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THE
ECCLESIASTICAL AND MISSIONARY RECORD.



FOR _____

Presbyterian Church of Canada.

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

VOL. V.

TORONTO, MARCH, 1849.

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ACCOUNT OF MAJOR GENERAL MACDOUALL OF STRANRAER.

Toronto, Jan. 16, 1849.

MR. EDITOR,—

It occurs to me, that in place of sending you a sketch of one of the "Fathers of the Free Church" for next number of the *Record*, the accompanying account of a lay-member of that Church, lately deceased, would not be unacceptable. It appeared originally in the *Wigtonshire Free Press*, and from thence was copied into the *Scottish Guardian*, from the pages of which last I have extracted it, with some abridgements, of less importance to Canadian readers. The interest with which it will be read among us, may be increased by the knowledge of a fact, which it gives me great pleasure to bring before you.—General Macdouall was one of the most liberal benefactors to the Library of our College. His deep interest in the religious wants of the American colonies had been long tested by his liberal subscriptions to the funds of the Glasgow Colonial Society; and I knew well, that so soon as the proposal of a Library for Canada was submitted to him, it would meet with a hearty response. It did so; and nearly three hundred volumes were presented by him. Indeed this is only one instance out of many, in which the well-stored theological repositories of the excellent donor were made available to the cause of sacred literature. The General was always fond of books; and profitable reading on all subjects, but especially religious, formed the solace of his mind in seasons of retirement; as it had been a strengthening relaxation to him in times of more stirring activity.

The memoir will be read with peculiar interest by all who care for Canada, and her dearest privileges. It is the memoir of one of our heroes.—Little did I think, when precambulating with our brother, Mr. Cheyne, the classic ground of Stoney Creek, that for that brilliant affair we were indebted greatly to one whom I respected and esteemed so much as the worthy Macdouall. I do not recollect of hearing him on any occasion take notice of it; but the scenes of Mackinack and St. Joseph, were often made the topics of agreeable retrospection.

The writer of the memoir has omitted to mention one important trait in the religious character of his friend. He was the tried associate of Sir Andrew Agnew in his heroic labours for the maintenance of the christian Sabbath. I call them *heroic*—and heroic they have been. That eminently godly man has fought many a battle on this sacred field, and no one who has not been a close observer of the whole scene can form an adequate idea of the self-denial, the self-sacrifice, and the undaunted and indomitable heroism of the christian baronet, whose truly disinterested labors were duly appreciated and honoured by the subject of the present sketch. Sir Andrew and he were neighbours and bosom friends; and the fellow-helper of both was their tried and talented counsellor, Dr. William Symington. I never spent a happier period in my lifetime than the week which, in autumn 1838, I passed between Stranraer and Lochnaw, in the society of these valuable friends.

The General never forgot his old companions in arms. He corresponded with many of them, and after his mind became deeply impressed with religious truth, he ceased not to impress upon them the solemn realities of the world unseen.—Captain Anderson, now at the head of the Indian department in this city, bears a willing testimony to the tried worth of his venerable Commander in other times. To that excellent gentleman I had the pleasure of conveying two boxes of books in 1845, entrusted to my care, as a small token of ancient friendship from the gallant veteran whose memory is to him, as to many, very dear.

Mr. Editor, yours ever.

ROBT. BURNS.

GENERAL MACDOUALL OF STRANRAER, SCOTLAND.

This venerable christian soldier of the cross, who died on the 15th November last, was the son of a respectable magistrate in the town of Stranraer in Galloway. He was born in March, 1774, and consequently died in his 76th year. Through the influence and aid of his uncle, the late Admiral Macdouall. He entered the army in 1797; and in 1801 we find Lieutenant Macdouall of the

Poetry.

ADVANTAGES OF AFFLICTION.

BY THOMAS MOORE.

O Thou who dry'st the mourner's tears,
 How dark this world would be
 If, when deceived and wounded here,
 We could not fly to thee!

The friends who in our sunshine live,
 When winter comes are flown;
 And he who has but tears to give,
 Must weep these tears alone.

But thou wilt heal the broken heart,
 Which like the plants that throw
 Their fragrance from the wounded part,
 Breathes sweetness out of wo.

When joy no longer soothes or cheers,
 And e'en the hope that threw
 A moment's sparkle o'er our tears,
 Is dimmed and vanquished too.

Oh, who would bear life's stormy doom,
 Did not thy wing of love
 Come brightly waiting through the gloom
 Our peace branch from above!

Then, sorrow, touched by thee, grows bright,
 With more enraptured ray,
 As darkness shows us worlds of light
 We never saw by day.

8th, or King's Regiment, sharing in the dangers and in the honours of the hard-fought battles in Egypt, under the brave and lamented Abercromby. In 1807 we find him as Captain, acting an important part under Lord Cathcart, at the bombardment of Copenhagen, and the capture of the Danish fleet. In 1809 he assisted at the capture of Martinique; and in 1811-12, we find his regiment stationed at Quebec, and forthwith engaged in active service in the second American war.

General Sir George Prevost having succeeded Sir James Craig as Governor-General and Commander of the Forces, Capt. M'Douall very soon attracted his notice, and gained his favour and confidence; so much so, that he appointed him first Assistant Adjutant-General to the Forces in Canada, and afterwards his Aide-de-Camp. In these capacities the Captain saw and was engaged in many active and perilous services. After the war had continued some time, he was sent to negotiate an exchange of prisoners with the American General Dearborn—drew up the treaty himself, and brought back important information favourable to the further operations of the campaign. He shared, with the Commander-in-Chief, the dangers of the attack of Sackett's Harbour, at which the loss of the British was great—Capt Grey, assistant Quarter-Master-General, being killed at his side at the farthest advance.*

Immediately after this he was sent to Upper Canada with instructions to General Vincent, who was on the point of being overwhelmed by the greatly superior force of the Americans. Captain M'Douall, after riding through the woods nearly 300 miles night and day, joined him on the 5th of June. The enemy advanced that evening, with a force of 3,500, to Stoneycreek; nine miles in their front, pushing forward 1200 more in boats, by the Lake, to turn their left and rear, and with the fixed intention of overwhelming them next morning at daybreak. General Vincent, with only 1200 disheartened troops, had apparently resigned himself to his fate. At half past 10 at night, Captain M'Douall took his friend Colonel Harvey* aside, pointed out their hopeless situation, and the folly of waiting for certain destruction, when by a dash at the enemy's camp in the night, aided by the terror with which all troops are seized, especially young ones, at being surprised in such a way, they might at least have a chance of extricating themselves, and saving the army. Col. Harvey was convinced—they both went to Gen. Vincent, who assented. Capt. M'Douall immediately got 300 men of the 8th regiment (his own company among them), under arms, with 40 of the 49th, and in ten minutes from leaving the General, they were on their march, without even taking along with them a field piece—and the night pitch dark! They had the good fortune to surprise the enemy's sentries, and about an hour before day were in the middle of their camp before they guessed their danger. Both their Generals, four pieces of cannon and 150 prisoners, were taken, and their force so discomfited and dispersed, that they rapidly fell back on Fort George, where they were cooped up for the remaining part of the campaign. This gallant and brilliant affair saved Kingston and the fleet, and gave new animation to those who before were in despair. Col. Harvey, being the senior officer, had the command on this occasion, and in the public despatches he, of course, got the chief merit, but although a very gallant and deserving officer, the above account shows who best deserved it. They both, however, received the warmest thanks of the Commander-in-Chief in general orders, and Capt. M'Douall was ordered home to England with despatches conveying the news of the victory. But just previous to leaving Canada on this errand, a new corps had been embodied;

chiefly composed of Highlanders in the colony, and called the Glengary Light Infantry Fencibles. The Governor General appointed Captain M'Douall to a Majority in this regiment, so that he arrived in London with his despatches as Major M'Douall. This was in 1813, and such was the importance attached to the news of which he was the bearer, and so warmly was he welcomed at the Horse Guards, that he was instantly promoted to the rank of Lieut-Colonel in the army. This was this officer, who only two short months before held the rank of Captain, and on his arrival, the youngest Major in the army, promoted over the heads of all the other Majors in it. He expected, and was most anxious to be able to spare time on this occasion, to pay a short visit to his relatives in Stranraer; but such was the critical state of matters in the Canadas, and such the urgency of the service, that this could not be afforded. This was a grievous disappointment to him, and ever after most deeply regretted, especially as he was thereby prevented from ever again seeing his revered father in life.

During his short stay in London, he in a strong memorial to Lord Bathurst, then Secretary of State for the colonies, represented that if the Canadas were to be preserved to Great Britain, immediate reinforcements, both in troops and seamen, were indispensable. This document had the desired effect. A regiment and 400 seamen were immediately ordered for the service, and also that gallant officer General Sir Gordon Drummond, to take the Command in the Upper Province. These reinforcements were speedily embarked, and Lieutenant Colonel M'Douall sailed along with them for the scene of his former services. On their arrival in Canada, the remote but most important island and fort of Michilimackinac, on Lake Huron, was, from the weakness of its garrison (only 70 men), and the avowed intention of the Americans to attack and take it, in the utmost danger of falling into their hands. The great importance of this post consisted in its being the connecting link between the British and their Indian allies. Lieutenant-Colonel M'Douall was appointed Governor and Commander at this island, and was ordered to proceed immediately, with what force could be spared, for the purpose of defending, and if possible, retaining possession of it. He instantly made ready; and the following in a letter to his brother, is his description of the difficulties and dangers which he encountered in his progress:—

"My expedition to Michilimackinac was full of difficulty, and might almost be said to have been a desperate undertaking. I had to collect boat-builders to take with me, and fixing my hut in the wilderness, on the eastern margin of this lake (Huron), where no civised being had ever been before. I got our little fleet of twenty-nine large boats finished in six weeks. It is scarcely necessary to allude to the many other obstacles that were necessary to be overcome in bringing forward to the boats the provisions, stores, and cannon—some of the latter 600 miles over the snow!

The dangers of our voyage, from fields of ice, and gales of wind, savoured more of romance than sober reality; and what was worse, only 140 men could be spared me, in addition to 70 of a wretched description already at the post. Shortly after my arrival I found that the American Governor Clarke, had seized on the 'Prairie des Chiens,' establishing a fort and garrison in the centre of our Indian allies, whom we must have lost if he was not dispossessed. I hourly expected an attack myself, yet a desperate necessity existed for attempting its recovery. I gave my friend, Colonel M'Kay, the command, who gallantly succeeded, and thus were his Majesty's arms pushed for the first time, to the Mississippi (600 miles distant from Mackina), and the fort maintained there in spite of the repeated efforts of the enemy to retake it, and not given up till the peace. Reduced, as you may well suppose my little force was, I had still the good fortune to preserve Mackina, though attacked by a much larger force

than I ever expected could be brought against me."

Sheriff Allison, in his History of Europe (vol 19—pages 132, 133), thus describes the attack, and the successful defence made by Lieutenant Colonel M'Douall:—

"A most gallant and, in its consequences, very important military event took place next year (1814), in the defence of fort Michilimackinac by a small British detachment, under the command of Colonel M'Douall. This gallant officer had been left in command of this important fort, situated on Lake Huron, which commands, as already mentioned, the communication between the British and the Indians, on the west of Lake Michigan. To ensure its reduction, three different expeditions were set on foot by the Americans at the same time, in spring, 1814; one from Fort Louis, on the Mississippi, one from Detroit, and one from Chicago. M'Douall had only under his command 232 men, of whom sixty were Canadian militia, and 100 Indians. Out of this diminutive force, he fitted out a small body, about 100 strong, under the command of Major M'Kay, of the Canadian militia, who succeeded by extraordinary gallantry, in wresting from the enemy about 500 miles of territory to the westward, and advancing the British standards to the Mississippi, where they captured, and maintained themselves in, a fort erected by the Americans.

"But during their absence, the American cruising squadron, consisting of two ships of 26 guns each, and several large schooners and small boats, hove in sight, under Commodore Sinclair, having upwards of 900 troops on board. To oppose this force, M'Douall had now only 150 men; but such was the ability of the dispositions which he made, that the enemy were worsted in several encounters, and driven back to their ships. And, although reduced to great extremities by a long continued blockade from the hostile squadron, he held out, until Lieut. Worsley succeeded, at the head of four of the garrison boats, in boarding and capturing, during the night, the two schooners which maintained the blockade; and the British having thus got the command of the Lake, the Americans were obliged to raise the siege, and abandon the enterprise.

"This glorious defeat of an invasion so confidently announced, and strongly supported, diffused the most heartfelt joy in Lower Canada, and terminated the campaign there, in the most triumphant manner."

General Sir Gordon Drummond, commanding in Upper Canada, after receiving Lieutenant-Colonel M'Douall's despatches containing the account of this most successful defence, issued the following general order to the troops under his command, dated Camp before Fort Erie, 30th Aug. 1814:—

"Lieut-General Drummond has great satisfaction in acquainting the troops that he has received despatches from Lieut.-Col M'Douall, commanding at Michilimackinac, reporting the repulse and defeat of the enemy, in a combined attack upon that place on the 4th instant.

"On the morning of that day the enemy's squadron, consisting of two ships, four schooners, and several gun-boats, under Commodore Sinclair, which had been off the island for some days, took a position close in shore—the two large vessels, the Niagara, and St. Lawrence, of 20 guns, anchoring with springs on their cables. Under cover of their fire, about 1000 troops, under the command of Lieut.-Colonel Croghan, were landed. Lieut.-Col M'Douall did not attempt to interrupt the disembarkation, but leaving Major Crawford with the militia in charge of the fort, he marched out with his 120 men of the Royal Newfoundland regiment, and forty of the Michigan Fencibles, with two field pieces, having a body of Indians on his flanks, and took up a position to cover the fort. The fire of his field pieces having checked the enemy's advance in front, he (the enemy) made a flank movement, with the intention of turning the left of the position which Lieutenant-

* Now Sir John Harvey, Gov. of Nova Scotia.

Colonel McDouall had taken up. In this attempt he was met and engaged by a body of Indians, under their chief, Thomas, and driven back in great disorder to his ships, the fire of whose broadsides alone saved him from destruction. The loss of the enemy was 20 killed, and a large proportion wounded. The second in command, and several other officers were amongst the number killed. The enemy's squadron immediately made all sail down the Lake.

"Lieut.-Colonel McDouall also reports that the expedition under Lieut.-Colonel McKay, against the new fort which the enemy had constructed at Prairie de Chen, on the Mississippi, has also been crowned with complete success, by the capture of the enemy's fort and garrison, consisting of 5 officers and 60 men.

"The ability and judgment displayed by Lieut.-Col. McDouall, in his arrangements for the defence of this valuable possession, and his promptness in detaching the force which has acted with such success on the Mississippi, reflect great credit on Lieut.-Col. McDouall, and amply justify the high expectations which had been formed of that excellent officer."

