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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume III. No. 6.

TORONTO, JANUARY, 1847.

Price 2s. 6d. per Annum.

The Record.

NOTICES BY THE SYNOD CLERK.

1. The undersigned thinks it his duty to call the attention of the Presbyteries of the Church to the queries issued by the Sustentation Board, under the authority of the Synod and published in the Dec. No. of *The Missionary and Ecclesiastical Record*. The want of full and accurate information on the points embodied in these queries has been found a serious hinderance in the deliberations and decisions of the Synod, on some subjects of vital importance. It is hoped that this deficiency will be fully supplied at the next meeting of Synod, by the answers furnished by the several congregations to the queries referred to. The office-bearers in the several congregations should prepare and forward the requisite replies, without loss of time to the Clerks of Presbyteries—in order that they may prepare a synopsis of the returns to be transmitted as soon as possible to the Synod Clerk. It will rest mainly with Presbyteries to secure attention in all the congregations to this important matter,—and the undersigned earnestly begs that no time may be lost by them in taking effectual measures for procuring full returns.

2. The undersigned begs that all moneys received in payment for Minutes of Synod, be transmitted forthwith to Mr. J. F. Westland, Book-seller, Toronto.

3. The proceeds of the sales of the pamphlet issued by the authority of the Commission of Synod, explanatory of the causes and grounds of the Disruption, should be immediately forwarded to Mr. McLellan, Book-seller, Hamilton. Very few returns have as yet been made on this account, but it is hoped that the parties to whom supplies of the pamphlet were sent will communicate with Mr. McL., without delay.

4. The undersigned is requested by those who manage *The Ecclesiastical and Missionary Record*, for the Church, to call on ministers and office-bearers to turn their attention to this matter, both for promoting the circulation of *The Record*, and for securing regularity of payment for it. A large amount of arrears is due, and serious inconvenience is in consequence experienced by those who gratuitously conduct it. It is clearly the duty of the rulers and ministers of the Church, to remedy this evil.

WILLIAM KINTOUL,

Synod Clerk.

Toronto, Jan., 1847.

We had hoped that ere now the publication of the *Record* would have been restored to its ordinary course, but obstacles unforeseen by us, and over which we had no control, have hitherto prevented this. The printer, however, now assures us that the irregularity will terminate with the publication of the next number.

We have also to express our sincere regret that we have not as yet been able to publish the outline of the Model Trust Deed. The delay has been occasioned by the difficulty of procuring its satisfactory revision by legal counsel. We have reason to believe that it will be in readiness for our next number.

PRESBYTERY OF HALIFAX—REV. MR. ROBB—
At a special meeting of the Presbytery of Halifax, held on the 7th instant, the call from the congregation of Knox's Church, Hamilton, to the Rev. Mr. Robb, was taken into consideration, and the call and relative documents having been read, Mr. Robb was requested to state his views as to his accepting of it. Mr. R. accordingly, after entering at some length into the state and prospects of the Church in Nova Scotia, and expressing, in affecting terms, his attachment to his present congregation, declared it to be his conviction, after deliberate and prayerful consideration, that Hamilton and the state of the Church generally in Canada, presented a more extensive and promising field of usefulness, and on this ground intimated his disposition to accept of the call, if the Presbytery concurred in his doing so.

Delegates from Mr. Robb's congregation were next heard, and after reading a written statement of reasons against the translation, they severally addressed the Presbytery, earnestly deprecating the removal of Mr. Robb. The Presbytery having then discussed the matter at great length, at last came to a vote, on the question *Translate or not*, and several of the members declining to say yea or nay, it was found that the votes were equally divided, and the Moderator having refused to give his casting vote on the occasion, it was found necessary to adjourn, without coming to a decision, until the 27th instant. The result will soon reach us, and we trust it will be favourable to Hamilton and Canada.

Just as we were going to press, we were gladdened with the intelligence that the Presbytery of Halifax have agreed to Mr. Robb's translation to Hamilton. He purposes (D. V.) to reach Hamilton at the opening of the navigation.

PRESBYTERY OF HAMILTON.

(To the Editor of the Record.)

Dundas, 4th Feby., 1847.

DEAR SIR,—There was not any business of much interest before the Presbytery of Hamilton at its meeting in January, unless that which was connected with the Missionary department. Some interesting statements were made by the members present in regard to the various fields of labour within the extensive bounds of the Presbytery, especially Mr. Sutherland and the Rev. A. McLean, and some highly satisfactory and encouraging reports were given in by Missionaries, showing the rapidly improving condition of preaching stations as well as of congregations in con-

nexion with our Church, already organized or desirous of being organized, which are rising up over the country, and the increasing zeal of the Presbyterian population adhering to our Synod in making exertions, to the sacrifice of worldly considerations, to support the migration of word and ordinance among them. The great subject of painful regret to the Presbytery was, that they had it in their power to do so little to answer the many and urgent demands made upon them, and it seems most acutely to impress it upon the minds of our people not only on those whom God in his providence hath favoured, should assist their more needy brethren in regard to spiritual things, but that even the most helpless should exert themselves to the utmost in pursuing the means at the disposal of the Presbytery to obtain as great a number of missionaries as possible, and to extend the sphere and increase the amount of the Missionary supplies. The field is most extensive and the calls upon us most pressing, and it is only by active co-operation on the part of our people that the former can be in any adequate measure occupied and cultivated, or the latter satisfactorily answered. It is, however, encouraging and delightful to think that there is an increasing desire after the migration of word and ordinance extending itself over the land: for, though it is painful not to be able to meet it, it gives ground to trust that He who hath created the appetite, will grant what is needful to satisfy it. They who are truly hungering and thirsting after righteousness shall assuredly be filled. I may mention, for the information of your readers within the bounds of our Presbytery, that the meetings of our Home Mission Committee are held in Knox's Church, Hamilton, on the first Monday of every month, at noon—that missionaries are engaged to forward monthly reports of their labours to the Convener, and likewise that all communications in regard to Missionary supplies are to be addressed to me, at Dundas.

The Home Mission Committee met last Monday, and the existing appointments which it may be well to notice are as follows:—

Mr. Sutherland to be at Owen's Sound settlements during the month of February, assisting Mr. Smellie, who is to dispense the sacrament of the Lord's Supper, in the accompanying services and to labour during the month of March between London, Woodstock, and the intermediate stations.

Mr. Bethune to continue his labours at Walpole and the adjoining stations. He is relieved from the duty of preaching at Wellandport owing to the distance of the station.

Dr. Ferris to dispense the sacrament at Walpole as soon as possible.

Niagara has been supplied during January, and up to this time, by Mr. King and Mr. McLean. Mr. King and Mr. Bethune have been appointed to give further supply during the months of February and March, and the Presbytery of Toronto have been authorized at their request to make appointments for dispensing the sacrament there shortly.

Mr. McLean to labour in Howard, Oxford and Tilbury, during February, and assist Mr. McKinnon in dispensing the sacrament at Tilbury—to preach at London or some intervening station the first Sabbath of March: at Port Dover and Simcoe the second Sabbath; and the other Sabbaths, between Wellington Square and Danville, assisting Dr. Ferris in dispensing the sacrament at the former place on such day as may be agreed upon.

London, Williams, and the intermediate places, to be supplied during the month of February by

Mr. McColl, Mr. McKee of Zorra, and Mr. Lindsay of Ayr, to dispense the sacrament atagersol.

Mr. McColl to succeed Mr. McLean in Howard, Oxford, and Thornby, and labour there during the month of March.

Mr. Bayne to dispense the sacrament at Guelph.

Mr. Mackintosh to preach at Port Dover and Simcoe, and to give such supply at Dunnville and Wellandport as he may be able to accomplish.

Mr. Stark, along with the moderator Mr. Bayne and Mr. Veldron, to examine and ordain, if they shall see proper, those nominated as Elders by the congregation in the 8th concession of Flamboro' West, and also to dispense the Sacrament of the Supper before the end of March, if possible. An application from this congregation to have the Rev. Mr. Wardrope, preacher of the Gospel, who has for several years preached to them, ordained as their pastor, was referred to the Synod.

