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Church. Its members were the first who raised the standard of the protesting Church of Scotland in the colonies, and they have continued to grasp it with an unflinching hand. They erected, at great expense, years ago, an excellent and commodious place of worship, with lecture room, Bible-class rooms, and accommodation for week-day schools. The Free Church at home has supplied them from time to time, with faithful ministers, in the character of deputies, who have remained for periods of from three to six months each.—With all the inconveniences inseparable from frequent change of ministers, the congregation has never lost a member by desertion; and it is at present in as flourishing a state as since its first opening in May, 1815. Its staff of elders and deacons comprises a band of faithful men, characterised by sound judgment, elevated piety, and active habits. The number of members exceeds 200. An addition of twelve was made at the communion on the 24th September last; and I have not the least doubt that were a talented and laborious pastor settled permanently amongst them, the increase would be rapid. It is not however, to mere numbers that the office-bearers look. They prize a godly discipline; and, in carrying out this principle, they have set an example which all churches would do well to imitate. I found no: the smallest difficulty with them on this head. Our views accorded well; and I was not conscious of any difference in the practical carrying out of these views in the congregation of Knox's Church, Toronto, or of Cote Street, Montreal.

The deputy who had laboured last among them was the Rev. James Lewis, of Leith, one of the most talented and eloquent ministers of the Free Church. The effects of his preaching and of his visits were very visible in the state of the congregation. My prayer has long been that God would put it into the heart of some such godly minister to come over and help us, not in the way of occasional and limited residence, but as a fixed pastor "to take part with us in this ministry." It is to my mind one of the most perplexing mysteries in human character, and in the movements of churches, that the finest of all fields for evangelistic and mission effort on the face of the earth, should have so long escaped the notice of men and of churches, who stand first unquestionably in apostolic zeal. In the city of Montreal, Satan has pre-eminently his seat. The whole province is unquestionably one of the finest of the *preserves* of the man of sin. Every thing in the political department is working into his hands; and the Churches of the Reformation seem respectfully quiescent.

Four out of eight Sabbaths were devoted to Montreal—one of these the communion Sabbath. On these seasons I took back with singular pleasure—they were refreshing and gladdening. In the meetings of the Sabbath School and of the Bible-classes, I saw the germ of growing prosperity to the congregation. In the services at the wharf too, and on board the *Erromanga* and *Montreal*; in the visit to the "Pointe-aux-trembles;" in the weekly prayer-meetings and lecture, and in other occasional exercises, a deputy to this place sees at once the freshening field of his labours and the extent of influence which they command.

In the operations of the "French Canadian Missionary Society," the members of Cote Street take a deep interest. The Society is catholic, and liberal in its basis; and since its commencement in 1839, its operations have been characterised by energetic harmony. A day devoted to the Institution for boarding and educating young *habitants* of both sexes, was, to my friends and me, very delightful. The place is about eight miles below the city—beautifully situated on the banks of the river—a large brick erection, capable of accommodating upwards of one hundred pupils; and an hundred acres of the finest land attached. With Mr. and Mrs. Tanner, with the teachers of the different departments, and our ex-

cellent friend, Mr. John Black, who occupies a most important department in the Society, we had much agreeable intercourse. The examinations were conducted both in English and French, and we left the Institute with a deep impression of its value, and of the paramount duty of Protestant ministers and members looking specially after it. The superintendent of the farm, Mr. Symington, from Johnston, near Paisley, soon hailed me as an old acquaintance. He has already introduced Scotch improvements in the system of agriculture. A well-written appeal which he drew up, soon brought from Mr. Playfair, Glasgow, and other friends, an ample supply of implements of the best kind. The stouter boys, with one or two of their teachers, were busy making a drain round the premises, and we felt as if translated to the Lane Manual-labour College at Cincinnati.

While at Montreal, it was proposed that a missionary visit should be paid to Vankleek Hill and Lochiel, in Glengary. Four days of the first part of a week were devoted to this, and our valued friend, Mr. James R. Orr, lately returned from Jamaica with renovated health, accompanied me. We sailed up the Ottawa in the regular steamer, 60 or 70 miles—and a magnificent scene it is—as far as St. Andrews, where we landed, and travelled by car to Lachute, (or *Jerusalem*, as the new Popish nomenclature calls it,) where our worthy brother, the Rev. Thomas Henry, is settled. It is quite a rural district, Scottish in its aspect, and most of its inhabitants Scottish. On the evening of the day on which we left the city, we had sermon and address in Mr. Henry's church, and to a respectable congregation of his people. On all such occasions, it is the best plan to declare to the people, first, the simple truths of the glorious gospel, and having done so, to exhort them in a separate address on their special duties as church members, with appeals to our distinctive principles. This last is not in every case necessary, but in no case should the direct preaching of the gospel to perishing sinners be neglected. Visits of this nature tend to strengthen the hands of the minister, while they cheer and encourage his people.

At St. Andrew's we observed, rising near the Roman Catholic Chapel, a large building, which we learned was intended as a Popish College or Seminary; one of many such erections all over Lower Canada. They are all more or less under the influence of the Jesuits, and exert a power of no slight kind, in strengthening the hold which the Papacy has over the minds of the people.

Next day we crossed the Ottawa, and after a journey of some 30 or 40 miles in all, reached Vankleekhill, a place which brings many pleasing associations with it. It is a village in the west of the township of West Hawkesbury, eight miles south from the Ottawa river, containing about 300 inhabitants, many of them originally of German or Dutch extraction. In the village there is a steam grist mill, several factories, and not a few symptoms of progressive advancement. The Presbyterians here and in the neighbourhood generally adhere to us, and we had a good attendance at Church in the afternoon, of persons not only from the village, but from the country round. We went in the evening to see the manse which had been built for Dr. Macgillivray, when he resided here, as deputy of the Free Church, and the people cherished the hope of his becoming their pastor. Although that able minister did not see it to be his duty, to remain with the congregation here or at Lochiel permanently, his residence and his labours among them were eminently useful, and of both a most grateful remembrance will long be cherished. It is proper also to state that in Canada, and the United States, Dr. Macgillivray, by his energetic appeals, collected £200, of which £80 have been appropriated to the erection of the church at Lochiel; £20 granted to Lancaster, and Dalhousie Mills congregations; the rest devoted to the purchase of a glebe, and the finishing the manse; the residue being reserved for building

a new church, which may become necessary. It is but justice to notice these valuable efforts of my worthy friend, at whose manse (to be) we called, surveying its comfortable, but tenantless apartments; admiring the deep grove within which it is embedded; marking out the precise spot for the "manse garden;" and thinking of Dr. Paterson, and the fascinating pages of his enchanting book.

Lochiel is eight miles south-west of Vankleekhill, and at twelve o'clock next day we found ourselves there: surrounded by seven hundred brawny Highlanders, assembled within the ring stone walls of their large and handsome erection, and listening for three hours to the message of salvation; in the delivery of which I was most thankfully aided by the valuable Celtic appendages of our faithful catechist and missionary, Mr. Alexander Cameron, and the Rev. Daniel Clark, of Indian Lands, a godly man of primitive simplicity, who, with piety and prudence, combined with some good measure of Highland tact, has for years held up singlehanded the banner of truth, and borne the brunt of many a residuary onset. He had come to meet us upwards of twenty miles.

It was a very small part of Glengary I had it in my power to visit. There are in all four large and populous townships, besides the Indian reserve, on which Mr. Clark is located. The district teems with Highlanders, the descendants of those worthy men, who, seventy years ago, fought the battles of loyalty on the American soil. I am sorry to say, that here, as in other instances, mistaken apprehensions as to the "church of our fathers," have tended to retain many within a *once* glorious church, on whose mouldering walls "*ichabod*" is now inscribed. Unquestionably, had a Mactavish or a McLeod settled among them at, or soon after the disruption, the whole land would have been ours. As it is, while residuaryism, in some of its most revolting forms, retains too many worldly minded adherents, we are surrounded wherever we go with warm-hearted friends, and our prospects, had we only faithful Gaelic ministers, would be amply realised in large and flourishing congregations. It was here that my young relation, Mr. W. C. Burns, now in China, had many of his most delightful tokens of success. A considerable number of the Gaelic ministers, from the Free Church of Scotland, also visited this district, and their labours, with those of Dr. Macgillivray, have left the best effects. This last summer, Mr. Alexander Cameron, student in Theology, has laboured successfully as a Gaelic missionary in Vankleekhill and Lochiel, and on his return to college a few weeks ago, Mr. John Ross, lately licensed by the Presbytery of Toronto, has agreed to give his valuable services during the winter. My visit to these places brought me into acquaintance with many of our friends of whom I had often heard, such as Mr. Cantanach, Mr. Neil Stewart, Mr. Buchanan, and others, for whom I pray that the blessing of the Most High may rest in rich abundance on them and on their families.

On our return next day, we again crossed the Ottawa, at St. Andrews; and after a very weary journey of many miles, reached St. Eustache, a place well known in the annals of the late rebellion in Lower Canada. The marks of the balls on the doors and window shutters of some of the houses, were pointed out to us as melancholy memorials of fearful events. The Popish church, which had been burnt to the ground, with many miserable beings who had taken refuge within its walls, has been rebuilt, and its double towers or spires, with their tin roofs, catch the eye at a considerable distance. Here, and at St. Therese, we were in the midst of the settlements of the old *habitants*, and we could not but mark the contrast betwixt the husbandry to which we had been accustomed, and that of these poor people, whose situation seems to be very little changed from that of their ancestors two centuries ago. The state of the roads and the agriculture, indicated that we were not in the midst of British settlers. The influence of Popery, even on the external

circumstances of men, was seen in palpable contrast with that of Protestantism. I felt somewhat as I did when travelling in Virginia, where the withering effects of the system of slavery are seen in the very blighting of the fields, as well as in the degradation of man, "the growth that dwindles there." Near St. Therese we saw a large stone building of four stories in height, which we were told was a college and boarding-house, under control of the Jesuits. Here, education, after the fashion of Popery, is given to upwards of eighty young men, with board, at a remarkably cheap rate. The driver of our car told us that his three sons, lads somewhat advanced, were kept and educated there, in a style which he considered the best, at fifteen dollars per month, for the whole.

The education given, I have reason to believe, is superficial, at least, in so far as the communication of real knowledge is concerned; but I doubt not that attention is paid to the comfort of the inmates. It is the interest of the concern not to be wanting in this respect; and the college has good endowments from those lands which, to a prodigious extent, in this province, belong to the Romish Church. The temptations offered to lax Protestants are thus very numerous, and we fear that from this cause, and from the frequent intermarriages betwixt Protestants and Roman Catholics, the career of pernicious error is much advanced.

In both St. Eustache and St. Therese, there are congregations and churches belonging to our Church. In St. Therese, the Rev. David Black, son of the eminently pious Mr. Black, formerly of Lady Yesters, Edinburgh, has been settled for a number of years; and in St. Eustache, we have, since the disruption, had from time to time a missionary and catechist settled. Mr. Swinton, formerly, and Mr. Wm. McLaren, this last summer, both Students of Knox's College, have been very acceptable. The Presbyterian Church here belongs to the residuary body, who had, till of late, a minister, whose removal was occasioned by the smallness of the number of his adherents. Our friends rent the church for a nominal sum, and it may, perhaps, be looked on now as substantially their own: at least, they are not likely to be disturbed in the possession of it. How important such a station as this! The Scottish settlers may not indeed be very numerous in the district, but they are very influential, and rapidly on the increase. If our church had it in its power to plant here and there, in these Lower Provinces, faithful men, and were these faithful men also qualified to go among the French settlers, and talk to them in their own tongue, and distribute suitable tracts among them, much good would unquestionably be done. Several of the agents of the French Canadian Society are settled at stations in this neighborhood. One of them has lately been asked to officiate in the parish church, in place of the cure whom the Bishop had sent, but who was unacceptable to the people. An aged priest has also been lately brought to the knowledge of the truth, and is labouring amid much discouragement. Thus we see, that were faithful and consistent men here and there among the *habitans*, they would have a wide sphere of usefulness, not only among their own countrymen, but among the natives also, whose prejudices would dissolve away amid the genial influences of kind treatment and disinterested pastoral faithfulness.

On our return to Montreal, we crossed the "Isle Jesu," and saw its four parish churches. When within eight miles of the city, we passed a village in which we noticed a specimen of the completeness to which the ecclesiastical establishment of the Popish Church in these lands is carried. In one clump, we saw an elegant parish church; a parsonage or rectory; male and female seminaries, with a nunnery and *maison de Dieu*. No place in the Lower Province is more than four miles from a parish church. So carefully has Popery watched over its interests. Indeed the wealth of the Papacy in this Province is immense. The annual rates levied from property in the Island of Montreal, alone, exceed £30,000!

Great efforts have been made during last session of Parliament, to grant incorporating charters to the Jesuits, who hold property in land; and it is thought, that soon one-half of the real property of the country, will be theirs. This is a fearful prospect as regards the civil and religious liberties of Canada!

I find that I must delay for another number the notes of my visit to Nova Scotia, New Brunswick and Prince Edward Island.

FREE CHURCH, LOCHIEL.

We are gratified to be able to announce that the mason work of this substantial stone edifice is completed, and will soon be roofed in. It is intended, when finished, to accommodate about 1400 sitters. We are informed that the site has been selected with excellent taste. From its elevated position, this Church will be a prominent object—seen at a great distance. It is to be hoped that through the exertions of the congregation, with such aid as may be generously extended to this long-neglected people, by sympathizing friends, it may, ere long, be opened for the worship of God.

Mr. D. Cattanaeh requests us on behalf of the building committee, and congregation, to return their best thanks to the kind friends in Montreal and Quebec, who generously contributed (in the former city over £20, and in the latter, £10) to aid in finishing the church.

Mr. Cattanaeh desires to record his sincere thanks to the Ladies and Gentlemen, who, in the kindest manner, received him and gave their aid, while on his late mission, to collect for the above object. His thanks are especially due to James R. Orr, Esq., of Montreal, and Mr James Hossack, of Quebec, whose houses were his home during his stay in these cities.

KNOX'S COLLEGE MISSIONARY SOCIETY.

The fourth Annual Meeting of this Society, was held in the Divinity Hall and Library, on the evening of the 9th instant.

The Rev. Dr. Willis occupied the chair, the meeting was opened with singing a portion of the 57th psalm. The Rev. Dr. Burns was then called upon to lead the devotions of the meeting. The Chairman next read suitable passages from the prophecies of Isaiah, after which Mr. John Gray, the Recording Secretary, read the annual report of the Society.

The Rev. Mr. Rintoul, in moving its adoption, made some interesting remarks, in regard to the wide extension of infidelity, and after touching on certain other topics, ended with recommending that the report be printed. This motion was seconded by Mr. T. Henning, and unanimously agreed to.

