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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, MARCH, 1851.

NO. 5.

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PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet on Wednesday, March 5th, at 12 o'clock, in the Library of Knox's College; and as the subject of the Charter of Knox's College, will be specially considered, a full attendance of members is requested.
ROBT. BURNS, Mod. of Pres.

STATISTICAL RETURNS

In their Report to last Synod, the Committee on Statistics "recommend that all the returns be in the hands of Presbytery Clerks in due time, to be transmitted to Mr. Burns, Agent, a month before the meeting of Synod; and in order that full time may be allowed for doing so, the financial year close on the 31st March, instead of the 30th April." This report was adopted by the Synod.

Blank Schedules will be forwarded to all the congregations, and, as far as known, to the Mission Stations of the Church, which Schedules are to be filled up and returned to the Presbytery Clerks, who will send a Presbyterial return to the Agency Office. Lest some congregations or preaching stations should not receive the blanks, the following is the information required, and which it is hoped all will furnish, viz.—*In the Statistical Report*: The designation of the Congregation? The name of Minister? Number of members? Number added, within the year,

upon examination? Number added by certificates? Number of heads of families connected with the congregation? Average attendance on public worship? Elders? Deacons? Managers? Diets of Worship on Sabbath? Week-day lectures? Attendance? Pastoral Visitations? Prayer Meetings? Attendance? Sabbath Schools? Attendance? Bible Classes? Attendance? Congregational Libraries? Sabbath School Libraries? *In the Financial Statement*: Minister's stipend paid for the year ending 31st March? Sources of stipend? Amount contributed for Knox's College? Synod Fund? Synod's Home Mission Fund? Presbytery's Home Mission Fund? Foreign Missions? French Canadian Missionary Society? Miscellaneous, including Church Building? Total?

It is desirable that the Congregational returns be made up and transmitted to Presbytery Clerks soon after the 31st March, in order that they may have theirs forwarded in time for making up the General Report, according to the injunction of Synod.

MINISTERS' WIDOWS' FUND SCHEME. NOTICE.

In consequence of a considerable number of the Ministers of the Church having failed to intimate their concurrence in the Widow's Fund Scheme, the Committee are reluctantly obliged to extend the time for giving such intimation, collecting subscriptions, &c., to the 1st day of April, the latest period consistent with their bringing this important matter in a regular and hopeful manner before the ensuing Synod. They therefore earnestly entreat all Ministers who have not already done so—as they would not wish to discourage the efforts of the Committee or defeat their just and benevolent object—to intimate to the Secretary without delay their concurrence or non-concurrence in the Scheme. Should there be any who are not disposed to concur in it, they are respectfully requested to state their reasons.

By order of the Committee,
Geo. Emslie, Secretary.

MINISTERS' WIDOWS' FUND.

In the last number of the *Record*, I see a letter from Mr. W. Murray, of Montreal, to the Rev. Mr. Rintoul, on the subject of the Widows' Fund Scheme. As a member of the Synod's Committee, I will trouble you with a few remarks which

I think his letter calls for. First, I would respectfully, but firmly suggest to the framers of the scheme, the propriety of adhering to the resolutions come to at Hamilton, one of which was to get the Widows' Fund fairly under weigh, before any further enlargement be attempted. I would also adhere firmly to the £40 as the minimum for each widow or orphan family. As to the £1000 basis, try and get it by all means, and as much more as possible, but go on courageously, trusting to providence for farther assistance, even if we have no more than £250. If Mr. Murray can get a few £50 subscribers, we will be delighted. Above all, let our respected Pastors, as those most interested, and having a proper regard "specially for those of their own house," pay up punctually and regularly, and bring the subject honestly and plainly before their people, who, I am sure, only require to be invited, to obtain their assistance. Lastly, although rather a delicate subject, still I think it would be advantageous if both Mrs. Harris and Mrs. Robb were put on the fund as soon as it is fairly in operation. It would relieve the two congregations considerably, and if they chose to give anything additional to the £40 annually, of course they could do so. I hope you are getting in the congregational collections, which I look to as the surest support for the next five years at least. I sincerely trust to hear of a unanimous and favourable development of the scheme, at the meeting of Synod.

Yours respectfully,

A. D. F

PRESBYTERY OF MONTREAL.

At the ordinary quarterly meeting, held on the 5th February, it was resolved to commence a course of Visitations of the Congregations within the bounds of the Presbytery. The Presbytery to meet for this purpose at St. Therese on the 3d of March, and at St Eustache on the 4th. The Rev. Mr. Couper to preach on the former occasion, and the Rev. Mr. Rintoul on the latter.

The Circular from the Agency Committee was considered, and the Clerk instructed to send answers to its various queries in the terms agreed on. Petitions from Metis and Inverness, for Missionaries or Catechists were received. It was agreed that earnest applications in their behalf be made to the General Home Mission Committee, as well as for other necessitous districts. The Rev. Mr. Henry having been prevented from attending the meeting, by severe indisposition, Mr. Couper preached for him before the Presbytery, in the evening, in the Church in Coté Street.—Thanks were recorded to Mr C for his able and edifying discourse. After other business the meeting closed.

HAMILTON, 30th Jan., 1851.

MY DEAR SIR,

I have no doubt that the readers of the *Record* will be gratified to hear of the opening of the New Church at Woodstock, at which I had the pleasure of being present last Sabbath (Jan 26th)

The Church is a handsome edifice, built on a site rather above the general level of the town, and is the most conspicuous object in the place. There is a large basement story, well lighted, and capable of accommodating comfortably more than 300 persons. The area of the Church contains 405 sittings. There is at present no gallery, but matters are so arranged that one can easily be added, in front of the pulpit, to hold 100 persons. The building is ornamented with a tower, not yet completed, but furnished already with the desirable appendage of a well-toned bell, which was purchased at a cost of £59. The expense of the Church, which has been considerable, has been defrayed almost entirely by the members of the Congregation themselves; the assistance received from other quarters being very trifling. Some doubt remains, but not much, and no doubt is felt but that it will be cleared off easily, and in a short time.

I had been invited by my friend, the Rev. W. S. Ball, Pastor of the Congregation, to preach at the opening of the Church. I accordingly officiated last Sabbath morning to a large and attentive assembly—the Church indeed was filled. I preached again in the evening, and I trust that the Lord was with us, and that He will continue in all time coming to accompany with the blessing of His Spirit the proclamation of the Gospel, within the walls thus consecrated to His service.

On Monday evening there was a Soiree, to which I remained. Tea and other refreshments were served in the basement story, and when (as Homer says),

"The rage of thirst and hunger was appeased," the company ascended to the Church, and composed themselves to enjoy the intellectual provision that succeeded. The Warden of the County was called to the Chair, and speeches were delivered on a variety of topics by ministers or members of the Wesleyan, Baptist and Episcopal communions, as well as by parties connected with our own Church. I myself, at Mr. Ball's request, delivered an address on the principles involved in the contentings of the Free Church of Scotland—a subject on which, since I came to this country, I have found the most extraordinary ignorance prevailing. The proceedings were happily wound up by the Pastor of the Congregation. A Choral Society in the town had kindly consented to be present, and their performance of pieces of sacred music between the speeches, produced an agreeable variety, and prevented the feeling of tediousness. I believe that between 400 and 500 tickets were sold, and the Church was completely filled.

The Congregation at Woodstock affords most delightful indications of progress. Some two years ago, they worshipped in a small Church belonging to another denomination, and their attendance was hardly above 150 persons. Now, almost all the 405 sittings in their new place of worship are let. When they first began to talk of building, the general feeling was that the new Church should be made very small; it was with a good deal of difficulty, I understand, that the more sanguine and hopeful members of the Congregation succeeded in getting it made of its present size; and now the universal opinion is, that the Church has not been made large enough. One of the members of the Congregation, at the Soiree, very candidly, and in a spirit of thankfulness to God, referred to the part which he had himself at one time taken in opposing the erection of so large and handsome a place of worship; and stated that, in the divine goodness, objects which appeared beyond their reach had been attained, and a measure of success exceeding their largest anticipations, had been realized. May He

who has enabled them to set up their Ebenezer so joyfully at this point, continue to be with them still.

On the Wednesday following the opening of the Woodstock Church, I had the satisfaction of presiding at the ordination of Mr. Wilson, at Suncoo; but as I expect that you will receive an account of what took place on that occasion from another quarter, I will not enter into particulars.

I am, my dear sir,

Yours very truly,

GEORGE PAXTON YOUNG.

J. BURNS, Esq.

ANNIVERSARY SEASON IN KINGSTON

To the Editor of the *Record*.

DEAR SIR,—

Hitherto our Religious Societies have had their annual meetings at different seasons of the year—recently we resolved on devoting an *entire week* to this purpose. It occurred to us, that thereby the interest in their objects and operations would be deepened and extended, and that we would be more readily cheered and aided by the presence and pleading of friends from a distance. We were also influenced in the adoption of this plan by the success with which it has been attended in London, New York, and Montreal. Last week was the one selected; and now that it is over, we can honestly say, that our expectations have been more than realised. The thing was new amongst us, but it took well. Every evening our noble City Hall was crowded with eager and enthusiastic audiences. Each successive meeting witnessed an increase of interest, and a fresh infusion of life. The platform was occupied by the representatives of all the principal protestant denominations, who felt that, without the slightest compromise of their distinctive principles, they could co-operate in the advocacy of objects reflecting the image and affecting the interests of our common Christianity. It being the week of our ordinary meeting of Presbytery, several of our brethren were present, and took part in the proceedings. Nor was it the least pleasing feature that we were favored with the assistance of four friends belonging to the profession and imbued with the spirit of the good Cornelius, who thought it not beneath them, to own themselves soldiers of the Captain of salvation. The unanimity evinced was delightful. Indeed were it for nothing more than the opportunity thereby furnished of shewing that protestant Christians keep the unity of the spirit in the bond of peace, (a fine set off against the unity of the Papacy,) we would have much reason to bless God for such meetings. As the "Bible, and the Bible alone," form the foundation on which all our societies rest, the foremost place in the list was appropriately assigned to it.

The Anniversary of our Auxiliary to the "British and Foreign," came off on Monday, the 13th. Captain Stace, R. A., occupied the chair, and prefaced the proceedings by a few seasonable observations. The report was read by the Rev. R. F. Burns.

This Society has existed in our city for upwards of twenty years, but had become literally, twice dead, and was well nigh plucked up by the roots. In May, 1849, it was revived afresh, and the symptoms of vitality it has exhibited since then, augur favorably for its permanence.

The sales of the past year have exceeded those during the preceding, in the proportion of more than a *third*. Depots have been planted at four of the surrounding villages, and as the Directors of the Upper Canada Society have generously intimated their willingness to give up to us the field, stretching as far west as Belleville, we have the prospect presently of lengthening our cords. We thought it not good that we should be alone in the work, and have obtained a number of devoted women to labor with us. The Female Association has proved a most efficient handmaid.

Their interesting report (which was read at the public meeting,) shews the need for such an agency, and their peculiar adaptation. The city has been divided into districts, and through the medium of a well equipped staff of collectors, the priceless pearl has found access to many, into whose hands it might never otherwise have come. The Society has lost, during the year, two of its warmest supporters. One of them, Dr. Mair, Staff-Surgeon, was a member of our church—His large heart, single eye, and unobtrusive devotedness, won him the affection and esteem of all with whom he came in contact. And in so far as I am personally concerned, his removal has caused a blank in the circle of friendship, which the Friend that sucketh closer than a brother alone can supply.

A fraternal letter has been despatched to your Society in Toronto, and also to the one in Montreal, expressive of Christian regard, and soliciting an interchange of Christian offices. We trust, ere another anniversary season comes round, to be privileged with a delegate from both, and I think I may take it upon me to say for ourselves, that we shall not be slow to respond. If a reciprocity measure of this nature were carried into effect, the interest of our meetings would be greatly increased—we would realise more fully and forcibly that we are yokefellows in a common work—while those evils which, in a widely extended land like ours, isolation almost necessarily produces, would be materially diminished.

The "City Mission" engaged our attention on the evening of Tuesday, the 14th. Lieut. Col. Lawrence, R. B., presided, and furnished some interesting details, respecting the London City Mission, with whose operations he was personally acquainted. The Rev. Alex. Lorimer, of the Baptist Church, read the report. This important Institution was established amongst us in December, 1849—already it has been instrumental in accomplishing much good, particularly amongst those living beyond the pale of gospel ordinances. While light has been made to stream into the abodes of darkness and of death, we have reason to hope that, at least one or two Lazaruses have come forth, and are now sitting at the feet of Jesus, clothed and in their right mind. The missionary devotes six hours each day to the work of visitation. He has paid upwards of 3000 visits, and distributed a large quantity of tracts. He keeps a narrative of his visits in his journal, extracts from which are regularly read at the monthly meetings of our Committee. Weekly prayer meetings have been established in destitute parts of the city. These have been attended by an average number of upwards of 200, and are superintended by Christian friends appointed by the committee, who are empowered to co-operate with our agent. Several have been induced to abandon habits of intemperance. Not a few have been prevailed on to keep their foot from the Sabbath, and to frequent the House of God. The visits paid have, with a few exceptions, been well received, and the influence exerted has been decidedly beneficial. We are beginning to feel more and more, that it is only by conforming to the primitive model of ceasing not "daily, and from house to house, to teach and preach Jesus Christ," that we can compel moral outcasts to come in.

The Anniversary of our Tract Society was held on Wednesday, the 15th. Notwithstanding the inclemency of the weather, the Hall was filled, and the interest of the meetings seemed to increase. Captain Haultain, R. A., another of our esteemed military friends, presided, and gave us a fine manly speech. By the way, although ours was pre-eminently a "Peace Congress," the frontispiece assumed rather a war-like aspect. Each meeting had a soldier at its head. The report was submitted by our efficient Home Secretary, the Rev. R. V. Rogers, (Epis. Church.) Nothing remarkable has transpired in the history of this Society during the year—but the wheels

keep going. For three years back, a periodical distribution of tracts has been carried on within the limits of the city, with tolerable regularity.—Forty persons of both sexes are engaged in this good work. Each of the city wards is superintended by a member of committee, who receives quarterly reports from the distributors within his wards, and transmits them to the General Board. Besides, the vessels in our ports, the hospital, the jail, and the house of industry, have not been overlooked. An agent also stands daily in the market-place to distribute amongst the farmers. And on the occasion of a recent execution, tracts were scattered broadcast amongst the crowds that had flocked to witness a fellow-creature exchange the scaffold for eternity. Thus has bread been cast upon the waters, that may be borne on their bosom to distant settlements, and found after many days.

Some time ago, the Committees of the Bible and Tract Societies resolved on the joint employment of a *Colporteur*. The advertisement had appeared in your columns. Several applications have been given in. Mr. Thomas Martin, of Fredericksburgh, was deemed, on the whole, the person best qualified, and will immediately enter on his important office. Through this channel the water of life may flow into the houses and hearts of many, who might otherwise remain like the land which is nigh unto cursing, and whose end is to be burned.