I am,
Dear Sir,
Yours faithfully,
M. Y. STARK.

SECOND ANNUAL REPORT Of the Ladies' Association, Knox's Church, Hamilton.

The Ladies' Association, of Knox's Church, Hamilton, having completed the second year of its operations, a short statement of the results of its labour is now submitted.

The strenuous efforts made for its existence and efficiency in the first year, have been followed up to a considerable extent in the second. The great aim of the Association being to forward the interests of pure and undiluted religion in the congregation, and as far as possible, throughout the Presbytery,—not limiting itself to providing one Missionary, but in any way, in King each of its members a missionary, at least, in so far as making her light so to shine, that others seeing her good works may glorify God.

The first object of the Association is sought to be attained by the general attendance of all the female portion of the congregation at the Monthly Meetings of the Association; and by the Bible classes for young women. The second, by raising funds for the support of a Missionary to the destitute settlers in the neighbouring Districts, the extent and destitution of which were detailed in the last Annual Report.

The Ladies would be sorry to complain of want of support in these efforts, in doing so, they would be manifestly unjust. On the contrary, they have not been refused, on making application to any individual, (it may be said with scarcely an exception,) in the whole congregation. But their desire is that all the females attending the Church would take an active part in the Monthly Meetings as well as in making for, and contributing to the objects specially presented to them.

During the past year, the Association, it is believed, has made considerable progress in the estimation of the people, and many, who, from domestic circumstances are unable to take an active part in the work, show their good will, by contributing a small sum as a yearly donation.—The amount received during the past year from this source is £1 5s., which may be accomplished by little. The proceeds of sales and other collections, as will be seen by the Treasurer's account for the year amount in all to £7 15s. 1d., with a stock on hand of about £10 value. This

sum is independent of a Bursary of £10 in process of collection for the Presbyterian College, Toronto.

The junior Bible class is very large and very regularly attended, but the more advanced class is small, though faithfully and, it is hoped, profitably attended from the first by a few;—an earnest appeal is again made to parents, and heads of families on behalf of their elder children, and the young women in their employment. A little, a very little attention in family arrangements on their part may be the means of promoting the eternal happiness of immortal souls.

It having been found difficult for the Association to proceed with the visitation and relief of the poor, a union was proposed and agreed to by the different religious communities in town, to form a separate Society for this purpose; but the visiting of the sick and bereaved in the congregation, is still considered a chief end of the Association, though not yet carried into effect to any extent.

The Association has to deplore the loss of its active and efficient President—the Rev. Mr. Gale—and of its equally active and unwearied Treasurer in Mrs. Gale. The former office is not yet filled, in the hope that a settled Pastor will soon occupy the place of Mr. Gale in the Church, as well as in the Association; the latter has been very efficiently supplied by Mrs. James Walker, and activity is the watchword of the Association.

The application to the Colonial Committee in Scotland for a missionary has not been responded to this year, their wants being so great at home. Three young men volunteered their services to this country, but their destination has been to other spheres of labour, though the Association as well as the congregation have had the advantage of the service of one of them (Mr. King), in this their time of need. Next Spring it is expected that a number of students will be ready to offer their services to the Colonies, one of whom, it is hoped, will be sent "over to help us." In the meantime, it is needful to urge all to energetic efforts to provide sustenance, not for one but for many labourers, seeing the harvest is yearly increasing, and the destitution, since last Report, very little relieved,—and to pray the Lord of the harvest to honour his very feeble servants in their endeavour to come to the help of the Lord against the mighty.

Melbourne, C. E.

We intimated in our November No., that a Communication from Melbourne had reached us, finding fault with certain statements in the Report of the Home Missionary Committee, of the Presbytery of Montreal, in regard to that locality.

To illustrate the spirit of our correspondent's letter, we give, as a specimen, the first paragraph of his communication, as it is too long to be published entire:—

"In a communication entitled, 'Statement of the Missionary Committee of the Presbytery of Montreal, in connection with the Presbyterian Church of Canada,' published by you in *The Ecclesiastical Missionary Record*, for August, 1845, a representation is given of the state of the congregation in this Township which in almost every part is incorrect, and appears to be framed with the design of misleading the minds of those at a distance with respect to the state of religious parties,—but which can do little harm here, where the facts of the case are generally

well-known: reflecting by *base insinuation*, not by a manly statement of facts,—as that document does on the members of St. Andrew's Church, Melbourne,—for inconsistency and a want of steady attachment to the Church of their Fathers."

We next insert the paragraph of the Report referred to, which has so excited the indignation of our Melbourne Correspondent.

"Melbourne is an important central station, about equi-distant (90 miles) from Montreal and Quebec. It was formerly the sphere of labor of the Rev. J. Macmorine, who, at the disruption, in 1811, adhered to the Scottish Establishment, subsequently left his flock in Melbourne, and has been lately inducted to a charge in connection with that body in Canada West.

"The adherents of our Synod in Melbourne occupy the place of worship in which Mr. Macmorine previously officiated, and during the greater part of last winter enjoyed the services of the Rev. John Fraser, the Gaelic missionary sent out last autumn by the Colonial Committee of the Free Church of Scotland. Our information respecting the present state of the Melbourne congregation is not sufficiently accurate to enable us to state distinctly the number of adherents connected with it. It is a station, from its central position, no less than from the number of resident adherents, peculiarly important. This is acknowledged very distinctly by the friends of the Scottish Establishment, and they show a corresponding anxiety to possess themselves of the field. During part of the months of February and March, when the Rev. Mr. Fraser was absent in Glenary, a deputation of two clerical members of the Montreal Presbytery, in connection with the Church of Scotland, and a lay member of the Montreal Association in support of the institution, visited Melbourne. Notwithstanding liberal offers of pecuniary assistance from the lay Association and other inducements, the deputation returned home without producing much effect, other than that of exciting a salutary desire in the minds of all to become more intimately acquainted with the points of difference between the Free and Established Churches."

In this statement our Correspondent conceives there is an "insinuation," either that the Established Church of Scotland had no congregation at Melbourne, or that the congregation of "Free Seeders" had "absorbed all others and taken quiet possession" of the Church property.

We leave it to the candour and judgment of every impartial reader, whether or not he can deduce such conclusions from the simple statement of the Report. It merely mentions, as a fact—a fact too which our correspondent does not deny,—that "The adherents of our Synod in Melbourne occupy the place of worship" there, whether temporarily, or by permission of others, is not stated. Surely no person in his right senses and possessed of sound discrimination, could draw from the paragraph in question, the conclusions arrived at by our correspondent.

We sincerely advise him to re-consider his opinions, and to treat the statements of the Report with more candour than he seems disposed to do. We recommend him to lay aside all prejudice, and to use a little of that "charity," which "is not easily provoked, rejoiceth in the truth, and thinketh no evil,"—that charity which appears to be so greatly praised, and so earnestly inculcated by that Church to which he belongs.

The Report is next charged with *insinuating*, that the deputation of the Established Presbytery, which visited Melbourne, "stole a march on the Rev. Mr. Fraser, while he was absent in Glenary."

The Report merely states the fact of the deputations' visiting Melbourne, during Mr. Fraser's

absence. No mention is made of their *stealing a march*. How our correspondent could draw such an inference from the Report, we are at a loss to conceive.

The Report is then accused of making an *insinuation* that "bribes were offered by the Lay Association of Montreal, smelling of rottenness and corruption."

We were puzzled with this part of our correspondent's letter. We carefully examined the Report, and could not, after a minute investigation, discover how our Melbourne friend could have been justified, in concluding that the paragraph, which offended him so much, made any mention of "bribes, rottenness and corruption."

Our correspondent himself, however, throws some light upon the subject. He states with the utmost candour, that the Established congregation at Melbourne, received £25 from the Montreal Lay Association, towards liquidating a debt on their Church; and that, in addition to this donation, one of the Elders of that congregation has been engaged with a salary of £10 to pray with the people and read the Scriptures to them: in short, to perform those duties, which every Elder of a Christian Church is bound, by his vows, to do "without money and without price."