Mr. Robert Ure next read a statistical report of the summer labours of the Students, after which the Chairman addressed the meeting. He shewed that notwithstanding all our discouragements, there was at least a good work going on throughout Canada, as evidenced by a great craving for the truth, and concluded by giving a pleasing account of a missionary journey, which he undertook last summer, in the vicinity of Quebec. He was followed by the Rev. Dr. Burns, who made

some interesting statements regarding his recent visit to the Lower Province.

After some remarks from Mr. J. Alexander, Student, in reference to the Eastern Townships, refreshments were introduced; and short addresses containing brief accounts of their respective fields of labour, were delivered by Messrs. McKenzie, Crawford, Cameron, and McDiarmid, Students, and the Rev. Mr. King, Missionary to the coloured settlement in C. W.

The proceedings were now closed with singing a portion of the 107th Psalm, and prayer by Professor Lyall.

At a meeting of the Society, held in the Library on the following morning, the undermentioned office-bearers were elected, viz:—

President—Mr. John Gray.

Vice-President—Mr. William McKenzie.

Corresponding Secretary—Mr. Robert Ure.

Recording Secretary—Mr. John Alexander.

Treasurer—Mr. George Wardrope.

Committee—Messrs. J. Goutlay, J. Smith, W. McLaren.

Curators of the Museum—Messrs. W. MacKenzie, J. Luing.

Principal Librarian—Mr. J. Gray.

Assistant Librarian—Mr. W. McLaren.

Curators of the Library—Messrs. James Black, A. Crawford, D. McRuar, J. Smith.

FOURTH ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

In coming forward with the fourth Annual Report of this Society, your Committee deem it proper, at the outset, to express their congratulations in reference to the favourable circumstances, under which we are again permitted to assemble. Although the deadly pestilence has been raging in the immediate vicinity of the summer labours, and residence of some of us, we have been mercifully exempted from its ravages, and spared to meet in health. How suitable it thus becomes for each of us, to ponder the precious words of the sweet singer of Israel,—"He is my refuge and my fortress—my God, in Him will I trust." But while called to sing of mercy, we are also required to mark the visitation of judgment. Not by the sudden blight of the pestilence, but by the wasting efforts of lingering consumption, has one of our beloved members been carried away during the past summer. In the loss of this dear brother we sustain, as a Society, our first breach. May this circumstance, so sorely reminding us of the shortness of our present tenure of stewardships, be felt by us as furnishing a powerful incentive to greater watchfulness, and more ardent zeal in the service of our Heavenly Master.

We rejoice in being able to report that our missionary, Mr. John Black, has now formally and fully entered upon the field, for the successful cultivation of which he was so long engaged in qualifying himself. It is known to most of you, that difficulties of a somewhat perplexing description, long lay in his way, leading him and others occasionally to doubt, whether the field of labour, to which he had been destined, were really after all, the one which Providence seemed directing him to occupy. In June last, your Committee and such other Students as at that time happened to be in Toronto, met with the Home Mission Committee, for the purpose of deliberating with Mr. Black, and tendering him advice in reference to his future course. After lengthened conference with him, Mr. B. declared himself fully resolved to remain in his present connection with our Society. The resolution adopted by us in March last, by which we agreed to co-operate for the present, with the existing Society in Canada East, formed one of the chief grounds on which

the final decision of our mission was based.—In connection with that Institution, he conceived that there was a very fair prospect of his being able to labour efficiently for the promotion of the good cause in many other ways besides that of being directly engaged in evangelistic operations among the French population. Mr B has for the present accepted the office of General Agent for the Mission. The duties of the Agency are, first, the conducting of all official correspondence. Second, the lending of some measure of assistance when required, in the Educational department. Third, the supervision of the Stations, regularly visited by the Colporteurs and Missionaries of the Society. And Fourth, the promotion of the financial interests of the Society, by travelling on its behalf, and making appeals to the various evangelical Churches of Canada, and, it may be also, to the Churches of some of the neighbouring States. It may be proper to state, that he has, since the 10th of October, been engaged in this last department of duty; the present state of the Society's funds being such as to render essential, prompt measures for their improvement. Already he has visited some of the Cities, and many of the principal towns of Canada. And it is cheering to observe the very general sympathy, which is being evinced in reference to the objects of his mission. The healthiness at our own doors, and the effective character of the means employed for its perpetuation, seem hitherto to have attracted but a very inadequate measure of attention among us, as a community. May we not cherish the hope, that the visits of our Missionary will prove the means of diffusing more generally, correct information on the religious state of the Eastern Provinces, and of awakening thereby, a more general interest in the progress of the good work going on there. On our own hearts, as members of this society, the decision to which Mr. B. has come will, we hope, tell powerfully. Much may, by the blessing of God, be effected, if we only awake and keep awake, to the magnitude of the work to be done, and the solemn responsibility under which we lie, in reference to the doing of it.

Turning now to what has been going on among ourselves, your Committee may be allowed to state that the usual meetings were kept up, as in previous sessions, and proved, we trust, both interesting and edifying. The prayer-meeting, held on Saturday evening, was well attended, and seemed at times, to enjoy the blessing of the All-gracious Spirit. The missionary meetings, on the first Friday of each month, were regularly held. The essays read, were on the whole, calculated to beget and cherish a missionary spirit amongst us. The intelligence from the various missionary fields, communicated by the News Committee, was of an interesting character. The entire missionary field was thus, as it were, spread out before us, and our hearts stirred within us, while contemplating the gross darkness, and debasing idolatry, which brood gloomily over so large a portion of our globe. In this way our sympathies were drawn out in behalf of each portion of the great Christian vineyard. At one time we mourned with the Jewish missionary, over the breaking up, through European commotions, of his promising fields of labour; and at another we rejoiced at some cheering information from Africa's sunny plains, or "India's coral strand."

And in this stage of our Report, we cannot but pause to express our thanks to the publishers of the following Periodicals: the *Scottish Guardian*, the *Missionary Record of the Free Church of Scotland*, the *Missionary Chronicle of the Presbyterian Church of America*, the *Toronto Globe*, and the *Ecclesiastical and Missionary Record (Canada)*. To these gentlemen we are greatly indebted for their kindness, in continuing to supply us gratuitously with their respective publications.

In accordance with the wishes of our Society, the institution of a Reading Room was determined on last session. Though commenced un-

der disadvantageous circumstances, it has, we are assured, been a source both of pleasure and profit to many of our number. The following Periodicals, in addition to these already mentioned, were regularly received. *Montreal Witness*, the *Records of the United Presbyterian and Established Churches of Scotland*, *Baptist Missionary Herald*, *Missionary Herald of the American Board of Foreign Missions*, *Evangelical Christendom*, *Melanges Religieuses*, and the *Edinburgh Witness*,—the use of the last of which, is kindly granted by the Rev. Mr. Gale.

It was thought advisable (last year) to extend our range of correspondence, and letters were accordingly addressed in the name of the Society, not only to the Students of the New College at Edinburgh, but also to those of the Irish Presbyterian Church at Belfast, and those connected with the Theological Institution at Halifax, presided over by the Rev. Mr. King. Answers to these communications may be expected in the course of the current session.

Tracts were distributed, and prayer-meetings held throughout the city, on the plan formed during the previous year. But various causes, which it is unnecessary to mention, prevented the work from being carried on with the same vigour, or to the same extent, as during the previous session.—Are we not, therefore, as a Society, bound to humble ourselves before God, and ascertain how far the blame is attributable to ourselves? Having put our hand to the plough, let us hope that there shall be no looking back? and that there will be found on the part of no one the slightest disposition to grudge an hour or two each week, in visiting the destitute and careless in our city?—Your Committee have pleasure in stating that this year the work has been already entered on in a spirit, which warrants the hope of its being prosecuted with increased earnestness and zeal.—They also think it necessary to state, that a considerable portion of the field, which they formerly occupied, has been taken up by some Christian friends in the city. This proceeding we regard with pleasure, as it will enable our Society to pay greater attention to the out-skirts, and more neglected portions of the town. And, without desiring to hurt the feelings of any, we may be allowed to state that we originally entered upon the work, because we conceived, that a spirit of apathy, had seized those on whom lay, more directly, the responsibility of attending to the spiritual wants of their perishing fellow-citizens.

Many of our numbers were as formerly engaged during the winter in supplying the destitute stations around Toronto. Eight of these were regularly provided with service, and several others occasionally visited. Your Committee need not enlarge on this subject, as a statement of these labours was published in the May number of the *Record*. They simply mention the fact, that it is a work attended with considerable personal inconvenience and expense. But that any such slight sacrifice must be felt to be slight indeed, when it is remembered, that hundreds in this way enjoy less, or more regularly the means of grace, who might otherwise be left to mourn over silent Sabbaths.

As the full sum of the summer collections will not be ascertained sooner than about the middle of the present month, we must defer submitting the formal statement for the year, on the present occasion. We may state generally, that the funds already realized, will fully cover the liabilities of the Society.—a fact which we cannot but regard, in the circumstances, as peculiarly gratifying. In the case of several of the members considerable difficulty has arisen from a confounding of the general collection which the Synod appointed to be taken, in behalf of the French Canadian Missionary Society, with that, which we have hitherto made in aid of our own Society. Means, we hope, will be taken for preventing in future, the recurrence of the same difficulty.

Your Committee now beg leave, with all respect, to resign the charge entrusted to them.—

They do so with the earnest prayer, that their successors may be largely endued with the grace and wisdom, necessary for the proper conducting of the Society's affairs, and that all its future transactions may be carried on in the spirit of Him, "who went about doing good."

KNOX'S COLLEGE,
Toronto, 9th Nov., 1849. }

PRESBYTERY OF LONDON,

To the Editor of the Record.

Chatham, C. W., Nov., 1849.

DEAR SIR,—Permit me, and that briefly, to bring before your notice, the results of the two last meetings of the Presbytery of London.

A special meeting of Presbytery, according to an injunction of Synod, was held in Moen, on the 8th ult., to take into consideration certain charges preferred by Mr. Donald McIntyre, against the Rev. Wm. R. Sutherland.

The Presbytery having examined all the documents bearing on the case, which had been submitted to them, and, after a lengthy examination of witnesses, found that Mr. McIntyre had brought very grave charges against the Rev. Mr. Sutherland, which he was unable to substantiate; but which were, on the contrary, disproved by the evidence of credible witnesses. The Presbytery also considered, that his conduct throughout the whole matter had been highly censurable, and they were grieved at the spirit by which he seemed to be actuated during the investigation of the case. The case seemed to have excited a good deal of interest in the congregation; and it is to be hoped that the result of the deliberation of Presbytery will prove beneficial.

The Presbytery held its ordinary meeting at London, the 2nd Wednesday of October. The Rev. W. McAlister, of Port Sarnia, was appointed Moderator for the next twelve months. The Presbytery, after some time had been spent in devotional exercises, proceeded to the business before them.

The Report of the Committee appointed to visit Tuckersmith, was given in, read and sustained.

A letter subscribed by H. Chesney and two other deacons of the Bayfield station, relative to the state of the congregation, under the pastoral charge of Mr. Graham, was read; also a memorial and petition, subscribed by ninety-three members and adherents of the Presbyterian Church of Canada, on the "London road," were presented by Mr. Angus Grant, one of the petitioners. The Presbytery having considered the matter, resolved to give the petitioners such supply as might be at their disposal, and they appointed the Rev. L. McPherson to visit them, as soon as convenient; and in concurrence with the Rev. Mr. Graham, to give his aid in contributing to the advancement of the spiritual interests of the people in that place.

The Presbytery having taken into consideration the deliverance of Synod, respecting the Gaelic speaking congregation at Woodstock, resolve to appoint Messrs. Allan, McKenzie, and Wallace, ministers, and John McKay, elder, a committee to make enquiry into all matters involving the welfare of said congregation, and to report to the Presbytery at the next ordinary meeting.

Application was made to the Presbytery for a call in favor of the Rev. John Fraser, ordained missionary, from members and heads of families connected with Knox's Church, Southwold, in union with St. Andrew's Church, at St. Thomas. The Presbytery appointed Mr. McKenzie to moderate a call to that effect, at an early day.

Messrs. Fraser and Tolmie made verbal reports of their labours, and also of the state of the localities where they had been labouring. The Presbytery felt both interested in their statements, and gratified with the favorable accounts given by them, of the religious aspect of matters within the sphere of their labours.

A letter was received from the Rev. Mr. Pe-don, stating various reasons for not appearing ac-

ording to a citation transmitted to him by the clerk of the Presbytery. The Presbytery having considered the same, expressed their dissatisfaction with the reasons assigned by him in the circumstances of his case. The Presbytery proceeded, on a motion to that effect being carried, to examine Mr. Peden's pamphlet, entitled "A Hidden Gospel the cause of the loss of souls," and they regretted to find, as the result of a careful examination, that it contains doctrines at variance with the word of God, and the standards of the Church, and the Presbytery therefore found themselves shut up to the painful duty of serving Mr. Peden with a libel.

The Presbytery enjoined on the clerk to write to the congregations that had not made contributions to the Synod and College Funds, requesting them to do so without any unnecessary delay, and to state such reasons for doing so, as might appear to him necessary in the circumstances of the case.

The Presbytery conceiving that the matters contained in certain communications from the Agency Office, Toronto, were of the greatest importance, and would require more deliberation than could be given to them at the time, resolved to delay the full consideration of them till the next ordinary meeting of Presbytery.

The Presbytery, having appointed the next ordinary meeting to be held at London, the 2nd Wednesday of January, 1850, at 10 o'clock, A.M., was closed with prayer.

A. McCOLL, Pres. Clerk.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 6th Nov., in the Library of Knox's College. Applications for supply of sermon every Sabbath, during the College session, were made from West Gwillimbury, Streetsville, Darlington, Humber and Weston; and for supply every alternate Sabbath, from Acton and Nassagaweya, Vaughan and King, Brock, Scott, Whitby, and Reach. The Presbytery agreed as far as practicable, to grant the supply prayed for; but in regard to the latter stations, it is not likely to be oftener than once a month.

A petition from the Presbyterian population of Mars, praying for the appointment of Mr. Murdoch Johnston, as Catechist, was presented. The consideration of the petition, was deferred until further information be obtained on the subject.

Dr Willis reported, that he had, according to appointment of the Presbytery, visited the congregation at Crosby's Corner in Markham, and that the result was satisfactory.

A call was presented from the United congregations of Barrie and Innisfil, in favour of the Rev. Thomas Lowry. Mr. Lowry having intimated by letter his acceptance of the call, arrangements were made for his induction.

A call from the congregations at Oakville, and Trafalgar Mills, was also laid before the Presbytery, in favour of Mr. James Nusbet, preacher of the Gospel, which was sustained.

