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# THE ECCLESIASTICAL AND MISSIONARY RECORD



## Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, OCTOBER, 1851.

NO. 12.

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### PRESBYTERY OF LONDON.

The next ordinary meeting will be held in London, on the second Wednesday of October, (8th) at 10 o'clock, A.M.

WM. S. BALL, P. C.

### COMMISSION OF SYNOD.

The Commission of Synod will meet in the Library of Knox's College, on the third Wednesday of October, at 12 o'clock, noon.

JOHN BURNS, one of the Clerks of Synod.

### HOME MISSION COMMITTEE.

This Committee will meet in the Library of Knox's College, on the third Wednesday of October, (15th) at 7 o'clock, P. M.

ALEX. GALE, Convener.

### LAMENT FOR ISRAEL.

Thou art a Christian, and has cast thy load  
Of guilt on him, the Lamb of God;  
His surety, righteousness, it shields thee well,  
But weep, oh, weep for Israel!  
There is no blood upon her door for sin,  
And wild the dying wail is heard within.  
Oh, weep for her! who 'mid the day spring bright,  
Sees not one beam of living light,  
School'd, but not taught,—chastis'd, but not sub-  
du'd,  
Unwon, though long by mercy woo'd,  
Lov'd, and yet lost,—pitied, yet unforgiven,—  
Without a home on earth, or hope in heaven!  
Yes, till the glorious year of thy release—  
Till all thy woes and wanderings cease—  
Till from the willow trees thy harp be taken,  
And thou no more be termed "Forsaken"—  
Till thy light come, and kings thy glory see,  
O Israel! our tears shall flow for thee.  
—Pencilings in Palestine.

### PRESBYTERY OF COBOURG—ORDINATION OF REV. JOHN SMITH, AT BOWMANVILLE, &c.

The Presbytery of Cobourg met in the church at Bowmanville, on Monday, the first day of September, and was constituted—the place of meeting being chosen with a special reference to the ordination of the Rev. John Smith.

The "draft of the proposed declaratory enactment, respecting the Doctrine of Christ's Headship over nations, and certain expressions in the Westminster Confession, bearing on said doctrine," being now, by appointment of Synod, under consideration in the various Presbyteries of the Church. The following questions, based on said proposed declaratory enactment, having been proposed to Mr. Smith on a previous occasion, were now answered by him in writing, before the Presbytery, as hereinafter specified:—

"1. Do you acknowledge that Christ is appointed by God the Father, to be Head and King of all nations or communities of men, and that all nations or communities of men, under the light of the gospel, are bound to honor and serve him as their Head and King, by acknowledging openly and fully the authority of his word, both in framing and carrying into effect the public laws which govern human society?"

"2. In particular: Do you acknowledge it to be the duty of all nations and communities of men, under the light of the gospel, to provide for the suppression of sins against the first table of the Divine Law, when these assume the form of open offences against society: that, in the fulfilment of this duty, they should honour the law of the Sabbath as of Divine authority, and protect it from open violation: that they should take care, that education, as provided by them, be pervaded by sound religious principles that they should extend a full protection to religious liberty, and countenance and favour true religion as the best security for national order, prosperity, and happiness?"

"3. In accordance with your professed belief, that Christ is King and Head over all things, do you acknowledge it to be the duty of nations or communities of men, to contribute, when need be, out of the national resources to the support and advancement of true religion; and that the Church may warrantably receive and apply such national or public support when it can be done consistently with the maintenance of the Church's spiritual welfare and liberties, and without compromise of the interests of truth, and without doing injury to the rights or privileges of other religious denominations?"

"4. In respect of certain expressions contained in the 29th chapter, section 4, of the Westminster

Confession, do you hold, with this Church, that these and similar expressions are manifestly limited by other statements in the same chapter and elsewhere; and do you accordingly repudiate, with this Church, as alike contrary to the word of God and the true meaning of the Confession, any interpretation of such expressions as would sanction or countenance persecution for conscience sake, or any attempt to promote Christianity by forcible means, or the acknowledgment of any right in civil communities, or their rulers to dictate in matters purely religious?"

Mr. Smith answered, in writing, these questions affirmatively—acknowledging that the doctrines contended for in each and all of these questions, "are in accordance with the word of God." The Presbytery therefore felt themselves warranted to proceed to the business preliminary to Mr. Smith's ordination.

Mr. Smith then delivered his prescribed trial discourse, and was again examined on his knowledge of the Hebrew language and of Moral Philosophy. In each department of knowledge Mr. Smith acquitted himself to the satisfaction of the Presbytery; and the Presbytery having taken a conjunct view of the whole of Mr. Smith's trial, agreed to proceed with his ordination, at Bowmanville, next day at eleven o'clock, A. M.

Next day, the Presbytery met at the appointed time and place to ordain Mr. Smith to the Pastorate of the United Congregations of Bowmanville and Ennisville. The Rev. Mr. Andrews, of Keene, preached an excellent discourse from Acts xiv 7—"There they preached the Gospel." The Rev. D. McLeod of Cobourg presided; and Mr. Smith, having answered the usual questions in a satisfactory manner, was ordained to the office of the Holy Ministry, by the laying on of the hands of the Presbytery. Mr. Smith having been received in due form as a member of Presbytery, the Rev. D. McLeod addressed the young pastor, in the most solemn and affectionate manner, on the duties and responsibilities of the pastoral office. The whole proceedings of the day (interesting as themselves) were enlivened and rendered still more interesting by the presence of the Rev. Dr. Burns, who, with his wonted zeal for all that concerns the general welfare of the Church, took an active part in the proceedings; he, on behalf of the Presbytery, addressed the congregation in that felicitous manner peculiar to himself on such occasions.

We cannot but congratulate the congregations of Bowmanville and Ennisville on the settlement of Mr. Smith among them, and we hope and pray that "the fruit of all may be unto holiness, and the end everlasting life."

The Presbytery had various other matters of a

local nature under consideration, which your space forbids us to notice at length—*ex gr.* The Rev. Mr. McLeod agreed to visit Percy and Alnwick, and spend two Sabbaths there. The Presbytery cordially received circulars from the Colonial Committee of the Free Church of Scotland, inquiring into the condition of the Church within the bounds, and agreed to furnish the statistics required. The Presbytery unanimously agreed to receive and encourage the deputation appointed to lay before the congregations the Scheme of the Widows' and Orphans' Fund.

The next meeting of Presbytery was appointed to be held at Cobourg on Tuesday, the 14th day of October.

J. W. SMITH, *Pres. Clerk.*

**PRESBYTERIAN CHURCH OF CANADA  
MINISTERS' WIDOWS' FUND SCHEME,  
INCLUDING PROVISION FOR CHILDREN.**

HAMILTON, August 13, 1851.

We, whose names are subscribed, being members of the Synod's Committee on the above Scheme, beg leave to submit the following statements to the serious consideration of the members and friends of the Church. Some modifications of the plan may yet be adopted, but we are perfectly certain that the leading views, as here set forth, embrace the mind of the Church so far as it has been declared Synodically; and we are quite prepared to act upon the plan here laid down. Prior to any direct appeal being made on the subject of funds, we are anxious that this paper should be extensively circulated; and that it should be followed up by the appointment of small Committees in the different districts of the Church. Need we add, that a high scale of liberality should be aimed at in the establishment of a fund, which is designed to extend to future times, and to be the source of permanent blessings.

- JOHN FISHER, Hamilton, *Convener of Com.*
- ALEXANDER MACLEAN, Wellington Square.
- G. DAVIDSON, New Aberdeen, Waterloo.
- ALEXANDER GALE, Toronto.
- ROBERT BURNS, D.D., Toronto.
- JOHN BURNS, Toronto.
- GEORGE SMELLIE, Fergus.
- JAMES WALKER, Hamilton.
- DONALD McLELLAN, Hamilton.

The following gentlemen, members of the Presbytery of Hamilton, being present, concurred in the above:—

- J. G. McGREGOR, minister, Guelph.
- JAMES WEBSTER, elder, Hamilton.
- WILLIAM MELDRUM, minister, Puslinch.
- ALEXANDER CHRISTIE, elder, Niagara.
- GEORGE EWING, elder, Hamilton.

The subject of a "Widows' Fund," for the families of ministers of the Presbyterian Church of Canada, has been more or less under consideration of Synod and Presbyteries for years. After full deliberation on the plan of Insurance, as generally adopted by the British Churches, and after correspondence with the managers of the Free Church Scheme in Scotland, it was found that in the infancy of our Church, and in the peculiar circumstances of Canada, the scheme of Insurance could not be successfully carried out.—When the Synod's Committee met at Hamilton, in October, 1850, they came to an unanimous agreement as to this, and recommended a mixed plan. The removal, by death, of two respected ministers—neither of them in advanced life, and both leaving behind them mourning widows and fatherless children, added weight and solemnity to the charge devolved on the Committee, and they came to the unanimous resolution, to place the provision for the families of ministers on a solid and permanent basis, and that immediately.—The best evidence which the Committee could give of their sincerity and heartiness in the scheme, is the practical movement which they made in the shape of prompt and liberal subscriptions; and their example in this respect has been

so well followed up by others, that the amount of funds subscribed up to the present date exceeds considerably £700.

When the Synod met at Kingston, in June last, a report on the scheme was given in, and its leading features thereafter illustrated by various members; when, on motion by Dr. Burns, of Toronto, seconded by the Hon. John Macdonald, elder for Gananoque, the object and general features of the plan submitted, were cordially approved. The Committee, with additions, was re-appointed, with instructions, to draw up and circulate a statement of the plan, for the information of the Synod and the public, in the view of active measures being taken without delay; and the Synod further recommended a modification of the plan, so as to embrace fatherless children and orphans as well as widows. The Committee thereafter met, reviewed the whole scheme, and submitted the details of it to the Synod, by whom it was unanimously approved. It is, in pursuance of these proceedings, that the Committee now lay before the friends and members of the Church the leading features of the plan, as follows:—

Embracing, as the scheme does, the families of deceased ministers, as well as their widows, it is proposed that each widow having no children shall receive, per annum, £30; a widow with one child, £35; a widow with two children, £37 10s.; a widow having three or more children, £40. A single orphan shall receive an annuity of £10; a family of two orphans £15; of three, £20; and of four, or any greater number, £25. After the age of 14, the charge of the children shall not be considered as devolving any longer upon the fund. The annuity of the Widow shall be, however, for life, or until a second marriage; but in no case, whatever may be the number of children or their ages, shall the sum allotted to one family exceed £40.

The plan proposed for realising these ends is as follows:—It is proposed to raise by subscription throughout the bounds of the Church, the sum of not less than Two THOUSAND POUNDS. This sum, it is proposed to vest in the best Colonial securities, so as to raise the largest possible interest consistent with safety; and this amount to be always kept up. Farther, it is proposed that each ordained minister of the Church shall pay, quarterly, into the fund the sum of ten shillings, being thus at the rate of two pounds each per annum. In addition, it is proposed, as an essential part of the scheme, that one of the quarterly collections, made by order of Synod, annually, shall be set apart in aid of the funds; and the Committee do not think it extravagant if they expect from this source a sum varying from £250 to £300 each year. The various sources of income thus indicated, may, at a very moderate average, be expected to realise, when in full operation, £500 per annum.

We ought ever to speak with reverence of issues which hang suspended on the inscrutable arrangements of that All-superintending Providence, which sees the end from the beginning, but whose successive developments are known to us only as they arise, and on this account we cannot, in such a case as this, advance beyond the line of hopeful anticipation in regard to success. The scheme, unperceptibly, will weave the most careful and economical management, and a rigid scrutiny into its affairs, once in five years at least, is indispensable. Experience may suggest improvements in the plan, and ultimately it may result in a well adjusted and apparently safe mutual assurance. In the meantime, we have characterised it as a mixed plan, and as spontaneous liberality on the part of our people enters largely into the composition of the fund, a certain degree of discretion in the management of it will require to be vested in the managers. The best guarantee against failure, will be in the prompt exactness with which all payments into the fund are made, and the discretion and judgment that characterise its administration.

It is understood that there shall be a Treasurer or Manager named by the Synod, whose duties it shall be to receive and manage the funds of the scheme; and generally to watch over the interests of the fund. All his intromissions, and all the proceedings of the Committee with whom, and in whose name he shall act, to be regularly reported to the Synod.

But all matters of detail must be left to future consideration. In the meantime, the above may suffice as a fair exposition of the principles on which the scheme is based. What is desiderated now, are zeal and activity in carrying it out into practical operation; and of the success of our efforts we need entertain no doubt.

We know that the plan suggested by Mr. Murray, of Montreal, in his letter to the Rev. Mr. Rintoul, and which appeared in the *Record* for February, finds favor with a large number of the friends of the scheme. For the information of such as take an interest in this benevolent enterprise, we reproduce part of Mr. Murray's suggestions:—

"I think it would not be impracticable to raise by subscription a sum equal to £3000. I would respectfully recommend that after the importance of the subject had been fully made known to the several Congregations of the Church, prepared lists should be sent, and Congregational Committees appointed to obtain subscriptions to the fund. Such subscriptions to be payable in three instalments, say one in February next, one in February, 1852, and the last in February, 1853. I have no doubt that by this mode a large amount would be raised, and do not think it would be forming too great an estimate were a calculation to be made of, say—

5 subscribers at £50 0 each.....	£250
20 " " 25 0 " .....	500
40 " " 12 10 " .....	500
50 " " 10 0 " .....	500
100 " " 5 0 " .....	500
100 " " 2 10 " .....	250
250 " " 1 0 " .....	250
500 " " 0 10 " .....	250

£3000 and this amount, I have no doubt, would be considerably increased by smaller contributions and Church collections, from those who might not enter their names on the lists. The different Committees might be kept in active operation till 1853."

