0 0
In hand for purchase of ma- terials.....	4 8 1½
	27 8 3½

There was sent to the French Canadian Missionary Society a donation in articles of clothing, value £3 12s. 7d. There are also articles in hand to the amount of £35.

OWEN SOUND.

The following letter from Owen Sound, recalls our attention to a subject on which we have often thought, viz: that Christians in migrating from one place to another, should make it a grand element in determining the place of their habitation, that they be so situated, as to enjoy the ordinances of grace. While we dissent from the doctrine of the letter, in regard to government interference in the matter, we hold that every Christian should see to it, that neither good land, nor the thirst for gold, should induce him to place himself and family, beyond the pale of the Church. Of course we do not include missionaries, or such as go to carry the Gospel to the dark places of the earth; but our substantial Canadian farmers, and immigrants from more highly-favoured lands, are often tempted to go themselves, or send their families to settlements in which, they have no reasonable prospect of enjoying the society of those with whom they can take counsel, in regard to eternal interest, or enjoy the services of the sanctuary.—We think it is an excellent precaution for such as are members of the same Church, to endeavour to place themselves and families in situations in which they may, in the best sense, be helpful to one another:—

To the Editor of the Record.

DEAR SIR,—I observe the improvement going on in many places mentioned in your very useful periodical. It is cheering to observe the great exertion making by the members of our Church in Canada generally. In justice to this place, I must say, it is not much behind many places of older date, (as to exertion and effort) in endeavouring to support the cause of God!

There is an evil existing, however, that is common in Canada, paying no attention to denomina-

tional distinction—the emigrants are allowed to settle promiscuously as the drift-wood on the shore.

I do not know why the Government should not set apart a tract of land—say a Township to one sect, and a Township to another—not regarding national distinction, but paying every attention to denominational distinction.

This, in my opinion, would have a salutary effect, not only in the people being more united, but able at once to support a minister.

In this place the Free Church are by far the most numerous; and I am happy to say, that through their spirited exertions, there is a Church erected and nearly finished—so much so, that we had preaching in it last Sabbath, by the Rev. John McKinnon, who delivered a very interesting sermon to an attentive audience of between two and three hundred hearers. I am happy also to inform you, that, through the kindness of the Hon. J. H. Price, Commissioner of Crown Lands, when here last summer, we obtained the land on which the house stands, sufficiently capacious to contain a manse, besides the church (two acres). The spot of ground is really beautiful—high and commanding: its equal could not be found any where in the bounds of the town-plot—no less an area than 6000 acres.

From this spot you have a full view of the town, and a great part of that beautiful bay, as also the Indian village, of much older date, stretched along the opposite side of the bay, at the distance of two miles. We consider ourselves greatly favoured as to the labours of eminent ministers who have visited this place,—amongst whom were the Rev. Mr. McIntosh, Rev. Mr. Smellie, Rev. Mr. McFavish, Rev. Mr. Sutherland, Rev. Mr. McPherson, Rev. Mr. Currie, Dr. Burns, Rev. William Ball, and the Rev. John McKinnon.

In the absence of ministers, it has been customary with the elders, Mr. McDermid and Mr. McCoy, who reside a few miles out of the village, to hold prayer-meetings on the Sabbaths; this, together with the Sabbath School of that neighbourhood, has had an excellent effect, especially with the young and rising generation, whose advanced state in the minor branches of education amply show.

I am also happy to inform you, that this congregation, in connection with the Lake Shore congregation, are about giving a minister a call, as the necessary means are likely to be made up.

I remain, dear Sir, yours truly,
JAMES McNAB.

April 6, 1849.

PROVINCIAL NORMAL SCHOOL.

The third session of this institution was closed with public examinations, on Tuesday, Wednesday and Thursday, the 10th, 11th, and 12th of April. The number of students attending, was about ninety, nearly one-third of whom were females.

The examinations were conducted by questions addressed to students individually, and embraced the whole course of study pursued during the session, comprising Algebra, Arithmetic, Astronomy, Geometry, Mechanics, Hydrostatics, the Natural Sciences, Chemistry, Physiology, Grammar, Geography, History, and the Rudiments of Logic.

The proficiency shown in the different classes, was alike creditable to the students and the Institution.

The Governor General's prizes (of books valued at £5 and £3), for Agricultural Chemistry, awarded to two young men, both sons of Canadian farmers, were presented by the Chief Justice.

At the close of the examinations the students presented a respectful address to their teachers, which was replied to by Mr. Robertson, the head master.—Communicated.

We have very great pleasure in giving place to the above notice of the Normal School, as from the little we have seen, and from more that we

have heard, we believe it to be most creditable to the Province.

We believe that the training which the pupils in this institution are receiving, is of a superior kind, and that it will soon tell most powerfully and favourably on the education of the whole country, as so many of those pupils are to become teachers of our schools. Several of the ministers of Toronto attend the school once a-week, and devote two hours to the religious instruction of the pupils connected with their several churches; and from what we have seen of the way in which that instruction is received in one class, we anticipate much good from it. We think that the institution is a happy illustration of the only kind of union between Church and State in the matter of education, which, in these times at least, is practicable. The State gives the secular element, and that alone: the Church, through her ministers, gives the spiritual element; and that in the halls which the State has erected, and at the hours which the secular teacher might have claimed as his own.

We were prevented by the examinations in Knox's College, which were going on simultaneously with those in the Normal School, from doing more than taking a glance at the Model School, attending for about an hour at the exercises in Music of the Normal School. In the absence of time to report from personal observation, our readers may bear with us for noting the following things which struck us as being in many respects favourable indications of change and progress. First, we saw some children of the humbler classes in our city, working out algebraic equations in a way which, in our own boyish days, few in Scotland could have done but the students of Colleges or pupils of the higher Academies. Second. The large and convenient hall in which the Model School meets, had been at one time the stable of the Lieutenant Governor of Upper Canada, as the principal hall of the Normal School had been his dining room.

Third. In the latter hall, where in other days we have seen the grandees, civil and military, of the Province, surrounding the Lieut.-Governor, we beheld one, who, at one time, as a newspaper Editor, had been a perfect scourge to Toryism and High Churchism, and is now Chief Superintendent of Schools for C. W., seated not ungracefully between the Right Reverend Dr. Strachan on his right and the truly worthy Chief Justice of the Province on his left. We note this in no envious spirit, but rather to express the pleasure which the spectacle gave us: as we were willing to believe that the meeting and grouping of the parties were the result of attachment to one great common object—the promoting the education of the Province. And some thoughts like these crossed our mind as we wondered at the sight.—Shall the cause of Education have such a uniting effect on jarring parties—and why should not the cause of the Saviour exert an influence still more powerful on all who profess to appreciate that cause? And how much have they to answer for, who, through pertinacious claims on the public funds for the support of their particular churches, which claims, both the truth and charity of

the gospel disallow, interpose between themselves and other Christians an almost impassable barrier to Christian union and communion? Surely, we thought, if the prelate of the Episcopal Church of Canada West, so venerable for his years, and so distinguished for his services to that Church, in what are supposed to be her secular interests, would, even in the evening of his days, abandon his policy of Ecclesiastical monopoly, we might yet hope to see the Editor of our *Toronto Examiner* seated beside him in council, on the educational and religious interests of our rising country.

Foreign Missions.

BERLIN.

We have a letter from Rev. Mr. Schwartz, containing many solemn reflections on the position which he has been called to occupy. Surrounded by many dangers, involved in many difficulties, we are refreshed to find him enabled so confidently to repose in his God. We have room only for an extract:—

LETTER—REV. C. SCHWARTZ TO THE CONVENTOR.

Berlin, Jan. 5, 1849.

MY DEAR MR. MOODY STUART.—It is very natural, and quite right, to look back at the end of the year upon the events of the past, and to consider the ways the Lord has led us, and how we have been improving the dealings of our God with us, be it as individuals or as members of families, as Christians or as missionaries and ministers of the everlasting gospel. But if at all times it was very difficult to recollect all the wonderful teachings of the Lord within an interval of twelve months, it is certainly impossible at this time, especially for one living on the Continent, to give any description of all the different difficulties, troubles, and trials, and of all the different great mercies and heavy judgments, it has pleased Jehovah to send us within the last year. Since last August Mrs. Schwartz and myself have been unwell, and we are not yet quite restored—all the time, till lately, the cholera raging near and around us. Still it was good for us to have such a constant and faithful monitor near us, lest we should forget that we are but dust, and cease from applying our hearts to that divine wisdom which is foolishness before the eyes of natural men. Living in a state of unceasing political commotion or rather convulsion, where one important event succeeds another with awful speed, you are apt not to seek first the kingdom God and its righteousness, and to be choked with the cares of this life, and to bring no fruit to perfection. Here it is necessary that we be again and again reminded of the state of the immortal soul, and that we are to work out our salvation with fear and trembling, fighting the good fight of faith, being found faithful, even unto death. Never in my life did I understand so fully the fearful truth of the words of St. Paul: "Evil communications corrupt good manners;" never was I more ready, seeing the majesty and holiness of Jehovah, in his mercies and judgments, to cry out, "Woe is me! for I am undone; because I am a man of unclean lips;" and I dwell in the midst of a people of unclean lips." Just one instance: This very morning I received a letter from Glasgow, wherein I am deeply grieved to find it stated, that the cholera is raging there very violently; but, at the same time I was told that a spirit of prayerful seriousness pervades the whole town, and daily prayer-meetings are held in different churches, and the people ready to listen to the voice of the Lord, "Set thine house in order; for thou shalt die, and not live." But how is it with us on the Continent?

In Breslau, the largest town in Silesia, the cholera is very violent too, but balls and public festivities go on as usual—none think of returning unto the Lord; alas! neither does the goodness of the Lord lead us unto repentance, nor his judgments lead us to humble ourselves before God, to try our ways, and to search our hearts. When we had the cholera here in Berlin, nothing but politics seemed to fill every mind; and since it has left us, we are not inclined to render thanks unto God; and nothing but the news of the day, the newly given constitution, and the approaching new election, occupies all heads and hearts.—*Home and Foreign Missionary Record.*

GERMANY.

COLPORTEUR'S LABORS AMONG GERMAN EMIGRANTS AT BREMEN—INTERESTING INCIDENTS

We extract the following from the March number of *Evangelical Christendom*.

The German Home Mission has two objects—the combining and organizing into one harmonious whole, the isolated efforts of a Home Missionary nature throughout Germany, and the formation of new spheres of operation. The central committee endeavour to find or establish agencies throughout all parts of Germany. There is to be an annual Congress of the German Home Mission, which will serve as a key-stone to the whole benevolent arch. Many most interesting spheres of usefulness present themselves to the committee. One field of labour is presented by thousands of German emigrants who annually leave their fatherland:—

"The spiritual wretchedness," says the Bremen colporteur, "of a large proportion of emigrants, is deplorable. And yet, even to these perishing ones, the Lord occasionally brings home His word with power. In April last I visited the Bremen emigrant ship *L.* It presented a sad scene of confusion, uproar and strife. Some were scolding, some fighting—not civilisation merely, but all human feelings seemed extinguished in the fierce and lawless set! 'Here,' said I to myself, 'the Lord's word alone can avail aught.' So I opened the Bible, and began to read aloud the third chapter of James. When I had got to the fourth verse the noise lessened, and by the time I had reached the sixth it had nearly ceased, and when I left off reading, some of the better disposed said to me, I had come just in the nick of time to prevent broken heads. I distributed a few tracts and sold one Bible. Several of the people sat down quietly to read, and after exhorting them to search the Scriptures I took my leave.

"Some few days after, I had the opportunity of joining a meeting where about three hundred emigrants had assembled, and on this occasion, I disposed of a great many Bibles. While thus engaged, a grey-haired scolder went up to a man who was reading in a Bible he had just bought, and asked tauntingly, 'What, are you going to turn saint? I wonder you could be so silly as to throw away your money on a book which, if you listen to it, will lead you a pretty dance! According to it, forsooth, if you have two coats, you must give away one of them, and if any one strikes you, instead of striking back like a man, you must offer your cheek for another blow, and all that kind of stuff!

"How dare you blaspheme so?' retorted a woman. 'Consider how you will be able to meet God in judgment, and answer to Him for your evil deeds. This good man brings us Bibles at so cheap a rate that every one can buy that will, and if you won't have one yourself, you need not hinder others.'

"This honest reproof made some impression on the bystanders, which I tried to deepen by

reading some passages of Scripture. A little circle gathered round, and God's blessing was manifestly with us. These are sweet moments when those from south and north, east and west, meet together upon Gospel ground, and feel themselves of 'one heart and one soul.' Oh! at such times, the world's scorn is felt to be light and harmless as the chaff of the threshing floor!

"On board an American vessel I was asked by a girl, what kind of books I had to sell, and on my replying 'Bibles,' she ran off to her company to tell of the treasure she had discovered. Her friends purchased no less than eight copies, and I afterwards discovered they were Roman Catholics; indeed, I have sold very many Bibles to Catholics this last summer. Jews, too, have often asked eagerly for Hebrew Bibles, but unhappily I had latterly none to give, for the few I had, were quickly exhausted.

"On the Bremen ship *G.*, I had the happiness to find a pious youth, who held worship morning and evening. He had often urged an aged fellow-passenger to buy a Bible, but was always met with the objection, 'that the Bible was too big a book' for an emigrant, who had no room for such bulky articles; besides that, no private person had the whole Bible, which was only to be found in universities! On being shown one of my copies he still doubted; nor until he had questioned a number of his acquaintance, and been gravely assured that the books I had for sale really contained the whole of Divine Revelation, would he consent to buy. At last he yielded, and never have I seen any one more eagerly intent on reading the word, than that old man. So delighted was he with his acquisition, that he presented a dollar to the pious youth who had advised the purchase, in acknowledgment of his obligation.