In both cases documents were submitted, satisfying the Presbytery that due provision would be made, for the sustentation of the ministry, in the several congregations.

It was agreed, that an effort be made about the first of January, by a collection in all congregations and mission stations within the bounds, to discharge the claims against the Presbytery.

The Convener of the Home Mission Committee of Presbytery, was requested to address the congregations and mission stations who are in ar-

rears on account of Missionary supplies furnished by the Presbytery.

Dr. Burns, the Rev. Mr. Harris, and J. Burns, elder, were appointed a Committee to draw up a scheme for the visitation of congregations and mission stations, in reference to the suggestions in the letter of the Agency Committee, and for general missionary objects, and to report at the next meeting of Presbytery.

It was resolved to take up the subject of collections for the College, at the next meeting, which will be held in Knox's College, on the first Wednesday of Dec., at 12 o'clock, noon.

PRESBYTERY OF COBURG.

INDUCTION.—On Wednesday the 7th November, the Rev. Mr. J. W. Smith, ordained missionary from the Presbyterian Church of Ireland, was inducted at Gravelton, to the pastoral charge of the congregations of Grafton and Colborne.

The Rev. William Reid of Picton, formerly minister of the congregations, preached and presided on the occasion. He took for his text 1 Cor. iii. 6, 7 "I have planted, Apollos watered, but God gave the increase"; so then, neither is he that planteth anything, nor he that watereth, but God that giveth the increase." From these words it was proved and illustrated,—First, that the gospel ministry has various ends to serve in the Church of God, and that ministers are severally endowed with gifts suited to the part they are designed to perform,—Second, that all are dependent on God for success, and that all the glory for any good effected, is to be ascribed to Him alone.

The Rev. J. M. Roger, of Peterboro' addressed the minister on the various duties and trials—the difficulties and discouragements of the work, in which he is to be engaged. At the same time, he set before him the comforts and encouragements, the promises and honours, which are ever connected with a faithful discharge of the duties devolving on an ambassador for Christ,—a minister of the glorious gospel.

The Rev. William Gregg of Belleville, addressed the people upon their duties, and obligations and responsibilities, in connection with the interesting and important relation which had just been performed. We were happy to observe, that the whole of the solemn and appropriate exercises of the day, were waited upon, and listened to, very attentively by the congregation. As the occasion was one of peculiar interest, and the day remarkably fine, the attendance was very good.

Let us hope that it will be the prayer of many, that the blessing of the Great Head of the Church may so rest upon, and accompany the labours of Mr. Smith, whilst attempting to cultivate that part of the vineyard which has been entrusted to him, that, at the time of the vintage, there may be an abundant ingathering of redeemed and sanctified souls.

PRESBYTERY OF MONTREAL.

On Wednesday, the 17th Oct., the Presbytery met in Coté Street Church, and was duly constituted. After disposing of the numerous applications from vacant congregations and missionary stations, for supply during the winter, the Presbytery heard, with entire approbation, part of the trials of Mr. Robert Swinton, preparatory to license as a preacher of the gospel.

In the evening the Presbytery met in Coté Street Church, for the purpose of ordaining Mr. Donald Gordon, preacher of the gospel, who had been recently sent out by the Free Church of Scotland, to the congregation of Lingwick, Salmon River. The Rev. James C. Burns, Deputy from the Free Church, and at present Pastor of Coté Street congregation, preached a very able and appropriate sermon, from the 20th chapter of

John's Gospel, 20th and 21st verses. The Rev. David Black, Moderator, presided at the ordination services, and addressed Mr. Gordon in very suitable terms, on the duties and responsibilities of the ministerial office. We congratulate the long neglected but interesting settlers on the Salmon River, on the prospect of having the regular dispensation of word and ordinances among them, and pray that Mr. Gordon's labours may be blessed unto many souls. It was gratifying to observe so large a congregation present, who all seemed deeply impressed with the solemn services of the evening.

We are permitted to subjoin a short extract from Mr. Burns's sermon, when applying the principles stated and illustrated in his discourse, to the occasion of the present meeting.—

"But I hasten to notice the application of these principles, not only to christians in their individual capacity, whether ministers or people, but to christians associated together in *Church fellowship*, as we are, friends and brethren, who are here assembled—in regard to which though undoubtedly the subject be appropriate for an occasion like the present, when the most solemn act of Presbyterian Church Order is to be Presbyterially performed—it may, perhaps, suffice to state in a few sentences, some of those views which, (had time permitted) might have received a fuller illustration.

"3rd. It may not, therefore, seem either uncharitable or presumptuous to affirm it as our belief—capable as that belief is of the amplest vindication—that the Presbyterian form of Church Government which we profess, is that which appears to come nearest to the scriptural model, and so to afford the likeliest basis, and rallying point of union, around which, in purer and better times, other Churches may at length be found gathering; the basis of that *unity*, which all the world is to see. The grounds of this confidence, I cannot of course, now even venture to glance at—only this remark may be permitted—that in support of it a variety of consenting testimonies may be adduced, and these from the most opposite quarters; inasmuch as the separate and varied excellencies by which other communities are confessedly distinguished, meet, and are combined in the constitution of the Presbyterian Church, to a greater extent than in any one of their number with which I am acquainted.

"There are, for example, unquestionable advantages in *Episcopacy or oversight*—i. e.—in a vigilant and effective control being had over all the office-bearers of the Church, as well as the members—in the *prompt and authoritative exercise of Church discipline*, and that Presbytery *secures*, without the evils of irresponsible, and therefore, what may and must occasionally prove a despotic and injurious exercise of it—*secures order* without destroying *liberty*.

"There are again, advantages in *Independency*, in respect of the standing and position which it gives to christian congregations as *such*, and the closeness of the tie which it establishes between pastors and their flocks; and *these Presbytery secures*, by recognizing the existence of mutual *rights and responsibilities* on the part of the teacher and the taught—the rulers and the ruled—by recognizing clergy and people together as constituting *the Church*, both alike free and independent and subject to Christ alone—avoiding, at the same time, the evils of disunion and disorder, and consequent weakness, to which, from its very nature, the system of *Congregationalism* is liable—*it secures liberty* without sacrificing *order*.

And there are advantages in Wesleyan Methodism, in respect especially of its wise and well ordered organization, by which it is capable of acting with unity, with vigour, with effect: by which each member of the body is identified with the body

as a whole, in virtue of which, the decree pronounced on any subject, by its great deliberative Assembly or Conference, through the mouth of its President Head, may fairly be regarded as expressing the sentiments, while it regulates the procedure of the whole community; and *those advantages* Presbytery secures in a manner very analogous, in her inferior and superior judicatories, crowned by her Synod or General Assembly, while it secures them, as we apprehend, in a more perfect and scriptural form, by admitting into her deliberations, not only 'the elders' who *teach*, but those who *only rule*—the latter representing the feelings and interests of the christian people, and consulting with their pastors for the general good of the whole.

"On these grounds, and such as these, it is, that we think ourselves warranted in affirming, that though Presbyterism, as we now see it may never be the *one form* of government established throughout the world, the very Church of the Millennium—yet that all which is *essential* to it, is stamped with the impress of *durability*; and that in proportion as other Churches become more scriptural and more pure, they will in this respect, as well as others, more fully realize the Saviour's prayer—*that they all may be one.*"

SCRIPTURE ILLUSTRATIONS.

Under this head we purpose giving a series of original papers, and respectfully request that short articles illustrative of Scripture, be furnished for our columns, such as will prove at once interesting and profitable to our readers. We would prefer communications that would not occupy over a page of the *Record*.

The following, from the pen of the Rev. W. Lyall, is the first of the series.—

THE PATH OF THE JUST.

Prov. iv. 18 "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The term "just" is employed in different senses in Scripture. It signifies, one who is upright in his dealings with others: as Joseph of Arimathea, who was a good man and a just; or Simeon, who was just and devout, waiting for the consolation of Israel. It is used also in the sense of self-righteous, or denoting one who is righteous in his own estimation: as when it is said, "Christ spake this parable unto certain which trusted in themselves that they were *righteous*, and despised others." Again, it denotes those who are righteous through the imputation of Christ's righteousness: as in Rom. 1. 17—"For therein is the righteousness of God revealed from faith to faith as it is written, the just shall live by faith." It is obviously in the last of these senses that the term is to be understood here. "The path of the just is as the shining light that shineth more and more unto the perfect day."

The distinction between the just and the unjust, is not merely a distinction of character but a distinction of state; and the difference in character arises out of the difference of state. When a sinner believes in Christ, he is immediately introduced into that state from which there thenceforth results a total change of character. As soon as he has closed with the gospel terms of salvation, he is in a justified state, and may be styled just or righteous. He is so through the imputed righteousness of Christ. But in that very change which such a transition of state implies, there is the beginning of a change of character. Even before a sinner can heartily close with Christ, there is the change wrought in the soul, which is implied in conversion or regeneration; the soul is renewed, and believing in Christ is the first act of a renewed soul. There is the germinal principle, therefore, of a just character, as well as, by the very act of faith, a just or righteous state. The sinner

is at once just, perfectly righteous—judicially, or in the eye of the law; he is accounted righteous, receiving the righteousness which is by faith—but he has also the foundation laid of a righteous character, and regarding him in this two-fold point of view, we may consider how his path, "or the path of the just, is as the shining light, that shineth more and more unto the perfect day."

In this description there is intimated, *progress*. Now, in regard to the state of justification into which the believer is introduced, there is no progress, there is no increase from a beginning to perfection. *All is perfect at once.* The believer is perfectly justified as soon as he believes in Christ. Justification is a judicial act, pronouncing the believer just or righteous, and there are no degrees of this. The sinner is either completely justified, or he is not justified at all. When he believes in Christ, the righteousness of Christ renders him completely righteous. In this point of view, therefore, the believer's path is not like that of the sun, ever increasing in splendour, as it advances to the full day. But as respects the *believer himself*—not his state—his path is like that of the sun, shining more and more unto the perfect day.

The figure here is one of the most magnificent that could be employed. It is taken from the most glorious object, by far, in creation—the sun—and the most glorious aspects of the sun, or in which the sun can be considered—his progress from his rising to the attaining of his zenith, when he shines in his full strength at noon. Although so common an object, the sun, and so familiar to us his progress in the heavens, yet we cannot stay for a moment to contemplate either, without wonder and delight. You perceive him rising above the horizon—the most magnificent sight in nature! You see first his rim, then his disc, increasing, enlarging, until his whole orb is within our sphere—a golden light, gaining largeness and intensity, till his mighty circle is poised in the air, and has already re-illumined half of the world—As yet his beams have a chastened effulgence—you can contemplate them steadily—they do not overpower the sight—and it is a softened radiance that lies on mountain and valley; but his beams gather strength—they increase in brillie—as he travels the steep of heaven—and there is an ever increasing brilliancy until the meridian point is gained, and a full flood of lustre is poured down upon the earth, and light wraps the world, and fills the heavens like an element. How steady his progress! How certain! How glorious!

Now, the *christian's path* is like that of the sun, *first, in point of progress.* It has a beginning. His faith is at first like the first streak of dawn, small, almost imperceptible. It can, perhaps, hardly be discerned to be faith. It is like the struggle between light and darkness. It has a beginning like the point at which light and darkness meet. It formerly did not exist—now it exists. It formerly gave no promise of itself: now it exists at least in promise. It waxes stronger and stronger. The believer's views enlarge—his experience becomes more decided—his evidences gather greater clearness—and thus the orb of his faith grows larger and larger—it becomes more palpable to the view—more conspicuous to the believer's own eye; it asserts greater and greater dominion—it acquires more power—till it reaches its zenith, and is as the sun at his meridian height—has the mastery of the soul, and forms the one ruling principle in the heart.

And the progress that his faith partakes of, all the other principles of the new nature share, in common with it. They are all at first like the sun at the beginning of his course. But their progress is as decided as that of the sun. It may not be so *constant*, so *steady*, but it is as certain. The believer goes on from strength to strength. His repentance becomes more lively: his love waxes more bright—his holiness, both of heart and life, shines out more conspicuous and pure. His views of divine truth are more luminous—they acquire increasing brilliancy—his christian usefulness has an ascending, an upward course:

his example acquires additional lustre, and attractiveness, and power: it has a wider range of influence—all the whole path of the Christian is like that of the sun. all luminous, all bright, and the Christian himself is bright with the light which has been gathering in his progress. Contemplate the Christian at the beginning of his course. how feeble his light! how trembling his faith! how flickering his hope! how small his holiness! how pale his lustre! how weak his example! how powerless his principle! But by-and-by these all gather strength: the Christian stands out more marked: his principles are more decided. you see him in advance of his former position. he is not low in the horizon, but far up in the heavenly places!

But the believer's path, or the path of the just, is as the shining light: *because it is steady and constant.* The sun does not recede from the position he has attained: he does not stop in his course: he does not fall below the horizon once he has ascended above it: he does not measure back the progress he has made: he continues steadily to climb, to ascend, till the highest point in the heavens is gained, the zenith is reached, the perfect day is attained. So the believer, for the most part, progresses steadily to perfection. His path, indeed, is not so steady as that of the sun, not so constant: the believer frequently does relax his faith, his zeal, his steadfastness; but he recovers himself; his faith revives; his zeal burns anew: his love is rekindled, and he is again on his onward course. The believer may have his stationary, if not his retrograde, days or seasons, but these will be the exception, and progress, advancement, will be the rule. He will not decline: he will go on unto perfection. As certainly as you may say of the sun, that he will not sink again below the eastern horizon, once he has surmounted it: that he will run his course; so certainly may you say of the true believer, that he will continue, that he will persevere, that he will finish his course. If there is not the *steadiness of the shining light* there is the *steadiness of the tide*. Have you ever watched the tide by the sea shore? Observe the waves as they advance: you perceive one coming on with a fuller volume, and invading the beach at a higher mark, than that which succeeds it: the point which the former wave has reached, marks the height of the tide: the next wave may fall short of that mark; but anon another wave sweeps beyond it—and so the tide reaches the full. Thus is it with the Christian: he is steadily advancing, though not without his declensions, *not without the receding wave.* Like the sun, his light waxes brighter, his course is onward.—Take any period of time, and it will be found that on the whole he has advanced. His progress is *steady*, if not *uniform.* He does not decline from his path. He does not fall beneath the horizon. He does not renounce his faith. He does not forsake the good ways of the Lord. He perfects holiness in the fear of God. He cultivates all holy and heavenly dispositions. Above all, he puts on charity, which is the bond of perfectness. He adds to his faith virtue, knowledge, temperance, brotherly kindness, charity. His path is like that of "the shining light, shining more and more unto the perfect day."