The time for action is now come. Let our Christian people keep in mind, that by one vigorous effort they can now secure a perpetual provision for the widows and orphans of those who are over them in the Lord, and are dear to them for their works sake—that they can relieve the minds of their pastors from the most painful anxiety by which the heart of a parent can be torn—that they can bring down upon their Churches, themselves, and their children, the blessing of Him who is emphatically the Father of the fatherless, and the Judge of the widow. As they love their children—who yet may be fatherless and orphans—as they love the Church of God which is planted among them—as they would manifest, in the tenderest manner, their regard for those who are the ministers of God to them for good, which is everlasting,—let them gird themselves up for the performance of this act of timely justice—for the carrying out of this enterprise of high and holy benevolence.

The foregoing statements have been approved of by the Committee at Hamilton, it was resolved that the active exertions of such ministers and lay members of the Church as were willing to give their services, should be immediately put in requisition; and the following gentlemen were named.

- The Rev. G. P. Young, Messrs John Fisher, James Fisher, James Osborne, James Walker, and Donald Maclellan, Hamilton.

The Rev. John Bayne and George Smellie,

with Messrs. John Fraser, London, George Davidson, Galt; and A. D. Ferrer, Guelph.

The Rev. Robert Burns, D.D., Toronto, with Messrs. John McMurrich, James Shaw, and John Burns, Elders.

The Rev. William Rintoul and Donald Fraser, Montreal; with Messrs. John Redpath, J. R. Orr, and Wm. Murray.

Messrs. Jas. Gibb and J. T. Hossack, Quebec Dr. Burns, Mr. Gale, and Mr. Burns, Agent for the Church, were appointed a Sub-committee, to circulate the papers, and to arrange matters for immediate action.

It may be encouraging to state, that upwards of one half of the Ministers in connexion have already paid in their first year's subscription of £2 each;—that the single congregation of Knox's Church, Hamilton, has subscribed £150, over and above a very handsome provision for the widow and family of their lamented pastor;—and that a considerable number of members of the Church have subscribed liberally, in several instances to the extent of £25.

It is perfectly understood that subscribers are at liberty either to give a subscription at once, or to pay it by instalments, extending over a year or two, as they may find most convenient.

JOHN FISHER, *Con. of Gen. Com.*  
JOHN BURNS, *Treas'r to the Fund.*  
GEORGE ELMASLE, *Secretary.*

TORONTO, Aug. 25, 1851.

### LACHUTE.

#### HISTORICAL RECORD OF THE RISE AND PROGRESS OF THE SETTLEMENT.

In our last number we gave a short account of the laying of the foundation stone of the new Presbyterian Church at Lachute. We have received from John Meikle, Esq., Secretary and Treasurer to the congregation, a copy of the historical sketch of the settlement, which was deposited along with a copy of the *Ecclesiastical and Missionary Record, Montreal Witness, and Herald*, and a variety of coins. The whole paper is interesting, giving as it does a very minute account of the settlement, from its beginning in 1796, when the first settler, Hezekiah Clark, with his family, immigrants from Vermont, came into the parish. We would gladly give the whole history, extending to nine well written pages of foolscap, if our space would allow. As it is we extract the following particulars.—

In 1795, Lachute was an entire wilderness.—In 1798, Mr. Clark was joined by other six families from Vermont—

“When he came to the place, he was obliged to draw his wife and children on a sled from St. Andrews to Lachute. On the first night he had to sleep under a covering made of the branches of trees, and next day contrived to make a hut, with which to shelter themselves. In two years from that time, the second settlers arrived, the settlement was able to provide for itself. It was about this time that Mr. Lane made a purchase of a tract of land, from the seignor, known to this day as “Lane's Purchase.” In the year 1800, the first day-school was opened with from thirty to forty scholars, the school-house at that time being situated near the Falls. In the same year a Sabbath-school was founded by the Rev. Thaddeus Osgood, from Boston, (who is now living in Montreal, and abundant in good works.) There being at that time no stated minister of the gospel among them, the people, in a most laudable spirit, met together on the Sabbath for devotional exercises, and mutual edification, viz: by reading a sermon from a good author, with prayer and praise. In the following year, the Rev. Mr. Su-

val, of the Methodist connection, paid them a visit, and administered to them the Sacrament of the Lord's Supper, which he did in an adjoining barn to a numerous congregation. No other clergy men than those of the Methodist Society visited this settlement, till about the year 1815, when Mr. Bradford, an Episcopalian minister, stationed at the front of Clitham, paid them two visits.—In the year 1801, the grave-yard was opened, when the wife of Mr. John Hutchins was interred therein. In the year 1803, the settlement contained thirty families, of which only one individual remains to the present day, viz, Mr. John S. Hutchins. Up to the year 1803, the settlers suffered great hardships from the want of roads, mills, bridges, &c. In conveying their grain to the mill, they had no other resource than by making such use of the river as they could—they made canoes for such portions of the river as were navigable, and on reaching the rapids, had to carry their grain on their backs till, after great delay and fatigue, they reached the mills at St. Andrews.

At this early period, in the history of the settlement, the only market town they could reach conveniently was St. Eustache, to which there was no direct road, until one of the settlers, Uriah McNoll, accidentally found out a nearer way than their former circuitous route, by Grand Breuille, alias St. Benoit, viz., by the Belle Riviere—his cow having strayed into the forest, he, with some of his neighbors, set out in search of it, and after great difficulty and fatigue, came upon some cattle pasturing in the bush, and following them as they returned home at night, they were led by them to a French settlement, now called Côté St. Louis; and next day, on making enquiry of the Canadians if they knew where the north river lay, they answered, yes, and led them by an Indian track for about four miles, when they reached the river, at the end of the road now called Côté St. Louis road; they then thanked their French guides for their kindness, and descending the river, reached their homes; this accidental bewildering led to the opening of a road to Côté St. Louis, thereby shortening the distance to St. Eustache by many miles. The road thus discovered, is the same that we now travel. About this time the roads were so far improved that wheel carriages were used in going to church, mill, and market.

In 1809, Thos. Barron, Esq. (now Col. Barron,) arrived, the Americans having by this time nearly exhausted the potash timber, the best of the soil gradually began to give way to another class of settlers from Scotland. In this year, a new grist and saw mill was built on the south side of the river. In 1810-11, a great famine prevailed, and provisions were very high, viz., pork, £7 10s. per barrel, beef, £4, and other kind of provisions were equally high; had it not been for the high price paid for potash, viz., £70 to £75 per ton, the inhabitants would have suffered much more than they did. In 1812, the year of the American War, the militia roll numbered about 150 able bodied men, who rendered active service. In 1816, the school was established under the Royal Institution, with a government grant of £60 per annum for the support of the teachers. In the year following this, the Rev. Thaddeus Osgood again visited this place as a missionary, and established another Sabbath-school. Until 1825, there were no other than floating bridges in use, and the people had experienced so much inconvenience in the use of them, that in this year they erected a pier-bridge, commonly known as White's Bridge, which has had a second covering, and is still in good condition. About this time the office of magistrate was conferred on Thos. Barron, Esq., he being the first person who held that office in this place. From 1816 till 1837, the Methodist body, in conjunction with the Rev. Mr. Henderson, of the Secession Church in St. Andrews, supplied the settlers faithfully with the ordinances of the gospel. The latter resigned his charge on 1st November, 1831,

in favor of the Rev. Mr. Bunton, who was on that day inducted, as the first Presbyterian minister, into his pastoral charge in this place. In the year 1831, the United Secession congregation, under the pastoral charge of the Rev. Mr. Bunton, built a stone church, being the first church built in the settlement. The settlement enjoyed for eight years the faithful services of the Rev. Mr. Bunton, who departed this life on the 12th of August, 1839, much beloved, and sincerely lamented, by all classes of the community.

In 1842, the Rev. Mr. Henry was inducted as pastor of the congregation in connexion with the Church of Scotland, and continued as such until the month of August, 1844, when, with the concurrence of the congregation, and at the desire of the minister, their connexion with the Church of Scotland ceased, and they joined the Presbyterian Free Church of Canada. Until 1843, the Parish bore the name of Lachute, but in this year, the Government, under Sir Charles Metcalfe, changed it to that of St. Jerusalem D'Argeville; but as Protestants do not entertain much respect for sainted lime and stones, it has not been generally acknowledged by its new name. The settlement at this date, (13th August, 1851,) is in a flourishing condition: the farmers are all comfortable, and owners of the land they occupy. The inhabitants are mostly emigrants from Scotland, and the place is generally known as a Scotch settlement, yet there are a good number of Americans, English, and Irish. It may be termed a Protestant settlement—unanimous in politics, true to their queen, and friendly on religious subjects.”

### LETTER FROM DR. WILLIS.

To the Editor of the Record.

TORONTO, Sept. 20, 1851.

MY DEAR SIR,—

I promised to send you a few notes of my preaching tour, and visitation to the churches, both east and west, of the Province. Though I use the word “visitation,” I pretend to nothing diocesan beyond what has been invited by my clerical friends, and what consists in partaking in their labours and cares, and the rendering of occasional services, for which my experience may be presumed to have qualified me. And I have to acknowledge the kindly and confiding manner in which, both in the east and west, duties not less honourable than gratifying to all my pastoral and professional feelings, were committed to me, and accepted, amidst all their imperfections, with so many assurances of satisfaction and gratitude. I do love the pastoral work, and, though in some points of view, I occasionally doubted if I might not on the whole have rendered more benefit to the church by confining myself, at least for half of the vacation months, to quiet and uninterrupted study at home, in the prospect of my winter engagements, yet the gratification I have felt in assisting so many friends at the feast of love, and seeing in the face so many of the flocks whose shepherds I have contributed to prepare and furnish for their good work—this gratification, I say, makes me the more easily acquiesce in the opinion some have expressed, that in no way could I have turned my leisure more effectually to the public advantage.

One of the earliest of my summer excursions was to Glengary. I was enabled to estimate on the spot the vast amount of labour which devolves on my friend and pupil, Mr. Cameron. The half of this field were more than enough for one man; yet, while our Gaelic speaking preachers are so few, it is well that the work is in the hands of so devoted and so faithful an evangelist. I shall long remember the intense interest which was manifested by these hardy sons of the north in their religious ordinances, and the numerous attendance on the week day as well as Sabbath services of their solemn season.

At Bytown, my next place of sojourn, I was gratified by the tokens of good understanding between Mr. Wardrope and his flock, and pleased to see their laudable co-operation with one another, and with churches of other denominations in the Sabbath Observance cause.

Quebec was my station for a whole month. This charge I have more than once undertaken, and feel much at home in that city, and among its enterprising British-like merchants. Were it but to see that truly worthy and upright man, Mr. M.—the very Nathanael of Canada East—I would scarcely grudge a yearly pilgrimage to the city of Wolfe—the classic ground of British America. The Quebec congregation, though now long exercised by the trial of a vacancy in the pastoral charge, keeps its position. A costly and elegant new church is rearing its head in a more prominent part of the city, which they expect to have possession of early next summer. Once provided with a suitable minister, I doubt not that their importance and numbers as a congregation will soon correspond better than now with the metropolitan rank of the city itself.

The interest of my round of visits settles and centres peculiarly on Metis. At this ultimate Thule of our church's missionary field, I had the pleasure of dispensing the communion to a little, compact church-full of Scotch settlers, dwelling there alone, amidst a surrounding population of French habitans. I trust that in more respects than one, they will prove to be as a light in a dark place. I was met in approaching Metis by my excellent pupil, Mr. Kedej, stationed there during the summer months as a catechist, with a special reference to the French population, whose language he is conversant with. But while primarily consulting their spiritual interests, he has also supplied, with much acceptance, the lack of a regular pastor to the Presbyterian settlers. It is with no common tact and success that he has acquitted himself of this double duty. Your readers are already aware, I believe, how readily and effectively he responded to the challenge of a Priest to meet him in Theological combat. The happy result begins to appear in the access permitted him to some, at least, of the poor priest-ridden, but not indocile, families of the Romish communion. I should not omit to record the gratifying circumstance that one intelligent female whose prejudices against Protestantism had been gradually yielding for years past, now embraced the opportunity of confessing her faith, and repudiating transubstantiation, by sitting down with our friends at the feast of love. It is but justice to our late missionary minister, Mr. McIntosh, to say that this individual ascribes her impressions in favour of the simple truth to his instructions and pastoral attentions during a sojourn of some months in Metis. I should also record that of fifteen children whom I baptized there on the same day, one belonged to the family of a person accustomed till lately to attend on the Popish worship.

Either Mr. Kedej or Mr. McIntosh would be joyfully accepted as a pastor by the Scotch congregation at Metis. The former has succeeded in establishing a school for the instruction of the juvenile French. Already eight or ten have been enrolled as pupils. It is at once a pleasing and a sad recollection that when I last saw my excellent, now alas! deceased friend, Mr. Rintoul, he was preparing to follow up my visit to that remote district, by his own ministrations for two Sabbaths to its people. "It was good it was in his heart," and, although he was called so suddenly from his labours in the church on earth, to join in the songs and triumphs of the church above, it will not prove in vain to Metis people, that some of the latest prayers of my truly worthy brother and colleague ascended on their behalf to the great shepherd. Mr. Rintoul assisted me at Montreal, in the selection and purchase of class books for the French School established under Mr. Kedej's auspices. I have to acknowledge the liberality of the friends at Que-

bec and Montreal in providing so promptly, at the call of myself and Mrs. Willis, the funds necessary to set that little institution a-going.

