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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. IV.

STREETSVILLE, C. W., JULY, 1848.

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CONTENTS:	PAGE.
Home of my Youth	129
Free Church General Assembly	129
Royal Bounty, Ireland	130
Galt Female Association	131
Extract of Letter from Dr. Wilson, Bombay	132
Louis Philippe's devotedness to Popery	133
Notes of Meeting of Synod	133
Royal Bounty to Irish Presbyterian Church	134
Character of British Workmen	135
Popery advocating separation of Church and State	135
Chevalier Bunsen, and the maxim, "No Bishop, no Church"	135
Queen's College	136
Rev. W. Jay's Estimate of Total Abstinence	136
Extract of Letter by Rev. John Russell	136
Letter to the Editor	137
Letter, Rev. J. Fettes	138
Russell's Picture	139
Rules for the House of God	139
Common Faults at Prayer Meetings	139
Campbellite Reformation	140
Jacob's Well	140
Editions of the Pilgrim's Progress	140
Temper of Christ	141
Miscellaneous	141

Original Poetry.

(For the Missionary Record.)

THE HOME OF MY YOUTH.

The home of my youth is far o'er the sea,
In the land of the true, the true and the free;
Where dark rugged mountains tower up to the sky,
And rude rocks of granite the ocean defy.

There lakes, with their forests, and sweet lawns of green,
And white waving fields may, in harvest, be seen;
There the cottage and castle—the rich and the poor,
Are spread in the valley, the hill and the moor.

A spot in the ocean—a foot to the main—
A thing for the warriors of old to disdain;
And yet, to the world, it's the great source of light,
The centre of wisdom, of virtue and might.

In this lovely free land, the Church must be free,
And pure as the waters that fill the salt sea:
Tho' Melvil, and Knox, and Chalmers are dead,
Into error and bondage she shall not be led.

Her head ever lives, and is ever at hand,
And can raise, in this dark day, a true martyr band,
Like the forest in number—like the mountain in
night,
That will ne'er fail in courage, and ne'er fail in fight.

Such a band is now rising—their banner now
waves—

Their standard is planted by old martyr's graves;
Their vow has been taken—their armour is on—
To the field of their foe in haste they have gone.

The Church, once in bondage, made free by their
hand,
Is rising to glory, and filling the land;
And the sword, now uplifted, shall ne'er be put
down,
Till Truth is triumphant, and Christ wears the
crown.

The nobles and rulers, by no means at ease,
May flatter, or threaten, or do what they please;
But sever, they cannot, from the true Kirk and
Cross,
Those men who, for Christ, count the world but as
dross.

The cold, and the sleet, and the blast from the hill,
May soon drive the worldling from market and mill.
But the cold and fierce winds that rush up from
the sea,
Cannot scatter the flock that's on Conobie lea.

The cold damp of death may come there in disguise,
And hasten to silence the tongue of the wise:
But still, in their frail tent, they'll worship anew,
Should the strong become weak, and the old be-
come few.

For, true to their faith, to their Lord and his cause,
They ne'er shall submit to unrighteous laws,
Nor worship in temples, though fine they should be,
Where pastor and people can never be free.

P. S.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND met in Cannonmills Hall, Edinburgh, on Thursday, the 18th day of May. There was a large attendance. The Rev. Dr. Sievwright, the Moderator of the last General Assembly, preached the opening sermon, from Lam., ii. 14. After the sermon the Assembly was constituted, and the Rev. Dr. Clason unanimously elected Moderator, and the Rev. J. J. Wood interim Clerk. The second day (Friday) was chiefly taken up in devotional exercises. The Rev. Mr. Gray, of Perth, delivered an admirable address, from which we can only make room for the following extract:

"We have hinted at some of the sins which the Lord may have seen in us, and which he may be calling us to repent of and forsake. Perhaps there is a further design in the recent dealings of His Providence. Every state of the Church has dangers that are peculiar to it. After my great change in the condition of the Church has occurred, the Church has need to arise, and look forward, and around, that it may know what the dangers are against which it has to guard. May we not believe that we have had a summons to keep our eyes about us, and to watch lest we fall into temptation? If the summons is loud, the peril may be great.

"An eminent writer has said, that 'it is after the most painful fatigues, and the most strenuous exertion, that sleep generally overcomes a man, and even so, after the most laborious struggles, does the Church lie most exposed to the danger of slumber. A revival is generally followed by a lethargy, and a great elevation by a great fall.' Thus it was in the times of early Christianity. The fire and water of centuries of trouble once fairly passed, and a wealthy place arrived at, religion languished, and the Church fell asleep. The same thing happened at the Reformation. When Protestantism made its way from under the imperial ban and the interdicts of the powers of the world, how soon did it lose the spirit of a holy propagandism, and sink into apathy and sloth! A result not dissimilar, as we all well know, followed our own Revolution of 1688.—When the darkness and death that had pressed round the Church, and afflicted it for twenty-eight years, were gone, how soon did darkness and death

of another kind, but more disastrous, take up their abode within its pale! My fathers and brethren, shall future historians find another example of the same mournful sequel, in the case of this Free Church of Scotland? May God forbid it! But surely there is danger. We peruse the records of the past in vain, if they do not teach us thus. Compared with the period of excitement and distress of warfare which preceded the summer of 1743, we have had, though with many serious exceptions, comparative rest and peace. The disruption itself, with all its drawbacks, had, in a large degree, the character of a triumph. Now, generally speaking, our places of worship are built, and we are far advanced with our manse and our schools. Our Sustentation Fund too,—that precious legacy of the year-able Chalmers,—is progressing with unshaken energy, amid all the vicissitudes of the times. Are these things, then, to tell with soporific effect upon the Church, and to throw us into a dull, and inert, and unproductive routine of duty? Let us cry to the Lord that it may not be; let us cry to heaven, with incessant supplications, that grace may come down, in the richness of pentecostal supplies, to help us; let us watch, that drowsiness steal not in upon our souls, and let us daily and habitually pray for the fuller indwelling of the Spirit of life to ourselves, our brethren, and our flocks. It would be wrong to overlook the fact that the historical warnings, to which reference has been made, do not perfectly apply to our case. Even were there a law, by which the fatal sequence with which they present us must be uniform, there is reason to hold that we are not altogether in the category to which they belong. Our present condition, in a temporal point of view, is not quite analogous to that of the Church under Constantine, and his successors, to that of the Protestant communities when the Reformation was achieved, or to that of our forefathers after the Revolution. Our outward prosperity is chequered, and materially modified.—We are still the disestablished, disendowed Church of Scotland. Many of our ministers, embracing not a few grey-haired men, have nearly the same pastoral charge as they had before, with but less than half the amount of income, while strangers have entered into the possession of their emoluments. And all of us are deprived of rights and advantages which, by Scotland's constitution, are ours. There is danger notwithstanding. We fought a great battle, we acquired great honour, and our outward condition is better than we ventured to hope for. There is danger lest we fold our hands, and our zeal for our Master wax cold. Let us watch and pray against that danger. Let us go to Him who never yet refused to hear us, and obtain his aid to keep the Church awake.

"Besides the general danger which has now been pointed out as affecting our whole proceedings as a Church and as office-bearers therein, it may be proper to consider ourselves to be called to guard against a danger of a more special kind. In our new position of separation from the State, the ministry of the Church is, humanly speaking, dependent upon the people and their contributions for the means of temporal support. Have we no need to take care that the circumstances of being thus dependent do not lessen our ministerial usefulness, weaken the exercise of discipline, and induce us to refrain from declaring the whole counsel of God? For no temporal advantages, however important and necessary they may be, must we sacrifice the truth or the interests of souls? Better far that we strive to maintain ourselves and our families by the labour of our hands, than that we purchase our

earth's subsistence at the cost of the purity of the Church, and the faithful discharge of our embassy from Christ!

"Yet another danger to be avoided by us is the indulgence of a spirit of discontent with regard to the measure of grace that the Lord may be pleased to vouchsafe to us. There is a possibility of thinking it less than it actually is. The Lord will be offended if we take up the idea that his presence among us was bound up with the brethren we have lost. They were, indeed, blessed instruments of good; but they were not our fountain of heavenly influence. The Lord alone is the fountain of life and salvation; and we ought not to doubt that he is with us still. The promise, 'Lo, I am with you always,' is given to the humblest of his people; and our access to him and to his fulness is free and immediate, and independent of any hierarchy of office or gifts. It may not be unreasonable for us also to remember that there is a possibility of despising the day of small things. We err if we are satisfied with small things, and do not seek after great; but small things should preserve us from despondency. The time of harvest is joyous, to be sure; and happy are they who gather in the sheaves. But the time of the seed is first in order, and we cannot have harvest without it. We may lament when we see no general awakenings, and when revivals are few and partial in the Church; but it would be hasty and unwarranted to infer that the Lord hath forsaken us. Days of preparation, days of patience, days of little fruit, must have their course; when they have tried our faith, and love, and zeal for a while, they may usher in upon us days of power. Sooner than we look for, such days may come; sooner than we dream of, it may be said to our Church. 'Sing, O barren, thou that didst not bear; break forth into singing, thou that didst not travail with child; enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes.' Then the new song in our mouths shall be, 'Who are these that fly as a cloud, and as doves to their windows?' 'Thou hast increased the nation, O Lord, thou hast increased the nation; Thou art glorified.'

"One danger more remains to be noticed. It is the danger of division among ourselves. While our controversy with the adversaries of the evangelical cause in the Establishment was actively carried on, it had an interest which must have absorbed every tendency to internal disputes, and it left no time to dispute them. When men are occupied with questions of real magnitude, questions of minor consequence are let alone; and those who are in the act of putting all they have in peril for a sacred principle, which they hold in common, seldom fall into contentions with each other. But the love of controversy for its own sake may spring out of the necessity for controversy; it may spring out of that necessity, and be fed by it. A controversial passion may be found to survive, when a great and vital controversy is ended; and little and unprofitable controversies may rise up to gratify it. A glorious controversy between the Church and her enemies may be followed by an inglorious wrangle between one section of the Church and another. If we open the page of history, these remarks will be abundantly confirmed. What was it that happened at the period of the Reformation from Popery? On the Continent, the warriors who, with one accord, had fought the battle of the gospel, strove among themselves after it was done; and the unity and strength of the camp of the Reformation were broken by unbrotherly schisms. In England, they who fought side by side against the Man of Sin, on such questions as the authority of Scripture, the mediation and merits of Christ, and the idolatry of the Mass, next fought against each other about forms, and vestments, and attitudes! O, scenes most welcome to Rome, but sorrowful to Him whose members were riven asunder! What happened in Scotland at the period of the Reformation from Prelacy? Ten years were spent in close and strong fraternity, and noble things were done. An Erastian and anti-Evangelical hierarchy was cast down; our precious Confession of Faith and Catechisms were adopted, and solemn covenants were

sworn to bind this Church and nation to the cause of Christ for ever. But, immediately thereafter, the brethren, whose united efforts had accomplished these achievements, were divided by internal discords; and they, who used to uphold the banner of 'Christ's crown and covenant' together, hastened, some as resolutions, and some as protestors, to rally round sectarian and rival standards. And what happened at the period of the first Secession, a hundred years ago! The fathers of that movement had scarcely given forth their testimony against a degenerate and despotical Church, and got rid of their connection with it, when a miserable burghess oath came across their path, and split them into hostile factions. Surely, my fathers and brethren, these striking facts are full of warning to us. Surely we are warranted to say, in the words of Scripture, that 'these things happened for examples; and that they were written for our admonition, upon whom the ends of the world are come.'

ROYAL BOUNTY, IRELAND.

Early last year Mr. Labouchere, Chief Secretary of Ireland, was plied with repeated and earnest applications from the Moderator of the Presbyterian Church in Ireland, for a relaxation of the Rule respecting the Royal Bounty, which requires that every minister receiving it, shall receive at least £35, sterling, from his congregation. This relaxation was sought on the ground of the impoverishment of the people, by the failure of the potatoe crop. But the Chief Secretary was determined not to concede, even to importunity, without investigation. He instituted an investigation; and we now present to our readers a Report of the result, prefaced by the Chief Secretary's letter to Dr. Morgan, Moderator, dated July 14th, 1847:

Sir,—With reference to several communications, both personal and by letter, which I have received from you upon the subject of the suspension for this year of the rule requiring each Presbyterian minister in Ireland to be paid £35 by his congregation, in order that he may be qualified to receive the Royal Bounty, I have to say, that after making the fullest inquiry into the subject, I am of opinion that I ought to recommend a measure which could only be justified by the most urgent and undeniable necessity.

I am aware that this decision has been already notified to you some time ago by Mr. Mathews; but it seems to me desirable that it should by this official letter be put upon record.

I am, Sir,
Your most obedient servant,
(Signed) H. LABOUCHERE.

REPORT ON THE APPLICATION OF THE REV. DR. MORGAN.

In reference to Dr. Morgan's application of 12th February last, transmitted to me by the Chief Secretary for report, I beg to state, that some weeks thereafter I forwarded to the several Presbyteries printed forms, to be filled up with the customary statistical accounts of their various congregations for the year ending 31st March, 1847. Such forms are annually issued in March; and to follow the same course again appeared the best way of collecting the facts necessary for a decision on the matter. Very shortly afterwards, many Presbyterian ministers in Ulster intimated to me that their congregations had not paid them the requisite £35 of stipend, relying on some newspaper announcement to the effect, that, from the distress in Ireland, Her Majesty's Government were this year to authorize the issue of the Royal Bounty without regard to any particular payments by the people to their ministers. There is no time in undecieving them on this point, stating also, that unless the stipulated amount was paid up as usual, Bounty would not be issued to the ministers of the defaulting congregations. This, of course, led to much explanatory inquiry and correspondence, eventually ending,

however, in the stipend being paid by all the congregations bound to do so, except in two cases, which are still under consideration. And the aggregate amount of stipend for the year ending 31st March last is not now less than for former years, when no failure of crops could be complained of. Under these circumstances it is submitted that the request should not be complied with.

But as the extract from Dr. Morgan's letter of 22nd April, indicates the possibility of this application being submitted to Government, with reference to the year ending 31st March, 1848, (notwithstanding every appearance of an abundant harvest,) it becomes my duty to go more into detail, in so far merely as the subject involves a grant of public money.

A Return is annexed, (the first of the kind,) showing the population and payments of every congregation belonging to the General Assembly, being the body on whose behalf Dr. Morgan applied. In this there are 451 congregations accounted for, paying altogether £18,441 of stipend, or about £10 a year each. The number of families is stated to be 86,450; and multiplying them by five, (which is about the truth,) the total number of persons will be 432,250. And if the aggregate stipend be divided by them, the average payment by each individual to his minister, is forty-one farthings a year. The population connected with the General Assembly has been frequently admitted by parties representing it, to be five, six, and even eight hundred thousand. The materials for the present census have, however, been furnished to me by the several Presbyteries; and should they have inadvertently made an under-statement, any increase of numbers must proportionably diminish even the very low average rate of payment given above. No doubt there are many poor in so large a denomination; but, as is known to every one acquainted with Ulster, there are also great numbers of prosperous, wealthy families. It is, however, unquestionable, that for about the last forty years no class of Christians have been in the habit of paying so little to their ministers as the laity of the several Presbyterian Synods, endowed by Parliamentary grant; and did the same parties reside in Scotland, England, or anywhere except in Ireland, they would have to contribute a far larger amount. The cause of this is easily shown.