The evening of Thursday, the 16th, was devoted to the Anniversary of our *Sabbath Reformation Society*. The report details the circumstances connected with the formation of the Society, and the objects it contemplates. It arose, generally, from a desire on the part of Christians here, to secure a better observance of the Lord's day, and a conviction that this could be most effectually attained by combined action—but particularly, from the unparalleled excitement on the subject, of which the old country was then the scene; and the expected change in our Provincial Postal arrangements. It confines itself to the use of moral means, and these are principally the pulpit, the platform, and the press. The delivery of lectures—the distribution of short and suitable publications—the framing and forwarding of petitions to the Houses of Legislature—correspondence with the sister societies, and aiming at the establishment of a grand Provincial one. These are the objects we have in view.

Several circulars have been drawn up and sent to every part of the province, recommending action on different matters connected with the general theme. Five thousand tracts (the donation of a kind and a generous friend) have been circulated. Correspondence has been entered into with the sister Society at Brantford, and with influential parties in various central localities. We have also resolved on memorializing Government again in regard to the Post Office. A memorial was submitted and unanimously adopted at our Public Meeting. It is of great moment that the agitation commenced last season should not be allowed to drop. The Report of the Parliamentary Committee gives us every encouragement to renew and more vigorously to prosecute it. What are you folks about in Toronto? We understand that you had a meeting last year and a Society formed, but of further proceedings we have heard not. The metropolis should surely take the lead in this, as in every other philanthropic movement. There is no time to be lost. Parliament, it is rumored, meets soon. Something final will be decided on respecting the Post Office. It is now high time to "awake out of sleep."

The anniversaries of our own local Societies were wound up on the evening of Friday, the 17th, by a grand meeting in favour of the *French Canadian Missionary Society*. The thermometer, which had been gradually rising the preceding evening, nearly reached by this time fever heat.

* A Committee was named, but no Convention, and hence the Committee has never met.—*Edit.*

The hall was packed, and the most unmistakable evidences were furnished of deep interest in the proceedings. This was no doubt to be attributed in part to the excitement of which our beloved Fatherland has been the theatre, in connection with the recent Papal aggression. Although this is a stronghold of the Beast, the insolent and insidious steps taken by the infatuated old gentleman who sits in the Vatican, found no sympathy amongst the King-tonians who on Friday last crowded our City Hall. The mantle which a spurious charity has cast around the mother of harlots was torn off, and she was revealed in her naked deformity.

Our excellent friend Mr. Black delivered an address, in which he detailed the rise and progress of the society—explained its objects and operations—depicted the condition and character of the unfortunate vassals of the Man of Sin in the Lower Province—and enforced the duty of more enlarged and enlightened effort in their behalf.

Thereafter, appropriate Resolutions were proposed and supported by ministers and members of the Episcopalian, Presbyterian (Free Church), Congregational, and Methodist bodies.

A considerable collection was taken up, and, after the doxology was sung and the benediction pronounced, the vast assemblage bade adieu to the hall which had been the scene of a five days' Festival.

Altogether, it was a Jubilee Week, and in looking back upon it we have much reason to utter the memory of Jehovah's goodness. In order that this may be exhibited in a substantial form, we propose having an United Prayer Meeting on Friday. From the experience we have had, we would take the liberty of strongly urging upon our esteemed friends the Directors of the various Religious Institutions in Toronto, the propriety of adopting this plan of having simultaneous meetings. The time they have selected (at least for the Bible and Tract) is the most inconvenient that could be—a transference to January or February, when people's purses are generally most weighty, and people's time is most at their own disposal, would, we conceive, be decidedly preferable. By having a Jubilee Week, public attention would be more likely to be arrested and aroused, and that general countenance and co-operation be secured, which (next to the divine blessing,) is most essential to the being and well-being of all our Evangelical Societies.

R. F. B.

Kingston, Jan. 22, 1851.

POPERY IN LONDON AND IN TORONTO.

MR. EDITOR,—

From a late article in the *London Record*, it appears that "an address to Cardinal Wiseman" has been adopted by the Puseyites, and the leading members of the congregation of St. Barnabas, lately presided over by the Puseyite clergyman, whom the Bishop has set aside, have subscribed this document. It is now before me, and a strange document it is as proceeding from professed members of a Protestant Church. It "approaches His Eminence with unfeigned expressions of respect for his person and office, as Bishop of the Church of God." It "disclaims cordially the sentiments" put forth "by so many of their brethren and fellow-Churchmen" regarding the Papal aggression. It does not profess "sympathy and condolence" with his Eminence, but "suggests that the opposition ostensibly directed against him is truly pointed at themselves as 'trusting to the sacramental element of the Church.'" "Such," adds the *Record*, "are the fruits of Mr. Bennett's teaching; such the fruits of a system to which the Bishops of London, Oxford and Bath and Wells, gave their countenance personally or by proxy, on St. Barnabas-day."

And what were the members of the London "Church Union" about at the same time? They

were addressing the same Mr. Bennett in terms similar to those with which his congregation (and others) were addressing Cardinal Wiseman, and congratulating him on the "noble stand" he was making against his Bishop? No, doubt Bennett had to resign, and there was an end of it; but how solemnly affecting the lessons taught us by all this of the growing Popery within the Church of England! and how matchlessly ridiculous the language of Dr. Pusey, when he speaks of his resolving "to die within the Church of England" as *proof positive*, and the best he could give, of his being its *best friend*? Yes—eating her bread, and devouring her vitals! This is the morality taught by this man—Pusey. Is it not taught also by Professor Sewell of Oxford? And will it not be taught also by Professor Beaven of "Toronto University" to the students of the Free, and Congregational, and Baptist, and Methodist Churches, when rallying around him, that they may sit at the feet of this Gamaliel; while he, worthy man, condescends to say with Dr. Pusey—clasp the 5000 dollars in hand, and the £450 of yearly income—"If nothing will convince them, death in the bosom of the" (University) "will." And this is the man whom our legislators have provided as our Professor of Morals!

But what more? Let me ask you, Mr. Editor, and your readers, to ponder what follows:—

"Some movements in the Church Societies of Bristol and London, attract attention. In the Bristol Society, as the *Times* reports, 'a division arose with reference to the Headship of the Church; and Mr. Ward placed on the books a notice of motion affirming the authority of the Pope.' 'This startling proposition' led to lengthened discussion, and at last Mr. W. Palmer, Vicar of Whitchurch, gave notice of a string of resolutions embodying a declaration of principles and objects. The declaration affirmed, among other points, that the Roman Church has repudiated communion with all other Churches which do not recognize the claims of the Bishop of Rome; and has 'corrupted the primitive faith'; therefore communion with that Church on the part of individuals of the English communion cannot, consistently with the laws of Christ, be restored, until the Roman Church shall have relinquished her pretensions.' This resolution was seconded by the Rev. George Augustus Denison, Prebendary Clark, Mr. Hoare, the Banker, and others. An amendment was moved by Lord Forbes, seconded Mr. A. J. B. Hope, M. P. and supported by Dr. Pusey and the Rev. J. Keble, with others.—The amendment was carried. Thereupon Mr. W. Palmer and his friends seceded from the Bristol Union; and immediately coalesced in a new body, with the name of 'The Somerset and Bristol Church Union,' alleging that 'those who opposed the original resolutions manifested a tendency to Popery.'"

And pray, did they not? Well—what happened next? A meeting of the "London Church Union" is called, and they assemble accordingly. The same gentleman who took a lead at Bristol, on the side of Protestantism, does the same here, and an anti-Romanist "declaration" is proposed. What is the issue? Dr. Pusey appears; addresses the meeting, it is said, with "remarkable personal effect," arguing "that the declaration is either the same, or less, or more, than the formularies of the Church of England—if less, it is idle if the same, superfluous—if more, wrong!" This precious piece of logic took; the seceder of the amendment shrinks back; and the "resolution" in favour of Popery "was put and carried unanimously, amidst much cheering!"

And now, to come nearer home. What says *The Church*—the organ of Episcopacy in this city and province, as is understood—to all this. Here it is, as extracted from *The Church* of Nov. 14, 1850:—

"That the majority of the Bristol Church Union can be charged with, or even suspected of, a leaning to Popery, we cannot find the slightest

reason to conclude. At the same time, it is impossible for us to censure the caution (over caution some may term it) of the minority, who felt it their duty to enter a deliberate protest against the daring schism, and un-Catholic teaching of the much-erring Church of Rome."

Now, this is the deliberate opinion of the Editor of *The Church*—not the sentiment of a correspondent. It is therefore authoritative, and it is important that the Protestant inhabitants of Toronto and the Province should know what view the Episcopalians amongst us—our Bishops, and Rectors, and Professors forsooth, *et hoc genus omne*—think of these proceedings. And what do they think? Does the above deliberate opinion savor any thing of a sound, enlightened, scriptural, Protestantism? Not even "a suspicion" of any "leaning to Popery" on the part of men who meanly truckle to the Papacy, and refuse to say openly and manfully that the Roman Church "has corrupted the primitive faith!" The Church of Rome, be it remembered, is deliberately characterized by the authorities, both of the Church and of the State in England as "idolatrous"; and yet she has "not corrupted the primitive faith"; and the men who say she has not, have not the smallest "leaning" to Popery! nay, *The Church* does not see the "slightest" reason of suspicion that they have! Still, this paragon of consistency gives "little faint praise" to the minority who felt it their duty to protest "against the daring schism, and un-catholic teaching of the much-erring Church of Rome." It seems the Church of Rome "errs much," and yet she has not "corrupted the primitive faith;" her errors, therefore must be venial; and these minority gentry must be held, in the estimate of *The Church*, as weak, but well-meaning ninnyes.

Such is the Protestantism of the organ of Episcopacy in this city, and it seems right that the Presbyterian Church should know it. Breathing the atmosphere of such diluted Protestantism, the two *Dishops* may safely condescend—exchange pulpits—and forget their differences.

Mr. Editor,
Sincerely yours,

A PROTESTANT.

PRESBYTERY OF TORONTO.

Resolutions adopted on the subject of the Popish Aggressions.

I. Regarding Popery as at once a system of religious error, and as a scheme of ecclesiastical despotism, at war with the civil interests of mankind, we cannot but look with serious apprehension on every fresh effort put forth by its abettors to regain ascendancy in Protestant lands.

II. While we recognize no head of the Church save the Lord Jesus Christ, and disown all claims to such headship in any Church, we consider the appointment by the Pope of one of his Councilors of State, in the shape of a Cardinal-Archbishop as his official representative within the realm of England, as a direct invasion of the Queen's civil supremacy; unparalleled since the days of the persecuting Queen Mary; and to be resisted by every constitutional means as a most dangerous precedent.

III. In judging of the character and tendency of the late Papal Aggressions by the evidence of Scripture, history and experience, we find it impossible to separate, in the constitution of the Popedom, the temporal from the spiritual supremacy claimed; satisfied as we are that the Pope, as God's pretended Vicar on earth, does assert a power of domination over all earthly rulers and realms—a power which he never has relinquished, and which he only waits a favourable opportunity to re-assert in all its former extent.

IV. We are clearly of opinion that the dangers to be apprehended from the present aggressive movements of the Papacy have been greatly encouraged by unwarranted concessions made to its claims on the part of the British Government; in the endowment of its Colleges, Schools, and Priests; in the recognition, authoritatively, of its dignitaries both at home and in the colonies; and in the connivance at Popish errors

and practices within the pale of the English and Irish Establishments.

V. We look upon the civil establishment of Popery in Lower Canada; the ample endowments of the Popish Hierarchy in that part of our Province, and the pertinacious claims of the priesthood to the re-possession of the "J. suit's Estates"; as grounds of just alarm, in connection with the ascendancy of a system dangerous at once to the civil and religious liberties of mankind, and as calling loudly on the Legislature to change the character of their public policy; to withdraw long encouragement and countenance given to the system of Popery, and steadily to withhold all enactments of a public nature, designed to afford facilities for the aggrandizement of a priestly power, dangerous to the state.

VI. The Presbytery resolve to record these their resolutions on their minutes, and to give them all due publicity; appointing copies of them also to be sent to the Privy Council at London, and to His Excellency the Governor General of Canada.

ROBT. BURNS, D. D., Moderator.
THOS. WIGHTMAN, Pres. Clerk.

TORONTO, Jun. 8, 1851.

CASE OF DR. FERRIER AND CALEDONIA.

TORONTO, 18th Feb., 1851.

MR. EDITOR,—

A few weeks ago I was invited to Caledonia, and you may easily conceive the satisfaction I had in assisting at the ordination or induction of ten Elders and Deacons; men of tried character, and the unanimous choice of the congregation. One of them had been a confessor for Free Church principles, for he had braved the "pitiless storm" of a Duke's heartlessness to his tenantry, and of many a sore blast of an element less revolting, under the canopy of the canvass tent at Canobie. And when on this subject I may add, that at our communion lately in the city, I numbered among our members the son of that venerable father whose hands had made that very canvass tent.

The Caledonia congregation, in its three branches, will number 120 communicants, and more than a majority of all the adherents that had been recognised as at any time connected with us. Moreover, the place is rapidly thriving—already more than a thousand people in the village—and every prospect of a fine opening to one of our hopeful young men.

We had what is called a Soirée in the evening. The new church in which it was held, is a large substantial building, with a handsome tower, and it is all fully seated with accommodation for 300. It has no gallery; but it may have one if found at any future time necessary. The place was crowded with a very respectable audience, comprising members of different denominations, who seemed to meet together in great harmony, and who manifested no reluctance to sympathise with the members of our body in their present position. Assuredly it would have required a good measure of clairvoyance or of the second sight to have found out, from the aspect of the congregation, that there had been such a thing as a "disruption."

From the relation in which I had been called to stand to the congregation, as Convener of the Synod's Committee, for settling matters affecting their status amongst us, I felt 't my duty to address the meeting on the subject of Dr. Ferrier's separation from us. My early acquaintance with that gentleman, as well as with his learned and pious father, to say nothing of many common friends and relationships—threw all my predilections on the side of his union with us—and had principle and honesty allowed it, I would have been among the foremost to perpetuate that union. But Dr. Ferrier knows well the repeated warnings he received from me in the autumn of 1845, as to the very questionable character of the course he was then pursuing. I had known thoroughly the character of his voluntarism in

the old country; that it went far beyond the mere question of compulsory payments to ministers out of the "common good" of the land, that it embraced reckless denial of a nation's moral character and responsibility to God; and that it could by no possibility be made to coalesce with a confession of faith, and an ecclesiastical constitution of which, ever since the days of the Westminster Assembly, nationality had formed a prominent and vital feature. With the sentiments of Professor McCrie, in the life of his father, the celebrated biographer of Knox and Melville, he was as well acquainted as I was, and certainly not at all in doubt as to the importance which members of the Free Church attach to them. "On every head now," says he in 1842, "the duty of the state, with respect to religion, is become the engrossing and reigning question of the day, and it will be found that, without direct reference to the subordinate question of pecuniary support, the grand principle of the Reformation on this subject, in its higher and more comprehensive aspect, formed the sum and substance of the contentings in which Dr. McCrie and those with whom he acted, were involved."—(p. 40.) He adds at p. 43, "The characteristic feature of the profession made by Seceders—that indeed which distinguished it from the profession of the Relief and similar bodies separating from the mother Church—was its nationality. To say that they were friendly to the principle of national religion, is to say nothing. This was in fact the discriminating principle of their association. The whole scheme of reformation for which they contended, was in its form national. The moment this principle was abandoned, the main design of the Secession, as an ecclesiastical movement, was lost sight of; when the opposite principle was embraced, that design was reversed."