My mention of Montreal suggests the agreeable recollection of the settlement of Mr. Fraser in Coté Street. It was with something of a parental feeling that I led the Presbytery in laying hands on our promising young friend, and afterwards introduced him to his flock. But how little do we comprehend the plans of Providence! I congratulated the youthful pastor that, amidst other encouragements, he could assure himself of the friendly co-operation of so experienced a fellow laborer as the lamented minister of St. Gabriel Street. It is well, at least, that if Aaron was so soon withdrawn, Eleazar was almost at the same time clothed with his robes.

In returning from these eastern parts, I enjoyed much a visit which, with Mrs. Willis, I had an opportunity of making to Mr. and Mrs. Quin. It was, again, the communion season at Cornwall. Mr. Quin has, besides that charge, a large field of missionary excursion and labour in the neighbouring district. It is a Dutch settlement, or occupied largely by descendants of emigrants of that nation. Mr. Quin interested me exceedingly by his account of that portion of his pastoral territory; and I hope that by the blessing of God, his exertions to diffuse throughout its wide extent the influences of evangelic teaching, will be crowned with success. I have promised, if God will, to join him, on some future occasion, in perambulating the district.

I must (not to be tedious) connect east and west, in my paper, with something of the rapidity with which I progressed from the one extreme of the province to the other, in my actual visit round.

My latest pilgrimage was to the far West—to Amherstburgh, to Port Sarnia, to Chatham, to Buxton, or Raleigh—interesting stations all. It was the first communion among the coloured people under Mr. King's charge. There, at the Lord's table, I had the delight of seeing the children of Japhet and of Ham surround the same table in brotherly confidence, professing their common hope and joy in the one Saviour and one Lord. On the day previous, I saw at the school established at the station, the children of both colours, with equal pace, progressing in the course of intellectual improvement, and mingling, without prejudice, in the playground as well as the academy.

I visited some of the settlers in their houses—found them contented, industrious and thankful: proving the capability of those whom slavery had long depressed, when only favoured by equal opportunities, to put forth the like energy in the cultivation of the soil, with their white brethren. I value not a little the ears of Indian corn which they sent with me, as specimens of their first ingathering. I may do worse than put them in our museum. But in my heart I cherish most dearly the impressions of gratitude which I felt as I heard the Sabbath bell, and saw the willing muster at the sanctuary—(that sanctuary for the day was the open field—the house could not have contained them)—of a people, some of whom yet bear the marks of the tyrant oppressor's lash, now permitted, under the protection of British law, to read the word of God, to sing the songs of Zion, to keep its sacred feasts, without fear of the "archer in the place of the drawing of their spiritual waters," and to possess their homes, till their fields, and embrace their families, without terror of the manstealer, or the auction block, or the fugitive act.

Amherstburgh congregation labours under the effect of schism. It was but a small, hopeful, band of communicants that sat down at the table of the Lord, there. The question as to the church property between them and their brethren who have been carried away with the *new tines*, is still unsettled. In the meantime our friends are treated kindly by the adherents of the old Kirk, whose sympathies are more with our standards. They

gave the use of their place of worship to our catechist and his adherents, and attended at the sacred services also. The conciliatory conduct of Mr. Jameson, seems to exert a happy influence among the population at large, and it is to be hoped that the Presbyterians there will not, at any rate, arrange themselves into more than two sections, if they may not yet all be gathered into one fold.

I have mentioned Port Sarnia and Chatham, as places of call, at least, in my late journey.—At the former place I met with the Rev. Mr. McAlister, and as many of his flock as could be convened on brief notice. I have pleasing recollections of that prayer meeting—as well as the hospitalities of the worthy couple at the manse.

At Chatham I preached to a considerable congregation, and though Mr. McCall was absent, I was so happy as to meet him afterwards on his journey home. I also exchanged salutations on the highway with good Mr. Sutherland; was cheered at London by the cordial welcome of Mr. Fraser and Rev. Mr. Scott; and, reaching Hamilton, I addressed the prayer meeting there, at the request of the minister, on the work of the Holy Spirit and its effects.—Thus ended my tour.

Respectfully yours,

M. W.

METIS, C. E.

To the Editor of the Record.

KNOX'S COLLEGE, TORONTO,  
Sept. 20th, 1851.

DEAR SIR,—

In again calling the attention of your readers to this mission, in which Mr. Kedej has for some months past been labouring, I cannot write, as on a former occasion, with unmingled satisfaction and hope. The death of our dear brother, Mr. Scott, which we had to lament some months ago, has been followed by that of Mr. Rintoul, once our beloved and respected Professor, and as such, an honorary member of our Society. This cannot fail to cast a deep gloom over the whole College; and the grief which naturally arises on the loss of one so dear to us, and so highly valued, is only enhanced by the consideration that he was on his way to our mission station, when his journey on earth was ended, and he was called to enter into the joy of his Lord.

Those who were aware of his intention to visit Metis, looked forward with a good deal of confidence to the impulse, or rather to the direction, which his experience, prudence and business habits might have given to our operations there, after Mr. Kedej's departure; but in this dark dispensation we read the lesson to cease from man, and to look to him who has all means at his disposal, who ruleth over all, and maketh all things work together for good to them that love God, to them who are the called according to his purpose.

The operations of our Society, through our missionary have received a good deal of attention from the French Canadian Missionary Society, the Rev. Messrs. Tanner, Black, with Mr. Court, having done what they could for us, while many other friends have manifested, that on their part, there is, at least, no lack of interest in the cause. The Rev. Dr. Willis, accompanied by his lady and Miss Runcie of Quebec, spent a few days at Metis, during the summer; when the people would be refreshed and encouraged by the rich truths of the Gospel, from the lips of a Presbyterian minister, a privilege long denied to them, or perhaps, never before enjoyed. Through the exertions of these friends much was done for the school, a map, books, and other indispensable articles were provided, and in some instances, also, the destitute were partially provided with clothing.

Mr. Kedej continued two of the Mission Stations, mentioned in my last letter, till he left, and it is to be regretted that there is no one now to take his place, and to follow out the work so auspiciously commenced. The attention of the

people seems to have been somewhat awakened to the word spoken, accompanied at the same time by a fear of each other, which tended to keep back some from the services. On one occasion, Mr. K. held a discussion with the priest of St. Flavie, an adjoining parish, at which over four hundred persons were present. Here was a fine opportunity for proclaiming Christ Jesus, and justification by faith in him, which our dear brother was enabled to improve. In other instances, sometimes on the highway and sometimes in the house, he has had opportunities of declaring to the ignorant "habitans" the Word of Life. The people have uniformly treated our Missionary with respect, and in some instances, with kindness; and we hope that his labours are not without fruit, to the glory of God.

The Mission School which Mr. Kedeay was enabled to establish, for the benefit of French Canadian children exclusively, and which was in a flourishing condition, was left by him, with written directions, under the joint care of Messrs. Page, (the teacher) Turrit and Smith, who are to send up a monthly report of the school to the Society. The first of these reports I have just received, shewing the latest attendance to be thirteen, with applications for three more. It is matter of regret, however, that the same letter announces the sickness of the teacher for ten days previous to the 13th current, in consequence of which, the school was closed. The disease is inflammation in the throat. He writes as follows: "Since I stopped the school the poor children have been to me every two or three days, asking if I am better and when they may come again, and the parents of three more are waiting for the harvest to be in, to get bread to send their children." God seems thus early, in the history our mission, to be trying our faith, but if it is his cause what have we to fear. If to support that mission and its school be our duty, let us go on using the means we have, and prayerfully waiting for God's blessing. "Something more should be done for this people," writes Mr. Kedeay, and it may be that when the necessary interest is awakened, something more will be done for them by our Church.

Hoping that ere long, our dear brother, himself, will furnish you with a sketch of his summer's work, I will leave it to him to enter into particulars, and will only now advert to the call which we have to go on in the work before us,—a call arising alike from what has been effected by this our first effort, and from the relations in which the French Canadians stand to us, and the influence which they exercise upon us in a political and religious point of view. They need to be educated and enlightened before Canada will take that place among the Christian nations which she ought to occupy. Oh that their deliverance from the thralldom of superstition and death, were more the prayer of God's people in Canada, then might we expect to see light arise out of darkness, and the worship of God in Christ Jesus supplant the adoration of saints and angels.

I am, dear Sir,  
Yours, &c.,

JOHN LAING, Treas. S. M. S.

To the Editor of the Record.

TUCKERSMITH, Sept. 3, 1851.

MR. EDITOR,—

You and I, it would appear, have lately been meditating on the subject of Polynesian Missions. It is a great topic, even the triumphs of a Saviour God, in a portion of the heathen world. I refer to the article in your last issue, entitled "Christianity in Tahiti." Re-reading the spirit-stirring narrative at present, by the late lamented Rev. John Williams, of the London Missionary Society,

and finding abundant reason to praise God for events therein recorded, I was naturally led to long for the latest information, about what might be doing in that distant part of the world. That you have in some measure supplied by sending us some paragraphs from the *Puritan Recorder*—I see the old day of Gospel triumph back again, and, while praying for its increase and spread, would seek to give God the glory. When formerly attending the University in Glasgow, I had once the pleasure of hearing him, whose name will go down to posterity, as the "Martyr of Erromanga." His text was from Psalm lxxiv 20: "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty." He seemed to throb, from his mode of speech, that satan was laughing and scorning at the efforts of Christendom for reclaiming the heathen, because they were on such a puny scale, compared with the magnitude of the work to be done, while in the meantime he was bearing down, in rapid succession, one multitude after another from the Pagan world to the abodes of woe. Oh what a thrill of joy must it give the exulting spirit of Williams, to now know in the heavenly world the sacred doings that are going on in the islands three days sail from his formerly beloved Rarotonga. The heathen were cruel to him—his blood dyed the shore of the Pacific; but who will compute the results flowing from his personal labors, or the moral power connected with "a narrative," which, in 1845, had reached its forty-first thousand; or who can tell the spiritual influences which it may please God to connect with the memoirs which have been published of him since his death. His decease, though our grief, was his gain, and no doubt was overruled for good to the church of the living God. If his course had not been finished, the powerful letters of Dr. Campbell on war and missions, would yet be unpublished. If his widow and bereaved children be still in this vale of tears, may they be supported and comforted by the Father of the fatherless, and the Husband and Judge of the widow; and may his successors in office, in those beautiful islands of the sea, have a double portion of that Spirit which animated Williams, while he was yet seen among mortals.

The Rev. Robert Moffat, as many know, was set apart in Surrey Chapel, for southern Africa, on the same day that Mr. Williams was appointed to the South Sea Islands. His career likewise, has been one of great trial and danger, and his name will hold a conspicuous place in the history of Africa, on that day when Ethiopia will stretch out her hands unto God. Fellow Christians, think on missionaries, support them, pray for them; think on Moffat, for a quarter of a century in Africa; on Dr. Duff, for a period as long, connected with the burning sands of India; on the half sovereign, from Esquimaux, for our beloved friend, the Rev. W. C. Burns, of China; on Mr. Smith, in continental Europe, seeking the lost sheep of the house of Israel, with whom some of us have associated in former days. Remember our French Canadian Mission in the east, and our Raleigh Mission, for the sable sons and daughters of Africa, in the west; and as you thus remember Zion, enter into the closet and shut the door, and give not God rest until He arise, and make Jerusalem a praise in the whole earth.

WILLIAM GRAHAM.

To the Editor of the Record.

GUELPH, Sept. 16, 1851.

DEAR SIR,—

In perusing an account of the last meeting of the Commission of the Free Church of Scotland, I noticed some admirable remarks of Dr. Candlish, on the necessity, not to say propriety, of good and sufficient title deeds being procured for the various sites of their churches, manse, schools, &c., and also of having the same recorded and lodged in safe keeping. Now, Sir, what is good

for the Free Church, I should think would be good for us, and I would humbly suggest, that the various congregations, through their managers, trustees, or others, should use every endeavour to get good title deeds, made out similar to our model deed, and have the same registered and deposited in the various County Register Offices, till we have some secure building of our own in a central situation, such as a college in Toronto, or some other convenient place.

I remain, yours respectfully,

A. D. F.

CHINA.

LETTER FROM THE REV. W. C. BURNS.

Canton, June 19, 1851.