From 1690, when the Royal Bounty commenced, down to the year 1803, the grant was annually divided, share and share alike, among all the ministers of each Synod; and as it was only at intervals of many years that the Irish Parliament made any additions to it, each newly-formed congregation brought a new minister on the grant, and thereby reduced the share previously received by the other ministers. These ministers assembled in Presbytery, are the parties who ecclesiastically organized a new congregation; and previous to 1803, they would form none, unless there was a sufficient body of people undertaking to pay the new minister an amount of stipend considerably more than £35. But in 1803, the grant was largely increased, and divided into three classes—certain congregations being placed in the first class, entitling their ministers to £100 a year of Bounty; others, in the second class, entitling them to £75; and the ministers of the third class receiving £50 a year. Newly-formed congregations were to be further provided for by additions to the grant, without diminishing the share of the existing ministers.—Under the operation of the system up to 1803, the congregations had been trained to pay their ministers liberally; and a change to the worse in this respect never being apprehended, no stipulation was in the arrangements of 1803 made by Government, requiring the payment of stipend as a condition of obtaining Bounty. But that arrangement began in a few years to operate most prejudicially; congregations were from time to time formed without regard to their payment of stipend, for Bounty could be got without it, or without lessening the share of the other ministers. What used formerly to be the smaller part of the minister's income, became in this way its chief part; and an opinion gradually gained ground throughout the congregations, that it was not to them but to the

Government, that the ministers were to look for support. That this opinion has been extensively acted on is too obvious, from the accompanying Return; and it is to be borne in mind, that Presbyterians pay their ministers no dues on the occasions of baptisms, marriages, deaths, or for the administration of any religious rites. The stipend constitutes the sole payment; and it is given as rent, for accommodation in the meeting-house.

The three-fold classification of 1803, was very unsatisfactory to the great bulk of the ministers, of whom the second and third classes were composed. Deputations from year to year waited upon Government, praying for an equalization of the grant, and the abolition of a class-division, which was represented as destructive of the ecclesiastical parity of ministers recognised by the Presbyterian Church. When this subject came at length to be looked into, it appeared that the equalization sought for was, that the ministers should all receive £100 a year of Bounty. The Government declined that proposition, but offered to raise at once the £50 class to £75, on condition that the £100 class should come down to £75 as vacancies took place among them—thereby giving in time £75 to all; and this was agreed to in 1833. It was at the same time announced, that regulations respecting the payment of stipend were under consideration; and a circular was issued to the several Synods on the 29th October in that year, intimating, that the future issue of new endowments would be dependent on the payment of a certain stipend by each congregation: the amount of which would be specified in a subsequent communication. Such a measure had become absolutely necessary on the part of Government, viewed even on financial grounds; for although no Presbytery in Scotland or England would ordain a minister in any congregation without adequate stipend being secured to him, yet some Presbyteries in Ulster felt under no such restraint, as the Bounty had become the mainstay; and, in not a few cases, ordinations took place, while the whole yearly stipend to the minister would not equal the wages of a day-labourer. So injurious was this system upon the people themselves, that during the three-fold classification of Bounty it sometimes occurred, that a congregation, on finding that its minister had got himself advanced from the third to the second class, or from the latter to the first, thereupon diminished their previous payment of stipend; and by keeping down his income to the former amount, saved their own contributions, at the expense of the Treasury. To check this and similar tendencies, the Government promulgated in 1840 certain regulations regarding Royal Bounty; one of which was, that, at the very least, £35 of stipend must be yearly paid to the minister, otherwise no Bounty could be issued.—Great reluctance was manifested to this regulation, or to the payment of any prescribed amount of stipend being made an absolute condition of participating in the Parliamentary grant; but as the congregations gave no undertaking or legal deed, securing, as in Scotland and elsewhere, the payment of a specific income to their ministers; and as past experience demonstrated, that unless the Government interfered, the existing system would continue, the regulation in question would not be departed from. Every minister, therefore, now receives (exclusive of the Royal Bounty) a minimum congregational income of £35, of which £20 must be paid by his congregation, while the balance may be made up by a free manse, or a permanent bequest, or a donation.

The ministers endowed since the 20th October, 1833, are those only whose congregations are subject to this regulation; for the ministers endowed previously, and who comprise a great part of the Return, were secured in the continuance of their Bounty irrespective of stipend. As vacancies, however, occur among them, their congregations fall under the rule. Since the regulations have been in force, all congregations bound to make up the £35, are certified by their Presbyteries to do so; but it is apparent, from a glance at the Return, that they seldom exceed the prescribed amount. On the other hand, congregations formerly paying old ministers beyond £35, now pay the new minis-

ters exactly £35; and it is feared, only pay even that sum, just because the Government regulations make it necessary. Wherever the Bounty cannot be got without payment of a particular stipend, the requisite sum is paid, but no more; such, with occasional exceptions, is becoming the practice. Three old rural congregations, which, from change of ministers, fell under the regulations during the past year, and who paid the former ministers not more stipend than from £10 to £15, at once made up the £35 to secure the Bounty, notwithstanding the prevalent distress; and it is notorious, that many congregations could well pay far more stipend than they do at present. The Const. Act, which empowers the Treasury to give yearly allowances to Episcopalian and Presbyterian ministers of British congregations on the Continent, requires the congregation to pay a sum equal to the allowance. But in Ireland the congregation has only to pay half its amount; and no annual vote of Parliament is granted upon so small a contribution by the parties locally benefitted by the issue.

There are three small Presbyterian Bodies in Ulster who accept no Royal Bounty; and their congregations, which are suffering under the same difficulties as their neighbours, pay more than double the average stipend of the endowed congregations. One of these Bodies, called the Eastern Reformed Synod, has indeed largely increased its stipend this year. Other Protestant Dissenters (not of the Presbyterian denomination), in despite of all local pressure, likewise pay towards their own religious interests a much greater average sum than the Presbyterians of the Synods receiving Parliamentary support.

Allusions are made in Dr. Morgan's letter to an increase of the Bounty, from the inadequacy of £75 to maintain the ministers during the present high price of provisions. To many similar communications from other quarters I have pointed out, as an answer, the payments of the congregations to their ministers, when contrasted with all around them; for while, in the commonest hedge or infant school, the children give each a penny a week, the Presbyterian ministers, for affording religious instruction, do not receive from their people at the rate of even one farthing a week. Other denominations are taxed for a Parliamentary grant, to enable the Presbyterian laity to support their ministers; and by additional taxation, still further to relieve that laity, who contribute so little to this object themselves, would be unjust to those other denominations who have entirely to pay their own ministers, and do it liberally and cheerfully.

All which I now report.

George Matthews.

Dublin Castle, 28th June, 1847.

The Report is followed by tables, shewing the number of families in every congregation, and the sums raised in each for the support of the minister.

We give the following extract, shewing the largest congregation in each Presbytery, and the sum which it raises; the number of souls in each is given on the principle of five for a family:

Name of Congregation.	Number of Persons.	Sum raised.
Killimurree	1,500	£50 0 0
Newtownards	3,500	72 0 0
Clare	2,000	37 10 3
Corboy	180	35 0 0
Bailieborough	1,200	21 18 4
Shercock	350	15 7 6
Ballibay	1,250	36 13 1 1/2
Connor	5,000	40 0 0
Loughbrickland	1,700	61 0 0
Townsend street (Belfast)	3,500	150 0 0
Carrickfergus	3,000	80 0 0
Cootehill	700	10 2 6
Clogher	1,610	36 10 0
Dunboe	3,500	30 18 0
Killiney	3,000	75 0 0
Sligo	400	35 10 0
Cork	500	33 6 8
Knowhead	3,000	55 0 0
Stranorlar	935	48 14 0
Ballinabinch	3,000	50 0 0

Drumbo	2,000	£ 35 0 0
Mary's Abbey (Dublin)	325	20 0 0
Multerburn	1,075	45 0 0
Glendinnot	2,000	75 0 0
Ramelton	2,000	60 0 0
Maghera	1,775	80 7 10
Monaghan	1,800	35 5 1
Moore	2,500	60 0 0
Bally Kelly	2,500	70 0 0
Cloghney	1,750	33 10 8
Rapho	1,750	50 0 0
Ballymoney	2,750	60 0 0
Ballymory	2,625	63 11 6 1/2
Ardstraw	1,750	41 13 0
Uney	850	13 1 3
Antim	3,000	20 0 0
Cookstown	1,700	60 0 0

Note.—Since this Report was in type, we have seen it advertised in a London paper, that the British Anti-Slavery Church Association have published the whole of the Official Report of the Secretary as a Tract!!! a pretty decisive proof of their estimate of the bearing of the Report on the question of Ecclesiastical establishments.

GALT FEMALE ASSOCIATION.

The Society held its first Meeting on the 31st March, 1847, in the Vestry of Knox's Church—the Rev. Mr. Bayne presiding on the occasion.

The proceedings of that meeting having been published in the Galt Reviewer, at that time, it is unnecessary to do more, at present, than advert to the favourable commencement of the Association, and the hearty interest then taken in its prosperity.

This interest, we rejoice to say, has continued to increase with the increasing number of its members, and the opportunities for its manifestation.—The Society now consists of fully one hundred members; and the work supplied by them has been liberal in quantity, and suitable in quality.

In addition to the work so readily contributed by the Association, a considerable variety of articles were sent by Mrs. Burns, to be sold for the Home Mission. Another supply was provided by Mrs. Esson, in behalf of Knox's College, partly contributed from the Edinburgh ladies' liberal gift to the Female Association of Toronto, and partly from friends in Aberdeen.

The Society has had two public sales; one held on the 9th November, 1847—the other on the 15th April, 1848.

The weather was unfavourable on both occasions; but the sums realized were very satisfactory.

The Treasurer's account stands as follows.—

Subscriptions and Donations, including a liberal donation of \$10 from Dr. Millar.	£21 12 11
Proceeds of Sale—9th Nov., 1847.	26 1 3
Do. do—15th Mar. 1848.	20 5 8
	£70 19 8

DISBURSEMENT OF FUNDS.

Homo Mission Fund.	21 0 0
College Fund.	21 0 0
In aid of College Bursary, per Mrs. Esson.	3 15 0
Materials for work.	14 3 9 1/2
Printing.	1 17 6
Fitting up and cleaning Sale Room.	0 11 3
	£63 8 6 1/2
Receipts, thus.	£70 19 8
Disbursements.	63 8 6 1/2
In Treasurer's hand.	2 11 1 1/2
	£70 19 8

Another sale is contemplated in autumn; and the Society will feel obliged by any donations, in work of money, which may be contributed by the kindness of friends.

In congratulating the Association on present success, we would desire to remember that it is only the commencement of what ought to be a course of active, persevering exertion, in behalf of the very important institutions to which the funds now

are, and may, in time to come, be devoted. And as our responsibility increases with the demand and opportunity afforded of rendering service to the Lord, as members of a Christian Church and community, let us set before us, for our example and encouragement, the cheerful, active, large-hearted zeal of the Israelitish women, mentioned in Exodus, chap. 35; and the grace of God bestowed upon many Christian females, as recorded in the New Testament.

Galt, June 12th, 1848.

Foreign Missions.

EXTRACT LETTER—REV. DR. WILSON,
BOMBAY.

AMBROHE, BOMBAY, March 15, 1848.

MY DEAR MR. TWEDDIE,—I am afraid that you are beginning to think that I have determined to become a bad correspondent; I beg to assure you, however, that this is not the case. Though I do not mean to waste either your time or my own by soliciting trifling notices on your attention and that of your Committee, I shall daily report progress when anything which may be thought to be of importance occurs.

At present, I enclose a copy of the programme of the annual examination of our institution, which took place in the mission-house, Ambrohe, on the 6th of this month, and which, on the whole, was as satisfactory in every respect as could be expected.

We had hoped to have the pleasure and honour of having the Venerable Archdeacon Jeffreys as our chairman; but severe indisposition, from which I am happy to say he has nearly completely recovered, prevented him from being present. He expressed his deep regret for being compelled to remain at home, in a letter to me, which was read to the meeting. Our chief-justice, the Hon. Sir Eskme Perry, in a friendly note, also expressed his regret that the business of his court prevented him from being with us. James Wright, Esq., the son of a worthy elder of our Church at Glasgow, and Major Sinclair of the Bombay Artillery, kindly discharged the duties of the chair. The attendance of the friends of the general and Christian education of the natives throughout the day, was very encouraging. I am not sure that I can enumerate all present; but, amongst others, "we noticed," as the reporters say, "the following":—Messrs. Spens, Buzzett, and C. J. Eskme, of the Civil Service; Colonel Moore, Major Candy, Captain H. Willoughby, and Lieut. Vahant, of the Military Service; Drs. Morehead, Burn, Carter, Peol, and Yuill, of the Medical Service; Messrs. J. Smith, R. Smith, W. Graham, M. McCulloch, Zorn, G. Collett, N. Spencer, E. Martinant; Professors Harkness and Miller; the Rev. Dr. Stevenson, and the Rev. Messrs. Candy, Fraser, Hume, Jeram, Wood, and Bowen; a goodly number of ladies; and Nouroji Dhanjibhai, and not a few other natives. The classes were called up in their order, and examined principally by their respective teachers, questions in cross-examination being sometimes proposed by the company present. The essays of the higher students were remarkably good, though some of them were merely ordinary class exercises.

You will observe, that the total attendance in the English institution is 263, of whom eighteen are in the college division. The total number of the pupils of all our schools at present is about 1145. They form a very important, and, I will add, a very solemn charge.

The proportion of Hindus and other classes of heathens attending our institution, is undoubtedly small. For this fact, several circumstances may account, one or two of which I may mention.—Our institution has not yet recovered from the effects of the convulsions and changes of late years. An establishment which, with its collateral lectures and services, has been instrumental in the conversion of two Parsi followers of Zoroaster, the "prophet of the GOOD FAITH of the East," and two Brahmins of the Maharashtra—the "great coun-

try"—whose caste is reckoned the highest in India, has a very formidable appearance to the devotees of idolatry and superstition, which, it is admitted, have their stronghold in its neighbourhood. Our present accommodations for the institution are wretched, and, as far as the health both of teachers and pupils is concerned, unsafe. The rival Government seminary has scholarships and endowments to an extent quite unknown elsewhere.—Among the diversity of races in our school, in which its glory consists in the eye of the enlightened philanthropist, some may think that the natives proper may be comparatively overlooked by the instructors. Some of these obstacles in the way of our progress the friends of the cause in Britain and India can unite with ourselves to remove. Let it be remembered that the fervours of Kalkadevi in Bombay are as difficult to endure as the frosts of Wanlockhead in Scotland.

Our Indo-Portuguese pupils are at present numerous; and we are truly thankful to have them, though, adverting to their religious connections, we must look upon them in a somewhat precarious light. A corrupted Christianity has done incalculable evil in India; and highly honoured shall we be if, in any degree, we be instrumental in its reform. There is a considerable movement in the Roman Catholic Church here; but evangelical knowledge and love are sadly wanting even among the parties who have the right in the questions at issue. If we are allowed to carry on our operations without interruption, we may soon see a change for the better.

The Indo-Britons who are with us, some of whom belong to most respectable families, through the contributions of their parents, aid us in supporting our seminary. I have long observed that the heathenizing process going on among our countrymen, and their descendants resident in India, is, as far as individuals are concerned, nearly as potent as the Christianizing process going on among the heathen. This ought not so to be; and we have all along been extremely anxious to do our part in providing a counteraction. We are teaching, among other things, the native languages to Indo-Britons in a thorough manner; and, with God's blessing, they will abide with the ranks of those fighting his battles, and not forsake them.