But again, the path of the just, is like that of the sun, or "the shining light," in point of *beauty, majesty, glory.* What beauty, what majesty, is there not in the sun arising above the horizon! It must have struck every beholder. How like a new creation—yon sun rising upon the earth, apparently for the first time—and lighting up the face of nature with his beams! If there is majesty in any thing, it is in such a spectacle. And how beautiful his golden light, how serene his effulgence! How bland, while majestic, his away! How he scatters the clouds, breaks through them, lights them up with his own fair lustre, unges them with a golden radiance, and makes heaven, which was dark before, one splendid scene of light! And is there not a corresponding majesty in the

first dawn of faith, or spiritual light in the soul! The soul was all dark before—sunk in the darkness of ignorance, of unbelief, of ungodliness. The clouds of sin and fear enveloped it. It was thickly encased in darkness: it had no light in itself. It was like the world under night—the dark forms of fear haunted it—the phantoms of despair infested it—the shadows of spiritual night lay thick upon it. But faith dawns in that soul, and these are all scattered—a light tinges the clouds—the spectres of doubt and fear vanish: faith rises full orb'd, and behold that bright, that benignant, that majestic creation of God, the faith of the believer! But look at the sun in his course towards his meridian splendour. What majesty, what beauty—and anon, what glory! Can you gaze upon the glory of the meridian sun!—And so, what beauty, what majesty in the progress of the believer—from one degree of faith to another—from one degree of holiness to another—from one virtue to another; and what glory, when the Christian has attained to somewhat of the completeness which is in Christ: to somewhat of a maturity of faith and holiness! And when the perfection of the heavenly state is reached, how glorious the attainments of the believer: how glorious the height from which he looks down! how transcendently glorious the attributes of soul with which he is invested! But the path of the believer implies not only his personal attainments or progress, but his whole conversation and conduct, *his holy and christian example*. In this the believer is like the shining light. It is beautiful, often illustrious, filled with good deeds, deeds of benevolence, charity, zeal, self-denial, christian devotion. The humblest Christian will exhibit more or less of all these. His acts may not be on so large a scale, or on so conspicuous a theatre as those of others. They may be mere icicles, more humble—in the lowly walks of life—in the domestic circle; but they will partake essentially the same nature, exhibit the same qualities, and possess a majesty which is not to be measured by the humbleness of the sphere on which they were performed. Every act of christian self-denial, of christian moderation, of christian zeal or devotedness, of christian forbearance, of christian charity, has an essential grandeur in it, which strikes even the most careless or unthinking. The whole demeanour of the Christian, the path of the just, is unlike that of any other man: of the worldly, of the secular, of the ungodly. It has a higher aim and reach, a nobler principle, a loftier direction, and a grander end. The humblest Christian has his view on eternity, has his faith in an omnipresent God, has his heart pervaded by love to God, and a desire for his glory. This exalts, elevates, all that he does: his sphere is not this world: it is not the limited scope which selfishness proposes to itself: his spirit walks in a sublimer region: every lesser circle is embraced by it: it includes and surrounds all, every purpose, and desire, and thought, and action. Hence the sublimity, the grandeur of the Christian's walk and conversation, in addition to their own intrinsic virtue or holiness. If there is beauty in holiness, if there is sublimity in self-denial, if there is grandeur in heavenly aims, if there is majesty in every act of faith, if there is glory in spiritual-mindedness and its achievements—then there is a majesty, a grandeur, a beauty, a glory, in the character and course of the Christian, in the path of the just, in every sinner reclaimed to holiness, and actuated by faith in Christ and things unseen.

But progress is the idea chiefly intimated: "The path of the just is as the shining light that shineth more and more unto the perfect day."—Many things in nature may indicate progress to us. There is the progress of vegetation. We first see the blade, then the ear, and then the full corn in the ear. There is the progress of animal life. We first see the child, then the youth, then the full-grown man. We behold progress in the river, flowing from its source to the ocean, obstructed by no obstacle, impeded by no barrier, still flowing onward and onward, beautiful in its

progress, carrying a thousand blessings with it in its course, and at last, like a sea itself in its volume, and hardly separable from the ocean into which it falls. Progress is beautiful wherever seen. It is sometimes majestic, and inspires a sentiment of awe. It is so with the rapid torrent, with the mighty cateract. How majestic the course of the sweeping hurricane! But nothing conveys to you so fine an image of progress as the sun—a ascending the heavens—rising on our world, and pursuing his path till his zenith is attained. It is the progress of the most glorious object in nature. It is the path of light! There is not only progress in the river, but it gathers volume as it flows. There is not only the progress of the sun, in his course, but his light shines more and more unto the perfect day—it is the progress of a shining body, not only travelling space, but growing brighter and brighter as it advances, scattering a thousand blessings in its course, diffusing not only light but life. So is it with the Christian. He is making progress, and his path is bright, and is gathering brightness: he is becoming more conspicuous for holiness, for every christian virtue, for faith, and love, and good works. So, at least, ought it to be with the Christian. His path should be one of progress, and for the most part, it will be so. He may have his declensions, his delays. He may even go back or stop; or his progress may not be so great as it ought to be. But this must only at times be the case: it will be far from being always so with him. He will for the most part press on: he will urge forward the work of religion in his soul. He will not let a day pass without attending to his spiritual interests—without promoting these, leaving some sin behind, and reaching forth unto the attainment of some christian grace and virtue. He will be ever aiming at greater and greater usefulness. Is it so with us? Are we urging forward the work of religion in our hearts? Are we giving increasing heed to that? Are we more and more punctual in discharging every duty incumbent upon us? Are we more and more strenuous in resisting sin, overcoming evil, avoiding the path of the wicked, and walking in the ways of the godly? Are we studying more and more to be conformed to the law of God in our heart and life? Are we making it our preference, our delight, our meditation? Are we choosing God's statutes more than riches—esteeming them more precious than gold, and sweeter than honey, or the honeycomb? Are we cultivating all holy dispositions, repressing every tendency to sin, seeking to have the grace of God's spirit more and more formed within us—to have a holier, a livelier, a more consistent walk and conversation—to be more useful, as well as exemplary—to do good as we have opportunity—that our path may be that of the shining light, shining more and more unto the perfect day!

Unless this be so, our path is not that of the just; or, while it is not so, we are failing to realise our character and our destiny. What would you think of the sun stopping in the middle of his course? What would you think of him falling from his orbit, or declining to whence he rose!—Equally unnatural is it for the Christian to stop in his progress, or decline in his course. What would you think of a river returning to its source, or stopping midway in its channel? Then, if we are Christians indeed, let us see that we are making progress—that we are growing—that we are increasing in all for which we ought to be distinguished—that we are really advancing in the divine life—that the world, the things of time, have not so great a hold upon us—that we are becoming more weaned from earth—that our eye is more fixed on heavenly and eternal things—that we are desiring the perfection of our spiritual nature—that we are keeping in view the zenith of our powers—that we are seeking heaven, and heaven's perfection, and heaven's joys. Let us see that our path is onward and upward! Let our path be that of the sun, shining more and more unto the perfect day.

Then, the path of the just is like that of the

shining light, for it shines, more and more, unto the perfect day. The sun at length reaches the perfect day, about 12 at noon. The day will not increase after that. It will get no brighter: It is then perfect day. At sun-rise, it was only dawn. For a good part of the sun's course his light is oblique: it does not fall perpendicularly on the earth: it is therefore so far fainter. It is now acquiring new power, fresh strength, greater brilliance—the more directly his beams fall, the stronger is their light, the greater is their power: and at noon, when his beams are directly above us, his light and heat are the intensest. When he is immediately over-head, it is then the perfect day. So, the path of the just is advancing to the perfect day. There is a perfect day to the Christian. When the work of grace is begun in the soul, it is but dawn: it is but as the light of morning. The light shines but feebly: it glimmers uncertainly on the horizon. It advances beyond the dawn. The Christian's course becomes brighter. His knowledge, his holiness, his faith, increase. His path gets more light: he is advancing to the perfect day. But it is not till heaven is reached that that day shines—that all imperfection of light, and holiness, and christian attainment, is at an end—and the Christian shines without any imperfection—full orb'd—in the glory of the heavenly world! Then he will shine as the sun forever and ever! In this world it is often with the Christian, as with the sun till his meridian is reached, when he shines out more brilliantly, and the character of the day is fixed, and there is then a full, broad, unclouded light. The clouds which had been all along obscuring his course, or at intervals covering his light, disperse, and he shines with unclouded splendour. So it is often with the Christian. Many things contribute to obscure his light; many clouds from this earth obstruct his shining, darken his evidences, mar his example, almost obliterate his hope, and prevent his joy. It is like what is described by Zechariah: not clear nor dark, neither day nor night. It is a dark day. The Christian himself hardly knows if it is day—and yet it is one day, and known to the Lord. Thus, perhaps, the Christian continues until his death, and at evening time it is light. Then, at least, breaks forth, the full, perfect day! All the clouds of this world disappear: all the obscuring media vanish: all the obstructive force of sense far away: his evidence of being Christ's, is bright and clear, and his Christian character shines out unclouded, without a spot, without a taint, without a doubt. Then shall the Christian have attained his meridian: it will be perfect day—the perfect day of holiness, the perfect day of happiness. His holiness will be unobscured, undimmed, unvaried—like the pure light of the perfect day; bright as the light, as beautiful, as glorious. His happiness will be perfect, unclouded, uninterrupted. How much occurs here to mar the Christian's happiness! How often is it overcast! What storms! what clouds! what darkness! what uncertainty between night and day! But then it will be all day, nothing to mar it, nothing to obscure it, nothing to interrupt it—always meridian day—a bright, constant shining, glorious light.

Such is the path of the just, the path of the Christian.

See, professing Christians, that such is your path. If you are Christians indeed, it will be your path: you will be as the sun in his course: your light may be at first feeble, faint, flickering: this may be your state just now. It may yet be but the morning with you. your faith may yet be small, and your christian attainments slender. But "you shall know, if you follow on to know the Lord: His going forth is prepared as the morning." Let nothing discourage you if you have begun the christian life. Keep fast to Jesus—walk in His light. Be steady in doing His will. Press on in your course. Be diligent; be careful. Let nothing obstruct your progress. Avoid every sin. Cultivate holiness. Let Christ be your pattern. Keep the eye of your faith ever fixed on Him, and

your way will be light, your progress easy, your experience joyful. Hold on—even though clouds may arise, afflictions may break over you, darkness may shroud your prospect, or you may be yourselves, for a time, darkness instead of light in the Lord—still persevere in the course of duty, and at evening time it shall be light. Are you in any darkness, in regard to any particular duty? Go to God with this, as with every difficulty, every perplexity—and you will find the verification of God's promise, "unto the upright light shall arise in darkness." Nor be discouraged although this be not all at once the case. The clouds may clear sooner than you may expect, and when you least expect it. In the midst of every discouragement, look forward to the perfect day. Is it any part of God's procedure or will—is it any truth of His word, or discipline of His providence, that is dark to you? It will be cleared up when the perfect day shines. The day will disclose it. Then shall you see light. Here we but know in part, and prophecy in part. But when that which is perfect is come, that which is in part will be done away. All clouds will be then dispelled.—The Christian's sun "will no more go down, neither will the moon withdraw itself, for the Lord God will be his everlasting light, and the days of his mourning shall be ended."

MOVEMENTS OF DR. DUFF.

We are indebted to the Convener of the Foreign Mission Scheme for the following account of the proceedings of Dr Duff. It is all the more interesting as coming from the pen of his daughter:—

*Cornwallis Square, Calcutta.
Monday, July 2, 1849.*

MY DEAR MR. TWEDDLE.—The many kind messages you have ever and anon sent me through my dear papa, have often urged me to write and thank you for your kind remembrance and interest in my spiritual welfare. This feeling, however, has been always checked, by realising that it might be thought on my part presumptive, intruding on your precious time. Since my devoted father left us in April, the desire has been more and more increased, as the having to write about him would cover the liberty I take in troubling you: and, having received a letter very lately from Madura, I cannot resist transcribing parts which I am sure will rejoice your heart, as it has done ours.

From Pondicherry he proceeds to Cuddalora, Negaveram, and Tranquebar.

The German missionaries received him with the greatest kindness, and after some remarks, concludes with the following:—"You may judge of my emotions when I stood in the pulpit, and over the tombstone, of the 'devoted Riegenhalg!'"

He next came to Negassatam (where the Jesuits are building a grand college), then to Point Calymere, opposite Point Pedro.

He here purposed crossing to Jaffna, the distance being only sixty miles, which, with favourable wind, is accomplished in eight hours.

With a westerly wind all would have been well, but the south wind blew strong, and he writes, "After wasting three days, and once making the attempt, being out in a large native boat, with no shelter but my palanquin, and after driving about six hours, dead sea-sick, and drenched to the skin with spray, and at last driven back, I was constrained to abandon my designs. This is the ONLY cross that has befallen me since I left, and there must be some wise and gracious end in its being permitted. To the disappointment I submitted with the utmost resignation, as unto the will of a gracious and loving Father. If he sees it good for me to visit Jaffna, he will open up some other way; if otherwise his will be done."

He again resumed his *dak*, and after visiting some stations, came at length to Tanjore, of which he thus writes:—"Tanjore, and—and—Schwartz! Yes! Tanjore, celebrated as the chief seat of the labors of that wonderful man, in whose pulpit I stood, and over whose grave I

sighed." From the plain flag— which covers his mortal remains my dear papa copied the epigraph, and enclosed it to me as a curiosity, having been composed by Schwartz's ward and pupil, the Maha Rajah of Tanjore. As you will, I am sure, like to hear it also, the following is the transcription:—

"Firm wast thou, humble, and wise,
Honest, pure, free from disguise;
Father of orphans, the widow's
support,

Comfort in sorrow of every sort:
To the benighted, dispenser of light,
Doing and pointing to that which is
right;

Blessing to princes, to people, to me.
May I, my father, be worthy of thee!
Wisheth and prayeth thy
Sarabojee!"

To which my dear papa adds, "This is the inscription on the flat stone which covers the mortal remains of the immortal Schwartz, in the Mission Church of Tanjore. It is, I have been assured, the unaided composition of Schwartz's royal ward and pupil, the Maha Rajah of Tanjore. It is here taken down precisely in the order in which it appears on the stone. With respect to the division of lines and words, it is of course a doggerel. But considering who the author was (a heathen prince!), is it not a wonderful testimony to a Christian missionary! and, notwithstanding the doggerel, is there not a simple warm-hearted pathos in it? 'Taken by me' on the 30th May, 1849.—ALEXANDER DUFF."