Our inquiries in regard to this case, have obtained for us some additional information. We have ascertained, on excellent authority, that the statements of the Report, relative to Melbourne, are correct.

We have learned, in addition, that one Rev. gentleman of the Established Church Deputation offered Baptism to the children of several parties at Melbourne, and induced them to receive it, on his representing that there is "no difference between them (the Deputation,) and the Free Church."

Another individual was tampered with in the same way, and induced to receive the Lord's Supper.

Such devices we feel bound to characterize as "unholy bribes."

The letter of our Melbourne Correspondent purports to be the embodiment of a "series of resolutions" passed at a Meeting of St. Andrew's Church, Melbourne, called by the regularly constituted Office-bearers.

It is a singular fact that this Meeting was not known to the people of Melbourne in general, until they were informed of it in consequence of the communication made to us. There was no general meeting of the Presbyterians of that place. It must have been very secret and very small: in short, what is familiarly styled, "a hole and corner affair."

We have devoted more space to this communication than we intended. We cannot, however, conclude without advising our correspondent to show a little more of that "Christian spirit," which he seems to think so eminently distinguished the Established Church Deputation, which visited, and so greatly refreshed the benighted inhabitants of Melbourne. We recommend him to use more caution and to act with more calmness in examining the statements of others, and to remember the Apostolic saying, that "charity suffereth long and is kind."

PRESBYTERY OF MONTREAL.

The Secretary of the Home Missions Committee of this Presbytery, requests the publication of the following statements, having reference to the Report of the Presbytery's proceedings published in our last number, as furnished by the Clerk of the Presbytery. We think ourselves bound to comply with his request, inasmuch as the consideration of the original statements was deferred by the Presbytery till their next meeting, and nothing in the way of explanation was or would be entered on the minutes. It seems clearly right, that the complaint made and the explanation offered should be placed on the same footing:—

In the Record for December, I observe a report of the proceedings of the Presbytery of Montreal in connexion with the Presbyterian Church of Canada, held on the 25th day of November last, which by giving a one-sided and partial statement of the case brought before the Presbytery, is calculated to mislead those at a distance, and places the Committee Managing Missionary operations within the bounds of this Presbytery in an unfavourable light before the members of our Church, and your readers generally. The Committee feel, that whether designedly or not, injustice is done to them in that report, and on their behalf I beg to supply the following brief explanation, which

I feel assured your sense of justice will readily admit into the columns of the Record.

In this report, the inference allowed to be drawn from the statement with regard to Mr. McKenzie is, that he (Mr. McKenzie) was employed by the Committee to labour during the past summer as a catechist at Rawdon, and that afterwards they declined to give him any remuneration for his services; whereas, Mr. Redpath's important explanation should have been given, viz., that Mr. McKenzie was never employed by them, that he went to Rawdon without their knowledge or sanction, and that consequently his claim for remuneration could not be recognized.

In regard to the memorial from members and adherents of St. Gabriel Street Congregation, complaining of being excluded from the Missionary Committee, I have simply to state, that the Committee originally appointed by the Presbytery with the addition afterwards made to its numbers, consisted of ten individuals, four of whom belonged to that Congregation, although they subsequently saw fit to withdraw from it,—that Mr. Leishman, immediately after being ordained Pastor of the Congregation, was, at the suggestion of the Committee, appointed Convener, and still is so: and that neither he nor any other person complained of its constitution, or expressed any wish that other members should be added thereto; the first intimation received by the Committee of any such desire, being the memorial presented to the Presbytery at its last meeting.

Montreal, Feb. 3. 1847.

REPORT OF THE SECRETARY OF THE SUSTENTATION BOARD,

ORDERED TO BE LAID UPON THE TABLE AND TO BE CONSIDERED IN MAY

January 11, 1847.

The Secretary reported, that, after much deliberation with the President and other members of the Sustentation Board, at Montreal, in July last, it was decided to recommend for the consideration of the Board, the removal of the term *minimum*, believing that the term and the sum named might both have an unfavourable tendency in some cases, making congregations feel that a well-ordered, own efforts, when they have contributed £100, although they might and ought to contribute a much larger sum: In other cases shutting out from participation in the advantages of the scheme, congregations who may have worthy and devoted pastors, where the want of system or some other cause, leaves the Minister to contend with difficulties single handed, which the annual visit of the Agent of the Sustentation Board, assisted by a neighbouring Minister and Deacon, would tend materially to remove. With these views, and with a desire that every settled Minister should be embraced by the Scheme, or relieved by the Presbytery in whose bounds he may be placed, from the bonds with which he is thus oppressed; they suggest: that any congregation having a Minister, who has been settled with due care by a Presbytery, should be admitted on the fund at such contribution as the people are able to make, and that in such cases the scale of distribution should be after the subjoined example. It is believed that many congregations who might in the first instance be far below the sum which could be wished, would by keeping their duty and their privilege before them from year to year, gradually advance until they become aid-giving congregations:—

Contribution.	Representative sum.	Multiplic.	Stipend.	Surpl.s.	Deficiency
£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
60 0 0	8 0 0	11	85 0 0		28 0 0
70 0 0	8 10 0	11	93 10 0		23 10 0
80 0 0	9 0 0	11	99 0 0		19 0 0
90 0 0	9 10 0	11	104 10 0		14 10 0
100 0 0	10 0 0	11	110 0 0		10 0 0
110 0 0	10 10 0	11	115 10 0		5 10 0
120 0 0	11 0 0	11	121 0 0		1 0 0
130 0 0	11 10 0	11	126 10 0	3 10 0	
140 0 0	12 0 0	11	132 0 0	8 0 0	
150 0 0	12 10 0	11	137 10 0	12 10 0	
160 0 0	13 0 0	11	143 0 0	17 0 0	
170 0 0	13 10 0	11	148 10 0	21 10 0	
180 0 0	14 0 0	11	154 0 0	26 0 0	
190 0 0	14 10 0	11	159 10 0	30 10 0	
200 0 0	15 0 0	11	165 0 0	35 0 0	
220 0 0	16 0 0	11	175 0 0	41 0 0	
240 0 0			192l or 80 p.c.	48l or 20 p.c.	
270 0 0			216 0 0	54 0 0	
300 0 0			240 0 0	60 0 0	
320 0 0			256 0 0	64 0 0	
360 0 0			320 0 0	80 0 0	

NOTE.—The foregoing Scale was confirmed by the Board on the 21st July, 1846, and Local Treasurers directed to act upon it, from an Hundred Pounds and upwards, each Local Treasurer paying to his own Minister the whole sum in the stipend line, and handing to the Central Treasurer his Minister's receipt and the surplus in cash. The present recommendation specially relates to congregations contributing at present less than £100 annually.

JAMES WALKER, Secretary.

J. W., Secy.

SUSTENTATION BOARD.

MINUTES OF MEETING, HELD IN KNOX'S CHURCH, HAMILTON, JANUARY 14, 1847.

The Sustentation Board met, pursuant to notice given in the *Record* for December and January. The Rev. John Bayne in the Chair. Present—The Reverends Messrs. Stark, M'Kenzie, Smellie, Cheyne, Ferrier, M'Kinnon; Messrs. M'Laren, Davidson, Burns of Esquezing, and Walker.

Mr. McGruer was introduced as the Representative Deacon of the congregation at Caledonia. Mr. William Brown was introduced as the Representative Deacon of the congregation of Inubrook.

Applications to come upon the Fund were presented, with Returns from Osgoods and Gloucester, under the pastoral care of the Rev. Mr. Lohead.

Tuckersmith	:	:	:	:	:	:	:	Rev. WILLIAM GRAHAM.
Caledonia	:	:	:	:	:	:	:	Rev. Dr. A. FERRIER.
Indian Lands	:	:	:	:	:	:	:	Rev. DANIEL CLARKE.