"The landlord of an inn, in which many emigrants lodged, once opposed my entrance to his house, saying his guests were all too religious already (that is, they did not drink enough), and therefore needed no Bibles. On my inquiring if he did not wish one for himself, he replied, in a tone of sovereign contempt, that assuredly I never read the newspapers, or I must know that the time for believing such old wives' fables was past!

"I persisted, however, in seeking out the emigrants, but found almost all of them imbued with sentiments pretty similar to those of their host. The few who felt otherwise, were already possessed of Bibles. Still I have occasionally met those whose hearts have been softened, either by the sorrows of home-parting, or the hardships of their journey, and with such I have had interesting converse, and never lost sight of them till they embarked, when we have taken leave of each other with mutual tears.

"Sometimes I have been grieved by the tyranny of ship captains. Thus, on one occasion, having exhausted my supply of Bibles by disposing of nineteen copies, in one forenoon, on board an emigrant ship, while yet five young men were eager to be supplied, I promised to return next morning with their copies. But on reaching the quay found the ship had left it, and was at anchor in the roads, and the captain would neither suffer me to proceed on board, nor allow the young men to come on shore to me, and so there five poor young fellows had to wander forth to a foreign land, unprovided with the precious Book of God.

"One day I entered the inn called the Three Crowns, in an outbuilding belonging to which a vast crowd of emigrants were huddled together like so many cattle. Almost all of them were quarrelling with each other, or loud in abuse of their miserable quarters and their ill-treatment

* Probably this poor man remembered some folio Bible, the heirloom of many generations, and thence concluded all smaller editions to be abridgements.

by the landlord, when all at once a man called out, "Bad as it is to have to lie on this floor, or our own trunk, it is still bearable; because we have the hope of leaving it soon, perhaps to-morrow. But in hell, the torment is not only intolerable in itself, but rendered tenfold more dreadful by there being no hope of getting out!" Oh, ETERNITY! ETERNITY! Dear good folks, be persuaded, and buy Bibles! God's word is the only safe anchor whether in life or in death. Listen to me, and I will tell you a true story of the Bible. I served Satan diligently and faithfully for thirty-eight years. "Is it not true, Maria?" cried he, addressing his wife. "Oh, I tremble when I look back at those years! But the Bible removed the blinding scales from my eyes, and it becomes me to celebrate the sharp two-edged sword which wounded to heal. One Saturday evening I reeled, half drunk, into a neighbour's house, and sat down. A child was reading aloud some Scripture-texts, which it was getting by heart. The first which caught my ear was, "Neither fornicators, nor idolaters, nor drunkards, shall inherit the kingdom of God."

"I felt uneasy and angry, for I fancied the child had sought out that text on purpose to vex me. So, by way of getting rid of these disturbing thoughts, I went away and bought a bottle of brandy, which I carried home with me. But the words "drunkards shall not inherit the kingdom of God," were like spears and arrows in my soul. I could not get away from them. That night I dreamed that I was among devils, and subjected to all sorts of torments in hell, and still amidst them all, the words "drunkards" and "kingdoms of God" rang mockingly in my ears. But God's mercy abounded towards me in much long-suffering.

"When I awoke next morning, I knelt down and prayed, for the first time in my life. And when I had prayed, I took the brandy bottle, and looking at it, said, "Oh, thou vile serpent! long, long hast thou deceived and betrayed me to my temporal and eternal ruin! But now thy doom is spoken!" And after having thus as it were pronounced his sentence of death, I dashed it from me into a thousand pieces! From that hour—my wife can bear me witness—from that hour, we have drunk of that Rock whence flow the waters of life, and we have eaten of that honey, of which David testifies—"How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth!" To the Lord be all the praise.

"The words, the contrite tones, and eager looks of this rescued one, made a strong, and, I fondly trust, an abiding impression on very many in that wretched abode, and I went away, rejoicing that the Bible I disposed of among them, would have a preacher of righteousness continually at hand, to explain and enforce their blessed contents."

The detailed report of the Home Missions, actually commenced operations, is promised shortly to appear, and will contain a list of those places where agencies have been formed, to serve as so many *points d'appui*, whence lines, both of communication and extension, may be spread out in all directions. I trust to be able to give some cheering extracts from it in my next.

T. B. K.

THE NEW COLLEGE, EDINBURGH.

(From the Witness.)

On Sabbath first, the yearly collection in aid of the New College will be made in all the churches and preaching stations of the Free Church. For at least the last three years these collections have been inadequate,—in the year just gone by, very considerably so; and partly in consequence of a sinking income, which fails to meet the inevitable expenditure, and in still greater part from the circumstance that there was a year suffered to pass

without any College collection at all, the institution is now considerably in debt. We find the actual deficiency fixed in the published statement on the subject, at two thousand pounds, and trust that on the coming Sabbath there will be an effort made to clear off a burden which, did it lie elsewhere, would be comparatively unimportant. The college professors of the Church come greatly less in contact with its people than the Church's ministers, nor is there ought in their useful labours of a kind suited to interest at second-hand the affections, or excite the imagination; their institute forms the very foundation of the Church's standing and prosperity; but then, like other foundations, though the entire superstructure will be found ultimately to rest upon it, it is not much seen, especially at a distance, and the urgency of its claims is, in consequence, considerably in danger of being overlooked. But certain it is that if our great educational seminary be permitted to sink, the intellectual status of our future ministry will sink along with it; and if that once fall beneath the general level of the age, farewell, as a national institute, to the Free Church of Scotland. It may continue to possess, as one of the little sects of the country, its excellent men, useful in a humble walk and a small way; but their general standing must be mean, their circumstances poor, and their power very limited. If a Church permit its ministry to fall in intellect or acquirement behind the demands of their country or time, it must strive to content itself, as it best may, with the inevitable consequences of a position in the rear of society,—weakness, indigence, and obscurity.

Presbyterianism has been subjected in Scotland to many hard trials, and we are greatly mistaken if there be not at least one trial more in reserve for it, not less severe than any of those to which it has been hitherto subjected, though altogether different in kind. During very protracted periods, in which the people of the country possessed no political power, the higher ecclesiastical courts formed their parliaments,—the only parliaments in which they were really represented. Throughout the protracted struggles of the sixteenth and seventeenth centuries, whatever was really won for them came through ecclesiastical channels. They possessed as a class, no political standing within the pale of the constitution. During the greater part of the eighteenth century, the battle in the ecclesiastical field went sore against them,—the Secession and Relief bodies were originated, and the popular party in the Establishment existed as a feeble minority. Much of the interest taken by the people in their ancient ecclesiastical parliament,—mainly from the circumstance that it had been gradually converted by Queen Anne's Act into a sort of rotten burgh corporation,—evaporated; and when, rather more than sixty years ago, old Allan drew his characteristic sketch of the General Assembly, it was one of the peculiarities of the picture, and one not the least significant, that the whole audience in the back seats and the galleries were represented by half-a-dozen loungers. As, however, the present century rose in years, the popular party grew in number and influence,—the popular interest was excited as in former times,—the popular cause again vigorously pleaded,—and in men such as Thomson and Chalmers, our ecclesiastical parliament possessed leaders at least equal in eloquence and general calibre to the first statesmen and politicians of the age. Meanwhile the Reform Bill passed into law; and the Scotch people were placed in consequence, on the same political level with those of England. There was a valve opened for the popular energies in Scotland, exactly similar to that through which the popular energies of the sister kingdom had found such effectual vent for centuries before, that they sought no escape through ecclesiastical channels; and at least a portion of the Scotch people, during the first few years which succeeded the extension of the franchise, became keenly political. But exciting questions had meanwhile arisen in the ecclesiastical field; of potency enough to draw to themselves not

less, but even more attention than the other questions of their class ere the opening up of the political vista.

Now, the trial to which we apprehend Presbyterianism is yet to be subjected in this country, refers to the maintenance of its proper place in the public eye and estimation, when thus divested of the semi-political element, and in an age in which the social condition of the masses in connection with great political questions, and a very general diffusion of political power, is forcing itself upon the attention of all. Very much will, no doubt, depend on the amount of pure religious feeling among both the people and pastors of the Presbyterian Churches; but at least no much must depend on the status and general accomplishment of the Presbyterian ministry. No body of men acting as the members of an ecclesiastical Assembly will be able to keep themselves before the public with the necessary degree of prominence, in an age so generally intelligent as the present, unless they be in reality superior and accomplished men. The effectual working of Presbytery as the national religion is involved in the intellectual status, and acquirements, and general good sense of its ministers. Should a day ever come when, as in a certain ecclesiastical court which shall be nameless, we shall see some eighteen or twenty motions tumbled out in a chaotic mob before the Assembly at once,—if we shall see some eighteen or twenty speakers upon the floor at once,—if, out of every eighteen or twenty sentences spoken, the reporters shall hardly think it worth while to take down one,—if out of every eighteen or twenty sentences actually taken down the public shall scarce think it worth while to read one,—if, unable in consequence, to establish for themselves, in their true ecclesiastical department, that position of a city set on a hill which is the position proper to a Christian Church, ministers of the gospel be compelled, in order to secure the necessary attention, to throw themselves on the exciting secularities of politics, and become mere noisy demagogues—should, we say, such a time ever arrive, it will be a time in which Presbyterianism in Scotland will be submitted to a trial not less, but greatly more severe, than those trials under which it suffered when inducted by the persecuting Prelacy of the 17th century, or almost chilled into death by the torpid Moderatism of the 18th. And, humanly speaking, we see but one way in which the danger can be avoided. Let the requirements of our ministry be kept fully abreast of the demands of the age, by maintaining the ministerial standard at a point as high in relation to the general level of the present time as that to which it was elevated by Knox and Melville in relation to the general level of the times in which they lived. We hold that it is scarce possible to over-estimate, even in this point of view, the importance of the educational seminary of our Church. The status and standing of our future ministry, nay, so far as the Free Church is concerned, the status and standing of Presbyterianism in Scotland, are involved in its efficiency.

And let it not be forgotten, that our Church has already some lost ground to recover in the province of ministerial qualification. Our readers have seen frequent letters of complaint on this subject in our columns; but they have not seen a title, or near a title, of the letters of complaint regarding it which we have received from all parts of the kingdom. Sooth to say, the emergencies of the Disruption placed the Church in peculiarly trying circumstances, and led to the employment, in the work of the ministry, of young, unprepared men, who acquired, in consequence of the too early labour to which they were subjected, an inveterate set, somewhat like that which stunts the stature of the factory child, and which, unless, conscious of the defect, they begin forthwith with stern resolution to correct, will have the effect of crippling them through life. The habit of composition is in all cases slowly and painfully acquired. We address many hundred readers who can remember what immense labour the writing of a

first essay or first sermon cost them. The sentences may now drop from their pens with almost as much facility as from their tongues, but the case was essentially different when they first began to make sentences. The composition of a sentence was an achievement then, for the words were inveterately slow in coming, and obstinately awkward in arranging themselves in the proper places. And yet, by every minister in a country such as Scotland, this difficult art must be acquired. Many of our young men had but begun to acquire it. they were toiling hard at the un-wonted and arduous work of sentence-making, when the emergencies of the Disruption sent them out into the country to address congregations in long discourses of an hour, or even in long double or triple discourses. They were necessitated to speak in a single day as much as they could compose in a month; the supply from the legitimate source was in consequence wholly inadequate to the demand, and so, for the greater part, they had to substitute a spurious one. Nothing more difficult to acquire than the art of composition,—nothing more easy of acquirement on the other hand, than the art, if art it can be called, of speaking extempore on theological questions for any given length of time. So very facile is this last art, and so certain a resource does it furnish to indolence and neglect of study, that it requires no little self-denial not to exercise it. The preacher who is not ashamed to have recourse to it may do nothing during the six days, with impunity and an easy mind, confident that on the seventh his tongue will move glibly for any period of time he may choose to determine. "If you think your subject closely out," said Dr. Campbell of Aberdeen to the young preachers of his day, "you may bring your discourse within moderate bounds; if you study it more laxly, it will stretch out on you and be lengthy, but if you do not study it at all, you may preach on for ever." Now in this special direction the Free Church has, we repeat, to recover ground.—a statement in which, we are convinced, every Disruption minister within her pale, with every younger man given to her during the last six years, who devotes to his pulpit preparations the time and care which they absolutely demand, will cordially agree with us. As to the judgment of the laity on the point, that we have had many opportunities of hearing very emphatically expressed; and in several instances, by permitting them to speak through our columns for themselves, we have extended our own opportunities to our readers.

On grounds such as these—and we have scarce stated a title of them—we would fain urge upon the membership of the Church the claims of the New College as of paramount importance. The institution forms, as we have already said, the foundations of the Church's prosperity; and as it fares now, so will she herself fare in the future.

"THIS IS WHAT I WANT."—A certain man on the Malabar coast had inquired of various devotees and priests how he might make atonement for his sins, and was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was directed to place his naked feet and to walk about four hundred and eighty miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud: "This is what I want." And he became a lively witness that the blood of Christ does cleanse from all sin indeed.

Perjury is a sin condemned by the light of mere nature, as a complication of impiety towards God, and injustice towards men.

TO CORRESPONDENTS.

We thank Mr. McKay for the poetry which he has so kindly transcribed for us. We think it is already pretty generally known among our readers, and besides its too great length for our "Poet's Corner," we prefer giving, when we can, a few original lines.

Some articles sent us for publication, although well written, are either too long, or only possessing local interest. It requires an effort on our part sometimes to lay them aside. We hope the writers will put the most favourable construction upon our reasons for declining to insert them. This in part applies to the communication of our esteemed brother, Mr. Fettes. However great may be his controversy with the *Montreal Presbyterian*, and however deserved his castigation of a *Moderate D. D.* whom he singles out, we fear that few of our readers would appreciate the communication—as not one in a score of them sees the *Presbyterian*.