The next place of note my dearest papa remarks upon is Trichinopoly, described by him as "the extraordinary granite rock of Trichinopoly, shooting up abruptly from a sea of verdure." Here he met many kind Christian friends of all denominations, even of the Free Church. A Colonel and Mrs. Waheb, lately returned from home, "truly kind, warm-hearted, and of strong Free Kirk principles."

The kindness of Mr. Bruce, Madras, he says, he meets every where, in his writing to different friends, at different stations, of dear papa's coming, and they offering him their home and hospitality.

"This is an unspeakable privilege, for my dear papa is so knocked up by *dak* travelling (as he cannot sleep in a palkee), that it quite cheers and refreshes him, when resting in the daytime from the heat, to meet with kindred spirits unknown before, and with them to give and receive words of encouragement and refreshing—pouring out their spirits at the throne of grace for equally needed strength and blessing. I must not omit to transcribe one more sentence.

"The heat is stifling, yet I am wonderfully sustained. I cannot cease wondering at the goodness of the Lord in so upholding me. As I cannot sleep in a palkee except by very broken and unrefreshing snatches, and travelling several nights in succession without stopping—during the day the heat is scorching, while I keep myself awake and alive by reading, writing, and meditating, &c.—it is to me surprising my system stands it out so well; that is, the poor, frail, corporeal, physical system. It really looks as if it had rallying power in it yet; for it is sorely strained and tried. But I feel it is the Lord's doing—*His alone: to Him be ALL the praise and all the glory*..... I am full of hope and joy; such a precious season of meditation and prayer as I have enjoyed during my solitary *dak*, I have not had for years..... O! our God is a gracious covenant-keeping God: He is the rock and the refuge—the sun and the shield..... I am more glad than ever that I came here; I begin to understand the state of things generally, which I never could have done without personal visit and inspection."

My dear Sir, I am really ashamed of the numerous blots in this letter, and, being mail day, have not had time to re-copy it. My only excuse is, the wind is very high and blustering. I trust

you will pardon all, as I know you will rejoice to hear how the Lord has prospered my devoted father hitherto. Ah! how God honours simple confiding faith—Yours, &c.

P.S.—I was just about to seal this letter when a note came in from Mr. Ewart, inclosing a long letter from papa, dated "Pambam Ramseram," June 14, 1849, Adam's Bridge.

He says, "I am now seated in the cottage of Lieutenant Gibb (an Angu-shire man), the superintendent of the operations for opening a passage across the reef that stretches between this and the mainland opposite, distant only one and a quarter mile. The cottage is close upon the beach. The gentle ripple of the pure clear water on a beautiful gravelly, sandy shore, is music in the ear. The reef every now and then protruding from the water, shoots straight across, like a partly sunken causeway, or series of grand stepping-stones. The projecting point of the mainland is surmounted by a temple, the abode of Sunyasis; to the right hand and left in front the sea opens up boundlessly.... Being intensely anxious to see the Jaffna missions, I went to Point Calymere, made the attempt to cross, and failed. Our object in coming round this place from Madura was to try again, if I find practical impracticableness, and so I must now abandon the design. I cannot tell how sorely I regret this; but I submit, as to any other disappointment, under the providence of a gracious God. This far-famed island, though naturally a waste of sand is covered nearly all over with palmyras, cocoas, banyans, wild thorny trees, &c., &c., so as at a distance to appear clothed with luxuriant foliage. I have been to the famous temple where is Ram's shrine, Hanuman's, &c. &c., but I defer all particulars of my travels till we meet (D.V.)—such as they are in my note-book."

We do not expect him now until the August steamer. The evening he wrote he was to return to Rámrá, and in a few days expected to reach Palamotta, the centre of the Tinnevely missions, after which he purposed visiting Travancore, and then crossing to Colombo.

The Record.

KNOX'S COLLEGE.

This is the Sixth Session of the Institution, dating from the disruption in 1844. In the previous session at Kingston, the number of Students were 7.

At Toronto, in 1844—5—13
" 1845—6—22
" 1846—7—37.
" 1847—8—44.
" 1848—9—52.
" 1849—50—56.

The average annual increase up to the present session has been nine. The whole number licensed to preach the Gospel, previous to last session, is eleven. Of these, ten are now settled in pastoral charges, and the eleventh, Mr. Black, was, with the consent of the Church, selected by his fellow-students, as their missionary to the French Canadians, and is now engaged in that service.

Last year six were recommended by the College Committee, to the various Presbyteries as Candidates for license; all of whom, will, ere long, be added to the roll of probationers. When we consider that last year's senior Divinity class yielded more than half as many as had been licensed during the preceding five years, we see that

the attendance this year is encouraging, as compared with former sessions. The number of entrants is twelve already, and we have heard of others who intend to enter after the Christmas vacation.

When we stated in last *Record* that the ranks of the Students were unbroken, we were not then aware that Mr. Wallace, one of their number, had been removed by death. This we believe is the only death that has occurred among the Students, since the establishment of Knox's College. Some are engaged in teaching, or other employments, in order to acquire the means of finishing their academical course, without further interruption; but the mass of those, who have entered, are steadily prosecuting their studies, with a view to the Holy Ministry. And we understand, that in the Toronto Academy, there is at present a goodly number of promising youths, taking the benefit of that nursery for our own, and other Theological schools, preparatory to their entering Knox's College. We take it as a token for good, one of the clearest indications of the Divine favor to our branch of the Church, not that *so many*, but that *such* young men, have had their minds turned thus early, to the service of the Saviour, within her pale. However, highly, we may prize ministers of good gifts, and high standing, coming from other lands; and grateful we should be for such accessions to our strength, experience has taught us, that it is upon a native-trained Canadian ministry we must mainly depend for the supply of the wide-spread, and daily expanding destitution of the means of grace in our land.

We refer our readers to another column for a statement of the Students' labours in the missionary field, during the past summer. Whatever may be said against the practice of thus employing them, there seems to be stern, lawless necessity for doing so. Earnest applications are made for the services of more than the church can supply, and in many instances the same Student has been requested to return to the sphere of his previous summer's labours. Instances are not wanting in which God has accompanied these labours with His blessing. Fruit has already appeared to His glory, and who can say that much of the incorruptible seed sown in remote and destitute localities, by the humble Catechist, will not yet spring up and produce an abundant harvest? This consideration alone outweighs the objections to the employment of such evangelistic labour. One of the most serious evils apprehended from the early employment of Students in missionary work, is that some might be induced to neglect their proper studies, and satisfy themselves with a lower standard of literary attainment. The church, however, is likely to guard against such disastrous consequences, by lengthening out the College course to six years, and raising the standard of qualification. Such a course is necessary. This is an enlightened age. Men are making prodigious advances in learning and science. The infidel and open assailant of the truth avail themselves of all accessible means, of combating the religion which they hate. And shall they who are ambassadors for Christ, by their weakness or incompetency, allow the truth to suffer? In

other professions higher attainments are required, and shall the highest and most honourable service in which man can engage, be permitted to fall into disrespect, and disrepute, through the ignorance and incapacity of those who undertake it!

The work of the ministry is most solemn and important. Those only who are called and qualified should take part in it. The days of miracles have passed away. But even then, we find that unlettered fishermen, before they were honoured to preach the gospel of the Kingdom and bring sinners into it, were supernaturally endowed with gifts and graces of no ordinary kind. Under the law, Moses, the servant of God, who was so signally distinguished in doing good, was instructed in all the learning of Egypt, at that time the most refined country in the world. In New Testament times, the Apostle Paul, who was brought up at the feet of Gamaliel, was instrumental in doing more in the cause of His Divine Lord, than any other apostle. He laboured more abundantly than they all. In the highest of all services, the greatest degree of human learning attainable, should be aimed at. The man of God should be "thoroughly furnished" in this particular—able to lay under contribution much knowledge to the promotion of his Master's glory. It is not the fact of a man getting into the office of the ministry, that makes him either respected or respectable. One for whose talents his hearers have no respect, and whom the school boy can put to the blush, brings upon himself scorn and contempt, and degrades the sacred office. Whilst the pastor is able to give a reason of the hope that is within him, he should also be prepared to make subservient to the cause of truth, the discoveries of science—to silence the caviller, and meet the infidel upon his own ground. No discovery has yet been made that goes to invalidate the Divine record. The researches of the profoundest philosophy tend to confirm it. But in order that they, to whom we look up as guides, may be able to turn to account, and apply varied learning, it is necessary that they be in advance of, rather than behind the general intelligence of those among whom they are called to labour.

The following extract from "Letters to a Young Minister of the Gospel," published in the *American Presbyterian*, are to the purpose—

"Looking at the greatness of the harvest, and the shortness of life, one is tempted at the first blush, to say, 'Let the study alone; go forth and save souls.' And this has been so much the tendency in every era of Church revival, that it would have been the settled policy to multiply unlettered preachers, if God, in his wonderful providence, had not, at the forming periods, raised up men to hold fast by the immovable maxims of sound learning. Such was Melancthon in Germany; such was Melville in Scotland. To the second of these, who can tell how much Presbytery is beholden? When, in 1574, he returned to his native land, from a five years' attendance on the prelections of such men as Turnebus, Ramus, and Beza, deeply read in Hebrew and Syriac, able to declaim fluently in Greek, and a fit comrade for Buchanan, the great Latinist of his day, Melville set up a standard at Glasgow, which may well surprise us. 'He taught us allie twice in the day. Besides his ordinar profession of divinitie and the orientall tongues, he taught the Greek Grammar, Ramus's* 'Dialectick,' Talæus's Rhe-

* The first Innovator on the Dialectick of the schools.

torick, Ramus's Arithmetick and Cosmetrie, the Elements of Euclide, Aristotle's Ethicks, Politicks, and Physicks, some of Plato's Dialogues, Dionysius's Geographie, Hunterus's Tables, and a part of Fernell. The scholars frequented to the Colledge in suche numbers that the townes were scarce able to receive them." Thorough learning in the ministry was builded into the very foundation, and has continued to characterize the structure. In the earliest struggles of our Church in this new country, Presbyterian ministers were constantly seen uniting the self-denying arduous of the mission with the toils of the school and college. And when, under temptations almost irresistible, it was sought to change the demand of qualification, the General Assembly chose rather to suffer the loss of a valuable lamb, than to swerve from principles which were necessary to the healthful integrity of the body. If our brethren are unanimous in anything, it is, in Luther's judgment, that sound and varied learning must be sustained, if we would preserve the Church."

If we fail to educate candidates for the ministry, the alternative is presented of a most inadequate supply, or a class of ministers in whom we can have little confidence, and for whom the world will have small respect. But we must not forget whilst honouring, and duly appreciating secular learning, that it is only profitable in as far as it can be made subservient to that teaching which is of God—an handmaid to the learning that cometh from above. If it be only those who have respectable literary acquirements, that can discharge their duties as ministers, with comfort to themselves, and with a reasonable prospect of advantage to their flocks,—and if the necessary qualifications can only be obtained by severe application, long and laborious study, and much self denial, how incumbent is the church's duty, by all possible means to facilitate the Student's labour, in the acquisition of the necessary mental furniture—by providing for him the best helps to lessen his drudgery, and where circumstances require it to keep his mind free from the dread of pinching want. Entertaining such views, and believing that they are reciprocated by our readers, and christian friends generally, we would appeal to them all for liberal aid to the maintenance of our own seminary. Whatever reductions may have been made in Knox's College, and whatever prospective advantages may be derived from King's College, the expenditure for the present year, at least, cannot be very materially diminished, without crippling the Institution, or leaving it to struggle under a load of debt. An average contribution of about £7 from each of our congregations and mission stations, would produce over £1400, a sum sufficient to meet all the claims, both current expenses and old debts. In the course of little more than a month, a half year's salary will have become due to the Professors. The treasury is empty, and it belongs to every member of the church to see that it be so replenished, as that we may owe no man anything, but to love one another.

CHILDREN'S GIFT TO KNOX'S COLLEGE.

The following letter was handed to us a few days ago, by the Rev. Dr. Willis, along with the "children's offering" of a country Sabbath School. The writer probably had no intention of giving it such publicity, but as its spirit and sentiment are

so excellent, we give it verbatim suppressing only the writer's name:—

REV. AND DEAR SIR,—

I take the liberty of sending you the enclosed small amount, which is the result of a few simple remarks made in our Sabbath School upon the tenth chapter of Matthew. The object for which it was collected is to support one of the schemes connected with the Presbyterian Synod of Canada. And we look upon the Institution, over which you preside, to be the most important of all; it is the channel through which we expect to see the destitute places of our land supplied. And indeed, ministers, parents, and teachers should impress the importance of it more urgently upon the minds of their congregations, children and pupils, and if each were faithful to their respective sphere, I have not the least doubt but the college fund would be well supported,—particularly parents, if they would teach their dear little ones from their infancy, to contribute their coppers to the support of the glorious gospel of their blessed Redeemer, when they grow to maturity their gifts would be more liberal, and I believe the want of the teaching is the reason those congregations and individuals give so niggardly to the support of the gospel. May the Lord teach souls by his blessed Spirit, and open the hearts of our people in this land, to understand their duty, and make them faithful stewards.

Excuse the liberty I have taken in troubling you with this scroll.

I remain Rev and dear Sir,

Your obedient servant,

THE POST OFFICE AND THE SABBATH.

In the London Post Office no business has heretofore been done on the Sabbath. According to a new regulation, "a bag will be made up in London, on Sunday, for every Provincial Post-town." It is generally believed that this step will ultimately lead to the delivery of letters also on the Lord's day. Remonstrances against this new desecration of the day, have been transmitted from all parts of the kingdom, to the Lords Commissioners of Her Majesty's Treasury. The religious feeling of the nation is roused on this important question. "The Glasgow *Scottish Guardian* says "There is, however, one consolation. Parliament may yet be appealed to, for we do not wish to conceal from ourselves the fact, that the impious proposition of Mr. Hill, will be put into practical operation. To Parliament then must our appeal be made, and on the shrine of religion will the Russell administration meet its end—an appropriate warning to after ages, that however much the people of Great Britain, may permit their worldly interests to be tampered with in sorrow, or in silence, they nevertheless know well how to vindicate their rights, and loudly express their indignation at an assault upon their religious privileges. An earnest systematic endeavour will soon, therefore, enable the country at large to throw off this postal incubus, which preys like a Prometheus vulture upon the most sacred elements of society. Let us only prove to Parliament that we are united in this determination to obey the law of God, by the due observance of His holy day. Let us only show to our representatives that the Provinces must in this respect be raised to the level of London, and not London reduced to the degraded condition of the Provin-

ces. Let us be sincere in this, and in twelve months, perhaps less, there will be neither sign nor sound of daily labour, throughout the whole country, on the Sabbath day—and Great Britain will rest indeed."