After the American force had been so signally defeated, and driven back to their ships, two of their schooners remained for a length of time, blockading the island, with the view of starving the garrison, by intercepting all supplies of provisions and stores that might be sent to it. Seeing the straits to which this blockade, if continued, would soon reduce him, Lieut.-Colonel McDouall proposed the plan of attacking these schooners in the night, by boarding; and, accordingly four of the garrison boats were manned by seamen and troops, well-armed, and placed under the command of Lieut.-Worsley. R. N., who in the most gallant manner boarded and captured them both, as before mentioned. The island being now relieved, the Lieut.-Colonel Commandant next turned his attention to the strengthening of its fortifications, and the further improvement of the discipline of the garrison, in order that he might be still better prepared to meet and repel any future attack of the enemy. He was also much engaged in carrying out one most important part of his instructions, namely, in conciliating, by every means in his power, the various tribes of southern and western Indians, and securing, if possible, their permanent adherence and attachment to the British cause. This was a most difficult task, because, from their migratory habits, and the utter impossibility of supplying them in any considerable numbers with provisions at his post, they were constantly exposed to the efforts which the enemy, by bribes and flattering promises, made to seduce them from their allegiance, and gain them over to his side. Notwithstanding all this, Lieut.-Colonel McDouall, by his conciliatory manners, his kind and indulgent treatment, and his judicious distribution of the presents from time to time sent out from England, succeeded in gaining their affection and confidence, and thus secured their alliance and co-operation till the end of the war. When the chiefs of these unsophisticated sons of the forest met in council, the Commandant and other officers of the garrison generally attended, when an interchange of good offices took place, and speeches on both sides were delivered, those of some of the unattracted chiefs often of the most simple and touching eloquence.

During the whole of the winter of 1814-15, the island, time after time, was threatened with renewed attack by the enemy, which kept Lieutenant-Colonel McDouall on the qui vive; otherwise his often short supplies, his scanty comforts, and the remoteness of his position, rendered his situation dreary and monotonous enough. This was the situation, with little variation, of Lieutenant-Colonel McDouall and his garrison till the end of the war. The Americans did not carry their threats of another attack into execution. The peace took place in the spring following, and by the treaty of Ghent it was stipulated that the Island of Michilimackinac was to be given up to

the Americans. This was matter of great vexation to its Commandant, who thought that it should have been permanently retained on account of our Indian allies, who had proved themselves so faithful during the war. He feared that their interests, in consequence, would be sacrificed, and that their services to the British government would be recompensed only by severe measures of retaliation on the part of the Americans. It was his duty, however, to submit, and the island was surrendered accordingly in the following July. Now that peace was proclaimed, Lieut.-Col. McDouall made urgent application to the Commander-in-Chief for leave to return home to visit his aged father and other relatives, whom he had not seen for nine years. This, however, it was not thought proper to grant, though refused in terms very flattering to him. He and his garrison were ordered to another island nearer the seat of government, and to station themselves there. It was called St. Joseph, and was in a state of nature. He changed its name to Drummond Island, in compliment to his oldest military friend, Sir Gordon Drummond. The following is an extract from a letter to his brother, dated Drummond Island, 9th Aug., 1815.—

"My task now is to superintend the formation of a new settlement. We have luckily discovered an excellent situation for a fort, commanding a fine harbour, and the scenery delightful. The town is already laid out on a regular plan. I have bestowed fourteen lots for building, the houses to be all uniform, and of the same size, so that should public misfortunes not arrest the progress of my new colony, I trust it will attain a rapid growth in size and prosperity."

He continued in the command of the garrison at this island, and directing and superintending the operations above referred to, until the beginning of July the following year, when to his great joy, he was relieved by the arrival of Lieut.-Col. Maule, who was appointed to succeed him. He was now emancipated from his long, arduous, and dreary service, and lost no time in making preparations for his return to England.

Having now finished a short and very imperfect sketch of the military career of Lieut.-Col. McDouall, while on active service, let us pause for a moment to adore and admire the goodness of his Almighty Preserver, who "covered his head in the day of battle"—brought him safely through the many perils and hardships he had encountered, and preserved his health unimpaired in the midst of them all! We do not find that he was one day absent from duty during the whole period. He was passionately fond of reading, and contrived to carry along with him wherever he went, and often at great trouble and expense, his little library. His books were ever the companions of his leisure hours, and to this, and the restraining grace of God, are we to ascribe his preservation from yielding to the strong temptations to which a military life is exposed, and from falling into the vortex of folly and dissipation into which far too many of his brother officers had plunged. Surely, then, it is no presumption to say, that "his soul was bound up in the bundle of life with the Lord his God," and that he was thus mercifully preserved in order that he might pursue that career of active charity and benevolence, for which he was so distinguished during the whole thirty years of his after life. He arrived in England in the end of September, and hastened home to Stranraer, in hopes of being in time to see his father, of whose illness he had heard. But alas! he was too late—the remains of his beloved parent just one short week before had been consigned to the grave. This bitter disappointment added much to the poignancy of his own sorrow, and also to the grief of all the family. After a month's stay at home, he was called to London to arrange and settle his multifarious accounts connected with his Canadian command, and there he remained during the greater part of 1817. In March of that year he was gazetted as a Companion of the Bath, which mark of distinction, was

communicated to him by the Duke of York, then Commander-in-Chief, along with the Badge and Ribbon of the Order.

He returned to Stranraer in the end of the year, and with the exception of occasional excursions, generally accompanied by his unmarried and beloved sister, made it his residence during the remainder of his life. Being himself an unmarried man, he and that sister kept house together, and great was the domestic peace, comfort, and happiness which they enjoyed.

The subject of our sketch was always possessed of a generous and benevolent heart; and although his pay and emoluments during the period of his command in Canada were very handsome, the amount of his savings was not great. Many were the individuals whom he assisted in that country, and many were the acts of kindness and benevolence which he performed.

Maintaining, as he did, throughout the whole of his career, the highest character for integrity, honour and generosity, it is however to be feared that up to 1819 the exhibition of these proceeded more from the natural impulse of a benevolent heart, than from that higher source from which flowed the future acts of his life. At all events, up to that period, he was not unambitious of the honour that cometh from man. It is probable that he sought it as eagerly as the honour that cometh from God only. At this time religion was at a low ebb in the town and neighbourhood of Stranraer. In too many of the pulpits the saving doctrines of the cross were kept in the back ground—lessons of cold morality were taught instead—and thus the true source from whence all sound morality can flow was either overlooked, or not understood. In that year, 1819, the Rev. William Symington (now Dr. Symington of Glasgow) was ordained pastor of the Reformed Presbyterian congregation in Stranraer. This eminent and highly gifted minister of Christ proved a great blessing to the district. His sound theological views, his piety, affection, and refined taste, all so richly and eloquently displayed in preaching Christ and him crucified, attracted many, besides his own congregation, to his ministry as hearers. Among the rest, Lieutenant-Colonel McDouall, and others of the family, were providentially brought to hear the saving truths of the gospel from the lips of this talented divine.

The writer of this article, with a feeling of deep gratitude to God, and with strong emotion, looks back to those hallowed Sabbaths, when, seated in the same pew, he and the other members of the family were privileged to hear the truth as it is in Jesus so powerfully proclaimed. The family attended the ministry of Mr. Symington, almost steadily, for a considerable time; and though he never heard it directly from his own mouth, the writer has the best reason for believing that then it was an arrow from the bow, drawn at a venture, pierced the heart of Lieutenant-Colonel McDouall, convinced him of sin, and brought him to the foot of the cross. With Dr. Symington, who had thus been the blessed instrument of conveying the truth to his heart, he formed an intimacy and friendship, which were, no doubt, highly profitable to him, and which continued uninterrupted to the last. From this time it was evident that a work of grace had begun, and was progressing. He became "zealous of good works." There was no religious society—no benevolent or charitable institution, to which he did not become a liberal contributor. Amongst his papers the writer finds receipts dated 1822 and 1823, for a contribution of £10 10s each, to the following societies, namely the British and Foreign Bible Society, the London Society for promoting Christianity amongst the Jews, the African Institution, the Church Missionary Society, the Irish Society, and the Society for the Improvement of Prison Discipline,—thus becoming a life-member of the whole. No doubt other societies shared equally in his Christian liberality. At this time too, he manifested a deep concern for the spiritual welfare of his brother officers

From this period he continued to "grow in grace, and in the knowledge of his Lord and Saviour Jesus Christ." He strived to "walk before the Lord unto all well-pleasing," becoming every day more "faithful in every good word and work," and always increasing in the knowledge of God. He joined for a time, and became office-bearer in another Christian denomination, but he had a loquacious and all ways maintained, the principles of the Church of Scotland, as held by the evangelical party in that body. He took a deep interest in the non-intrusion question and controversy, and was one of those who at the time, grieved at the result—the disruption of the Church. When that momentous event took place, he lent his whole energies and gave large contributions towards the construction and consolidation of the Free Church, though not very long before he had given about £300 towards the erection of the *quædam* *sacra* church of Shuechan, which in consequence of the disruption, fell into the hands of the Establishment. He became an elder of the Free Church of Shuechan, and continued such till the time of his death. And so long as his health and strength permitted, faithfully and well did he discharge the duties of that office. He was often found seated in the cottages of the poor, administering to the temporal wants of their inmates, speaking to them of the great salvation, and urging them to seek and "know the grace of our Lord Jesus Christ, who, though he was rich yet for our sakes he became poor, that we through his poverty might be made rich." And even when malignant typhus fever prevailed in this district, he did not shrink from visiting the sufferers, but hastened, along with pecuniary aid, to administer the comforts and consolations of the gospel. He also sat as a member in four consecutive Assemblies of the Free Church, and his name is to be found as a large contributor to all her missionary schemes, as well as to her building, sustentation, and education funds. But although a zealous Free Churchman, he was always ready cordially to meet every minister and office-bearer of other evangelical denominations as Christian brethren, and co-operate with them in the promotion of every good work. It should have been before mentioned, that in the year 1830 he was promoted to the rank of Colonel in the army, but this did not add to his pay, for all this time, and down to the year 1841, when he was raised to the rank of Major-General, he only received the half-pay of a Major—that being the regimental rank he held when placed on the half-pay list. The amount was only about £170 a-year. His other means not being great, it may well be wondered at how he was able to afford such large sums to the cause of Christ, and to the relief of the poor and needy. To be sure, his being unmarried, and no family to provide for, partly accounts for this; but it is certain, that no such extent of Christian liberality could possibly have been exercised, had he not adopted the most simple and frugal habits in his own personal expenditure. He was extravagant in nothing but in the purchase of books, and these, during the last twenty years of his life, were generally of a religious character. Often were many copies of the same work purchased, and that of course, not for the purpose of his own gratification, but for distribution to others, that they might share in the profit and delight which he himself derived from them. Besides his manifold gifts to private individuals, there is scarcely a library in the district, and especially those of the Free Church congregations, that were not augmented by his donations;—and the extensive and very valuable Theological Library in Stranraer owes its parentage, and the greater part of its loaded book shelves to him. In Nov., 1841, on the birth of the Prince of Wales, he was promoted to the rank of Major-General, with his pay advanced to £400 a year; and in the course of a short time afterwards he received a commission from the Duke of Wellington, stating, that in consequence of his good service, his pay was further augmented to 35s. per diem, making

his income, as a general officer, from that time £456 a year. But this had no effect in the increasing of his establishment or his own personal expenses. He rejoiced in this addition to his means, only as it enabled him to be more extensively useful and liberal in the service of that Master whom he had chosen—the Great Captain of his salvation. He ever counted it more blessed to give than to receive. To enumerate his deeds of private charity and benevolence is impossible—the great day, when the secrets of all hearts shall be revealed, will alone disclose them. And even though it were possible, it does not become the writer to make the attempt. But he feels confident that the friends and beneficiaries of Major-General McDouall will not think the following beautiful language of Job altogether inapplicable:—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Also the language of the Psalmist may be thought no less applicable, when he says, "He hath dispersed: he hath given to the poor: his righteousness endureth for ever; his horn shall be exalted with honour."

We must now touch upon the last scene of the life of that honoured individual, whose eventful career we have attempted to sketch. The last public duty he discharged was in April last, when he met several of his ministerial and other friends, for the purpose of forming a local missionary association; for meeting and supplying in some measure the spiritual destitution and wants of the poorer districts of the town and suburbs. On that day he caught a cold, which was followed by a distressing affection of the throat. He gradually became thinner, and his strength decayed. In the end of June he went to Glasgow to consult an eminent physician there, who advised him to try a few weeks residence at Rothesay. Thither he went and remained three weeks, but no benefit was derived. He returned home, and feeling his weakness and other unfavourable symptoms increasing, he became convinced, that his recovery was hopeless, and resigned himself calmly and meekly to the will of his Heavenly Father. It mattered nothing to him now, that his breast had been adorned with the badge of this world's rank, and that his name was engraved on the page of his country's history;—he longed, and ardently prayed for the assurance of its being written in the Lamb's book of life. With faith and patience, the most edifying and exemplary, he bore his fatal illness till the morning of the 15th November, when he departed in peace—"his eyes having seen the salvation of God." "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours; and their works do follow them."

We have thus seen that the late Major-General McDouall was a brave and zealous soldier while employed in the service of his country. We have also seen that he was no less zealous and devoted as a good soldier of Jesus Christ. Surely, then, "he being dead yet speaketh;" and the voice sent forth from the tombs is, that all earthly honours and distinctions are transitory and vain—that they can do nothing to satisfy the desire and aspirations of the immortal spirit—and that, godliness alone is profitable unto all things, having the promise of the life that now is, as well as that which is to come."

The only motive that induced the writer to draw up this short sketch of the life of a most exemplary character was, that in so doing, he might perhaps benefit the living. He prays that a blessing may go with it, so that they who have already turned their faces Zionward, may be animated to greater zeal and activity in their Master's service; and that they who have not yet enlisted themselves under the banner of the cross, may no longer delay, but "strive to enter in at the strait gate, and pursue the narrow way that leadeth unto

life;" and that writer and readers, when the appointed hour comes, "may die the death of the righteous, and our latter end be like his." "For the righteous shall be in everlasting remembrance."

Home Intelligence.

THE INDIANS AT THE GRAND RIVER.

(CONCLUDED.)

The fact of the yearly sacrifice of a white dog to the being who is supposed to bring on sickness and other afflictions, in order to propitiate his favour, is so well known, that I barely mention it. The Indians ornament the dog with ribbons and painted strips of bark, in the most gaudy manner, and hang him up over a small pile of wood. They leap and dance around him at intervals, for three days, and some of them work themselves up to such a degree of excitement, that they appear to be mad, and foam at the mouth. When one is exhausted by the exercise, another takes his place and acts in like manner. On the evening of the third day they set fire to the pile on which is placed some tobacco, and thus burn the dog to ashes. They then retire to their long house and are addressed by several of their chiefs, each in his turn recounting the deeds of their forefathers, &c., apparently with much eloquence. They have also on this occasion dancing, to the sound of a hollow piece of basswood log, covered with a dried deer-skin, and beat on with a stick, which serves for a drum, while the dancers have a great many strings of deer's hoofs and pieces of tin tied around their legs and arms, which make a sort of musical noise. It is remarkable that at these meetings, on this occasion, there is never any intoxication or quarrelling.