Most of our Jewish and Beni-Israel pupils are, through the kindness of our Jewish Committee, beneficiaries, and more so than they were a few years ago, when we had more from Bombay, and fewer from the contiguous villages, than we now have. Mr. M. Mitchell is about to visit the Beni-Israel schools on the Continent. They were lately inspected by Mr. Mitchell of Panama and Dhanjibhai. I cannot yet leave Bombay to see them.

Of the eighteen pupils in the college division, only three are supported independently of the institution; the rest enjoying monitorships, teacher-ships, or scholarships. The labourer is worthy of his hire; and those young men, who labour that they may learn, are perhaps as much to be commended as those who learn merely that they may labour. Pupils, however, who are able to give themselves wholly to learning while with us, are much to be desired, and, I trust, will be both sought and found. We have been talking of a branch English school, which may prove a feeder.

For most of the good which has been accomplished in the institution during the past session, it is indebted to my colleagues; for I have been restored to it only for a few months of that period, and I have hesitated to propose any considerable alterations in the arrangements till the end of the session, and even to displace parties in their respective hours of teaching. My principal class, the theological, I have, on this account, taught in the mornings and evenings; for it, as well as my other class, that of natural history, I shall, God willing, find the due place when we meet in April. I hope to be able to devote a considerable portion of my time to the examination and assistance of the classes of the school division. The duties of Mr. Henderson especially, in that department, have been very heavy; and more solid and substantial teaching than his is nowhere to be seen. It would be with much regret that you would learn, that

the institution is to be deprived for a season, of the kind, valuable, and effective services of Mr. Nisbet, who proposes to leave India with his deeply and long afflicted partner. We trust and pray that redoubled strength and diligence will be imparted to us who remain.

No individual during the past year has, for the first time, assumed the public profession of Christianity in connection with our institution. While, in this, we humbly acknowledge the sovereignty of God, let us not be discouraged. We know what has been accomplished in the times that are gone by; and we see what God is doing in other places in our own day. Our hearts have been greatly cheered and animated by the conversion which has just occurred of one of the pupils and teachers of the school at Surat, in connection with our sister Church, the Irish Presbyterian, a young Parsi, the son of the Patel of a village near to Surat. I have little doubt that our Irish brethren and Dhanjibhai will have conveyed to Mr. Morgan and yourself the full particulars of this most interesting case. I have time only to mention a few facts. The young man was first brought to our notice here by Mr. James Glasgow, at present on a visit to Surat, who mentioned that, along with Mr. Montgomery, he had been giving special instructions to him for some time, in consequence of his showing a particular regard to the truth as it is in Jesus; that the inquirer had been so much encouraged by Dhanjibhai's coming to Surat, as to express the wish that an early day should be appointed for his baptism; and that the mission, in a spirit of most commendable kindness and liberality, were unanimous in the desire that Dhanjibhai should have the privilege of admitting the youth of his own nation into the visible Church. Dhanji gave us similar accounts, adding, "I have had many a conversation with him; and, as far as a human being can judge, he is really a child of God." On giving us additional tidings confirmatory of all our hopes and desires, Mr. Glasgow writes: "On Friday morning last Nasirwaigi took refuge in the mission-house, having written a letter to his father informing him of his intention to be baptized. After a few hours, several relatives came to see him; and endeavoured to take him away, but did not proceed further in the way of force than to seize his arm. Next day at ten, a large mob assembled. His brother was dragging him off when I rescued him. We then pushed all out, and shut the door by main force. Afterwards Mr. Montgomery went to the Kotwal, a Parsi, who came in the evening and took the young man away to an immense crowd assembled in the house of one Dadabhai. By my advice, Mr. Montgomery went with him. Much *takrar* took place, and many attempts to move him; but he stood firm, and persisted in saying that he wished to go back to the mission-house.—He then got his liberty. On Sabbath evening Dhanjibhai baptized him, in a solemn and orderly manner. His sermon was excellent, and the whole intensely interesting. Believe me, I rejoice we were able to aid me in making such a beginning in gathering members into the Church." Thousands will rejoice both with our beloved Irish brethren and our beloved Dhanji, and still more will be both promising youth rescued, we trust, from moral death by the omnipotent Saviour. Dhanji himself says, with his characteristic modesty, "I baptized him last night in the presence of a large audience both of Europeans and natives: It was a very solemn occasion; and, blessed be God, it passed off without very much disturbance. For the last two days our house has been surrounded by mobs; but there was nothing like an outbreak. We had to call in the police; and yesterday there was a large force kept ready, but it was not needed. This case is likely to excite a great spirit of inquiry and discussion. Many have been with us; and it seems they are going to challenge us to public discussion. The Lord help us." The young convert has, with one of the missionaries and Dhanjibhai, visited his father. They got on pretty well together. The native newspapers which are under the Parsi interest here are raging, and foaming, and lashing, like the Indian Ocean in a monsoon storm; but they are not producing any considerable

effect on the community. I have sent them to Surat, else I might have translated one or two of the articles for your information.

We have had another case of baptism. It is that of a little girl Lakshmi, formerly belonging to the general female schools of the missions, and now in that for poor and destitute native girls, under Mrs. Seitz, to whom we are under many obligations. She was admitted into the Church by Mr. Nesbit. Though she is of very tender years, all have a very good opinion of her: and we trust that she will be preserved, through faith, unto eternal salvation.

I have some other matters, not without interest, to bring to your notice; but I must delay doing so till another opportunity. I enclose a copy of a statistical memorandum which I prepared the other day for my own use. I think it is correct. You will see from it that some of the dates prefixed to the exhibition of our "missionary staff," in the appendix to the last Report given into the Assembly, were erroneous, for want of due information from us.—I am, &c.

TO CORRESPONDENTS.

Those who cannot admonish or censure others except anonymously, may be sure that it is their duty to be silent. And those who would admonish and censure even ministers and congregations, in a journal like ours, under a counterfeited name, require to be very jealous of themselves: yea, they may be sure that there is something wrong with their own temper and spirit. This hint is meant in all kindness especially for the personifier of "THOMAS SUTHERLAND," who wrote us ostensibly from Woodstock, on the 22nd May. The handwriting, the post-mark, and other circumstances, rather betray our Correspondent.

REMITTANCE SINCE OUR LAST.—Stratford: Darlington; Toronto; Spencerville; Montreal; Brockville; Peterboro'; Kempville; Grafton.

The Record.

LOUIS PHILIPPE'S DEVOTEDNESS TO POPERY.

Most of our readers may be aware that much of the correspondence of the King of the French fell into the hands of his insurgent subjects, and is now in course of publication. The letter of his, which we subjoin, shews how devoted he has been to the interests and the power of Rome. It had been supposed that it had been through the bigotry of his Queen that the Jesuits acquired such extensive influence with him, as to be able to persecute Protestants with impunity, both at home and abroad, in the villages of France, and in the islands of the Pacific Ocean; but it would now appear that Louis Philippe has himself been the devoted Papist, and the willing minister to Papal aggrandisement.—And we believe that his Popery, like that of the last of the Stewarts, has cost him his Crown; for, though this has not been the ground of his subjects' quarrel with him, we cannot doubt that God has had a controversy with him on account of it. His righteous judgments on THE DEAST may not now be longer delayed; and the supporters of THE DEAST must take their share in these judgments.

We recollect of having read in some of the papers of the day, soon after Louis Philippe's elevation to the throne, that he had applied to Dr. Chalmers, who was a member of the Institute of France, for his counsel as to the best mode of promoting the education of the French people. We know not whether this was really the case; but

had this Monarch seen it to be his mission to promote Scriptural education among his people, his own fame—however it had actually gone with himself—and the condition of France this day, would have been very different from what they are.

The letter we now quote was addressed to Pope Gregory XVI., dated, December 20th, 1845:

"Most Holy Father, — I desire to pour out my heart into the bosom of your Holiness, with all that confidence which the numberless proofs which I have received of your paternal bounty inspire me, and with that unreserve which can only have place in a letter which is, like this, wholly personal and confidential.

"Your Holiness cannot but too well know the fearful and afflictive difficulties against which I have had to struggle since my coming to the throne—I know, and am very grateful for, the just appreciation you have always formed of my constant efforts to raise the Church and Clergy of France from the mournful attacks on it, originating in the excitement of passion; and also in the legislative measures that I could not prevent, though I have been able, notwithstanding, in a great measure to nullify.

"Allow me to remind your Holiness, that the first of these measures was the *extirpation of the Civil List of all salaries for the French Cardinals, and that even the four French Cardinals then existing*, (Croy, Latil, Isoard, and Khoan,) were deprived of the whole of the salary they enjoyed, without its being possible to obtain, in their favour, any compensation whatever, even a compensation so small as that which I had the happiness, after years of patience and perseverance, to obtain for them.

"The second measure was that which tended to bring on the suppression of thirty sees, by prescribing the extinction of the salaries attached to them according as those sees became vacant.

"The third was a similar measure, for the destruction of the Chapter of St. Denis, by prescribing a similar successive extinction of the salaries of the members of that Chapter as they died off.

"I could add to this sad list the reduction of the revenues assigned to the sees, and to other ecclesiastical dignities; but, if I grieve the heart of your Holiness by placing before you such sad recollections, it is to recall to your mind the constant tactics of the enemies of religion and of the Church; it is to snatch from the Clergy, or at least to diminish as much as they can, the honours, dignities, emoluments, and, in fine, that public consideration with which the Clergy ought to be surrounded, in order worthily to fulfil its Holy Ministry. It is indisputable, that such are the constant tactics of the irreligious party, nor is it less indisputable that this party is seconded by another party which, without being irreligious, is always ready, by its exaggerations and its violence to excite public irritation, and at the same time to foment in the bosom of the Clergy irritation and hostility against my person and my Government. This party was very glad that your Holiness should be enabled to say to France and to the Clergy:—Under Louis XVIII. and Charles X. you had four, or even six Cardinals, (I believe there were six at one time under Louis XVIII.,—Fesch, Bayanne, Forlier, Perigord, Clermont Tonnerre, and Lafare,) but under Louis Philippe the Court of Rome finds that two are sufficient."

"Such, Most Holy Father, are the tactics and the sinister projects that I have endeavoured to disconcert, by soliciting of your Holiness two Cardinals' Hats at one time, for two of our worthy Prelates; and I must in all sincerity say, when I saw that your Holiness issued a dilatory and indefinite reply, I was struck with the advantage which our enemies would not fail to draw from it, in order to work for their own profit upon the national susceptibilities, ever ready to take fire. I then thought that the best means of preventing this sad effect was to keep the whole affair in absolute secrecy, and to delay the public reception of the reply of your Holiness until you could have the opportunity of taking into consideration the equally secret re-

presentations that I have deemed it my duty to address to you on the consequences and the sad effect which will be produced in France by the interpretation which it will not fail to impart to the answer of your Holiness, in order to make it appear in the light of a refusal to increase the number to which the French Cardinals are reduced.

"Fully assured as I was, from the precautions that I took, that the secret of this answer could not be discovered (as, in effect, it has not been,) I did not consider myself exposed to the danger of a delay, dictated by such motives, ever being represented as a refusal to receive a letter from your Holiness.

"After these explanations, which I was impatient to give your Holiness, and which I pray you to receive with that kindness which has been so often testified to me, it only remains for me to manifest my profound gratitude that your Holiness has deigned to delay the Consistory, in order that I might be enabled to place you in a position, by the reply which I have addressed to you, to satisfy one of the wishes that I had expressed to your Holiness.

"It is with the same sentiment of gratitude that I receive Apostolic Benediction for the Queen, for my family, and for myself; and it is in soliciting it anew that I earnestly repeat the assurances of respect with which I am, Most Holy Father, the very devoted son of your Holiness.

"LOUIS PHILIPPE."

NOTES OF SYNOD'S PROCEEDINGS.

The following hasty sketch of the proceedings of the Synod is made during the business of the Synod, and extends only over one or two days.

We had thought at first of deferring the publication of this number until we could have given a narrative of the whole proceedings; but we find that to do so, would so embarrass the arrangements of the printing office, that we might be unable to be punctual with our readers in future issues.

The Synod met on the evening of Wednesday, the 21st day of June. The Rev. John M. Roger, A.M., Moderator, preached from 1 Cor., iii. 11: "For other foundation can no man lay than that is laid."

Mr. Roger's discourse was an able and faithful exposition of the work of the ministry as centring in Christ.

The Rev. Donald McKenzie, of Zorra, was unanimously elected Moderator for the ensuing year.

The session of Thursday forenoon was devoted to prayer and praise, with addresses from the Moderator and the Rev. Mr. Gordon.

The subject of the Moderator's address, was the second chapter of the 11th Epistle of Timothy—address was characterized by simplicity, earnestness and faithfulness.

We thought, as we listened to it, that we saw an application in some scriptural truths that we had never before seen. Much tender reproof was by implication contained in his remarks on the exhortation to Timothy, "Be gentle unto all men."

How often do ministers forget that they are especially called on to be gentle to each other when assembled in the name of their Great Master?

Mr. Gordon gave a very able address on the subject of Revivals. We trust the powerful appeals respecting our need of a Revival, and the attainableness of it, when sought in a scriptural way, will not be in vain.

The following is a decision of the Synod, on a reference from the Presbytery of Cobourg, respecting a call to the Rev. John M. Roger, Peterboro', from

the congregation of the Free Church, Kincardine O'Neil, Scotland. We may just note, in regard to it, that the reception of this call by the Synod has not been such as to encourage other congregations beyond the Atlantic to attempt withdrawing faithful ministers from our borders:

The Synod sustain the reference—approve the conduct of the Presbytery of Colburg in bringing the case before them; and, in respect at once of the totally inadequate supply of ministers in this country, and of the important field of usefulness which Mr. Roger at present occupies, possessing claims, both as to his immediate pastoral charge and the extensive region around it dependent on his missionary labours, far surpassing those of the congregation to which he is called, find that there is no ground to justify the proposed translation; and that Mr. Roger should be continued in his present charge. The Synod at the same time record their sincere sympathy with the congregation of Kincardine O'Neil, in regard to the painful trials to which they are subjected in the providence of God, and their earnest hope and prayer that, through the grace of the great Head of the church, they may speedily have a faithful minister again established among them. The Synod further instruct the Presbytery of Colburg to communicate to the Presbytery of Kincardine O'Neil such particulars, respecting the sphere of Mr. Roger's labours within the bounds, as they may deem necessary for establishing the grounds of the Synod's deliverance in regard to the call.

The church has been recently much agitated by rumors of applications from congregations for a share of the unappropriated money arising from the sale of the Clergy Reserves.

This subject was brought before the Synod in the way of overture.

The Synod had a full and free conference on the subject, when only three or four of the ministers present spoke in favour of receiving Government aid. There was a numerous attendance of Elders, all of whom—some as expressly instructed by their sessions or congregations—spoke against receiving it. A Committee was appointed to draft a series of Resolutions embodying the mind of the Synod on the subject. These were brought in at a subsequent session, and were agreed to without a vote.

Several members gave their dissent, and, at their own request, were allowed to have their reasons entered in the Record. We now give the Resolutions, and shall give the reasons of dissent, with the names of the dissentients, in the next number of the Record:

Resolved, First—That this Synod holds unchanged the principle which has heretofore formed one distinguishing part of its testimony for Christ as King of nations, viz: that is the duty of civil rulers as such, as being under law to Christ, not only to protect, but to countenance and favor the church.