Dr. Ferrier knew full well that "the opposite principle had been embraced" by ninety-nine out of every hundred of the Ministers with whom he was then in communion, and to whom he has now very consistently returned; but he knew just as well that we had not "embraced the opposite principle;" that we looked on that "opposite principle" with the greatest jealousy and alarm; and that had we entertained it at all, in place of our "earnest contentings" against the government of Britain for rejecting the claims of the Redeemer on the national mind and the national actions, we would, as he did, have gloried in their rejection of our "claim of rights." How he could join a Church, whose very existence in Canada took its rise in the rectitude of that "claim," and is a standing testimony in favour of the men who fought for it, I could not conceive; nor can I yet. With Dr. F. I made it, as it was, a matter of conscience; and expressly told him, that, natural as it was for the Presbytery of Hamilton to wish to have a man of his tried character among them, he ran the risk of violating conscience by listening to the proposal.

On this topic, however, the admirable "letter" of Mr. Stark of Dundas is so much to my purpose that I must claim a place in your paper, Mr. Editor, for some of its leading paragraphs; premising that Mr. Stark is a voluntary only in one point, and that a point on which there are many phases of sentiment amongst us:—

"It is not the question of state endowments which has separated Dr. Ferrier from us, or which—though those, who, it appears to me, might know better, continue pertinaciously, in despite of oft-repeated denials, to make the assertion—keeps the Presbyterian Church of Canada and the United Presbyterian Churches apart. The superficial idea of a voluntary church is,—a church supported wholly by the voluntary contributions of its people, without aid from the state. In this position the Presbyterian Church of Canada is, and in this position most of its ministers and members glory in being, and to this position the acts of her Supreme Court, have bound all her ministers, till it can be shown—a thing that I

conceive not likely to occur—that state endowments can be enjoyed by her without entailing state dependence—so that I fancy that there is no danger of my principles, as a voluntary in this view, being ever compromised by my connection with her. But the voluntaries of the United Presbyterian Church go—in different degrees, indeed—far beyond this kind of voluntarism; they entertain views which we conceive to be inconsistent with the maintenance of the crown rights of Christ and his headship over the nations; they deny (and all these points were fully discussed, and the views of each party reduced to writing, by the committees on union between the two churches, at many and lengthened meetings) that the introduction of the Christian dispensation has made any difference in the duties of the Civil Magistrate—that is, of Civil Governments; they affirm that the duties of such are the same whether in a Christian, infidel or heathen community; they deny the obligation of the Civil Rulers, as such, to take the word of God as the rule and guide of their legislation; they deny the authority of rulers to legislate for the outward observance of the Sabbath, on the ground of its being an institution of God, and that, so far as they may interfere, it must be solely in maintaining it as a civil right or privilege; they, in general, deny the duty or the right of Civil Rulers to provide for Bible instruction in the public schools of the land; and they deny also, the obligation of rulers in their civil assemblies and proceedings, unitedly to seek God in prayer for a blessing and direction through Jesus Christ, the only Mediator, and object to this as an invasion of the rights of conscience and religious liberty. Now, in all these matters, our Church maintains the affirmative, and says, that if men are bound to honour Christ, and submit themselves to His word in their individual capacity, they are, *a fortiori*, the more bound to this on holding the more responsible station of Civil Rulers.

“These are the points in which our church is not satisfied with the views of Dr. Ferrier, and of the United Presbyterian Church, generally; points which we conceive of vital importance, and which prevent a union with those who hold them; because, as we think, of their dangerous and unscriptural tendency, and not their objection to state endowments, and their approval of the voluntary support of the Church by its members.—These are the points which led to the exclusion of Dr. Ferrier; and not, as he would seem to wish to represent it, his contending against state endowments, and a persecuting power of the state over the church, or its exercising, in any way, or in any degree, authority or power within the church, which we repudiate, and have ever repudiated as decidedly and himself, and which condition of entire independence was that, for the maintenance of which our church at once threw up all that she formerly received from the state. Dr. Ferrier states in his pamphlet, (page 4th) that the establishment question is an open question with the United Presbyterian Church, and need not keep the two Synods apart; but yet the Establishment (which he identifies with the Endowment) question, is made in all their publications the great ground of objection to a union with the Presbyterian Church of Canada; while, with us, on the other hand, it is truly an open question, as there are actually among us, both those who maintain the lawfulness, and even the expediency of endowments under certain conditions, and those who do not, while the greater points on which we stand out as a ground of difference are those which refer to the supremacy of Christ; a subject on which we believe Scripture to be explicit, and in regard to which we can therefore allow no latitude of view, simply because we believe God has not allowed any. We may not add or take away from what we believe God has given to us for our direction in his word. There is very generally in the present day, an outcry made against creeds and confessions; and a profession of holding by the Bible alone, by

many who only seek thus to get rid of the restraints of the Bible; who would leave its doctrines undefined, in order that they may themselves enjoy a greater latitude. But since there are differences of opinion in regard to what the Bible reveals, surely it is needful for those that would unite together in Christian fellowship, to have some standard of interpretation round which they may rally; two cannot walk together unless they be agreed; so neither can there be any unity of feeling, or any consistency of action in a Christian church, unless the members have some such ground of argument. But it cannot, we think, be remarked how the points of difference between the United Presbyterian and Presbyterian Churches of Canada are sunk into a mere insignificance, when a union of the latter with the former is spoken of, and how they are magnified into matters of the utmost importance when a union of the former with the latter is proposed. We do not say that we are less exposed to the influence of prejudice in these respects than others are; but it seems to be a result of man's fallen nature, that he sees no difficulty in the way of others conforming their opinions to his, while he beholds many obstacles preventing the conforming of his views to those of others; and we believe that the best results will arise not from seeking to unite in the same body those holding principles or sentiments of an incongruous or opposing character, on the ground of moral forbearance, but rather to seek, while holding our own peculiar principles, to make all due allowance for the differing opinions of others.”

On the historical facts regarding the admission of Dr. F. into the Presbyterian Church, the following statement and reasoning are highly satisfactory. I would add, that a most uncandid use has been made of the conduct of the Presbytery, in so readily sanctioning Dr. F.'s admission. The danger of it was indeed represented to them, but their sole error consisted in their perhaps thinking too well of the man with whom they had to do:—

“Dr. Ferrier presented highly satisfactory testimonials of personal character, and of ministerial efficiency, from different religious bodies and ministers; but as the views of the church with which he had been originally connected differed, in some essential matters, as was conceived, from the Presbyterian Church of Canada, it was thought by them necessary, before receiving him, to enquire as to his individual opinions upon these subjects, in order to be assured that they could safely and consistently acknowledge him as a minister of the church with which they were connected—and whose purity of doctrine it became them as office bearers, peculiarly to watch over. This investigation was carried on, as it was thought, in the most searching manner, and as was fully believed by the members of the Presbytery, with a satisfactory result; and the very fact that a committee was appointed, with the express purpose of enquiring into his opinions in regard to the headship of Christ over the nations, and that they held minute and lengthened conference with him, on the subject of his views, is of itself an incontrovertible proof that the Presbytery of Hamilton, at least, had never any idea that the Church with which they were connected, was ever designed to be modelled on those principles of spurious liberality, or to be made a receptacle of such anomalous, contradictory, and opposing elements as the Dr., in his visionary rhapsody about Christian unity, seeks to represent it, and must have been sufficient, one would think, to prove to the Dr. that they had no intention, and no wish to admit him, unless his views and principles were so far in accordance with the Church to which they belonged, as to secure essential unity of feeling and of action in the body. Dr. Ferrier, it appears to me is placed in this dilemma, that either his views at that time—and which was the conviction of the Presbytery—inclined him more to a connection with the Presbyterian Church of Canada, than with the United Presbyterian

Church; or, that he acted most inconsistently, and laid himself open to the suspicion of motives of worldly interest, in seeking to connect himself with a body whose doctrines he considered in any way unscriptural, while there was a body in the country with whom he could wholly and fully coincide and harmonize, and with whom he had been actually in connection. And I can most distinctly and unhesitatingly state, as a member of the Presbytery of Hamilton, during the whole proceedings, as a member of the committee appointed to inquire into Dr. Ferrier's views previous to his admission, and as having officiated at his induction to the charge at Caledonia, that the impression upon my own mind from the lengthened conferences and conversations held with him upon the subject, and also that the conviction of every member of the Presbytery was, that the Dr.'s views, in all essential points were at one with those of the Presbyterian Church of Canada.”

The question has been more than once put to me—seeing we took in Dr. Ferrier—I don't mean in the figurative sense—why did we not let him stay in? My answer has uniformly been, that Dr. F. had the thing entirely in his own hands. If his own mind told him that he really differed from us on other points than those understood by the Presbytery which received him, propriety would have dictated silence on his part, and I can assure him, that so long as he could satisfy himself with quiet possession, not a dog would have moved his tongue against him. But when a member of Synod, in open court, challenges the all but unanimous decision of the court, as unscriptural and wrong, and builds “Towers of Babel” just that he may fall a martyr amid their ruins, and testifies his rabid voluntarism by a joyous waggon-ride through the streets of Hamilton, on the thanksgiving-day appointed by the Governor General—what are we to make of such a person? We wish him well—but he is not one of us—and therefore we bid him good day. His old friends have received him again into favour, and with great promptitude. I would like all religious bodies to cultivate a little self-respect—Dr. F. had, prior to his coming our way, visited many of the stations belonging to the United Presbyterian Church, and sought the charge of one of their congregations. Shortly after—probably beckoned by some kind-hearted member of our body—he offered himself as an applicant to the Presbytery of Hamilton, to be received as a minister of the Presbyterian Church of Canada. Nay, he accepted appointments from us while apparently still a minister in the other body. Of all this I am not complaining; but it occurs to me that now when he goes back to his old friends, a little sifting on their part would have been wholesome. One thing is plain; such sudden transfers on either side, are not favourable to the proposal of “union.”

On the subject of supposed harshness in our treatment of Dr. F., I can only say that all the interested motives that are supposed ordinarily to influence public bodies as well as individuals, would have dictated, and did dictate, the utmost lenity. We could gain little by a tiny “eruption” of this character, and assuredly, if the public voice is so clearly with him and his party, he had nothing to lose. Mr. Stark's remark on this matter is to the point, and with it I close this letter:—

“Dr. Ferrier complains of harshness and unfairness on the part of our Church Courts. I can say for myself, and I think I can fully testify for my brethren, that their feelings towards Dr. Ferrier were quite the contrary, that while they felt grieved at the course which Dr. Ferrier has taken, and were called upon at the same time to vindicate their principles, the dilatory procedure, if I may so call it, of our Church Courts, arose from the lingering hope that they might yet find some means of retaining a brother among them whom, though erring as they believed, they yet in many respects valued and esteemed.”

Mr. Editor, sincerely yours,

ROBT. BRANS.

THE HOME MISSION OF THE PRESBYTERIAN CHURCH IN IRELAND.

The January number of the *Missionary Herald* of the Presbyterian Church in Ireland, is chiefly occupied with Home Missionary intelligence of a very interesting character. The Rev. Mr. Kerr, a missionary at Dromore West, County of Sligo, says of the Schools:—

"They are the John Baptists of the Gospel in Connaught, preparing in the desert a highway for our God. The maxim of John McDonald, 'preach and teach—teach and preach,' is applicable to Connaught as well as to Calcutta. There must be teaching as well as preaching; but the one must not supersede the other. Under my superintendence there are at present six schools with eight teachers, two males and six females. The daily attendance at all is now nearly 300—most of them Romanists by birth. It was, we doubt not, under the controlling power of Him who doeth according to His will in the army of heaven, and among the inhabitants of the earth, that the pioneer of the Connaught Mission, Mr. Brannigan, opened the first Mission school in the West. It was the same controlling power that led the founder of the industrial school system, Dr. Edgar, to open his first school, for the training of the future mothers of Ireland in habits of industry and order. The original Mission-schools are now superintended by Mr. Allen; and principally through Dr. Edgar's schools, supported by the 'Belfast Ladies' Association for Connaught,' of which he is President, a new element has of late been introduced. Industry is now taught in all the schools in this district. Each of these, in its own place, is doing its work well—the Industrial, Scriptural, and the Mission-school—and there is no collision between them. The one is the helpmeet of the other. The schools, it is at once evident, have a twofold object in view—to fit the rising generation of Connaught for the life that now is, and for that which is to come. They who would truly benefit Ireland must give her two boons—the Gospel, and the means of employment. Nothing else will ever satisfy her cravings. The numberless remedies of statesmen are of no avail. Like the open grave Ireland swallows all these, and the unsatisfied appetite still cries, 'Give, give.' Ah, no!—nothing but the Gospel and the means of employment will avail. Give these, and you stop the wail of our wretched land, and you elevate her to her true position among the nations of the earth. Strange that most of the Mission-schools are not supported by the Irish Presbyterian Church, but by Christian people in Scotland and England!"

The Rev. Dr. Edgar, a distinguished divine of the Irish Church, and founder of the industrial system has, as Honorary Secretary to the Board of Missionary Directors, addressed a powerful appeal to the Ministers, Elders, and Members of the Church, in behalf of this most important department of her work. No Church can be in a healthful state, however zealous and liberal in sending the Gospel to the distant heathen, while she neglects her appropriate home-field. And as we know of no Church which, from its circumstances, has such a call to be a Missionary Church as our own, we therefore give in full this admirable appeal. With very slight variations, it is most applicable to the Ministers, Elders, and other members and adherents of the Presbyterian Church of Canada:—

"BRETHREN.—The day, for a collection on behalf of our Home Mission, is at hand. We trust that for this, and every good work, you are prepared.

"How very little does God ask of us—how very generous is His return! Honour the Lord with thy substance, and the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. He asks but a little of that which perishes, and He improves it to the conversion of souls, the enlargement of His kingdom of righteousness, and peace, and joy in the Holy Ghost. That souls might be saved, God gave His Son to reproach and the Cross; Jesus gave Himself to death and the grave; but to you it is merely said—Let every one of you lay by him in store as God hath prospered him. If God has given nothing, He asks no return. Yours, brethren, is the Presbyterian Church in Ireland—a small sphere of labour in comparison with the sphere of Christian enterprise; but very large, if measured by all that we have yet done. Two hundred years of Presbyterian effort in Ireland are over—how many millions of Romanists are unconverted still! We have facilities for Missionary work above all that our fathers enjoyed—half the kingdom can be crossed now with less toil than it cost many of our forefathers to attend their own place of worship.