When the said congregations were admitted to stand on the Fund from their respective dates of application, the Board Resolved that their continuance upon the Fund for the future shall depend upon the Reports of the visiting Agent.

The Secretary reported a proposition recommending the removal of a *minimum*, and to allow the Scale to slide downwards below £100, on the same ratio as it advances above that sum, when it was ordered that this proposition be laid on the table, to be taken up in May, and that the Secretary be directed to cause the same to be laid before congregations, either through the *Record* or by Circulars, as may appear most effective.

Mr. John Burns was personally requested to proceed with all convenient speed to visit the congregations of the Hamilton Presbytery.

The Treasurer presented his Annual Report, which showed that the Surplus Fund would only yield five-eighths, or twelve shillings and sixpence in the pound, to the aid receiving congregations. The Report is as follows:—

ABSTRACT OF SUSTENTATION SCHEME, FOR YEAR ENDING DECEMBER 31, 1846 :

CONGREGATION.	Minister.	Annual Contribution.	Proportionate sum.	Common Multiplier.	Stipend for 1846.	Surplus.	Deficiency.	Actual Payment for 1846.
		£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.
Amherstburgh	Rev. R. Peden	80 0 0	10 0 0	11	110 0 0	0 0 0	30 0 0	98 15 0
Caledonia	Rev. A. Ferrier	90 0 0	11 0 0	11	90 15 for 2.	3. 4 qrs.	0 15 0	90 9 4½
Fergus	Rev. G. Smellie	120 0 0	11 0 0	11	121 0 0		1 0 0	120 13 6
Galt	Rev. J. Bayne	200 0 0	15 0 0	11	165 0 0	35 0 0		163 0 0
Grafton	Rev. W. Reid	100 0 0	10 0 0	11	110 0 0		10 0 0	106 5 0
Hamilton	Rev. A. Gale	250 0 0	20 p. ct. of subscrip'n		200 0 0	50 0 0		200 0 0
Indian Lands	Rev. D. Clarke	80 0 0	10 0 0	11	distribution for 3&4 qrs		15 0 0	89 7 6
Osgoods	Rev. W. Lohead	88 9 6	10 0 0	11	distribution for 3&4 qrs		10 15 3	95 4 0
Peterboro'	Rev. J. M. Roger	140 0 0	12 0 0	11	132 0 0	8 0 0		132 0 0
Sarnia	Rev. W. McAlister	80 0 0	10 0 0	11	110 0 0		30 0 0	98 15 0
Saltfleet and Binbrook	Rev. G. Cheyne	90 0 0	10 0 0	11	110 0 0		30 0 0	93 15 0
Streetsville	Rev. W. Rintoul	100 0 0	10 0 0	11	110 0 0		10 0 0	106 5 0
Tuckersmith	Rev. W. Graham	80 0 0	10 0 0	11	distribution for 4th qr.		7 10 0	84 13 9
Zorra	Rev. D. McKenzie	107 11 10½	10 0 0	11	110 0 0		2 8 1½	109 1 11
Contribution of 1846		£ 1596 1 4½					£ 93 0 0	147 8 4½
Balance from 1845		26 1 8						1595 4 0½
To balance deficiency on the year 1846		1622 3 0½						
		19 0 0						
		1636 3 0½						
		£ 1636 3 0½						
								£ 1638 0 6½
								Amount distributed to Ministers - - - - - £ 1593 6 6½
								Incidental expenses, paid printing account - - - - - 3 5 0
								Advanced by Treasurer to order of the Board, according to recommendation of the Synod for visiting the congregation in Montreal Presbytery, per J. Walker - - - - - 14 10 0
								In Toronto, Cobourg, Kingston, Bathurst, and Brockville Presbyteries, per J. Burns - - - - - 25 1 6

Hamilton, January 14, 1847.

(Signed) W. P. M'LAREN, Treasurer,
JAMES WALKER, Secretary,

CONGREGATIONS who have declared their desire to be admitted upon the Sustentation Fund, but who have not yet made Returns :

Bytown	Rev. Mr. WARDROPE.
Dundas and Ancaster	Rev. M. Y. STARK.
Darlington	Rev. Mr. STEELE.
East Hope	Rev. Mr. ALLAN.
Guananogue	Rev. Mr. GORDON.
Luchute	Rev. Mr. HENRY.
Manabec	Rev. Mr. WALLACE.
St. Thomas	Rev. Mr. M'KINNON.

The following Form of Receipt is appended for the use of the Office Bearers in remitting to the Sustentation Board. It is requested that this Form be complied with:—

Received from the General Sustentation Fund of the Presbyterian Church of Canada, per Mr. _____, the Local Treasurer of this Congregation, the sum of _____, being my Instalment for the Quarter ending _____, £ _____ C^y.

Foreign Missions.

A TABULAR VIEW OF PROTESTANT MISSIONS,

PREPARED FOR THE FOREIGN MISSIONARY CHRONICLE,

From the Reports, chiefly, of the various Mission Societies, for the year 1846

	Missionaries	Assistant Missionaries	Native Assistants	Communicants	Scholars
INDIAN TRIBES.					
American Board	26	11	8	1421	1000*
Baptist	10	1	9	180*	Oregon, Choctaws, Cherokees, &c
Episcopal	3	1	1	—	Cherokees, Shawanoes, Opbwins.
Methodist	11	—	—	610	Oneidas, Ottowas.
Presbyterian	6	2	—	45*	Oregon, Oneidas, &c. [Omahaws
English Wesleyan	—	—	—	—	217* Omahaws, Iowas, Creeks, Choctaws,
United Brethren	7	—	—	109	Indians in the British N. A. Ter.
AFRICA.					
American Board	7	—	5	—	Gaboon, Zulus.
Baptist	2	—	2	—	36* Buses.
Episcopal	4	1	—	50	159 Cape Palmas and vicinity.
Methodist	13	—	—	808	491 Liberia.
Presbyterian	4	1	3	25	127
English Baptist	8	—	9	86	250 Old Calabar, Cameroons, Bimbia.
Episcopal, Ch. Mis. Soc. §	17	4	42	1560	4932 Sierra Leone, Timbancee, Abbe-kuta
Independent, Lon. M. S.	40	7	2	3367	3096 South Africa.
Wesleyan	15	2	18	4115	2826 Sierra Leone, Gambia, Cape Coast
French Protestant	32	7	35	3531	3526 South Africa.
Rhenish	13	3	2	571	1013 South Africa.
Scotch, Free Church	—	—	—	—	— South Africa.
Scotch, Glasgow	5	1	6	—	— South Africa.
United Brethren	3	1	5	—	— South Africa.
WESTERN ASIA,					
<i>and countries near the Med. t'n.</i>					
American Board	27	3	31	—	— Greece, the Armenians, Syria, the
Baptist	2	—	—	—	150 Greece.
Episcopal	4	—	—	—	600 Athens, Constantinople. [Africa.
English Epis. Ch. Mis. Soc. §	5	2	11	—	836 Greece, Asia Minor, Egypt, East
INDIA AND CEYLON.					
American Board	31	5	94	513*	8263* India, west and south—Ceylon.
Baptist	4	1	11	9*	800 Assam—the Telooogous.
Baptist, Free-will	3	—	—	—	139 India, north.
Lutheran	1	—	—	—	150 India, south.
Presbyterian	21	1	3*	66*	660* India, northwestern.
English Baptist	39	—	96	1648	3938 India, north—Ceylon.
Baptist General	7	1	3	144	131 India, north.
Episcopal Ch. Mis. Soc. §	71	11	769	3203	13320 India, north, west and south—Ceylon
Gospel Prop. Soc.	44	—	254	2664	7399* " " " " " "
Independent, Lon. M. S.	51	5	18*	937*	13415* " " " " " "
Wesleyan	20	17	25	1661	7103 India, south—Ceylon.
German	25	3	35	79	1941 India, west and south.
Scotch, Established Church	6	1	—	—	940 India, north, west and south.
Scotch, Free Church	17	5	69	20	3200 " " " " " "
BURMAH, SIAM, &c.					
American Board	9	—	—	—	— Siam, Borneo.
Baptist	20	2	90	940*	519* Burmah, Siam, Arrakan.
English Baptist	2	—	—	—	— Java, Sumatra.
Independent, Lon. M. S.	1	—	—	—	— Singapore.
CHINA.					
American Board	5	2	—	—	— Canton, Amoy.
Baptist	2	1	13	41	— Hongkong, Canton, Ningpo.
Episcopal	3	—	—	—	— Shanghai.
Presbyterian	10	2	—	—	— Macao, Amoy, Ningpo.
English Baptist General	2	—	—	—	— Ningpo.
Episcopal, Ch. Mis. Soc. §	2	—	—	—	— Shanghai.
Independent, Lon. M. S.	9	2	—	—	— Hongkong, Shanghai, Amoy.
ISLANDS IN THE PACIFIC.					
American Board	25	12	31*	22652	2059* Sandwich Islands.
English Epis. Ch. Mis. Soc.	17	14	323	3338	15461 New Zealand. [tors.
Independent, Lon. M. S.	35	4	39	3540*	2810* Georgian, Society, Hervey, Naviga-
Wesleyan	30	4	38	11233	7210 New Zealand, Feejee, Friendly.
WEST INDIES.					
English Baptist	39	—	16	36860	5073 Jamaica, Bahamas, Trinidad, Hayti,
Episcopal, Ch. Mis. Soc. §	5	3	2	570	1151 Guiana, Trinidad, Jamaica.
Independent, Lon. M. S.	25	4	15	2124*	1392* Jamaica, Berbice, Demerara. [&c.
Wesleyan	77	9	7	55947	8974* Jamaica, Antigua, Bahamas, Hayti,