Second—That it is the opinion of the Synod that the question of endowments, or—in other words—the question whether the civil magistrate ought, in shewing countenance and favor to the church, to appropriate a portion of the public funds for its support, is one of subordinate importance; and on which differences of opinion may exist among those who are, nevertheless, sound as to all that is essential in the doctrine of Christ's Headship over the nations.

Third—That the endowment of the church by the civil magistrate is held to be lawful; but that the question as to the duty, at any given time, of granting such endowment on the part of the civil magistrate, or of their acceptance on the part of the church, ought to be determined on the grounds of Christian expediency.

Fourth—That, however justifiable the retention

of endowments, received under different circumstances, may be, the Synod looking to the conduct of the Government of this country, in now offering endowments to religious bodies, without reference to the distinction between truth and error—to the divisions and jealousies which the acceptance of endowments, in present circumstances, would occasion—to the strong feeling, which prevails throughout the church, that their acceptance would tend to diminish the usefulness of ministers, and the liberality of the people, in contributing to the support of the gospel—and to the evil influence which an irreligious Government might exert through the dependence upon the State, which such endowments would occasion,—the Synod is of opinion that it would be deeply injurious to the interests of the Presbyterian Church of Canada, and to the cause of the Redeemer in this land, to accept, in present circumstances, of any grant of public money from the Government.

Fifth—That, in these circumstances, the Synod refuse to entertain the prayer of the overtures now before it—prohibits and discharges all ministers and congregations from taking independent action in a matter so important—and enjoins upon them to submit, as constitutionally bound, to be guided in the matter by the action of this Supreme Court; and further, the Synod instructs all Presbyteries to see that these resolutions are honestly and fully carried out.

The subject of the Sustentation Fund was the matter of lengthened conference. A most cordial, and all but unanimous, expression of approbation of the scheme now in operation, in its main features, was drawn forth. A Committee is to draft some Resolutions on the subject.

An application was made, in behalf of the Presbytery of Perth, to receive into the church, as a minister, the Rev. Samuel Coon, a minister of the Associate Reformed Church, Pennsylvania. Favorable attestations to Mr. Coon were given by the Presbytery of Perth; yet as the act, on the admission of ministers from other churches, requires that applicant shall preach before the Synod, the Synod declined authorising the Presbytery to admit Mr. Coon until he shall have preached before the commission. He is, in the meantime, to be recognised as a missionary, with full ministerial powers.

A new Presbytery has been formed out of the bounds of the Presbytery of Hamilton, to be called the Presbytery of London.

The bounds of this Presbytery will be abundantly ample. It is to comprehend the Western, Brock, Huron, and London Districts.

The decision which the Synod may come to on the College, the Home Mission Scheme, an Overture for the appointment of an Agency for the schemes of the Church, the subject of the Revival of Religion, which is to be the matter of prayer and conference this evening, must be deferred until our next number.

Toronto, 24th June, 1848.

ROYAL BOUNTY TO THE IRISH PRESBYTERIAN CHURCH.

The Report to the Chief Secretary of Ireland, on the ROYAL BOUNTY, was published last summer, though we have only now, for the first time, seen it. We give it in another column, assured that our readers will peruse it with interest, because of the information it contains respecting the history of this partial endowment of the Irish Presbyterian Church, and the light which it throws on the working and effects of such an endowment.

The Under Secretary is certainly no friend to the Bounty, and might be, from the way in which

he treats the subject, a thorough-going voluntary.

We certainly cannot consent to any proposition, that would affirm that Christian Rulers have not officially any concern with the true Religion; but a little can we admit that the Great Head of the Church has devolved on them the support of his own ministers. And in the relative position of the Church of Christ, and the governments of the earth, in these times, we see abundant reason for the Church's declining public pensions for her ministers.

Let us see how the matter stands in Ireland.—There, the Imperial Government upholds and endows, with large revenues, a prelatical establishment. This establishment is practically for the benefit—if it can be said to be for the benefit—of a small proportion of the people; the great mass of them regard it as unscriptural and erroneous; and from its unscriptural character, and the opposition made to it, because of the exactions which are made to support it, an immense barrier is raised in the way of the conversion of the Popish population. The Government at the same time dispenses a Bounty to the Presbyterian ministers, as they have recently granted an endowment to the Popish College of Maynooth; and it is not, we think, maligning the givers to say, that both are given as a solatium to the receivers, on account of their having no share in the national ecclesiastical endowments.

Now, the question is—should an evangelical Church, in the circumstances of our brethren in Ireland, take a pecuniary grant from the Government?

We will only say that our decided conviction is, that a high and consistent regard to that truth, which is overborne by prelaty, and for which, as a Church, we witness: and a devoted attachment to the interests of the Redeemer's kingdom, which the forcible establishment of English Episcopacy in Ireland, over a reclaiming population, deeply injures; should lead the Presbyterian Church to reject the Royal Bounty.

Other reasons might easily be found for such a course. The Report, which has suggested these remarks, satisfies us, that the bounty exerts a deleterious influence on the Church itself. Whatever may be its effects on the ministers, it manifestly contracts, instead of enlarging, the free-will offerings of the people; and what amount of gold can compensate for such a sad result?

We see that Irish congregations are, in some instances, giving calls to the ministers of the Free Church of Scotland; we wish them all success, unless in any instance in which there may be a competing call from Canada. We remember how opposed some of the leading men of that Church were, to the receiving of an allowance by one of their own missionaries in Malta, for services to the troops there; and we cannot doubt that, how dearly soever they love the Irish Presbyterian Church, as do we ourselves, they will be even more opposed to the receiving, by any of their ministers, of Royal Bounty in Ireland.

It would, certainly, ill besit us to conceal it, that we have been brought to our present position, as a Church, not altogether of our own choice; but it must also be told, that it is the position in which we love to be, because God has conducted us to it, when we were in the way of acknow-

ledging him; and because that position is distinctly seen by us to be in harmony with the principles of his word.

We know not who may be said to be ecclesiastical Minister in our Provincial Government; but we trust that some of our representatives will remind him that a Report, respecting the Church of England, Church of Scotland, Church of Rome, and Wesleyan Methodists in Canada, receiving from the Clergy Reserve fund, for ministers or missionaries, similar to that of the Chief Secretary of Ireland, on the Royal Bounty, will be very interesting and instructive to the whole Province.—*The Census will enable us to judge of their relative numbers; and Government and people are alike entitled to know, what congregations and mission stations are doing, severally, for their state-pensioned ministers and missionaries.*

CHARACTER OF BRITISH WORKMEN—PRIZE ESSAYS BY THEM ON THE SABBATH.

Some time ago an announcement was made in the British Banner, by a gentleman in Edinburgh, offering three prizes of £25, £15, and £10, for the best three Essays, by Working Men, on the temporal advantages of the Sabbath to the labouring classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour.

It had been supposed that the adjudication of these prizes would be an easy matter; but it turns out that, however labourous the Adjudicators may be, it will require six months to examine the Essays that have been given in—so numerous have they been—before a decision can be made.

We presume that the competition has not been limited to the natives of any one division of the United Kingdom; and hearing so much of the progress of Chartism, and Socialism, and debasing poverty, we rejoice to think that there is such substantial evidence, as that which the number and character of these Essays furnishes, of the prevalence alike of intellectual culture and religious influence among our British operatives.

We are sure that our readers will peruse with interest the following Address, which the Adjudicators have published to the competitors for the prizes. It is dated, Paternoster-row, London, May 3rd, 1833:

"DEAR FRIENDS,—At the time of issuing the advertisement, we expected to be able to announce our decision within two months from the 30th of March, the last day of receiving Essays. But this has been rendered impossible from the immense number of competing Essays; upwards of nine hundred and fifty having been received. Now, supposing we are able to examine thirty Essays per week, we have upwards of thirty weeks' labour, in reading alone; so that it will be the end of October or the beginning of November, before we can publish our decision.

"But if we were to remain silent until then, we should do violence to our own feelings, commit an act of injustice towards you, and deprive the Sabbath cause of the powerful influence which we believe your invaluable testimony is calculated to exert.

"Our task is a delightful one. We have read upwards of two hundred of your Essays; and judging from these, the entire mass—the thousand—is one of the most remarkable collections of manuscripts ever accumulated. In the meanest, there is often great originality and force; in all, there is a wonderful unanimity of sentiment on several important leading points; and argumentative power,

logical acuteness, sparkling brilliancy, touching pathos, and artless simplicity, are profusely scattered through the whole. Indeed, where our measure is enhanced, our labour is increased by the general excellence of your Essays.

"Dear friends. Remain faithful to your principles, and your Sabbath-right is safe!

"Tyranny cannot rob you of it—coercion cannot wrest it from you; the various perils of your sacrifices in its defence assure us of this. And these noble acts of self-denial have a powerful and varied influence. They make you better and more useful men—they instruct and inspire your fellow-workman; and unless the heart and mind of your employer are utterly paralysed by Mammon, they raise you in his estimation to an elevation unattained by himself, but he will assuredly seek after if such lessons are repeated, and reason and conscience are permitted to act.

"Nor can sophistry—philosophic or political—cheat you of your Sabbath-right. Your Essays teem with conclusive evidence upon this point.

"Remain, therefore, true to your principles, and you will prevail, not only for yourselves, but for those in all classes of society who require your help, for with you the question mainly rests.

"But we must bid you farewell until the three prizes are awarded. Would that it were possible to award prizes to you all! Would that we could retain and print all your Essays! It has been suggested by the Editor of the *Universe*, that after the three prizes are awarded, further selections should be made; that a "Working Man's Series of Essays upon the Sabbath" should be published; and that ultimately the entire MSS. should be bound and presented to the British Museum, as a monument of the moral and intellectual character of our industrial population.

"These suggestions will serve to show you how your efforts are estimated, and will, we doubt not, receive due consideration. On these, or any other topics, we shall be glad to hear from yourselves; although we cannot promise more than general replies, while we remain your truly delighted and willing servants,
"THE ADJUDICATORS"

POPEY ADVOCATING THE SEPARATION OF CHURCH AND STATE.

Popery has been well designated the masterpiece of Satan's policy in the world. For while it is essentially opposed to the Religion of the Son of God, it yet counterfeits it in all its prominent features; and so it has a shew of Apostolicity, Catholicity and unity.

It would seem as though it were about to give a new display of its capacity of accommodating itself to external circumstances, by appearing everywhere—as it has recently appeared in Ireland and the United States—the opponent of Church establishments. The Revolutions of the day are levelling the props which despotism has long afforded to THE MAN OF SIN; and he must now endeavour to fasten himself on "the fierce Democracy" into whose hands the reins of empire are passing. But it is impossible that he should long maintain his seat there. The very waywardness of democracy, or the liberty enjoyed under it, will be the destruction of Popery; and then, we know, from the sure word of prophecy, that the time of its end cannot be very far remote.

The following statement, made by the Nuncio of the Pope, at the recent Diet of Switzerland, shews that the Court of Rome is preparing to accommodate itself to a universal separation of Church and State:

"Be assured that the Church, certain of the perpetuity of its destiny, fixes not its hopes exclusively on any human institution. It has long accepted with gratitude the favours of the powers of the earth: it does so still, where that temporary

support is afforded it. Nor will it refuse, when the moment shall arrive, to acknowledge the great principle of a complete separation between it and the State. It will not for a moment hesitate, if circumstances so decide, to inscribe on its banner THAT NOBLE AND HEROIC EXPRESSION OF TOLERANCE AND LIBERTY."

The *TABLER*, a London Popish Journal, thus expresses itself on the same momentous question.

"The Church needs the people to save their souls, and to bring them to God. The people need the Church, not only for the me to come, but for this life also. From her, taught by the Spirit of God, must come the thoughts, the ideas, the feelings, the habits, by which alone a new society can be constituted, and anarchy averted from the world. To do this, she must identify herself with the people—she must become their servant—she must stoop down to their lips, to learn from them their diseases, that so she may discover and apply the remedy. She must learn their *own dialect*, in order to teach them once more her old truths. The hearts of her consecrated children must become democratic, in order, on that only possible basis, to reorganize a crumbling world.

"Of all persons, of all corporations, of all social existences, the Church of God has the greatest need to be made acquainted with the fact, to discern the signs of the times; to penetrate below the surface, and understand what lies throbbing, but unspoken, in the inmost soul of the human race."

CHEVALIER BUNSEN, AND THE MAXIM "NO BISHOP NO CHURCH."

The Revolutions that are now convulsing Continental Europe are destined, doubtless, to help forward the enlargement of the Christian Church, and her own free and unfettered development.—The recent government of France stood in the way of both. A new Protestant Church could not be opened in France without the sanction of the Government, and that was often withheld. And the meeting of ecclesiastical assemblies, such as Presbyteries and Synods, was absolutely forbidden.

The King of Prussia strove hard to blend the Lutheran and Reformed Churches into one, and to introduce into them an Episcopal government, after the type of that of England: the subversion of his despotic power will save the Churches from the thralldom to which he would have subjected them.

The Chevalier Bunsen was, we believe, ecclesiastical adviser of the Prussian Monarch: he had gone along with him in many of his projects; but Episcopacy of the Oxford cast was too much for his Protestant spirit. Our readers will be struck with the following sublime and awful protest of his, against the doctrine "No Bishop no Church," in the sense held by Puseyites:

"* * * "But if at any place or time episcopacy is to be made the badge of Churchmembership not constitutionally and nationally (which is a lawful act of national sovereignty), but on principle and catholically—*if the Church, as manifesting herself and existing through episcopacy, is to take the place of Christ and the Spirit, who alone can give real Churchmembership, because new life (that is, filial thankfulness and self-devotion springing out of the divinely true will which God has set free, instead of the feeling of accursedness and despair which result from the bondage of self)—if corenant salvation is to be made dependent upon this episcopacy, then I think the deathblow is aimed at that Church's immo^rtal life, the eternal decree of condemnation is passed upon her, unless she repent.* For she is seeking salvation in man and not in God, in the 'beggarly elements of this world,' and not in the divine Spirit, the source of all life, and the sole deliverer from death and con-

ruption: she is attacking 'the glorious liberty of the children of God,' of Christ's redeemed, the new-born, the native citizens of the Lord's kingdom: she is crucifying Christ and practically 'buying the merits of His sacrifice.' Not the Getales but the Jews crucified Christ, and so they do still. Of all this I feel as convinced, as I feel convinced of the existence of God, and as I believe in the saving death and divinity of Christ, and in the ever-renewing almighty power of the Spirit. I hope I should feel so, even if, to my deep affliction, God had ordained that I should be born in the Romish Church. I do not say any part of this as a Protestant, although I bless the Reformers for having taught it me, by opening to me the sense of Scripture and of Church history. But it is unnecessary to add, that I should consider it as a parricidal act (besides its being godless to my mind at all events) if I did not vow to devote all the energies of my mind, insignificant as they are, and the last drop of my blood, to protest against such an episcopate in the Church of that nation, to which it is my privilege (I say so in thankfulness) to belong. If an angel from heaven should manifest to me, that by introducing, or advocating, or merely favouring the introduction of such an episcopate into any part of Germany, I should not only make the German nation glorious and powerful above all the nations of the world, but should successfully combat the unbelief, pantheism, and atheism of the day—I would not do it: so help me God. Amen! We may be doomed to perish, Church and State; but we must not be saved and cannot be saved by seeking life in externals." *BUSSEN*, pp. xlv.-xlvii.

QUEEN'S COLLEGE, KINGSTON.

SOME notice of this institution may be interesting to many of our readers.

We have been favoured with a printed half-sheet, dated Kingston, May 21, 1848, containing a *Prize List*, and a notice of the course of study.