"Our Home Mission field is under our eye; and each man may satisfy himself what work is to be done, what work has been done, and what are the qualifications and faithfulness of the Missionaries employed. The Missionaries employed are our own, reared and educated under our own eye, distinguished by their worth, activity, and zeal, and all of them volunteers for the self-denying, lonely, and arduous sphere of their choice.

"Whatever has been their success, God has, at least, afforded them opportunities of usefulness which lay both them and us under heavy responsibility. They have an access to Roman Catholics, to which at home we are strangers; they have thousands of Roman Catholic children committed to their charge; and many Roman Catholics, at the most interesting and hopeful period of life, well instructed in Scripture knowledge, attend their preaching.

"While the Pope is dividing England among his priests, as the feudal invader divided a conquered country among his officers, Popery in Kerry, Birr, and Connaught, is waiting fast; its priests are sinking in the estimation of their people, and all their despotism cannot drive poor little children from Scriptural schools.

"Let others talk of what Parliament can do, or will do, to arrest the march of Popery, our barrier against its progress is Scriptural truth—we lay the Bible across its road—we send forth our soldiers of the Cross, with the sword of the Spirit and the armour of evangelical truth; for we are sure that the Man of Sin will one day be destroyed by the sword of Christ's mouth, and consumed by the brightness of His coming.

"Our land has too long been a land of darkness, and therefore a land of crime; the system known as the masterpiece of the father of lies has here head-quarters—and no wonder that falsehood and perjury prevail. The priests of a false religion set an example of Sabbath desecration; the religion they profess exalts the superstitious holiday above the Christian Sabbath, and perverts the day of God's appointment for instruction and impression into an opportunity for deifying a selfish priesthood, and riveting the fetters of slavery on a duped and down-trodden people. In proportion to the Scriptural character of our Church, the Divine authority of her government, the purity of her creed, the suitability of our system for carrying on Mission work, and above all, the overwhelming power for reformation of the evangelical truth which we preach, we are bound to extend to the South and West of our country the blessings of the same Presbyterianism which, in the North, leaves employment so scant for soldiers or police, leaves tenantless so many cells of gaols, gives to property, and to the very soil on which Presbyterianism thrives, transcen-

dent security and value, and lifts up Ulster in noble contrast with Romish Ireland, crushed by poverty, drowned in superstition, enslaved by priestcraft, and the prey of crafty traders in spurious patriotism, and the puzzle and unsolved problem of every politician, who, without the Bible, endeavours to raise the slaves of Romanism to a level with the men who derive their morals and religion from the Book which, through the persecuted Puritans, gave England all its liberty, and, through the martyred fathers of the Covenant, made the land of Knox and Argyle the land of the free.

"For spreading the truth which the New Testament teaches, and the church government which the New Testament sanctions, each Presbyterian is deeply responsible; for each Presbyterian has an allotted sphere of influence, and of duty too. Who are they that prize the truth of the New Testament and the Church of the New Testament; who are they, while other systems are tottering, other systems are exhibiting weakness and nakedness; who are they that prove their love for the system which gave our fathers purity, and peace, liberty, and glory?—they, assuredly, whose generous heart, and active hand, contribute to the Church of their fathers an honest share of the spirit and the means of maintaining the ground she has so nobly won, and pushing her conquest into the regions all around, of ignorance, bondage, and crime.

"Christians in other lands have admired your successful labours in the South and West. Scotland and America came generously to your help; they will again, as they nobly helped before; but, at present, we can make available the services of neither. We are thrown this year on our own resources, and we must fairly test what our own resources are. The rich are not numerous among us—at least the rich whose all is dedicated to God; but the men are, we trust, numerous, who are the sinews of the Church as well as of the nation, men of principle and worth, who feel God's service to be liberty, and who look upon all that they have as lent by the Lord. To such we look, on such, by grace, we depend; we have tried them often, and never in vain. Before such we trust the claims of our Home Mission will be brought with all the light and power which the pulpits of our ministry can so effectively command; and in the spirit of hope and prayer we wait the issue."

THOUGHTS AGAINST ALLOWING CANDIDATES TO SHORTEN THEIR THEOLOGICAL COURSE.

The last number of the *Home and Foreign Record of the Presbyterian Church, U. S.*, has an excellent article under this head. Notwithstanding its length, we transfer it to our columns. It is every way applicable to our case. Although no attempt has been made to reduce the full tale of years in our theological course, yet it has been practically diminished, by drafts upon the time which should have been devoted to study. While we are satisfied that those who have the management of Knox's College have correct views on this subject, and deplore that an imperious necessity has led them to yield to the importunate applications of congregations for students' labour, we know that many of our pious people consider the pressing wants of the country a sufficient reason for abridging the term of study. The following article exposes the evils of such a system—one whose pernicious effects will soon be felt, if a remedy be not speedily applied. It is to be hoped that our Church will not only see to it, that her candidates for the ministry be allowed to finish the prescribed course, but that the other duties in

which they are called to engage, shall not deprive them of the opportunities necessary for prosecuting their proper studies. Perhaps there is no place in which a thoroughly furnished Ministry is more requisite than in Canada at the present time, and certainly no field in which one of low qualifications would produce more mischievous consequences. This truth should be kept before the mind of the friends of our cause both here and in Britain. There cannot be a more dangerous error than to suppose that an ill-equipped ministry will answer in a new country, or that a minister who is unfit for, or cannot obtain a Congregation at home, will pass in the Colonies. As we have heard asserted, the Spirit of God did not so judge when He said "separate me Barnabas and Saul," that was for missionary work; and if it be wrong in other Churches, in their ignorance of our circumstances, to send unqualified ministers, our own Church, with her clear light and bought experience on the subject, will be doubly culpable in allowing her students to be so unduly tasked with Missionary labour, that they shall go forth, at the end of their course, incompetently qualified, and thus inflict a serious injury on the cause of Christ and the success of the Church.

We commend the subjoined article to the perusal of our readers, believing that it is the result of experience, and that its arguments are unanswerably true:—

The Board of Education, (deeming it their duty to call the attention of the Church to whatever seems to have an injurious effect upon the thorough preparation of candidates for the ministry), beg leave to submit a few considerations against the practice of allowing young men to enter upon the full work of the ministry before they have completed their theological studies. Several cases have occurred during the present year among the candidates under their care, which justify some remarks on this important subject. Whilst the Board disclaim all attempts at dictation, they believe that their statements will be received with candour, and weighed with deliberation.

1. The practice of allowing candidates to commence the full work of the ministry before completing their theological studies, is, in the first place, doing them personally an injury. The Bible has many allusions to the importance of knowledge on the part of those who are to minister in holy things. An undisciplined and unfurnished mind, or one imperfectly trained, will rarely be able to teach others to edification. The existing arrangements of the theological course are believed to have been planned in wisdom, and to be sustained by the general testimony of experience. Ministers are never found to regret having remained in the Seminary the full period prescribed by its regulations. On the contrary, many a lamentation has been made by those who have unwisely shortened their theological course, and entered upon their work without adequate preparation. No future diligence can make amends for a deficiency at the beginning. It is far better for the candidate, whatever his application as a student may be after he has engaged in the ministry, to lay a good foundation in the Seminary, on which to build the superstructure of his future attainments. In most of our institutions the course is now so arranged that the student only goes through a part of systematic divinity, unless he remains during the third year. The Board are far from affirming that there may be no worthy exceptions to the three years' rule; but their own observation has led them to notice that those students whose attainments are the

highest rarely wish to abandon prematurely the privileges of the theological institution. The candidates who are the least qualified to go forth into the vineyard are too often those who are seized with a desire to give up study. The practice of licensing young men while in the Seminary may be a good one, if it is linked with the obligation to complete their preparatory course. Otherwise, it is believed to be commonly fraught with evil.

All the considerations which establish in general the necessity of a full course, apply with increased power to the candidates under the care of the Board of Education. Because the most of them, having commenced their preparations late in life, have greater need to prosecute their studies during the full time contemplated by the arrangements of the Seminary. The Board, therefore, do not hesitate to state their conviction that—with rare exceptions, such as are not now within their view—a great personal injury is inflicted upon the candidates who are encouraged to hurry through the Seminary, and to preach the gospel with imperfect preparations.

2. In the second place, the evil of allowing a few candidates to leave the Seminary in the midst of their studies, throws temptations in the way of all, and relaxes the authority of a general and salutary rule. It is probable that a large number of candidates, if they had their own way, would leave the Seminary at the end of the second year, if not before. Positive requirements are necessary to enforce the duty of mature preparation for the work of the ministry. Just in proportion, therefore, to the departures from the strictness of the rule, will be the tendency to unsettle the minds of students in regard to their own particular cases. All the candidates of the Board have indeed, either by a written or implied pledge, entered into obligations to pursue a three-years' course of studies. And yet during the present year, several have left the Seminary without even consulting the Board, professing to be called in conscience to preach the gospel of Christ. The Professors in one of our seminaries at the West lately memorialized a Synod, on the subject of resisting the tendencies in candidates to shorten their time of study. It is believed that, if the Presbyteries would be more strict in this matter, the young men would consider it a settled thing to pursue their studies for three years, and would rarely think of interpreting providence to mean an escape from a full course. A thorough impression on the minds of students, of the necessity of remaining in the Seminary to the end of its session, is the surest mode of correcting the tendency complained of.

3. In the third place, a wrong is inflicted upon the congregations over whom superficially prepared ministers are placed. Our people expect to be instructed and edified by those who are set over them in the Lord. It is obvious, however, that this just hope is impaired by allowing candidates to shorten the process of their education. The requirements of our Church, even in their strictest letter, are not so high as to occupy time unnecessarily; nor do they aim at any attainments which may be dispensed with in safety. Our congregation, being composed very generally of thoughtful minds, and almost always numbering those who are well informed and educated, have a right to rely upon the authorities of the Church for well-tornish ministers. In cases where a call has been inadvertently made out to candidates, such as have been referred to, experience soon reveals imperfections of ministerial qualification which other congregations, in rotation are left to the misfortune of discovering.

4. Superficial training brings into discredit the Board of Education, and the Church's entire system of benevolent aid. A large part of the candidates of our Church require assistance in the prosecution of their studies, and such assistance can only be rendered by retaining the confidence of the people in the working of the system. Every incompetent or ill-trained mini-

ster is a herald of woe to our educational operations. The amount of evil which a single man can thus inflict upon the plans of our Church, it is not easy to estimate. The suspicion, even, of laxity in our system, retards its efficiency and impairs its capacity of usefulness. No good cause can be sustained in the midst of the indifference and lake-warmness produced by authenticated failures. The Board of Education, and the whole agency of our Church, in providing for the training of indigent youth, can only be successfully administered on the principle of a strict, unvarying, and high standard of ministerial qualification.

5. The *Theological Seminaries of our Church* have also a great interest in preventing unfurnished men from entering upon the ministry. They will lose also the confidence of the public just in proportion to the number of badly qualified men allowed to go forth from their walls. It is in vain for them to deny all participation in this shortening of the course of studies. The public has not the means of knowing in each case where the responsibility rests, and the odium almost always falls at last upon the institution which has had the misfortune of enrolling the names upon its catalogue.

6. The general character and prosperity of the Presbyterian Church are identified with raising, instead of lowering, the standard of ministerial requirement. If there be any one thing on which, under God, our resources for blessing the world depend, it is the character of our ministers—not merely their character for piety, which they possess in common with the ministers of other evangelical denominations, but their character for learning also. The Board would by no means magnify the latter above the former. This true and safe course is to insist upon both. This policy has been instrumental in giving to our church an influence which could have been secured in no other manner. And our present prosperity can only be perpetuated, in divine Providence, by the maintenance of strict, and even stern views of qualification for the sanctuaries. The men who are the instruments of accomplishing the most for the Kingdom of Christ, are neither inferior in natural endowment nor in culture. The demands of the age, the increasing stature of the ministers of other denominations, and, in short, every consideration derived from the word of God and the history of the Church, in favour of a well-trained ministry, urge our Presbyteries to discourage the shortening of the theological course, to which some candidates are always prone.

In conclusion, the Board would again affirm that, whilst there are exceptions to the necessity of requiring in all cases a three-years' course of theological study, especially under the circumstances of a thorough preliminary training, and peculiar natural or spiritual endowments, it is their decided conviction that such indulgence should very rarely indeed be granted to those candidates who are assisted by the special funds of the Church, collected under the plea of a full and thorough ministerial preparation. The Board are also satisfied that the individual cases, which have called forth these remarks, are by no means clear exceptions, but that on the contrary two-thirds of the students in our Seminaries might well equally properly turn their backs upon the instructions there offered by able professors. Further, in submitting these remarks to the Church at large, the Board have decidedly avoided allusions to any Presbytery in particular, except so far as a knowledge of recent cases may exist; and a general allusion to these is the cause, and the justification, of coming before the public at all.

Praying for that "wisdom which is profitable to direct," and for that harmony which is a "good and pleasant sight to see" in Zion, the Board respectfully submit these remarks for candid consideration.

TO CORRESPONDENTS.—*An interesting paper entitled "Impressions formed on re-visiting Scotland," came too late for this number; together with some other articles, all of which will appear in our next.*

The Record.

TORONTO, MARCH, 1851.

OUR HOME MISSION ONCE MORE.

The readers of the *Record* will no doubt infer from our so frequently returning to this subject, that we regard it as possessing peculiar importance. We certainly do so—and are most earnestly desirous that our whole Church were brought to entertain, thoroughly and cordially, a similar estimate of it. We are, indeed, fully persuaded—after the most mature consideration of all the bearings and circumstances of the case—that unless our Presbyteries and Sessions—our Ministers, Elders, Deacons, and Members—be led to feel our Home Mission to be of all interests, beyond those immediately personal and congregational, the principal one—the one with which the advancement of the Kingdom of God, so far as we as a Church are responsibly concerned, is most closely identified—the one in which the immediate salvation of souls, and the future spiritual character and condition of this young and rapidly rising community, is most deeply implicated—we are, we say, fully persuaded, that unless our Church be generally imbued with a sense of the paramount importance of our Home Mission, and stirred up to some suitable practical course of action in behalf of it, Ichabod, may, and soon will be, inscribed upon her.