INDIA.

The recent reports of the missions of the Free Church of Scotland in India are peculiarly interesting. As yet we have a remarkable progress, and have witnessed the labours of the missionaries at Madras, Poona, Nuggur, and other places, which have been various causes of conversion and baptism of the natives.

Besides the accessions which have thus been made to the Church by conversion and baptism—a new and more interesting feature in the history of the mission during the past year, is the consecration of a small, but select and devoted band of native agents to the work of preaching the gospel. No fewer than ten well-educated natives have been licensed, and set apart as preachers or catechists—all of them young men, who have attended one or other of the literary institutions for years—who have been entrusted under the careful inspection and constant superintendence of the missionaries, and have given every proof that could be reasonably required both of their intelligent acquaintance with Divine truth and their decided personal conviction. Several of these interesting agents have already commenced their labours; and one of their number, who received part of his education in this country, is now on the eve of his return to his native land.

The commencement of a native agency in India is a great event in the history of the mission. The scheme which was adopted by the Church, contemplated this as its grand object from the beginning: the raising of an *efficient native agency* composed of men "who, from being habituated to the climate, from their vernacular acquaintance with the language—from their knowledge of the names, customs, feelings, sentiments and prejudices of the people," would possess greater facilities than Europeans could ever hope to enjoy in bringing the Gospel of salvation within reach of the millions of their benighted countrymen. Such was the sagacious plan and the avowed object of the Scottish mission to India.

PUNA.

The latest letters from Puna, announce the conversion and baptism of an able and accomplished Mohammedan, who has long been an effective teacher in the institution, and who may now be expected to be a valuable assistant to the missionaries in carrying on the Christian, as well as the secular education of the natives. The Rev. James Mitchell, of Puna, writes:—

"Vizir Beg is twenty-two years of age; has been educated entirely in our school; has been in it from the commencement—first as a scholar, and then as a teacher. I am highly pleased with his bearing as a Christian. He is very diligent, as he has, in fact, long been in the possession of the word of life; he seems to feel deeply the evil of sin, and the love of the Saviour; is very devotional in his habits, and desirous of being useful to his countrymen. I trust the Lord has raised him up as an instrument of much good. His talents are of a high order, and his attainments in general knowledge and literature are very considerable. He is a good Persian scholar, has attended a little to Arabic, and lately begun the Greek."

An attempt was made by the Mussulmans of Puna forcibly to prevent Vizir Beg from being baptized. His father, who was in Bombay, was sent for, and after vainly trying to convince him of his errors, refused to allow him to return to the mission premises. Application was accordingly made to a magistrate, who ordered the attendance of Vizir Beg and of Mr. Mitchell, by whom the complaint was lodged.

Mr. Mitchell immediately proceeded thither, accompanied by the Rev. Dr. Stevenson. Vizir Beg, his father, and several of the most respectable Mussulmans were already in attendance. The magistrate in presence of all asked Vizir Beg if he had been kept under restraint. He answered, "Yes, especially on Sabbath;" that since no violence had been used towards him, nor had he been harshly treated; that this morning the doors were shut upon him, and he was prevented from seeing Mr. Mitchell when he called. He then said that he wished to be baptized and to become a Chris-

A TABULAR VIEW OF PROTESTANT MISSIONS, &c. — (CONTINUED.)

Missionary	Assistance	Native	Communicants	Schools	
WEST INDIES.					
Scottish, Free Church	—	—	—	—	St. Vincent's, Demerara.
United Brethren	159	—	16899	—	Danish and British Isles, Surinam
THE JEWS					
American Board	1	—	—	—	Constantinople.
American Jews' Society	4	—	—	—	United States.
Presbyterian	1	—	—	—	N. Y. York.
Associate Refor'd Synod	1	1	—	—	H. ly Land.
English Epn Lon Jews' Soc.	27	53	—	—	Europe, West Asia.
Irish Presbyterian Church	3	—	—	—	Danzens.
Scottish, Free Church	6	1	—	—	Hungary, Constantinople.
PAPAL EUROPE.					
Baptist	—	—	—	—	France and Germany.
Foreign Evangelical Society	—	—	—	—	France, Belgium, &c.
Presbyterian	—	—	—	—	France, &c.
Total	1147	212	2140	181268	124816

* Returns imperfect. † Not including the Indian Missions of the Methodist Episcopal Church South.
 ‡ The Missionaries of this body of Christians are called "Brethren"—a term which includes Laymen.
 § Report of 1815.
 Note.—Ministers of the Gospel are classed as Missionaries—Physicians, Printers and Teachers as Assistant Missionaries—females, not included.

tion. As soon as he made this declaration all the Mussulmans present seemed as if struck with a thunder-bolt. They instinctively recoiled from him. Some of them uttered loud lamentations, and others cursed him and used other manifestations of dislike. None of them would hear a word more, and so in a body left the office.

Being then told he was at liberty to go where he pleased, Vizir Beg returned to the Mission House, when on the following day he was admitted by the ordinance of Baptism into the Christian Church.

In the afternoon of the same day, Vizir Beg had a visit from his father and another Mussulman. His father seemed to feel a good deal; but was much more composed than formerly. He said it was all right for men to act according to their convictions; and that, as the baptism was over, he would forgive and forget all the pain and trouble which it had caused him. That he would still consider Vizir Beg his son, and would continue to treat him as heretofore.

Vizir Beg has not since been molested by his countrymen.

MADRAS.

In the last number of the *Madras Native Herald*, full and interesting details are given of the work of grace of which eight Hindoos have become the subjects, four of whom have already been baptized. The other four are living in the Mission House, along with their brother converts, and are preparing for the ordinance of Baptism being administered. Concerning one of these, Rajavooloo, a young Smarta Brahmin, an important trial has taken place in the Supreme Court of Madras, which has caused great excitement throughout the Presidency.