MY DEAR FRIEND,—Having had an occasion to write to Mr. Nisbet (in answer to a letter from him) two months ago, it is now three months since I gave you any account of what I have been doing in the prosecution of the work of the Gospel among this people. And indeed to my sluggish pen all may be summed up in a single sentence. I have been happy in finding as many opportunities of preaching, the word of life among this people as I have had strength to overtake.—I have been almost daily, and sometimes twice or thrice a-day, thus employed. You, and others, will naturally ask, What has been the result?—In answer, I have almost no proofs to bring of success, farther than is afforded by a certain degree of attention and interest on the part of some, and it may be supposed that the gradual spreading of a certain degree of Divine truth in a small portion of the public mind. Were the work in which we are engaged one of man's devising, or undertaken in obedience to any human command it might seem foolish to pursue it where there is so little appearance of fruit; but doing what we do in compliance with the command of our God and Saviour, and feeling also that he makes good to us the promise, at least in our own experience, "Lo I am with you always" therefore we faint not, but continue to speak his life giving word, knowing that it shall not return unto him void, but shall accomplish that which he pleaseth and shall prosper in the thing whereto he sendeth it. When I last wrote you in the end of March, the eight months for which I had taken these premises were coming to a close, and I mentioned that I did not know how much longer I might be allowed to occupy them. During these three additional months, I have been allowed to go on as before, but at the end of this present month I must remove. I got this notice on the 27th of May, from the new tenant, an Armenian merchant, who has rented the whole premises. On receiving this notice, as I had my hands full of suitable and interesting work in preaching, &c., both here and at other missionary stations,—as I was, in the providence of God, provided with good native assistance in the co-operation of the agents connected with other Christian Societies, and as I had nothing from home or Amoy leading me to conclude that the time was now come for my leaving Canton, I began to look about for some other suitable centre of operations. In this, however, I and those about me, met with a renewal of the difficulties (very great they are in the case of this place) which had been experienced by Dr. Young and myself on our first arrival here. No suitable place was to be found which the owner was willing to let to a foreigner, or the neighborhood willing to allow him to occupy. The only escape from this difficulty which presented itself was in the fact that the second morning after I got notice to remove, an American Baptist missionary (at whose station within one hundred yards of this, I have been giving addresses since I came to Canton, and which is essentially central for collecting people) called to ask me to take the entire charge of this station, at least for some months, as during the summer he could not

attend to two stations, and was purposing to remove to his other station, which is distant from this. I have not yet finally arranged to do this, but it seems to me probable that I shall, if all is favourable, at least make a trial of it. In contemplating such an arrangement, I have not neglected fully to consider the views expressed by the *Messenger* in regard to the desirableness of Dr. Young and I uniting our efforts at one point, and I have no doubt that to many I may seem as if wasting my time in moving from post to post, and doing nothing which is separately connected with your Mission, and which is, *humanely* speaking, permanent. Although I had heard nothing from Amoy which could lead me to suppose that Dr. Young was needing my help, yet when I saw the views expressed in the *Messenger*, I thought possibly it might be my duty to go to the north, and on Saturday last, being at Whampoa, with a view to preaching to the seamen, I took the opportunity of looking at a ship going to Amoy.— Now, however, looking at the whole case, in relation especially to my own capabilities, and the manner in which I have been uniformly led during these past twelve years, I do feel that my present attainments in this dialect and measure of acquaintance with numbers of the people here, I ought not to leave this place until the door is manifestly closed by God in his providence, or that same providence plainly points me to some other point of operation. I had the pleasure of hearing to-day, after a considerable interval, from Dr. Young at Amoy. From his letter to myself, as well as from the drafts of his two last letters to London, I am delighted to see the evidence that the Lord is with him in the work in which he is engaged. Were the instruction of the young a work for which I had an aptitude, I would feel tempted to join him without delay, and I trust that some one of God's servants, whose sanctified taste and abilities lie in this way may be soon drawn to occupy a field so open and promising. If you do not hear so interesting accounts from Canton, you must ascribe it, in part, to your correspondent, but still more it may be to the peculiar difficulties of this very important station—a station so difficult and important, that I believe no agent who is any degree suited for it, and has a heart to love and labour for its proud and suspicious people, should be hastily encouraged to leave it. Lately, in the view of leaving these premises, we have been keeping the preaching hall open every evening, and the numbers and interest have been more than usual. Last Tuesday evening, when looking on an assembly of from fifty to sixty engaged listeners, while a native was addressing them before I did so, my heart said "How can I leave these dear and precious souls for whom there are so few to care for—I can now tell them of the way of life with some measure of clearness and acceptance, and so long as God gives me standing ground to gather and address them, I must go on to do so, leaving issues in his own hand with whom it is to bless and save." Help us to maintain the combat in this great Heathen city, until its gates are opened to the King of Glory! Brethren pray for us that the word of the Lord may have free course and be glorified. &c.

Ever yours, affectionately,

Wm. C. BURNS.

To the Rev James Hamilton, D. D.

P. S. June 20th.—I have another house now in view, which, by some alteration, may perhaps suit, but whether to be got or not will be known for a few days more. "The Lord reigneth; let the earth rejoice."

W. C. B.

A SCEPTIC'S CREED.—A sceptical young man, one day conversing with the celebrated Dr. Parr, observed that he would believe nothing which he could not understand. "Then, young man, your creed will be the shortest of any man I know."

All communications connected with the Record to be addressed to JOHN BURNS, Esq., Knox's College, Toronto.

## The Record.

TORONTO, OCTOBER, 1851.

### DEATH OF THE REV. WM. RINTOUL.

On Sabbath August 31st, Mr. Rintoul preached in his own pulpit at Montreal, in perfect health; and on Monday he set off on a Missionary tour of three weeks, intending to proceed as far as Metis, 200 miles below Quebec, a place rendered peculiarly interesting by the success which seems to have crowned the labours of our excellent young missionary, Mr. Kedey. Mr. Rintoul had arrived at Trois Pistoles, a place considerably below Quebec, when he was taken very ill of Dysentery, with symptoms approaching to cholera.— One of his sons was sent for to Montreal, and Dr. McLaggan, of the 20th Regt., an esteemed friend and office-bearer of the congregation, cheerfully volunteered his services to go down and attend on the sick-bed of his respected friend. But the hand of death was upon him, and neither filial affection nor the best medical treatment, could avert the fatal issue; and on Saturday, the 13th Sept., Mr. Rintoul breathed his last. The remains were consigned to the grave on the following day, and now, in a strange place and far removed from the scenes of his longest continued labours, all that was mortal of this valuable servant of God, repose till the resurrection day shall dawn. Mrs. Rintoul has been in Scotland for some months past and is expected to sail by the beginning of October. She may not learn the sad event till she reaches Halifax or New York. How sad the intelligence, come whenever it may!

Mr. Rintoul was a native of Fulliallan, or Kincardine, in Clackmannanshire, Scotland. He studied at the University of Edinburgh, and was held in much estimation, as a promising young man, by Dr. Davidson, Dr. Buchanan, and other esteemed evangelical clergymen. His first settlement was at Maryport, in Cumberland; but his heart was, from an early period, set on the Colonies, and while at Maryport he published an able pamphlet on the "claims of the colonists on the churches at home." In 1831 he was appointed by the Glasgow Colonial Society to the charge of St Andrew's Church, Toronto, and to that congregation he faithfully ministered for three years. In 1834 he became minister of Streetsville, where he continued for fourteen years. The formation of Knox's College brought Mr. Rintoul into a new sphere, and for some time he was Hebrew Professor in that Institution. About a year ago he was called to the ministry again, in St. Gabriel Street Church, Montreal, where he was much esteemed, and where his memory will be long cherished by a congregation that was gradually consolidating and increasing under his pastoral inspection.

Mr. Rintoul was a man of sound judgment; of very considerable attainments as a scholar, particularly in the department of Hebrew; of deep

personal piety, and distinguished pastoral faithfulness. His mind was enlarged and liberal, and his truly catholic feelings led him to take a deep interest in the Bible and Tract Societies of Toronto, with which his close connection continued even after he had ceased to be a resident in this city. Indeed, of these two valuable institutions he was one of the original projectors, and he ever gave them his hearty support.

Mr. Rintoul was for two years the Editor of this journal, and he ever was to it a regular and much valued contributor.

Few men there are who have displayed such ardent regard to the best interests of the Canadas, and particularly of Upper Canada. From his first settlement in this Province he devoted himself to the formation of a Collegiate, or Educational Institution, for training young men for the ministry. His letters and papers on this subject as published in the *Canadian Examiner*, are numerous, and valuable. With great modesty and little pretension, he was a man of warm affection, deeply concerned in the religious upbringing of the young, and mainly desirous to see the cause of God prosper by means of a pious ministry. Of the genuine sincerity of Mr. R., there ever was but one opinion among all that knew him; and we believe there are not a few who bless the day when Mr. Rintoul set his foot on the shore of Canada. The labours of twenty years as a Colonial missionary and pastor, will not soon be forgotten; and Christianity can point to him as one who has exemplified its principles by a most exemplary walk, and has gone down to the grave without a single stain upon his character.

### COMMITTEE OF UPPER CANADA BIBLE SOCIETY.

#### TRIBUTE TO REV. MR. RINTOUL.

At the last meeting of this body, the following testimony to the character of Mr. Rintoul was proposed and unanimously agreed to:—

"That this Committee, being cognisant of the affecting event of the death of the respected Vice President of this Society, the Rev. Mr. Rintoul, take the earliest opportunity of placing on record their deep sense of obligation to their lamented friend. His wisdom and meekness in counsel, and active and liberal co-operation with the other directors, in following out the objects of this Association, are the subjects of their pleasing and grateful remembrance. And the Committee, sincerely sympathising with his widowed partner in life, and bereaved family, appoint the Secretary, together with Dr. Willis, as soon as possible to transmit to her and to them the expression of their sense of their great loss, as well as of the loss sustained, in their revered relatives death, by the cause of religion and philanthropy in general—a cause which the Committee feel assured has been largely served, as well by the eminently holy consistency of his life and conversation, as by his high literary acquirements, and assiduous and self-denying public labors.

The Rev. Mr. Walker, minister of Newton-Stewart, deputy from the Free Church of Scotland, came out by the *Europa*, and passed, through Toronto on the 24th Sept., on his way, to the sphere of his labours in St. John's Church, Quebec.

## MISSION TO RED RIVER—LATEST INTELLIGENCE.

The latest intelligence from our worthy friend bears date "Sauk Rapids, August 20th." In pursuance of the arrangements referred to in our last, the party left St. Paul on Monday, August 15th, and reached the "Sauk Rapids" in two days, the greater part of the way by steamer on the Mississippi—the carts and waggons for luggage proceeding by land—the distance in all being 80 miles. At Sauk, the river widens, and as it required to be crossed, much time was spent in ferrying over the horses and carriages. They expected to go only a few miles on the other side, and there encamp for the night. The weather was showery, and looked somewhat unsettled, and these considerations rendered their prospects in regard to the long journey not so pleasant. The company, however, was found to be very agreeable. Besides the Governor, the Hon. Alexander Ramsay, there were several very intelligent men, and a physician with his medicine chest formed an essential part of the cavalcade. This arrangement was to our excellent missionary a most valuable blessing, as he had been far from well; and the prospect of a change of diet, wet feet, and possibly damp beds, rendered suitable care on this head a positive duty. "Though a rank teetotaller," says he, "I have taken with me a small bottle of good brandy as a medicine." Mr. B. thinks that the Governor will go the whole way with him, that he may visit the Red River colony, with which Pembina and the adjoining United States settlements must maintain considerable intercourse.

This letter is the last communication we can have with Mr. Black till his arrival at the place of his destination. He is now in the wide waste of a country little known and very imperfectly explored. Exposed to many dangers—with memory rehearsing the past, and faith anticipating the future—charged with the message of salvation to a body of his countrymen hitherto seldom cheered with the voice of a missionary, and never yet gladdened with the ordinances of grace in their much-loved simplicity—our beloved brother largely requires the sympathies and prayers of his brethren at home. We have no fears for his personal safety—we have some as regards his health. But a special Providence seems to have opened the way before him. Our great Head has unquestionably great things in reserve for the settlers in that secluded spot; and through them the tidings of salvation may reach the interesting and hitherto much neglected aborigines of "Rupert's land." We commend our brother to the sympathies and prayers of the Church. This infant mission the Lord has thus far signally prospered, and "He will establish the work of our hand upon us."

The notice taken of this undertaking in the *Free Church Record* for Nova Scotia, and the *Presbyterian Witness* of Halifax, is to us very gratifying. The kind wishes and earnest prayers of dear friends in the sister colonies are more than a compensation for all our previous anxieties and disappointments. The "Free Church" of our beloved Scotland is not indifferent to our

humble efforts in the common cause, and the smallest contribution to the sum of the missionary enterprise will not be overlooked in the estimate of the evangelical church at large.

## WIDOWS' FUND—KNOX'S CHURCH.

On Friday last (Sept. 19) a meeting of Knox's Church congregation, was held for the purpose of considering the Widows' Fund Scheme, of the Synod of the Presbyterian Church of Canada, a printed sketch of which had been previously circulated. Dr. Burns delivered an address with appropriate religious services, and the melancholy tidings of the death of Mr. Rimout having just arrived in the city, an additional solemnity was imparted to the sacredness of the theme. John McMurrich, Esq., one of the elders, having been called to the chair, and an explanation having been given of the leading features of the scheme, a motion of approval and of hearty co-operation was put and unanimously carried. A Committee of fifteen, with power to add to their number, was then named, and a commencement of the subscriptions was made. The congregation has been subdivided into five compartments according to their residence in the several wards, and two members named to collect subscriptions. Dr. Burns, Convener of Committee, Mr. Thomas Henning, Secretary and Mr. McMurrich, Treasurer. The feeling of all present seemed to be hearty as to the necessity of such a scheme, and the judicious character of the plan contemplated. We understand that, although only eight members had affixed their names by Saturday, the sum realized had amounted to £128.

We refer our readers to the address as printed in our pages, and we earnestly press it on the serious attention of all the friends of the Church.—Why may we not aim at £3000 as a permanent fund? Let ministers feel no delicacy in taking an active part in the scheme. It will become them. But while we say so, we would remind the private members of churches, that nothing interferes more with the calm and efficient discharge of pastoral duty, than anxiety on the minds of ministers about the temporal condition of their families; and the more that this can be removed or alleviated, the more pointed and sure will be the labours of their pastor, and the more endeared the tie which binds both parties in one common bond.

We are happy to find various ministers and members are at present at work in different districts in behalf of this laudable scheme.—We wish them much success, and we are sure that those who had scruples as to the expediency of the proposed sustentation scheme, will be among the first to lend their liberal aid to this scheme, which, while it accomplishes indirectly some of the ends of the other, is certainly free from the objections to which, by some, it was considered liable. Now is the time for simultaneous effort.