The grounds on which we hold this department of our duty as a Church, so peculiarly important and so essentially connected with our enjoyment of the Divine favour and blessing, have been set forth in our former statements. The simple and obvious facts—that a very large proportion, perhaps not less than one-half of our professed members and adherents, are destitute of stated pastors—that notwithstanding the remarkable success which has attended our Theological College, and the occasional recruits that have been sent from Scotland and Ireland, we are still quite unprepared to supply pastors to the congregations ripe for settlement—that in every section of the country there are to be found Presbyterian settlements too few as to numbers, or perhaps too recently established, and too poor to be able to maintain a regular ministry—and that the annual immigration, and the opening up of new tracts of land, is rapidly increasing this latter class of cases, and must continue to do so, year by year, for at least a century to come—these facts, taken in connection with the marked acceptance which our ministrations meet with, must satisfy any one, on the slightest reflection, that our Home Mission demands the chief place among our evangelistic undertakings—and must engage a principal share in our attention and exertions as a Church, if we would not incur the

guilt of neglecting the work manifestly assigned us by the Lord of the Harvest. But it is unnecessary to dwell on this part of the subject. The facts thus briefly adduced cannot be questioned, nor can the conclusion derived from them be gainsaid. Indeed, no one amongst us seems to have the least disposition either to question or gainsay, in the matter. All agree with one accord, that we ought to be, and must be, a Missionary Church—that is, so far as words and professions, and the approval of Home Mission reports, and the passing of Synodical acts and resolutions are concerned. But what is wanting is, a vigorous and systematic course of missionary action corresponding to these professions. We rejoice to know, that in some sections of the Church, a very satisfactory state of things exists in this respect; but we also know, that in others it is lamentably otherwise.

According to Synodical arrangements of long standing, the whole management of Home Missionary operations is devolved on Presbyteries. It is true the Synod appoints annually a general Home Mission Committee, but its only function has been, to distribute the Missionary labourers among the Presbyteries. It was indeed contemplated that this central Committee should seek out and appoint one or more ministers of enlarged experience and other suitable qualifications, to act as general Missionaries, subject to the direction of the Presbyteries which should have enjoyed their services successively, according to some equitable arrangement. But this measure, although repeatedly sanctioned by the Synod, has been successfully resisted, and for the present completely defeated, or indefinitely postponed. On the Presbyteries, therefore, now more than ever, do the charge and responsibility of this great interest rest. It is to Presbyteries, accordingly, that we must address ourselves, in seeking to promote improvement and progress in the matter. In what we now venture to say to them, while we use all plainness and faithfulness, we can honestly disclaim every feeling akin to arrogance or censoriousness, or inconsistent with the sentiment of affectionate respect.—Addressing ourselves, then, primarily and chiefly to the Presbyteries, we would respectfully enquire—

1st.—Are there any domestic missionary operations at all carried on by your Presbytery?—We should be glad to be assured that this question has no applicability to any section of the Church; but we venture to put it, because we have some recollection of its having been formally reported by one of our Presbyteries—that there was no Home Mission ground to be found within their bounds. This report made a strong impression on our mind, at the time it was first made, and this impression has never been altogether effaced. We have, of course, no doubt, that the statement was made in good faith; and we admit that such a case, however remarkable, in a country like this, is not an impossible one. But if any of our Presbyteries be in this condition, we would respectfully and earnestly press it upon them, to make a fresh, and more minute and searching survey of the bounds placed under

their oversight by the Church. Some destitute corner may have been overlooked on former occasions—or, in the course of those changes which are constantly going on in the state of our population, circumstances of religious want may have recently arisen, calling for the Presbytery's interposition. A tender, warm hearted attention to such circumstances—the very spirit of christian watchfulness and evangelistic energy, which the repeated and careful survey of their bounds implies on the part of a Presbytery—will be found conducive, in a high degree, to spiritual prosperity generally in the Presbytery itself, and throughout its bounds. But we proceed to enquire—

2ndly.—Is your Presbytery, in prosecuting its domestic missionary operations, proceeding on any fixed and well considered plan? A great deal of busle and running to and fro, may be exhibited, and a great deal of substantial labor may be put forth, and no proportionate amount of good accomplished, if some regular system of action be not adopted and steadily followed out. The suggestions, of which we published the most important in our January number, will afford useful hints to Presbyteries, in arranging their missionary operations—it being, of course, quite competent for Presbyteries to adjust the details to their peculiar circumstances. What we wish to urge here, is simply the importance of each Presbytery deliberately framing a plan of operations, and regularly prosecuting this great department of their work accordingly. Let all be assured that, without this, no satisfaction will be experienced in the work, and no considerable progress made in it.—The whole vitality and efficiency of the work centres in this point, as will immediately appear, when we come to enquire, as we would now do, into particulars.

3rdly.—To what extent has your Presbytery made itself acquainted with its Home Mission field—that is to say—with the religious destitution existing within your bounds? Has any complete and thorough ecclesiastical survey been made of the bounds, bringing the statistics in a distinct and authentic shape under the knowledge and consideration of the Presbytery? or, we would venture to enquire, on the other hand, are there not localities within your bounds—whole townships, or even counties, it may be—of which the Presbytery knows little or nothing, not having had attention attracted thither by any considerable body of Presbyterians, actually applying for Gospel ministrations at your hands? In regard even to the more considerable and regularly acknowledged Mission Stations, let us also take the liberty of asking—is your Presbytery's information full and accurate, and recorded in such a form as to be readily accessible and intelligible to any one desirous of ascertaining the condition of these stations? Do you know the number of families, of members in full communion—of adherents—the average attendance on public worship—the number of Sabbath Schools and Scholars at each of your regular stations? Have you ascertained, with anything like distinctness, the territorial limits over which the parties connecting themselves with the several

stations are spread, and where two or more stations are united, at what distances they lie from one another—and how accessible the one is from the other? We will not venture to say how far the majority of our Presbyteries may be prepared on these and similar points, but we know at least some of them that would be found utterly at fault in regard to almost every one of them—wholly unacquainted with the state of the population in large districts within their bounds—having only the most vague and unsatisfactory information even respecting those portions on which the importunities of the people have constrained their attention; and having never contemplated or attempted any systematic effort to fulfil their duties in this department of the work committed to them. Duties these are, as no one we suppose will deny, of the most sacred character, essentially connected with the oversight with which every Presbytery is charged within its proper bounds, and for the faithful discharge of which, its members, individually and collectively, lie under the clearest and most solemn responsibility. We would earnestly and respectfully press the consideration of this matter on all concerned.

4thly.—It being presumed that the supply of missionary labour at your disposal, is inadequate to the claims and wants of the destitute within your bounds, let us next ask what efforts your Presbytery has made, or is making, to obtain additional help for your Mission field, and what exertions you are putting forth in the mean time, as a Presbytery, to extend some portion of the bread and water of life to those under your oversight, who are ready to perish under the most grievous of all famines? Are your ministers called upon, according to a carefully adjusted arrangement, to give some periodical service in the Home Mission field. We know very well, that in justice to their pastoral functions, their services in this department cannot be great; still something may and clearly ought to be done in every Presbytery—and done as we have have intimated, upon a well considered plan—by this instrumentality: and yet we suspect there are Presbyteries in which no such plan has been adopted, and no such services are rendered, except in the most incidental way. This state of things, so far as it exists, arises, we are quite sure, not from any want of christian sympathy with the destitute, or of missionary zeal, but simply from the circumstance that the subject has never been brought under the deliberate consideration of the Presbytery. We respectfully submit that this matter ought to be immediately taken up in every Presbytery which may have hitherto overlooked it.

As to the supply of Missionary labourers proper, the persuasion, we believe, is universal, that our main dependence must be on a home-trained Ministry; and in view of the fruits which have already been produced by Knox's College, there is surely ample reason that we should thank God and take courage. Still, we are decidedly of opinion, that for some years to come, we cannot safely dispense with exertions to obtain labourers *ad extra*, and we have some fears that such exertions

have been prematurely relaxed amongst us.—They would be conducted most appropriately and effectively through the Central Home Mission Committee; but it is manifest that that Committee cannot venture to take a single step, or open up any negotiation, either with the Free or the Irish Church, unless moved to it and sustained in it by the previous and deliberate action of the Presbyteries. It may be well, in connection with these views, to remind Presbyteries of what we believe to be the strong and decided conviction of the College authorities, and at the same time, a growing impression throughout the Church—that the demands made heretofore on our Students for missionary labour, both in summer and winter—must be greatly reduced. This very season, we apprehend, it will be found that a very considerable diminution of supply from this source will be experienced. Let Presbyteries be stirred up to timely precaution in this respect. If they go on, as we know some of them do, trusting entirely to the last-mentioned resource, and to what we may term mere *windfalls* from without, making no exertions in any quarter to obtain an adequate supply—having no scheme for the regular support of Missionaries—nay, repudiating the idea of making any stated provision for such support—they will, we are satisfied, at no distant date, find themselves without a single missionary labourer of any efficiency within their bounds.

Lastly—for we have more than exhausted our space—we would enquire what is doing in your Presbytery, for the securing of an adequate fund, for the support of your domestic missions. There are, as we have already hinted, quarters in which the idea of such a fund is deliberately repudiated, and the principle avowed or acquiesced in, that the Presbytery should simply permit the missionary to labour within their bounds, claiming and exercising at the same time the right of allocation his field of labour, and of sending him hither and thither at their pleasure, but leaving him wholly unprotected as to remuneration—to pick up whatever he can get for his own support, and, it may be, that of a family. But this absurd and truly suicidal view—not to characterize it more severely—has, we are satisfied, no general prevalence, and cannot, we should suppose, be long entertained any where. It is abundantly manifest, that if Presbyteries are to provide for the destitution within their bounds, with any regularity and efficiency, they must be prepared to assure to such approved Missionaries as they may deem it expedient to select, that compensation, to which we know, on the highest authority, the spiritual labourer is fully entitled. The sources from which this fund must, in our circumstances, be derived, are very obvious. There are, first of all, and principally—the stated contributions of the Mission Stations—and next, the aid which the congregations, privileged with the full dispensation of Gospel ordinances, will cheerfully and liberally impart in behalf of their less-favoured brethren. Wherever this, in our case, most important and responsible department of christian Missions, is fully and earnestly brought before the people—these sources, if wisely, steadily and en-

ergetically managed, will produce a larger fund than many may be able to anticipate; and it seems to us as clear as anything can be, that the working of them must rest exclusively with Presbyteries. By them the Stations must be organised for this purpose, and their periodical collections steadily watched over, under their direction and active superintendence. Home Missionary Associations should be established in the several settled congregations, for securing due attention to this great interest, and obtaining some suitable amount of contributions to it in each. All this is distinctly enough set forth in the suggestions formerly published; and unless some such plan be prosecuted by each Presbytery, it is, in our view, quite out of the question to expect any vigour or efficiency in their Home Missionary operations. In some cases we know that this system is pretty generally and successfully carried on by Presbyteries—but in others we know that not even a beginning has been made, and that nothing but financial embarrassment and dissatisfaction prevail. We also know that there are large, and wealthy, and influential congregations, who do not contribute one farthing for Home Mission purposes, beyond a small annual Sabbath-day collection to the Synod's central fund, which, by the way, is however totally disregarded by nearly one half of the congregations of the Church. These things surely ought not to be so. Wherever the blame lies, we are satisfied it is not with our people. We close at once, by calling on Presbyteries to institute a thorough investigation of their whole Home Mission management, with a view to the immediate reform of whatever may be found wrong or defective.

ANNIVERSARY MEETINGS.—The office-bearers and patrons of the various Societies in Kingston and Montreal have arranged their Anniversary Meetings to follow each other in close succession. The plan has been found to work well where it has been tried, and is worthy of imitation. We trust that those who take an interest in the different public Societies in Toronto and other Western towns, will take the matter into consideration. A greater amount of talent might thus be concentrated at the Anniversaries—larger numbers of Christians of different denominations brought into close connection—the meetings made more interesting, and the receipts consequently augmented. Many would come from a distance to enjoy an "Anniversary Week," who would not leave their homes for any single meeting.—In Kingston, the Bible Society's Meeting took place on Monday, the 13th January; on Tuesday, the City Missions; on Wednesday, the Religious Tract Society; on Thursday, the Sabbath Reformation Society, and on Friday, the French Canadian Missionary Society. We refer for a more detailed account of the proceedings, to the communication of our esteemed Kingston correspondent, in another column.

THE COLLECTION FOR THE SYNOD FUND, according to the injunctions of Synod, should be taken up in all the Congregations and Preaching Stations of the Church, on the first Sabbath of March. See notice in last Record.

PRACTICAL SUGGESTIONS.

The season of the year is approaching, when we may expect a considerable influx of emigrants from the parent country, into the Province.—Among these there will, no doubt, be a large proportion of Presbyterians, real or professing.—When people make up their minds to leave the land of their birth, to forsake dear friends and long-cherished associations, it is generally with the view of bettering their worldly circumstances. Most of the respectable emigrants, who have come from Great Britain and Ireland, who are of industrious habits, have not sought in vain in this land of their adoption, the competence and independence which they found either difficult of attainment, or altogether beyond their reach in their native country. But many have purchased their present worldly comfort at a fearful price. They have left a land of gospel light and ordinances, and have thrown themselves and families into the wilderness, where, for a time at least, they have had silent sabbaths, and a famine of the ordinances of grace. It cannot be denied, that in ordinary circumstances, such conduct in the members of Christian churches, is unjustifiable. Our object, at present, is not to blame the pioneers who penetrate into trackless forests, and by their frugal industry reclaim the wilderness, but to suggest whether our Presbyterian people ought not to give practical directions to intending emigrants, both by private letters to acquaintances and friends, and more generally and publicly through the press, on the best mode of securing a comfortable settlement without the risk of foregoing religious privileges.

Such hints as the following occur to us, as a specimen of the sort of information that should be furnished:—

1st. To those who have small means, or are wholly dependent upon their daily labour. Industrious, trustworthy labourers and mechanics, will find in the towns and older settlements, without isolating themselves from public religious instruction, ready employment at fair wages.—Common labourers at about 2s. 6d. to 3s. 9d. per day; mechanics, 5s.

In most cases, those who come to Canada, have in view to become possessed of property of their own, and few fail who are sober and industrious and spared in health. With respect to settling upon new and uncleared land, on account of the large tract which will be open for sale in the spring, in a fertile district on the shore of Lake Huron, there will be no difficulty in families of the same religious faith, so locating themselves as to secure the dispensation of ordinances amongst them. The price of the land it is hoped will not exceed 10s. per acre, payable with interest, in ten years. There are also vacant lands in the eastern townships of Lower Canada, and in the partially settled parts of Upper Canada, in which there are preaching stations, and in some, organized congregations connected with our Church.

2nd. To the more wealthy emigrant there can be no difficulty in finding an eligible situation near to a church, school and good roads. In such situations improved farms, with necessary

buildings, may be purchased at prices ranging according to situation, from £3 to, say, £15 per acre. Persons of this class have no occasion to place themselves and families in positions, in which they will not have access to religious ordinances, public and private.

A few months ago some brief statistical notices appeared in the *Record*, of some of the remoter congregations and mission stations in the Presbytery of Toronto. For several reasons we wished these notices of the "Progress of the Church" to have been continued. We now respectfully request that friends throughout the bounds of the Church, will give such notes, especially of the new settlements, as will assist in guiding those who may seek a home in our great and prosperous country. We presume not to prescribe any model for these communications. The writer has only to fancy himself on the other side of the Atlantic, and that he is as ignorant of Canada, physically and religiously, as old country people usually are; let him consider what questions he would propose to one well acquainted with the country, and he will have no difficulty in discovering what sort of information should be given, to satisfy such as are likely to emigrate.