The Rev. John Anderson, of Madras, writes as follows:—"The *Native Herald* (No. 19.) contains an account of the proceedings in the Supreme Court of Madras against me, by writ of Habeas Corpus, to produce the body of Rajavooloo, Brahmin, and the decision of Sir William Burton, with notices of the excitement and violence by the local journals. Sir William Burton's decision has a most important bearing on the progress of Christianity in India, and especially on our work among the young Hindoos. According to that decision discretion, and not age, was the main ground to determine whether Rajavooloo, shall be at liberty to go where he pleases; and mainly on

that ground, was Rajavooloo permitted to return with us to the Mission House. The judge has thus laid down a principle which leaves the conscience of the young Hindoo free to act, when enlightened and convinced by the Word and Spirit of Christ. The finger of God, we believe, was visible in that decision. Rajavooloo, though *scattered*, is very little of stature; and appearances were strongly against us. But we believed that if the lad was Christ's none would be able to pluck him out of His hand, and that our Father would behold the threatenings of the heathen, who more than at any former period, have been stirred up to tumult and rage against us. Yes, my dear sir, in the midst of thousands of heathen, we were all enabled to possess our souls in faith, and to see our invisible King, presiding in that court, and moving the heart of the judge on Rajavooloo's behalf and ours. The self-possession, decision, and modesty which of this babe in Christ, when called up to the bench and confronted with thousands of his countrymen, and with his father and mother in court, full in his view, and casting looks of enticement and tender affection towards him, were fitted to perfect praise, and to fill the enemy and the avenger. He was enabled to answer the most important of the judge's questions, and to convince even the heathen that his desire to become a Christian was a thing of his own choice. It was one of Christ's little ones, out of weakness made strong. It was an anxious moment when the judge, after deciding that he was at liberty to go where he pleased, asked Rajavooloo whether he would go to his father or to Mr. Anderson. He replied, "I will go with Mr. Anderson." The Lord helped him, and it was wondrous in our eyes. The judge put him into the hands of the sheriff, to be taken by him to the Mission House.—*Presbyterian Messenger*.

TAMMIL.

The intelligence received from this afflicted island continues to be of the most distressing description. The French are still there pursuing the natives in their mountain fastnesses—burning their houses and devastating their lands. Providence, however, is against them. In every battle and skirmish they seem to be signally defeated—the natives always retiring to positions impregnable, and maintaining them against all the force and fire, however formidable, with which they are assailed. The people are willing to enter upon a treaty of peace,—simple cessation of host-

ilities, but would not submit to the protection, nor treat with the governor, without consulting Queen Pomare.

MADGIRA.

When the intelligence of the disturbances in this island reached Lisbon, a Portuguese war vessel was sent, having on board a commission of inquiry. The investigations have issued in the appointment of a new Governor, and the dismissal of the head of police. The priest, who was one of the leaders of the mob, is under sentence. Compensation, it is supposed, will be made to Mr. Killy for the loss of his property. But the chief sufferers from these disgraceful proceedings are now incapable of being benefited by any displays of justice on the part of the Portuguese Government. Nearly five hundred of the converts have been driven from their native island. They have found an asylum chiefly in Trinidad; and we rejoice exceedingly in being able to announce that the Rev. Mr. Hewitson, whose labour among them, before the persecution, were so much honored, has consented to follow them to Trinidad, and to devote himself to their spiritual interests there during the winter.—*The English Presbyterian Messenger*.

CHINA.

Missionary Aspect of Ningpo.

As a Missionary Station, Ningpo possesses independent advantages, probably possessed only in part by any other city, open to foreigners. Considered in itself, and for its own sake, apart from its connection with other places, it presents a field of a peculiarly inviting character. Possessing a climate which, as at Shanghai, is subject to extremes of cold and heat—the range of the thermometer extending from above 100° to as low as 8° or 10° below freezing point, in the different seasons of the year—it nevertheless affords a reasonable prospect of salubrity to an European constitution possessed of a favourable measure of physical strength.

The people are such as the absence of the sanctions and holy precepts of the Bible would lead us to expect. The standard of morality is very low. There is a general disregard of truth and honesty where the means of concealment exist. They are, however, a kindly and obliging people. In circumstances of extraordinary provocation their quarrels seldom extend to personal violence; and the simple food on which they subsist, together with the almost universal absence of intoxication, renders them, even in the absence of religion, a gentle and orderly population. As sensual pleasure is the *summum bonum* of the Chinese, and money furnishes its possessor with a command over the ordinary sources of sensual gratification, the dollars of the foreigner will be, as they ever have been, the great temptation against which their integrity is too weak to stand. A poor man is safe among them, though their ideas of the correlative conditions of poverty and wealth considerably differ from our own.

They have often suffered from the overbearing insolence and ill-treatment of foreigners; but one kind word or look finds an immediate access to their natural feelings of kindness; and a Christian man, who feels himself called to love those *for whom Christ died* in common with himself, cannot mingle among the good-humoured and orderly villagers of those most northerly provinces, or converse with the more intelligent or polished natives of the city without feeling that the feeble philosophy of the natural man has here achieved some of the highest conquests, to the utmost of its limited power, apart from the subduing sanctifying grace of the Gospel. They are, however, living only for this world, without one defined idea of the future. Their prospects are bounded by the narrow horizon of this life. Beyond the grave, everything with them is unthought of, unknown, and uncared for. Here, however, the Missionary of the Cross has a ready means of access to the people who are free from most of the usual unsettlings, disquieting, and contaminating influences of a large European trade, and an extensive influx of foreigners; and where—the local dialect once acquired—he has before him a boundless field of daily missionary work among an intelligent and willing class of heathens.

The boundary regulations are peculiarly favour-

able, foreigners being permitted without restriction as to time, to visit, or even reside in, any part of the heen, or district of Ningpo. This extends, on the S. W., more than fifty miles, and on the E. includes, within the limits of the port, a portion of the sea-coast, and the worlded hills of Tree-Tung. In other directions the boundaries vary from five to sixteen miles.

The advantages of Ningpo may be summed up in a few words—

1. It affords a promising sphere of quiet missionary work among a superior population, in one of the finest and largest cities of the empire, apart from the deteriorating influences of an extensive trade with foreigners.
2. It presents peculiar facilities for the planting of out stations, and making periodical visits in the surrounding country, as the growing exigencies of the mission may hereafter render expedient.

Conversion of the Jews.

CONSTANTINOPLE.

We rejoice with Mr. Allan in the joy attending the return of one of the lost sheep of the house of Israel, whom he has had the privilege of admitting to the Christian Church by baptism. The state of things at Constantinople is certainly such as greatly to encourage the Christian missionary. Unlimited access to thousands of precious souls—and proof graciously afforded that labour is not in vain—these things are designed to make us thank God, and take courage.

Extract LETTER—Rev. W. OWEN ALLAN to the Secretary.

Gulata, Constantinople, October 7, 1816.

MY DEAR MR. WOOD.—I had the privilege of admitting, on Sabbath the 6th of September, another son of Abraham into the Church of Christ by baptism. He is a young man, aged twenty-three, whose abilities, of rather a superior order, enabled and induced him in the times of his ignorance to go to an extent in active wickedness which gained him a name among his fellows.

It may not always be productive of good to detail the course of previous sin, inasmuch as fastidious admirers of human nature may receive the impression that the Gospel is necessary only to such as have been distinguished sinners. On the other hand the friends of the Gospel may suppose that it manifests its power most signally in transforming such. We glory in the Gospel, not only because it brings salvation to publicans and sinners, but also because its triumphs achieved in the field of amiability and refinement are as hardly won as those that are gathered among the debased and desperately wicked. And if the Gospel has been felt in its power, the change in the individual of the former class will be as great, if not so potent to common eyes, as in the case of one belonging to the latter. Whatever our young friend may have formerly been, we trust that, by the free and sovereign grace of God, he is now renewed in the spirit of his mind. His distinguished frame of mind is that of admiring and happy gratitude. Indeed this is what distinguishes all our young disciples. They wonder why they were so long in taking freely of the water of life; and tell us, if the world but knew the happiness that is in Jesus, they would flock to him as clouds, and as doves to their windows. Did I not know that gratitude, however deep, can never be extravagant in respect to the reason; or that peace and joy, however full, can never exhaust their fountain, I would fear a revulsion; but if such should unhappily be the case, Jehovah may thus challenge us: "Have I been a wilderness unto Israel, a land of darkness?" On the 20th of September we had the privilege of eating bread and drinking wine, in commemoration of the dying love of Him who wrought out this great salvation which we are privileged to preach, and to witness for in some degree effectually. It was a day much to be remembered, a day of blessing. Some Jewish communicants for the first time admitted, told me they never knew what it was to love Jesus before. His banner over us was love. It was a scene even of temporal interest. The number of our communi-

cants was twenty-three. Of these nine were sons of Abraham according to the flesh, five of whom sat down at the table for the first time. These, you are aware, have been admitted into the Church since the beginning of July, and "I have to my great joy than to hear that my children walk in truth." We have so far, in different steps, descending entrance into the visible Church. Jankel, the husband of Sarah, a proselyte for baptism, and I cannot say why any man should forbid water that he should be baptized.—Yours, &c.