There is yet a lack in our *Record* of Home Intelligence. Friends at a distance, in looking into our paper, will no doubt be much struck with the absence of information regarding our own Church—its extent—its operations—its prospects—and the proceedings of its courts. After all the intercourse we have had with the Free Church of Scotland, through her deputies and ministers, who have visited us, and through our own ministers and people who have visited Scotland, it is amazing that so little is known of our real state as a Church. As an instance, in the *Home and Foreign Missionary Record*, for last month, it is stated, that the Synod of Canada have resolved to raise £1200 this year, for the College—that an actual beginning has been made in Toronto, and one-tenth of the sum already raised; and in a paper drawn up by Professor Esson, from which the Edinburgh Editor has copied, it is further stated that £200 or £250 will be raised. Now, all this is more than a year old! It has no reference whatever to the present year, and was only partially carried out last year.

The Record.

PRESENT DUTIES OF THE PRESBYTERIAN CHURCH OF CANADA—COLLEGE—MISSIONS—AID TO WEAK CONGREGATIONS.

About sixteen or seventeen years ago, when the Presbyterian Church of Canada was making great efforts to obtain missionaries from the mother country, one of our people remarked to us, as a reason for diligence in missionary operations, "Canada is now between the tuning* and the winning." But a country is not ordinarily *won* or *lost* in a day. "The day of merciful visitation" may be somewhat protracted, and that day is, we trust, still lengthened out to Canada. It has as yet been only to a very small extent *won* for

the Saviour, but, blessed be his name, it has not been altogether *lost* to him.

We see many powerful influences of an adverse kind, operating upon it, such as—the influx of a population deeply degraded by poverty, and still more so by ignorance and superstition—the increased political power which popery has acquired by the union of the Provinces—and the disunion of Protestant Churches aggravated, and in some cases caused by the reserves of land and grants of money to some of these from the Government.

On the other hand, we rejoice to see many influences of a propitious kind, also, in operation: such as—a more healthy temperament of the body politic, from the depression of the oligarchy which long engrossed the administration of Upper Canada, often ruled tyrannically, and caused an irritation and sourness of temper among the people toward the British Government—the improvement and extension of the system of common schools—a system which, with an increase of the evangelical element in the community, may easily be pervaded and imbued with that element—and lastly, may be mentioned—the increased activity of some evangelical denominations, amongst which our own branch of the Presbyterian Church is not the least prominent. Every rightly constituted Church would be as certainly benefited by the revival of another, as one member of the body is benefited, when a diseased member is restored to health. Our activity, such as it is, may, under the Great Head of the Church, be very directly referred to our sympathy with the Free Church of Scotland, and the means we were led to take in following out, in our own sphere, our testimony to the truths for which that Church so nobly witnessed. God honours those who honour him; and the law of increase is ever that of his kingdom, even though the rod of a Pharaoh may, for a time, be stretched out against it. And well have we proved this, since the day of our casting off fellowship with those who countenanced the *intermeddling* of the Queen's Government with the Church of Scotland, in matters in which her allegiance to Christ, her Head, is concerned. The roll of ministers increased from 22, the number at the Disruption, to 60, the number at this time, is a proof of this, and the roll of students, from 5 or 6, who left Queen's College, in 1844, to 53, the number at this day, is also a proof, not less convincing. Blessed Master! who ever erred—who ever in the end, lacked or lost ought, in following thee!

Oh, that our Church, its office-bearers and members, its courts and congregations, would more singly, and more earnestly seek to serve and magnify Thee before men; and then, verily, wonders of grace and power, such as we have never known in our own observation, would be wrought in us, by us, and around us!

When the Lord has a work to be done, he ever works with his people, and goes before them even, in a way, to manifest the reality of his presence with them. Now, there are some enterprises that have been earnestly sought in the united councils of the rulers of our Church, and on which too, much labour has been bestowed, which have not prospered—as though the Lord had not been fa-

* To *tune* is, in the Scottish dialect, to *lose*.

vouring them; and there are others, in which none can fail to mark His blessing.

In this way, apart from others, we think we may gather indications of our duty as a Church; and the Brethren who are so soon to assemble in Synod, should—we say it with all deference—especially consider these indications. Our Missionary operations have prospered in many ways,—as in their extension,—in the amount of instruction given to the young,—and, as we have reason to believe, in the saving conversion of some. Our College, too, has greatly prospered. Many youths—some of them forsaking secular employments, in which both wealth and consideration might have been acquired—have crowded to it; and we have acquired no small experience—as we think some success has been realised, in conducting their studies. Now, in these enterprises, the Lord is calling us to go forward, and to prosper. And in what way can Canada be won for Him, but in the multiplication of preachers of his glorious gospel—in the gathering together of the people, old and young, in churches and schools, to hear and learn his saving word? The deliberations of our approaching Synod, then, should be specially directed to these undertakings. Measures should be devised for encouraging youths of devoted piety and hopeful gifts; to devote themselves to the ministry—for guarding against the admission of unsuitable persons to our Theological School—for rendering it still more complete in all its equipments for instruction—and for calling forth, in a systematic way, the liberality of the people for its support, and the support of our various missions.

Popery is putting forth great exertions to strengthen itself in this land, and in no way more visibly than in the erection of great ecclesiastical edifices in our principal towns and cities, and in obtaining through our legislature, too facile, alas, to their demands, a variety of corporations for the amassing of funds for ecclesiastical purposes.—Now, experience abundantly proves, that a similar earthly policy on the part of Protestants, is but a poor way of counteracting the *MAR OF SIN*.—He can be effectually resisted and conquered only through the truth of the gospel; and, if we are happily able to send forth, and maintain in the field, an increasing number of faithful and powerful preachers, then shall all his strongholds be rendered of little avail—yes, they shall ere long be taken from him, or cast to the ground.

The great Head of the Church then, seems to be calling on us as a Church to give our principal attention to the culture of the missionary field, and to the raising up of labourers for this field, and for the ministry of our vacant Churches; and we trust that our Synod will duly set themselves to consider how they may most effectually rouse the people to comply with this call. It was well said by the Editor of the *Montreal Witness*, in an article on the *Rising Ministry*, in a late paper, "Show me the denomination that has the greatest number of earnest and intelligent young men training for the ministry, and I will show you the denomination which will be most influential, and prosperous for a considerable time to come." Now we do trust that it is our ambition

not to be a mere powerful sect, but to be faithful witnesses for Christ in a scriptural profession—a faithful exhibition of the gospel, and maintenance of divine ordinances, to the glory of God and the salvation of our fellow-men; and we say, let our Congregations and our Church Courts, our people and their rulers in their various stations, strive and labour and pray for these results, and ours shall be a strength which no endowments, and no charters of Princes or Parliaments can confer; and which not even the power of Satan shall be able to resist.

There are objects connected with the external condition of the Church, such as, its coherence by means of legal provisions in the trust deeds of the edifices of congregations, and the sustentation of the ministry, through a common fund, which have been prosecuted by our Synod, with some measure of diligence and zeal; but which we have never yet been able to secure. Now, without looking at present to the proximate causes of our failure in these objects—whether they infer a want of wisdom in our counsels, or a want of firmness and faithfulness in carrying them into operation—the failure itself is a fact, and one for which we may be permitted to seek a final cause; and such a cause, we think, may be found in our need of the lesson to busy ourselves more in seeking the revival and the purity of the Church; as it is only through an increased measure of love to the Saviour, and love to his truth, that our people can be brought to give liberally for the support of Gospel ordinances, and that they can be cordially united in fellowship one with another, and brought to render a becoming deference and respect to the discipline and government of the Church. An increase of genuine piety throughout all our congregations would remove many hindrances, which, at every turn, are found to be in the way of our undertakings for the strengthening and extending of the Church.

Besides, we may, from past experience, be taught the duty of prosecuting those undertakings in other ways than those which we have heretofore been following. If a common sustentation fund cannot be supported, why not attempt to raise a fund to be supplemental to small stipends? Such a fund would have more the character of an occasional measure, and in the present immature and transition state of many of our congregations, might be found, after all, to be most suitable for them. In many of the weaker congregations the ability of the people, to support the ministry, is improving in the exact ratio of the increase of their clearings, and the opening up of the country by roads and other means of conveyance, so that, it is only a temporary aid that some of them require—and, at any time the proportion of those that require aid from without, to the number of those that require no such aid, must be much smaller than that of the same class of congregations in the Free Church of Scotland: We see it stated in some of the papers of the day, that not fewer than 530 congregations are receiving aid, while only 167 are giving it—that amongst the former class is to be found, a congregation which numbers 1000 members! This, of course, must be in the Highlands, but such a state of things is

not likely to occur, and we hope never will occur in Canada. We touch on these matters simply to show, that while the failure of the past experiment of a common fund in the support of the ministry, does itself indicate the duty of seeking some other way to assist feeble congregations, there are peculiarities in our circumstances which may recommend some temporary expedient. A perfect equality in the income of ministers is no more ordained by the Great Head of the Church, than a perfect equality in the income of elders, deacons, or private members. That which we should aim at, and struggle for, is, that, while the means are possessed by the church at large, not one of her ministers, labouring diligently and faithfully, should be left without an adequate and comfortable provision. This, indeed, was the very aim of the Sustentation Fund, now, for the time at least, in abeyance, and for which the brethren who devised it laboured so disinterestedly, and made not a few sacrifices. And this aim itself, we trust, will never be abandoned in whatever way the Synod, in a prayerful review of the past, and renewed consideration of our existing circumstances, may be led to attain it.

REV. JOHN BUCHANAN OF BOTHWELL, SCOTLAND.

This respected minister was lately invited by the Colonial Committee of the Free Church of Scotland, to undertake the pastoral charge of a congregation in Van Diemen's Land; and was, we believe disposed to accept the call, and separate himself from his present flock.

On the 6th of March, as we learn from the *Scottish Guardian*, the Presbytery of Hamilton met to decide on the matter. Delegates from the congregation of Bothwell, and from its deacon's court and session appeared, and pled that their pastor might not be removed from them. Mr. Buchanan himself, moved by their pleadings, shrank from expressing any desire to leave them, and threw himself on the decision of his brethren of the Presbytery. After they had expressed their sentiments, Mr. Bonar, Convener of the Colonial Committee, seeing the strong and unlooked-for opposition to the proposed translation, intimated his willingness to withdraw the appointment, rather than urge the separation of a minister so deservedly dear to his congregation.

We notice this issue of Mr. Buchanan's call to the Colonial field, chiefly with the view of expressing our opinion respecting the reluctance of the Free Church courts and congregations to allow ministers to go forth to the distant regions of the earth, to sow the good seed of the word.

We do not forget that the Free Church has done much in sending out missionaries and ministers; but we believe that duty to her Lord, and the urgent spiritual wants of the distant Provinces of Britain, should have led her to do more.

Her stock is too strong, and too well rooted, to have suffered by a more liberal removal of her shoots for transplantation to other lands,—nay, like that of a well pruned tree, it would have become more healthy and fruitful by such a process. And the transplanted shoots would now have been flourishing, and bringing forth fruit in

many a soil that is yet comparatively barren and unproductive. We cannot doubt that this would have been the case with such congregations as those of Montreal, London, and others, in this our own Province, had the ministers whom they called, been sent forth to them.

We would not altogether blame the Presbytery in such a case as that of Mr. Buchanan, which we have just mentioned. We think the people of his charge, are even more to blame. It would seem as though neither the pastor, nor the Presbytery, nor the representative of the Colonial Committee, could resist their importunate entreaties to retain their minister. Well, from what we saw of Mr. Buchanan in Canada, we believe they had good reason to love him, and desire to retain him. But by how much soever ministerial gifts, faithfulness, and success, may have commended him to them, so much more claim had the destitute congregation of Launceston, Van Diemen's Land upon him. Bothwell, could soon find a minister,—yea, though it should want one of its own for some year or two, it could be well supplied with preachers, or neighbouring missionaries. But Launceston—for we are supposing it less favourably circumstanced than our vacant charges in Canada,—probably rarely receives a visit from either catechist, missionary, or minister. Bothwell, we presume, has a stationary population; but the colonial village or town, may be an infant city, at any rate, its minister would be the minister of a region embracing some five or six hundred square miles of territory,—yea, peradventure, for we know not the religious statistics of Van Diemen's Land, he would, in an island of little less compass than that of Ireland, be the first, second, or third minister, it may be, of the Free Church of Scotland for its whole population.

But, be it so, Christ's kingdom must increase in new colonies and in old settled lands. Those who withhold the labourers, willing to go forth to the perils and toils of spiritual colonization, shall in this respect, only not have the reward and the glory of helping forward that kingdom.

CLOSING THE ACCOUNTS.

In order that the accounts of the Church may be prepared for the Synod, it will be necessary to close them on the last of May. The contributions of congregations, and donations of individuals to any of the funds, should be in the hands of the Treasurer by the 30th inst., otherwise they cannot be given in the report intended to be printed and laid before the Synod.

The present has been a year of peculiar trial, in which not a few may have been unable, with their wonted liberality, to contribute to the funds of the Church. This has been severely felt in every department of the Church's operations.—And while we would, on a review of all the way in which we have been led, look upward and take courage, we cannot lose sight of the obligation laid upon all to whom God has given of this world's goods, to act as faithful stewards of the bounty bestowed upon them—to give liberally as God has prospered them, and to give promptly, without unnecessary delay. The value of a con-

tribution is much enhanced by its coming in at the proper time. We look upon the increased extent of our undertakings, as warranted by the circumstances in which the Providence of God has placed us as a Church, and have no doubt that the means have been put into the hands of the people for carrying them out successfully.—Let these means be judiciously applied for the promotion of the cause of the Redeemer. More regular and gradually increasing returns will not be an uncertain index of the inward life and vigour of the Church.

In the returns thus far, a considerable proportion of the congregations have sent no contributions to several of the Schemes, and few have made returns to all; while the number of contributors in the cases known to us, fall much short of the whole members and adherents of the several congregations.

KING'S COLLEGE BILL.