If Presbyteries were faithful in carrying out the injunctions of Synod, much of the information which we desiderate, would come out in the Report of the Home Mission Committee. Every missionary labourer is required to give in a written report to his Presbytery. From these and other materials, most interesting Presbyterian Reports could be made up; these again would enable the Convener of the Home Mission Committee, to prepare a report exceeding in interest any other public document of the Church.

Besides the fullest information about the congregations in any locality,—the religious character of the people,—the forms of error (if any) that are prevalent,—it would be well to state how the settlement is supplied with schools,—quality and price of land, state of the roads, distance from markets, &c. Such notices of our various mission stations might lead respectable persons to settle in them, to the mutual benefit of themselves and the other inhabitants. The cause of truth might thus be greatly strengthened, and the interests of the Church consolidated.

We shall expect to have an abundant supply of such statistical notices of congregations and mission stations, as we have indicated, and that correspondents will forward them early in the month.

KNOX'S CHURCH, HAMILTON.—On the first Sabbath in January, five new deacons were ordained, and one who had been previously ordained in Coté Street Church, Montreal, was admitted into the Deacons' Court of the congregation.

The hands of the minister are well sustained by a complete staff of ruling elders and deacons, according to Presbyterian order.

The Ladies of Knox's Church, who so lately gave £40 to the Home Mission Fund of the Presbytery, £50 to the Building Fund, and £10 for a Bursary in Knox's College, have presented to the Rev. George Paxton Young, their lately inducted pastor, a handsome Pulpit Gown and Cassock, in token of their respect and esteem.

ORDINATION OF THE REV. ANDREW WILSON.

The ordination of Mr. Andrew Wilson, preacher of the Gospel to the charge of the United Congregations at Port Dover, Simcoe and Victoria, in connection with the Presbyterian Church of Canada, took place at Simcoe, on Wednesday, the 29th of January. Notwithstanding the extreme severity of the weather, and the distance of the Stations from each other, there was a good attendance; and the body of the Congregational Church, where the ordination took place, and which has been kindly granted for the use of the Congregation, was well filled by a respectable and apparently deeply interested audience. The Rev. Geo. Paxton Young, of Hamilton, preached and presided. The Rev. M. Y. Stark, of Dundas, addressed the Minister, and the Rev. Alexander McLean, of Wellington Square, the people. Thereafter, the Rev. Mr. Young gave a lucid and forcible statement of the principles of the Free Church of Scotland, on which she took her stand in resisting the encroachments of the Civil power at the ever-memorable disruption, viz.:—1st. Non-intrusion; or the expressed wish of the majority of a Congregation being essential to the validity of a call to the exercise of the office of the Gospel Ministry among them. 2nd. The principle of unfettered self-government by the Church; and 3rd. The uncontrolled right of Church extension. He showed clearly the necessity, in order to their consistency, that those who, whether in this country or elsewhere, held the same views and opinions, should give a distinct testimony in favour of these, by withdrawing from all connection, whether real or nominal, with a Church which holds opposite views; and that the Presbyterian Church of Canada was therefore compelled to take up her present position in order to the upholding of her principles, and shutting the door against at least possible future encroachments upon her spiritual prerogatives and independence. The people appeared to take a deep interest in all the services, and their young minister was cordially welcomed by them at the close. It is to be hoped that a bond has been formed that will long endure, and be greatly blessed by the Lord for the advancement of his own cause and glory, in the winning of many souls and building them up in Christ. This field was long considered a very barren and discouraging one—its circumstances had in many respects been very unfavourable—and the first impression that was made upon it, appears to have been under the missionary labours of Mr. John Scott, now of London, which seem to have been signally blessed. The very warmth of Christian affection, however, which arose between this missionary and the people at these stations, proved in the event a source of discouragement to them when the connection was necessarily broken, by Mr. Scott accepting of a call to London; and at least one disappointment of a similar nature afterwards must have operated injuriously to their interests; but still the cause, by the blessing of the Lord, prospers. The Sacrament of the Lord's Supper was dispensed two successive seasons by the late much esteemed and lamented Mr. Robb, of Ha-

milton, and since then by the Rev. Mr McLean, on which interesting occasions much of a spirit of awakening was manifested, and the hearts of many comforted and encouraged. The number of members has been regularly increasing to a very satisfactory extent; and the communion roll now contains the names of 72. Mr. Wilson has laboured for some time among them as a Missionary, by which they have had good opportunity of proving his gifts and his acceptability; and the numerous signed and cordial call given to him augurs, we trust, of a good and effective work, by the blessing of God, being carried forward in that portion of the vineyard. Sabbath Schools, Bible Classes and Prayer Meetings are in successful operation. There is a Church at Vittoria, and it is in contemplation to build without delay Churches both at Port Dover and Simcoe. In the meantime, as has been mentioned, the use of the Congregational Church has been given at the latter place, and the Methodist Church has been also kindly granted at Port Dover, where the congregation have been ejected from a Church which they thought in justice belonged to them.—Com.

PORT DOVER CHURCH.—REV. A. WILSON'S REPLY TO THE LETTER OF THE REV. G. BELL, OF SINCOE.

In the *Record* for January we took notice of what appeared to us an act of great injustice—the taking away of their Church from our congregation at Port Dover. Our remarks were founded upon information which we had every reason to believe. Mr. Bell claimed, as an act of justice, that we should publish “the simple facts of the case.” We did so. Mr. Wilson, the pastor of the congregation, has sent us a rejoinder, in which he says, that the letter, as given in our last, is a tissue of misrepresentation, and claims, as “an act of justice,” that we now give “the real attested facts” of the case, which are something more than a reiteration of our own statements.

Had Mr. Wilson's letter been of equal length with Mr. Bell's, we should have given it entire; but “justice” to our readers, perhaps warrants us in giving an abridgement of the paper, which the writer wishes to publish as a vindication of our notice, and for the information of friends at a distance. As the present communication must end the controversy in our columns, we shall endeavour to give the substantial facts, as stated by Mr. Wilson, and attested by George Duncan and Robert Sinclair, formerly Trustees, and Messrs. Andrew Melville, Thos. Naughton, and Robert Riddell.

1. The church was built by the ousted congregation, with a little assistance from a very small number of those who now possess it, and from friends of other denominations.

2. The deed was procured by two or three persons, without the consent of the congregation. Names of individuals who had not been consulted, were inserted as Trustees. The deed secures the property to seven trustees, who must be in connection with the Established Church of Scotland.—When Mr. Wilson's congregation left the church, there was only one such trustee.

3. There were no legally appointed Trustees. Liberty granted for the occupation of the Church, was by the Building Committee, in whose hands it was, and still is—they having claims upon it. The subscription paper for the church was headed “Subscription list to finish the Scotch Church, Port Dover, with the understanding that the church shall be free for all Christian denominations to preach in when not occupied by the Presbyterians”—with the understanding among the people, that the minister of the Free or Residuary Church who should come first, should choose his hour for service and keep it. Those who now compose Mr. Wilson's congregation, partly seceded from the church, and built a pulpit in it, with materials bought at a high price from one of the other party.

4. When Mr. Bell made his appointment to occupy the Church, Mr. Wilson's people received no notice, oral or written, of his mention. When the question was put to Mr. Bell, why he had not notified Mr. Wilson, his reply was—“What do I know about Mr. Wilson—that would be like begging the Church.”

Thus Mr. Wilson's congregation have lost their Church. Mr. Bell and his people have legal possession of it. The end of the matter is, that the ejected congregation must build a new place of worship.

THE BANNER OF THE COVENANT.

Such is the title of a monthly magazine published in Philadelphia, by the Board of Missions of the Reformed Presbyterian Church. We are glad to add this excellent publication to our exchange list. It consists of thirty-two pages 8vo, and contains a pleasing variety of short and profitable articles.

From the February number we extract the following Questions. They are from the pen of an able minister, distinguished alike for theological knowledge and attention to the young of his charge. Should this specimen be received with favor, we shall have pleasure in continuing the questions in the *Record*, as they appear in the *Banner*. The plan is new—combining doctrinal and historical truth. Their reproduction in the *Record* will make them available, to a considerable extent, to the Presbyterian people of Canada; and it is no small recommendation that they emanate from a source uncontaminated by dangerous and destructive innovations on the doctrines of the Gospel. The Reformed Presbyterian Church is distinguished as a branch of the Presbyterian family, for a sound faith and a scriptural discipline:—

QUESTIONS FOR BIBLE CLASSES—Which is the oldest book in the world?—Is it of the Bible as a whole or only of a part of it, that this is true?—Which book of the Bible is supposed to be the oldest?—Is the Bible the best book in the world?—Is not this true of all its parts?—What makes the Bible the best book in the world?—Is it because it contains the revelation of mercy to fallen man, is it the best of all books, and is called emphatically, *the Book of the Bible*?—What are some of the things of which the Bible first makes mention?—Is not the narrative of the world's creation a most important and interesting one?—There was a time, then, when the world did not exist?—A time when there was no man, nor

even angel?—Who created all things?—Did the creation of any thing or of all things add to the happiness of God?—Is not God infinitely happy?—Is not this owing to his infinite holiness?—Was it then for his own great glory, that he created all things?—Prove it. Rev. iv. 11; Rom. xi. 36. Is not the same power which created all things necessary for upholding all things. Prove it. Heb. i. 3.—In what time did God create all things?—By what did he create all things?—In what state did he create all things?—Prove it.—Gen. i. 31.—Could God not have created all things in less time than six days?—Did the exercise of creative power for six days in the least diminish or impair the attribute?—It was for wise and benevolent ends, was it not, that God accomplished labour during six of seven days?—The wisdom and the goodness of God, as well as his power are manifest, are they not, in the gradual work of creation?—What did God do on the seventh day?—What did he call it?—Is the word Sabbath a Hebrew term signifying rest?—Is it not likely that the term Sabbath, had reference to the sacred observance enjoined concerning the seventh day of the week?—Was not the institution of the Sabbath of the utmost importance to man, and highly calculated to promote the glory of God?—Whether was man made for the Sabbath or the Sabbath for man?—See Mark ii. 27.—Is it not then very ungrateful, as well as wicked, to neglect and desecrate so important and holy an institution?—On which day of the six was man created?—How many human persons did God at first create?—Which of the two was first created?—What did he call man?—What does the name Adam signify?—Was the woman made directly, as the man was, of the dust of the ground, or was she made of a portion of the man's side?—What did God do with the man during the creation of the woman?—Did not this suggest to Adam the idea of an important relationship in which man and woman were afterwards to be placed?—What was it?—Were the first pair immediately placed in this relationship?—Marriage, then, is an institution as ancient as the primal rectitude of man?—What did God bid them do?—Give the words?—Why did Adam name his wife *Woman*?—What does the name *Woman* signify?—Did God subject our first parents to any law?—What was it?—Where was it written?—In whose image was man created?—Was the woman also created in the image of God?—Whether was it in respect to their bodies or minds, that they were made in the image of God?—What were the properties of this image?—Were these properties in our first parents entirely free from sin?—They were, then, happy whilst in the exercise and possession of these properties of mind, were they not?—Where did God place our first parents, thus created and happy?—Where is the garden of Eden?—In what part of the Asiatic continent is Mesopotamia?—Did the country take this name because it lay between two great rivers?—Do they continue to flow there yet?—What are they called?—Into what sea or ocean do Euphrates and Tigris empty themselves?—What great city stood near their confluence?—Does Babylon stand there now?—On what account was it destroyed?—Was it near where the Euphrates and Tigris fell into the Persian Gulf, that the garden of Eden was situated?—And there, by God's providence, the first man and woman were placed?—Did this garden of pleasure abound with every thing necessary for their comfort and happiness?—What were they to do there?—Had they full liberty to use every thing which the garden contained?—Were they created with inclination to do good?—Did God leave them with any disposition of nature to evil?—Would it have been in accordance with God's character to do so?—They had ability to stand, had they not?—But were they confirmed in that ability?—They were, then, left to the perfect freedom of their own will?—But they were not necessitated to do evil?—By what stipulation was their fidelity tried?

MISSIONARY RECORD OF THE FREE CHURCH OF NOVA SCOTIA.

The first number of this periodical, to which we referred in our January issue, has reached us, and we welcome its appearance. It opens with a preliminary statement of the nature, and the objects of such a periodical. Its subject matter is to be of a strictly religious nature, such as ought to be felt interesting to all who are concerned about the advancement of the Redeemer's kingdom, and especially interesting to those who hold by the principles of the Westminster standards. The use of such a Record circulating among the families of a Church, is clearly set forth in the following sentence—"It is well that the families of our charge should know something of what is doing in the same cause in other portions of the Church. From the extended views which they may be thus led to contemplate, they may come to realize more distinctly their own individual position, whether as to wants or privileges. They may be stimulated by the examples of others, and may have their minds more fully enlightened as to the most advisable modes of acting; when at length they are brought to feel that they are bound to be active in seeking the good of Jerusalem." To the statement succeeds a very carefully written and able prefatory address, bearing upon the whole subject which the *Record* has in view.

The present state of the College at Halifax is next alluded to. When Professors King and McKenzie arrived in 1848, there were fifteen students ready to join the various classes. During the following session, fifteen students completed the course, seven of them having attended the classes of Theology, and eleven the preliminary classes. During the current session, there are twenty-two students in attendance, enjoying the benefit of the able services of Professor Lyall, as well as those of Professor King. Thus we see, that as in the case of our own Institution, there has been a steady increase in the number of students during each successive season. Several other valuable articles are given in this number, which we commend to the notice of our Canadian friends—interested in the proceedings of a Church closely connected with ourselves in a sister colony. The terms of subscription are only 2s. 6d. per annum. All communications are to be addressed to Messrs. A. & W. MacKinlay, Booksellers, Halifax, N. S.

THE WATCHMAN, A LITERARY MISCELLANY AND GENERAL ADVERTISER.—The sixth number of the second volume of this paper has been issued.—The form is changed from quarto to the "broad sheet," and is considerably enlarged. The tone of the articles, both original and selected, is calculated to advance the interests of religion and morality.

DEATH OF THE REV. ANDREW BRANDRAM.—We regret to announce the death of the Rev. Andrew Brandram, Clerical Secretary of the British and Foreign Bible Society, for the last 27 years. Mr. Brandram brought into the service of the society a vigorous and well cultivated mind,

an aptitude for business, and a love to the work, which, as he said in a letter dictated from his death-bed, "he ever believed to be a work of God in our day." The solemn event which has occasioned a loss so serious to the society, has been to him inexpressible gain.

REVIEW.