They have other feast-days and dances at the planting of the corn; when it comes into the ear; when it is ripe; and at the ingathering. It is worthy of notice, that many of their feasts, &c. have a certain similarity to the Jews. Although they have a belief in the Supreme Being, under the name of the Great Spirit, yet they have a greater fear of another being whom they suppose to be the author of evil; and when any person is so sick that his life is reckoned in great danger, the medicine-man or conjuror comes, with others attending him, and all of them having their faces disguised, with masks of hollow basswood, the eyes of which are bits of tin, and their bodies fantastically clothed with skins, and hung round with strings of deer hoofs, &c., as before mentioned.—The conjuror bends himself over the sick person and rocks himself to and fro, singing and beating on a small deer-skin drum, and his attendants join him in his noisy exercise. He then walks round the couch of the dying man, followed by the rest, whooping and making a noise. Their course is next round the outside of the house, till they suppose they have driven the sickness to a distance or frightened it away altogether. When any epidemic disease, such as measles, &c., attacks their settlement, they carry on the same ceremony on a larger scale, running and howling like wild beasts all around the place and the neighbouring woods, to drive the disease away.—In their long house or council room there is a large mask hanging on the wall, which is regarded by them with a great deal of reverence; but I cannot say with certainty whether or not it is worshipped by them, as the accounts I have received are conflicting. At all events it is certain that they look on it and speak of it with superstitious awe. They suppose that when their relatives die, their spirits linger about the place for many days, and therefore they place food for them by the grave, and light a large fire and watch by it for some time. At the death of any one they make a feast, and place a dish of the best apart for the deceased, and imagine that he is present and partakes with them. They also bury various

articles with the body, which they suppose he will need in his new state of existence. A gentleman in this neighborhood told me that his father, who was one of the first settlers on the Grand River, was very partial to the water melon, and that an Indian Chief, with whom he was acquainted, raised a great quantity of very fine ones on his low puddy patch of ground by the creek bank. Knowing his white friend's taste, he invited him to visit him and "eat water melon." In the meantime the chief's father died, and when the settler, after some interval, paid his visit to the Indian, there was no word of the water melons. When the guest rose to return home, the Indian accompanied him a little way, and said, "No water melon; father love water melon, he eat them all up." The poor man had placed a quantity of the melons every night by his father's grave, and some of the whites who were roaming about the bush, had discovered it, and taken away the fruit regularly as it was put down, while the Indian believed that the ghost of his father had fed on them.

There is a remarkable feature of their character that they have no oaths in their language, and when an Indian swears, he swears in English. I had heard this from several Indians, and was so surprised at it that I made full and particular enquiry from every source I had access to, both Indians and whites, and am fully convinced of the truth of the assertion.

There are three languages among the Six Nations totally distinct and differing from one another as much as if they were the languages of nations at the opposite extremities of the world.—These are the Delaware language, the Tuscarora and the Cayuga, of which last the Mohawk and Onondaga are dialects. The Cayuga appears to be simple and easily learned. If God permit, I shall in the course of the winter endeavour to acquire it, as I have already made a beginning. I have had considerable difficulties in getting any knowledge of it, as very few of the tribe can speak English at all, or just as much as to say, "Good day friend," and they seem suspicious of my motives for enquiring about it. I sought a white man who had been sometimes employed as interpreter by the agents of Government, but when I called at his house, he was so exhausted by a vomiting of blood, which had continued at intervals for several days, that he could only whisper an answer to my inquiry concerning his complaint. I spoke to him of death, and of a judgment to come, and he signified a wish that I should offer up a prayer for him, which I agreed to, and those in the apartment joined me in kneeling at the Throne of Grace with our petitions for him. As I rode along I came up with a young Indian on horseback, and said, "Good day, friend," but received only a nod and a smile in return. I had not then learned to say, "Skano getchi," and as I found he had no English, I wished to pass on, but he kept up with me. I then tried to fall behind, but he tarried for me, so I was necessitated to keep him company. We went on together for some miles through the bush, and I felt it very awkward to have a companion and not to be able to converse with him. I tried various ways of asking him a question or two, but to no purpose. At length I patted the neck of my horse and said, "horse, horse." He shook his head. I touched his horse, and repeated with emphasis, "horse, horse." He immediately replied, "candanaque, candanaque." I said the word after him several times, with which he seemed pleased. I now tried the same plan by pointing to a tree, and said "tree," he then said, "krait," and thus I got the names of several objects. By holding up my fingers and counting them, I induced him also to give me the numbers. When I said "one, two, three," &c., he said, "skawt, tekana, shugh," and we proceeded to reckon so far that I was about forgetting the first, at which he laughed very heartily.

On a subsequent occasion I called at the house of an Indian whose wife could talk a little English. I found the house surrounded by a rail-fence, and was about to tie my horse in order to

go over it, when two females and several children came out, and one of the women asked me what I wanted. I told her I wished to converse with her about her language, as I was desirous to learn it. She asked me, "What had I to do with her language?" I told her I wished to get acquainted with her Nation, and said, if she would permit me I would enter her house and sit down and talk with her. She replied, "It is not convenient."—"Well, then, will you answer me a few questions?" and I requested her to say, in the Cayuga language, several short sentences which I had prepared for ascertaining the arrangement of the different parts of speech. She at once complied, but continued to manifest a suspicion of the purpose for which I was enquiring into the language. After I had asked her to translate various expressions for me, she said, "Do you know our name for God? I was struck with the question, and felt an emotion of shame and self-reproach that I had not made it my first endeavour to learn that word. She told me it was "Hawaynce." This gave me an opportunity of asking if she worshipped God. "Yes," said she, "the Great Spirit." I asked her "If she was bound to do what God told her to do?" She said, "Yes, but what has he bid me do?" I said that "He had given ten commandments, and she was very anxious to know what they were. I said, "I will go into your house, and there I will have more leisure to talk with you," but she replied as before, "It is not convenient." I repeated the commandments to this heathen woman, and asked, "Did you never hear of them before?" She said she had not. I repeated them again to her, and found that although she did not know them, yet she knew she was a sinner, thus corroborating the Apostle's account of the conscience of the heathen "accusing or excusing," for she acknowledged that she had often done wrong, and that the Great Spirit was not well pleased with those who did wrong. I told her of the last Judgment, and asked her how she would answer for doing wrong? She said, she did not know. I asked, "Did you ever hear of Jesus Christ?" "Yes, they killed him." "Why was he killed?" "I do not know." I was proceeding to explain to her, when the faces of several persons looking out, and the impatience of the other woman and the children made her leave me and go into the house. If God permit I shall soon visit this family again, to speak to the poor woman of Hun who died to save sinners.

When I have more acquaintance with their language, I shall be able to give a more full and particular account of them. I cannot conclude these few and imperfect remarks, however, without noticing one peculiarity in their language, viz. that the noun governed precedes the verb governing it.

"To shoot a deer." "Tawmface seeya"
 "I shoot a deer." "Tawmface seeeya"
 "He shoots a deer." "Tawmface sheeya,"
 and so on.

MISSIONARY TOUR TO THE OWEN SOUND SETTLEMENT.

The following interesting extract from the Report of the Rev. L. McPherson to the Presbytery of Hamilton, was intended for our last number, but was unavoidably excluded. We regret our inability to give the whole of the Report. On account of its length we are compelled to confine ourselves to the concluding reflections—

Having thus given a brief outline of my tour through this interesting portion of the missionary field, it may not be uninteresting to your committee, to know more particularly about the field itself. In visiting this new settlement, strangers are often surprised to find (instead of one continued forest from Fergus to Sydenham, with now and then, at wide intervals, a solitary clearing,) a

country west of Hamilton. In many places the land is rocky, and everywhere there is abundance of loose stone. The soil, however, is in general, rich and productive. The scenery in some places is truly romantic, especially in the neighbourhood of Sydenham. On the River Sydenham, and about four miles above the village, there is a fall of about fifty feet. Broken and dashed into spray by its first wild leap, it would seem to hesitate for a moment, and precede the rest of the way more cautiously, still, however, skipping and dancing from rock to rock, until it reaches, I should think, a depth of nearly two hundred feet. It is thus that the lower valley of Sydenham is formed, and from this point, proceeding northward it sides gradually diverge until, at length, they embrace the bay, or Sound, from which the whole of this new country takes its name. From a small elevation in the immediate neighbourhood of the falls, may be seen the Indian Territory, on the north-west side of the Sound, for a distance of fifteen miles at least, and the view must be greatly extended when some parts of the intervening woods are cleared. The landscape in the distance has a delightful appearance, rising gradually from the water's edge, and in winter presents a regular mixture of dark brown and green, caused by the variety of evergreen and hard-wood trees which here grow promiscuously. The same landscape may be viewed to still greater advantage from various points on the St. Vincent, and Lake Shore lines. The country everywhere has the appearance of being healthy, and the people invariably affirm, that they have found it to be so in a high degree. Taking all things into consideration, it bids fair to become, at no distant period, one of the finest districts in Western Canada. It will no doubt settle rapidly, and soon rise in importance. But what particularly renders it important to us in the meantime, is our ecclesiastical relation to the greater portion of its inhabitants, and our prospects there as a church. From Arthur to the northern extremity of the settlement, the whole of the country may, with propriety, be styled Presbyterian. It is true, indeed, that in some particular localities, their number is but small, but taking the country as a whole, the Presbyterians are not only the strongest denomination in point of numbers, but are in this respect stronger than all the others put together. Their local position naturally suggests the division of the settlement into four sections, constituting as many distinct congregations. Indeed, the people, for some time past, have been accustomed to regard themselves as such. These congregations are, each of them, by a little exertion, sufficiently able to maintain a gospel ministry amongst them. Beginning at the north end of the settlement, there is first the Lake Shore congregation. Formerly they were connected with the Sydenham people, but at their own special request they were separated from them last spring. They are composed of two classes—Lowlanders and Highlanders, each occupying separate divisions of the settlement. The former have built a house intended to serve, in the meantime, as a School-house and place of worship. Here they assemble regularly on the Sabbath with their elders, Messrs. Ross and Lunn, who conduct their devotional services, and read to them a sermon, or something else suited to the occasion. I am sorry to say, that the same thing cannot be affirmed of the other portion of the congregation—the Highlanders. It could afford me no pleasure to become their accuser, but truth obliges me to say that they occupy, indeed, a very low position in the scale of Christianity. They

come from the same place, and are of the same stamp with those alluded to already in the Maitland section; and, like them, bear the evident marks of having grown up from infancy in the grossest ignorance, as well as in the utter neglect of every means of grace and Christian duty. This is no reason, however, why they should be despised, or cast off. If they care not for themselves, they are on that account but the greater objects of compassion, and ought to be the more cared for by those who know the value of the blessings which they despise. The arm of the Lord is not shortened that it cannot save. Something may yet be done for them; or even should all efforts fail in the case of the more advanced in life, yet something may at least be done to save the young and rising generation from the same dreadful condition: If the Spirit of the Lord would only breathe upon these dry bones—and who knows but he may—what a glorious transformation would immediately follow!

The next in order is the Sydenham Congregation which meets that of the Lake Shore, about three miles to the north-east of the village, at what is called the 10th line, and includes what lies to the south of the Township of Sydenham, on the east side of the Owen Sound Road, and the whole of the Township of Derby on the west. This congregation is in a very promising condition, and bids fair to become, in a few years, one of the most flourishing congregations of our church. If they are without the stated means of grace, they are not without a strong desire to obtain them; and I feel assured that a minister would here find much to strengthen his hands, and cheer and help him in his labours. This is no trifling consideration, and on this as well as other accounts, I feel no hesitation in saying, that this is a most inviting field of labour. Of some congregations it might be said, that the only inducement in their case presented to a minister to settle among them, is their extreme need of the preaching of the word. In all other respects they are in a most unfit condition for becoming pastoral charges. It is not so, however, at Sydenham. There the materials are ready at hand; the essential requisites are on the spot; and all that is needed in their case to render them a healthy and well-conditioned congregation, is merely a suitable pastor. With regard to their strength in point of numbers, it must be considerable—I should suppose, at the lowest calculation, not less than one hundred heads of families and householders. The Highlanders constitute about half the congregation, and are, with few exceptions, located in that part of Sydenham called the 10th line. They are chiefly from the parishes of Reny and Halkirk, in Caithness, and, I am happy to say, have not forgotten what they have seen and heard in the land of their fathers. They assemble together on the Sabbath for the worship of God, and on these occasions one of the elders, Mr. George McKay, presides, and assisted by some others, conducts their religious exercises. The English-speaking portion of the congregation also assemble on the Lord's day for a similar purpose, as also for the instruction of the youth—both of which objects are attended to at the same meeting.

The Lord was pleased to give some comfortable and pleasant days in this place, which, together with other associations served to endear it to me more than most other places on this side the Atlantic. My feelings were a good deal agitated at the thought of leaving it, and when ascending the mountain, at the foot of which lies this lonely village of the wilderness, I once and again turned round, and gazed with deep emotion on its scattered dwellings, which now lay in full view before me. A few minutes more, and this interesting place, where I had been endeavouring to speak of the Saviour to his own and to others, would disappear from my view, and the thought occurred that I might never see it again. My errand was told, the term appointed for my stay in it was expired, and I was now returning by the way I came. The people were as sheep without a shepherd, and

to some of them at least, this was no ordinary trial. They felt sad and dispirited, because they thought their prospects were less encouraging now than before. With these thoughts passing in review before my mind, I endeavored for a moment to realize their situation, and enter into their feelings, and thus look up to the Lord of the harvest that he might send them help out of Zion.

Proceeding southward and passing the Town-line of Sydenham and Derby, we enter on the northern boundary of the congregation of Saugine. It embraces the Townships of Holland and Glenelg on the east, and those of Sullivan and Bentinck on the west side of the road, and might not improperly be termed the Highlands of the Owen Sound country. The number of Presbyterian heads of families and householders is considerably over two hundred, and the probability is that in a few years this number will be more than doubled. As yet there is but a small portion of the land occupied—only three lots in depth on each side of the road. All that lies beyond this is still one unbroken wilderness; and thus a favourable opportunity is presented to families and individuals, wishing to settle among their own people, where they might have the prospect of enjoying the means of grace in connection with their own Church. In this extensive congregation there are three preaching stations, which will, most likely, soon become three separate charges, each occupying about eight miles of the road. In the northern station the people are chiefly from the Lowlands of Scotland and the Synod of Ulster. They usually meet at Mr. Buchanan's, about fourteen miles from Sydenham, and the number attending on such occasions is considerable, and evidently on the increase. Recently, indeed, the congregations have been so large as to render it repeatedly necessary to meet in the open air. This was particularly the case during the visits of Messrs. Currie and Ball, whose labours were highly appreciated here as well as in the other parts of the settlement. The new line of road leading from Mono Mills to Owen Sound, and now in the course of being opened up by the Government, passes through the Township of Holland, and meets the Owen Sound road a little above the preaching place. This circumstance will, no doubt, add greatly to the strength of this station, as the land on this new route, if not so already, will soon be taken up by actual settlers. The middle station is perhaps the strongest of the three; it extends as far south as the Rocky Saugine, and numbers about eighty families, who, with few exceptions, are Highlanders, chiefly from the Western Isles of Scotland. At a public meeting they resolved to proceed this same season with the building of a church. I am sorry to say, however, that they have since fallen back from their resolution, as far at least as the present season is concerned. This is much to be regretted on various accounts, but particularly as betraying too plainly a want of energy and life where it should be most of all exhibited—in the furtherance of the cause of Christ, as also a want of trust in God, whose is the silver and the gold, and who never forgets to reward works of faith and labours of love. It would be wrong, however, not to make some allowances in their case. They are still labouring under all, or most of the hardships and disadvantages incident to first settlers in the backwoods, and are only beginning to draw breath after a protracted and most severe struggle with privations and difficulties, of which few can form any adequate idea, except such as have either witnessed or endured them. The third, or Southern station has its central point at the larger branch of the Saugine, where two of the new lines, recently surveyed by the Government, meet the Owen Sound Road. Here also there is a Town Reserve, and it is expected that ere long it will become a place of some importance. The Presbyterians in this quarter are very numerous. Including those who during the present season have taken up lots on the two lines just referred to, their number cannot be less than eighty heads of families and householders. A grant of ten acres of

land, pleasantly situated on the bank of the river, and at the junction of the roads, has been obtained lately from the Government, and here it is intended to build a church. Here also, as in the Middle Station, the great majority of the people are Highlanders.