We need scarcely remark that we would have desired a more explicit recognition of the Christian Religion in this most important document, but we do and must make allowance for the character of the great body of our legislators. We have no sympathy with the views of those who are denouncing it as ungodly and antichristian.—If the bill pass into law, and be made to operate against the religion of the Saviour, then must the guilt lie on the community at large, and especially the professedly christian part of it.

The Common School law has been so frequently altered, that we know not what are the existing provisions of that law, on the subject of the Bible and Religion. We feel much disposed to interrogate the journalists who are so vehement in denouncing the TORONTO UNIVERSITY of the present Bill as *godless* and *antichristian*, whether they might not, with equal propriety, fix the same opprobrious epithets on the Normal School and every Common School throughout the length and breadth of the land.

RETURN OF MISSIONARY LABOURS OF THE STUDENTS OF KNOX'S COLLEGE, DURING THE SESSION OF 1848-49.

- John Scott was at Oakville 2 Sabbaths; Niagara, 2; Chinguaousy, 1; Streetsville, 1; Humber and Weston, 2; Trafalgar, 1. Total, 9.
- John Ross—Vaughan, 2; Streetsville, 1; Oakville, 2. Total, 5.
- Thomas Dickson—Oakville, 1; King, 1; Chinguaousy, 1; E. Toronto, 1; Streetsville, 2; Darlington, 1. Total, 7.
- A. Hudson—Vaughan, 1; Chinguaousy, 1; Streetsville, 2; Humber, 1. Total, 5.
- R. Swinton—Oakville, 1; Niagara, 1; King, 2; Streetsville, 1; W. Gwillimbury, 2; Humber and Weston, 1. Total, 8.
- R. Ure—Oakville, 2; Hamilton, 1. Total, 3.
- Alexander Cameron—Oakville, 1; Niagara, 1; Vaughan, 2; W. Gwillimbury, 1; Humber and Weston, 1; Hamilton, 1; Brock and Reach, 1; Total, 8.
- J. Gourlay—Oakville, 2; King, 1; Vaughan, 2; Chinguaousy, 1; E. Toronto, 1; Streetsville, 1; Trafalgar, 1. Total, 8.

- D. McRuar—Oakville, 2; Niagara, 2; Chinguaousy, 1; E. Toronto, 1; Streetsville, 1; Humber and Weston, 1; Darlington, 1. Total, 9.
- J. Chee—Oakville, 1; Niagara, 1; Chinguaousy, 1; Streetsville, 1; Darlington, 1; Trafalgar, 1. Total, 6.
- J. Gray—Oakville, 1; Niagara, 3; Chinguaousy, 1; E. Toronto, 1; W. Gwillimbury, 1; Humber and Weston, 1; Darlington, 1; Trafalgar, 1. Total, 10.
- A. Crawford—Oakville, 2; Niagara, 2; King, 2; E. Toronto, 1; Streetsville, 2; Humber and Weston, 1. Total, 10.
- Alex. McLachlan—Oakville, 1; Niagara, 1; King, 1; Brock and Reach, 2. Total, 5.
- W. Troup—Niagara, 1; Vaughan, 2; Chinguaousy, 1; Streetsville, 1; Humber and Weston, 1. Total, 6.
- John Smith—Oakville, 1; Niagara, 1; King, 2; Chinguaousy, 3; E. Toronto, 2; Streetsville, 1; Brock and Reach, 1. Total, 11.
- John Alexander—Niagara, 1; King, 2; Vaughan, 2; Chinguaousy, 1; West Gwillimbury, 1; Humber and Weston, 1. Total, 8.
- A. Toimie—Oakville, 1; King, 1; Vaughan, 1; Humber and Weston, 1. Total, 4.
- J. Black—Oakville, 1; King, 1. Total, 2.
- D. McDiarmid—Oakville, 2; King, 1; Vaughan, 3; E. Toronto, 1; Streetsville, 1; Humber and Weston, 1. Total, 9.
- A. Wilson—Oakville, 1; Niagara, 1; Vaughan, 2; Chinguaousy, 1; Streetsville, 1; Darlington, 1; Trafalgar, 1. Total, 8.
- Oakville was supplied 23 Sabbaths; Niagara, 17; King, 14; Vaughan, 17; Chinguaousy, 13; E. Toronto, 8; Streetsville, 16; West Gwillimbury, 5; Humber and Weston, 12; Darlington, 5; Trafalgar, 5; Hamilton, 2; Brock and Reach, 4. Total 141.

The following stations were also supplied:—Acton—1 Sabbath each, by Mr. McLachlan, Mr. McRuar, and Mr. Ross. Cobourg—1 each, by Mr. Scott and Mr. Ure; 3 Sabbaths by Mr. Swinton, and 2 months by Mr. Chestnut. Markham—1 by Mr. Gourlay and 1 by Mr. Crawford.

York Mills and Scarboro', once by Mr. Alexander and once by Mr. Chesnut.

The Coloured Baptist Chapel was also more or less supplied with two diets of divine service during the winter, and several prayer meetings were conducted throughout the city.

ECCLESIASTICAL INCORPORATIONS.

Since the union of the late Provinces of Upper and Lower Canada, twenty-seven Acts have been passed by the Provincial Parliament, incorporating religious, educational, or charitable institutions, and five authorising institutions of that nature, existing before the Union, to increase their annual revenue.

Amount of annual revenue from real property authorized to be held by Institutions incorporated since the Union..... £3773 6 8
 Amount by which Institutions existing before the Union, have, since that period been authorized to increase their annual revenue 10500 0 0

Total amount of annual revenue from real property which Religious, Educational, or Charitable Institutions in Canada, are authorized to hold under Acts passed since the Union. £48233 6 8
 Twenty-one Bills have been introduced during

the present Session for incorporating Religious, Educational or Charitable Institutions. The amount of annual revenue from real property to be authorized under the said Bills, if passed as introduced, £38,000.

Some of these Bills would enable the corporations to hold lands and acquire property to a vastly larger amount, as, for example, the Act to incorporate the members of the Presbyterian Church of Canada, in connection with the Church of Scotland, which would authorize the Corporation to acquire lands to an amount, exclusive of Churches and Mansees now or to be hereafter erected, and Burying-grounds attached thereto, sufficient to realize £500 annual rent for each established congregation in communion with the said Church in this Province. On the supposition that the Synod of this Church should consist of fifty congregations, each having an annual income of £500, the revenue of the Church, from this source, would be £25,000, requiring real estate to the amount of nearly half-a-million.

We look upon these corporations as highly dangerous to the best interests of this land, and can easily conceive the case of a large proportion of the real estate of the country being vested in religious bodies to the corruption of these bodies, the injury of the cause of Christ, and the ruin of the Province.

THE HAPPY HOME,

By the Rev. JAMES HAMILTON, D. D., London: Author of "Life in Earnest," "Harp on the Willows," "Mount of Olives," "Thankfulness," "Life of Hall," &c.

This is a most attractive volume, and especially calculated to be useful to the class of readers for which it was more expressly designed. The author writes for the operatives, not for the more elevated ranks of Society. "His mission is to working men." His aim is to teach them the great secret of Human happiness—the common object of pursuit by all ranks and degrees of men, in all ages. This delighted volume is especially opportune at the present time. Never was there a more general diffusion of pernicious books than in our own day; and the price at which they are published, makes them easily accessible to those for whom the "Happy Home" is written. We have much pleasure in recommending it to our readers as an antidote to the class of books to which we have alluded. The style is easy and engaging—the subject of the highest moment; and "the writer seeks the extension of the universal church;" his creed is the Gospel; his sect is Christianity; and "One is his master, even Jesus Christ."

The volume, consisting of 293 pages, contains ten separate papers, on as many various subjects.

Mr. McLellan, Bookseller, Hamilton, has, in addition to his former well-selected stock of useful books, made considerable additions of late; as a sample of his new books, we notice the volume before us. We would gladly extract a whole paper from it, but as the book itself will likely soon be in hands of many of our readers, we content ourselves with the following extract from the fifth article:—

THE OASIS.

The Sabbath is God's gracious present to a working world; and for wearied minds and bodies it is the grand restorative. The Creator has given us a natural restorative—sleep; and a moral restorative—Sabbath-keeping, and it is ruin to dispense with either. Under the pressure of high excitement, individuals have passed weeks together with little sleep, or none; but when the process is long-continued, the over-driven powers rebel, and fever, delirium, and death, come on. Nor can the natural amount be regularly curtailed without corresponding mischief. The Sabbath does not arrive like sleep. The day of rest does not steal over us like the hour of slumber. It does not entrance us whether we will or not; but addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice its return, and court its renovator. And if, rushing in the face of our Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit. The mental worker—the man of business or the man of letters—finds his ideas coming turbid and slow; the equipoise of his faculties is upset, he grows moody, fitful, and capricious; and with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self-destruction speeds his guilty exit from a gloomy world. And the manual worker—the artisan, the engineer—sagging on from day to day, and week to week, the bright intuition of his eye gets blunted, and, forgetful of their cunning, his fingers no longer perform their feats of twinkling agility, nor, by a plastic and tuneful touch, mould dead matter, or wield mechanic power, but, mingling his life's blood in his drudgery, his locks are prematurely gray, his genial humor sour, and, slaving it till he has become a morose or reckless man, for any extra effort, or any blink of balmy feeling, he must stand indebted to opium or alcohol. To an industrious population so essential is the periodic rest, that when, in France, the attempt was made to abolish the weekly Sabbath, it was found necessary to issue a decree, suspending labor one day in every ten. And in our own country, when an attempt was made, in time of war, to work a royal manufactory without a pause—at the end of a few months, it was ascertained that the largest amount of work had been accomplished by the hands exempted from Sunday labour.* Master manufacturers have stated that they could perceive an evident deterioration in the quality of the goods produced as the week drew near a close, just because the tact, alertness, and energy of the workers began to experience inevitable exhaustion. When a steamer on the Thames blew up, not long ago, the firemen and stokers laid the blame on their broken Sabbath: it stupefied and enlittered them—made them blunder at their work, and heedless what havoc these blunders might create. And we have been informed, that when the engines of an extensive steam-packet company in the south of England were getting constantly damaged, the mischief was instantly repaired by giving the men, what the bounty of their Creator had given them long before, the rest of each seventh day. And what is so essential to industrial efficiency, is no less indispensable to the laborer's health and longevity. This was well

* "Not many years ago, a contractor went on to the west with his hired men and teams to make a turnpike road. At first he paid no regard to the Sabbath; but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His labourers became sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's day. So true is it that the Sabbath-day labourer, like the glutton and the drunkard, undermines his health, and prematurely hastens the infirmities of age, and his exit from the world."—*Dr. Humphrey, of America.*

explained before a committee of the house of commons by an accomplished physician, Dr. Farre:—

"Although the night apparently equalizes the circulation, well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day of the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor, with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly: it abridges the length of his life and that vigor of his old age, which (as to mere animal power) ought to be the object of his preservation. * * * This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and goodwill to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest."

The Sabbath is God's special present to the working man, and one chief object is to prolong his life and preserve efficient his working tone. In the vital system it acts like a compensation-pond: it replenishes the spirits, the elasticity, and vigor, which the last six days have drained away, and supplies the force which is to fill the six days succeeding. And in the economy of existence it answers the same purpose as, in the economy of income, is answered by a savings' bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way is always putting past his stated pound from time to time, when he grows old and frail gets not only the same pounds back again, but a good many pounds besides. And the conscientious man who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age gives it back with usury. The saving's bank of human existence is the weekly Sabbath-day.

Another purpose for which the Father of earth's families has presented the workman with this day, is to enhance his domestic comfort and make him happy in his home. If it were not for this beneficent arrangement, many a toiling man would scarcely ever know the gentle glories and sweet endearments of his own fireside. Idle people are sometimes surfeited with the society of one another, and wealthy people, however busy, can buy an occasional holiday. But though the working-man gets from his employer only one or two days of pastime in all the year, his God has given him two-and-fifty Sabbaths: and it is these Sabbaths which impart the sabbatic and sweetness to the poor man's home. If he has finished his marketing, and cleared of his secular engagements on Saturday night, it is marvellous what a look of leisure and bright welcome ushers in the morrow, and what a spirit of serene expectancy breathes through the tidy and well-trimmed chamber. The peace of God lights up the pious laborer's dwelling, and, reserved from a toil-worn week, the radiance of true love pours freely forth in these gleams of Sabbath sunshine. With graceful tint it touches the deal chairs and homely table, and converts a fathom of gray carpet into "a wonder of the loom." It plays iridescent among the quaint ornaments of the mantel-

shelf, streams over the hearth-stone, and perches on the eight-day clock—the St Elm of rough weather past—the omen of good days to come. It penetrates affectionate bosoms, and revives old memories deep and tender, which, but for such weekly resurrection, might have died for ever, and with early interest and endearment it suffuses that face which on Sabbath morn is always young, and reminds the proud possessor of that wealth of quiet wisdom and thoughtful kindness with which the Lord has blessed his lot. And in the thaw of friendly and thankful feelings, in the flow of emotions cordial and devout, silent praises sparkle in the eye, and the husband's love and the father's joy well up to the very brain.

“Hail, Sabbath! thee I hail, the poor man's day:
On other days the man of toil is doomed
To eat his joyless bread, lonely; the ground
Both seat and board, screened from the winter's cold
And summer's heat by neighboring hedge or tree.
But on this day, embosomed in his home,
He shares the frugal meal with those he loves;
With those he loves he shares the heartfelt joy
Of giving thanks to God.”