We trust that good will grow out of the discussion of this subject, and that the religious portion of the community will take higher ground, than asking merely the closing of the metropolitan Post Office, and while protesting against this innovation on the law of God, insist upon the application of the same rule—the Divine law, in regard to all Post Offices, Railway traffic, and other employments incompatible with the scriptural observance of God's own day.

Since the foregoing was in type, we have received a communication from a zealous and much respected correspondent, inquiring among other things, why as a *Church* we have not taken up the *Sabbath question*? We would refer our correspondent to the *Record* for August last, page 149, to show that the subject has not been overlooked, and also to page 149 of the previous volume, for a pastoral address, issued by authority of the Synod, on that important subject. This address was to be read from every pulpit in the church on the first Sabbath after the Minister, or Catechist, in officiating the several congregations and mission stations had received it, and which was generally complied with. The Synod also resolved that associations be formed enlisting the co-operation of evangelical christians generally; and a committee was appointed to carry out these resolutions. Last Synod adopted the report to which we first referred, and recognising the importance of the subject, appointed a committee, of which Dr. Burns is Convener, with instructions to endeavour to carry out the recommendations of last Synod, and other means for awakening the community to a sense of the awful evils consequent upon any relaxation of the claims of the Sabbath.

Perhaps, the present would be a suitable time for agitating the question, and making common cause with Christian friends in Britain, who are standing up in defence of the Divine authority of the Sabbath. The present juncture is especially opportune, as our Post office system, which is so intolerably bad, is about to undergo a reforming process—a process which will not, we trust, stop short of an entire suspension of labour, either in the transmission of mails, or the delivery of letters on the Lord's day, and which, while the rights of the community in reference to reasonable rates of postage are amply secured, the law of God, in regard to His own day will be fully recognized.

Our correspondent adds, "It is a disgrace to Protestantism, that the only portions of the St. Lawrence Canal which are closed against trading boats on the Sabbath, are those which pass through the country of the, much despised, French Canadian Papists, I mean the Beauharnois and Lachine portions. No boat is allowed to pass excepting the Mail-boats, and we have to thank our Government for sanctioning a statute permitting this. A great amount of the Sabbath desecration which exists, can be traced to the inefficiency of our magistrates—for freight-boats are prohibited by law, from running on the Sabbath, in the statute of 1845."

The plan proposed by our Synod's Committee, of forming associations, would, if faithfully carried out, meet the evils above stated. For example, a magistrate is not bound to seek out offences against the law, but he is compelled, under a penalty, to act when information and complaint is made. Under almost any circumstances, the office of an informer, is an ungracious one. No person wishes to put himself forward in such cases; but the members of associations might very properly engage to each other, to use all lawful means to enforce the law of the land, in the first place, against those who are openly guilty of Sabbath profanation, if the magistrate will entertain the cases; and secondly, against magistrates if they neglect, or refuse to do their duty in this respect. And it would be necessary to have a fund for defraying expenses, necessarily incurred in prosecuting such cases.

Let the clearly uttered voice of Christian philanthropy, be made to tell upon our legislators.—Petitions should be got up in every quarter, ready to be laid before Parliament, at the approaching session, praying that no relaxation of the laws regarding Sabbath observance, may be sanctioned, and that Canal, Railway, and Post office labour on the Lord's day, be prohibited.

JOHN KNOX'S HOUSE.

A few years ago, it was proposed to purchase the old house in which the Reformer lived and died, together with some adjoining property, in order to erect a suitable monument to his memory. Contributions in very small sums (for such only were asked for) were taken up among friends in Great Britain and the Colonies. As we formerly mentioned, a small amount was transmitted from our own people.

The state of the times and other circumstances, prevented the execution of the original design.—Two events have now happened, making it necessary at once to renew exertions. One of these is, that the Free Canongate congregation, (Rev. Mr. Nisbets), require a site for a church, and have the purchase money of their old church to lay out for the immediate erection of a place of worship. No spot is more convenient for that purpose than the ground purchased contiguous to John Knox's House, and no memorial could be more appropriate to such a man, than a building devoted to the worship of God. The Committee, if able, would make a small grant to the congregation, to enable them to make the front of the church, in a line with the old house, more in keeping with the design than they could be expected to make it; and would have no other connection with the building.

The other event is, that the Dean of Guild Court has decided that the old house is unsafe, and must be removed, unless it be put in a state of thorough repair in a very short time.

It is intended that the restored house shall be used not for Free Church purposes, but as a public Historical and Ecclesiastical Museum, under the control of the President of the Antiquarian Society, the Provosts of Edinburgh and Glasgow, and any other public functionaries it may be desirable to add.

The sum already received is £2130, and the amount yet required, £3000.

The Committee hope to be able to preserve the house, and confidently call upon friends from every quarter, who wish to have a share in the work, to come forward with their contributions, and thus aid in preserving a great national relief.

This is now the final appeal—the thing must be done, now or never. The Committee put the question to every one who reveres the memory of Knox. "Do you wish us to finish or abandon the work?"

FORSAKE NOT THE HOUSE OF PRAYER.

"Few things can be more chilling, than a handful of people sprinkled over the dim area of a large church, on a winter's night; few things more cheering than the 'upper chamber,' or the lecture room brightly lighted, thoroughly filled, and in the comfortable proximity of its occupants, symbolizing and promoting that happy state of a church, whose brethren dwell together in unity." How discouraging to the faithful pastor, after diligent and prayerful study, to find that those for whose benefit he has prepared, are not present.—Next to the pain and mortification of preaching to a sleeping or listless auditory, is that of addressing almost empty walls. In the very lowest view of the case, it is disrespectful, and unkind to those who are set over us in the Lord, who watch for souls and must give account, to absent ourselves from the public means of grace, for any trifling cause, or for such reasons as will not stand the test of a dying hour, or of the judgment day. The practice, in many places too common, of attending only one diet of worship on Sabbath, and no religious meetings through the week, is highly reprehensible, bespeaking the absence, or at best, a very low state of religious feeling. The claims of business, and of public duty, are not to be overlooked, but the avocations that are so engrossing as to prevent us from attending upon, or unfit us for engaging in occasional social worship, must be unlawful and ought to be abandoned.

HOME EVANGELIZATION.

A tract bearing this title has been put into our hands. It is written by one of the Secretaries of the American Tract Society, and gives a view of the wants and prospects of the United States, based on the facts and relations of colportage. There is, in most respects, so striking a resemblance between the circumstances of that country and Canada, in a moral and religious point of view, that we believe the same means might be profitably employed for the evangelization of both. In the first chapter the authorized means are considered.

"A pre-eminence is given to the ministry of reconciliation in the work of the world's conversion, by the appointment of God; by its admirable adaptation to man in all countries, and in all ages; and by the common consent of the Christian church.

"The pulpit must stand acknowledged, while the world shall stand, The most important and effectual guard, Support, and ornament of virtue's cause."

But the ministry, without the Bible in the hands of the people, always did, and always will lose it over God's heritage, and bind the conscience in the chains of superstition and error. And the ministry and the Bible without the co-operation of parental example and instruction, could never train a generation for heaven. Nor could all these control the mind of a reading and inquiring age, corrupted by demoralizing literature, without the influence of a sanctified press. And these again, could never impress an unbellying race with the reality and power of the religion of Jesus, without a spiritual church, as a witness for God, nor could they give universality to the Gospel, even in a Christian land, without the active, personal co-operation of individual Christians, in spreading the Scriptures, imparting instruction to the children of careless or ignorant parents, seeking out destitute homes, and placing the writings of godly men in their hands, and gathering the scattered and prejudiced into the sanctuary."

The researches of the discriminating agents of the American Tract Society, have brought to light a state of appalling spiritual destitution, not only in the remote settlements of the "far west," but in the settled and more highly favored States of the Union.

"The fact is undeniable. There is a wide-spread famine of the word of God. Even in New England, with its dense population, intelligent ministry, and flourishing churches, competent witnesses testify that fully one-third of the families neglect the sanctuary.

"From rigid examinations during the year, we are convinced that it can be reduced to a certainty that less than one-third of the population on our field—embracing Ohio, Indiana, Illinois, Missouri, and Iowa—is under the direct influence of any evangelical instruction. This view is corroborated by the statement of pastors, one of the most prominent of whom writes from Ohio. 'We have fifty towns, with an average population of 800 each, almost entirely without any kind of preaching. We have fifty more, with a still greater population, but very partially supplied. In view of these facts, the synod felt that we must resort more to colportage and tracts.'

Prominent among the hindrances to the spread of the pure "word of life," is the pernicious influence of a corrupt and corrupting press. We have repeatedly urged this fact, as an argument that should induce every family to take a religious paper.

"The popular press is teeming with works of rapid or unhallowed fiction, or grossly immoral books and prints. It is estimated that there are five thousand five hundred publications of this class on the trade lists. They are as varied in the degrees of moral obliquity as the national characteristics or the associations and habits of their authors, or the scale of morals of their publishers and readers. All the way down from salvation without a Saviour, or morality without the Gospel, to the grossest licentiousness and the boldest infidelity, readers of every measure of false taste and false principles are catered for with infernal skill. The great thoroughfares are infested with the youthful vendors of these vile wares. Respectable, and even Christian publishers have lent their presses to multiply these practices on all decent literature. Christian booksellers are almost necessitated by the customs of the trade, and by the vitiated taste of the community, to deal, more or less, in trash and poison. And even religious households are invaded by authors whose touch is pollution.

"Add to this the infamous issues of the periodical press, doing the miserable work of scavengers of the police-office, or openly desecrating the Sabbath, or pandering to the worst passions, or busy in undermining the Gospel. Of the extent of such issues few are aware. The statement of a res-

pectable English writer, that 10,400,000 copies of "infidel or polluting" newspaper sheets are circulated in the British realms, besides more than 18,000,000 sheets "manifestly pernicious," "is enough," says an author who quotes from the "Power of the Press," "if any thing can do it, to send a thrill of horror through the whole nation, and to rouse into activity every friend of his Bible, his country, and his God." But is there not ground for apprehension, that with the greater number of readers, and the cheaper rate at which papers circulate in America, a much greater number of demoralizing papers are issued here than in Great Britain? Nearly seventy millions of newspaper sheets are published annually in a single city. Grant that the influence of four-fifths of them all is on the side of good morals and religion, and it would leave a residuum of evil equaling one-half the combined circulation of all the corrupt presses of England, Scotland, and Ireland. But is not this too much to grant, when 2,756,000 papers, or nearly a twentieth part of the whole number, are issued on the Sabbath, and other periodicals, having each a total circulation of from 200,000 to 1,000,000 annually, are filled with trash or pollution?

"The effects of such a wide-spread diffusion of corrupting publications cannot be otherwise than disastrous. They are a blight on public morals and private virtue. Parental authority is weakened; the imagination is unduly developed; habits of mental intoxication are formed; every-day duties are neglected; a disinclination for sober, solid reading is engendered; religious books, and even the Bible, are slighted; the Gospel is undermined; the Spirit of God is grieved, and many, many souls destroyed. The process is secret and unobserved, but none the less certain. Here and there, the poison can be found beside the victim. Instance the youth, of respectable parentage and refined education, who turned away from a revival of religion, his convictions dissipated; and his course of desperate wickedness, which ended at the yard arm, chosen under the fascinations of the "Pirate's Own Book." Or the case of the young burglar of sixteen, who stole away from a kind parental roof, and was caught in the vaults of a government-office with the implements of his unrighteous craft, and on his person the memoirs of notorious villains, detailing the processes of successful house-breaking. And who has forgotten that tale of passion and crime, involving the life and the peace of parties high in public confidence; and the solemn testimony of a fond father, that his daughter's fall must be attributed to "the impure works of Eugene Sue and Bulwer?" How many more revelations of the destructive influence of an unprincipled press are needed, before an outraged and indignant community will seal these fountains of pollution? The plagues of Egypt were tolerable, compared with this coming up into our dwellings of the loathsome swarms of literary vermin to "corrupt the land," to deprave the hearts, and ruin the souls of our citizens."

In the year 1842, the American Tract Society had eleven colporteurs and volume agents. The receipts were \$91,000. In 1843, 23 colporteurs; 1844, 76; 1845, 143; 1846, 175; 1847, 267; and in 1848, 397; and the receipts, \$237,296. In the course of five years, 1,230,000 families, embracing perhaps 6,000,000 of souls have been visited, and 3,000,000 of books placed in the hands of the people. The students, for the ministry, have been found to be most efficient colporteurs. The Society have paid to them for their labours about \$10,000, thus aiding them in their preparation for the ministry. 270 students have been employed, in the time of their college vacations, during the last four years; many of whom have shown admirable qualifications for the work. They throw much youthful ardor into their efforts;

and as they come in contact with all classes of the people, soon find occasion for all their acquisitions, learn how much and what kind of mental furniture is needed to grapple with the world as it is; and return to their studies with invigorated constitutions, a deeper knowledge of human nature, a humbler estimate of their own attainments, and a stronger desire to make preparation for and full proof of their ministry, when called to the pastoral office.

We have heard complaints made against our church for the too early employment of Divinity Students, as catechists, and this chiefly on account of the injury to the student himself. Here we find a field of labour opened up, in which the candidate for the ministry may find employment suited to his attainments, and be in profitable training for the greater work which he has in view. It is worthy of the consideration of the church, whether we should not endeavour to follow the example of the American churches in this respect. And now that the American Tract Society have extended their operations into Canada, might not some of our young men, aiming at the ministry, be, for a time, engaged in connexion with them? The advantages to the students are very fairly stated in the following extract:—

"The hearings of colportage on the rising ministry have arrested the attention of thoughtful observers of the times. Valuable as have been the aids to ministerial instruction afforded by theological seminaries, their professors and friends have deeply felt the want of the practical element, for which no measure of scholastic attainments can compensate, in an eminently practical country and age. Abstraction from the world and exclusive devotion to study during the period when those preparing for other pursuits are gaining a knowledge of men and things, and are becoming skilled in their respective professions and trades, have been felt to leave some deficiency in the training of pastors. And nothing seems so well to compensate for the loss of that familiarity with the routine of pastoral duties to which candidates were accustomed when pursuing their studies with an experienced country minister, as the employment of theological students, during their vacations, in colportage and kindred labors.