It is an extraordinary fact, stated on authority, that there are at the present time more of an Irish population in the United States than there is in Ireland itself.

## MISSION TO THE RED RIVER SETTLEMENT.

The charter of Hudson's Bay Company bears date 1670; and by that charter they are made absolute proprietors of all Rupert's land, a territory supposed to equal all the rest of British North America. Among the subjects of this wealthy Company are the Scottish settlers at the Red River, or Selkirk settlement, formed by the nobleman whose name it bears in, 1805.

In May, 1843, the Scottish settlers brought before the notice of Duncan Finlayson, Esq., the governor of the Red River settlement, by petition, all the facts of their religious history, and thus they submitted all rewards to the Colonial Committee of the Free Church of Scotland. The colonists, in 1812, were six thousand in number, divided into three religious sects—Presbyterians, Roman Catholics, and Episcopalians, of the former, there were 2,600, and of Roman Catholics, 3,200, the remaining 200 belonged to the Episcopal Church. These Scottish settlers were chiefly emigrants from the North of Scotland, brought to the country in 1815, by the then Earl of Selkirk. They had a clergyman of their own persuasion promised by his lordship at the time of leaving their native country, (the Rev. Mr. Sage,) but circumstances prevented his embarkation along with them. He was expected to follow them next year: next year, however, came and passed away, and no clergyman came; and no Presbyterian minister has ever yet visited Rupert's land. In the winters of 1815-16, the settlers had to abandon the colony for want of food, and they betook themselves to the plains for buffalo and to the lakes for fish, and they wintered among the natives in all directions. In 1816, after their return to the settlement, they were driven from the colony at the point of the gun, by the firm partisans of the then two rival Companies, and had to pass the winter of 1816-17, 300 miles to the north of the colony. In 1817, Lord Selkirk visited the colony in person; brought back the Scottish settlers, and renewed to them his promises of forwarding to them their minister without delay. In 1818 they had again to abandon the colony through starvation. In this year, nevertheless, two Roman Catholic priests arrived from Canada, but no Presbyterian minister. In 1819 they returned to the colony with the view of putting down a crop, and they then applied to the governor (Alexander McDonnell, Esq.) to get out their minister, but he (the governor) being a Roman Catholic, paid little attention to their memorials. In 1820 the Scottish settlers were mortified to see, in place of a clergyman of their own persuasion, as had been promised, a missionary of the Church of England sent out and placed over them as their spiritual pastor; although, at the same time, there were not twenty individuals in the whole colony belonging to the Church of England! In 1822, the settlers appealed to Mr. Halkett, one of the executors of Lord Selkirk, then at Red River, and received for answer as follows:—"With respect to the application of the Scottish settlers for a clergyman of their own persuasion, Mr. Halkett



will state the circumstances to the executors when he returns to England, and an answer will be sent to them as soon as possible." No answer was ever returned. In 1823, the settlers were assured by the then governor, (Mackenzie), that they would get a minister of their own persuasion, and a memorial was sent to Scotland; but that memorial was never answered; and in place of getting out their own minister, out came another Church of England missionary; and from time to time, five others in succession followed, each differing from his predecessors in new-fangled ceremonies, and in their opposition to the religious and conscientious feelings of the settlers. In addition, the settlers had their high toned Protestant sentiments shocked, by seeing, year after year, Roman Catholic priests brought into the colony. In 1843, there were of these, six, and of Church of England missionaries, not fewer than four; and the Scottish settlers loudly but respectfully complained, that although they were the first Christian community in that part of the wilderness, they had been totally neglected, and left to grope their way in the dark without even one! Opposed as they conscientiously are to the liturgy and ceremonies of the Church of England, these hardy sons of the Gael felt the bitterest regret at the want of a minister of their own Church.—From their first arrival to the year 1830, they had been tossed about so much, and suffered so many privations, that their circumstances had improved very little. From 1830 up to the present day, a kind providence has crowned their labours with means equal to their daily wants, and something to spare.

Our great cause may be assigned to account for the failure of their many applications, namely, the influence of the Church of England Society in London over the Committee of the Hudsons Bay Company.

There is a question, whether the colony of the Red River now belongs to the Executors of the Earl of Selkirk, or to the honorable Company itself. Certain it is, that the Company exact from the settlers the fulfilment of all promises made to his lordship, and have taken the whole into their own hands. It thence results according to the laws of God and of man, that they ought to perform to the settlers all the promises made to them by his lordship; and among others, that which is dearest to their hearts, the promise of their minister.

In 1835, a party of one hundred and ten persons, all Scotch settlers, left the colony for the United States, solely because at the Selkirk Settlement they had neither minister nor Church of their own. In 1837, several other families, for the same reason, followed them. Some others residing in that colony have not entered into a Church these thirty years. They can hardly be blamed, when it is known, that the English missionary stands up in the house of God, and pronounces out of the pulpit on the Lord's day, and that before a congregation of professed Presbyterians, "that all the Presbyterian sect are in the broad way that leadeth to destruction." "I, myself," continued the missionary, "was once a Presbyterian, but, thank God, I am no longer

one." These words were uttered in the presence of the governor to whom this representation was addressed, and he was a Scotchman, and the great mass of the people were Scotchmen and Presbyterians.

Amid their many grievances—a tithe is not known—these noble settlers have had cause to rejoice that they have been enabled to stand fast by the banner of Christ's cross and crown. They have held together as by one golden cord; manifesting their attachment to their "Free Church" in the vast wilderness, while at home we were lolling in sullen security on the lap of public favor. Although each leading minister, Episcopalian, Roman Catholic, and Methodist, received an annual grant from the Company, the Scottish settlers declared their readiness to dispense with this, and to support their minister cheerfully out of their own resources. £80 or £100 is perhaps all they could promise at first, but this is not a despicable sum in the circumstances, and an increase annually might be rationally counted on.

There are three churches in the colony of all of which the Scotch settlers have liberally contributed. One of these they hoped would be instantly granted to them for their minister's use: but should it not, they declared their readiness to erect another for their own labourer and at their own expense. These worthy men have ever been foremost in obedience to the laws, and in vindicating the rights and liberties of Britain, and "why" they emphatically ask, "is the olive branch denied them more than others." The M.S. petition from which I have obtained these facts bears the signatures of Alexander Ross, Robert Logan and James Sinclair, a most ample guarantee.

By advice of Governor Finlayson, the settlers sent, in 1844, a similar representation to the Company at London, subscribed by the same persons and thirty others. Among the truly noble sentiments expressed, this one may serve as a specimen: "The attention of your petitioners has often been turned with painful solicitude to their spiritual wants in this settlement. Widely as they are scattered among other sections of the Christian family, and among many who cannot be considered as belonging to it at all, they are in danger of forgetting that they have brought with them into this land, where they have sought a home, nothing so valuable as the faith of Christ, or the primitive simplicity of their form of worship; and that their children are in danger of losing sight of those Christian bonds of union and of worship, which every where characterises the sincere followers of Christ."

It is pleasing to learn that these settlers do all justice to the Christian character of persons of denominations different from their own, and particularly the zeal of christian charity of one missionary, who discharged the duties of his sacred office with great fidelity, and ever showed a desire to conform to their mode of worship as closely as the liturgy and other ceremonies of his church would allow. *In this he stood alone.*—The current doctrine was, and is, that salvation flows through a certain priesthood, through particular rites administered by consecrated function-

aries, and that their Church possesses the exclusive right of expounding the Scriptures and of pointing out the road to heaven.

In 1817 a church lot and glebe were marked out by Lord Selkirk, for the special use of the Scotch settlers. Both have been sold by the servants of the Hudson's Bay Company, at a nominal price to the Church of England Missionary Society! Although for two miles up the river and four miles down, there is scarcely a single settler, or single family, but Scotch Presbyterians.

During the thirty years of unavailing appeal for their minister on the part of these worthy settlers—and "their minister" is the only favor they ever asked—no less than twelve Roman Catholic priests, eight English missionaries, and four Wesleyan ministers, have been brought into the field, aided and assisted, and in every way patronised by the Board and servants of the Company.

The representation to the Company, in 1844, was laid before them by Sir George Simpson, and an answer was returned, of date "Hudson's Bay House, London, March 31, 1845." In that letter the Company deny altogether the alleged promise by Lord Selkirk, to furnish a Presbyterian minister; and they further declare that the aid given to other religious bodies, was in consideration of benefit received from them by the aborigines of the land. "Nevertheless," add the Honorable Company, "if you and those whom you represent are prevented by conscientious scruples from availing yourselves of the religious services of a clergyman of the Church of England, the governor and committee will order a passage to be provided in one of their ships for any minister, to be supported by yourselves, whom you may think proper to engage."

To remove all doubts regarding the promise of Lord Selkirk, a regular affidavit, before a magistrate, signed by two responsible individuals who heard the promise given at Helmsdale, in 1815, was sent home to the Company, along with a similar document sworn to by three responsible men, as to a very particular renewal of the promise, along with a grant of land for Church and School, by his lordship, personally, in 1817.—Other legal documents of a similar kind were sent home—embodying the only evidence of which the matter did in the circumstances admit. Along with these documents, Messrs. Ross, Sinclair, and Logan, addressed a letter to the Company, reiterating their claim, while they thanked the Company for their promise of a free passage to their minister. The reply by the Company bears date 6th June, 1846. As it is short, the whole may be inserted:—

"Gentlemen—I am directed by the governor, deputy governor, and Committee of the H. B. Company, to acknowledge receipt of your letter of the 18th July last, with accompanying documents, and to acquaint you, that they can neither recognise the claim therein advanced, nor do any thing more towards the object you have in view, than they have already stated their willingness to do. I have the honor to be, gentlemen, your most obedient servant,

A. BARCLAY, Secy."

Thus ended the correspondence, and with it

the fond hopes entertained by those praiseworthy settlers, for the last thirty years.

In the extremity of their distress, application was made by them to the General Assembly of the Free Church of Scotland, by letter, of date Nov. 1846, which found its way in 1847 to the Corvener of the Colonial scheme. After several unsuccessful efforts to obtain a minister, the matter was referred to the Synod of the Presbyterian Church of Canada, and mainly through the zealous efforts of the students in Knox's College, and of the Presbytery of Toronto, to whom they made their appeal, a successful issue has been achieved. It is proper to state that on application through Sir George Simpson, the promise of a free passage was renewed, and our only regret has been that we were not in a capacity to take advantage of it. In case of a second and a Gaelic minister being sent out next season—a thing most desirable—the offer thus guaranteed by the Company will be taken cheerfully advantage of. In the meantime, how cheering to think, that in all probability those noble men have already "seen their teacher" with their own eyes, and grasped by the hand "their minister," the object of their final hopes and painfully disappointed expectations.—Doomed they were to another disappointment just before the dawn of morning. Let us hope it may be the last act in this deeply affecting history.

Sept. 20.

R. B.

ORDINATION AT NIAGARA.

On Wednesday, the 24th September, the Presbytery of Hamilton met at Niagara, for the purpose of ordaining Mr. John Alexander, lately a student in Knox's College, to the pastoral charge of the congregation in that town, vacant since the lamented death of the Rev. Mr. Harris. The call to Mr. Alexander has been very harmonious; and every circumstance induces the hope, that much spiritual good may result from this settlement, under the blessing of God. The services on Wednesday were commenced by the Rev. Mr. Wilson, of Port Dover, who preached a suitable sermon, from Psalms ii. 6: "Yet have I set my King on my holy hill of Zion." After the questions of the Formula had been put to the candidate, and answered satisfactorily, the Moderator called on the Rev. Dr. Willis, who was present, to offer up the ordination prayer, during which Mr. Alexander was, as usual, set apart to his office by the laying on of the hands of the Presbytery—the youthful pastor kneeling. Dr. Willis thereafter addressed the pastor, and the Rev. Mr. Stark, of Dundas, the congregation, on their respective duties; and at the close of the service, Mr. Alexander was warmly greeted by the attending people, who were present in very respectable numbers. In the evening a tea meeting was held in the hall at present used as a place of worship by the congregation, and a few hours spent in an agreeable and edifying manner.—W. Ball, Esq., occupying the chair. The meeting was addressed, or led in devotional exercises, by Professor Eason, Dr. Willis, Mr. Stark, Mr. Young of Hamilton, Mr. Alexander, and others. Both of the Rev. Professors present bore high testimony

to the merits of the young minister, and the chairman, in proposing a vote of thanks to the Presbytery of Hamilton, for the care it had taken of the vacant charge, and its dispatch in forwarding this happy settlement, recounted some of the vicissitudes through which the congregation had passed, and devoutly recognised the good hand of God that had preserved and guided them. The arrangements of the evening gave universal satisfaction. The addresses being all of a profitable and serious tendency, and intervals being allowed for easy, social conversation, as well as united songs of praise, the attention and animation of the assembly were sustained to the last, while the purpose of dismissing before a very late hour was prudently adhered to.

We congratulate the congregation of Niagara on the event, which has gratified its anxious hopes; and our anticipations are very confident, that the amiable dispositions, good talents, and pious zeal of their new pastor, will render him no unworthy successor of the esteemed and devoted minister, over whose loss they had so recently to mourn.

BLENNHEIM AND PARIS.—We learn that unanimous calls from these associated congregations have been presented to Mr. D. McRuar, preacher of the Gospel, who recently received license from the Presbytery of London, and that he has intimated his willingness to close with the same.

The Presbytery will take Mr. McRuar on trials for ordination on the 8th October.

A call to Mr. McRuar from Whithy, was laid before the Presbytery of Toronto, on the 3rd Sept., and sustained by them. We sympathize with the congregation in their present disappointment, and earnestly hope that ere long, they may enjoy the blessings of a settled ministry.