But beyond all these, God's gift of the Sabbath should be precious to the working world as its main opportunity for moral and spiritual improvement, and as its best preparative for a happy immortality. While eternity is hastening apace, the exigencies of each successive moment are banishing the thought of it, and many are surprised into the great hereafter before they have distinctly perceived that themselves are on the road to it. The Sabbath brings a weekly pause, and in its own mild but earnest accents says to each, Whither art thou going? While its benignant hours invite the pilgrim of earth to that better country of which it is at once the angel and the specimen. The Sabbath brings leisure; it gives a day for thinking; and it brings seclusion. From the daily vortex—from the crowd so dizzy and profane, it snatches the whirling waif—it pulls him aside into its little sanctuary, and leaves him alone with God. On the table of the busy man, whether rich or poor, it spreads the open Bible, and wakes again the oracle which has spoken the saving word to thousands. To the intent and adoring eye it unveils that wondrous cross where redemption was achieved and God was reconciled; and, by the vista of one radiant tomb, it guides the musing spirit far beyond the land of graves; while perfumed gales and Eolian pulses from its opened window, bespeak the nearer Heaven, and stir the soul with immortality. To the man who has got the sabbatic sentiment—to the man who has received from above the spiritual instinct, what a baptism of strength and joy the Lord's day bring! From prayerful slumber he wakes amid its gentle light, and finds it spreading round him like a balm. There are hope and comfort in its greeting, and from prayerful retirement he joins his family circle with peace in his conscience and freshness in all his feelings. The books which he reads, and the truths which he hears, expand his intellect, and fill it with thoughts noble, pure, and heavenly. The public worship gives rise, and by giving outlet, gives increase to hallowed emotions and Christian affections. The psalmody awakens gratitude, cheerfulness and praise; and the comprehensive prayers and confessions remind him of evils which he himself has overlooked, and perils and temptations of which he was not aware. Interceding for others, his soul dilates in sympathy and public spirit. Friends vaguely remembered—friends long parted or on foreign shores, and on bustling days well-nigh forgotten—now join his earnest fellowship; and prayer hallowes while it deepens ancient unity. The poor, the sick, the broken-hearted, prisoners, slaves, the whole family of sorrow, sit before the suppliant's eye and leave him with a softer heart. And the realm and its rulers recur at this sacred moment, and every sentiment is merged in loyalty and Christian patriotism. And the heralds of salvation, pastors, teachers, missionaries, with all the evangelistic

agency, are recalled to mind, and while his interest in Christ's cause becomes more personal, his soul expands in catholicity. And, if in a willing mood, from the word read and expounded, he carries home enlightenment, invigoration, impulse, and with big emotions, and blessed hopes, the Sabbath sends him forth on a busy week and a restless world, a tranquil presence and an elevating power.

The foregoing paragraphs appeared in the *North British Review* for May, 1848

PUBLIC GRANTS TO SCHOOLS AND COLLEGES.

One need only read the following statement of our legislative grants to Schools and Colleges—Popish, Episcopal, Presbyterian, and Methodist—in this Province, to see that our government is extensively compromised in this way, as well as through grants to Churches in supporting error, and in giving undue favours to particular sects.—The subject of these grants to sects, as acts, must be taken up in connexion with the endowment of Churches. By all means let the government help Education, but let it be impartial, and let it also keep its own hands and those of its constituents clear from the guilt of supporting anti-Christian error:—

Salary to the Secretary of the Royal Institution for the advancement of Learning, £109	0	0
Allowance to the same for a Messenger and contingencies	67	15
Usual aid to the U Canada College	1111	2
Same to the Victoria College	500	0
Same to the Queen's College	500	0
Same to the Regiopolis College, at Kingston	500	0
For the allowances heretofore made to the Master of the Grammar School at Montreal, now allowed to the Directors of the High School in that city, in consideration of their educating twenty free Scholars of the poorer classes	282	4
To the same at Quebec	282	4
Less, amount of Pension paid to the Rev. R. R. P. rage, formerly Master of that school	111	2
Aid towards the support of the National School at Quebec	111	2
The same at Montreal	111	2
Aid to the Society of Education at Quebec	280	0
Aid to the Education Society at Three Rivers	125	0
Aid to the British and Canadian School at Quebec	200	0
Aid to the same at Montreal	200	0
Aid to the St. Andrew's School at Quebec	100	0
Aid to the St. Jacques School at Montreal	250	0
Aid to the Montreal American Presbyterian Free School	100	0
Aid to the College of St. Anne de la Pocatiere	300	0
Aid to the College of St. Hyacinthe	300	0
Aid to the College of Chambly	300	0
Aid to the College of L. Assomption	300	0
Aid to the Academy at Berthier	100	0
Aid to the Academy at Charlottown	100	0
Aid to the St. Andrew's Seminary	100	0
Aid to the Sherbrooke Academy	100	0
Aid to the Sherbrooke Academy	111	2
Aid to the Rev. Mr. Baillon's School at Waterloo	100	0
Aid to the School under the Royal Institution at Three Rivers	45	0

Aid to the British North American School Society at Sherbrooke	50	0
Aid to the High School at Durham Village, Messoupi	100	0
Aid to the Infant School at Quebec	55	11
Aid to the Female School at Indian Lorette, near Quebec	50	0
Aid to the Indian School at Caughnawaga	50	0
Aid to the Indian School at St. Regis	50	0
Aid to the same at St. Francis	50	0
Aid to the School at St. Therese	300	0
Aid to the College at Nicolet	200	0
Aid to the Bishop's College, at Lennoxville	250	0
Aid to Johette College	100	0
Aid to the Clarenceville Academy	50	0

PARLIAMENTARY REPORT ON INTEMPERANCE.

Canada has gotten a TEMPERANCE MANUAL of its own at last, and that in the form of a Report of the Select Committee of the Legislative Assembly, to inquire whether any, and what measures can be adopted to repress the evils of intemperance. A copy of this report, kindly furnished by Joseph Morrison, Esq., M.P.P. is now before us, and we are well persuaded that while it will be welcomed by Temperance Lecturers, and the members of Temperance Societies, it will prove a substantial benefit in the way of fixing the attention of our public Rulers on the horrible and widespread evils of intemperance, and leading to the adoption of some more effectual measures for suppressing it.

About ten years ago the Presbyterian minister of Oakville, now a Professor in King's College, published a volume of Lectures against Temperance Societies. The Rev. Gentleman was filled with a kind of furor against these institutions—and well he might, with his view of them—for he looked on them as destructive of the Bible, and horrible to relate, tending to the subversion of all human society and the extirpation of the human race itself. The book was highly prized by spirit dealers of all grades, though we believe that Temperance Societies were on the whole benefited by it, as its pernicious tendency roused some to greater exertions in the cause of temperance.

The Report on Intemperance now before us, shews in a way only too palpable, that religion, society, and human life in Canada, are sufferers to a fearful extent by the evils which Temperance Societies are designed to counteract.

We think the Province is under great obligations to the members of the House of Assembly who have produced the Report. It contains various statistics of crime, insanity, and death, as illustrative of the effects of intemperance. We shall for the present quote a portion of the examination of the Rev. Mr. Champany. This gentleman is a Romish Priest, gifted with great eloquence, and exercises an influence in Lower Canada in favour of Temperance, second only to that of Father Matthew in Ireland.

COMMITTEE ROOM,
12th February 1849.

The Rev. Mr. Champany called in and examined.

Ques.—Have you had the means of obtaining any information on the subject submitted to the consideration of the Committee; and if so, will

you be good enough to say where you acquired it, and make known to the Committee the result of your own experience, and give your views!—*Ans.*—The law which authorises the granting of licences to sell strong liquor, such as it has been in operation in Canada since I have been able to experience its results, is one of the most inhuman laws that I can possibly conceive; and the proof of this assertion is written in letters of blood from one end of Canada to the other.

To undertake to expose to your Committee the result of the liberty of selling strong liquors, such as is allowed to this day, is an impossible task; it would be necessary, for that purpose, to write you the history of nearly all the crimes which have disgraced our country for the last century.

It is only three or four months since, that a man was brought to the gallows at Queenston. In the midst of a tavern brawl, he had gone out to strangle a drunken woman.

It is only a few weeks ago, that in the District of Quebec, a young man, in a state of intoxication, thrust a knife into the heart of his father, and laid him dead at his feet.

All the world will remember the history of the young man, a short distance from Montreal, who, in a state of intoxication, killed his father, who was also intoxicated.

It is but a few weeks ago, that a father of a family, in the District of Quebec, came out drunk from a tavern, lost his way during the night, and was found in a field the next morning, frozen to death.

About the same time, a drunken woman fell frozen to death on the road, by the side of her husband; who was too drunk to help her.

In the same week, a woman abandoned to drink, was murdered at a short distance from Montreal, by a drunken man, who is now, I believe, in the Gaol of this City.

In the same Parish, an old farmer and the father of a large family, arrives in town, gets drunk in a tavern, wants to return home during the night, falls from his cart, and rolls into a ditch full of mud, from which he is only extracted to expire at a short distance, choked with liquor.

Scarcely a month ago, in two parishes, only a few leagues from Montreal, two *habitans* died of *delirium tremens*.

It is but fifteen days ago, that the mother of a tavern-keeper, addicted to drinking, took five glasses of whiskey in one afternoon, and suddenly fell dead the next morning, burnt with liquor.

Permit me to observe, that I only cite recent events, and which have happened within the last few days. I have ascertained that for the last ten years, not less than four persons a week have died in Canada from the effects of liquor.

The fact is, you seldom open a paper without finding the account of some misfortune, of which liquor has been the first, and often the only cause.

It is only yesterday that three newspapers in Canada contained the account of a new misfortune caused by liquor.

The first gave the name of a young man, who, in a state of intoxication, had fallen near a fire-place—his clothes had taken fire, and he had almost been consumed in that deplorable state.

The second had been found frozen to death near a barn, where he had fallen asleep drunk.

The third, too drunk to see the danger, had fallen into a puddle, where he had lost his life.

Nevertheless, the tenth part of the deaths and of the fatal accidents brought on by the use of strong liquor, is scarcely known to the public; each family is struck, blighted by liquor, using every endeavor to hide its shame and misfortunes.

Once more, in order to make known the result of granting licences to sell strong liquors, I would have to bring before you the bloody and mutilated corpses of incredible numbers of unfortunate persons, some of whom have fallen under the murderous weapons of enemies, and often of friends, whose minds have been disordered by drink; and others have been crushed under the wheels of vehicles, or found dead along the road-side, or on

the benches. Ah! if it were in my power to open to you the thousands and thousands of dwellings of our drunkards, you would soon understand why I dare to call immoral and inhuman, the law which permits the sale of strong liquor. Here you would see an unfortunate woman, whose tattered garments leave exposed a breast torn and bruised by a husband to whom drink has given all the ferocity of a wolf. There you would meet children whose cries would rend your heart; they ask for bread, and their mother has nothing but tears to give them, the father's labor being barely sufficient to pry the tavern. In another place you would hear the groanings of a woman in despair; in the height of her pain she curses the day that she became a mother!—he to whom she has given life, in a fit of drunkenness has just struck her!! And besides the misery these taverns are the cause of in this country at every step we take, what good do they do us! The advantages that taverns procure us are only imaginary,—the wretchedness they bring on us are real, daily and universal.

Granting licenses for the sale of ardent spirits, such as heretofore has been the practice, in getting paid to encourage crime of all descriptions; it smooths the road to every excess; it is a snare to catch the multitude; it is desiring the shame, the degradation, the ruin, the extinction of our population. And here let it not be said that there is exaggeration—I hold proofs which I am ready to shew to any one who might pretend to be incredulous. Here is a fact well known, and for the authenticity of which ten thousand witnesses could, if required, be produced.

In forty parishes, in which within the last year I have preached the cause of temperance, 1415 families, worth £1,378,074, have been ruined, and are almost extinct, from the use of spirituous liquors. For the last twenty years, their children, to the number of 6229, are for the most part wanderers and vagabonds in our Towns and Villages, or have gone away and lost themselves in the United States.

It is painful to reveal these dreadful wounds, but I would rather expose the wounds of my country to those who have the power of healing them, than veil them from public view, certain as I am that, if some prompt and efficacious remedy be not soon applied, death will soon be the result.

Visit, as I have done, the richest and most beautiful of our country parts, inquire why the inhabitants, who had a thousand means, not only of preserving their property, but also of increasing it, have been forced to sell all and leave the country, seven times out of ten, you will be told that liquor and the tavern were the first, and often sole cause of their ruin.

THE BRUCE MINES.

From the Report of the Geological Survey for the last year,—a copy of which has been kindly furnished by Joseph Morrison, Esq., M.P.P.—we extract a paragraph which gives the statistics of the Bruce mines. The tract of country in which these mines are, lies on the shore of Lake Huron, to the north of the Manitoulin Islands, in latitude about 46° 30' north.

It will be seen that a considerable population is already drawn to these mines, and, inhospitable as the region may be, we may be well assured that, if the present promise of the mines be realised, we shall soon find a large population congregated around them. The Lead Hills are, we believe the highest inhabited tracts in Great Britain. In those drizzly regions the Free Church has planted its standard; and we doubt not that if the copper mines on the cold shores of Huron prosper, heralds of the Cross from our own and other Churches, will soon find out the people who may

be employed in digging out the subterranean treasures:—

“The quantity of copper ore and undressed vein-stuff above ground at the Bruce Mines, at the time of sampling them in the beginning of July, was estimated at 1475 tons. The average produce is 8.01 per cent., (equal to the average of the dressed ores of Cornwall,) giving about 118 tons of pure copper, which, allowing for the mode of assay and waste in dressing, would yield upwards of 650 tons of 15.00 per cent. ore. At the time of my departure, much activity prevailed in working the lodes, and an expectation was entertained by the mining captains that 250 tons of such ore might be raised monthly. One hundred and sixty-three persons were employed in carrying on the operations connected with the mines, consisting of seventy-seven miners, sixty-five labourers, four boys, eleven blacksmiths, carpenters and other artisans, two mining captains, one engineer, two clerks, and a superintendent, constituting a population, including the families of the workmen, of about 250 souls. Three frame buildings and about thirty log houses had been erected for stores, work-shops, and lodging accommodation; and the foundation of an engine house was commenced, in which was to be placed a steam engine of about forty horse power, for clearing the mine of water and crushing the ore for dressing. A pier, or planked platform road, had been carried out about 180 yards, to an insulated rock, on which a wharf had been constructed; and three stone-loaded cribs had been sunk in ten feet water beyond this, for an additional wharf, for the accommodation of steamers and vessels frequenting the harbour, which is a commodious one, well sheltered from most winds, and not difficult of access. There is abundance of timber for mining purposes and for fuel on the location, and in the vicinity; and on the Thessalon, good pine, hemlock and spruce were met with in some quantity. On this river, which joins the lake nine miles east of the Bruce Mines, there are, in or near the intermediate locations, four falls, about thirteen, eighteen, eight, and three feet respectively, affording excellent mill sites; and some of the land in the valley is well fitted for cultivation. Little good land, however, is met with along this part of the lake shore, and the front of the Bruce Mines location is particularly rough and rocky; but on Saint Joseph Island, opposite, there is an ample extent of excellent land, at present well clothed with maple, birch, and elm, in some parts, and good pine in others, and being underlain by the rocks of the lower fossiliferous formations, it abounds in limestone, affording good material for either burning or building.”