PESTH.

PHILIP SAFIR'S SCHOOL.

We have seldom perceived anything more touching than the simple narration of the steps whereby a suffering child of Jesus has not only been enabled in the midst of much distress, patiently to possess his soul, but also to carry out large designs for the good of others. A delicate young man, unable, without great difficulty, to move from his chamber, finds the means of gathering around his bedside a number of those for whose souls no man was caring, and the Christian school established in the sick-room is so deemed of sufficient importance to form the subject of the Rabbi's language in the synagogue, and its sickly teacher is beset with the solicitations of the most influential men in the community, if so be that he might be turned from his steadfastness. We regard with peculiar interests this Christian seminary. The singular circumstances under which it arose endear it to us; and we rest in hope, that, through it, the Lord means to convey much good to the people of Israel.

LETTER—R. F. PHILIP SAFIR, TO THE REV. DR. DUNCAN.

Pesth, October 23, 1816.

REV. SIR,—It is known to you that the Lord has visited me with bodily sickness.

It will soon be two years since the Lord stretched out his loving hand to purify, choose, and preserve me in the furnace of suffering and afflictions, according to his mercy and loving-kindness. The Lord blessed me in my bed of sickness beyond all I could ask or think, and furnished me with power from above, according to his gracious promise.

I acknowledge with shame my sins, and mine iniquity is ever before me. I know that the Lord has nothing but gracious designs toward me, therefore, I wait patiently, and in joyful expectation. In the end, the children of God will only have praise, and thanksgiving, and glory to give to the Saviour, who has, while in the flesh, chastened and drawn them with loving-kindness to himself. In eternity, how clearly shall we discover a Saviour's love, which shines brightest in the seasons of trouble and sorrow! As long as we are upon earth, our own carnality and sin which cleave to us, and hinder us, prevent our penetrating the clouds of afflictions which intercept the loved Sun. Notwithstanding, the poor sinner has his hours of joy and refreshing in the midst of the fires of affliction. Yes, in the midst of his pains, he rejoices in afflictions, because they work patience; he magnifies his God, who has delivered him from destruction, and crowned him with mercy and loving-kindness. Yes, the sinner, when deeply humbled, can, lying in the dust, thank him for the chastisement which he has laid upon him; because he knows, "the Lord loveth whom he chasteneth;" that conflicts arrest our attention on the word of God; and finally prove that the cross and sufferings are the best means to break the hard, rebellious, proud, and wicked heart, and transform the soul into the image of Christ, whom we shall see face to face and glorify. Then we shall say, "The Church of Christ is wonderful: the inward life of the Christian shines—although scorched by the heat of the sun, outwardly black, but inwardly beautiful to behold. The Lord, after long and painful suffering, afforded me a certain amount of health, and I soon felt compelled to put in execution my long-wished for purpose of instructing little children. The first, and for some time, my only pupil, was the adopted child of a Christian brother. I lay in bed, he sat at my side, and in this way I imparted instruction. Two days after, two Protestant boys were sent me by a

dear sister, and in the same day, my school received an addition in the persons of two Jewish children. In four or five or ten days, I had twenty-three children sitting before my bed, fourteen Jewish, and nine Christian children. I can hardly tell my feelings as I commenced instruction.

I could give you interesting examples of parents whose hearts the Lord has inclined to the truth, and of the love which the Jewish children have for the school. Out of many I select one or two.

A mother kept her child at home, that she might avoid a Rabbinical summons, and then she brought it afterwards with great delight.

A boy, when he heard he could not be sent to the school again, began to weep bitterly. I have a little Jewess in the school who will not be called anything but a Christian. As a Jew told her the other day that Jesus was not God, she began to cry, and accused the unbeliever to her mother.

Another mother refused to attend to the threats of the Rabbi, and sent her children as usual. She reads the Old and New Testament, prays earnestly, and has already been at chapel.

I asked the children whether they read the Scriptures at home, which all answered "Yes," except one little Christian girl, who said, "No." I then said, "Look, the Jewish children read the Scriptures, and you, a Christian, neglect God's Word." The little daughter, of the mother of whom we have just spoken, said, "The Bible should be read by everybody, whether Jew or Christian." I asked, "Why?" "Because it is a holy book. My mother reads with my little brother and me every day, but my brother does not attend well; but I hope to bring him to attend by-and-by." "The Bible is a beautiful history," said the little Jewess.

I asked another Jewess, whether she prayed to God. She said, "Yes." What is your prayer? "I repeat the little hymn we say at school." The same little Jewish girl of whom we have spoken, told her "That is not enough. We must pray out of our hearts."

A Jewess asked the Rabbi why they were now ready to give education gratis? "Last year," she said, "I implored, with tears, that my family might receive instruction, but was refused. Must we learn to educate the poor from the Christians?"

You see, from all we have stated, the Lord begins to draw Israel to himself.

Pray along with us for the conversion of God's ancient covenanted people. The Lord bless Zion. The Lord be gracious to us and establish the work of our hands: yes, the work of our hands may he establish. Amen, amen.

Saluting all who love the Lord Jesus in sincerity, I remain yours, &c.—

Miscellaneous.

ORDINATION OF DHANJIBHAI NOWROJI.—On the afternoon of the 12th ult., the Free Presbytery of Edinburgh met in Tausfield, for the purpose of ordaining Dhanjibhai Nowroji as a missionary to India. This young Parsee is the first native convert on whom ordination has been conferred, and the occasion therefore was regarded as one of no ordinary interest. The hall was crowded with a profoundly attentive audience, and the services were conducted by Dr. Caudlish in a peculiarly solemn and impressive manner. All seemed to feel that the occasion was scarcely inferior in interest and importance to any of the great events, destined to influence the future history of Scotland and the world, which have of late years taken place within the walls of Tanfield. The scene was such as will not soon be forgotten by those who witnessed it. In the midst of the vast assembly stood a youth of slender form and swarthy complexion. The place of his birth was the far distant East, where the sick cloud of heathenism still broods, and the idol's temple is still seen. He had grown up in ignorance of the true God, and in his early youth had worshipped the gods of wood and stone which his fathers had served, and now he stood here,—in Christian Scotland,—in

the midst of a Christian world, about to receive the highest communion which man can be invested, and to depart in a way of endurance of that communion to the distant shores of India, there to proclaim to the heathen the men the "man-rebels" of Christ.— "Smitten by the reproach of Christ,"—to this effect was the eloquent words of the preacher, "you forsake labor with a master in Babylon,—you left country, to pass your days in the sake of Christ—Look around you, brother. Behold your mother and your brethren—Is there one eye in this assembly that does not beam with kindness upon you?—is there a heart present that will not this night,—aye, every night, pour itself forth in your behalf at the throne of grace? Here have you not found a country and a home?"

This is the first fruits: future generations will gather in the harvest—Let what has taken place strengthen our faith, and excite us to redoubled exertions, and yet more earnest prayer. Babia speaks to us through this Parsee youth, now a minister of Jesus Christ. She has sent him hither as a pledge that she will yet down her idols, and turn to the living God. We return him to her as an assurance that we will never cease to labour and pray till this glorious anticipation has been realized. He who has been rescued in so marvellous a manner from her idolatry will be successful, we have reason to think, in no ordinary degree, in shedding light upon her darkness. And now that he departs, we are well assured that the sympathy of Christians in Britain will accompany him, and that there will daily ascend in his behalf prayer that he may be steadfast in the faith, unwearied in labour, patient in suffering, undaunted in the midst of dangers, and be the honored instrument, by the blessing of his Master, of turning many to righteousness.—Witness.