After leaving the Saugine congregation, we next come to that of the Maitland, which embraces the Townships of Egremont, Normansby, and Arthur, and is not much less than twenty-five miles in length. The number of Presbyterian families is estimated at two hundred. Here also, as in the neighboring congregation, there are three preaching stations at equal distances from each other, and although in some respects the aspect of matters is not so cheering as in the other congregations, still I see no reason why the hope should not be cherished, that each of these stations may yet become a separate pastoral charge. At the northern station there is a frame church already built, but not yet finished inside. It was got up chiefly through the exertions of Mr. Cochrane, whose unremitting zeal and labours for the furtherance of the cause of Christ in this quarter, deserve special notice. The middle station extends from the Maitland to Mr. Gunn's—a distance of eight miles. The people here are, with few exceptions, from Isla, and many of them understand but little of the English language. At the time of my leaving the settlement they were making preparations for building a place of worship, about the centre of the station, and it was expected it would be finished next summer; it was also contemplated that when this one were completed, another would be commenced in the third or lower station which extends to the village of Arthur. Within the bounds of this station there are about forty families, who are, with very few exceptions, from the Synod of Ulster. Besides these, as I was informed, there are several families in the adjoining Township of Maryborough, who would probably join with them.

When I first began to write this report, I had no intention it should be so long. I hope the Committee will pardon me for trespassing so far upon their time. The sketch thus presented, though long, is still imperfect: but some idea may be collected from it of the great importance of the Owen Sound country, as a missionary field. A wide door is here opened up to our Church, and in Providence she is called upon to avail herself of the offer, and enter in and take possession. No Church but herself can, in the meantime, do it; and if we could even but partially occupy it at present, it would henceforth become our own exclusively. If entered upon now with spirit, and properly cultivated, it would soon become strictly speaking, a Presbyterian country; for if, to the natural attractions it possesses, were only added the privileges of gospel means and ordinances, Presbyterians from all parts of Canada and the Old Country would soon pour in and occupy the soil, and thus, in a few years, we would have a line of Churches reaching from Arthur to the Georgian Bay, and all of these, except in two instances, at equal distances of eight miles from each other. In the event of such things taking place, we might expect to hear of the *Presbytery of Owen Sound* sending forth her missionaries to plant, in her turn, new Churches and new Presbyteries.

During my stay I endeavoured to press upon the people the indispensable duty of contributing to the Home Mission Fund. I brought its claims before them repeatedly, and explained to them how matters stood. I found, however, that very little could be realized in the way of collection; and that besides, it would prevent them from contributing in any other way, and consequently, there was none made. I endeavoured to get them to adopt a uniform plan of raising funds by subscription.

Hoping that the Lord may provide all necessary means, and crown the labours of your Committee with the most abundant success, I remain, &c.

LACHLAN McPHERSON.

ADDRESS

To the Members of the Presbyterian Church of Canada, on the subject of the Office-bearers of the Church, by authority of Synod.

[concluded.]

II. The Deaconship.

The office of Deacon is intended not for instruction, nor the administration of the sacrament, nor for the exercise of authority in the internal government of the church, but for overseeing the provision of such external means as are necessary for promoting her prosperity. And although the Deacon is not to refuse to exercise his gifts as any other Christian is called to do, when opportunity offers, so far as may be consistent with order, yet he is to bear in mind, that his peculiar function is to see to the supply of those temporal things which are indispensable to the maintenance of ordinances, and to the welfare and efficiency of the church.

The original institution of the Deacon's office—see Acts vi.—shows that the special object for which it was at the time established, was to superintend the distribution of alms among the poor widows. On this point, however, Mr. Lorimer remarks, that "the office was not created to meet this, or all classes of widows exclusively, or even of the whole Christian poor alone,—it contemplated a wider sphere, even the separation of the spiritual office of the Apostleship and ministry from all unnecessary secular occupation." And we may add, that since one department of the pecuniary affairs of the church was committed to Deacons, it is a fair inference that others of a similar nature, as they arise, should also be intrusted to them: nay, seeing that men were solemnly ordained to take charge of these matters, and that they were men so set apart to whom a less important branch of the church's external economy,—as even supplying the wants of the poor undoubtedly is; was committed, surely it is reasonable to conclude that a more important branch, as that bearing upon the maintenance of ordinances altogether, must be allowed to be—should not be intrusted to persons invested with less authority, or possessing less weight of Christian character, or concerning whom there is not an equal guarantee for wise and faithful administration. The church of Scotland, accordingly, in her earlier days held, that this office was intended to embrace all the church's financial affairs. In the First Book of Discipline, published in 1560, it is stated—chap. x, that "the office of Deacon, is to receive the rents and gather the alms of the kirk; to keep and distribute the same as by the minister and kirk shall be appointed." In the Second Book of Discipline, it is stated, that "of what properties and duties he ought to be who is called to this function, we remit to the manifest scriptures." &c. It is added, "their office and power, is to receive and to distribute the hallow ecclesiastical goods unto them to whom they are appointed." This they ought to do according to the judgement and appointment of the Presbyteries and Elderships, (of the quhilk the Deacons are not,) that the patrimonie of the Kirk and Pair, be not convertit to privat men's uses, nor wrangfullie distributit." Pardovan, collecting from Guthrie's Treatise, published, about the middle of the seventh century, and from the *Heads of the Policy of the Kirk*, as the First Book of Discipline was sometimes called, enlarges on the duties of the Deacon; and besides saying, in reference to the poor, that the deacons "are to collect and receive that supply for them, which the members of that congregation, or strangers, shall be inclined to offer, &c.," asserts that "Deacons were not only to collect and distribute the ordinary alms, but all the church goods, tithes, &c., and uplift and pay to the ministers their stipends. This was indeed a work proper for their office, an exp. to the minister, and would prevent much noise and offence that is raised when charges to make payment are given either at their own instance, or in name of their assignees or trustees." And the same author adds, that "they may be

employed to provide the elements, to carry them, and serve the communicants at the Lord's table."

Now if the office of the Deacon be of Divine authority, and only unwarrantably omitted in any case—if it be a legitimate inference, that the particular duty to which it was at first directed, was only one of a class for which it was intended to provide—if it was adopted by the Reformers of the Church of Scotland—revived in a subsequent age, after it had fallen into disuse, (see *Act of Assembly*, 1719,) and strongly recommended in all cases, after life returned to that church in later days—(see *recommendation from ministers, &c.*, in *Edinburgh and Glasgow*, 1841)—if it be in practice in the Free church of Scotland—if it was approved of by the Presbyterians in this country, prior to the disruption, (see *Christian Examiner*, 1837,) and has been enjoined in the strongest terms by the Synod of the Presbyterian Church of Canada, at Toronto, October, 1844, and at Kingston, in 1847,—then, not only should this office be maintained in the church, but the relinquishing of it would imply contempt of scriptural authority and a departure from the good ways of former times. Want of opportunity to perform one class of duties, does not absolve from the obligation to continue a divinely instituted office in the church, and exemption from duties of one kind—supposing that there were few or no poor in connection with our Canadian congregations,—only imposes additional obligation on those who hold the office to discharge, with the greater alacrity and diligence, all other duties falling within their province, which they have opportunity to perform.

The qualifications required in those who are to be ordained to this office, also illustrate the important nature of its duties. The scripture, Acts vii, demands that they be "men of honest report, full of the Holy Ghost, and wisdom," and according to Paul's First Epistle to Timothy, chap. iii. 8-13—"they are to be men of gravity, sincerity, temperance, disinterested integrity, of sound belief, and holy aim, of approved wisdom, unswerving purity, and exemplary conduct,"—all which qualifications, upon reflection, will appear to be indispensable to the right discharge of their duties.

Again, the mode of appointment to this office, is similar to that of appointment to the Eldership. The case as stated in Acts vi. is clear, "Look ye out among you seven men, &c., whom we may appoint," &c. According to the ancient authorities of the Church of Scotland, "as to what respects the election, trial, ordination, admission, continuance and number of Deacons, the same method may be used about them, as was done concerning other spiritual officers, *mutatis mutandis*." The questions appointed by our Synod to be put to Deacons at their ordination, are mostly identical with those put to elders in similar circumstances. And it may be worthy of note, that according to the Act of the General Assembly of the Church of Scotland, passed in 1842, and the Eldership, which therefore applies so far also to Deacons, it is, among other things, ordained, "that on the third Lord's day, after the minister has intimated the intention of adding to the session, the whole male communicants shall give in lists of such members of the congregation, being communicants, and of full age, as they would choose for the office of the Eldership." In connection with the mode of appointment, may be mentioned, that of the resignation or deposition of Deacons, concerning which we have not merely the general rule, that "all is to be done as in the case of other office-bearers," but the deliverance of the General Assembly of the Free Church of Scotland, upon a reference from the Synod of Nerse and Teviotdale, May, 1845, in the case of Mr. James Bell, Deacon of the Free Church of Galashiels, who had resigned his office; runs thus: "that since Deacons are ordained office-bearers of the church, the judicial proceedings connected with their beginning, continuing or ceasing to hold office, should be the same as in the case of Elders, that since the resignation of a Deacon involves a judicial question, it can be competently

determined and settled only by the Kirk Session, and that the resignation of a Deacon should be addressed, not to what has been called the Deacon's court, but to the Kirk Session, who alone can competently dispose of it."

On the constitution of the Deacon's court, we are not to be understood as advocating every minute particular that may have been adopted, as if it were essential to the office, or to the existence of such court, or as if it were the best that could be suggested, but simply, as stating what has been the practice of these churches, whose example we should be most inclined to copy, and whose example, till something better be proposed, may well challenge our attention. We have seen from the Second Book of Discipline, that while the Deacons are to administer the financial affairs of the church, they are to do it "according to the judgement and appointment of the Presbyteries or Elderships." Henderson, in a treatise published in 1641, remarks, that "the Deacons must perform their duties at the discretion, and by appointment of the Pastor and Elders, for which cause, and not for government they are to be present at the ordinary meetings of the Eldership." Pardovan, says that "the money so received," i. e., collected by the Deacons, "shall be faithfully delivered to the session, according to whose judgement and appointment the Deacons are to distribute the church goods,—in which matters they have a decisive vote with the Elders. But in other cases their opinion is only consultative, and they may be always present." It hence appears that the office of Deacon was regarded as subordinate to that of the Elder; and as it is an acknowledged principle, that the higher office includes the lower, Elders may sit as constituent members of the Deacon's court, while Deacons may not assume any of the peculiar functions of the Eldership. It has also been customary for the Pastor to preside in the Deacon's court, so that said court will consist of Minister, Elders and Deacons.

In connection with this subject, Guthrie properly reminds us, that "the Deacons are not to count light of their employment, or any others to esteem lightly of them, because they are called thereunto," that is, to an office distinct from, and inferior to that of Elder, "and do exercise the same; but they themselves, and all others, ought to look upon it as one of those holy and honorable employments, which the wisdom of God has thought fit to appoint in his house for supplying the necessities of the saints."

Seeing then that such is the original institution of the office of Deacon, such the qualifications required for it, and such the mode of appointment to it, and such also the usual constitution of the Deacon's court, we may draw the following conclusions:—

1. That the office of Deacon is of divine authority, and that it has been in use in the best constituted Presbyterian Churches.
2. That it is a permanent office, or one which is to be held *ad vitam aut culpam*, as all other offices in the Church to which men are ordained.
3. That though not purely spiritual, yet neither is the Deacon's office properly secular, for there is a sacred use to be made of the temporal and common things of which it takes cognizance. It has been styled an *ecclesiastical-secular office*, but without attempting great refining, we may regard it as a scriptural and ecclesiastical office, spiritual as to its objects, and spiritual as to the qualifications required of those who are to hold it.
5. That it is necessary to a healthy ecclesiastical state, as the disorganized and inefficient condition of many congregations which have neglected it, testify.
6. That it is inferior to the office of Elder, inasmuch as the one is to govern the Church, and the other to guide her; the one to promote her prosperity by directly spiritual means; the other, however important in itself or conducive to higher things, only to advance her interests immediately by outward and temporal means.

Upon these general conclusions, we may find a more particular statement of the duties of the Deacon, as distinguished from those of the Ruling Elder, and lay down some rules for the guidance of the Deacon's court. And (1.) It is the duty of Deacons to attend to the wants of the poor in the congregation to which they belong, where any such exist. (2.) As it is plain that the office of Deacon was instituted not merely for taking care of the poor, but also for attending to all things connected with the prosperity of the Church, so far as dependant upon external and pecuniary means—the Deacons should see that suitable and comfortable accommodation be provided for public worship—all competent measures adopted for retaining places of worship for the benefit of the congregations which are in possession of them, and that place of worship preserved in a proper state of repair—that all necessary and suitable provision be made for the maintenance of all the ordinances in use in the Presbyterian Church, and for furnishing all utensils, apparatus, or elements required for the administration of the same—that requisite provision be made for, and regularly afforded to the Pastor for his decent maintenance, agreeably to the recommendations of this Church, as it is of the last importance that the Pastor's whole time and energies be at his command for the discharge of his peculiar functions, as a minister of the word. (3.) The Deacons should exert themselves diligently, zealously and honestly within the congregation to which they belong, according to the injunctions of the superior courts of the church, in raising funds for the general sustentation of the ministry—for promoting Home and Foreign Missions, and for aiding all evangelistic and benevolent objects proposed by the same authority, or for such purposes as to the church expressing her mind through her supreme court, may seem good. (4.) The external arrangements of the House of God, as letting or allocating seats, and all matters which imply no directly spiritual functions, properly pertain to the office of the Deacon; and it is the duty of the Deacons by appointing Bendles and Door-keepers, or otherwise, to endeavour to preserve decency and order during public Divine worship, and to attend to the general comfort of the congregation while waiting upon ordinances, and to the accommodation of strangers. (5.) While the Elders meet as a Kirk Session, for objects consistent with their peculiar office, the Deacons may be present for consultation, but not for government—yet when pecuniary matters, and matters affecting the external arrangements of God's house are discussed, the Elders and Deacons shall sit together, with equal powers to deliberate, vote and conclude on all cases coming before them. (6.) It is expedient, where Deacons exist in a congregation, that the meetings of the Elders and Deacons at which the temporalities of the church are discussed, be kept distinct from those at which spiritual matters, and cases of government and discipline are treated of. That there be a separate Minute Book for preserving a record of each department of the church's economy; and that the court, when sitting for the one object, be called the *Deacons' Court*, and for the other, the *Kirk Session*. (7.) The Moderator of the Session, is usually the Chairman of the Deacons' court, and two Elders, and two Deacons, with the Chairman, may be regarded as forming a quorum of said court. (8.) In cases of difficulty or dispute, reference is to be made from the Deacons' court, first to the Presbytery, and

then, if necessary, to the higher judicatories of the church, and there take end.