THE PRINCIPLES OF GEOLOGY EXPLAINED AND VIEWED IN THEIR RELATIONS TO REVEALED AND NATURAL RELIGION: BY DAVID KING, L. L. D., Glasgow, with Notes and Appendix by JOHN SCOTLER, M. D., F. L. S., Professor of Natural History to the Royal Society, Dublin. New York: Carter & Brothers. Hamilton, C. W.: D. McLellan.

The apparent disagreement between Scripture and Science, throwing doubt upon the one, and bringing the other into disrepute, rendered such a work as Dr. King's highly necessary. He has explained the principles of modern Geology, and we think, successfully demonstrated their accordance with Scripture, and from the whole derived proofs of the being and perfections of God. The christian philosopher has nothing to fear from the profoundest researches of science, properly so called. He believes that all Scripture is given by inspiration of God. "In its simple and unsophisticated statements, he has an impregnable munition of rocks, and strong in this confidence, he defies, he courts investigation." Dr. King does not write dogmatically, but approaches the subject as a reverent inquirer, and has, we humbly believe, removed the doubts which have been entertained by pious but unscientific minds. We could not be wrong in extracting, as a specimen of the work, any page that might offer. The author, throughout, seeks to lead the reader "up through nature unto nature's God."

A popular prejudice against Geology has obtained from assigning to our globe a much greater antiquity than the Mosaic account would seem to warrant. Dr. King says—

"Our best expositors of Scripture seem to be now pretty generally agreed that the opening verse in Genesis has no necessary connection with the verses which follow. They think it may be understood as making a separate and independent statement regarding creation proper, and that the phrase, 'in the beginning,' may be expressive of an indefinitely remote antiquity. On this principle of interpretation, the Bible recognizes in the first instance, the great age of the earth, and then tells us of the changes it underwent at a period long subsequent, in order to render it a fit abode for the family of man. The work of the six days was, according to this view, not a creation in the strict sense of the term, but a renovation—a remodelling of pre-existent materials. Some difficulty, however, remains in explaining the transactions of these days, so as to establish their accordance with geological discoveries."

"In regard to scriptural chronology, where the grand difficulty is supposed to lie, I may remark, that while the Bible declares of the human race that we are of yesterday, yet, in characterising the age of the earth, revelation never speaks of it as if it were modern. 'God hath chosen us in Christ before the foundation of the world.'—Would the apostle have so expressed himself, unless he had considered the world to be exceedingly ancient? 'Of old hast thou laid the foundation of the earth.' Would not a modern geologist, who believes in a Creator, adopt as his own, this declaration of the psalmist? 'Or ever

the mountains were brought forth, or ever thou hadst formed the earth and sea, even from everlasting to everlasting thou art God.' It is plain that in this passage the globe is spoken of as only less ancient than eternity itself.

"If by the testimony both of geology and of Scripture the world be so very ancient, it is a pity that any misconception or prejudice should blind us to the interest of the fact. It has been said that geology is only less extensive than astronomy in the range of its discoveries. The compliment is just but inadequate. While astronomy tells us of the extent of creation, geology informs us also of its antiquity; and the impression induced by surveying unnumbered worlds is scarcely more solemn or grand than that which we derive from reviewing unnumbered ages. We are awed in beholding nebular matter resolved into shining points, and in recognising each of these myriads of myriads of bright particles as a gorgeous sun and probable centre of attraction and illumination to encompassing planets. But if we lift a pebble from the sea shore, and begin to decipher its characters, written by the finger of God himself, we have no relief from this awfulness. We pass from abysses of space only to be lost in abysses of duration, and we are transported with the retrospect into depths of the past, where all reckoning fails us, and the lapse of centuries is reduced to undiscernable insignificance. Where were we when these grains of sand were assorted?—Compared with the date of their assortment, the fall of Babylon has just happened, and even the creation of man is an event of yesterday."

SHORT COMMENTS ON THE PSALMS.

PSALM X. *Without title in the Hebrew. A continuation of the Ninth—according to the Septuagint and Vulgate Versions.*

1. Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?

God's presence is specially necessary for his people in times of affliction and persecution; and when that is not realised, their sorrow is deepened. Yet, can they find no relief, but in pouring out their complaint before him in prayer.

2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

Pride and malignity actuate persecutors, and if at any time God permits them to prosper, they soon prevail by fraud and violence over his humble people.

NOTE.—This verse may be better rendered "through the pride of the wicked," (so the margin) "the poor are in distress, they are taken in the devices they have contrived." Such is substantially the rendering of the septuagint. Gesenius with it, renders the middle clause, "the poor burn with anguish."

3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

Wicked men who are given up to their own hearts' desires, glory in the indulgence of these, as though it were their own proper right. And those who rob their fellows generally, proclaim their enmity to God, by scoffing at his word and profaning his name.

NOTE.—The latter clause is very difficult. See the margin which differs from the text. Alexander makes it "the covetous man blesses God;" viz., in contempt. We would rather with Gesenius and others, render it "the extortioner curses and despises Jehovah."

4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

Pride restrains men from betaking themselves

as suppliants to God, and in some of its malignant forms, leads them even to deny his existence.

NOTE.—The rendering of the latter clause, in the margin, is to be preferred to that in the text, "all his thoughts are, there is no God."

5. His ways are always grievous: thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

God often permits the wicked to prosper in their courses. And his forbearance is readily perverted by them to aggravate their spiritual blindness; so as that the divine counsels and procedure become more and more hidden from them. And with their pride, their contempt of all opposed to them, increases.

NOTE.—The first clause is rendered by many translators, ancient and modern, "his ways are always prosperous," and in this they follow, and it is believed properly the Targum.

6. He hath said in his heart, I shall not be moved: for I shall never be in adversity.

They who can say in their heart there is no God, may easily persuade themselves that their peace and prosperity, such as these are, shall always continue.

7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

What a picture of the man who hates at once God and his neighbours—his tongue is all the time giving utterance to what is either profane and malignant, or has only the semblance of good!

8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

Persecutors and tyrants have often been found shedding the blood of their fellow-men, and hunting after the excellent of the earth to destroy them, as men do beasts of prey.

9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

Persecutors are described here and in other passages of scripture, by the same emblem, as Satan; nor need we wonder at this, seeing that they are his children and servants, are animated with the same malice against the people of God, and employ similar wiles to gratify it.

10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.

Malignant passion prompts to the exercise at once of strength and cunning. How dreadful are those enemies of God's humble people who have both!

NOTE.—Some with the prayer book version, such as Ostervald, render the word for "poor," "the congregation of the poor;" so the word for "strong ones," is variously rendered "his arms" (Ostervald), "his mighty fangs," (Gesenius), "his paws," (Noyes.)

11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

Men soon come to shape their beliefs according to their predominating affections. Hence, the doctrine of Epicurus, concerning a God withdrawn from any care and cognizance of the affairs of men, finds a ready reception with many.

12. Arise, O Lord; O God, lift up thine hand: forget not the humble.

The tempter would whisper to the people of God, when they are smarting under oppression and persecution, that God does not concern himself

with them, but, rejecting every such suggestion, they flee to him as their refuge, and plead with him to maintain his cause and their own against their proud and cruel enemies.

13. Wherefore doth the wicked condemn God? he hath said in his heart, thou wilt not require it.

How desperate the infatuation of the wicked! Contrary to what many desire in their hearts, and avow with their lips, they shall be brought to know that Jehovah is a righteous judge, and that they must pass before his dread tribunal.

14. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless.

While God is slow to anger, he marks the crimes into which the wicked run in the abuse of his long-suffering. And the retribution will not, in the end, be the less terrible, that it has been delayed. There are times when his humble people find encouragement in this consideration. And they are the more emboldened to commit themselves to him, when they think of the care with which, in his Providence, he watches over the fatherless.

15. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

The prayers of God's people do either directly or indirectly, call for divine vengeance on the wicked; and that vengeance in its final inflictions, shall terminate for ever the spread of sin in the universe.

16. The Lord is King for ever and ever: the heathen are perished out of his land.

When the Kingdom of God is fully established in the earth, the wicked shall disappear from it.

17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.

God's people, when under affliction, may be sorely tempted, to think that he has forsaken or forgotten them; but they have only to persevere in calling upon him, to know sooner or later, that he fulfils the very desires of his people, and in this way abundantly comforts them.

NOTE.—What a truly pregnant expression, "thou hast heard the desire of the humble"—a good warrant this for the sentiment of the poet:

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

"Thou wilt prepare their heart," rather with the margin, and almost all other translators, "thou wilt establish," or "thou establishest their heart"

18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

In the progress of Messiah's reign, "he shall break in pieces the oppressor," (Psalm lxxii. 4.) and the unprotected and poor shall dwell in safety and peace.

NOTE.—There is some diversity of opinion regarding the construction of the last clause. Gesenius would render it, "that man may no more terrify them from the land." But it seems on the whole better to connect "from the earth" with "man," as our version and others, ancient and modern, do. There is both spirit and truth in our metrical version:—

"That man that is but sprung of earth,
May them oppress no more."

HISTORICAL NOTICE OF PRINTING.

The first paper-mill in America was erected in Boston, in 1730, the Legislature of Massachusetts granting aid. The first type foundry was established at Germantown, Pennsylvania, several years before the revolution, from which the bible and other works were printed in the German language. As late as 1810 there were but three type foundries in the United States. The first printing press in the Colonies, and for twenty years the only one in North America, between the Gulf of Mexico and the frozen ocean, was established at Cambridge, in 1638. It was nearly a century later (1727), before the Virginia colonist permitted a press to be set up. Rev. Jesse Glover procured the press used at Cambridge, by contributions of friends of learning and religion, in Amsterdam and England, but died on his passage to the New World. Stephen Day was the first printer, and as such received a grant of three hundred acres of land. The third book published was the "Psalms in metre." In 1661, the New Testament and Baxter's call, translated by Elliot into the Indian language, were printed, at a cost of some £1,200. The title reads thus: "Wauku Wautastamen tum Nul Lordum Jesus Christ Nuppoquohwassuancum." The whole bible was printed in 1663. The nation speaking this language is now extinct. The first newspaper printed in the North American colonies was called the Boston News-Letter, and was issued in 1791, by John Campbell, a Scotchman, who was Post-master and a book-seller at Boston. Sometimes it had one advertisement, and often none. After fourteen years, when three hundred copies were sold, the publisher announced that his weekly half sheet being insufficient to keep up with the foreign news, he should issue an extra sheet each fortnight, which expedient he announces, after a year has enabled the "News-Letter" to retrieve eight months of the thirteen that it was behind in the news from Europe; so that those who would hold on till next January (five months), might expect to have all the arrears of intelligence from the old world "needful to be known in these parts." After sixteen years, the publisher gives notice that copies of the News-Letter would be printed on a whole sheet of writing paper, one half of which would be blank, on which letters might be written, &c. Such was the infancy of newspaper enterprise in this country.

Could John Campbell look into the office of the American Messenger, and see its edition of one hundred and twenty-five thousand copies rolling off from the press, or step into the office of one of our "dailies," with a four cylinder press issuing its eight or ten thousand sheets an hour, what would be his emotion? How would our mercantile community, who can hardly wait for the lightning, that they may get the news, like the promise of instalments of European intelligence 13 months old? Should not we be grateful to God for a free press?—And should we not be untiring in our efforts to spread its blessings, and the blessings of a free gospel through the world?—*American Mes.*

UNION OF DR. HAWES.—No habitual reader of novels can love the Bible, or any other book that demands thought or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth—with the sober realities that demand his attention as a rational and immortal being, and an accountable subject of God's government.

More than twenty years ago, I knew a little boy occasionally to wander away on a lone hill, and under a tree to read the Bible, and then kneel down and remain a long time in prayer. Then I said, some day that child will stand on the walls as Zion's watchman. He is now a successful missionary.

R.

MONTREAL, Feb. 13, 1851.

GOD'S LOVE IN SELECTING HIS PEOPLE IN CHRIST THEIR SUBSTITUTE.

God looked forth in his eternal mind, upon our fallen race: he viewed us all, as sinful, guilty and miserable, under the claims of his justice.—Out of these he selected his elect. These he chose to life eternal. To the rest he did no injury. They would have perished at any rate. He left them to the natural and necessary consequences of their own wilful crimes. He did not make them sinners. He did not compel them to sin. They sinned voluntarily. They continued sinning and rebelling against him from the earliest dawn of reason in infancy, to their miserable exit on their death-beds. They carried out into fatal effect the natural freedom of their own will. They would listen to no expedient of mercy,—to no call,—to no entreaty of God's ministry,—to no striving of the Holy Spirit.

There is, we admit, a deep and awful mystery thrown over this doctrine. It is so with every other great and sublime purpose and work of the Almighty. But, with this admission, there is no greater difficulty attending this, than other doctrines. Only admit, what is very manifest, that man, by his inexcusable rebellion, dug his own grave; and formed his own hell. Only admit, what no rational being can deny, that the infinite and eternal God is our sovereign. Admit these, and all the difficulty is removed; except what is created by sheer prejudice and an erroneous education. Admit these,—and then listen to the appeal of Almighty God:—"IS IT NOT LAWFUL FOR ME TO DO WHAT I WILL WITH MY OWN? IS THINE EYE EVIL BECAUSE I AM GOOD?" Matth. xx. 15. And suppose the Deity would thus address thee, what wouldst thou say?—"When I doomed the fallen angels and reserve them in chains, under darkness, to the judgment of the great day,—who of all my creatures, has a right to gainsay my purpose, or question my act? Who will say unto me, 'What doest thou?' Had I been pleased in like manner, to doom all the human family, where is the created being, who could have claimed to rise up, and question my purpose and act? Is thine eye evil, because I am good? Is thine eye envious, because I have mercy upon some; and as I choose to have mercy on whom I will; and leave some to the bitter fruits of their own evil ways?"

I shall put it before my young reader, in the plainest possible manner. Here is a simple illustration of the doctrine of personal election, and that "terrible" doctrine called reprobation, as they are presented in our public creed.

I shall suppose that a hundred criminals doomed to death, are in chains in our prisons. They are condemned; their crimes are atrocious.—Now, have any of these persons any claim on public mercy? Is the executive under positive obligations to save all, or the half, or even one? He certainly is not. He might refuse to interfere, and thence, leave them to the course of justice, which demands their death, as its just and inalienable right. I shall suppose farther, that, for state reasons, known only to himself, the executive desists to save eighty or ninety out of the hundred. These he brings out, pardons, and places under proper training, in order to their being good citizens. Does he any injury to the rest? He is not partial. He had his own reasons for doing as he did, though we do not know them. He does them no positive injury. They would all, to a man, have perished, had he not interposed. Those who do perish, would have perished at any rate. Is our eye evil and envious, because he is good? Hast thou a right to blame him as partial, because he does not surrender his will to thy gratuitous and uncalled-for interference? Darest thou murmur at him as partial, because he does not surrender up his own independence to thy inexcusable intrusion?

And, I pray you, if this doctrine of his selecting "a multitude whom no man can number," and his leaving so small a minority, to perish by their

own crimes,—does open a door to bring a charge of partiality and injustice,—what then must be the appalling partiality and injustice on the part of the Judge of all, in his passing by, and leaving the whole of the fallen angels, without one solitary exception? We ought to be humble and considerate in speaking of the unsearchable counsels of the Almighty.