From the *Prize List* we learn,—

(1.) That prizes were given in nine different classes, viz:—Senior Greek, Junior Greek, Senior Latin, Junior Latin, Junior Mathematics, Senior Mathematics, Third Mathematics, Logic and Rhetoric, Natural Philosophy.

(2.) That 85 prizes were distributed in these classes.

(3.) That these 85 prizes were distributed among 18 students—that is, nearly 5 prizes to each student!

The list does not say how many students were in attendance during the session. A friend, who was present during the distribution of the prizes, told us that the students seemed very few, he thought about 12! But, from one connected with the College itself, we learned that the actual attendance, on the closing of the College, was 16; and that the entire number matriculated for the session was 21. Hence, only three students must have been unhonoured with prizes!

We are not sure that all of the 21 were what is called "Regular Students;" for while, by the Regulations for matriculation, a certain small acquaintance with Latin, Greek Grammar, and Arithmetic, is required in the students, we know that some, who are honoured in the prize list, did not know *penna penna* at the commencement of last session!

And yet such is the University which has been receiving recently £500 per annum from Government; and which, with a view of their own sharing in the spoil, many Episcopalians, Methodists, and Romanists would have endowed with £1500 annually, from the funds of the Provincial University!

From the article in the paper before us, headed

"*COURSE OF STUDY*," we would have concluded that Theology, Church History, Biblical Criticism, Oriental Languages, and Moral Philosophy, had all been taught during the late session, as well as the Arts and Sciences, in which the proficiency of so many of the students had been honoured with prizes; for that article professes to give "the Course of Study for this, and the preceding session."

But in Universities, as on other stages, strange things may be performed. The play of Hamlet has been acted, with the omission of the part of Hamlet. The proper description of the article would have been "*The Course of Study for the preceding Session*;" for, in point of fact, as we understand, neither Theology, nor Church History, nor Biblical Criticism, nor Oriental Languages, nor Moral Philosophy were taught during the session 1847-8.

Queen's College has certainly been a great mistake. It was unwise at first to aim at making it more than a Theological School, and not less so, as the disruption has proved, to have its property bound down by such a rigorous charter.

The Presbyterian Church of Canada should profit by this mistake. And the Directors of the University of Queen's College would best mend the mistake by giving the best education they can without saying much about their corporate power, or doing much with these in the way of creating Masters of Arts and Doctors.

And they should rather wait for endowments from the gratitude of their alumni in an after generation, than provoke the present one by attempts on the public purse, or the revenue of another University, in all respects greater than their own.

THE REV. WILLIAM JAY'S ESTIMATE OF TOTAL ABSTINENCE.

We are not aware that there is another minister in Great Britain the equal of Mr. Jay, of Bath, at once in age, popularity as a preacher and writer, and laboriousness as a minister of the Gospel. His character and experience may fairly give some weight to the statements he expresses in the following letter:—

To the Secretary of the Manchester Temperance Meeting.

BATH, PERCY PLACE, April 7th, 1848.

DEAR SIR:—I herewith transmit a five pound note to be applied towards discharging any expenses arising from your convocation, but from attending it I must be excused; my engagements and age forbid much journeying.

I am within a month of seventy-eight. Fifty-seven of these I have been pastor in this place, where (though now I have received assistance) I have had hitherto all the duties of the relation to perform alone (as well as extra services abroad), and my labours continue acceptable, and I hope useful. One reason why I mention this is, because I owe much to the cause which you are pleading. I was a teetotaler before your institution commenced, and have perseveringly adhered to the practice, with few and slight exceptions, and those of a medicinal recommendation, always submitted to with only a half conviction, but resigned with a full one.

I sincerely lament that many of my ministerial brethren, in our several denominations, feel so little interest in this subject, especially as they know, or easily may know—

First.—The immensity of evil of every kind arising from the use of these liquors, and counter-acting every means of doing good.

Secondly.—That the entire abstraction alone can preserve the mass from the malady and the curse.

Thirdly.—That their own example would have an extensive and powerful influence, in their moral admonitions, to sway others, and that influence is a talent for which we are responsible.

Fourthly.—That self-denial for the sake of usefulness, is a species of benevolence the most noble, heroic, and Christian, enforced by him who said, "If eating meat will make my brother to offend, I will eat no meat while the world standeth;" and, above all, by Him who pleased not Himself, but, when rich, for our sake became poor, that we through His poverty might be rich. What! cannot we watch with him one hour.

Fifthly.—That though we cannot, and do not, deem this practice a substitute for religion, it vigorously promotes the temporal welfare of men, physically and socially. And aids it in numberless ways, which must be obvious to every reflecting mind. I have not time to enlarge.

In haste, and wishing you encouragement and success,

Believe me, dear sir,
Respectfully yours,
WIL. JAY.

THE REV. JOHN CLUGSTON.

We have been favoured by a correspondent with a copy of addresses to this esteemed Minister, from friends in Quebec, and his replies. It is unnecessary for us to publish them, as they have appeared in several of the weekly papers. We would only express our deep regret that he has, for the time at least, departed from our Province, in which he has so long and faithfully laboured. We know that Mr. Clugston and his family would have been welcomed in this quarter of the Province, and that promising and suitable fields of labour would have been open to him. May the Great Head of the Church himself guide and bless him, and his, wherever their steps are directed.

We have been favoured with the MS copy of a Sermon preached by the Rev. W. Leishman, of Montreal, on the occasion of the death of Dr. Chalmers. This is only one of the many proofs that might be obtained of the interest felt in that deeply solemn event, and of the estimation in which Dr. Chalmers was held in Canada, notwithstanding an assertion to the contrary, which we were pained to read in a letter from Toronto, which appeared a few months ago in the Scottish Guardian.

EXTRACT COPY OF A LETTER BY THE REV. JOHN RUSSEL,

LATE OF MUTHILL, IN PERTHSHIRE, SCOTLAND, CONCERNING THE DEATH OF HIS FATHER, THE REV. W. RUSSEL, OF STIRLING, DATED MARCH, 1817.

On Monday night, 17th February, I found my father in a most happy frame; he said, more than once, "I had much need of this: it is exactly suited to me, and necessary to prepare me for Heaven's glory. O! the wisdom of God, and His power, and His mercy, and His faithfulness." He adverted often to that expression of Peter—"Beloved, think it not strange concerning the fiery trial which is to try you; but rejoice, inasmuch as ye are partakers of Christ's sufferings"—1 Pet. iv. 12, 13. "The sufferings of the redeemed are still his sufferings, because they suffer in a state of vital union with him. How precious is the least grain of that Divine faith which unites the soul to the Divine Saviour. Oh for more supplies of it!"

On another occasion, he said, "I have had my trials in life, but the Lord has carried me through them; and I hope he will still carry me through, and bring me to the land of eternal rest. I wished

to have realized in experience these words of Jacob, 'God Almighty who appeared to me in Luz, and blessed me there'—Gen. xlviii. 3. I have often had sweet moments at Muthill; one time, at family worship, that expression was particularly sweet, 'That I might finish my course with joy, and testify the gospel of the grace of God'—Acts, xx., 24. He spoke of having some spiritual refreshment in writing a criticism on that text. It is as if the Apostle had expressed himself, 'If the purposes of God are served by me in the world, I am ready to weigh anchor, and, quitting these mortal shores, sail to the haven of eternal rest.'

On another occasion, he remarked, "that it seemed to be the design of God, in every age, to try his people; to try their faith, their hope, their self-denial, their patience, their submission, and their heavenly-mindedness."

He asked repeatedly "Are there any appearances of the work of God among the people at Muthill?" When I expressed my regret that there was so little of the vital religion among us, "Well," said he, "the great Redeemer will, in the day of judgment, call together all that belongs to his fold, and then we may see some blessed fruits of our labours."

At another time, he said, "I have had a great manifestation of God in these words, 'He that endureth temptation shall receive a crown of life;' and 'What pleaseth the Lord, that he doeth'"—James, i. 12; John, viii. 29. He prayed often in our hearing that the Lord would send a gospel minister to his poor people, and that his own death might be blessed to them by leaving a sweet savour of Christ among them.

When his distress was very great, he used to break forth in such expressions as these, "Dear Lord! sweet Jesus! make no tarrying; yet I am willing, by thy grace strengthening me, to abide in this furnace till all thy purposes are fully accomplished, and thou art glorified in me and by me."—Speaking of the Hebrew youths, he said, "They were noble heroes, indeed; they suffered no injury while in the burning fiery furnace, because the Son of God was there." He added, "And I trust the same Lord is with me, and will bring me through fire and water into a wealthy place." He afterwards repeated Isaiah, xlii. 2—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." And Isaiah, xl. 27-31—"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." He commented on these words as he used to do in the pulpit. One time, while suffering under excruciating pain, he cried out, "If it be thy will, dear Lord, send relief. O! give grace to glorify thee to the end." And again, "Why should I dwell so much on my little sufferings which I now feel.—How much did my loving Lord suffer! What are my sufferings compared with his! and how soon will they be over!" The heavier the redeemed groan on earth, the louder will they sing in heaven.

He appeared deeply impressed at times with a view of the Divine Holiness, exclaiming, "Holy, holy, holy is the Lord; O! to behold an unveiled 'Three-One God.'" He dwelt much on the passage, "In the Lord Jehovah is everlasting strength."—"O astonishing! what a powerful support in the time of trouble! Surely he will support, yea, he is engaged to preserve me from fainting." He spoke much also on that passage, "Yea, and I will strengthen them, and they shall walk up and down in my name;" adding, "O! what a pleasant walk is that, whether it be in health or in sickness?"

On the day before he died he turned towards my mother, and, embracing her, thus expressed himself, "We have long been united together, and enjoyed happiness, and sweet Christian comfort, and fellowship. We are now to part for a little, but shall soon meet again in a better world, where there is no parting, and no fear of parting. I leave you now with my Covenant-keeping God. He will take care of you." He added, that "he must take no carnal attachment to the heavenly world. O! no; we must leave all, and follow Christ. Sweet Jesus, entreat me not to leave thee: for whether thou goest, I will go; where thou dwellest, I will dwell: I am persuaded that neither things present, however pleasant, nor things to come, however painful, neither the height of prosperity, nor the depth of adversity, shall be able to separate me from the love of God, which is in Christ Jesus, my Lord." It was in Christ that his love began to flow forth to the Redeemed from eternity; and through the same channel it will continue to flow through everlasting ages." A little before his departure, he addressed all, while standing round his bed, in the following manner: * * * * *

The foregoing extract copy of a letter was found by me among my books: I showed it to Mr. John McDonald, one of the Elders of the congregation at Beckwith, who was a hearer of Mr. Russell, at Muthill, for nine years. Mr. McDonald said that he heard Mr. Russell giving the same account of his father, almost word for word, in a funeral sermon, preached at his father's death. The copy in my possession is not in Mr. Russell's own hand, but has been transcribed by some other person, who neglected, or had not time, to copy the whole letter.—I thought of sending it to you as I found it, as you might perhaps think it worthy of a corner of the Record, for the sake of the venerable servant of Jesus Christ to whom it refers, as well as on account of the golly Mr. John Russell of Muthill.

I am,
Yours, very sincerely,
DUNCAN B. BLAIR.

Original Communications.

To the Editor of the Record.

11th April, 1848.

MY DEAR BROTHER,—The enclosed sum is for the College. * * * * * If every people have the same views with myself regarding the importance and worth of "Knox's College," they will stretch a point to support it. It has certainly a stronger claim upon us than any other foreign object. By foreign, I of course mean not an object to which we are related by slender and distant ties, but any object not congregational or local. The College is our own: it is part and parcel of our church—if I may so speak, the head and heart of it; and if we love our church, and desire its prosperity, the College must be supported, and efficiently supported too. Rather than leave it to languish or be enfeebled, great sacrifices, as well as great exertions should be made, both by pastors and congregations.

The chief thing wanted to make this a great country, is an extensive, faithful, and efficient ministry. Nothing like godliness for making men sober, peaceful and industrious. This view is certainly not without importance, though the very lowest that we can take. We cannot—we dare not shut our eyes from men; as immortal beings hastening on to eternity, during which they must have honour or disgrace, happiness or misery, according to their character and conduct while on earth. It is this view, in connexion with the awful, universal depravity of man, the glorious provisions which God has made for him in Christ, that elevates the ministry infinitely above every other calling. And if the work of saving souls is the most difficult and important on earth, it is not reasonable to suppose that men can be qualified for this work without special training. Ministers, to keep pace with the age, must be learned. If their learning is sanctified, they cannot have too much of it. But learning

is not everything in the ministry; no, nor the chief thing. "The union of the Spirit" is as much above human learning, as Heaven is above earth; and is as essential to a minister, as hearing to a musician, sight to a painter, or life to a man who must act, speak, or think.

Without this, everything else in the ministry is but a vain show. A godless ministry is not only the most useless, but the most preposterous and hateful thing on earth: there is no evil out of hell like it.

One reason why I love our Theological Institution so much, is, that I believe its professors will give the "work of the Spirit" its own prominent and important place in their teaching and training, that they perfectly understand themselves; and will use their utmost efforts to make all under their care understand the importance of the watchwords of all Christendom.

"The word of God only; the grace of Christ only; the work of the Spirit only. Shall we ever have the happiness of seeing a ministry as holy and devoted as it should and might be. Can we expect men new-a-days, like Bernard—Martyn; even like Henry and Baxter!

The sentiments which such men held, in regard to our calling, put us to shame, and make us all hang our heads. I know that you are familiar with them; but as I have some of them well expressed in a few short sentences, you will pardon me should I here transcribe them: "There is nothing out of heaven, next to Christ, dearer to me than my ministry."—RETURNING. "I do not wish any heaven upon earth, besides that of preaching the precious gospel of Christ to immortal souls."—MARTYN. "I hope I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus Christ, than to gain mountains of silver and gold to myself."—HENRY. "To save one soul is worth a man's coming into the world, and richly worth the labour of his whole life."—BAXTER. "It is better to gain one soul to Christ than to gain a world."—OLIVER HEYWOOD. "The office of 'fellow worker with God' would have been no mean honour to have been conferred upon the archangel nearest the everlasting throne."—BRIDGES.

If you could provide every year twenty or thirty godly ministers, you would do a world of good.—The country would furnish them with work, and wages too, if not to the extent of our wishes, to the extent of their wants. The government of this and all countries being in the hands of Christ, should prevent us from all fears regarding the support of his servants; and more especially when they know that he has promised to support them. Let the world go as it will, those who know Christ, and depend upon him, are safe, and should be happy.

I greatly love our own Church, as well as our own College, and would exceedingly rejoice to see her spread throughout the land. Presbytery, while scriptural, is a tried organization: it is known to work well, not only in all countries, but in all circumstances. No organization can be better fitted to guide the living—either more calm or more turbulent—and none is, in our apprehension, equally efficient, for quickening and purifying dead or corrupt congregations. It is one which, while it secures good management and unity in the church as a whole, effectually prevents injustice or tyranny anywhere within her pale. And standing, as it does, between Episcopacy and Independence, the two extremes in church government, if the church is yet to be one, we may hope that it may be the centre of rest by all denominations sound in the faith.