Besides these specific duties mentioned above, there are certain others, as for instance, "reading in the assembly, if the Deacons be required to do it, and be able thereto," (see *First Book of Discipline*;) and handing round the elements to communicants at the Lord's table,—which some may perhaps be disposed to question the Deacon's right to perform, and which it may not be easy to distinguish, whether as falling more properly within the province of the Elder, or within that of the Deacon. And as difference of opinion on such subjects, may occasion appeals from the office-bearers in congregations to the superior church courts; and as the long-continued and general merging of the offices of the Elder and of Deacon into one, by some Presbyterian Churches, may have thrown apparent confusion over the respective provinces of each, it may be well to keep in view the following rules:—

First.—That as the higher office includes the lower, it is competent for the Ruling Elder, especially in the absence of Deacons, to perform any of the duties which more properly pertain to the Deacon's office; but it is not competent for the Deacon, in any case, without being constitutionally invested with new and additional power, by being raised to the higher office; nor as Deacon, to assume any of the functions which are peculiar to the Eldership, such as governing in spiritual things.

Second.—That what is more secular in its nature; and refers more immediately to pecuniary matters connected with the welfare of God's house, belongs especially to the Deacons; and what is more clearly spiritual, or implies government or discipline over the members of the church, belongs especially to the Elders; and if any difficulty arise, as to determining what is to be regarded temporal, and what spiritual, that all which comes directly from man is temporal, and all which comes directly from God is spiritual.

Third.—That in matters which cannot be conveniently decided by the preceding rule, as more properly belonging to the one department than to the other, the Elders and Deacons should, for the peace and harmony of the Church, defer to use and wont in the congregations to which they are attached, or to what is most commonly in use in the Church to which they belong; or when no particular course is sanctioned by practice, and difference of opinion exists, that the matter should be submitted to the Presbytery for advice, subject of course, to the review of a higher court; and that all the office-bearers of the Church and congregation should acquiesce in the decision so given.

Fourth.—That in the particular case of handing round the elements at the Lord's Supper,—as this implies no exercise of discipline, seeing those seated at the table have been previously admitted by the Kirk-session, there can be no impropriety in permitting Deacons to perform this service. But as it is well, even in small matters, to avoid giving unnecessary offence, either to private members of the Church who may be scandalized by even unimportant innovation, as to office-bearers, who, though they may be expected to be better informed than others on the constitutional principles of Presbytery, may yet be discouraged by any uncalled-for repressing of their zeal to serve the Church, this matter should be disposed of by the third rule.

Certain objections have been raised against the principles now advanced, which it may be proper before concluding to notice and dispose of, not that there is really any force in such objections, but that if not answered, they may impose upon the ignorant and simple.

It has been alleged against the appointment of Deacons, that it is dangerous to ordain men for life to an office which invests them with a power of managing property and pecuniary matters; and that, on the principles of human nature, the unquestioned possession of such power tends to

corrupt. Now, first, let us remark that objections founded upon notions of expediency never can become a reason for setting aside a scriptural rule or institution. Again, the idea of ordination necessarily implies permanency of office. Further, management of property or funds, does not imply absolute and unchallengeable control: the power of the office-bearers of the Church is defined; and they are not irresponsible: a Deacon may at any time be removed from office, upon proper cause shown; negligence or unfaithfulness in his duties would be sufficient cause, and it is at all times competent for any member of the Church to begin and prosecute the necessary process against defaulters. Further still, management must be vested somewhere. Is it not the case that in the ordinary affairs of the world, men are intrusted with the management of public and private property for life, and that without any moral guarantee for faithfulness? And are not the popular election of Deacons,—the public approval of their characters and qualifications by congregations who are required to state objections to their ordination, if they have any,—and their formal and solemn appointment to office, the best security for fidelity and efficiency in the work committed to their hands. Again, the people to whom belongs by right the power of nominating their own office-bearers, ought to be careful not to select or nominate any to the Deaconship, but men of undoubted character whom they feel to be trustworthy. Is it so that Christian congregations cannot furnish persons to whom their brethren will commit the smallest matter requiring integrity and disinterestedness? or, after congregations have, by their own act, called men to hold office in the house of God, are they immediately to turn round and tell the very men of their own choice, that they cannot be trusted! Is it not, however, passing strange that the readiest assent will be given to the ordination of office-bearers for life to take charge of men's spiritual interests, and yet that jealousy will be awakened the moment that mention is made of intrusting the small portion of their temporal substance, which is devoted to ecclesiastical purposes, to persons similarly appointed? Alas! this augurs ill for the estimate which men make of spiritual things. But after all, where is the evil that has ever arisen, or that is likely to arise from following the Scriptural course? Evils, and those of a grave nature, have indeed resulted from departing from it, but none, that we are aware of, except in imagination, from adopting it; and if men would, for the future, avoid difficulties similar to those which have occurred in time past, they must return to the primitive and Scriptural model.

It is also insinuated, that to leave with Church courts, the ultimate appeal, in reference to temporalities, engenders a species of ecclesiastical tyranny. The same objection might be brought against the Church's exclusive jurisdiction in her peculiar—the spiritual province, if we are to proceed upon the assumption that her administration is uniformly and necessarily corrupt, and that there is always at hand a purer or more impartial tribunal without, by which her errors may be corrected. But let it be borne in mind, that the private members, as well as their office-bearers, constitute the Church, that they have all one interest, and that they are associated for one great end, and, therefore, all their affairs should be subject to their own regulation. Who then, within the Church, are to take superintendence of these? Government cannot be in the hands of the whole body: that were no government. And, at any rate, if there is to be no power of appeal whatever, but to the members at large, this were *Congregationalism*, with its host of disorders, and not *Presbyterianism*; and, therefore, out of the question at present. Who, then, are to take the management, but those who have been set apart for that purpose? and who more likely to exercise it faithfully than men popularly elected and regularly ordained? And where also ought appeal to be made, in case of dispute, than to the ecclesias-

* Although ministers should take a deep interest in all that may conduce to the prosperity of the church, and no delicacy arising from personal considerations should prevent them from discharging their duty; yet it were surely desirable, when one primary part of the business of the Deacons' court is the sustentation of the ministry, that they be relieved from taking so prominent a place as presiding at its meetings, or perhaps from sitting in it altogether.

tial courts? Should it be carried to any civil court? This were opening the gate to foreign invasion, and to interminable confusion, as all experience sadly shows. It were laying open the sacred enclosure of the Church to be trampled upon by a power from without. And is there ought in the history of the Church, or in the decisions of civil courts in general, to make them more worthy of the confidence of the Christian public, than the popularly constituted courts of the Church, with their open doors, their deliberative proceedings, and their solemn decisions, courting investigation and intended to sustain character? Still, are the Christian people really afraid of their own office-bearers,—if those whom they have themselves called to the honours, the labour and responsibility of acting for them, and whom by that very deed, they have virtually declared in their belief to be men, not only "of honest report," but "full of the Holy Ghost and of wisdom." Is this the return which they make to such as, for their sakes, and from zeal to the glory of God, undertake the difficulties and responsibilities of office? Or, in reference to themselves, is that the consistency of men who profess to walk in simplicity and godly sincerity?

But again, the whole objection rests on the gratuitous assumption, as dishonourable to those who make it, as it should be, if true, to those against whom it is made; as disgraceful to those who appoint, as it could be to those who are appointed to office, that, in the language of the venerated Chalmers, "the office-bearers of the Church are a corporation of Rogues and Hypocrites." Whatever those office-bearers are, they ought to be above suspicion; no good can arise from harbouring distrust: corruption where detected, ought to be exposed, but otherwise it is both the duty and interest of the members in general to cherish the most confidential feelings towards them: and it is the people's fault if the office-bearers be not what they ought to be, since they elect them. Therefore the correction of the evil, if any evil be found to exist, is not in mutilating or abolishing a scriptural ordinance, but in the people themselves, without whose consent no relation could be formed between them and their office-bearer, taking due care, and exercising proper principle in their appointment, and in being honest and manly in substantiating their charges against them, when any such they have, as repressing base and groundless insinuations or suspicions, when no objection can be stated.

But once more, it is said, that according to the established constitution of the Deacon's court, partially composed of such as have power to administer both the spiritual and the temporal affairs of the Church, there is a confounding of the civil and the ecclesiastical provinces—a mixing of things temporal and things spiritual. Now, not to insist that temporal things having a spiritual end are retrieved from their secular character, and persons concerned with these may be spiritually engaged—the results of the constitution of the Deacon's court do not intermingle temporal and spiritual things in any other sense, than ever has been, and ever will be the case, so long as the Church requires to be supported by external means, and men, though partly spiritual beings, stand in need of human sustenance. But on the contrary, it just tends to the very reverse of what is alleged. A separation is made within the Church, so far as is desirable between the temporal and the spiritual, by these departments being, in the first instance, respectively committed to different labourers and different courts; while their mutual relation—the more secular one subserving spiritual ends, and the more spiritual one sanctifying temporal means—is shown by all the office-bearers combining to make their respective offices tell upon the advancement of God's cause. On the other hand, a complete separation is made between the temporal and the spiritual, without the Church, or between the civil and the ecclesiastical provinces, by confining the management of

all matters relating to the church within her own jurisdiction, and surely no foreign party can have any interest in, or rightful concern with them.—This keeps all ecclesiastical matters out of danger of ever falling into the hands of an adverse power, and raises a conclusive barrier to the really injurious collision of civil and ecclesiastical authorities: whatever any other system, if it did not leave individual congregations to weaken and destroy themselves by internal disputes, without any authority whatever to settle them, would render the Church liable to constant invasion from the power of the world, or to that unholy and deadening compliance with an earthly control, which has ever tarnished her glory, and which it must be the aim of every true and enlightened Christian to endeavour to prevent.

Therefore, christian brethren, in this, as in all other things, let us be intelligent, and not "carried about with every wind of doctrine." It is ever wisest and best to walk according to the scripture rule, and we would exhort you, for whose highest welfare we entertain a strong desire, to study the apostolical constitution of our Presbyterian Church. Never regard anything connected with religious matters as unimportant, nor anything for which a clear scriptural foundation can be obtained, as only deserving to be left to chance or human wisdom: see that whatever breaches of time may have made in the bulwarks of our Zion be healed, and that her external, as well as her more directly internal affairs, be arranged according to the original and apostolical model. Second your ecclesiastical office-bearers in their plans and efforts to promote your spiritual and eternal welfare: and neither neutralize the object of the Deacon's office, and paralyse all the means of grace, by withholding the Lord's portion of your substance: nor impair the usefulness of the Eldership and of the entire gospel ministry, by restraining prayer before God;—but set up and maintain the ecclesiastical machinery in all its entireness—bestow liberally of your goods for the house and cause of your God—and pray for the outpouring of the Holy Spirit, that the provision of Zion may be blessed, and that "her Priests may be clothed with salvation, and her Saints shout aloud for joy."

I am, Dear Brethren,

Your sincere well-wisher, and
Obedient Servant in the Lord,
G. SMELLIE.

Foreign Missions.

MISSIONS IN THE SOUTH SEAS.

EXTRACT NO. III.

UPOLU, SAMOA, 16th June, 1848.

Were I to begin to give you an account of our work since last writing, it would more than fill the paper, and more than take up the whole night. We had been going along with our various engagements among the people, and hoped that we were beginning to see some little fruit to the glory of God; but the war (of which you will have heard, either from the Reporter, or my letters), has at last come upon us and made sad havoc. A few days ago, the opposing parties had a destructive battle. But the loss of life is not all,—the matter may yet be long of coming to an end. We do not know how many engagements may yet be between them, and how much mischief may be done. A whole division of the Island of Upolu is in ruins—burnt to the ground. This includes nearly the half of my district, so that my station is completely broken up. The heaviest battle they have yet had, commenced in my village, and both parties are still in the neighbourhood of that place. We were absent at the time and that was a great mercy, as it would not have been pleasant to have had my family so very near flying bullets, &c., &c.

The John Williams returned a week or two ago from England, with Mr and Mrs Mills on board. We were glad to see them again, and to hear the accounts from home.

On the arrival of the vessel we held a general meeting of the Mission, and one of the most important matters under consideration was the taking up of a mission on the *New Hebrides*,—perhaps on *Fate*. We have among us the two missionaries from the Presbyterian Church of Nova Scotia, and they wish to unite with us in a mission to the westward. We decided upon appointing one of our number to the mission, and the brethren also appointed me to assist them at the commencement of the mission, and to remain with them till the next visit of the vessel. So you see I have another move before me, and another change. The Lord only knows what is before us in this undertaking, but we must go forward trusting to his providence, and relying on his blessing, and hoping that he will direct us, and place before us an open door. Pray for us, that we may be the means of conveying the light of truth to these benighted people.

I am preparing to go, but I know not what may yet befall my poor people; or in what state I may find them if I am spared to return. May the Lord soon grant peace, so that they may again be able to settle quietly on their land.

Notwithstanding the troublous times, we have been trying to do something at the translations. The Psalms are, (I suppose,) nearly ready for circulation; the one half of them is already in the hands of the people. The book of Genesis also is in the press, but the office being at the place where the war commenced, its operations are at present suspended. The classes in the seminary still keep together. But the war is a trying—very trying affair to Samoa. Many who hitherto appeared to keep firm on the side of truth have been drawn away.

CAFFIRLAND, SOUTH AFRICA.

Most of our readers may be aware that the missionary field in South Africa, occupied by what was called the Glasgow Missionary Society, is now occupied by the Free Church of Scotland. In the Record of the Free Church, for January, we observe an interesting notice of the baptism of a soldier of the Cape Mounted Rifles. The Rev. James Laing, the missionary, after describing this interesting event, gives the following account of the effect produced by it on the natives. He adds other notices of the missionary field around him, which will be read with interest.

FIFTY-NINE KAFFIRS came forward in a body, and declared that they wished to be the disciples of Christ!