MUSEUM, KNOX'S COLLEGE.

This department of the College, though a subordinate one, is of some importance; and like the Library, it has been growing with the College, and up till this time entirely by free contributions.

It contains a few specimens of the gods of wood and stone of the idolatrous nations of the East— trophies of the victories of the gospel. The importance of these was well illustrated at a juvenile missionary meeting, in Knox's Church, Toronto, on the 24th instant, when they were exhibited and explained by Alexander Fraser, Esq.; the present Superintendent of the school, to the great delight of the young supporters of the missionary cause.

Every department of natural science is a department of natural theology, and hence the very obvious connection between collections of the objects of natural history and a divinity school, such as Knox's College. Some interesting geological specimens are in the Museum; but in order to the

full and proper use of such specimens, it is necessary to have a complete set of all the series of rocks. A gentleman in Scotland, a distinguished naturalist, who has made his acquisitions and collections of geological specimens subservient to the cause of divine truth, has strongly recommended us to obtain such a set. The price of one, as he has written to a Correspondent in Toronto, much interested in all that pertains to the College, may vary from five pounds to hundreds of pounds, according to the quality and number of the specimens.

It is proposed to raise a small special fund for this object. The gentleman above referred to having kindly consented to give his services in making the purchase; while he and other friends interested in the progress of religion and science are about to send us large contributions from their own collections.

Subscriptions for the Museum Fund will be received by John Burns, Esq., Knox's College; John McMurrich, Esq., Toronto; the Professors; and the Curators of the Museum, who are Mr. William J. McKenzie and Mr. John Alexander, Students.

Miscellaneous.

LUTHER.

Luther's birth-place was Eisenben in Saxony; he came into the world there on the 10th November, 1483. It was an accident that gave this honour to Eisenben. His parents, poor mine-labourers in a village of that region, named Mohra, had gone to the Eisenben Winter Fair: in the tumult of this scene the Frau Luther was taken with travail, found refuge in some poor house there, and the boy she bore was named "Martin Luther." Strange enough to reflect upon it.—This poor Frau Luther, she had gone with her husband to make her small merchandizing; perhaps to sell the lock of yarn she had been spinning, to buy the small winter necessaries for her narrow hut or household: in the whole world that day, there was not a more entirely unimportant pair of people than this miner and his wife. And yet what were all Emperors, Popes, and Potentates, in comparison! They were born here, once more, a mighty Man; whose light was to shine as the beacon over long centuries and epochs of the world; the whole world and its history was waiting for this man. It is strange, it is great. It leads us back to another birth-hour, in a still meaner environment, Eighteen Hundred years ago,—of which it is fit that we say nothing, that we think only in silence; for what words are there! The Age of Miracles past! The Age of Miracles is forever here!

I find it altogether suitable to Luther's function in this earth, and doubtless wisely ordered to that end by the Providence presiding over him and us and all things, that he was born poor, and brought up poor, one of the poorest of men. He had to beg, as the school-children in those times did,—singing for alms and bread, from door to door.—Hardship, rigorous necessity, was the poor boy's companion; no man nor to thing would put on a false face to soothe Martin Luther. Among things, not among the abstrus of things, had he to grow. A boy of rude figure, yet with weak health, with his large greedy soul, full of all faculty and sensibility, he suffered greatly. But it was his task to get acquainted with realities, and keep acquainted with them, at whatever cost: his work was to bring the whole world back to reality, for it had dwelt too long with semblance! A youth moved up in wintry whistings, in decreate dark-

ness and difficulty, that he may step forth at last from his stormy Scandinavia, strong as a true man, as a god: a Christian Odin—a right Thor once more, with his thunder-hammer, to smite asunder ugly enough Jotuns and giant-monsters!

Perhaps the turning incident of Luther, we may fancy, was that death of his friend Alexis, by lightning, at the gate of Erfurt. Luther had struggled up through boyhood, better and worse; displaying in spite of all hindrances the largest intellect, eager to learn: his father judging doubtless that he might promote himself in the world, set him upon the study of Law. This was the path to rise; Luther, with little will in it either way, had consented: he was now nineteen years of age. Alexis and he had been to see the old Luther people at Mansfeldt; were got back again near Erfurt, when a thunderstorm came on; the bolt struck Alexis, he fell dead at Luther's feet. What is this life of ours!—gone in a moment—burnt up like a scroll, into the blank Eternity!—What are all earthly preferments, Chancellorships, Kingships? They lie shrunk together—there! The earth has opened on them; in a moment they are not, and eternity is. Luther struck to the heart, determined to devote himself to God and God's service alone. In spite of all dissensions from his father and others, he became a Monk in the Augustine Convent at Erfurt.

This was probably the first light-point in the history of Luther, his purer will now first decisively uttering itself; but, for the present, it was still as one light point in an element all of darkness. He says he was a pious monk, *ick bin ein frommer Monck gewesen*; faithfully, painfully struggling to work out the truth of this high act of his; but it was to little purpose. His misery had not lessened; had rather, as it were, increased infinitely. The drudgeries he had to do, as novice in his Convent, all sorts of slave-work, were not his grievance: the deep earnest soul of the man had fallen into all manner of back scruples, dubitations; he believed himself likely to die soon, and far worse than die. One hears with a new interest for poor Luther, that at this time, he lived in terror of the unspeakable misery; fancied that he was doomed to eternal reprobation. Was it not the humble, sincere nature of the man!—What was he that he should be raised to heaven! He that had known only misery and mean slavery: the news was too blessed to be credible. It could not become clear to him how, by fasts, vigils, formalities and mass-work, a man's soul could be saved. He fell into the blackest wretchedness; had to wander, staggering as on the verge of bottomless despair.

It must have been a most blessed discovery, that of an old Latin Bible which he found in the Erfurt Library about this time. He had never seen the Book before. It taught him another lesson than that of fasts and vigils. A brother monk too, of pious experience, was helpful. Luther learned now that a man was saved not by singing masses, but by the infinite grace of God: a more credible hypothesis. He gradually got himself founded on on the rock. No wonder he should venerate the Bible, which had brought this blessed help to him. He prized it as the Word of the Highest must be prized by each a man. He determined to hold by that; as through life and to death he firmly did.

This, then, is his deliverance from darkness, his final triumph over darkness, what we call his conversion; for himself the most important of all epochs. That he should now grow daily in peace and clearness; that unfolding now the great talents and virtues implanted in him, he should rise to importance in his Convent, in his country, and be found more and more useful in all honest business of life, is a natural result. He was sent on missions by his Augustive Order, as a man of talent and fidelity, fit to do their business well: the Elector of Saxony, Friedrich, named the Wise, a truly wise and just prince, had cast his eye on him as a valuable person: made him Professor in his new University of Wittenberg, Preacher too at

Wittenberg; in both which capacities, as in all duties he did, this Luther, in the peaceable sphere of common life, was gaining more and more esteem with all good men.—Carlyle.

KNOX.

Knox did for his nation what we may really call a resurrection as from death. It was not a smooth business; but it was welcome surely, and cheap at that price, had it been far rougher. On the whole, cheap at any price;—as life is. The people began to live: they needed first of all to do that, at what cost or costs soever. Scotch literature and thought, Scotch industry; James Watt, David Hume, Walter Scott, Robert Burns: I find Knox and the Reformation acting in the heart's core of every one of these persons and phenomena; I find that without the Reformation they would not have been. Or what of Scotland? The Puritanism of Scotland became that of England, of New England. A tumult in the High Church of Edinburgh spread into a universal battle and struggle over all these realms;—there came out, after fifty years struggling, what we call the "Glorious Revolution," a *Hebrew Corpus Act*, Free Parliaments, and much else! Also, is it not too true what we said, That many men in the van do always, like Russian soldiers, march into the ditch of Schwiednitz, and fill it up with their dead bodies, that the rear may pass over them dry-shod, and gain the honour! How many earnest rugged Cromwells, Knoxes, poor Peasant Covenanters, wrestling, battling for very life, in rough miry places, have to struggle, and suffer, and fall, greatly censured, despised,—before a beautiful Revolution of Eighty-eight can step over them in official pomp and silk stockings, with universal three-times-three!

It seems to me hard measure that this Scottish man, now after three hundred years, should have to plead like a culprit before the world; intrinsically for having been, in such way as it was then possible to be, the bravest of all Scotchmen! Had he been a poor Half-and-half, he could have crouched into the corner, like so many others;—Scotland had not been delivered; and Knox had been without blame. He is the one Scotchman, to whom, of all others, his country and the world owe a debt. He has to plead that Scotland would forgive him for having been worth to it any million "unlameable" Scotchmen that need no forgiveness! He bared his breast to battle; had to row in French galleys, wander forlorn in exile, in clouds and storms; was censured, that at through his windows; had a right sore fighting life; if this world were his place of recompense, he had made but a bad venture of it. I cannot apologise for Knox. To him it is very indifferent, there two hundred and fifty years or more, what men say of him. But we, having got above all those details of his battle, and being now in clearness on the fruits of his victory, we too can rake ought to look through the rumours and controversies enveloping the man, into the man himself.—Carlyle.

As the word of grace in the proper warrant and ground of faith, the more clear our conceptions are concerning its truth and certainty, the more firmly shall we confide in it.—Roeth.

WATCH FIRST DECLINING.—He that will find his home in good repair, must stop every chink as soon as discovered; and he that will keep his heart must not let a vain thought be long neglected; the serpent of heart-apostasy is best killed in the egg of a small remission of care. Oh! if many poor decayed Christians had looked to their hearts in time, they had never come to that sad pass they now are in! We may say of heart-neglects, as the apostle doth of vain halldings, that they increase to more and more ungodliness. Little sins neglected will quickly become great and unrepentable; the greatest crucible once

lay in an egg; the greatest oak was once an acorn. The firing of a small train of powder may blow up all, by leading to a greater quantity. Men little think what a proud, vain, wanton, or worldly thought may grow to: behold how great a matter a little fire kindles!

WONDERFUL ESCAPE.

The following story may seem strange to some, but the reader may be sure that it is true. It was sent to this Magazine by the Rev. William Norton, Missionary from India; and Mr. B. was his relation, and a pious man. This Gentleman was a Government surveyor, and was one day measuring some land that was covered over with what they call in India *jungle*, the name given to the trees and shrubs, and reeds and grass, which grow so thick and rank in that hot country. As there were a great many wild beasts in this jungle the people who were with Mr. B. lit fires, discharged guns, sent dogs, and did all they could to frighten them away.

Not thinking that there could be any danger after all this, Mr. B. forced his way through a part of the jungle to a little hill that he might view the country; but as he was walking, all at once he felt the ground completely giving way under him, and before he could recover his footing, or do anything to help himself, he had sunk down amongst the thick underwood, whilst all around him there rose up a cloud of dust, which for a few minutes, prevented him from seeing where he was. But, though he could see nothing he heard enough to frighten him. It was the low growl of some wild beasts, and he felt sure that he had sunk down into their den. And as it proved; for as soon as the dust cleared away, he found himself in the midst of a nest of tiger cubs. The fact was that the white ants, so plentiful in India, had hollowed out the ground, and as the season was very dry, the thin crust which covered the tiger's lair broke in as Mr. B. put his foot upon it.

Now you may fancy what he felt when he saw where he had got. And what do you think he did? "Turn pale," you will say, "and tremble and scream for help as loud as he could." Nothing of the kind. He saw his danger, indeed; but though alarmed, like a good man he prayed to God to preserve him, and, like a wise man, he prepared for the worst. Knowing the habits of the creature into whose den he had fallen, he felt quite sure that the tigress was too near to permit him to escape her fury. What then, could he do? He had no gun, no sword, not even a stick. His hand was his only defence. Ah! the hand is a wonderful instrument, when wisely used.—And so it proved to Mr. B.

After a minute's thought, he hastily took out of his hat and pocket two or three stiff handkerchiefs, and twisted them tightly round his right arm, up to the elbow. "But what was the use of that," you may be saying. You will see. It proved the truth of what Solomon says, that "wisdom is a defence." It saved his life. For he had no sooner done this, than what should he see but the tigress, leaping over the shrubs and reeds of the jungle, and bounding towards him, her eyes flashing fire, and her great jaws wide open, ready to seize and devour him. Was not this very frightful? Do you not think it was enough to make the boldest man cry out and run away? But Mr. B. was too wise to attempt what was impossible, and what, too, would have brought upon him swift destruction. He, therefore, fixed his feet firmly upon the ground, prepared for a deadly struggle with a dreadful end, and then stood still. In less time than this story can be read, the tigress had come close up to the place where Mr. B. was; and then she crouched down upon her belly, and crawled upon the ground, as you have seen the cat do, when about to seize a bird, in order to make sure of her prey. Dreadful sight to Mr. B.; but he had no opportunity to think much about it, for in another mo-

ment, with one bound and a loud roar, she sprang right upon him.