This desirable issue appears, to me, to be a blessing which may actually be realized on some future, and, perhaps, not a very distant day. The church is now thoroughly alive to the importance of Union. Every party professes to be anxious to bring it about. If it is ever to be brought about, it must be by mutual concessions in regard to matters not clearly revealed, or not essential to the spiritual well-being of the church, or its good government. If concessions are made by the two extreme parties regarding church government—if these are mutual and equal, they will bring them to the

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position which we occupy, in which the ruling power is neither wholly with the clergy, nor wholly with the laity, but equally and justly divided between them. But while I greatly love the church of my fathers, and more than ever, of late, on account of her greater freedom and faithfulness, and firmly hold the principle that Kings and Governments, being the servants of God, (and not their own masters, or the servants of men) are bound to engage, and with all their hearts, in his work, and to use their best means and utmost endeavours to extend and establish the kingdom of Christ within their respective dominions; while I hold that it is their duty and privilege to endow the Church of Christ, and no Church but his, and to see that she is pure and faithful, in a condition to honour God and benefit men, I would deplore the establishment of any one evangelical church in this land, where there are as many different churches as there are different kinds of trees, and as universally and equally mixed as trees are. Such a thing would be most unbearable, and might, very speedily, cause a rebellion. If rulers cannot endow all sound and eminent churches, let them endow none; and if, when they support truth, the circumstances of our times require them to support error, it would be wise in them to resolve to support neither.—They should let both alone. Thus, however, they will not do. They will support error at all events; and it is not likely that in the meantime God will hinder them. But, though permitted to put truth in the shade, and to exalt error to the highest places of honour and influence, they will not be permitted to banish truth from the earth, or bury it in the sea.

The Lord reigneth—let the church be glad: no power on earth or hell can move him from his throne, or change one of his purposes.

In spite of men, the word of the Lord shall live, and reign too. The scriptures of truth, now printed in almost every language on earth, will yet be the book of the world. It will be the only standard to which individuals, churches, and nations shall appeal, and by which everything shall be regulated; everything relating to this world, and the world to come—everything evil as well as sacred—private things, and public things—great things, and small things. Till this takes place, there must be discord, ignorance, sin and misery; whereas, when the blessed period has come, there must be the utmost wisdom—the most perfect unity—the most unbroken peace—the purest holiness—the greatest joy. This blessed day may be at a distance, and precede it, but it shall come. Let us pray and labour for its more speedy approach; and let us neither faint nor falter on account of difficulties.

I am sorry to think that the "mare magnum" that lies between us and our voluntary brethren, is, apparently, as wide and deep as ever. It may be owing to the distance from which I view it, and because I have not sailed on it as frequently as others, nor tried its depth, as they; but, to me, it seems but a narrow shallow sea—indeed, but a river or fill. If parties cannot agree on the only point regarding which there can be any difference of opinion, can they not agree to differ on that point?

The time may never come when, as a church, we shall be endowed; and, should it come to-morrow, we would not think of compelling any man or congregation to receive government aid. If, when we have it in our power, and are ready to accept of endowments, our voluntary brethren feel that they cannot co-operate with us, let them withdraw. Such a thing would, of course, not be pleasant, either to them or to us; and if there was any immediate prospect of our obtaining government aid, I should not recommend Union; but, in our circumstance, when there is neither immediate nor remote prospects of such a thing, and when union and co-operation are so desirable, it is a pity that anything of minor importance should hinder it.

I regret to say, that I am not intimately acquainted with the body of which I speak; but, if sound and efficient, it is a thing greatly to be deplored that we should stand in their way, or they in ours. If, after uniting with us, they required to withdraw at any time, there would, of course, be a

difficulty regarding church property; but provision could be made, even previous to their union, to meet such a case, by which they might be protected against all unjust delay or serious loss. If we cannot agree to differ on the principles (or I should rather say principle, for there is but one,) peculiar to each party, union is out of the question; for we cannot get them to adopt our principle, and I think it not at all likely that they can get us to adopt theirs.

Since the above was received, we have heard from our correspondent, who expresses much disappointment at the views of the Committee of the United Presbyterian Church, as brought out in the conference, on Union. Our correspondent, and many others, consider the Union as at least much more remote since the publication of the views referred to.

To the Editor of the Record.

NORTH GEORGE TOWN, C. E.,
22nd May, 1848.

DEAR SIR,—You are perhaps aware of a periodical that was brought to life, a short time ago, in Montreal, called "The Presbyterian"—the Canadian prop and oracle of the Established Church of Scotland—of which, in some way or other, according to the witty editor, 1600 are scattered up and down the country. I had occasion to call upon the said "Presbyterian," to prove by particulars certain vague and empty statements, which had been made therein, regarding the moderate ministers in Canada, especially those existing in the districts of Glengary and Beauharnois. Like all advocates of a bad cause, he stuck to his generalities, and kept aloof from particulars; at the same time re-printing a letter of my own, published some time ago in the Free Church of Scotland Record, of which—though even it is all too general—not one solitary statement has been denied, or fairly called in question. Last month I sent him a note of thanks for his kindness in re-printing and patronizing my letter; this note he also published, with an epistle from the Rev. James C. Muir—a residuary minister in this neighbourhood—at the same time, in his *reality and good-humoured way*, he refused me the use of his "Presbyterian stage," with an "audience of 1600," should I find it needful to make another appearance or reply. This is the reason why I shall be obliged to you to give publicity to this note in your Record—not, indeed, because I am personally concerned in the matter, or have time to waste in combating Canadian moderates, whether they appear in "the skin"—to use the Rev. correspondent's refined phrase—either of the Rev. James C. Muir, or of the doughty editor of the Presbyterian; but because I think it needful that the public, here and elsewhere, should know what is the spirit of the Rev. J. C. M.—, who, by his own confession, is a man "little known, and having little influence over the public," and what a rhodomontade he, in a fit of spleen, can cast forth against the Free Church. I do not intend to go over the items of this epistle, for it has hardly any. It is one long, ill-natured, phrenetic howl, not against myself, for I am "beneath contempt." The agitated and ill-natured scribe must have nobler mettle—"Dr. Burns," "Dr. Candlish," "Mr. Bonar," are not even sufficient for him; he must have the whole Free Church of Scotland. And what does he with it? The whole Free Church conspired, we know not whether against Mr. Muir singly, or against the residuaries of Canada in a bundle! But what did it conspire to do? Simply to hunt either Mr. M. singly, or Mr. Muir and his friends in the shape of a dog to death! Judge for yourself, from the following classic sentence of Mr. M.: "The dog"—he likes this figure—"The dog they wished to hang, was not exactly within their reach; they could not lay their hands on him, and put the rope about his neck themselves, and so they gave him an ill name, and raised the hue-and-cry against him, in the hope that the whole country-side would turn out and hunt him to death." Here is a crusade for the Free Church of Scotland; rope in

hand, to hunt and hang certain residuaries, in the shape of a dog, in the wilds of Canada! This is too ridiculous, and should not have been noticed did it not in reality contain the strongest point in the Rev. James C. Muir's letter. In this epistle there is almost too much in the Cambridge vein—too much in the Bombastes Furioso style for us to deal seriously with it; yet we must deal seriously. Mr. M. complains of the Free Church Assembly. "One respectful letter of remonstrance our Synod did address to the Assembly of the Free Church, to which no attention was paid, not even the slight one of acknowledging that it had been received." We need attempt no defence of the Assembly; it can defend itself. Ament the statement, we do not accuse Mr. M. of a direct breach of the ninth commandment, but we do say, we do not believe his statement as he makes it. There is misrepresentation somewhere; either the said letter was not "respectful," but barefaced and impudent, and so, as it ought to be, rejected; or if it was "respectful," and received, then it was attended to in a right way, and Mr. M. knows nothing about it. While Mr. M. is beside himself with anger against the Free Church, he also takes up the position of the celebrated Ephesian silversmith, Demetrius, and turns round on those "who pretend to represent the Free Church in this Province." With these he is very angry indeed! Now, I do not believe it can be said of these, that they have with either tears in their eyes, or phrenzy in their looks, turned the pulpit, whence only the glad tidings of salvation should be sounded; into a rostrum, either to shew off themselves—plead their own miserable cause—excuse their apostacy from former principles—defend their infidelity to known duty—or bewail their loss of the mess of pottage, for which had been bartered our Saviour's kingly power. He complains bitterly of the "paper-boastings of the blessings which have attended their labours."—Free churlishness need not, neither dare they boast, either on "paper," or in a pulpit, of what they have done; but they may boast, and they will boast—yea, they will become fools in boasting, with Paul himself, of what the Lord has graciously done for them, and in them, and by them; and this, to these pseudo ministers of Christ's royal dignity and power, is the bitterest point in the whole process; they cannot away with the thought that their high abilities, and years of labour, should seemingly be passed by, and that the rude labors of men "little known," should be recognized and blessed by Him who hath chosen the weak and despised things to confound the great and the noble. The above remarks contain a fact, and a fact easily accounted for. Many of these men owe their existence as religious teachers, their skeleton form of partial orthodoxy, without one spark of spiritual life or honest earnestness, to what is truly an established "moral nullity," so far as spiritual life and progress are concerned. But many of these men have labours to boast of; and if, through excess of modesty and of that spirit which thins publicity, they will not boast; we will boast for them; we will not suffer these martyrs to pine forgotten and unknown. These men have labours—but of which, in their present position, they should be ashamed. They have made Free Churchmen in their day! But this is the gall which now embitters their present cup—the fruit of their labour. During the controversy in Scotland, and before the disruption here, they declared themselves non-intrusionists, or Free Church men. They circulated pamphlets and papers. They, with lively zeal, advocated the principles in public and in private; but, like the celebrated *JD in Scotland*, at the trying hour, they deserted their brethren—apostatized from their former principles—and, with their previous professions stating them in the face, and worse, sticking to their consciences, clung to the Establishment.

We most distinctly charge Mr. Muir with deserting his former principles—or at least professions—he may choose which he likes: nay, more, with attempting now to decry and misrepresent the principles he formerly advocated, and the men with whom he formerly acted in propagating them. It is vain for him to bluster for the defence; we care

not how he may attempt to excuse or account for his desertion; we also can easily account for it. Here stands the fact before God, and angels, and men; let him deny it if he can. A thoroughly consistent man we can respect, even though he be a moderate; but a renegade from avowed professions and solemn declarations, in which ignorance cannot be pleaded—we care not who knows it—we can have no dealings with; we leave him to God and his own conscience, and to that day when the secrets of every heart shall be laid bare; but let him not dare to come forth and excuse himself by accusing and misrepresenting those whom he deserted at the hour of trial. It is amusing, were it not saddening, to read this gentleman's production. We are sorry for it, for his sake, and for truth's sake; we can discriminate between the man in his better moods, and his effusions produced in moments of agitation and excitement. We have not time to deal further with it. Before attempting authorship again, especially on such a subject, we would advise him, though he may spurn our advice, to study facts, put away prejudice, and overcome childish illnature; before he calls for charity, let him secure truth and fixed principle, before he condemn the principles and activity of others, whom he ardently defended. Let him fall back on those principles he solemnly pledged himself to maintain, when he became a minister; let him manifest the spirit which every minister of Jesus Christ ought to manifest; then shall we find it our duty, nay, our happiness, to receive and recognise him as a christian minister, as well as brother man.

I am, Dear Sir,
Yours truly,
JAMES FETTES.

ROUSSELL'S PICTURE.

The following extract from a letter of M. Rouscell, in the *Archives du Christianisme*, will lend confirmation to certain points of my two foregoing letters, and will make you acquainted with a very ingenious little piece of work, which that witty co-translator has just produced, but which our Government prohibits him from publishing in France.

Paris, January 7, 1848.

If I publish a tract, I am summoned before the king's attorney. If I open a place of worship, they prosecute me. If I write a letter to the priests, they send me before the grand jury. This time, I wished to do as little as is possible for me; I uncalped a picture; and they refuse me license to publish it. Here is the fact.

"I caused the interior of a Roman Catholic church to be engraved, with all the apparatus of confessionals, statues, pictures, chaplets, &c. No harm thus far, thought I, in the eyes of our most Catholic government. Afterward, I attached to each of these objects a biblical sentence. Who could complain of this, without condemning himself? Nothing, therefore, appeared to me more unobjectionable than a church in which, on all sides, is inscribed the word of God; the more so, because I endeavoured to put each inscription in connexion with the object which it accompanied. On the statue itself, I engraved: 'Thou shalt not make unto thee any graven image.' (Ex. xx.) On the picture of the Virgin interceding, I put: 'There is but one intercessor, namely, Jesus Christ.' On the box in behalf of souls in purgatory, this exclamation of St. Peter: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' The priest saying mass, in Latin, walks on these lines in the form of a stair: 'I had rather speak five words in the church so as to be understood, than ten thousand in an unknown tongue.' A placarded door has for caption: 'A mandate concerning Lent; and for the order: 'Whatsoever is sold in the shambles, eat, asking no question from scruple of conscience.'—Further distant, the *Tarif of Prices*, which is this: 'Freely ye have received, freely give.' At the other extreme, a man is counting his beads, kneeling on a bench, on which is this inscription: 'When ye pray, use not vain repetitions as the heathen do.' The tabernacle containing some dozens of

Jesus Christs, presents on its door these words of the Saviour: 'If any man say unto you, Lo, here is Christ, believe it not.' Whom the heaven must receive till the times of restitution of all things. But this, I imagine, will be sufficient to give you an idea of my engraving, and to show you that my passages are well chosen. I shall even own to you, that I have the weakness to look upon my work as a little *chef-d'œuvre*.

"Well, would you believe it? That engraving, containing but the simple interior of a church, and some sentences from the Bible, was not allowed to be published!"

From the Evangelical Repository.

RULES FOR THE HOUSE OF GOD.

Walk softly to your seat.

Spend a few moments in silent prayer. This will solemnize and prepare the heart for a welcome reception of God's truth. The habit of gazing about on entering the house of God, as is the manner of some, is not only indecorous, but tends to dissipate the mind.

In singing, unite with the whole congregation; lift your heart to God in heaven.

Singing is a solemn act of worship to God, in which all should participate.

(Every pew should be amply furnished with Bibles and Psalm books.)

Position in prayer. This should be uniform. The uncouth and disorderly practice of some standing, some sitting, and some kneeling, as in some congregations, cannot be too severely censured.—The most appropriate and scriptural positions for rebel, hell-deserving sinners, in approaching the great God, are kneeling and prostration; but these positions cannot always be observed, for the following reasons:

1. Pews or slips are often so constructed as to render kneeling very difficult; and

2. The floors of some churches are so completely saturated (often swimming) with tobacco juice, it would be extremely dangerous, even for gentlemen (to say nothing of ladies) to kneel during the solemn season of prayer.

Sitting during public or social prayer we deem highly censurable. Would we approach even an earthly prince in this idle position? How then, the King of kings—the Lord of hosts? Rise up, then, before God, rise up—close your eyes. "Stand in awe, sin not." If prayers are what they should be, short, animated, spiritual, and to the point, every one may endure the fatigue of standing. No public prayer should exceed ten minutes; five, in most cases, would be preferable. Solomon's prayer on the dedication of the temple, (which, by-the-by, is the longest on record in the Bible.) did not exceed eight minutes. All the examples of prayer given by inspiration are short—very short and graphic.

When the text is announced from the pulpit, turn to it in your Bible, observe not merely the passage, but also the connexion. In like manner when the Bible is read, follow the reader.

When a passage of Scripture is cited in the course of the sermon, turn to the place in your Bible.

During the whole sermon let your attention be fixed; be unwilling to lose a single thought.

When the benediction is pronounced, remain a few moments for silent prayer. Not a pew door should be opened, not a hat, glove or cloak should be taken; not a foot moved. How shocking and unseemly, to see many adjusting their cloaks or over-coats; searching for their hats, canes; opening the doors of pews, &c. during the pronunciation of the blessing! Is not this outrageous, perfectly sacrilegious?