CONTRIBUTIONS TO THE SCHEMES OF THE CHURCH.—It will be noticed that the usual monthly list of contributions is wanting in this number. This omission has been occasioned partly by the absence of the Agent of the Church, during the early part of the month, and principally, we regret to say, by his severe illness since his return. He is now, however, convalescent, and God willing, will, no doubt, supply full lists for the November No.

N.B. The communication from Markham came to hand much too late for insertion in the present No., at least, in its present dimensions—and we had not time to abridge it.

UNIVERSITY OF TORONTO.—The Rev. Dr. Willis has been appointed to a seat in the Senatus Academicus, by His Excellency the Governor General. Professor Lillie, Rev. Mr. Jennings, &c., have been appointed as representing other religious bodies. These Gentlemen occupy the seats in the Senatus, allotted to the representatives of chartered Theological Colleges; and which, until six such Colleges exist in the Province, the Crown is authorised, by the recent Act, to fill up at its choice.

The reproach cast on the University as a "Godless Institution" by the friends of the old exclusive system, is thus far taken away, or rather any appearance of occasion for it; since few will grieve over the emancipation of a literary Institution from priestly and Puseyite influences, as if that were the same thing with its separation from religion.

To the Editor of the Record.

AMHERSTBURG, Sept. 22, 1851.

MR. EDITOR.—

I observe that, in your last number, you solicit short articles on Church matters. In compliance with your request, I will take the liberty

of offering a few remarks regarding Amherstburg, and the state of the Church here:—

This is an old French settlement. A considerable portion of the population is Roman Catholic: their church is large and well filled—numbers attending from the surrounding country. The Protestant churches on the other hand are but thinly attended, and what is still worse, religion is at rather a low ebb amongst them. The evil effects resulting from division are felt in a small community like this. Were all the Protestant congregations united, they might form a strong and respectable body, but in their divided state, they are comparatively weak and ineffective.

The Free Church congregation, originally small, has been greatly enfeebled by the unfortunate secession that took place more than a year ago. The pastor having been set aside for holding those views of doctrine well known in Scotland by the epithet, Morisonianism; a majority of the congregation adhered to him. This movement, as may well be supposed, told very unfavourably on the interests of our cause. The minority who continued firm in their adherence to Free Presbyterianism, were now left without a minister, and more than this, they were left *minus* their church; as the separatists taking the law in their own hands, had deprived them of it.—Driven from the place in which they had met to worship God, and left to shift for themselves as they best might, they found refuge within the walls of the Established Church, which was kindly offered them by the members of that body, where they have since enjoyed the means of grace.

Our people here labour under another disadvantage from their isolated position—the nearest congregation being some fifty or sixty miles distant. On this account their intercourse with their brethren is infrequent, and they seldom enjoy the visits of the servants of Christ from other localities. They have, however, been highly favoured of late, having been privileged to have amongst them, within the space of a few weeks, two esteemed ministers of our Church, Mr. Cheyne and Dr. Willis. The former, was the Presbyterial clergyman here for a considerable period before the Disruption, and on his return to his old sphere of labour, after a lapse of some years, he received a hearty welcome from all—Presbyterians, Episcopalians, Methodists, every one seemed to recognise in him the presence of an old friend. More than once, indeed, have we heard utterance given to the expression "What a pity it is that Mr. Cheyne ever left us," indicating the high value that was set upon his services.

The visit of Mr. C. was followed by that of Dr. Willis, who arrived here on the 6th instant. It had been the intention of the Doctor to come west at an earlier period, but other engagements that pressed upon him prevented his doing so. On the day after his arrival, being Sabbath, he dispensed the sacrament of the Lord's Supper. His services on this occasion, we have no doubt, were enjoyed and highly appreciated by many. His discourses were replete with gospel truth, and were delivered in his usual happy style. The topics selected were appropriate—the work of Christ and the work of the Spirit—these were dwelt on at considerable length, and were demonstrated in a lucid and forcible manner. In hearing the Doctor, you feel that you are listening to one who is thoroughly master of his subject, and who feels the importance of the truths he is delivering. Let us hope that a salutary and lasting impression has been made on the minds of not a few, and that the presence of the great Head of the Church was with us on that interesting occasion.

On leaving us, it was the intention of Dr. Willis to visit the settlement at Buxton, which we are happy to learn is continuing to prosper under the skillful management of Mr. King; and we presume he has by this time returned to Toronto, with the view of shortly resuming his labours in the Theological Seminary of which he is so distinguished an ornament.

CALVINUS.

POST OFFICE ARRANGEMENTS—  
RETURNED PAPERS.

Since the Hon. Mr. Morris took charge of the Post Office Department, there has been a very decided improvement in the general management. Under the old system papers *refused or not called for*, were sent to the General Post Office, with the dead letters. So anxious were some Post-masters to consign these papers to the "tomb," that we found on one occasion, only five days after the day of publication, that the *Record* had been sent off, and on enquiry found that it had been the uniform practice for a number of months previously. Now, all such papers have to be returned to the publisher. By reason of *returned papers* a number of names have been struck from our subscription list. To some of these the *Record* has been sent for nearly four years without any return.

Our object, however, is to call attention to another class of returned papers, viz. those of paying subscribers, who live remote from, and therefore do not often call at, the Post Office. It is very annoying to have struck out such names, and months after to receive a complaint, that the paper has not been sent as usual. We recommend these subscribers to make arrangement with the Post-masters to have their papers retained until called for. It is our fixed purpose, according to universal practice in such matters, not to discontinue any subscriber's paper, until all arrears are paid up.

KEEP THE SABBATH—Cannot be too frequently enjoined, nor too forcibly illustrated. A little volume, *A Mother's Plea for the Sabbath*, by Mrs. L. K. Wells, teems with striking instances of the profit of Sabbath observance, even in a worldly point of view, to which the writer of these lines could add many more, but will not at this time intrude too far upon your crowded column. My brother arrived here this summer from the old country, en route for C. W., and after having seen the city here, and all its sights worthy of a stranger's notice, proposed to leave on Sunday, per mail steamer, which yet desecrates that holy day—remonstrance was in vain—his mind was made up—he had already lost too much time—people travelling and from home could not be constrained by these little prophecies—he could not spare another day; he thus left in the Sunday steamer much against the advice and desire of his friends; his destination was an intermediate port; but he

"Who plants his footsteps in the sea,  
And rides upon the storm,"

frowned upon the breakers of His holy law, for "the winds and the sea obey him." He raised such a heavy sea and gale of wind on Lake Ontario, that it was impossible on the Monday to land at the port of destination, and my friend was driven past his stopping place, and subjected to three extra days mortification and expense, by a paltry attempt to borrow a few hours from the Sabbath day. Both young and old cannot be too much alive to the promise, that "in keeping the commandments there is great reward." The steamer that left on Monday had a rapid and pleasant voyage.

MONTREAL, Sept. 6, 1851.

## GAVAZZI.

It may not be inappropriate to give a few facts connected with the life of this wonderful man. Alessandro Gavazzi is a Bolognese, and a priest of the Order of St. Barnabas. He is at present forty-two years of age. In the freshness and vigor of his youth he threw himself into the political arena, and speedily became the powerful advocate of truth and freedom, when both were ignored during the Pontificate of Pope Gregory. Like other earnest men, he was deceived by the hopes held out to Italy when Pius the Ninth assumed the triple crown. With Ugo Bassi, who died a martyr to Italian freedom, he strenuously supported the liberal policy of the new Pope; and it was only when reactionary tendencies began to avast themselves, and when Pio Nono threw off the disguise which he had for a while assumed, that Gavazzi vowed irreconcilable hostility to the Popedom and all kindred systems of oppression. The revolutions of 1848 speedily drew him into the heat of action. He adopted the tricolour cross which he now wears as the emblem of his devotion to the interests of the country; and his marvellous eloquence speedily made him the voice of the Italian people. When the news of the Milan insurrection reached Rome, he was seized upon and carried by the students to the Pantheon, there to pronounce a funeral oration for those who died in the cause of freedom. The ruined Colosseum, and subsequently the Grand Square of St. Mark at Venice, rang with the powerful voice of the Barnabite; and such was the effect of his oratory, that the Venetian treasury was filled with voluntary offerings in the cause of Italy, and the inhabitants of that "glorious city of the sea," were enabled, under the dictatorship of Manin, to baffle the Austrians, and maintain a defence to which there are few parallels in history. As may easily be supposed, a fee to oppression possessed of weapons calculated to produce such effects as these was not likely to escape the machinations of those whose iniquity he so boldly denounced. Gavazzi was expelled from Tuscany, after the Grand Duke of Florence had been smitten by his eloquence. He was then seized, and sent off secretly, to be imprisoned in one of those loathsome dungeons which Italian tyrants alone have been capable of forming. But at Viterbo he was rescued by the interference of the people; and after the pusillanimous flight of the Pope, and the proclamation of the Roman Republic, he conjoined the merciful duties of his priestly office with the feelings and the actions of the patriot, organizing and superintending hospitals for the wounded, while he stimulated the Romans to those gallant feats which rendered the siege of Rome so truly memorable. He accompanied Garibaldi to the battle-field of Velletri, and after that gallant fight, extended his offices of kindness to the wounded of both armies—foes as well as friends. In every post of danger Gavazzi's indomitable courage was displayed; and it was only when Rome had been entered by the French that he quitted it under General Oudinot's safe conduct, and repaired to London, where he has since supported himself by giving lessons in his native language. Such is a brief summary of this remarkable man's career.

We now give an extract from his oration, delivered in the Music Hall, Edinburgh, which was crowded to excess. Listen to his withering exposure of the Pope, and the system he supports.

"Who is the Pope, who presides at the Vatican, not as a minister of religion, but as a spectacle of worldly pomp! He has converted the Church of Christ, by his earthly vanities, into a den of thieves (*spelonca*). "Father Gavazzi went on to show that the abuses Popery were in a great measure traceable to Paganism, observing that under the Roman emperors and consuls Catholics were the lords of the world; under the Pope they are its slaves. (Cheers.) The Pope, by causing himself to be styled Pontifex Maximus, destroyed that equality which Christ estab-

lished among his disciples. Christ has made all priests equal, but the Pope has placed himself above all, and they are only vassals and slaves. He has thus taken to himself all authority. The head of the Church is Christ, but to-day the head of the Church is the Pope. It is the depository of all the laws of the Church. He claims jurisdiction over the universal Church,—he interprets Scripture after his own fashion,—he is infallible. He has thus put the will of man above the will of God; and look how the Jesuits have supported his blasphemous position. I am willing to be friends with the whole world,—even to embrace the murderer of my brother; but with the Jesuits,—the secret police and props of the Papacy,—I will keep no terms. There are no demons on earth worse than the so-styled Company of Jesus. For the followers of Loyola, I must ever entertain everlasting—eternal hatred. (Great cheering.) These Jesuits, I say, are the supporters of the Pope, because he is the supporter of their order. They have invented the infallibility of the Pope. God alone is infallible; and yet, says cardinals and priests, let the Word of God go, but not so the dictum of the Pope. Now, what shows this flagrant assumption of the Pope is, the perfect similitude which subsists between him and the devil; with this qualification, however, that whereas Lucifer said, "I will be," the Pope says, "I am," equal to God. (Cheers.) Lucifer, in the love of his own beauty, and confidence in his own strength, said in his heart, "I will make war against the Most High;" and the crime of Lucifer was thus merely a sin of thought—an ambitious hope. But instead of that, the sin of the Pope is a sin of fact. Ye Romanist bigots, and ye Anglicists vacillating between Magism and Romanism, listen till I tell you. Who calls himself the Vicar of Christ?—The Pope. Who calls himself Vicegod?—The Pope. Who calls himself God on earth?—The Pope. According to him, we have two Gods,—one in heaven, and the other on earth,—the one on earth superseding the one in heaven, and that one being the Pope. The object most venerated by the Roman Catholic is Christ in the Sacrament, and it is called the Most Holy—*Santissimo*. The Popes, disclaiming the name of saint, assume the appellation of *Santissimo*. And do you know who has borne that sacred appellation? Would you like a little list of these "most holy" men? Leo the Tenth made a profession of Atheism, *Santissimo!*—Alexander the Tenth was guilty of incest, *Santissimo!* John the Twelfth, Boniface the Ninth, were both guilty of horrible crimes, and yet they are *Santissimi!* John the Twentieth, the Scodomite, was likewise *Santissimo!* And Pio Nono—(cheers and disapprobation)—the bombardier of his city,—the slaughterer of his subjects—*he is Santissimo!* They have even given the name of *Santissimo* to every thing that belongs to them, just as the magnet magnetizes the iron with which it is brought into contact. The Pope not only calls himself *Santissimo*, but he desires that his servants should be called *Santissimi*, his coach *Santissima*, his horses *Santissimi*, and finally, his meals *Santissimi!* They are all *Santissimi!*"

Padre Gavazzi, with all the confidence of one who has truth on his side, thus portrays the downfall of the Pope:—