As he expected, her great jaws were wide open; and with a steady aim, the brave man thrust his arm into her mouth, and seizing her tongue with his hand, he began, with all his strength, to twist it from side to side. This prevented her from closing her mouth, but she made terrible use of her claws, for with them she tore the clothes from his body and the flesh from his bones. Still, though wounded and bleeding, he kept his grasp tight, and gave her so much pain by twisting her tongue, that she became frightened, and, with a sudden start backward, she jerked it out of his hand, and to his great joy rushed away from him into the jungle. Having spent a few moments in giving thanks to that God who had thus delivered him out of the jaws of the tiger, as he had saved David from the lion and the bear, Mr. B. faint with pain and loss of blood, made haste back to his party, before the furious creature could recover from her fright or return to her den.

Now, dear young friends, learn from this story the value of knowledge, of courage, of presence of mind, and, above all, of piety and prayer, such as Mr. B. discovered, and to which, under God, he owed his deliverance. Nor should you forget, that, great as was the danger of this good man, yours is still greater from that wicked spirit who, like a roaring lion, walketh about seeking whom he may devour. And if you wonder at his escape, how should you rejoice that you may, through Jesus Christ, be delivered from a far more dreadful death than that which threatened him.—*Jav. Miss. Mag., Feb. 1849.*

DEVIL WORSHIPPERS.

Mr. Layard, in his recently published work on the Antiquities of Nineveh, gives a very interesting account of a strange people, who have been little known to the rest of the world, but who have inhabited Mesopotamia and the neighboring countries, time out of mind. These are the *Yezidis*, or *Worshippers of the Devil*. We extract the following account from the last number of the *London Quarterly Review*—

The third expedition of Mr. Layard led him among a still more remarkable people, perhaps in their origin not only much older than the Nestorian form of Christianity, but even than Christianity itself. He was admitted into the rites, almost into the innermost sanctuary of this singular race, who bear the ill-omened name of Devil worshippers. He is the first European, we believe, who has received almost unrecurred communication as to the nature of their tenets; though probably from the ignorance of the *Yezidis* themselves, he has by no means solved the problems either of the date or the primal source of their curious doctrines. How extraordinary the vitality even of the wildest and strangest forms of religious belief! Here are tribes prescribed for centuries, almost perhaps for thousands of years, under the same most odious to all other religious creeds—hated and persecuted by the Christians, as if not guilty of an older and more wicked belief, at least infected by the most detested heresy, Manichæism; trampled upon, hunted down, driven from place to place by the Mohammedans, as being one of those idolatrous, the people without a God, towards whom the Koran itself justifies or commands implacable enmity.

Against the *Yezidis*, even in the present day, the Moslems refuse most religiously to fulfil the precepts of their scripture—making slaves among them, manacled the males, and carrying off the women, especially the female children, into their harems. That fanatical persecution, which accidental circumstances suddenly and fatally kindled against the Chaldean Christians, had been the wretched lot, time out of mind, of the *Yezidis*. Towards the Christians the Koran contained more merciful texts—towards the Devil worshippers none.

Yet here are they subsisting in the nineteenth

century—flourishing tribes, industrious tribes, clearly beyond most Asiatics—not found in one district alone, but scattered over a wide circuit. Some have lately taken refuge from Mohammedan persecutions under the Russian government in Georgia, celebrating publicly their religious rites, with their sacred places and sacred orders, and with the unviolated tombs of their sheiks, their groves, and their temples. The manners of these tribes are full of the frank, courteous, hospitable freedom of Asiatics. They are resolute soldiers in self-defence—and at least not more given, in their best days, to marauding habits than their neighbours, and only goaded to them by the most cruel and unprovoked persecution. Their morals, as far as transpires in Mr. Layard's trust-worthy account, are much above those of the tribes around them.

It is this strange and awful reverence for the Evil Principle which is the peculiar tenet in their creed, and has given its odious name to this ancient and singular people. With them and old Lear alone, the "Prince of Darkness is a gentleman." They will not endure the profane use of any word that sounds like *Satan*, or *Satan*; and they have the same aversion—some slight touch of which might perhaps not be unbecoming in the followers of a more true and holy faith—to the Arabic words for *curse* and *accursed*. *Satan*, in their theory (which approaches that of Origen), is the chief of the angelic host, now suffering punishment for rebellion against the Divine will—but to be hereafter admitted to pardon and restored to his high estate. He is called *Melek Taus*, King Peacock; or *Melek el Kout*, the mighty angel. The peacock, according to one account, is the symbol as well as the appetitive of this infernal being—no unfitting emblem of pride. They reverence the Old Testament almost with a Jewish zeal, (a tenet absolutely inconsistent with Manichæism); they receive, but with less reverence, the Gospel and the Koran. Their notion of our Saviour is the Mohammedan, except that he was an angel, not a prophet.

ELECTION.

When God decrees an end, he decrees also the means. If then he has elected me to obtain salvation in the next life, he has elected me to the practice of holiness in this life. Would I ascertain my election to the blessedness of Eternity? It must be by practically demonstrating my election to secularity of life. It is not by the rapture of feeling, and by the luxuriance of thought, and by the warmth of those desires which descriptions of heaven may stir up within me, that I can prove myself predestined to a glorious inheritance. If I would find out what is hidden, I must follow what is revealed. The way to heaven is disclosed; am I walking in that way? It would be poor proof that I were on my voyage to India, that, with glowing eloquence and thrilling poetry I could discourse on the palm groves and the spice islands of the East. Am I on the water? Is this sail hoisted to the wind; and does the land of my birth look blue and faint in the distance? The doctrine of election may have done harm to many—but only because they have fancied themselves elected to the end and have forgotten that those whom Scripture calls elected, are elected to the means. The Bible never speaks of a man as elected to be saved from the shipwreck; but only as elected to tighten the ropes, and between the sails, and stand to the rudder. Let a man search faithfully; let him see when Scripture denounces Christians as elected, it is, as elected to sanctification, as elected to obedience; and the doctrine of election will be nothing but a stimulus to effort. It cannot kill me into security. It cannot engender licentiousness. It will throw ardour into the spirit, and fire into the eye, and victor into the limb. I shall cut away the boat and let drive all human devices, and give myself; amid the fierceness of the tempest, to steer the shattered vessel into port.—*H. Melville*

HAVE PITY ON YOUR OWN SOUL.

Can you pity the beggar at your door, when you see such on a winter day, shivering with naked backs, exposed to the fury of the cold, and not pity your own far more dismal soul-nakedness, by which thou liest open to heaven's wrath and hell's malice! Shall their nakedness cover them with shame, fill them with fear of perishing, which makes them, with pitiful moans, knock and cry for relief, as it is reported of Russia, where the poor (through extreme necessity) have this desperate manner of begging in the streets; "Give me and cut me, give me and kill me!" and canst thou let Satan come and cut thy throat in thy bed of sloth, rather than accept of clothes to cover, yea, armour to defend thee? (I mean Christ and his grace which in the Gospel are tendered to you.) And do not lightly believe your flattering hearts, if they shall tell you you are provided of these already. I am afraid that many a gaudy professor will be found as naked in regard of Christ, and truth of grace, as drunkards and swearers themselves: such there are who content themselves with a Christ in profession, in gifts, and wish duties, but seek not a Christ in solid grace, and so perish; those indeed are an ornament to the Christian, as a scarf and feather to the Soldier; but those quench not the bullet in battle, it is Christ and his grace doth that: therefore labour to be sound rather than brave Christians. Grace embellished with gifts is the more beautiful; but these without grace, only the richer spoil for Satan.—Gurnall.

SCRIPTURAL BASIS OF ROMANISM.

The Roman Catholic system is based on the interpretations of a very few picked passages of the Bible. This is obvious not only in her written Apologies, but upon and within her churches; in the inscriptions on her altars; in her monumental tablets for the dead; on her memorial crosses by the road side; and wherever she has been able to fix her watch-towers. The text declaring the supremacy of St. Peter, "Tu es Petrus et super hanc petram edificabo ecclesiam meam, et tibi dabo claves regni calorum," is written in colossal letters of gold upon a purple ground within her metropolitan temple. The one passage in which a singular confession finds its authority is rung upon by a thousand changes. One isolated passage, ever on the lips of the priest, is the invariable support of the mysterious transubstantiation. Indeed it may be said to rest on the monosyllable. From a solitary declaration, is derived the power of the priest to absolve the sinner. The perpetual virginity of Mary is inferred from half a verse, which by natural implication teaches the direct contrary. The celibacy of the clergy has its basis on a few passages which, according to the declarations of the inspired writers themselves, had only a local and temporary application. The doctrine of penances appears to be the mistranslation of a single Greek noun.

Now it is hardly necessary to say that any system of religious doctrine or of Church government which can find no wider support, must ultimately fall.—No Christian hierarchy can stand, which stands on an examination of any portion of the Scriptures, or which puts forth its claims on the strength of a few passages which are covered from their context. It is the glory of Protestantism that it has no favorite chapters and verses.—It stands or falls on the spirit of the entire volume, on the widest induction of particulars, on the conscientious support of all the sacred writers, and of all which they declare. It pretends to no darling apostles, to no artfully called symbols; it shrinks from no argument, is afraid of no catechising, never arrays faith against reason, and relies on that same broad, common sense, interpretation of the Bible, which our great jurist would apply to the constitution of his country.—Prof. Edwards in *Bib. Society*

SELECT OBSERVATIONS.

Long have I searched the Scriptures to find a positive precept enjoining, or precedent observing daily prayer in a family; yet hitherto have found none proper for my purpose. Indeed, I read there was a yearly sacrifice offered at Bethlehem for the family of Jesse; but if hence we should infer household holy duties, others would conclude they should be only animal. And, whereas it is said, "Pour out thine indignation on the heathen, and on the families which have not called on thy name," the word taken there in a large acceptation, to prove rather the want of national, than domestic service of God. But let not profaneness improve itself, or censure family prayer for will-worship, as wanting a warrant in God's word; for where God enjoineth a general duty, as to serve and fear him, there all particular means, whereof prayer, a principle tending thereunto, are commanded. And surely the pious households of Abraham, Joshua, and Cornelius had some holy exercises to themselves, as broader than their personal devotion, so narrower than the personal personal service just adequate to their own private family.—Fuller.

A man may drown in a little brook or pool, as well as in a great river, if he be down and plunge himself into it, and put himself into it, and put his head under water. Some care thou must have, that thou mayest not care, these things are thorns indeed; thou must make a hedge of them, to keep out those temptations that accompany sloth, and extreme want that waits on it. But let them be the hedge; suffer them not to grow within the garden; though they increase, set not thine heart on them, nor set them in thy heart. That place is due to another, is made to be the garden of thy beloved Lord; made for the best plants and flowers; and there they ought to grow the love of God and faith, and meekness, and the other fragrant graces of the Spirit.—Leighton.

Were we acquainted with the way of intermingling holy thoughts, ejaculatory eyings of God, in our ordinary ways it would keep the heart in a sweet temper all the day long, and have an excellent influence on all our ordinary actions and holy performances, at those times when we apply ourselves solemnly to them. Our hearts would be near them, not so far off to seek and call in, as usually they are, through the neglect of this. This were to walk with God indeed; to go all the day long as in our Father's hand; whereas without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour, as they that carry the spices from Arabia, are refreshed with the smell of them in their journey; and some observe that it keeps their strength, and frees them from fainting.—Id.

A PREMATURE MINISTRY.—Facts are full of instruction on this subject. Not a few young men of bright promise, who might have been the champions of the truth, have been so impatient to hasten into the ministry, that they have falsely blighted their own prospects; and, instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was knowledge, in the thirteenth century, is ignorance now. What was energy then, is indolence and stupidity now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the church a feeble ministry, and the world breaks from your hold, your main spring of moral influence is gone.

RENIGNATION.—A military officer being at sea in a dreadful storm, his lady, who was waiting near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity that she cried out, "My dear are you not afraid? How is it possible that you can be so calm in such a storm!" He arose from a chair lashed to the deck, and supporting himself by a pillar of the bed-place, he drew his sword and pointing to the breast of his wife, he exclaimed "Are you not afraid?" "No, certainly not."—"Why?" said the officer. "Because," rejoined the lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then," said he, "remember, I know in whom I have believed, and that he holds the winds in his fist, and the waters in the hollow of his hand."

Luther, in his will bequeathed to his friends and the pastors of the Church, his detestation of Popery, having before made this verse:
O Pope, alive, I was thy plague.—
Dying, I will be thy destruction.

The intercession of Christ is not a persuasive pleading upon his atonement, but the presenting the atonement itself before God.

DONATIONS OF BOOKS TO KNOX'S COLLEGE LIBRARY.

- From the Rev. John Cragton, formerly of Quebec:
Seven vols. *London Christian Observer*; Sermons by Calvin, in French; several odd Nos. of the Presbyterian and other Reviews, &c.
- From the Rev. Dr. Burns:
Ernesti Lectures in Ep. ad Hebraeos; Dalryell on Animal Physiology; Willoughby's Extracts from Scripture, for Sailors, &c.; David Nassim's Memoir's; Tomline's Elements of Theology, 2 vols.; Chesterfield's Letters to his Son; James on Christian Charity; Dr. Hamilton, of Strathblane, on Election, and on the assurance of salvation; Dr. Samuel Miller on Creeds and Confessions; De Jure Magistratum in Subditos, &c.; Novum Testamentum Graecum; Dr. Mason Good's Translation of the Book of Job; Gaelic Bible; Leshian's Lectures on the Epistles to the Corinthians; Blayney's Translation of Jeremiah and Lamentations; Hengstenberg on Egypt and the Books of Moses; Owen's Life, by Owen; Glasii Philologia Sacra, &c. &c.
- From the Rev. Dr. Willis:
Schultens in Jobum; Wendelin Christiani Theologia; Laing's Introduction to the Holy Scriptures; John Welsh's select Sermons; Waterland on the Athanasian Creed; Top-lady on the Calvinism of the Church of England, 2 vols.; McTear's Notes on the Dunny Bible; Baker's Meditations on the Seven Penitential Psalms; Soida Lexicon Graecum et Latium, 2 vols.; Sir Isaac Newton on Optics.
- From Mrs. Willis:
Ryland on the Reformation of the Church of England.
- From the Rev. Professor Gale:
The Edinburgh Witness, from 1843 to 1846.
- From Mr. James Patterson, of King's College, Toronto:
Addison on the Evidences of the Christian Revelation.
- From Dr. Jarron, of Danville:
Jukes on the Law of Offerings.
- From Mr. Samuel Spruell, Toronto:
A copy of the Scriptures, in Old English, printed in 1580.
- From Mr. Thos. Henning, Student in Divinity:
Metaphysical Tracts, by Philosophers of the 16th century; The Pursuits of Literature; Whiston's Theory of the Mosaic Creation; Bradford's Wonders of the Heavens, &c.
- From Mr. Lindsay, Expressing:
Kleppock's Mosaic.