(Why do not ministers train their congregations into better manners?)

In leaving the house of God, go softly, moderately; never crowd the aisles. Some people rush, literally rush from the sanctuary; scandalous!

* Aged and infirm persons are exempt; they ought to sit

In retiring from public worship, never put on your hat till you reach the door.

After retiring from the sanctuary, go home, meditate on the solemn truths, let the seed sown take deep root, bring forth fruit to eternal life—some thirty, some sixty, some a hundred fold.—*Golden Rule.*

COMMON FAULTS AT PRAYER MEETINGS.

The social prayer meeting is a source of great spiritual profit to a church, without the influences of which, in ordinary cases, it can hardly be expected to grow in grace. Those Christians are generally the most eminent and distinguished for piety, whose habits and feelings lead them to embrace every opportunity of attending the prayer meeting. It is of the last importance that these meetings should be made much more attractive than, in many cases, they are. Very much depends on the pastor, or the conductor of the service. But much also depends on the brethren who are called upon to participate in its services. Very frequently much of the interest is destroyed by injudicious prayers. Perhaps a notice of some of the ways in which mistakes are made by those who take part in the prayers of the social meeting, may not be without benefit.

A very common complaint is, that the prayers are too long. Some brethren, whatever other gifts they may lack, have a remarkable gift of fluency, and can pray by the hour. They are at no loss for topics, and know how to enlarge upon every one of them. If these are exhausted, they can fall back upon themes already introduced, and present continued varieties on the same thought. Some seem to think that they must pray for everything that comes to mind, whether appropriate to the occasion or not; and that it is time enough to stay when nothing else remains to be prayed for. If two persons are to pray in succession, the first will sometimes leave nothing for the second to do, but utter the same petitions. At times, a brother will appear to be drawing his exercise to a close, and be almost ready to say amen, when a new thought will seem to strike his mind, and he will branch out again into a second prayer, longer than the first, and each of them too long for profit. We have known a request to be made for prayer in relation to a particular person, or class, or benevolent object; and scarcely any notice taken of it until almost everything else had been remembered, and no time left for a remembrance of the particular object, until every one had become wearied by the service. Some have a particular hobby, and can never engage in social prayer without introducing it, however irrelevant to the occasion.

Prayers are very apt to partake more of the nature of preaching than of praying. There are didactic prayers, doctrinal prayers, argumentative prayers, controversial or polemic prayers, and even hortatory prayers. All this is unprofitable and wearisome. Every one who engages in social prayer should understand that there is no need of going through a system of theology at a single prayer, nor of praying for every thing that comes to mind, nor of enlarging upon every particular, nor of going over the same ground again and again, nor of praying as long as they can. That is ordinarily the most acceptable and profitable prayer, which is mainly the breathing of intense desire for some one thing. Such is nature's language.—Attention to this matter would greatly reduce the quantity, and vastly improve the quality, of each prayer offered in the social meeting.

The interest of the people in some prayers is greatly marred by the frequent recurrence of a favourite form of expression. Sometimes a particular name of the Deity is so often introduced as to become very painful to a devout mind. If not taken in vain or irreverently, it is used as a mere expletive, and should be omitted.—*Evangelist.*

We are apt to make the circumstances of our religious services, more the matter of our discourse than the substance of them.—P. Henry.

From the Presbyterian of the West.

THE CAMPBELLITE REFORMATION.

No man in this age has written more or with greater success against the Scripture doctrine of the influence of the Holy Spirit in regeneration and sanctification, and against experimental piety, than Alexander Campbell. No man has more industriously labored for the overthrow of all the churches in the land, or boasted more of the wonderful results that would follow his reformation, based upon immersion, and the simple profession that Jesus Christ is the Son of God. Multitudes, for a number of years, flocked to his standard, sure of having found a very easy way to heaven, and of having attained by the shortest possible process to great wisdom. Men of all creeds and classes hurried into the new church. Mr. Campbell was publishing the *Millennial Harbinger*; and his was to be the *Millennial church!* The bitter fruits of his folly are becoming more and more apparent. "Confusion worse confounded" for several years reigned in the body. All sorts of men preached almost all sorts of doctrine. Mr. Campbell, after having assailed every thing like church organization, has been laboring to bring order out of the confused mass, but in vain. The churches that sprang up like Jonah's gourd, are, like it, perishing almost in a night. A correspondent of a Campbellite paper says:—

"I am rejoiced that you are attentively considering the state of our cause, and are striking at the root of all our disasters—a want of piety. That our denomination, in some parts of our country, is in chaos, is a fact too obvious for concealment, and we fear if some vigorous measures are not adopted, some whole regions of our churches will become annihilated. We have travelled over hundreds of miles where there was not to be found an evangelist, and no teachers except those miserable drivelers who wield the hammer and the lapstone all the week, and 'spound' on Sunday. To all such desolate regions we need missionaries sent; men of some cultivation, who will retrieve the honour of our disgraced cause."

Another says:—

"The stakes are fixed, and there will be no reform worth a groat without a division, or remodeling the form of things; and this cannot now be done. The church has gone 'whoring after strange gods.'"

The editor of the Presbyterian Herald well remarks, in view of these things, "When men set themselves to ridicule experimental piety produced in the heart by the Spirit of God and oppose a regularly trained ministry, it is due to truth that the world should know that God by his providence is bringing their counsels to nought, and showing them the entire impotency of human nature to produce any thing like gospel holiness when unaided by the Spirit of God. They that sow to the wind must reap the whirlwind."

From Dr. Wilson's "Lands of the Bible."

JACOB'S WELL.

"We then expressed our intention to set out for the inspection of Jacob's Well; and a Samaritan lad named Yakub, offered himself as our guide.—As we determined to effect, if possible, an exploration of it, we took with us a supply of wax candles for its illumination, and all the ropes from our boxes, that we might make of it a correct measurement. On arriving at the well we found the mouth of it, which is in the middle of a church by which it was formerly surmounted, covered with two large stones. These we were unable ourselves to remove; but half a dozen sturdy Arabs, from a small hamlet close by, did the needful for us, in expectation, of course, of a due reward. The opening over the well is an orifice in a dome or arch, less than two feet in diameter. Our Samaritan friend was the first to enter. He held by a piece of rope, which we kept in our hands till, swinging himself across the mouth of the well, properly so called, he found footing on the margin of the excavation over which the dome extends. Mr. Smith and myself,

dispensing with the superfluous parts of our dresses, followed his example, the Jew Mordecai and Dhangibhai whom we thought it expedient to leave without, keeping fast hold of the rope, till, with the assistance of Jacob, we got a firm footing beside him. The Arabs entered one after another without difficulty. All within was hitherto darkness; but by the aid of a packet of tapers, we lighted our candles, and were able to look down the well to a considerable depth. It was now time to disclose our plan of operation to our native attendants.—'Jacob,' said we, 'a friend of ours, an English traveller, and minister, (the Rev. Andrew Bonar, of Collyer,) dropped the Five Books of Moses and the other inspired records into this well, about three years ago,* and if you will descend and bring them up, we shall give you a handsome *bakshish*.'—'Bakshish!' said the Arabs, kneeling at the sound, 'if there be a bakshish in the case, we must have it, for we are the lords of the land!' 'Well, down you go,' said we, throwing the rope over their shoulders, 'and you shall have the bakshish.'—'Nay, verily,' said they, 'you mean to hang us; let Jacob do what he pleases.' Jacob was ready at our command; and when he had tied the rope round his body below his shoulders, he received our parting instructions. We asked him to call out to us the moment that he might arrive at the surface of the water, and told him that we should so hold the rope, as to prevent him sinking if there was any considerable depth of the element. We told him also to pull out one of the candles with which he had stored his breast and to ignite it when he might get below. As he looked into the fearful pit on the brink of which he stood, terror took hold of him; and he betook himself to prayer in the Hebrew tongue. We, of course, gave him no interruption in his solemn exercises, as, in the circumstances of the case, we could not but admire the spirit of devotion which he evinced. On a signal given, we let him go. The Arabs held with us the rope, and we took care that he should descend as gently as possible. When our material was nearly exhausted, he called out, 'I have reached the bottom; and it is at present scarcely covered with water.' Forthwith he kindled his light; and that he might have every advantage, we threw him down a quantity of dry sticks, with which he made a blaze, which distinctly showed us the whole of the well, from the top to the bottom. We saw the end of the rope at its lower part; and we put a knot upon it at the margin above, that we might have the measurement when Jacob might come up. After searching for about five minutes for the Bible among the stones and mud at the bottom, our kind friend joyfully cried out, 'It is found! it is found! it is found!' We were not slow, it may be supposed, in giving him our congratulations.—The prize he carefully put into his breast; and then he declared his readiness, with our aid, to make the ascent. Ready, however, he was not to move. He was evidently much frightened at the journey which was before him to the light of day; and he was not slow to express his fears. 'Never mind,' cried Mordecai to him from the top, on observing his alarm, 'you will get help by the help of the God of Jacob.' He betook himself again to prayer, in which he continued for a much longer time than before his descent. When we got him in motion, he dangled very uncomfortably in the air, and complained much of the cutting of the rope near his arms; hie and bye he became silent. We found it no easy matter to pull him up, as we had to keep the rope from the edge of the

* "Mr. Bonar engaged a very affable Jew to show him the way to Jacob's Well, who, after leading him through the town, gave him in charge to another that knew the place. The guide removed a large stone that covers the mouth of the low vault built over the well; and then, thrusting himself through the narrow aperture, invited Mr. Bonar to follow. This he accordingly did; and, in the act of descending, his Bible, escaping from his breast pocket, fell into the well, and was soon heard plunging in the water far below. The guide made very significant signs that it could not be recovered, 'for the well is deep.'—*Narrative of a Mission of Inquiry to the Jews*, pp. 253, 254.

well, lest it should snap asunder. When he came into our hands, he was unable to speak; and we laid him down on the margin of the well, that he might collect his breath. 'Where is the bakshish?' were the first words he uttered on regaining his faculty of speech. It was immediately forthcoming, to the extent of about a sovereign, and to his fullest satisfaction. A similar sum we divided among our Arab assistants. The book, from having been so long steeped in the water and mud below, was, with the exception of the boards, reduced to a mass of pulp. In our efforts to recover it, we had ascertained the depth of the well, which is exactly seventy-five feet. Its diameter is about nine feet. It is entirely hewn out of the solid rock, and is a work of great labour. It bears marks about it of the greatest antiquity. 'The well is deep,' was the description of it by the woman of Samaria to our Lord. It still, as now noticed, has the same character, although to a considerable extent it is perhaps filled with the stones which are thrown into it, to sound it, by travellers and pilgrims.—The adventure which I have now noticed being over, we emerged from the well; and sitting down at its mouth, we could not but think of the scenes and events of other days. We were near to the very 'parcel of ground that Jacob gave to his son Joseph.' Jacob's well was here! Here Jesus, the Saviour, sat, wearied with his journey, suffering from the infirmities of that lowly human nature which he had assumed, when he came from heaven to accomplish the work of our redemption, which his Father had given him to do. Here he spake with immutable simplicity and majesty, as never man spake, setting himself forth, as the source and giver of the copious and satisfying waters of eternal life. Here he declared that the time was at hand when the whole world should be consecrated as the temple of God, and the spirituality of divine worship manifested in its fullest extent:—'Woman, believe me, the hour cometh, when ye shall neither at this mountain, (Gerizim,) nor yet at Jerusalem, worship the Father . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.' Here, by his perfect knowledge of the human heart, and of the dark events of the woman's life, and by the wisdom, and power, and grace of his words, he so revealed himself as that Messiah whom the Samaritan as well as the Jew expected, that many believed on him, and knew that he was indeed the Christ, the Saviour of the world. The earliest notice of the locality of the well, after the time of Christ, is in the Jerusalem Itinerary, A. D. 333. Frequent references to it and a church which surmounted it, are contained in subsequent writers. Most of these I have examined; but the most important have been collected by Quaresmius and Roland, and referred to by Dr. Robinson. The traditions of Jews, Samaritans, Christians, and Mohammedans agree in its identification.

EDITIONS OF THE PILGRIM'S PROGRESS.

How little did John Bunyan dream, when confined in Bedford jail, that his Pilgrim's Progress would so long outlive himself, and by the toils of missionaries, and the benevolence of the pious, be sent into the darkest regions of the earth, to instruct the ignorant, interest the careless, awaken the unconcerned, direct the inquirer for life, and accompany the heaven-bound traveler to the very gate of the Celestial City. Who that has had a religious training but was made familiar with this work in early youth, and who, after such acquaintance, would be willing to part with it in ripened manhood, or in a green old age? Nearly forty years ago we remember our parish minister made it the subject of weekly familiar lectures to the people of his charge. Hundreds of others have done the same, until the name of John Bunyan, the tinker, has been immortalized, and the work on which his fame principally rests has been regarded as a religious classic.

Among the languages into which the London Tract Society alone, without reference to other

publications, have siled to print the Pilgrim's Progress as stated in their report, are these:—

	LANGUAGES.	FOR THE PEOPLE OF
EUROPE	English	England, America, and other parts.
	Dutch	Holland & South Africa.
	French	France and Switzerland.
	Spanish	Spain & South America.
	Portugese	Portugal, Madeira, and other islands.
	German	Germany.
	Esthonian	Esthonia, in Russia.
	Armenian	Armenia, in Turkey.
ASIA	Burmese	Burma.
	Shingalese	Ceylon.
	Oriya	Orissa.
	Hindustanee	East Indies.
	Bengalee	Bengal.
	Tamil	Madras.
	Marathi	Bombay.
	Canarese	Bombay.
	Gujaratti	Surat.
	Malay	Malacca, & other places in the East Indies.
	Arabic	Arabia.
SOUTH SEAS	Samoa	Samoa Islands.
	Tahitan	Tahiti.
AFRICA	Richuana	South Africa.
	Malagasy	Madagascar.

Who can tell how much good the Pilgrim has done already in heathen lands? We might fill many pages with accounts of the blessing which has come on his labors of love.

THE TEMPER OF CHRIST.

Dr. Benjamin Grosvenor, a Presbyterian minister in London of last century, was preaching on the *Temper of Christ*. In the course of his illustration, he introduced the command of Christ, which required that "repentance and remission of sins should be preached unto all nations, beginning at Jerusalem." And thus he expatiated on in the following affecting strain of paraphrase:—"Go into all nations, and offer this salvation as you go; but lest the poor house of Israel should think themselves abandoned to despair, the seed of Abraham, mine ancient friend, as cruel and unkind as they have been, go make them the first offer of grace: let them that struck the rock drink first of its refreshing streams; and they that drew my blood be welcome to its healing virtue. Tell them that as I was sent to the *lost sheep of the house of Israel*, so, if they will be gathered, I will be their shepherd still. Though they despised my tears, which I shed over them, and unprecated my blood to be upon them, tell them 'twas for their sakes I shed both; that by my tears I might soften their hearts towards God, and by my blood I might reconcile God to them. Tell them you have seen the prints of the nails upon my hands and feet, and the wounds of the spear in my side, and that these marks of their cruelty are so far from giving me vindictive thoughts, that, if they will but repent, every wound they have given me speaks in their behalf, pleads with the Father for the remission of their sins, and enables me to bestow it. Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way of coming at my heart. If he will repent, and look upon him whom he has pierced, and will mourn, I will cherish him in that very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him, from me, he will put me to more pain and displeasure by refusing this offer of my blood, than when he first drew it forth."