WHAT CAN BE DONE?—There is no true Christian who has not again and again repeated, in that form of prayer which our Lord taught his disciples, "Thy kingdom come—Thy will be done on earth as it is in heaven." There are very few of his children who cannot do something to hasten the coming of that kingdom. Two cents will print the Gospel by Matthew in a foreign language, and twelve cents the entire New Testament. He who taught his disciples to pray, commanded them to make known to all nations his love and mercy. Prayer, and the use of the appointed means, were instituted by the Lord, and the Christian who in his practice separates them, puts asunder what God has joined together. If it be the duty of one Christian, or of one Church, to sustain the Missionary cause, it is the duty of all. All, indeed, are not required to sustain it by an equal amount of means. That must be regulated by the providence of God, according to the ability of the church and the individual, and of this they are the judges. Many of the churches are weak, and it may be are destitute of stated preaching, or struggling to sustain, for but a part of his time, one of the Lord's ministers to break to them the bread of life, and save their families from growing up in infidelity and sin. But the poor heathen are more destitute than any vacant or feeble church amongst us. They never hear of the Saviour—they have no Sabbaths—they have no Bibles. Where is the vacant or feeble church that could not send to them at least one Bible? Is there in our whole bounds a single church that does not contain some of God's dear children? Is it their privilege to pray; and is it not an equal privilege, whilst they pray for the coming of His kingdom, to do something to tell the benighted heathen of Jesus Christ?—Annual Report of the Board of Foreign Missions, 1842.

The Contrast.

An exchange paper gives us facts like these:—Saxony at the period of the Reformation, and until she fell under the power of popery, occupied a lofty position among the States of Germany, and possessed the most important elements of national wealth and power; she has now sunk into insignificance, and has no weight in the balance of political power. On the other hand, Protestant Prussia has arisen from an obscure duchy into a mighty kingdom, is the leading power of the German Confederacy, and the very centre of the learning and civilization of the world,

though her soil is sandy and sterile, and nature has done for her but little. Again,

Ireland refused to bow her neck to the yoke of his Holiness. Pope Adrian stirred up Henry II. to subdue her, that he might wring from her "Pope's penny," and was the first instigator of that "curse" of which the Irish are now so loudly complain. Popery is the bight of her prosperity—the withering curse of her children: but,

Scotland, across the channel, is full of churches and schools, and colleges—the land of learning, liberty, exalted sentiments, and hallowed wealth—the glory of the British Isles. Again,

In Protestant America every man sits beneath his own vine and fig tree, having none to make him afraid: peace and happiness, knowledge and love, liberty and prosperity every where abound. But,

In Catholic America, in Mexico, and throughout all the Republics south of her, there are despotism and anarchy, desolation and misery in her proportion with the universal ignorance and selfishness of the people.

The fairest portions of the world, Italy, Spain, Poland, and South America, have, in the providence of God, been allotted to Popery, for its inheritance: these are the broad fields of the wealth it calls its own, and none dispute its claims; and yet all these rich and fertile countries have been impoverished, and made wretched by the mother of "abominations." No other countries of the world, ever enlightened by the gospel, have sunk so low in the same scale of intelligence, wealth, and moral worth.

NOTICE.

Toronto, February 17, 1847.

JAMES F. WESTLAND takes this opportunity of reminding all who wish to avail themselves of the Cheap Publications of the Free Church of Scotland, for the third year, that they must immediately send in their names and subscriptions, as it will be necessary to remit by the English Mail of next month, in order to secure the first two Volumes by the Spring vessels.

J. F. W. also begs to intimate to those who subscribed to him for the past year, that the two last Volumes have not been received;—from what cause he is unable to say, the whole of the money having been remitted early in the Spring. A letter, however, has been received from the Agent in Edinburgh, dated the 17th September, stating that the two last Volumes were then being sent off, so that they may be confidently looked for about the end of May, 1847.

ANNUAL STATEMENT OF THE LADIES' ASSOCIATION, KNOX'S CHURCH, HAMILTON.

Dr., the Treasurer of the Ladies' Association, Knox's Church:

	£	s.	d.
1847, Jan. 6, To amount of Sales	79	5	0
To Annual Contributions	6	10	0
Interest	0	16	11
	£85	15	0
To Cash in Treasury	72	16	1½
To Stock in hand	10	0	0

CR.			
1837, Jan. 6, By payment for Goods from Dundas Association, sold at annual sale	£	5	0
By sundry materials	7	18	10½
By balance in Treasury	72	16	1½
	£85	15	8

ANN WALKER, Secretary and Treasurer.

College Fund.

	£	s.	d.	£	s.	d.
Jan. 1, Knox's Church, Toronto,	24	11	6			
Sabbath School and Bible Classes,	6	1	0			
				30	12	6

8. Niagara, per Mr. R. Burns,	£	5	0	0
9 Boston Church, Esquewings, per Mr. Ross,	2	15	0	
11. St. John's Church, Quebec, per Rev. Mr. Clugston,	16	12	0	
Sabbath School, St. John's Church, Female Association, St. John's Church, King, per Mr. Swinton,	0	15	0	
	30	0	0	
13. Knox's Church, Hamilton, per Mr. Davidson,	2	0	0	
14. Streetsville, per Rev. Wm. Rintoul - Sabbath School Missionary Box, Streetsville,	18	10	0	
	5	7	6	
22. Port Sarnia, collection in Church, Donation of three members of the congregation,	2	0	0	
	17	0	0	
	19	0	0	
Grafton, per Rev. Wm. Reid,	1	12	8	
Colborne, per do	1	1	0	
Baltimore New Ch., per do.	1	4	0	
Additional per do.	0	2	4	
	4	0	0	
27 Rev. Mr. Clark per J. R. Orr, Esq., Bytown, per Rev. Mr. Wardrope, Fergus, per Rev. George Smellie,	2	11	3	
	8	4	2	
	4	0	0	
	J. McMURRIE,			
	Treasurer			

HOME MISSION FUND.

PRESBYTERY OF TORONTO.				
To contribution from Toronto, per Mr. Alexander Ludlaw	£	10	18	9
To contribution from Female Association of Knox's Church, Toronto, per Mrs. Burns	10	0	0	
To contribution from Boston Church, Esquewings, per Mr. John McColl	8	0	0	
To contribution from Caledon, per Rev. D. McMillan,	1	17	7	
To contribution from Niagara, per Dr. Burns	5	0	0	
To contribution from Nassagaweya, per Mr. S. Taylor and Mr. Agnew	1	13	2	
	JAMES SHAW,			
	Treasurer.			

FOREIGN MISSIONS.

1846. Eeclid Home Mission Station, formerly omitted	£	4	10	0
Oct. Sarnia and Plympton	2	15	0	
" Knox's Church, Toronto	26	9	6	
" Female Bible Class in do. 2d., Sabbath School 2d.	4	0	0	
Nov. East Chinguacousy	1	0	0	
" Saltfleet and Binbrooke	1	15	0	
Dec. Dundas and Ancaster	4	7	10	
" West Flamboro	2	1	3	
" Aldborough	3	9	6	
	3	14	3	
" Port Sarnia Young Men at a weekly meeting	1	10	0	
" St. Andrew's Church, London	5	0	0	
Ingersoll	0	11	10½	
1847, Jan. Mites, Camden East	1	5	10½	
" Gwillimbury	4	10	7½	
" Do. M'Kay's Sabbath School	0	10	0	
Feb. Zorra—Rev Mr. McKenzie	8	0	0	
" Fergus—Rev. Mr. Smellie	3	0	0	

JOHN REDPATH, Treasurer, Montreal.

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