"In this service they are brought in contact with that degenerate human nature, in all its phases, which they are to devote a lifetime to the work of elevating and sanctifying. Here they encounter, in the living present, the Protean errors, the imperfect and shifting forms of which they have found in the records of the past. Here they learn to adapt their pulpit preparations to the actual wants of the soul. Here they may discover that their own is not the only Christian sect who love the truth, and may be taught the charity that "hopeth all things, believeth all things" of the true people of God. The exercise of benevolent sympathies, and devotion to the one work of salvation, will have a reflex influence on the piety of the laborer, and send back to the seminary an earnest missionary spirit, which may leaven others. It is a fact of striking import, that a large number of the early student colporteurs are now toiling as missionaries of the cross in India, China, and the islands of the sea. And the testimony of the professors of college and seminaries, and of the young men themselves, is uniform, that the periods devoted to this service are among the most profitable of their preparatory course. The active, restless mind of the nation cannot be curbed and controlled by novices and recluses. Practical men and practical truth, and practical measures for applying and diffusing the truth, are the paramount want of a practical age. In the words of president Hopkins, "If there were ever needed in the ministry men, true men, whose hearts were in sympathy with the great beating and throbbing heart of an agitated humanity, and at the same time in sympathy with God, they are needed now, when

these moral earthquakes are overturning thrones, and convulsing the nations. Men, true men, men of God, earnest, practical men, fitted, not to fill places, but to do a great work, are what the church needs.

"How, then, shall such men be trained? Not by study alone, not by action alone. I am far from supposing that any mode of training will make all such—that any mode will prevent some from becoming such. Still, it will be generally true, that men will be what their training tends to make them. And what better can a young man do to this end, than to spend three months a year in this service? If it had been the design of Providence to institute a method of training to meet the case, we hardly see how any thing better could have been devised. Let him take his bundle of books, and, with his eyes and ears open, go on foot to all classes of people. Let him go where all the conventional restraints are removed, where poverty is pressing, where enterprise is struggling, where iniquity, and sensuality, and infidelity, and a backslidden Christianity are hiding themselves—where various religious interests and denominations are conflicting—where men have been drifted by the tide of emigration from every state and nation—and he will get more insight into the true feelings of the people, their wants, their prejudices, their strange misapprehensions, and the best way of approaching them, than he could by hearing lectures or preaching as a settled pastor all his days. Let him do this three months in a year for three years, and his training will be all that could be desired.

"But besides the benefit to themselves, the good done to destitute communities should not be overlooked. Their vacations, redeemed from social enjoyment or mental dissipation, become often the most useful portion of their lives. The simple statistics previously recorded, giving the results of the labors of 270 students employed within the past four years, reaching more than 108,000 families, and circulating more than 160,000 books, show how wide-spread is the blessing they have conveyed to others, while enjoying preparatory discipline for the high duties of their sacred station. In every view of this movement, is it not entitled to approval and encouragement? It is thrice blessed—blessing the families visited, the agent in this labor of love, and the people who are hereafter to enjoy his ministrations.

"New developments and new applications of colportage will be suggested and controlled by providential circumstances. The press and the ministry must be prepared to meet the varying phases of a changing age. We quote again the language of the president of Williams college. "Let us have such a ministry as we need, controlling the religious press, and modifying, to some extent, the secular press; let the myriad tracts and volumes from the presses of this Society spread over the land, accompanied by the living voice of sympathy and love, and we have nothing to fear. Then may we safely welcome the emigrant, whatever his creed. Then no priestly power, and no jesuitical subtlety, can prevent the potent influence of light and of love from reaching his mind."

We look upon the operations of this Society as of the greatest importance to the cause of truth, and with these views, we heartily wish "God speed" to all engaged in its labours of love. The Church of the Living God knows no geographical limits, spans the boundaries of states and nations, in her catholic embrace, enfolds all the world, and in accents of mercy, makes known the manifold wisdom of God, in the scheme of redemption, to all people.

The agents of the Society have already penetrated Mexico on the south, and our own country on the north. We give them a cordial welcome, and would afford them every assistance, and all manner of facility, in their work of faith. The only true rivalry that can find a place among Christians is, who shall be honored to do most for Christ?

INFANT BAPTISM.

Mr Noel, like all Antipædo-baptists, insists upon what our friends delight to call *believer baptism*, and the frequent connection of the words "believing" and "being baptized", and argues that the command to baptize such as professed faith, necessarily involves a prohibition of the baptizing of any others. Hence he would exclude not only those who refuse to profess their faith in Christ, but those who, from their age, are not yet capacitated to make such profession. But, we must reiterate the reply to this oft-repeated argument, that the word "teach" in the first clause of our Saviour's command is "make disciples" of all nations—this is the general precept; and what follows in the two terms *baptizing* and *teaching*, defines what is first comprehensively expressed in the general command "make disciples." Now; we do not seek to argue that baptizing must always precede teaching—though this would be as good logic as our friends the Antipædo-baptists are in the habit of employing; but we do say, that, while in the case of adults instruction ought always to precede the administration of this initiating ordinance, or faith precede confession; the general command is quite reconcilable with the admission of infants to the seal of the covenant; since they are *disciples* so far by the privilege of their Christian parentage, and are already—though unconscious of it—the subjects of educational appliances, in the prayers of faith and the protective regimen and discipline of Christian households. Even before they are Catechumens, they are Disciples; and baptism is the solemn recognition of their privilege, as, in the language of scripture, not unclean, but holy—consecrated to the Lord.

It does not follow that because they who were capable of professing faith were required to do so—therefore, baptism is to be withheld from infants; or, on the same principle, the very possibility of their salvation might be denied; since it is said, not, "he who believeth;" but, "he who believeth and is baptized," shall be saved.

Now; as the following clause carefully avoids to include in the doom of unbelievers every one who is unbaptized, so does it equally suppose that they may be baptized who are yet incapable of actual faith. The passage evidently contemplates, whether as to baptism or salvation, the case of adults alone. And nothing admits of a more natural explanation than the fact, that a profession of faith was so frequently associated with baptism in the primitive age of Christianity. The Apostles were sent to introduce a new dispensation of the Gospel, to lay the foundation of the New Testament Church; and the persons with whom they had to do in the first instance were adult Jews and Heathens, whom it was their more immediate duty to instruct, and only to admit to the seals of the covenant when brought to apprehend and acknowledge the truth. To such, it was necessary to proclaim, as the general rule, that they should believe and be baptized, just as they proclaimed the general message—Believe and be saved. But so far are they, even when thus declaring the rule, from precluding the case of

children, that the words "and thy house" rather provide for the recognition of it, by as explicit a testimony as in the circumstances could have been looked for, to their interest in the covenant. It is in this, as in other matters. A rule must not be held to bind those to whom it could not apply. In working miracles, in curing the sick, the blind, the lame—our Lord uniformly required faith. but in the case of children, or such as laboured under a natural inability to make that profession, he accepted the profession of the parent for the child, and sometimes even, of the master for the servant, to the extent of granting benefit or relief.

It is, we doubt not, a fruitful source of mistake on this subject, that the real meaning of a *sealing* ordinance is misapprehended. Even in the case of adults, a sacrament is not necessarily a seal of actual salvation. In the case of true believers it is so. but it is administered on credible appearance or profession. It but seals or confirms the covenant interest, so far as it is really possessed. He who counterfeits faith gains nothing, but rather incurs judgment by the sacrament which he perverts. Still, it does not follow that the administrator has sinned in admitting to the Sacrament, upon an apparent title to it. Thus the Evangelist admitted Samon, of whom an Apostle afterwards declared, that he was in the gall of bitterness and the bonds of iniquity,

Now, as in the case of the adult, baptism only seals and confirms grace already possessed; so in the case of the infant—it certifies the interest already belonging to the holy seed. There is not the presence of actual faith in this case, but, as with regard to the adult, we proceed upon the presumption of a sincere faith professed, so in the case of the infant, upon the presumption either of present grace, or at the least, of a present actual interest and obligation. The sacraments are seals of the righteousness which is by faith—seals of God's truth in those promises, which respect the infant offspring of believers as well as themselves. It is not necessary, therefore, that baptism be delayed, till it may be the seal of faith, in the circumstances of those whose introduction within the external bond of the covenant is coeval with their birth. Their's is a different case from that of the adult Heathen or Jew, whose accession to the Church behoved to precede communion with it in its privileges. Here, valuable Christian privileges anticipate even the development of the disciple's mind. And here, too, obligations sacred and blessed accompany those privileges, which, devolving upon the child, by the law of its birth, it well befits the Christian parent to acknowledge in the child's behalf. Both the privilege and the obligation come through the believing parent; and what is actually true of the child, may, in the person of the parent, be acknowledged, assented to, or confirmed. How interesting, how worthy of that religion whose grand characteristic is grace—free preventing grace—that thus the confession, both of the covenant interest and of the correlative duty, should be, as nearly as possible, coeval with the very commencement of that parental discipline by which the child is trained for God's service, even as already it is God's heritage.

We do not repeat what we already argued by analogy, from the recognized rights of the child in ancient times to the seal of the Abrahamic covenant.

But, a few words on the mode of Baptism.—We regard this as a question of far inferior importance to that concerning its subjects or participants; and it is one on which we can more easily indulge the dogmatism of our Antipædo-baptist brethren: not that we think it more warranted by scripture, but that we believe the scripture to have left the question undecided, and so, having laid down no positive rule, the duty may be fulfilled either on their plan or ours: whereas, on the question of Infant Baptism, we hold their doctrine positively wrong, unscriptural, and injurious.

On the *mode*, we are contented to reason on the defensive; or to say with our Westminster confession—"Dipping of the person in the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person." Admitting that the word "baptize" naturally signifies immersion, it was also used of the application of water to the person as well as of the plunging of a person in water. Then, the thing signified, and to which the name *baptism* is applied—the communion of the Holy Ghost—is often expressed by pouring and sprinkling. (See Isaiah xliv. 3.; Ezek. xxxvi. 25, and other passages.) And, considering how improbable it was that, in the case of John the Baptist, so great multitudes could have been literally subjected to immersion—or the thousands baptized in one day by the Apostles. Considering that the whole description of the transaction in these cases is perfectly reconcilable with the more natural supposition, that the water was but poured on the heads of the disciples, as the administrator passed along their ranks, standing, it may be, within the channel of a shallow stream. Considering, again, the great improbability that water in sufficient quantity for immersion was at hand for the baptism of the households of Cornelius, and Lydia, and the jailor: We are satisfied, that the sprinkling answers the end equally, and is in many cases the safest and more convenient, if not the only possible method of administering this ordinance—while we, as tenaciously as our friends on the other side of this question, hold it a sacred duty to conform even in outward circumstances, and in the very letter, to every ascertained appointment of the Head of the Church. We shall not trouble those of our readers who are unacquainted with Greek, with any further reference to the original language of Scripture, than to say, that the "much water" in John, iii 23, is to be understood of "many streams" in that locality; more likely, if the accounts of travellers, as to the present state of Palestine, may be relied on, to have supplied the means of baptism by sprinkling than by immersion; and that the "down into the water," or "up out of (or from) the water," are the expressions which, on our hypothesis, as well as the other, it would have been natural to employ. The preposition *εἰς* (into, or to) which occurs in the 28th verse, in connection with the water, is the same which occurs in verse 40th, in connection with Azotus and Cesarea. But Philip was found at (εἰς) Azotus—(not necessarily in the midst of it, surely)—and he came to (εἰς) Cesarea—surely, though he had but remained at the suburbs, this would have been true.)

We agree with the following statement of Bloomfield, a distinguished modern critic. "On both having descended into the water, Philip seems to have taken up water with his hands and poured it copiously on the Eunuch's head. It is indeed plain, from various passages of the gospel, that baptism was then administered by the baptizer, after having placed the person to be baptized in some river or brook. And that abundance of water was thought desirable, we learn from John, iii. 23. But though this may seem to favour immersion, yet the other method might as well be adopted. Water might, indeed, be fetched in a vessel, for the purpose of pouring it on the head of the person. Yet that it should not, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose, that nothing but a purpose of immersion could originate the custom for the baptizer and the baptized to both go into water of some depth."

It has often appeared to us, that the practice of sprinkling, in contradistinction to immersion, is confirmed by the mode of using bread and wine in the other sacrament. The comparative unimportance of the mere quantity of the outward element appears in this—that though the communion of the body and blood of Christ denotes a feast—the most perfect and satisfying—yet the tasting of a little bread and wine suffices to symbolize it in that deeply interesting rite. Is there anything unreasonable in holding, that the communion of the Holy Ghost—or the application of the blood of sprinkling—is sufficiently represented by the affusion of water, or by sprinkling it, whether on the infant or the adult?

INFANT BAPTISM.—The following instructive extract is from the Diary of the Rev. John Macdonald of Calcutta:

"Sabbath, Nov. 21.—This day, in the kind providence of God, have I been permitted and enabled to dedicate my little offspring to my covenant God in baptism, and for this I give thanks. O what a privilege is it! I trust I have communion with the Lord in this deed, if ever I had it. Many encouragements have I felt, and no misgivings as to infant baptism in its faithful form. Yea, I praise God for such an ordinance. I know God's willingness to bless infants. I know that He did of old receive them into His covenant by seal. I know also that infants are capable of enjoying the blessings of the covenant of grace—that the want of faith in those who are incapable of faith, is just as applicable to salvation as to baptism, and therefore constitutes no argument against it. I believe that the seal of the covenant will be just as valid to the child when it afterwards believes, as if baptized when adult—that it is a great privilege to have it externally united with the church, and for a parent to say, "This my child, has been solemnly and publicly given to God—it is federally holy." I believe that the commission of Christ included the children of believers, and that the apostles baptized such; and I know that the holiest of men in all ages have communion with their God in this ordinance. But why enlarge? O! my Lord, I bless thee for saving me from falling into the cold and forbidding doctrines of antipædo-baptism! O. give me grace to improve thine ordinance!"

IMMERSION.—On the supposition, that the Apostles practiced baptizing by immersion, is it not most remarkable, that from the time when Christian baptism was first instituted, we find on record not one instance in which they either delayed administering baptism for want of water, or went out of their way to find it? John the Baptist went where there was "much water;" but the Apostles, so far as the New Testament informs us, never did. The fact is easily accounted for on the supposition that they baptized by pouring or sprinkling, but is most unaccountable on the supposition that they practiced immersion.

SUMMARY.

The most inhuman butcheries continue to be perpetrated in unhappy Hungary. Fifteen Generals, and among them Count Louis Bathyani, late Prime Minister, have been murdered by the Austrian authorities. The death of Count Bathyan, produced a state of feeling so alarming to the blood-thirsty Haynau, who, it is said, is appointed civil and military Governor of Hungary, that every sort of military precaution was taken, to prevent an outbreak. The most disgusting atrocities still continue. Nobles are hanged without even the form of trial. General officers are massacred, and ladies of high birth publicly flogged! The dowry of the Countess Bathyan, amounting to \$7,000,000, has been confiscated to the Austrian Government, and she, in compliance with the last wish of her husband, has left Hungary for Bavaria. In all probability the people will be excited by such crimes, so shocking to humanity, to make another desperate effort to throw off the oppressor's yoke. The Russians have enacted a most dishonourable part in this melancholy tragedy. The day of retribution is perhaps not so remote, as they seem to imagine.