The valley of the Goga stretches between the Chumie and the confines of the Kat River settlement. A few miles beyond the top of this beautiful valley, and on the borders of the same settlement, is the romantic assemblage of valleys where the ruined missionary station of Burklands is situated. In this delightful spot numbers of Kaffirs—some of them of the worst description, who are now located on the east bank of the Chumie—formerly dwelt. The country from which they were expelled, is now in the possession of a small Kaffir community, who, in consequence of their fidelity and important services to Government, during the war, have deservedly been allowed to remain at their former habitations. The small community to which I am referring, is composed of the people who were formerly under the spiritual care of the Rev. H. Calderwood, and for whom he still, in several important respects, cares. Formerly we have noticed the services of the Christian Kaffirs on the Kat River during the war. Mr. Calderwood's people took refuge at Fort B.,

and were very servicable to the authorities in executing commissions of difficulty when fidelity and courage were required. Though no European missionary is at present residing with these people, they have been under the care of a respectable native teacher, who has been very useful among them. At present, as they are within a convenient distance—about ten or twelve miles from Lovedale—I visit them once a fortnight, and the Rev. Mr. Gill, of Fort B., besides visiting them once a fortnight, visits them when he can on the Lord's-day. Thus they enjoy the privilege of hearing a missionary once, and sometimes twice, a week. Tuesday is the weekly day for going to them. On Tuesday last, though I expected Mr. Gill to be there too, in company with Mr. Weir, who was going to Fort B., I went to visit these promising people. When we reached, we saw numbers of well-dressed people, male and female, separating from a meeting which Mr. Gill had held with them. After a friendly conversation with Mr. Gill, it was arranged that I should visit and examine a number of persons who were desirous of becoming candidates for baptism, Messrs. Gill and Weir in the meantime proceeding to Fort B. As I knew that several people had been formerly spoken of as candidates, I was prepared to expect that a few would be ready to give in their names, and I requested Jan, the native teacher, to point them out to me. He said, "There they are." At that instant my eye caught a number of men sitting on the green grass in a long row. For convenience in addressing them, I caused them to sit in a semi-circle and while doing so a company of females came up and filled up the other half of the circle. The native teacher, with a young man who is now to act as schoolmaster, and who is a pupil of Mr. Govan's, and I stood in the middle of the circle. The number of the whole who thus presented themselves was fifty-seven—one man and one woman, being absent, made the total fifty-nine. Among these were twenty-two men and two boys, thirty-four women and one girl. *Inter alia*, I asked them, "What do you wish from Jesus?" One said, "We wish the forgiveness of sins." Another said, "We wish salvation." "What do you mean by salvation?" Different blessings were mentioned. "Do you expect that the men of the world will love you if you become the followers of Christ?" "No, they will hate us." "What will you do if the world persecute you?" "We will still serve Christ." "But can you stand in your own strength?" "No, we must obtain strength from Christ." "Is Christ a great Saviour?" "Yes." "What induces you to think that he will save sinners?" "He died for them." I was much pleased to see the young people among them, and would have singled them out more prominently than I did, had I not been afraid of ministering to their vanity. They may be sincere, and yet liable to be injured by injudicious treatment. As it was, however, I spoke on the importance of beginning to serve the Lord early. I requested those who heard me to tell the woman who was in the corn field all that had been said, and I went to see the man who was detained in his hut by sickness. His hut was a pattern of neatness and comfort, and does credit to his wife, who is a member of the Church. Nyoka, the young man who is acting as schoolmaster, appears to be well supported by the people, who, at the time of our visit, were erecting, for a school-house, a large native hut of wattle and thatch, with some posts in the inside, to aid in supporting the roof. The conversion of this entire community to Christianity will have a good effect on the other stations, and it ought not to be overlooked, that for the last two years these people have been chiefly under the care of one of themselves. This speaks well for native agency.

Mode of teaching at the native hamlets.—On my return I visited some of the Fingo settlements on the Goga. At the first hamlet I found not a person, but as more were before me than I could visit, I passed on. When I came to the next, which was large, I called to the people present to

meet at a certain point. These were chiefly children, the grown-up people being all tilling their corn lands. When I met with a company of people at a native village I usually stand and hold my horse; if tired, I sit down among the people. On that day I sat down among the Fingo people. We had the grass for our carpet. This was not the settlement where our Christian Fingoes dwell, but, nevertheless, I was delighted by the intelligence of a little girl, whom I found to be possessed of precise information concerning the only Saviour.

Correspondence.

To the Editor of the Record.

ALBENSTURGH, Dec. 12, 1848.

DEAR SIR,—

Without adverting to various statements made in your Review, I am more desirous at present to vindicate myself from the charge brought against me, that I advocate the doctrine of universal redemption. The phrase, universal redemption, does not occur in my pamphlet, so that the doctrine has been drawn by way of inference. I deny, however, that the inference can be legitimately deduced from any premises that have been laid down in the whole compass of the treatise.

The usual meaning of the term redemption, in scripture, is *deliverance*. It more strictly means deliverance by ransom, and is borrowed from the mode in which captives were sometimes delivered from the enemy. It is also sometimes employed to designate deliverance by the exercise of power, as well as ransom. Christ is our Redeemer; the deliverance we enjoy in virtue of union with him by faith, is *redemption*, and the ransom or price of our redemption, was his "obedience unto death." That the term in scripture usually means *actual deliverance*, might easily be shewn from numerous quotations. Moses Stuart says, "the idea of redemption is merely a generic one, that is, *liberation, deliverance*." Hodge says, "redemption, when applied to the work of Christ, as affecting our deliverance from the punishment of sin, is always, taken in its proper sense, deliverance effected by the payment of a ransom." Dr. Payne remarks in his Lectures, (p. 222,) "Redemption is the effect of the atonement,—it is the *actual deliverance* of its subject from condemnation, sin and misery, on the ground of the atonement, or the price of redemption paid by the Son of God. Redemption therefore must be particular, or we must admit the unscriptural doctrine of universal salvation."

Redemption being a generic term may apply to the whole deliverance enjoyed by a sinner in virtue of union to the Saviour by faith, and as it thus includes the whole, it may be applied to the different parts of that deliverance. Redemption includes justification and sanctification, and may thus be applied to either or both of those blessings; and even the deliverance of this mortal body from the power of the grave to which the believer looks forward, the Apostle, in Rom. viii. 23, speaks of as "the redemption," i. e. deliverance, "of the body." Now, it cannot but be evident that there is a great difference between redemption, as denoting actual deliverance, and the price or ransom, or procuring cause of that redemption. The atonement is not redemption, and redemption is not the atonement. The atonement is the ransom or price; and redemption, is the effect or deliverance enjoyed by faith in that atonement. Seeing that there is this difference between the two things, I most assuredly believe, and rejoice in the fact, that there is an unlimited sufficiency in the ransom of the whole world, while I am assuredly believe that none will enjoy the blessings of redemption, but those who put their trust in the finished work of Christ, and had I not believed this, I would never have issued a pamphlet for the express purpose of directing the attention of its readers to the great truth, that there was a ran-

som provided, and one sufficient for *each and all*, and that we can only obtain "redemption through his blood, even the forgiveness of sins according to the riches of his grace." No sinner is redeemed, in the sense of actual deliverance, until he becomes a believer in Christ. If you say that he is, then from what is he redeemed? certainly neither from the curse of the law, nor from the power of sin or Satan, else you must own that a sinner is justified and sanctified in virtue of this ransom, even before that sinner is a believer. But we have no more reason to believe that a sinner is thus redeemed, before he is a believer, than that he is justified or sanctified. Take one example from scripture, which may suffice. In 1 Cor. i. 30, it is stated, "For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." Christ is here represented as these four things, to those that are in Christ Jesus, i. e., believers in Him. Now while I most assuredly believe, that there is provision in his atonement, for Him to be all these to every sinner, provided that sinner believe in him, I as confidently assert, that Christ is none of these in actual enjoyment to any sinner before he is a believer, else we would have to admit the unscriptural and irrational doctrine, that a sinner is made wise, justified, sanctified and redeemed, before he is savingly acquainted with Christ. Now if Christ is neither wisdom, nor righteousness, nor sanctification to a sinner, so neither is he redemption, before he believes.

To estimate the amount of the ransom, by the amount of actual blessing enjoyed or to be enjoyed by believers, is a mode of depreciating the precious blood of Christ, which I cannot, and I hope, never will countenance. Because all do not, and will not enjoy the blessings of redemption, to say that the meritorious work of Christ was neither sufficient for them, nor intended for them, is virtually to say that there was really *no Gospel* to be preached to them, or if it were preached to them, the *very fact of their dying in impenitence is a proof that it was false*, for Christ never died for them—never did or endured anything for them on the cross, and therefore, the very fact of their dying impenitent, would shew that if Christ had ever been exhibited to them as a Saviour able to save them, and *willing* to save them, it was false, for they were neither included in the ransom, nor was any price ever paid for them. I shudder at the idea of thus laying the sinner's perdition to any insufficiency in Christ's work, and thus taking away the sting of remorse from the lost soul, if he make the discovery, that as the price had been paid long ago, long before he was born, and no price had been paid for him, that therefore it could not have been otherwise with him. I can see how such a limited view of the atonement of Christ may be a kind of good news to lost souls in hell, but I do not see that a Gospel that is based on such a restricted view, can be a Gospel for every creature on earth. But I rejoice to know, for myself and to preach to others, that the Gospel has no restriction in its sincere and gracious offers. There is a fulness in Christ's work more than commensurate with the exigencies of the elect—I see in his work a sufficiency for the *wants of a lost world*—I see that the Gospel is not a Gospel for the elect only, but for every creature; but I can see no Gospel fitted to be preached, for every creature, if it be neither sufficient nor intended for every creature. If there be a single soul for whom no price has been paid, then I say there is no Gospel for that soul, unless Christ die again, and if it be so, that all who die impenitent were not included either in the sufficiency or intention of Christ's work, then I repeat that the very fact of their being lost is a proof that Christ had never done enough for them in his atonement, and therefore that in rejecting Christ as either *able* or *willing* to save, it turns out that they had only done what was perfectly right, for Christ was neither *able* nor *willing* to save them, and this he testified by excluding them long before they were born, from his meritorious suffering and

death. If it be true, as you have asserted, that "the price being paid, all for whom it was paid shall be saved, and none else," then it follows that the Gospel can only be for those for whom the price has been paid, and for none else. Now how such a Gospel can be a Gospel for every creature, according to the Redeemer's commission, is more than consistency will admit of. It is a Gospel for the elect alone, and for none else. But I see no such doctrine in scripture—I see the great glorious and gracious assurance, that Christ is "the propitiation for our sins, and not for our sins only, but for the sins of the whole world," (1 John ii. 2) "We judge that one died for all, that therefore all were dead," (2 Cor. v. 14). That "God will have all men to be saved, and come to the knowledge of the truth, and Christ gave himself a ransom for all," (1 Tim. ii. 4-6).

I rejoice to find that however much, men would often enamp the Gospel, in its adaptation and design for all, that a Gospel based on a foundation narrower than the offer grounded on it, is not the Gospel that Chalmers and McCheyne preached and rejoiced in. Allow me to give one or two extracts from Chalmers, on the Romans, viii. 32. He that spared not his own Son, but delivered him up for us all, &c. On the words, "for us all," he remarks, "the Apostle may perhaps be confining his regards in this clause to himself and to his converts, to those of whom he had this evidence that they were the elect of God—ven that Gospel had come to them with power and with the the Holy Ghost, and with much assurance. But, notwithstanding this, we have the authority of other passages for the comfortable truth, that Christ tasted death for every man—and so every man who hears of the expiation rendered by this death, hath a warrant to rejoice therein,—and that He is set forth as a propitiation for the sins of the world, and so it is competent for every one in the world to look unto this propitiation, and be at peace, and that He gave himself a ransom for all, to be testified in due time, and so might each of you who hears this testimony embrace it for himself, and feel the whole charm of his deliverance from guilt and all its consequences. Christ did not so die for all, as that all do actually receive the gift of salvation. But he so died for all, that all to whom He is preached, have the real and honest offer of salvation. He is not yours in possession, till you have laid hold of him by faith. But he is yours in offer. He is as much yours as anything of which you can say, 'I have it for the taking.' In another place, he says, "We tell you of God's beseeching voice. We assure you in his name, that He wants you not to die. We bid you venture for pardon on the atonement made by Him who died for all men." I shall only add one other extract from the same work. "We ask each individual among you to isolate himself from the rest of the species—to conceive for a moment that he is the only sinner upon the face of the earth—that none but he stands in need of an atoning sacrifice, and none but he of an everlasting righteousness brought in by another, and that might avail for his justification before God. Let him imagine that for him, the one and solitary offender, Christ came on the express errand to seek and to save—that for him the costly apparatus of redemption was raised, that for him, and for him alone, the Bible was written, and a messenger from Heaven sent to entreat that he will enter into reconciliation with God, through that way of mediatorship which God, in his love, had devised, for the express accommodation of this single wanderer, who had strayed, an outcast and alien from the habitations of the unfallen, and that it now turns on his own choice, whether he will abide on the path of destruction, or be readmitted to all the honours and felicities of the place from which he had departed. There is nothing surely wanting to complete the warrant of such an individual for entering into hope and happiness, and yet, ye hearers, it is positively not more complete than the warrant which each and all of you have at this moment. To you, indi-

vidually to you, is God holding out this gift for your acceptance,—you is He beseeching to come again into friendship with him. With you is He expostulating the cause of your life and your death, and bidding you choose between the welcome offer of the one, and the sure alternative of the other, if the offer is rejected. He is now parleying the matter with every hearer, and just as effectually as if that hearer were the only creature in the world, to whom the errand of redemption was at all applicable. There is nothing in the multitude of hearers by whom you are surrounded, that should at all deaden the point of its sure and specific application to yourself."

Such are a few extracts, and many more of a similar nature might be adduced. If such passages do not imply an unlimited atonement, I must confess that the apparently clear and obvious is only full of inexplicability.

Now, in all my statements, I have made none more universal, none more pointed, than in the extracts given above, and how it can be universal redemption in me, and only particular redemption in the Dr. I cannot perceive. A universal atonement is necessary to a universal offer, but redemption in the sense of deliverance is only enjoyed by those who put their trust in the atonement, and consequently redemption is particular, as it is restricted in its enjoyment only to believers, just as justification and sanctification are restricted only to such,—and thus it is that a Gospel for every creature, is only redemption to those who believe.

I feel strongly inclined to dwell more largely on this subject, in its application to some remarks made in your review, but as this letter may perhaps be long enough for insertion in the Record, I forbear at present, hoping, however, to direct attention to the subject, if necessary, at a future time, to vindicate myself from misrepresentation or misapprehension.

I remain, Dear Brother, yours in the Gospel.
ROBERT PRATT.

Our correspondent alleges that he has been misapprehended. We see no cause for his complaint; but, assuredly, if there had been any ground previously to doubt what his expressions signified, that is removed now. For he has, in language not to be mistaken, avowed all the opinions we meant to attribute to him. With needless labour he explains that he does not hold "universal redemption" in the sense of "universal salvation," but that, by all means, he believes the doctrine of a universal or indefinite atonement;—that he regards the death of Christ as a ransom or price, given by the Son and accepted by the Father, for every human being alike, and that the preacher carries no good tidings who asserts any thing less than this. Now these are just what we judged his views to be, and we must be caudal enough to tell our friend that, in making such bold assertions, he has gone beyond the Scripture record, and departed out a mile from the doctrines held by the Church, whose standards he has subscribed. And it may easily be shown, as it has been over and over again, already shown, in refutation of such opinions,—that, while plausibly appearing to set off to advantage the grace of God, or the grace of the Saviour, they indeed detract from both, reducing the scheme of salvation to a thing uncertain and contingent, and contradicting all that the Word of God sets forth of a covenant of redemption, and of a commutative satisfaction to the Divine law, as implied in the work and death of the sinners' surety.