Believe me, on the credit of my long experience, that though Christians, who wish to maintain spiritual life in vigour and efficiency, may, without injury, mix and associate with worldly people for the transaction of business; yet they cannot for recreation, still less for intimate friendship and society.—*Wilberforce*.

It is good to diet the body that the soul may be fattened.—*Bishop Hall*.

THE PRIEST OF BALLYMACIOLA.

The reader may remember that we published, some time ago, an account of an Irish Priest who invaded a congregation, knocked down the Rev. Dr. Dill, a Protestant clergyman, and cursing at a terrible rate, horse-whipped the people out of the house. The ruffian has since been brought to trial; the facts were all proved, the assault was not denied, but the jury were all Roman Catholics, and the priest was acquitted.

The trial brought out some curious facts as to the mode of discipline by the priests.

Dr. Dill testified that he was about to commence service, when the priest, "Rev. Mr. Timlin, entered by the front door, beating the people, and using the horse-whip liberally, and using blasphemous and violent language, cursing and swearing. Witness said, 'Would it not be better to lay down your whip, and if you have anything to say, to argue the question calmly before the people?' Mr. Timlin, holding his whip by the middle up to the face of witness, said he would drive it down witness' throat, calling him 'a ——— impostor,' and appearing greatly excited: witness replied, 'you dare not, sir,' and repeated this expression. Mr. Timlin then rushed out of the back-door; the doors were then closed, and after time to allow the excitement to subside, service commenced." &c.

One of the Roman Catholic jurors said, "It was very unseemly for a priest to strike a Protestant, whatever he might do to one of his own flock."

The Court charged that:

"He (the priest) had no right to strike any one, whether gently or not; and although his own people might submit, that was no reason why others should permit him to act so. It was said that Mr. Timlin came to prevent a breach of the peace, but it was unfortunate that no riot took place, except when the priest was there; and if he came to prevent a problematical riot, it is also unfortunate that he did not wait to see if such was the case, but the very moment he arrived he commenced to beat those he met, and thus the very means to prevent a riot was the only cause of it. It was highly improper to use his whip as described. The law allows no man to raise either a whip, or even his hand against another—not even a clergyman to his own flock—it is not to be tolerated in a free country. If not deterred by a dread of the law, the sacred office which he fills should above all prevent him from indulging in any acts of personal violence. On review of the whole case, there is nothing to invalidate the testimony to the assault by the priest. There has been no attempt made to invalidate it in the slightest degree—that remains uncontroverted, no rebutting evidence having been tendered. If, then, gentlemen, you believe what has been sworn for the prosecution, you will find accordingly. You are to determine whether or not Mr. Timlin committed the offence with which he is charged."

The jury then retired, and after an interval of half an hour, returned with a verdict of not guilty. This announcement was received by a crowded court in profound silence. From the character of the jury, and well known sentiments of its members, the result had been anticipated.

Poor priest-ridden Ireland! Even courts of justice and the strong arm of the law are no protection for Protestants against the horsewhips of profane ungodly priests.

See, too, in what contempt a Roman Catholic juror holds his own solemn oath when his priest is on trial. Here the fact is not denied: the case is as plain as noonday, but twelve Roman Catholics, under oath, declare the wretch not guilty.—*New York Observer*.

Miscellaneous.

A HINDOO THE INSTRUMENT OF CONVERSION.—The Rev. Dr. Steinkopf once visited a man in Marylebohe workhouse, who gave the following account of his conversion fifty years before. He said, that being in an English vessel off Calcutta, he had gone one Sunday on shore to perform some

work. While he was engaged in it, a Hindoo observing him, said to him, 'Do you call yourself a Christian?' To which he replied, 'that he did.'—'Why, said the Hindoo, does your God require you to work on the Sabbath day?' To which he did not attempt to make an answer; but on returning to the vessel he found these questions incessantly recurring to his mind, till they brought him on his knees to acknowledge his ignorance and sin; and from that moment he dated his conversion to God.

LIBRARY OF THE BERRIST MUSEUM.—The following is believed to be an accurate enumeration of the contents of the Berrist Museum. Bound volumes of printed books, 410,000, whole number of separate articles, including pamphlets and dissertations, say 700,000; whole number of catalogue titles, say 2,000,000. These numbers do not include maps, charts, engravings or manuscripts.

RELIGIOUS SERVICES IN THE ARMY.—The sum of £16,000 has been charged in the Army Estimates for the year 1848-9, for divine service for the army. Of this sum £3767 is apportioned to Great Britain for the Episcopalian Church, £292 to the Presbyterian, and £709 to the Roman Catholic. To Ireland £3397 is apportioned, viz. to the Episcopalian Church, £2647; to the Roman Catholic, £478; and to the Presbyterian, £272. A sum of £0:2 is apportioned to the Colonies, viz. —£7380 to the Episcopalian; £1529 to the Roman Catholic; and £624 to the Presbyterians. To this sum there is to be added £553 for cost of religious books and contingencies. The gross estimate for religious services is in addition to the sum of £2536 Gs. 3d borne on the estimate for staff-officers at home and abroad, and which includes the pay and allowance of the commissioned Staff Chaplains at London, Chatham, Malta, Barbadoes, and the Mauritius.

The following, which we clip from the *Watchman and Observer*, is well worthy of attention.

A PASTOR'S REGRET.—A pastor in one of the southern churches, writes:

"It is to me a source of deep regret that there are so few copies of religious newspapers and periodicals to be found in the families, even of Presbyterians, in this part of our country and church; but there is no scarcity of trashy and erroneous reading matter circulated hereabouts. We are sometimes almost ready to doubt the zeal for God, if not the piety of those churches which are reported from year to year as contributing nothing to the aid of the Missionary and Education cause. But we should not too hastily judge them. Ignorance has much to do in the matter, though in many instances that itself may be criminal. The fault may rest first with the pastor, or stated supply, who fail to present the claims of these objects upon their liberality; and again the people may be in fault who have neglected to inform themselves on these subjects. Are the Missions in China, or in India, or even in our domestic field, the burden of their prayers? No. And the reason is, because they are unacquainted with the operations of our church. They do not hear of them from the pulpit, and very few avail themselves of these publications through which this information is communicated. And it is in vain to expect an increased liberality while this state of things remains. It is only in those churches where these subjects are presented as a part of christian duty, by the Minister, or where the people obtain information respecting them through the religious press, that any thing is contributed towards sending the gospel to the perishing abroad."

THE WONDERS OF PRAYER.—Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered and Esau's mind is wonderfully turned from the revengeful purpose he had harboured for twenty years. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahitophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—God turns away his face. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Moideca

and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Abaya—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The church prays—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened and every man's hands were loosed. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has fetched one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done!—*Ryland.*

The United States has one minister of the gospel for every fourteen hundred souls. England has one for every six hundred. Scotland one for every twelve hundred, and the poor heathen have one to about a million and a-half! I am not for emptying Christendom of its ministers; but I am for distributing this immense disparity of her supplies.—What should give a few favored lands a pre-eminence in this respect so much above all others? Must we despair of devising some method by which the conflicting interests of sects and denominations may be so adjusted that this may at least be in some measure removed, and the number of missionaries to the heathen augmented a hundred fold? England, if all her ministers are true men, has at this moment five or six thousand to spare for the heathen. The United States could spare fifteen hundred; and Scotland a thousand. Ten thousand ministers might, during the present year, be drawn off from Christendom, and given to the heathen. What a donation to a dying world! What a present to its redeeming God and King! O that the day would dawn when all who love the Lord Jesus shall be of the same mind and judgment; when party animosities and sectional jealousies shall die away; when apprehension and distrust at home shall no longer diminish the number of laborers abroad; and when churches of every name shall consecrate their best services and their first men to the great end of converting the world!—*Rev. Dr. Spring.*

REMARKABLE COINCIDENCE.—In the year 1795, Mr. Pitt founded the Roman Catholic College of Maynooth, for the purpose of putting an end to the rebellious feelings of the Romish priests and people of that unhappy island. In three years he reaped the fruits of this worldly policy in the rebellion of 1798. Exactly fifty years after, (1845), Sir Robert Peel greatly enlarged the annual grant to Maynooth, for the purpose of putting an end to the rebellious feelings of the Romish priests and people, and now in three years time, the people are arming themselves for the rebellion of 1848, to teach the British Government, if they will learn by experience, the folly of sacrificing truth and consistency at the shrine of political expediency.

HINTS TO YOUNG LADIES.—If young women waste their time in trivial amusement, the prime season for improvement, which is between the ages of sixteen and twenty, they will hereafter regret bitterly the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever be mothers, when they feel their inability to direct and assist the pursuits of their children, they will then find ignorance a severe mortification and a real evil. Let this animate their industry—let not a modest opinion of their capacities be a discouragement to their endeavours after knowledge. A moderate understanding, with diligent and well-directed application, will go much further than a more lively genius, if attended with that impatience and inattention which too often accompany

quick parts. It is not for want of capacity that so many women are such trifling and insipid companions, so ill-qualified for the friendship and conversation of a sensible man, or for the task of instructing or governing a family—it is oftener the neglect of exercising the talents they really have, and from omitting to cultivate a taste for intellectual improvement. By this neglect they lose the sincerest of pleasures, which would remain when almost every other forsook them, of which neither fortune nor age could deprive them, and which would be a comfort and resource in almost every situation in life.

MORTALITY IN THE ARMY AND NAVY.—The number of those who perish in battle, or afterwards from wounds, is small compared to those who die from other causes. During the last three years of the Peninsular war, the total number of deaths in the English army amounted annually to about 16 per cent of the entire force. Of these only 4 per cent died in battle, or of wounds which proved fatal soon after. The number of men sick in hospital usually averaged about one-fourth of the whole. In less than three years and a half, out of a force the average strength of which was 61,500 men, nearly 24,000 died, and of these only one-fourth fell by the sword; and this enormous mortality occurred among a body of men, all of whom, a short time previously, must have been in the healthiest vigour of youth or *primo* of manhood; so that it required the annual sacrifice of 6,000 able bodied men, to keep in the field a working force not less than 50,000 men! If such was the amount of suffering and the waste of life, when every expedient was adopted that forethought could suggest to provide proper food and raiment, and every other attainable comfort both in sickness and in health, what must it be when these precautions are neglected? Of such neglect and it is terrible and execrable consequences Napoleon's campaigns of 1812 and 1813 afford memorable examples. From want of proper supplies alone, the French troops perished literally by hundreds of thousands! There is a remarkable difference between our land and sea services. The Channel fleet, which consisted of twenty four sail of the line, with frigates, &c., on its return to Torbay, in 1800 after a cruise of four months, sent only sixteen men to the hospital. The average mortality in the years 1810, 1811, and 1813, was only 3½ per cent; since 1830 it has not been more than ¼ per cent, which is less than the general average among men of the same age on shore.—*Quarterly Review*, 1846.

GEORGE WHITFIELD AND JOHN WESLEY.—Few characters could be more completely the converse, and in the Church's exigencies more happily the supplement of one another than were these: George Whitfield and John Wesley; and had their views been identical, and their labours all along coincident, their large services to the gospel might have repeated Paul and Barnabas. Whitfield was soul, and Wesley was system. Whitfield was a summer cloud, which burst at morning or noon in fragrant exhalation over an ample tract, and took the rest of the day to gather again: Wesley was the polished conduit in the midst of the garden, through which the water glided in pearly brightness and perennial music, the same vivid stream from day to day.

After a preaching paroxysm, Whitfield lay panting on his couch, spent, breathless, and death-like; after his morning sermon in the Foundry, Wesley would mount his pony, and trot and chat and gather similes, till he reached some country hamlet, where he would bait his charger, and talk through the little sermon with the villagers, and renouet his pony and trot away again. In his aerial poise, Whitfield's eagle eye drank lustro from the source of life, and loved to look down on men in assembled myriads; Wesley's fallen glance did not sweep so far, but it searched more keenly and marked more minutely where it pierced. A master of assemblies, Whitfield was no match for the isolated man;—seldom coping with the multitude, but strong in astute sagacity and personal ascendancy, Wesley could conquer any number, one by one. Whitfield was the powder-bag in the quarry, and by one explosive sermon, would shake a district,

and detach materials for other men's long work; deft, neat, and painstaking, Wesley loved to split and trim each fragment into uniform plimbs and polished stones. Or taken otherwise, Whitfield was the bargeman or waggoner, who brought the timber of the house, and Wesley was the architect who set it up. Whitfield had no patience for ecclesiastical polity, no aptitude for pastoral details;—with a beaver-like propensity for building, Wesley was always constructing societies, and with a king-like craft of ruling, was most at home when presiding over a class or conference. It was their infelicity that they did not always work together; it was the happiness of the age, and the furtherance of the gospel that they lived alongside of one another.—*North British Review.*

ILLUSTRATION FOR CHILDREN OF THE SOUL'S IMMORTALITY.—A preacher was trying to teach the children that their souls would live after they were dead. They listened, but evidently did not understand it; he was too abstract. Snatching his watch from his pocket, he said:—“James, what is this I hold in my hand?” “A watch, sir.” “Do you all see it?” “A clock,” said another. “Yes, sir.” “How do you know it is a watch?” “It ticks, sir.” “Very well, can any of you hear it tick?” All listen. After a pause—“Yes, sir, we hear it.” He then took off the case, and held it in one hand and the watch in the other. “Now, children, which is the watch?” “The little one in your right hand.” “Very well again. Now I will lay the case aside—put it down there in my hat. Now let us see if you can hear the ticking!” “Yes, sir, we hear it,” exclaimed several voices. “Well, the watch can tick and go, and keep time you see, when the case is taken off and put in my hat. So it is with you, children. Your body is nothing but the case, the soul is inside. The case—the body—may be taken off and buried in the ground, and the soul will live and think, just as well as this will go, as you see, when the case is off.”

MARRIAGE TIE.—No deliberation or circumspection can be too great in a transaction of such importance as the choice of a partner for life. An error here leads to the most awful consequences. It is fatal and irretrievable. The Christian is concerned, in a particular manner, to proceed with peculiar caution in forming this delicate and important connexion. No personal attractions, no brilliancy of talents, no elegance of manners, no polish of education should induce him to form such a connexion till he has unquestionable evidence that those pleasing qualities are connected with real and genuine piety. This is the gem which sparkles with undiminished lustre in the darkest seasons of adversity, and in the broad sunshine of prosperity, which illumines the cottage and adorns the palace, which outshines the brightest diamonds upon earth, and which will emit eternal splendour from the crown of glory in heaven. The possession of the “pearl of great price” is essentially requisite to the enjoyment of conjugal felicity; but an abundance “of this world's goods” is far from being requisite. Such abundance generally increases the cares and anxieties of life, but seldom, if ever, adds to its real comfort. All who enter into the marriage state from mercenary motives, though they may enlarge their possessions, and increase their fortune, live in splendid misery, and find that they have bartered happiness for wealth. The connexion which is truly desirable, is pure and disinterested; it unites hearts and hands in the bonds of mutual love. Human life has few enjoyments so exquisite as that of loving and being beloved. No pleasures are comparable to pleasures which affect the heart. Such, in a peculiar manner, are the pleasures which are found in the sweet retirement of domestic life. They are simple, they are innocent, they are virtuous.—*Stowell.*

The Scripture bids us do every thing, and at the same time tells us that we can do nothing; the conclusion is, that what is commanded must be done, and cannot be done without help.

I adore the fulness of Scripture.—*Tertullian.*

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