"The crocodile cries after he has eaten a man, not because he has destroyed him, but because there are no more to eat. So likewise with the Pope. But his throne, which is founded upon the trunkless subjects, and supported by foreign bayonets, is near its fall, the blood of the subjects of Pius cries from the ground against him. (Cheers.) This tyrant, who has canonized despotism throughout Italy, we have sworn on the altar of our country to overthrow. Now, in conclusion, let me say a word to you of our cause. With us Italians the fall of the Pope is no longer in hope,—it is a certainty. We have sworn on the altars of our country to destroy the rule which is the ruin and desolation of our country; and by God's

bleasing we will succeed. The force of union is irresistible. Let the people of England unite in the cause of my oppressed country, and the freedom for which we strive will be the sooner obtained. We will have no longer a Pope-king, because we will not have priests kings; we will only have priests priests. And for this, which is a virtue in the face of God, but a crime in the eyes of the Pope, Rome has been bombarded, and we are exiles. Listen to historical truth. The countries which in all ages have resisted the cause of liberty by force and violence, have now given of their soldiers to form a praetorian guard for the Pope. It is by Austria and France the Papacy is supported against the will of the people of my country. We hope to live to see the day when all this will have changed; but you must unite with us; public opinion will do miracles. By the influence of Montalembert and Falloux, the now degenerate soldiers of France have been converted into policemen for the Pops. These glorious conquerors of Marengo have come to make a guard for our poor priest king,—for the shameful apostate Mastai. (Cheers.) But if you allow the Pope, by his bull in England, to serve the cause of Louis Bonaparte for his re-election, it will be the first time you have feared the French. Britons, remember Trafalgar. (Applause.) The Austrians and the French sustain the throne of the Pope; but John Bull, with a single kick, could send them all with their heels in the air." *Edinburgh Witness.*

## THE WORLD'S FAIR.

### FRENCH VISITORS AND BRITISH PROTESTANTISM.

The French Correspondent of the *Evangelical Christendom* thus writes:—

Thousands of our citizens have been contemplating with enthusiasm your *Fair of the World*, and yet thousands more will follow them in the course of the summer. Well, among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me this is not a slight thing. Our countrymen generally know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions imagine that the Reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets, and their journals, that Protestants have no religious belief, the Papist clergy have persuaded the majority of the French that it is so. You may frequently hear among us men, very enlightened on other matters, ask with a serious tone, "have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters in which their correspondents render loud homage to the religion of the English. These travellers have seen with astonishment, mingled with admiration, that the Christians of Great Britain collect annually, in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the globe, to carry the gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, &c. &c. They have contemplated with equal surprise the manner in which the Lord's day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well) by his devotion to Popery, M. Danjou. He has addressed to the

*Messenger du Midi*, a clerical journal, a letter which contains the following passage:—"That which strikes, first of all, the observer in London, is the religious aspect of things and men. One must be blind not to perceive, at a single glance, that religion exerts its influence on every one and everywhere. This influence shows forth in the actions of life, in the acts, in the customs, and even in profane amusements and pleasures. . . . Indeed, everywhere in London I notice that the religious sentiment exists in all its energy—This austere, religious, Christian sentiment, forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its prosperity." Truly a Protestant could not speak better, and the Roman ecclesiastics, who read the *Messenger du Midi*, must experience no very pleasant impression, on finding in their favourite journal so energetic a denial of their caunimies against the Reformation.

M. Banqui, member of the Academy of Moral and Political Science, has taken advantage of his stay in England to visit, with our celebrated economist, M. Michael Chevalier, your agricultural districts. They have been entertained by Mr. W—, who farms about 3000 French acres. "What serious and strict habits!" writes M. Blanqui. "We have been greatly surprised, at the hour of repast, to see all the male and female domestics come carrying a white wooden form, which is placed before the arm-chairs of the master and his family. Mr. W— has opened the bible and read some chapters, knelt down, and his servants with him. After prayer, the domestics having taken away the form, and the master has commenced his repast. Every one here respects his fellow—the master his servants, and the servants their master. There is no familiarity nor hauteur. They say little to each other, but they do much." Assuredly, M. Blanqui would have visited most of the farms of our own country without seeing domestic worship, as in the house of the good Mr. W—. Rome has forbidden the reading of the Bible by the laity, and concentrates in the duties of the priest all religious life. How, then, should the Romanists have the same piety as the Protestants!

It would be easy to give analogous declarations from our Paris journals. Their correspondents pay just homage to the English family, to that home, which is one of the distinctive traits of your national character. They confess that woman occupies a better and higher place in England than in France. The Frenchwoman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the Englishwoman is more respected, and her post is more valuable—Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.

Thus your universal Exhibition will not serve only the interests of industry. It will, in addition, under the blessing of heaven, contribute to *disparage many prejudices, and to destroy inveterate errors* respecting the Reformed religion: and we Protestants in France shall reap the fruits of these good impressions.

## PASTORAL VISITING.

Some people would have their Pastors chiefly occupied in visiting. Others would have them visit but little, or not at all. Some would have their visits pass off in a social way; others would have them devoted to religion. The duty of visiting from "house to house" is enjoined in Scripture, and has everything in reason to sustain it. Such work as ministers perform in families during the week, is an application of their Sabbath prayers and sermons, and has in numerous instances been crowned with astonishing success in the conversion of souls, the edifi-

cation of Christians, and the reformation of communities. *There can be no perfect ministry without it.* Yet it is a duty, like all the direct duties of the ministry, environed with its difficulties and dangers, and certainly requiring the pastor to bear its cross. *How* the duty is best to be discharged, must be learned from the word of God and from efforts, and from observation and prayer. The great difficulty, after all, in the way of a proper and successful discharge of the duty, lies in the want of an earnest and devoted piety on the part of the ministry. Let that piety exist in the soul of a minister and he will gain access to the homes and hearts of his people, and find time for it, and find a way for it also. Is it difficult for a minister to visit religiously, in a time of revival? The great majority of the excuses of ministers for a neglect of this duty, are founded, when they are searched to the bottom, upon selfishness, pride, and love of ease: The heart leads us astray in its deceitfulness, and we laud and consecrate ourselves to, one great duty to the neglect of others, and why? Because there is an aversion at heart, on account of the sacrifices attendant upon them! Yet in our self-deception, we endeavour to feel justified. Surely if any in the ministry should abound in pastoral visiting, it should be those who are settled in missionary fields and churches. It is alone by visiting, that the missionary can know the people of his charge, and the strangers that settle around him personally, and gain their esteem and confidence, and finally their affections: it is alone in this way that he will come to an exact understanding of the religious faith and character of people gathered from all parts of the world: it is alone in this way that he can secure the attendance and support of men in his church; it is alone in this way that he can properly interest the people in the gospel, and obtain the attendance of their children at the Sabbath-school, and attach the children to himself, and so lay a broad and good foundation for a permanent church and congregation. More turns on a faithful performance of his duty in our missionary fields, for success, than brethren are aware of. Some missionaries in a short time build up a self-sustaining church. Others in equally promising fields have to be supported for so long a time by the Board, that the burden is great upon the funds of the Church. Complaints are made in particular instances that the missionaries of the Board do not visit as pastors the people of their charge, but live at home, in a sort of independence of them, and neither they nor their churches grow. This is indeed lamentable, and we would fain hope, and we do believe, that such instances are rare exceptions to the general rule to the contrary. Let our pure minds be stirred up by way of remembrance.

We add an extract from a letter, showing conclusively the duty and happy consequences of faithful pastoral visiting in our missionary fields. This brother hopes that his church in another year will be self-sustaining.

"I have recently visited all the families of the congregations (about fifty in number), and conversed with them on the subject of religion; inquiring into their state, and giving such advice and instruction as seemed proper. Though I have found by this course that there are some things discouraging, I have also found some that are encouraging. I have found a sad neglect of family religion in some families, there being no family-worship and but little family instruction, children ignorant of the catechism, &c. Yet, I have found other families where the family altar is set up on which is offered the morning and evening sacrifice of prayer and thanksgiving. In visiting families of the latter description, I have had my spirits raised, and my heart encouraged. I have also found a number who are not professors of religion, whose minds are more or less impressed with the importance of the subject. One of this description has since in a sudden

manner been called from the scenes of time. I sorely thought, while making pastoral visits, that I was visiting some for the first time, but so it has come to pass in one instance, and it may in others. When shall we learn to converse with our fellow men as if we were conversing with them for the last time? I believe I was kindly received by every family I visited, at least there was no manifestation of unkindness. I believe that ministers often do themselves and others injustice, by supposing that they shall be received with coldness, if not repulsion. In one family where I anticipated such a reception, I was received with great kindness, and found them in quite an interesting state of mind. By these visits I have become much better acquainted with the families of the congregation than I was before, and they with me; and I think it has tended to strengthen our mutual affection. There has also of late been a perceptible increase of the number who attend upon public worship on the Sabbath."—*Home & Foreign Record of the Pres. Ch., U. S.*

### CRUELTY TO ANIMALS.

Robert Green and Harry Blake and Edward Wilkins are three of the most cruel boys in our village. What do you think they did the other evening? They found a toad in the street, and took fire-crackers and lighted them and put them on its back, and there they would explode; and this cruel sport they kept up, till they had burned out its eyes and burned off its legs. Some boys who stood by begged them to stop, and tried to kill the poor creature, and thus put an end to its sufferings; but these three boys were larger and stronger, and would have their own way.

Just above our house there is a sand bank where the swallows make their holes and build their nests. These boys delight to catch a poor swallow and tie a string to his leg and let him fly. When he reaches his hole and thinks he has got safe to his little ones, they drag him out again and torment him till he dies. They delight to stop up the swallows' holes and to rob the poor birds of their young.

The sufferings of these little creatures are not unnoticed by God, who watches every sparrow as it falls to the ground. He sees these boys where ever they go, or whatever they do; and for this wickedness and cruelty they must repent in this world, or endure in another far more suffering than all they have inflicted upon helpless animals, and must suffer for it for all eternity.

Sometimes suffering seems to be sent in this life on those who sin. God does not always punish sin by suffering here; but we see cases that look like it. I knew a boy who was cruel to animals. He delighted to torment them, and witness their sufferings. One day before the fourth of July, he had a great many fire-crackers in his pocket, with some loose matches; somehow as he was playing about, some of these matches became lighted and set fire to the crackers, which exploded and burnt deeply into his side. Four months he lay groaning upon his bed, a dreadful sufferer. People called this a sad accident, but my children nothing is accidental. Everything that happens is ordered by God for some good and wise purpose. Perhaps he meant to teach this boy how it felt to have his flesh burned; and I should think the boy could hardly help reflecting upon the suffering he had caused, and would determine to do so no more.

These boys do not become so cruel all at once. They become so gradually, and after awhile they will delight in doing things which they would once have thought horrible.

A great many years ago there was a little boy who used to delight to catch flies, and pull off their legs and wings, and loved to watch their struggles and sufferings. I suppose, as he grew older, he liked to torment other and larger animals. He was gradually *hardening his heart* to suffering and pain. When this boy grew up, he

was the Roman emperor Nero. There were Christians then in Rome, who were not afraid to say they believed Christ was God, and that what he taught was the truth, and that they would worship him, and would not worship the gods which the Romans worshipped. And this wicked emperor Nero delighted to persecute these poor Christians, and to sit near and witness their horrible sufferings. He had them fastened to horses and torn apart, tossed and mangled by wild beasts, burned at the stake, he devised all manner of ways of torturing them and killing them by slow and lingering deaths. He even had men and women covered with pitch and oil, and placed around his garden to *burn as torches* when he gave great entertainments. Does it make you sick to hear of cruelty like this? And yet I should not wonder, if those who are cruel to animals when they are boys, should be cruel to their fellow men when they grow up, if they have the power.

"Try to cultivate tender and kind feelings towards every living thing. Remember that God made them all; and that while he permits us to destroy such as are injurious to our life, peace, or property, he will not look without anger upon wanton suffering inflicted upon any of his creatures. Accustom yourselves to watch the habits of animals and insects, and to notice the wonderful power of instinct which God has given them, and you will become so interested in them that you would not needlessly harm the smallest of them.

That ant-hill you might pass carelessly by, and destroy with one touch of your foot all the labour of those busy little workers; but if you stop and notice them, and see how they all work together, some bringing out the grains of sand, some dragging a load much larger than themselves, as food for their young ones, some hurrying out to help a tired one, whose load is more than he can drag up the little hill, you would become interested in them, and feel as if you wanted to protect their abode from the careless foot of the passer by—The Bible tells us to go to these little creatures to learn lessons of wisdom and industry; and many of the teachings of that holy book are drawn from the habits of animals, birds, and insects. Again I say, cultivate carefully kind, tender feelings towards every thing which God has made; and you will be happier and more beloved and will receive that blessing which cometh upon "the merciful."—*Am. Mes.*

How to do Good.—Dr. Johnson wisely said, "He who waits to do a great deal of good at once, will never do any thing." Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never wait to do a great deal of good at once. If we would do much good in the world, we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example all the time: we must do the first good thing we can, and then the next, and the next, and so keep on doing good. This is the way to accomplish any thing. Thus only shall we do all the good in our power.—*Am. Mes.*

CONVERTS IN ITALY.—A correspondent of the *N. Y. Evangelist*, writing from Florence, says there are supposed to be about fifty converts in Florence, and as many more in the surrounding country; but inquirers, both in city and country, are counted by hundreds. He adds: "The persecution is severe, but it cannot prevent two or three from meeting together and pleading the promises. The interest extends into many places in the country and there are persons interested in the movements, who, if known to our churches, would inspire great hope for the permanence of the Protestant cause here in Italy."

### SIMPLICITY OF FAITH.

I was preaching my ordinary weekly lecture in the evening, when I was sent for in great haste to visit a woman who was said to be dying, and who very much desired to see me. I closed the service as soon as I could, and went immediately to her house. She was a member of my church whom I had known very well for years; with whom I had been acquainted ever since her first serious impressions, before she became a communicant. As I entered the room where she lay, I found it filled with her friends, who had gathered around to see her die. Making my way through the midst of them, I reached the side of her bed, and found her apparently in the last agonies of death. She was bolstered up in her bed, gasping for breath, almost suffocated by the asthma; and the whole bed shook by a palpitation of the heart, which seemed to be shaking her to pieces. It appeared to me that she could not live a quarter of an hour. I said to her—

"Mrs. M., you seem to be very sick."