It is mere trifling with the subject to represent the question between us as one concerning the word "redemption." We never doubted that "redemption" is often used in Scripture as synonymous with salvation, as obtained and enjoyed by the believer, and so, of course, Mr. P. does not hold the doctrine that all are actually saved, ex-

perience brought into a redeemed or saved state. But can he be ignorant that the term is applicable to the work of Christ in purchasing salvation, as well as to the resulting benefits?—to his design and act in paying the ransom, as well as to the thing purchased? If the Scripture says that "he laid down his life for the sheep; that he loved the Church and gave himself for it; that he gave his life a ransom for many; that he purchased the Church with his own blood," is it not plain that the work of redemption is here described in its design and end—not so immediately in its actual effects: that redemption is described not in respect of man's experience, but Christ's achievement,—the glorious act and fact of his presenting to God a meritorious sacrifice, on the ground of which the objects of his eternal love shall certainly be reconciled and saved? Now, our correspondent surely knows, that in the general language of divines, the question of "universal" or "definite redemption" refers to the act of purchase, and the real question is this,—was the atonement a price paid and accepted for all men alike? or, was it in respect of destination, a meritorious and effectual satisfaction only for many? The question is not of the intrinsic value of Christ's blood. We perceive that Mr. P. blends together the universal destination of the atonement, with its sufficiency—(which we delight to affirm no less than he)—to avail every one who shall trust in it. No one denies that the blood of Christ is, in respect of inherent value, sufficient not only to have atoned for all men, but for all creatures—angels as well as men. But, either it was, according to the will of God, a price for all, or it was not. If it was, then the salvation of all must follow. If Christ was made sin for every individual of the human race, justice requires that all shall be made the righteousness of God in Him. But if Christ was not a sacrifice for all to the effect of securing the deliverance of all, then, in a strict sense, and the only sense relevant to the question, his death was no price whatever, and nothing was purchased by it. It was for all, but on such terms as that possibly it might be effectual for none. He was delivered for the offences of men, for whose justification he was not raised again; or, their justification depends on themselves; for this theory supposes no certain provision in the terms of the covenant of redemption, for the working of faith in the ransomed, who, yet, being helplessly bound in the cords of sin, and "dead" to all spiritual life, require a redemption by power, no less than a redemption by price; nay, the theory supposes innumerable of mankind, whose righteous perishes, without so much as having heard of the Saviour, whose sins in common with others he has atoned for, and whose salvation he purchased. It is a scheme which has no consistency, but in its opposition throughout to the plain testimony of God's Word. It divides the electing love of the Father from the redeeming love of the Son, as if not co-extensive as well as co-eval in their determinations, though Christ himself declares, "All mine are thine, and thine are mine, and I am glorified in them." It divides the work of the Spirit from the work of the Saviour; though he comes to glorify Christ, and to consummate one common plan. It separates between the parts of Christ's own work—between the water and the blood—between his atonement and intercession—between what he has done as a reconciler, and what he does as a Saviour, Lord, and King. It represents what the Scripture sets forth as the greatest demonstration of God's peculiar love, as most common and indefinite, and contradicts the a fortiori arguments of an inspired apostle, who reasons from reconciliation by the death of God's Son, as conclusively securing justification and final salvation by his life.—(Rom. v.)

It is clear that this universal atonement is, in effect, no atonement. It secured nothing; and Mr. P. would be more consistent than he is, not indeed with scripture, but yet with himself, were he to say plainly, as some do, that Christ's death was no ransom in a legal sense, or no such satisfaction as imposes an obligation of righteousness

and faithfulness on God's part, effectually to deliver from condemnation all who are "bought" at such a cost. The atonement, then, has only been a general vindication of God's justice in the punishment of sin; opening a door for reconciliation to such, if any, as he pleases to select as vessels of mercy; and laying a ground for a general invitation to all, or rather to all who may happen to have the opportunity of hearing of it. This is the true bearing of Mr. P's system, and we wonder how he can suppose that it possesses any advantage above our own—how he does not see it to be a poor and rapid substitute. Let him plainly acknowledge that this universal atonement is unaccompanied by any provision of intellectual grace, to quicken the dead, or render the sinner willing; or, that it supposes a power in the natural man, fallen as he is, to "receive the things of God," and to decide his own destiny. Let him avow that it is such a universal atonement, as leaves the eternal and sin-cursed soul to its own ability for being subject to the Divine law; and see if the plea which he offers in excuse of the unbeliever, is less applicable on his view than on ours. It prints us to transcribe such words as our correspondent uses—the very fact of their dying impenitent would shew, that if Christ had ever been exhibited to them as a Saviour able to save them, and willing to save them, it was false, for they were neither included in the ransom, nor was any price ever paid for them. We just ask whether, on his views of the Gospel call, or offer, he does not "shoulder" to tell men that Christ is able and willing to save all, while yet God purposely left many out of his decree of election, and withheld from them the grace of faith.

If Mr. P. says he can assure of a welcome all who believe in Christ, so can we—that Christ's death is available to all who come and repose in it: so do we. But that we cannot affirm of each, previous to faith, that he was in Christ's destination, atoned for, is no more a discouragement, either to the bearer of the Gospel tidings, or to the hearer of them, than that the advocate of a universal redemption cannot assure every man of his being predestinated to eternal life.

We do not wish to use strong words, in expressing our opinion of Mr. P's attempt to cast obloquy on the Gospel offer, as propounded by the asserter of "particular redemption." We shall call his assertions rash and slippant, rather than blasphemous. "If there be a single soul for whom no price has been paid, then I say there is no Gospel for that soul, unless Christ die again." He mistakes the Gospel as preached by us: for, first, we cannot, and do not, presume to affirm of any one in particular, that Christ did not die for him: the warrant for our invitation to the sinner, and for his acceptance, is the command to believe the fact, that a ransom has been found, of which even the chief of sinners is permitted to avail himself; and the certain promise that he who cometh shall not be cast out. Secondly, the unbeliever's disobedience, would be as excusable, on the opposite view, as on ours; for neither can declare a decree of salvation to exist in behalf of each sinner in particular. And thirdly, if the coincidence in the event, between the will of God and the unbeliever's obstinacy or rebellion, entitles the sinner to impunity; then, the most aggravated crimes, not excepting the crucifying the Son of God, must be excepted from blame, as only fulfilling God's determinate counsel.

Mr. P. reiterates the often repeated interpretation of such universal or indefinite expressions as "all men," and "all the world." It is enough to say, that we gladly adhere to as literal a construction of them as the analogy of Scripture will allow: and, moreover, that here also his argument proves too much. If Christ died for all, it is also said "he will draw all men unto him;" and "the Gospel has come to all the world;" and "is preached to every creature." Will Mr. P. say that this holds historically true of every individual of mankind? And has the gift of righteousness, in this sense, "come on all men to justification of life?" The very strongest expression which Mr.

P. adduces, is explained by its context, to refer to "every one" ("man" is a supplement) of the "brethren,"—"the children,"—"the people" for whom Christ made reconciliation?—(Heb. ii.)—But if any advocate of universal redemption shall interpret those passages to mean that, in respect of the warrant to preach Christ to all, the Gospel has come to all, and Christ is the Saviour of all—So say we. But this is to admit, that universal terms must be defined by the context, or the obvious design of the writer—a rule which we hold to be essential to any consistent interpretation of the Word of God.

In fine, a great deal of error on this subject, with certain Theologians, lies in a misunderstanding of the Gospel offer, as to its real nature and ground. Obedience to the command to believe, no more than any other part of our duty, rests on the secret purpose of God: and it is enough for us to know that our compliance with the revealed decree, or, in other words, the order and invitation, never will be found out of harmony with God's secret will. The Gospel is not a declaration of Christ's actual substitution and satisfaction for every sinner; but a declaration of God's love to the world in giving his only begotten Son, that whosoever believeth in him may not perish but have everlasting life. However difficult for us, short-sighted creatures, to reconcile the purposes of an All-wise Disposer, with human liberty and responsibility, the difficulty is only common to this with other departments of faith and duty. It is enough that we know, and can declare, that he who believeth in Christ shall find that salvation was designed for him; that we can preach a sufficiency not in the death of Christ alone, but in his life, to save perfectly and finally; and that the unbeliever will have no more excuse for his inaction and contempt of grace, in the limited destination of the atonement, than in the limited provision of saving and effectual spiritual influences.

COLLECTION FOR THE SYNOD FUND.

This Collection, according to the appointment of the Synod, should be made on Sabbath, the 4th day of March. We regret that it was not announced in the *Record* for last month. We trust that it will be made throughout all our congregations and mission stations, as soon as practicable after the publication of this notice, where the notice in the printed minutes may not have been observed and acted on.

This Fund, charged with payments on account of the business of the Church, such as Printing, Salary of the Synod Clerk, &c., is at present much in arrears; and, for the ensuing year, additional charge will be made on it for the payment of at least a part of the Salary of the Agent for the Committees of the Church. For these reasons it is earnestly requested, that no congregation or mission station will neglect to send in its contribution; and that the members and friends of the Church will give liberally when the collections are made, and remit the same to JOHN LEITCH, Esq., Treasurer, No. 20, King Street East, Toronto.

SYNOD'S HOME MISSION COMMITTEE.

The Synod's Home Mission Committee will meet in Knox's College, Toronto, on April 16, at 7. P. M. when the Missionaries and Catechists will be distributed to the different Presbyteries for the summer half-year.

Presbytery Clerks are requested to send to the Convener applications for Missionaries, together with a statement of the destitution within the respective bounds, at least a week previous to the above meeting.

The Synod's Home Mission Committee cannot receive applications from stations or congregations, unless made through the Presbytery.

FRANK RONA, Convener.

Hamilton, Feb. 17, 1849

TO CORRESPONDENTS.

We regret that our summary of news, and several communications and acknowledgments of receipts have been unavoidably laid over.

We again repeat that articles not forwarded in time to be in the printer's hands before the 20th of the month, have no chance to appear in the succeeding number. We will endeavour to set upon the hints given us in regard to shorter articles.

We would esteem it a favour if agents or others who have spare copies of the first and second numbers of the fifth volume of the *Record*, would send them to us per mail or otherwise. We cannot supply the demand for these numbers.

The Record.

ON THE EMPLOYMENT OF DIVINITY STUDENTS AS MISSIONARIES.

When Christians, or Christian Churches, enter on any particular course of conduct, chiefly from what they deem the motivations of Divine Providence, it behoves them to mark well the intimations of duty which the word gives, lest it turn out that they may have mistaken the voice of Providence, and that they may be found treading on forbidden ground. This thought has been suggested to us while reflecting on one of the enterprises of our church, in which we have been remarkably prospered. God, in favour we trust to this land, has sent to us a numerous band of promising youths to prepare for the Gospel ministry. And we have been enabled to set up a school for their instruction, which, with all its defects, is far more complete than what its most sanguine founders could have expected, that it would at this period of its progress, have become. Now in the urgency of the want of Missionaries and Preachers of the Gospel, we have been led to employ these youths very extensively in preaching and exhorting throughout our vacant congregations and mission stations: and in doing so, we have not been acting as in other matters, in accordance with our ancient laws and usages, founded as these are understood to be on the Divine Word—but on what we believed to be the call of God in his Providence. And who will say that we have in this instance misinterpreted that call? On the one hand, were many scores of stations and churches, where the people were like sheep without a shepherd,—on the other, were a goodly band of youths devoted to the ministry, accepted by the Church as candidates for that office, and possessing gifts that qualified them for exhorting, or for expounding or for preaching the Word, with some measure of acceptance. And he must have been a rigid stickler for ancient rules and forms, who would have demanded, that those stations and churches should have had silent Sabbaths, so far at least as our Divinity students were concerned,—and, that these students so circumstanced, should open their mouths to speak the Word of God in public, only after their formal investiture with the office of Preacher by the license of a Presbytery.

We are well persuaded that we have followed a better course. And yet, just because it is, to us at least, a new course, does it become us to be jealous of ourselves, lest it lead us astray before we are aware of our danger.

In the employment of Divinity Students as Preachers, there are undoubtedly dangers. If we employ ignorant and inexperienced persons to expound the Divine Word, we may bring the ordinance of preaching into contempt,—and if we call those who have some gifts for preaching, to a premature occupation in the work, we place a hindrance in the way of their prosecuting the studies, which are indispensable to an effective discharge of the ministerial office. We are well aware, that some of our friends are so alive to these dangers, that they look with trembling on the course, which, since the disruption, has been followed, of employing Students, under the name of Catechists, in certain ministerial functions.

But, if the practice referred to, be viewed aright, we think that it will be found to be in no respect unconstitutional, according to sound Presbyterian principles, and the remedy against incidental evils that pertain to it, will be found in other measures than the suppression of the practice itself.

Let it be observed then, that Preachers, as they are called in our Church, have no pastoral office—they are merely permitted to preach, "to make way for their being called to a pastoral charge," and so they are called Probationers.

Now, it is competent for the Church to give to those who are seeking admission to the ministry, a permission or license to exercise their gifts, at any period, or to any extent, after they have been formally recognised as candidates for the sacred office.

And here, we think, is the point where our jealousy for the honour of preaching should shew itself. Let us not be uneasy at the thought that one who is only a Student of Divinity, in certain cases addresses our congregations. It is not an uncommon thing for medical students to be employed in hospitals and transport and passenger vessels, for all the medical practice required in such circumstances.

Let us see well to it, who they are whom we recognise as Students of Divinity, or Expectants, as in the early days of the Reformation they were called.

Our Presbyteries must concern themselves in the examination and trial of Students more than they have yet done. This pertains to them and the College Committee; as the Professors of the College are not in circumstances in which they can give due time to the work of examining all the Students, if it be left wholly to them. We do not now speak of the kind of examination to which Students should be subjected; suffice it to say, that the examination at the entrance of the College course, and at definite periods, such as the close and the opening of every successive Session, should be at once searching and affectionate. The Examinators should go about it with much earnest prayer for the Divine guidance, and should realize the conviction, that in admitting or rejecting a candidate for the ministry, they are discharging one of the most solemn functions of the Christian ministry.

The Church, we think, should recognize the office of Catechist as it is now exercised by many of our Students, with more explicitness than has yet been done; and those on whom the examination of Divinity Students may be devolved, might be authorised by the Synod to admit particular individuals to the status of Catechists, with such instructions and recommendations for the exercise of

their gifts as the Examinators should see fit to give. —With some such precautions as these, in calling forth any of our Divinity Students to exercise their gifts in public, we might guard against the danger of admitting novices to the performance of ministerial service.

The other danger, not a small one we confess, of employing Divinity Students as Catechists or quasi preachers, to an extent that would interfere with the successful prosecution of their studies, must be guarded against by the prudence and firmness of Presbyteries, and of the College Committee. So long as we give a College vacation of six months, we must contemplate the employment of our Students, in part at least, during that period, in other pursuits than those of study, it may always be expected that many of them must labour in order to their support. Now, we know of no employment more profitable to the Student himself, as a student of theology, and as an expectant of the ministry, or more profitable to the Church, than that of Catechist. School teaching is good—the *colportage* of bibles and tracts is good—but better than all are the labours of teaching and expounding the living and the life giving word of God.

In stationing Catechists, during the summer vacation, Presbyteries should see to it that their public labours are not too constant, and it might be well, with a view of rendering their labours more easy, and for the sake also of other advantages, to change their stations every three months. This would be particularly useful to those who were, for the first time, called out to the labours of a Catechist.

As to the occupation of Students in Catechetical labour, during the winter session, the College Committee, the Professor's Court, and the Presbytery of Toronto should all see to it, that this should not be too frequent.

We throw out these hints with a view of suggesting to some of our brethren, the importance of having some well defined regulations on the subject of Catechists drawn up, and submitted to the Synod at their next meeting, for their consideration and eventual adoption.