KNOX'S COLLEGE FUND.

From Dundas.
 W. Miller, £1; Thomas H. McKenzie, £1; Wm. Dickson, £1; John Quarry, 5s.; Andrew Gordon, 2s. 6d.; John Vassie, 5s.; Alex. Witherspoon, 2s. 6d.; William Ross, 2s. 6d.; John MacKenzie, 5s.; R. Spence, 10s.; J. J. Ross, 2s. 6d.; John Gartshore, 7s. 6d.; Arch. McKinlay, 2s. 6d.; Wm. Kyle, 2s. 6d.; Alexander Hamilton, 3s. 9d.; David Muirhead, 5s.; Mrs. Witherspoon, 2s. 6d.; Mrs. Ironside, 2s. 6d.; James McLintyre, £1; James Scott, 5s.; John Boyd, 5s.; Robert Nichol, 2s. 6d.; John McGachie, 2s. 6d.; Alex. Watson, 2s. 6d.; Mrs. Bennet, 2s. 6d.; Jesse Cooper, 5s.; James Anderson, 2s. 6d.; Mrs. Fergusson, 1s. 3d.; John Bain, 2s. 6d.; Alexander Gorman, 2s. 6d.; M. Y. Stark, 10s.

From Ancaster.
 George Thomson, 5s.; John Johnston, 1s. 3d.; John McHale, 2s. 6d.; Alex. Brander, 2s. 6d.; Alexander Thomson, 1s.; William Deans, 2s. 6d.; George Younie, 2s. 6d.; William Gunn, 7s. 6d.; James Russel, 10s.; Thomas Sandford, 2s. 6d.; Robert Dow, 2s.; Henry Martin, 5s.; John Martin, 1s. 3d.; — Wolsencroft, 1s. 3d.

From Oneida.
 Robert Youst, 2s. 6d.; James Young, 2s. 6d.; George Hunter, 2s. 6d.; Edward Rutherford, 2s. 6d.; John Stark, 5s.; James Stark, 2s. 6d.; James Williamson, 2s. 6d.; Peter Elder, 2s. 6d.; John Harper, 1s. 3d.; James George, 1s. 3d.; John Anderson, 2s. 6d.; James McConaughie, 1s. 3d.; John Knox, 2s. 6d.; John Smith, 7s. 6d.; William Hamilton, 2s. 6d.; Peter Tenant, 7s. 6d.

From London, C.W., and neighbourhood.
 John Fraser, £1 10s.; John Birrell, £1 5s.; Alex. McDonald, £1; Adam Hope, £1; Wm. Begg, £1; James Leitch, £1; J. G. McIntosh & Co., £3; Wm. Clark, £1; John Michie, £1; John Diamond, £1; G. M. Gunn, £1; James Glen, £1; R.S. Murray, 10s.; Wm. Gordon, 10s.; John McLintosh, 10s.; Daniel McPhee, 10s.; Ralph Mason, 10s.; Angus McSwain, 10s.; Thomas Craig, 10s.; Henry Michie, 10s.; T. Fraser, 7s. 6d.; McLintock & Co., 5s.; Hugh Ross, 5s.; James Gillies, 5s.; Wm. Durand, 5s.; Alex. Forbes, 5s.; Charles Grant, 5s.; Alex. Campbell, 5s.; James Clark, 5s.; Wm. McLintosh, 5s.; James Thomson, 5s.; John Pringle, 5s.; Angus Gordon, 5s.; Angus Fraser, 2s. 6d.; Arthur Gunn, 2s. 6d.; Alex. Angus, 2s. 6d.; Alex. Fraser, 2s. 6d.; James Fraser, 1s. 3d.; Wm. what = 5s. 10d.; Wm. McDonald, 10s. wheat = 5s.; Alex. McKenzie, Jr., 2s. 6d.; Alex. Ross, 2s. 6d.; James McDonald, 2s. 6d.; Hugh Barclay, 2s. 6d.; John Barclay, 2s. 6d.; Donald Barclay, 1s. 10d.; Alex. MacKenzie, Sr., 1s. 3d.; Hugh McEwan, 1s. 3d.; Duncan Forbes, 1s. 3d.; A. W. M. Pringle, 10s.; Wm. Colvane and family, 7s. 6d.; John McQueen, 5s.; John McDonald, 5s.; Wm. White, 2s. 6d.; John Brown, 2s. 6d.; John McGillivray, 2s. 6d.; Donald McDonald, 1s. 3d.; John McDonald, 1s. 3d.; A Friend, 1s. 3d.; A Friend, 1s. 3d.; A Friend, 1s. 3d.; James Brown, 2s. 6d.; James Haldane and family, 15s.; William Walker, 10s.; James McLaren, John Kay and family, 10s.; Ninian Elliot, Sr., 5s.; Alex. Wood, 5s.; Wm. Byers, 5s.; Alex. Bruce, 2s. 6d.; Adam Nicoll, 2s. 6d.; Mrs. Kerr, 1s. 3d.; James Blair, 1s. 3d.; John Glenclaming, 5s.; Ninian Elliot, Jr., 5s.; William Murray, 5s.; John Wilson, 5s.; Alex. Kerr, 5s.; Andrew Beattie, Walter Crawford, 2s. 6d.; James Ireland, 2s. 6d.; Robert Nicoll, 2s. 6d.; James Beattie, 2s. 6d.; James Nicoll, 2s. 6d.; Thos. Nicoll, 1s. 3d.; Wm. Hare, 1s. 3d.; Francis Nicoll, 1s. 3d.; Robert Nicoll, 1s. 3d.; George Murray, 1s. 3d.; John Cochran, 1s. 3d.; John Thomson, 1s. 3d.; James Craig, 2s. 6d.; James Jackson, 2s. 6d.; D. MacCallum, 1s. 3d.; William Campbell, 1s. 3d.; Wm. Thomson, 1s. 3d.; Richard Jeffrey, 1s. 3d.; Adam Oliver, 1s. 3d.; John Jackson, 1s. 3d.; Thos. Moorhouse, 1s. 3d.; additional contributions, 13s. 10d.; James Grant, 2s. 6d. Total £52 10s.

KNOX'S COLLEGE FUND.

Waterdown, per Rev. A. McLean, £2 12 6
 Cummingsville, per ditto, 2 5 7
 Dundas and Ancaster, 11 11 9
 Vaughan Church, per D. Jeffrey, 3 7 6
 Galt, in part, per M. C. Lutz, 25 0 0
 Galt, third contribution for 1847-8, per A. W. Mowat, 7 15 0
 Zorra, 14 15 0
 Oneida, per Dr. Ferrier, 1 15 0
 Humber Station, 3 15 3
 London and neighbourhood, per J. Fraser, Esq., 32 10 0
 Guelph, per Rev. Mr. McGregor, 0 10 0
 Port Dover, Victoria, and Simcoe, per R. Riddell, Esq., 3 10 0
 Fergus, additional contributions for 1847-8, 5 0 0
 J. McMURRAY, Treasurer.
 Toronto, April 20, 1849.

SYNOD'S HOME MISSION FUND.

Donation from E. M. Stewart, Esq., Guelph, £1; Prescott, per Rev. R. Boyd, £1 15s. 6d.

HOME MISSION FUND.

Presbytery of Toronto.
 Eldon & Thorah, per A. Calder, Esq., £11 5 0
 Vaughan Church, per Mr. Burns, 0 12 6
 JOHN LAIDLAW, Treasurer.

SYNOD FUND.

Lachute, L. C., per Rev. Thos. Henry, £1 5 0
 1st Conoco, Yonge Street Station, per Rev. Dr. Willis, 0 7 0
 Free Temple Church, Chinguacousy, per Mr. W. Wiley, 0 15 0
 Flamboro' West, per Rev. Mr. Wardrop, 1 18 2
 Vaughan Church, per Mr. Gourlay, 0 17 3d
 Berwick do, 0 17 9d
 Niagara, per Mr. John Scott, 1 0 0
 Cross Roads, 0 12 0
 Humber, 0 14 0
 Dundas and Ancaster, per Rev. M. Y. Stark, 2 11 0
 Guelph, per Rev. Mr. McGregor, 1 12 8
 Guelph, for Minutes of Synod, 0 3 0
 Knox's Church, Toronto, collection for Synod Fund, 10 0 0
 JOHN LAIDLAW, Treasurer.

THE REV. WM. KING'S MISSION FUND.

In behalf of the Coloured People of Canada.
 Free Temple Church, Chinguacousy, per Rev. Wm. May, £2 6 0
 East Toronto Township Congregation, per Mr. Samuel Wallace, 3 2 0
 West Gwillimbury and Bradford, per Thos. McConkey, Esq., 4 9 9
 Peterboro' per Alex. Cathcart, Esq., 7 5 0
 Grafton, per Mr. Taylor, 3 3 10
 JOHN LAIDLAW, Treasurer, pro tem.

RECEIPTS FOR THE FIFTH VOLUME.

David Sturatt, J. McMurphy, Hugh McColl, John McColl, John McPherson, James Robertson, Mrs. Stewart, Rev. R. Peden, W. Duff, J. Dougal, A. Callan, J. Noble, W. Bartlett, Thomas Nichol, James Davidson, Peter McLaren, A. Lockhart, John Laing, Dr. Willis, W. H. Scott, Dr. Gunn, Rev. D. Black, R. Fairbairn, D. Fisher, Stephen, Thomas Scott, Mrs. Lander, Gray & McLeod, P. McCallum, D. Burnett, Macdonald & Jamieson, James Fyfe, Duncan Drummond, Peter McLintyre, Donald Cameron, Rev. W. Reid, David Haig, Miss Greely, W. Rutherford, Mrs. McGregor, George Angus, Percy, Samuel McGregor, A. McKenzie, Esq., John Wallace, Thomas McConkey, Gavin Allan, Matthew Nelson, T. D. McConkey, Esq., John Alexander, Alexander Wallace, Alexander Sibbald, John Crossan, George Miller, Philip Jeffrey, Thomas

Noble, Neil McDonald, Robt. Fleming, Donald McFadyen, Rev. D. McMillan, Rev. P. Gray, John Hood, H. Thomson, Mr. Robertson, George McLennan, Mrs. Armour, J. Nichol, Jackson and Grievie, T. Houston, Esq., 2 remittances, D. MacBain, Geo. Leslie, C. Brown, Esq., £1 4s., R. Swan, D. Wylie, £2, John Kirkwood, Peter Legatt, Dagald Smith, Adam Stevenson, George Bell, R. Brown, J. Alexander, D. McLellan, 19s. 6d., Rev. J. McGregor, 10s., R. Young, Esq., D. Currie, £1, Charles Thomson, Thomas Saunders, Wm. Hook, Esq., Geo. Strauchon.

TO MINISTERS, KIRK SESSIONS, AND PRESBYTERIES.

RECORDS OF THE KIRK OF SCOTLAND.
 containing the Acts and Proceedings of the General Assembly, from the year 1638 downwards, with Notes and Historical Illustrations. Originally published at 21s., 1 vol. royal 8vo., 684 pages—reduced to 7s. 6d.
 For sale by
 D. McLELLAN, Bookseller,
 King Street, Hamilton, April, 1849.

NEW WORKS AND NEW EDITIONS, FOR SALE by D. McLELLAN, Bookseller.

Hamilton, C.W.:-
 Baptist Noel's Church and State, Price £0 7 6
 Dr. Edgar's Variations of Popery, new ed., 11 3
 Anderson's Family Constitution, new edition 5 0
 Cecil's Original Thoughts on Scripture, 6 3
 Isaac Taylor's Natural History of Euthanasism, new edition, 5 0
 Life of Philip Henry, the Commentator's Father, 3 3
 Krummacker's Last Days of Elisha, 4 6
 Pearl of Days, (the Female Essay on the Sabbath), 2 6
 Sinclair's Modern Accomplishments; or, March of Intellect, 5 0
 Dickson's Scenes from Sacred History, 6 3
 The Bible Expositor, 3 6
 Barnes's Notes on the New Testament, 10 vols., each, 3 3
 Barnes's Notes on Job, 2 vols., each, 2 9
 Barnes's Notes on Isaiah, 3 vols., each, 4 2
 Richmond's Domestic Portraits, 4 6
 Life of the Rev. Henry Venn, new edition, 7 6
 Pollok's Course of Time, 2 6
 Pollok's Tales of the Covenanters, 2 9
 Pollok's Life and Memoirs, by Dr. Scott, 5 6
 Dr. Chalmers's Daily Scripture Readings, and Sabbath Readings, 5 vols., 1 vol. 8vo., 9 3
 Dr. Chalmers's Natural Theology, 2 vols. 12mo., 8 9
 Dr. Chalmers's Tracts and Essays, 1 vol. 12mo., 5 0
 Dr. Chalmers's Introductory Essays, choice vols., 5 0

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

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

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

WANTED TO BORROW—the sum of £120 on interest, to assist in building a FREE CHURCH, in Tacharamita. Good Security will be given. For further particulars apply to THOS. SPROAT, McKillop Post Office, Huron District.

Printed by JAMES CLELAND, Post Office Lane, Toronto.