Russia demanded of Turkey the extradition of all Polish and Hungarian refugees; to which the Porte gave a decided refusal. Russia threatened, Great Britain and France remonstrated, and the result has been, that the Emperor only asks that the refugees leave Turkey. General Bem, and about 300 refugees, have embraced Islamism with a view to their greater security. Kossuth with manly firmness, spurned the proposal when made to him preferring death to apostasy.

On the Continent of Europe despotism is to a great extent re-established. And Popery too, under the fostering care of despotism, shows its vitality. The Pope dare not trust himself in Rome. It is believed he can only return under the protection of foreign bayonets. The people having tasted the sweets of freedom, dread the restoration of priestly domination. Rome is in many respects no better than during the reign of the Pope,—murders and robberies are as rife. It is not merely a change of tyrants, that will effect the moral regeneration of the Roman people, so long the victims of cruel superstition; but we hope much from the rays of spiritual light, which the late commotion have permitted to penetrate into the darkness of ages. Thousands of copies of the Bible have been introduced. The people eagerly buy them, and we have the blessed assurance that the Word of God will not return unto him void.

France is by no means in a settled state. Difficulties having arisen between the President and his Ministry, chiefly, it is said, on account of the interference in Roman affairs; the latter in a body have resigned. The President who seems to aim at absolute sovereignty, is firm, and has appointed another Cabinet, of small influence, composed of men who have no claim on public confidence, for past services. He has sent a letter to the Assembly, which the London Times characterizes as "impudent but serious."

A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—Pope.

COURTEOUS REPLY TO AN INFIDEL.

An American traveller being unexpectedly detained at the mole or quarantine in Odessa, was very civilly offered "half of his apartments, and a sofa to be on," by a young Englishman who acted as translator to the mole. After they had formed an intimate acquaintance, and one evening had retired to rest, the traveller asked his friend how he could endure the blasphemy which was so constantly heard there. The young Englishman replied, that "as a gentleman these things were disagreeable to him, but as to their being intrinsically wrong, it was no matter of concern to him, as he denied the truth of all revelation, and believed Jesus Christ to be an impostor."

The traveller, without supposing the remark would be heeded except by courtesy, replied, "Either Christ was an impostor, or he was not. If he was an impostor, we have the inconceivable phenomenon of a base man practising virtue, self-denial, charity, forgiveness of injuries, through his whole life, in spite of scourging, contumely, and even crucifixion. Is it philosophical to suppose that a bad man would take so much pains to make men good? But if he was not an impostor, then he has told the truth, and we must believe him."

"Is it possible that I never saw that before?" was the only reply of the young Englishman, but the argument sunk deep into his heart; and when the traveller had arrived at Alexandria, he received a letter from the former sceptic acknowledging him as "the best friend he ever had," encouraging him to be equally faithful to others; and praying him not to forget "his Odessa convert."

THE BIBLE.

This book, a multifarious collection of oracles, written in various ages and countries, and at intervals of two thousand years, having in it every form of composition, familiar and profound; songs and history, ethics and biography, scenes from the hearth and episode from natural annals; numbering, too among its authors him who wore a crown and him who threw a net, the Persian prime minister and Caesar's fettered captive; written, too—sections of it—under the shadow of the pyramids, and others on the bank of the Euphrates, some in the Isle of Patmos, and others in the Mamertine dungeons. This book—so lofty in its tone, and harmonious in its counsels, has become the more venerable from its age, and the more wonderful as its history and results are examined and understood. Whence springs its originality if its claims are disallowed? It tells us of expeditions prior to Jason and the Argonauts. It describes martial adventures long before Achilles and Troy. Its ethical system preceded Thales and Pythagoras. Its muse was vocal before Orpheus and Hesiod. Its Judges flourished before consuls and archons. Its feasts and gatherings rejoiced the tribes when the Neeman games had no existence; and it reckoned by Sabbaths and Jubilees when neither Olympiad nor lustrum marked and divided the calendar. It embodies the prophetic wish of the Athenian sage: for it "scatters that darkness which covers our souls, and tells us how to distinguish good from evil." The valley of the Nile has now uncovered its hieroglyphics to confirm and illustrate its claims; and Nineveh, out of the wreck and rubbish of three thousand years, has at length yielded up its ruins to prove and glorify the Hebrew oracles.—*Inspiration in Conflict with Modern Philosophy.*

THE TIDE TURNED.

At the meeting in behalf of the Portuguese Exiles, at the Church of the Pilgrims in Brooklyn, on Tuesday evening, the 16th instant, Rev. Dr. Bethune spoke of the persecution at Madeira, and of the reactionary movements in Europe, as mere eddies while the tide of liberty was setting steadily forward. We can only give from memory a bare

outline of his eloquence, thought, and illustration. N. Y. Independent:—

"At this moment," said he, "what horrors are witnessed in Europe; where people have struggled for freedom, but struggled ineffectually. Noble women are shrieking under the lash of the executioner. The Turk, the Mohammedan, is keeping back the refugees of liberty from the imprisonment and death for which they are demanded by christian tyranny. While looking on these exiles, I am reminded of the legend of the Seven Sleepers of Ephesus, who fell asleep in a cave, in a time of persecution, and woke up centuries afterwards, and stole into the city and found there a christian people, a Christian government, and Churches named in honor of the martyrs. We seem to have slept backwards and to have waked up in the dark ages. Which of us ever expected to see men and women who had been persecuted for Christ? But the world is not going backward."

"In a great river, when no wind is stirring, you will sometimes see a struggling of the waters, a dashing of waves together; it is because two tides have met; and the slimy weeds of the ocean are whirled about with the branches of trees from the mountains that overhang the sources of the river. But presently one tide gains the mastery, and then in the middle of the stream flows a strong current bearing all upon its bosom. Yet along the shore in the nooks and bays the eddies are whirling and whirling. The tide has turned for Liberty. God has turned it; and no power can stay it or set it back. Why is not the Pope at Rome?—He dare not show his head there. I would not give a sixpence for its safety there. He dare not show his head. While he fled like a hireling, in the livery of a hireling, and left the flock, God's faithful servants carried the Bible into Rome, and there is Bible enough there to blow sky-high the whole conclave of cardinals; there are men enough in Rome devoted to liberty, to keep out the Pope, against dastard France and imperious Austria, and barbarian Russia. The tide is turned.—Liberty rolls on. But on many shores, and many by-places of the earth the eddies are whirling, still showing what the tide has been in the past, and what it would be if it could. So, while the Pope dare not show his head in Rome, his servants in Madeira persecuted these poor people. But it is only an eddy—THE TIDE IS TURNED."

THE HOME CIRCLE.

What a beautiful sight is a well-ordered family. If there is a paradise on earth, surely, it seems to me, it must be in the bosom of such a family. How wise and beneficent is our heavenly Father in constituting the family relation as it is. No social enjoyment in my opinion, can bear any comparison to what may be realized in that family where all its members are actuated by the law of kindness. Here is an epitome of heaven. Each one is doing his utmost to make the rest happy; and love and peace reign in every breast. The parents love their children, and do all they can for their comfort and highest good in every way; and the children in return, love, respect and obey their parents in all things, and do their utmost to realize the fulfilment of their hopes in every respect.

At home, around the family circle, there is no restraint, no concealment of the real disposition, no assuming for the time being a pleasant countenance and agreeable manner, where the heart is not enlisted, as is often the case in a strange company; but every action springs from the index of its real character. To know the character of an individual, you want to see him at home, where he acts without disguise. If here he is kind, gentle, affectionate, polite and obliging in all his actions, you need not fear to trust him in any situation in life. One who is kind at home will not be unkind abroad.

I love to visit a family where love reigns. It does me good in every respect. I well remember, and never shall forget, the happiness that I enjoyed, and the real benefit that I received, in a certain family, while I was pursuing my college studies. I took delight in visiting several families; but one house was my favorite resort, especially if my studies had perplexed me, or anything had transpired to discompose my mind, or in any way to irritate my feelings; this was the house of a widow lady, who had five most lovely children. I think I never witnessed in any other family such perfect government. The slightest indication of the wish of the mother, was law with the children. This power she had gained not by accident, but by the most judicious training of each of her children from infancy. She possessed much decision of character, and never swerved from her purpose to yield to any selfish desire of one of her offspring, and they understood her character. But kindness and love towered above every thing else; and all felt it, and imbibed the same disposition. Having lost her adviser, she made her children her confidentials, and frequently asked advice of them, even the youngest, of six years of age. This increased their confidence in her, and like-wise induced in them habits of reflection, investigation and foresight; so that they manifested an independence of mind and decision of character and judgment, far above most children of their ages.

To spend an evening with them, and witness their politeness towards one another, their obedience, their love and tenderness, their order and decorum in every respect, would so soothe, calm down and mellow my feelings, that I would return to my studies, refreshed, strengthened in my purpose to act always on the law of love, happy in soul and prepared to enter again with vigor on my college duties.

Why may not every family circle be as lovely as this one? They would be so, if each member would be actuated in all things by love. The jarring and contention so often witnessed in families, would all cease, should the law of kindness become the rule which each one would obey; and every family then would be a little heaven.

—Green Mountain Freeman.

WORK WHILE IT IS DAY.

A FRIENDLY HINT TO SABBATH SCHOOL TEACHERS.

Look round your class; you may not see in one of those children a trace or shadow of coming disease; all may be life and uncontrollable activity—but you know (for such things are but too well known,) that to-morrow may find the brightest and liveliest of them all, a silent, lifeless corpse; nay, even to-night, the spirit may return to God that gave it. Were a still more fearful visitation to take place, and the work of teaching were suddenly arrested by the hand of death,—if yonder healthful, spirited boy were suddenly struck down before your eyes, passing through the last struggle of departing life amidst his very classmates, a thrill of startled dread would run through the whole assembly; but none could say that such a fearful stroke had never yet been known. Men, women and children are thus cut down at a moment's warning.

Think of this, Teachers! and let the solemn thought have its full weight with you. Think of this! and you will not seize every trifling excuse to be absent from a place where souls may be lost or won. Think of this! and you will not waste your precious time in the Sabbath school with lessons on natural history or geography, nor look with eager impatience at the clock as it moves towards the hour of closing, and wish for some unseen hand to hurry it in its progress, and set you free. Think of this! and you will not leave a healthy scholar unappealed to, nor a sick one unvisited. Think of this! and go to your work as though you could see yourself and your scholars standing on the brink of Eternity!

FROM BERRIDGE.

SALVATION THROUGH FAITH ONLY.

The crime of Uzza is but little understood, some think it was a slight one, and the punishment severe. But the same sin destroyed Uzza, which destroyeth every sinner, even unbeliever. What slew his body slayeth all the souls that perish. He could not trust the Lord *wholly* with his Ark, but must have a meddling finger, called, in the Bible, his *rashness*. *Rash* worm, indeed, to help a God to do his work! And thousands everywhere are guilty of this *rashness*, and perish by *Uzzaizing*. Jesus Christ is jealous of his glory, as Saviour; he will not share it with another, and whoso takes it from him, shall take it at his peril.

THE EFFICACY OF FAITH.

For my own part, since first my unbelief was felt, I have been praying fifteen years for faith, and praying with some earnestness, and am not yet possessed of more than *half* a grain. You smile, sir, I perceive, at the smallness of the quantity; but you would not, if you knew its efficacy. Jesus, who knew it well assures you that a single grain, would *remove a mountain*,—remove a *mountain-load* of guilt from the conscience, a *mountain-lust* from the heart, and any *mountain-load* of trouble from the mind.

GRACE THE ONLY SURE FOUNDATION OF MORALITY.

Morality has not thriven, and never can thrive, unless grounded *wholly* upon grace. The heathen, for want of this foundation, could do nothing. They spoke some noble truths, but spoke to men with withered limbs and leathern appetites. They were like way-posts, which show a road, but cannot help a cripple forwards; and many of them preached much briskeer morals than are often taught by their modern friends. In their way, they are skilful fishermen, but fished without the gospel bait, and could catch no fry. And after they had toiled long in vain, we take up the angle-rods, and dream of more success, though not possessed of half their skill.

THE CREDULITY OF UNBELIEF.—If any man can believe that at a time when the literature of Greece and Rome, then in their meridian lustre, were insufficient for the task, the son of a carpenter, together with twelve of the meanest and most illiterate mechanics, his associates, unassisted by any supernatural power, should be able to discover or invent a system of theology the most sublime, and of ethics the most perfect, which had escaped the penetration and learning of Plato, Aristotle, and Cicero; and that from this system, by their own sagacity, they had excluded every false virtue, though universally admitted, and admitted every true virtue, though despised and ridiculed by the rest of the world. If any one can believe that these men could become impostors, for no other purpose than the propagation of truth, villains for no end but to teach honesty, and martyrs without the least prospect of honor or advantage; or that, if all this should have been possible, these few inconsiderable persons should have been able, in the course of a few years, to have spread this their religion over most parts of the then known world, in opposition to the interests, pleasures, ambition, prejudices, and even reason of mankind, to have triumphed over the power of princes, the intrigues of states, the force of custom, the blindness of zeal, the influence of priests, the arguments of orators, and the philosophy of the world, without any supernatural assistance. If any one can believe all these miraculous events, contradictory to the constant experience of the powers and dispositions of human nature, he must be possessed of much more faith than is necessary to make him a Christian, and must remain an unbeliever from mere credulity.—*Some Jennings*.

Pride, ill nature, and want of sense are the great sources of ill manners.—*Swift*.

AN INQUIRY.—Were you at the last prayer meeting? Have you not covenanted with your brethren to sustain such meetings? Have you not read the injunction of an Apostle, not to neglect the assembling of yourselves together, as the manner of some is? Do you believe the church can prosper, when its members neglect the prayer meetings? Do you believe that your own soul is prospering in spiritual things, when you are content with frivolous excuses for neglecting such seasons of prayer? Without prayer there is no life in religion. Without prayer all is cold and formal, and dead. Without prayer there will be no awakening among sinners—no refreshing among christians—no movement in the valley of dry bones. It is presumptuous—it is sinful to expect that God would visit a people with the refreshing influence of His Holy Spirit, while they are cold, formal and prayerless. It is not the whole duty of members of the church to attend on Sabbath, and hear the gospel preached. They should remember what they hear, and so live that their lives may be a running commentary upon what is preached. They should meet together once a week between the Sabbaths to pray for the divine blessing to rest upon the labour of their pastor. It is the solemn duty of every member of the church to his pastor, to his brethren, and to his own soul to sustain the weekly meetings for prayer.

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The Librarians of Knox's College have to acknowledge the receipt of the undermentioned Works, as donations to the Library:—

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JOHN LAIDLAW,

Treasurer.

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