"Yes," said she, "I am dying."

"Are you ready to die?"

She lifted her eyes upon me with a solemn and fixed gaze, and speaking with great difficulty, she replied—

"Sir, God knows—I have taken Him—at his word—and—I am not afraid—to die."

It was a new definition of faith. "I have taken Him at his word." It struck me in an instant as a triumph of faith. "God knows I have taken him at his word, and I am not afraid to die." It was just the thing for her to say. I have often tried to think what else she could have said that would have expressed so much in so few words.

I prayed some four minutes by her bed-side; recited to her some passages of God's Word, and was about to leave her for a moment to her friends, when she seemed anxious to address me. She held me by the hand, and uttering a word at a time, as she gasped for breath, she said to me—

"I want to tell you that I can—trust—in God—while—I am dying. You have—often told me—He would not—forsake me—and now—I find—it true. I am—at peace. I die willingly—and happy."

In a few minutes I left her, uttering to her such promises of the Saviour as I deemed most appropriate. However, she did not die.

She still lives. But that expression of her faith has been of great benefit to me. It has aided me in preaching, and in conversation with inquiring sinners very often. It gave me a more simple idea of faith than I ever had before. It put aside all the mists of metaphysics, speculation, and philosophizing. It made the whole nature of faith plain. Everybody could understand it: "God knows, I have taken Him at his word."—*Pastor's Sketches.*

POWER OF THE CROSS.—All the pomps and glories of this world, are they worthy to be compared to "the glory which shall be revealed in us," the more exceeding, the far more exceeding and eternal weight of glory"—to "see God;" to "be changed into the same image;" to "go to mount Zion, to the city of the living God, to the heavenly Jerusalem;" no more to know sin, and sickness, and pain, and sorrow; to be forever united to saints and cherubim, and seraphim, shouting "Alleluia; salvation and glory, and honour and power, unto the Lord our God; while the four and twenty elders fall down and answer, Alleluiah; to burn with their ardors, and satiate the soul with their ecstasies; to be with Christ; to behold his glory; to follow the Lamb whithersoever he goeth; to look into his face; to gaze upon his glorified form, and to think that every vein in that body bled for me; to be ravished with his smiles; to fall at his feet; to cling there; to live there!"—*Am. Mes.*

## GREAT STUDENTS OF THE BIBLE.

That we may see what can be done in becoming acquainted with the Bible, and that we may be awakened to imitate so good examples, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Diocesian persecution, and who repeated in a public assembly the very words of Scripture, with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius, the younger, was so familiar with the Word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says, that after his conversion, he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's epistles in Greek so thoroughly, that when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible, that the world has seen. Ridley said—"The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles, of which study, although in time a greater part was lost, yet the sweet savour thereof I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times a year. The Rev. William Romain studied nothing but the Bible, for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old, his mother read them through twelve times. Some have read the Bible through many times in a year. I have read of more than one of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short was there ever an eminent Christian who was not remarkable for his study of Scripture as he had opportunity?—*Dr. Plummer.*

**PLEASURE, FAME, AND POWER.**—The experience of most worldlings has been Solomon's sorrow, repeated with the variations incident to altered circumstances and the diminished intensity to be expected in feeble men—vanity and vexation of spirit all over again. And as we are sometimes more impressed by modern instances, than by Bible examples, we would call into court nearly as many witnesses as there have been hunters of happiness—mighty Nimrods in the chase of pleasure and fame and power.

We might ask the statesman, and as we wished him a "happy new year," Lord Dundas would answer, "It had need to be happier than the last, for I never knew one happy day in it." We might ask the successful lawyer, and the warriest, luckiest, and most self-complacent of them all, would answer, as Lord Eldon was privately recording when the whole bar envied the Chancellor, "A few weeks will send me to dear Encombe, as a short resting between vexation and the grave." We might ask the golden millionaire, "You must be a happy man, Mr. Rothschild?" "Happy! me happy? What happy! when just as you are going to dine you have a letter placed in your hands saying, 'If you do not send me £500, I will blow your brains out!'—Happy! when you have to sleep with pistols at your pillow?" We might ask the well-favoured warrior, and get for another answer the "Misere"

of the emperor-monk Charles V., or the sigh of a broken-heart from St. Helena. We might ask the brilliant courtier, and Lord Chesterfield would tell us, "I have enjoyed all the pleasures of the world, and I do not regret their loss. I have been behind the scenes. I have seen the coarse pulleys and dirty ropes which move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decorations to the astonishment of an ignorant audience."—We might ask the dazzling wit, and faint with a glut of glory, yet disguised with the creatures who adored him, Voltaire would condense the essence of his existence into one word, "Ennuis." And we would ask the poet, and we would be answered with an imprecation by that splendid genius Byron, who  
"Drank every cup of joy—heard every trump  
Of fame; drank early; deeply drank; drank draughts  
That common millions might have quenched—  
then died  
Of thirst, because there was no more to drink."  
—*Am. Mus.*

**JUGGERNAUTH ABANDONED BY THE BRITISH GOVERNMENT.**—The suspension of the State allowance to the temple of Juggernaut, and some cases which have been decided in accordance with the recently passed Toleration Act (No. 21 of 1850), have given rise to an anti-missionary movement among the orthodox Hindus at Calcutta. At all the three Presidencies an English education is considered by all classes of natives as the shortest road to wealth, and the only cheap English education obtainable is that afforded by the mission schools. Many thousands of native children are accordingly educated at these institutions, and now and then (though such an occurrence is wonderfully rare), a Hindoo youth is converted, much to the scandal of the native community. Many of these outcasts, on arriving at years of discretion, are desirous of returning to the religion of their fathers, but they have hitherto been prevented from so doing by the impossible severity of the mode of expiating loss of caste (wandering 48 years as an ascetic) hitherto insisted on. [It will be noticed that the writer of this letter, with an obvious bias, affirms that cases of conversion are "wonderfully rare," yet in the very next sentence he speaks of "many of these outcasts."] A great meeting of orthodox Hindoos has accordingly been held at Calcutta, for the purpose of substituting a milder form of expiation. It was stated at the meeting that there were 50 Christian converts at Calcutta, who would return to the Hindoo creed as soon as the milder form of penance was assented to. There is little doubt that it will be so eventually.—*Times Correspondent.*

**A STORY FROM PRINCE RUPERT'S LAND.**—One day a small canoe was drifted by the wind close to a mission station. It was nearly filled with water. A little child was seen to paddle with a stick. Three other little heads appeared. The canoe drove ashore, and Mr. Settee, the resident catechist, took the children in, and found they were orphans. Their mother had lately died, and they had left their father some time before. He had gone ashore with them, but as soon as they had struck a light, he lay down and went to sleep, and slept so long, that these little ones were afraid to stay alone; so they got into their father's canoe and came away. They said that they had tried long to awaken their father, but he would neither speak nor stir. He had died; and the Father of the fatherless committed his orphan children to the care and love of the missionaries. They still remain at the Lac la Ronge station in Rupert's Land.

**DEATH OF THE REV. W. RINTOUL, M. A.**—With feelings of unfeigned sorrow, we chronicle

the decease of the Rev. William Rintoul, for many years pastor of the Presbyterian Kirk in this village. The lamented gentleman had left Montreal, as we have been informed, to visit some missionary stations below Quebec. In the prosecution of his labours he was seized with Cholera, and after a brief illness breathed his last. What renders this visitation the more painful is the fact that his affectionate help-mate was not in the Province at the time, being most probably at present on her return from Scotland, where she has been during the summer.

Mr. Rintoul's loss will be deeply felt and regretted in Canada, and especially in Streetville, where his many virtues, personal and professional, were so well known. Our departed friend was a man of extensive literary acquirements, a ripe scholar, and a well-read theologian. As a pastor, he was zealous and conscientious; and at the bed of sickness, or in the house of mourning, the genuine benevolence of his disposition used to shine forth with a peculiar lustre.

At another opportunity we may enter more fully upon the history and character of one whose memory will long be cherished by all who had the pleasure and privilege of his acquaintance.—*Streetville Weekly Review.*

**PRESBYTERIAN AND EPISCOPAL WORSHIP.**—Although a secondary matter, the order of our worship is not unimportant, and it is well to know how it strikes the stranger." We copy the following from the correspondent of an American contemporary.—

"My visit has been too short to give me much chance of church-going. I heard Dr. Milman, the poet, of St. Paul's, of which he is a dean; it was Whitsunday, the discourse was coldly elegant. In the evening I went to Regent-square. It was inexpressibly refreshing to be among genuine Presbyterian usages. The little pew-Bibles rustled, all over the church, when the text was to be 'turned up'; the people all sang God's praise; and all stood up in prayer, as you, my dear Messrs. Editors, and I, have been taught to do, from our infancy. In a great and crowded congregation, I could observe no instances of that infirmity which increasingly causes American worshippers to pray sitting. Yet I heard that, in London, the modern way begins to creep in, and even at St. Paul's hundreds sat bolt upright during the prayers. The cathedral service was fully performed on that occasion. Considered as music, I am forced to own that it surpassed all I ever heard. The Gregorian chant, and the rich and learned harmonies of the English ecclesiastical school, executed in perfection by trained voices, produce an indescribable impression. But considered as worship, it is semi-Popish. The intoning of the prayers, in a whinnying suppressed monotone, is positively ludicrous. Amidst the colossal architecture of this edifice, and the array of surpliced prebendaries, canons, and boys, such services are effectual towards the restitution of Popery here. Those who love these pomps will not long be content with these. At the same time, I rejoice in ample testimony that there are thousands in the Established Church, who are not only spiritual but Evangelical; who received other Churches and their ministry 'in the Lord'; and who even count the charge of Calvinism no reproach. In Dr. McNeill's church, at Liverpool, I heard a week-day lecture of eminent excellence from the Curate. It was delivered without manuscript, and the preacher held his Bible in his hand, just as many of us have been wont to do in missionary labours."

The Archbishop of Canterbury has determined on issuing monitions against several clergymen in his diocese, who continue to practice such ceremonies as having lights on the altar during morning service, preaching in the surplice, intoning the prayers, and turning from the congregation during certain portions of the service.

MISSION TO THE COLOURED POPULATION.

The Treasurer to this fund, acknowledges the receipt of £6 stg., transmitted by the Rev. Dr. Grey of Edinburgh, to the Rev. Dr. Burns of Toronto, viz:—

J. B. Burnett, Esq., of Monbheddo,.....£5 0 0  
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DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE.

Per Rev. Dr. Willis.

From Thomas Jones, Esq., Glasgow—  
"The Ten years Conflict."  
From Rev. John Anderson of Helensburgh the author—  
"Pencilings in Palestine."

KNOX'S COLLEGE.

THE Winter Session will open (D.V.) on THURSDAY, 16th OCTOBER. The proceedings to be commenced by an Address to the Students of the various Classes, who will assemble together in the large Hall, at 12 o'clock, noon. As the preliminary examinations will be proceeded with on Friday, the 17th, it is desirable that intending Students be present from the very commencement.

MICHAEL WILLIS,

Chairman of Professors' Court.

Toronto, Sept. 27, 1851.

JUST RECEIVED,

A LARGE assortment of the publications of the Religious Tract Society, including several new works.

Sabbath School Libraries and requisites, from London and Philadelphia.

Bibles and Testaments with the metrical version of the Psalms and Paraphrases from Edinburgh.

The whole of the above are for sale at the depository of the Upper Canada Tract Society, upon the most reasonable terms.

47 Yonge Street,  
24th July, 1851.

By order of the Committee,  
JAMES CARELESS,  
Depository.

BOOK-BINDING, No. 65, YONGE STREET, TORONTO, in the rear of Mr. Bentley's Store, (late J. Eastwood & Co.) where every description of work is executed with neatness and despatch. The Subscriber begs leave to tender his sincere thanks to his friends and the public generally, for the liberal patronage extended to him, and hopes, by moderate charges, to merit a continuance of the same. JOS. JNO. OTTO.  
Toronto, June, 1850.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON,

CONTINUES to grant Assurances upon Lives, and to act generally in any of the great variety of modes practised by Life Offices. It is the only Canadian Company as yet in operation, and whose Funds are invested solely in this Province at high rates of compound Interest, and on the very best Securities, instead of being drained therefrom and invested at the barely remunerative rates obtainable in Great Britain; this, together with the past and daily increasing success of the Institution (literally unequalled by any British Company) fully justifies the Directors in repeating their former assertion, that the advantages it offers cannot be approached by any Company doing business in this Province.

Rates and full particulars may be obtained of E. BRADBURNE, Agent, Albany Chambers. Toronto, May 20, 1850.

KNOX'S COLLEGE BURSARIES FOR SESSION 1851-2.

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- The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
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  - 12.—For the best synopsis of Brown's Lectures on the Emotions, £5.
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  - 15.—For the best Essay on the Greek article, especially its use in the New Testament, £5.
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REMARKS.

1. The Essays to be given in to the Secretary of the Professor's Court, at the opening of the College, in October, and the examinations to be passed through about the same time—the precise days to be afterwards notified.
2. The Essays must be correctly and legibly written, with mottoes on the title-pages, instead of the names of the authors.
3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be esteemed a greater excellence than length, characterized by diffuseness.
4. A Student, who may have obtained Bursary No. 3, or No. 14, in any former session, cannot obtain the corresponding Bursary, a second time, though he may compete for it; and if deserving of it his merit will be noticed.

By order of the Professors' Court.

ALEX. GALE.

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