Wilt thou say unto me, "Why doth he yet find fault? For who has resisted his will?"—This objection was swept away by the reply of St. Paul. "Nay, but, O man, who art thou that replest against God?" Has the criminal a right to prescribe to his judge? Has the rebel man a right to dictate to his Maker? Is it conceivable that the exercise of a sovereign right, on the part of Almighty God to pardon whom he will, can establish a right on the part of other rebels, to deprive Him of that sovereignty; and to dictate to Him what they require? If so, then this doctrine of the Election of free grace, is no longer defensible.

I shall here notice one popular objection. It is this:—"If this doctrine be true, then the man who is not chosen cannot be saved, let him do whatever he may, or whatever he possibly can.

1st. This objection, I beg leave to reply,—is based on the false assumption that every one knows who is an elected man; and who is not elected. 2nd. No man can possibly know certainly, whether he belong to the elect or non-elect, until he has voluntarily sinned away the day of his visitation; and dies an obdurate impenitent sinner. Then, and not until then, can he know this fact certainly. That is to say, no person can know certainly, that he is a non-elect, until he is dead, and stands actually condemned at God's bar. Hence, 3rd. the "reprobate" deliberately rejects all the overtures of mercy, before he spends one single thought about God's decree being for him or against him. He deliberately rejects Christ, and persists in impenitence even to the end, and before he can know anything about God's decree toward him. 4th. It will be found at the judgment-seat of Christ, that not one of the finally impenitent, that is, the non-elect, ever sincerely breathed one prayer in earnestness, or ever sought, or even wished for salvation. Far less did he all in the way of duty, that could have been done by him, to obtain mercy. And it will then also, be made manifest that the elect alone did seek salvation in the right way, and actually did all that could be done by them in the way of duty. Our Lord has, in fact declared this most explicitly. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John vi. 37.—Hence 5th. This objection,—that the non-elect cannot be saved 'let him do what he may,—is merely a gratuitous assumption. It is a mere theory. It never has been known to be made. It never found a place in the mind of the finally impenitent. It exists only in its projector's overheated imagination.

In the same manner we dispose of the objection, that "as God has passed by the non-elect, no provision is made for them in the atonement of Christ."

For, we reply 1st. That as soon as it is certainly discovered that any individual is not elected, we shall certainly make no offer of Christ's atonement to him. Because it can never be certainly known by man in this world, who are elected and who are non-elected. And as it is certainly known only at the bar of judgment, of course, no farther overtures can be made to him.

But, 2nd. We lay down three fundamental truths of the gospel, which, beyond controversy are true. First,—the atonement possesses an infinite value in itself. Second,—the gospel offer is free, unshackled and unlimited to all who hear it. Third,—God has chosen his own people in Christ, before the earth was made, out of the corrupt mass of sinners. These, as we shall show

* Rom. ix. 19, 20, 21.

in the proper place, are established by the infallible testimony of the Scriptures. And if any person discovers an insuperable difficulty in them, let him pause and reflect. The difficulty is no greater than ten thousand others in the works of nature and divine providence. And we leave him to settle this, as well as the others, with Almighty God, his Maker.

If a man will not believe, nor act, until he has solved the insuperable difficulties he encounters in nature, in philosophy, and in the gospel, he will never believe, nor act in any sphere, as a rational being, in this world! I would draw your attention, dear youth, to the remark of that eminent divine, Dr. John Dick;—"The outcry against election, as if it made God a respecter of persons, is a senseless one, and proceeds from stupidity or malignity. He only is a respecter of persons, who confers favours upon some and withholds them from others, equally deserving: and not he, who, where none has a claim upon him, disposes of his gifts in the free exercise of his power over them, which does naturally belong to him."—Dr. Brownlee.

TENETS OF POPYERY.

These tenets are contained in the proceedings of oecumenical or general Councils, or those assemblies of Bishops which have been supposed to represent the whole body of the Christian Church. Of these assemblies the Romanists reckon as authoritative eighteen, with the last Sessions of the one held at Constance in 1414, which condemned Huss and Jerome of Prague to the flames, and denied the cup to the laity. The last of these Councils is the one generally known as the Council of Trent, which was held in 1545, and which originated in events connected with the Reformation. Of all these Councils we have a concise formulary in the creed of Pope Pius IV. This formulary was ordered to be drawn up by the Council of Trent, and may be legitimately regarded as a compend of the doctrines of the Church of Rome. It consists of twenty-four Articles, the first twelve being the articles of the Nicene Creed, generally admitted to be orthodox, and the other twelve being the peculiar tenets of the Romish faith. And these are, 1. The Apostolical and Ecclesiastical traditions, or the unwritten traditions which are declared by the Council of Trent to be of the same authority as the written Word. 2. The interpretation of the Holy Scriptures, which is declared to be the inalienable prerogative of Holy Mother Church, whose business it is to judge of their true sense and interpretation, and that in accordance with the unanimous consent of the Fathers. 3. The Seven Sacraments, all instituted by Christ, and necessary to the salvation of mankind, though not all of them to every one, viz., Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Marriage, with all the rites received and approved by that Church in the administration of these Sacraments. 4. All the declarations of the Council of Trent regarding Original Sin Justification. 5. The doctrine of Transubstantiation and of the Sacrifice of the Mass—meaning by the former that, in the sacrament of the Eucharist the whole substance of the bread is converted into the body, and the whole substance of the wine is converted into the blood of Christ, and that this consecrated bread and wine is offered up as an expiatory sacrifice for the quick and the dead. 6. The withholding of the Cup from the laity in the administration of the Communion, which is generally styled "Communion in one kind." 7. Purgatory.—And what is Purgatory? It is that doctrine that teaches that every man is liable to temporal and eternal punishment for his sins; that God, on account of the death and intercession of Christ pardons sin as to its eternal punishment, but that the sinner is still

* Dr. John Dick's Theol. Vol. ii. p. 181. Edinburgh Edition.

liable to temporal punishment, which he must expiate by acts of penance and sorrow in this life, and if he does not expiate them in this life, there is a Purgatory, in the next world, where he is to make satisfaction, and to endure punishment, for his venial sins; and that the souls therein kept prisoners do receive help by the suffrages of the faithful. 8. Invocation of saints, which just means that the Saints reigning with Christ, do offer up their prayers to God for men, that they are to be worshipped and prayed to, and that their relics are to be held in veneration. 9. Image worship, that is, the Church of Rome teaches that the image of Christ, the Virgin Mary, and the other Saints, are to be retained, and that due honour and veneration are to be given to them. 10. Indulgences, or a remission of the punishment of sin either here or in Purgatory. This tenet is founded on the doctrine of Supererogation, by which all the good works of the Saints, over and above those which are necessary for their own justification, together with the infinite merits of Christ, are deposited in one inexhaustible Treasury, under the management of the Pope, who can transfer a portion of this superabundance of merit to any person, by which he may obtain the pardon of his own sins, or the release of his friend from Purgatory. 11. That the Holy Catholic and Apostolic Roman Church, is the mother and mistress of all Churches, out of which none can be saved; and that the Bishop of Rome is the successor of St Paul, the Prince of Apostles and Vicar of Jesus Christ. 12. Whatever else is delivered, defined and declared by the Sacred Canons and Œcumenical Councils, and especially by the Synod of Trent, are to be held as of equal authority with the written word. These are the leading features of Popery, and the more minutely we examine them, the more thoroughly satisfied will we be that the system is nothing less than the great apostasy foretold by the Apostle Paul.—*Ital. Presb. Witness.*

THE AMUSEMENTS AND RECREATIONS OF CHRISTIANS.

So far as Recreation is necessary, let it be such as accords with your character. Are you a Christian in truth? Then you are a disciple of a compassionate Saviour, and compassion should distinguish you. Any amusement that occasions pain, even to the meanest creature is inconsistent with your character and disgraceful to your profession. As a Christian you are a child of God, a member of his family, a temple of his Spirit, a member of Christ, and a citizen of heaven. And do vain pastimes of a sinful and blinded world, comport with such a character?—Is the giddy ball-room, or the wanton play-house the midnight assembly, or the card or gaming table, suited to your situation and becoming your profession? Did the Saviour of mankind ever frequent such scenes, or were he on earth would he frequent them now? Yet he left you his example, that you should follow his steps. Would any one of his apostles, (unless it were Judas) have partaken of such amusements? Yet if there were no harm in them, there would have been no harm in apostles sharing them. And if they were improper for them, they are for you. For the blood that redeemed them was shed for you, and the eternity that awaited them awaits you. Should a Christian, a child of God, be seen standing to gaze at a puppet show, or mingle with the clamouring, shouting, swearing, drinking, gambling crowd that frequent races, fairs and other worldly amusements? If the amusement itself were not sinful, to associate with such men is to disgrace the sacred profession of religion.

Let your recreations accord also with your prospects. You look forward to death—you have eternity before you. You hope to join the throng of the redeemed; to sing the anthems of heaven; to become every thing but an angel, among the angels of light; to worship before the eternal throne; to dwell with God; to live and

praise among all the myriads of the blest. Should a dying man trifle away the fair day of life?—Should one who expects to be judged for every hour, waste the hours which go so fast and never return? Could an angel or a glorified saint sojourn a week in this world, where would you expect to find him? Not in the theatre, not in the ball-room, not at the card-table, not employing the few days of his stay on novels and romances, be they ever so ingenious, but cheering by his presence the abodes of sickness and sorrow, or recreating his mind with admiring the works and ways, and word of God. And do not you expect to be a glorified spirit soon? Are you not already a member of the family to which glorified spirits belong? O, let even your amusements, then, comport with such hopes and such a character! One simple rule, well observed, will lead you right. Let your amusements be such as an apostle might have partaken of, such as you will not regret in your dying moments, nor be ashamed of before the bar of the eternal Judge.

A MOTHER'S PRAYER ANSWERED

A pious aged woman had one son; she used every means in her power to train him up in the nurture and admonition of the Lord; he was the child of many prayers. The youth grew up, but was of a gay dissipated turn; she still followed him with her entreaties, faithfully warned him of his awful situation as a sinner before God, and told him what his end would be, dying in that state. One day he went to his mother, and said, "Mother, let me have my best clothes, I am going to a ball to night." She expostulated with him, and urged him not to go, by every argument in her power; he answered, "Mother let me have my clothes, I will go, and it is useless to say anything about it." She brought his clothes, he put them on, and was going out, she stopped him and said, "My child, do not go." He said he would; she then said to him, "My son, while you are dancing with your gay companions in the ball room, I shall be out in that wilderness praying to the Lord to convert your soul." He went; the ball commenced, but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives;" another, "I wish we had not come, we have no life, we cannot get along;" a third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter: my poor old mother is now praying in yonder wilderness for her ungodly son." He took his hat and said, "I will never be found in such a place as this again," and left the company. To be short, the Lord converted his soul. Mr. Irish, his pastor, baptized him. Praying breath is never spent in vain.

UNREASONABLE QUESTIONS.

While all tenderness should be shown to anxious enquirers, we are satisfied that "no sinner, before believing, is entitled to stipulate for information on the subject either of the extent or of the sufficiency of the atonement, beyond the assurance that it will suffice for him if he make use of it. To raise a question as to what may be its aspect or bearing towards him, while he is yet rejecting it, and to insist on his having this question answered or settled, as a preliminary condition of his believing, is not only arrogant presumption, but mere infatuation; and to deal with any such question, as if it might raise an excusable scruple, is but fostering the presumption, and flattering the folly of unbelief. Let the sovereign authority of God in the gospel call be asserted, and let the sinner be summoned, at his peril, to return to his allegiance; let him be certified, also, of the sufficiency of Christ's atoning death for all the purposes for which he can possibly need it, and the free and full welcome that awaits him with the Father—and

what more has he a right to ask? "The secret of the Lord is with them that fear him, and he will show them his covenant." To believers, more might may be given into the mind and purpose of God. But to let unbelievers imagine that they, while yet in an attitude of rebellion, are entitled to have all things made plain; or that it is necessary to accommodate our statements respecting God's love to his elect, Christ's death for them, and the Spirit's witness in them, to the difficulties which may be started as to the precise relation of all these to the unconverted—difficulties which the unconverted man starts, while continuing in a state of sin, and which would vanish on the instant of his being converted, and so ceasing to sin—is really to bring down the sovereign Jehovah to the rank of a mere petitioner for man's favour, and the gospel to the level of a kind of bargaining and trafficking; placing salvation at the discretion of sinners, who may condescend to look at it, and if all is to their mind, make trial of it, instead of bringing sinners to the bar of an offended Judge, who does not relinquish the stern hold of his just sovereignty over them, even while, with melting love, he beseeches them, as a gracious Father, to be reconciled to him. It is to be feared that the trumpet has sometimes, in this respect, given forth too feeble and hesitating a sound, when a higher tone might have been more constraining, as well as more cogent and commanding.—*D. Cundlish.*

AN EXAMPLE WORTHY OF IMITATION.—We know not when we have been more gratified with the receipt of a donation, or more encouraged in our work of conducting the Record, than when the subjoined letter with its contents came to hand. The sum may seem small, compared with the large gifts which some others cast into the treasury, but it comes unolicited; it comes from a widow, and if we mistake not, the widow of a young minister, who was taken away after a few years of successful labour and of great promise of future usefulness; and there is in the little that is said, much of the humble, child-like simplicity and engagedness of a true child of God. Would that there were many more such spirits.

Messrs Editors—Enclosed I send you five dollars, which I will thank you to appropriate in the following manner, viz:—
To Foreign Missions, \$1 50 To Domestic Missions, \$1 50. To Board of Education, \$1 50. For Home and Foreign Record for 1851 50 cts.

The above sum, although small, I feel it to be a privilege to give to a cause which is dear to my heart. I hope to be able to increase it as the Lord shall prosper me. We are a little church without a pastor, but your invaluable paper supplies, in some respects, the want of one, as it records the operations and the wants of our beloved Zion, and reminds me from month to month of my duty and obligations to it. Accept this sum as the 'widow's mite,' given in the name of Christ.—*Home and For. Miss. Record, Pres. Ch. U. S.*

"I HAVE THOUGHT OF IT."—So said a young lady who had been reminded by a pious mother of a neglected duty. "Ah but thinking of it does not do it," said her mother. "True," answered the daughter, "I have found that it does not," and as soon as an opportunity occurred the neglected duty was performed. "I have thought of it." Ah, how many stop there in their purposes of doing good. A church-member sees a brother go astray. "Have you conversed with that erring brother?" "No; I have thought of it." "Do you know the state of mind of that young neighbor who is so constant at the prayer-meeting? Have you had any serious conversation with him?" "No, I have thought of it," is the chilling reply. No doubt that erring brother has thought of reforming, and that impatient neighbor of repenting; but of what avail will it be, if their actions do not correspond?

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