As to the importance of Catechetical labour by our Students, and its sanction by the Great Head of the Church Himself, we entertain no doubt, because of the blessed fruit which, in many a field, we have seen resulting from it. Let any incredulous reader turn to a "Statement," contained in the last number of the *Record*, of the missionary labours, as we will call them, of our Students, for the summer of 1848; and, after pondering its statistical details, let him attempt to solve this problem. Given the time of twenty-two Students of Divinity for six months—such was the number of Catechists during last summer,—how shall it be best employed to promote the following ends: their improvement as candidates for the Ministry, their support for twelve months, and the spiritual benefit, to a greater or less extent, of 6430 persons? And we would marvel at the ingenuity that would give the result—"Rustication with parents," or "teaching common schools."

N.B.—The Statement we referred to, was read at the annual meeting of the Missionary Society of Knox's College, Toronto, by Mr. John Scott, Student. An account, somewhat defective, of this most interesting meeting, was given in our December number, page 21.

We are much afraid that our *Record* does not find its way to the table of the Editor of the *Free Church Record*, Edinburgh, as we are rarely quoted by him. The *Free Church* generously helps us in our College Scheme, in bursaries to Students, in the choice of Professors, and in contributions to our general funds, and we are sure that such a statement as that contained in our last number, p. 52, would be read and heard with delight by thousands and tens of thousands in Scotland and other lands. We believe that it might be read with much effect from every pulpit in Canada, when the cause of the College was pleaded before the people.

CIRCULATION OF THE RECORD.

From the January number of the *Free Church Missionary Record*, we copy the following remark:—

"Considering the nature of our work, its end and object, as well as the very moderate price charged for it, the circulation should not be allowed to stand as at present, but might, by a little exertion, be greatly raised. Why, instead of between 14,000 and 15,000 per month, should it not be at once raised to double or treble that amount?"

We would wish to apply that remark to our own case, believing most firmly that "by a little exertion," our monthly issue might be raised to 3000; and by a vigorous effort, especially on the part of our ministers and office-bearers, our present circulation might be doubled.

The minister of a small country congregation, in which only five copies of our fourth volume were subscribed for, called upon us lately, and ordered *THIRTY*, for which he had procured subscribers, and hoped still to obtain a few more names amongst his people. We are persuaded a similar result would follow a well-directed effort in many more of our congregations. The Church has not been sufficiently alive to the importance of sustaining the only religious periodical in connection with our Synod. With the *Home and Foreign Missionary Record* we ask, Why, instead of about 2,000 per month, the circulation should not, at once, be raised to double or treble that amount. It has now arrived at that stage at which additional copies cost only for press-work and materials. What we desire, next to the dissemination of useful and profitable religious intelligence is, that the *Record* may be made, as we always thought it would be, an efficient auxiliary, in a pecuniary point of view, to the schemes of the Church. It does not accomplish its end when it is merely self-sustaining.

It has been frequently stated to us that the price should have been a dollar. Perhaps that would not have been objected to by subscribers generally, but the Committee wished to make the paper accessible to as many as possible, and at all events, not dearer than the secular newspapers.

We would suggest to such as wish to promote the cause of our Church in this land, and who would avail themselves of the *Record*, as an instrument for that end, to take a few additional copies to send to friends at a distance, or for distribution among such as may be unable to take it for themselves. To those who order *Records bona fide* for that purpose, we will give 3 copies for 10s., paid in advance, 5 copies for 15s., and all additional copies at 2s. 6d. each.

NEW YEAR'S GIFT.

The Congregations of York Mills and Scarborough, belonging to the Presbyterian Church of Canada, on the second day of the year, presented their Pastor, Rev. Mr. Wightman, with a token of the esteem in which he is held by them.

Having been anticipated by him in purchasing a horse, a deputation of said congregation in lieu thereof handed him in the sum of "Sixty Dollars" as a New Year's Gift.

Such a resumption of regard on the part of the people, it is hoped, may be considered as a pledge of mutual good, encouraging the pastor in his arduous labours, without requiring his metres. —*Globe*.

This notice should have appeared in our last number. The gift reflects much credit on the donors. Such instances of spontaneous liberality on the part of the people, add much to the comfort of the minister, and we know well, in the instance before us, the worthy pastor will prize greatly above the intrinsic value of the gift, the generous spirit in which it was given. Long may the happy relation subsist between this devoted Minister and his attached people.

INDUCTION AT INGERSOLL.

The induction of the Rev. Robert Wallace to the pastoral charge of the Presbyterian congregations of Ingersoll and Benchville, in connection with the Presbyterian Church of Canada, took place at Ingersoll on Wednesday, 31st January. This interesting and pleasing ceremony was conducted by the Rev. D. Mackenzie, moderator of the Presbytery of London, assisted by the Rev. John Mackenzie, late of St. Thomas. The occasion was viewed by the members and all interested as peculiarly interesting, and a bright era in the annals of so flourishing a village. A gratifying feature of this induction was that the call presented to and accepted by Mr. Wallace was perfectly unanimous. May we hope that this settlement so perfectly harmonious, argues well for the future fruits of Mr. Wallace's ministrations amongst us, and that all connected with these congregations may be led to acknowledge the hand of an allwise God in thus giving them in this place their first opportunity of having the ordinances of the gospel regularly dispensed among them, as practised in the church of their forefathers.—*Globe*.

Miscellaneous Extracts, &c.

I WANT A CHART—I was one day standing in the shop of my master, behind the counter, when an old sailor entered and looking seriously at me, accosted me thus: "Young man, I want a chart!" "Yes Sir," I replied, "you shall have one, do you want St. George's, the Bay of Biscay, or round Ireland, or the Mediterranean Sea, Sir?" "Stay, young man, stay," said the old sailor, "youth is always in a hurry. I want a chart, but I don't want either one you have mentioned: they are useless to me. I want a chart which shall guide me to heaven; for I have lost my old one. Now, young man do you understand me?"

I immediately conjectured that he wanted a Bible: so I took down a few and shewed them to him; and he selected one evidently much pleased at my readiness to serve him, enquired the price and paid the money. After a few moments pause he turned around suddenly and asked me whether I understood that chart? I told him that I could read it and did so often. "Of that," said the old man, "I have not the least doubt; but recollect that is not sufficient; you must have it in your life and conversation, before you will receive any benefit you must love this chart, you must make it your sole guide through life's maze, and in entering into the dark and narrow, and to many thousands dreadful strait of death, you will find it beneficial—then it will be found indeed a treasure and joy."—*London Pilot*.

COLLEGES IN THE UNITED STATES.—There are now, in the United States, 119 Colleges: 13 of which, are under the direction of the Baptists; 9 under the direction of the Episcopalians; 13 under the direction of the Methodists; 12 under the direction of the Roman Catholics; 9, under the direction of the Congregationalists; and 61, most of which are under the direction of the Presbyterians.—*N. Y. Observer*.

THE CROWNED SKELETON.

"Aix-la-Chapelle in Germany derives its name from the tomb of Charlemagne. He gave instructions that when he died, he should be buried in royal position, not prostrate as slumbering dust but seated in the attitude of a ruling monarch. He had the mausoleum erected after the model of the chapel which had been reared over the sepulchre of our Saviour at Jerusalem. In a tomb within this chapel he was placed upon a throne. The Gospels, which I suppose he had often read whilst he was living, he would appear determined to study thoroughly at he was dead. He directed they should be laid upon his knees before him; by his side was his sword—his celebrated sword; upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders.

"Thus was his body placed, and thus did his body remain for about one hundred and eighty years.

"One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otto. The skeleton form of the body was found there dissolved and dismembered; the various ornaments I speak of were all there too; but the fame had sunk into fragments, the bones had fallen disjointed and asunder, and there remained nothing but the ghastly skull wearing its Crown still!—and nothing to signify royalty but this vain pageant of death in its most hideous form!

"The various relics were taken up, and are now preserved at Vienna; and they have often since been employed in the coronation of the Emperors of Germany, in order to signify their greatness and their being successors of Charlemagne."—*Dr. Massie's Summer Ramble*.

How striking a comment does the forty-ninth Psalm afford to this strange history? What became of the monarch's body? It was again entombed, though spoiled, till Frederick Barbarossa in 1165 interrupted the silence of the gloomy palace. He removed the royal remains into a splendid receptacle he had prepared, and placed the marble throne in the church, where it is now exhibited to strangers. But the body is nowhere to be found! its last resting place is empty, the limbs are dispersed in the form of relics. The skull and one arm-bone are preserved as sacred relics in the Cathedral. But though scattered be his limbs, Charlemagne shall yet hear the voice of the King of kings, and stand uncrowned in his presence, who wears the crown of the Universe. M.

DENOMINATIONAL STATISTICS OF SCOTLAND.

From the Protestant Dissenters' Almanack, for 1849.

THE CHURCH OF SCOTLAND comprehends 1,152 congregations, including *quoad sacra* and Parliamentary churches. It employs six missionaries in India, two to the Jews, with several catechists and native agents. The sums raised for various purposes, as reported for the year ending April, 1848, are as follows:—India Mission, £4,377 16s. 10d.; Female Education in India, £7,537 11s. 7d.; Home Mission, £11,705 12s. 9d.; Colonial Churches, £10,059 9s. 8; Fund for the Endowment of Chapels of Ease, £2,418 12s. 1d.; Jewish Mission, £2,636 9s. 5d. There are other objects, such as church extension education of Gaelic students, general church funds, &c. for which large sums are raised annually.

THE FREE CHURCH OF SCOTLAND comprehends 847 congregations. It supports 17 missionaries and 9 native teachers and catechists, in India; 10 in Africa, and 8 native and female teachers; 14 to the Jews; 1 in the West Indies, and 3 at Malta, Corfu, and France. It has also a college for the education of those studying for the min-

try, employing 15 professors and tutors. The following sums were raised during the year ending March 31, 1848:—Sustentation Fund, £29,051 8s. 11d.; Building Fund, £31,566 3s.; Congregational Fund, £71,850 6s. 7d.; Missions and Education, £55,011 4s. 2d.; Miscellaneous, £25,656 11s. 8d. Total during the year, £276,165 14s. 5d. Total raised from 1813 to 1848, £1,590,432 11s. 8d.

UNITED PRESBYTERIAN CHURCH comprehends about 500 congregations. It supports and sends forth between 70 and 80 Missionaries, in Canada, the West Indies, Old Calabar, Africa, Caffraria, Persia, and Australia: beside catechists, artisans, and a missionary ship. It has also a Theological hall in Edinburgh, for the training of its rising ministry, employing 5 professors. Sums raised during the year ending May, 1848, were as follows:—Synod General Fund, £1,421 16s. 10d.; Fund for Home Missions and Weak Congregations, £3,183 8s. 3d.; Foreign Missions, £9,594 19s. 1d.; Synod House Fund, £320, 8s. 3d. Total £14,827 12s. 7d.

THE UNITED ORIGINAL SECEDEES comprehends 40 churches. It has a Divinity-hall at Edinburgh with 2 professors.

THE REFORMED PRESBYTERIAN SYNOD comprehends 39 churches in Scotland. It has 2 Synods, Ireland, which comprehend 33 churches, and 3 in New Brunswick and Nova Scotia. It has 2 missionaries in Canada, 3 in New Zealand, and a missionary to the Jews in London. It supports a Divinity-hall at Paisley, with 1 professor.

THE CALVINISTIC SECESSION PRESBYTERY comprehends 3 churches.

CONGREGATIONALISTS, in connexion with the Congregational Union of Scotland, 106 churches, and a Theological Institution, with 2 tutors.

CONGREGATIONALISTS, not in connexion with the Union, 55 churches.

THE EVANGELICAL UNION comprehends 18 churches, and a Theological Institution with 2 tutors.

THE WESLEYAN METHODISTS have 16 circuits, comprehending between 30 and 40 congregations. The other sections of Methodists have also several chapels in Scotland.

THE BAPTIST CHURCHES comprehend 120 congregations, including the mission in the island. The Baptists have a Theological Institution at Edinburgh.

THE SCOTTISH EPISCOPAL CHURCH has 106 churches, under the superintendence of seven bishops. It has a Theological Institution at Edinburgh with two tutors.

ENGLISH EPISCOPAL CHAPELS, not in connexion with the Scottish Episcopal Church; these are 12 in number.

THE ROMAN CATHOLIC CHURCH has about 80 congregations.

PRESBYTERIAN CHURCH IN ENGLAND.—This organization comprises chiefly those Presbyterian pastors and congregations in this country, which were formerly connected with the Scottish establishment, but adhered to the opinions, and approved of the proceedings of the "Free Church." It is divided into seven Presbyteries; London, 13 churches; Birmingham, 5; Lancashire, 17; Cumberland, 7; Newcastle-on-Tyne, 14; Berwick, 8; Northumberland, 13; making a total of 177 churches in one general Synod. They have home and foreign missions, and college and school funds, upon which nearly £4,000 are expended annually. Their theological College is held in Exeter Hall, London, with 3 professors and 2 assistant tutors.

POPULATION OF CANADA.—The Census has been completed for 1848, and from the statistics furnished, we learn that the number of inhabitants in Canada West is 715,000. The population of Canada East is 780,000, making an aggregate of 1,495,000 in the united Province. The East has a majority of 21,000 over the West. But every year diminishes the majority.

THE BOOK FOR BUSINESS MEN.

I sat beside a dying Christian. He had been called, in the prime of life, to give up all business, and for months to watch and wait for a sudden death. I asked him of his spiritual state. He said:

"I have no rapture, no ecstasy, but all is peace—settled and abiding peace."

Then, in illustration of the manner in which he was supported, in view of the interruption of his worldly plans, and of leaving a dependant wife and infant child, he related the following incident.

"Last year I became considerably embarrassed in business. On Saturday evening I would come home, not knowing how I should meet my obligations the following week, and with my mind so distracted that it seemed as if the Sabbath would be worse than lost. I was then teaching a Bible class. With sadness I would sit down to prepare the lesson for the next day; but as I advanced, truth took possession of my mind, faith took the place of distrust, and hope of fear. I was led, almost insensibly, to leave my affairs with my covenant God, and I invariably found those Sabbaths precious and delightful. And moreover, on returning to business on Monday, a way was always provided to meet my responsibilities. Thus have I learned to trust the Lord."

As I listened to this simple statement, I could not but say to myself. How much wretchedness and ruin would be avoided if this plain truth were only believed, "The Bible is the book for business men!" Ye who are burdened with mighty enterprises, look not for relief from your anxieties to the news from abroad, or the prices current, but look to the book of God.—*Amer. Messenger.*

A DESPERATE CASE AND ITS CURE.

An aged and venerable clergyman of Wurtemberg, the Rev. Mr. *Flattich*, was celebrated for his successful efforts in training and educating young men for usefulness both in Church and State. An eminent officer of government one day wanted on the good man, and requested him to receive under his care and tuition a spoiled and obstinate son. "I must acknowledge," said he to the clergyman, "that my boy is a desperate fellow, on whom all my counsel, reproofs, and corrections have hitherto failed to produce any good effect. I have exhorted him with much kindness—I have chastised him—I have reproved him in the presence of others, in order that shame might have its perfect work upon him, but he has remained an incurable boy. Neither praise nor blame, neither the birch nor an empty stomach, could accomplish anything—it was all in vain."

The clergyman then inquired of the officer whether he had not tried other means than those just named? "Yes," replied the father, "I have for two days shut him up in a solitary apartment, giving him only water and bread—but this also proved in vain."

"And did you not try some other remedy," inquired the clergyman.

"I have made him suffer with cold, but equally in vain," replied the father.

Upon similar queries propounded to him he made similar replies, stating various other, especially mild measures, which he had employed to bring his son to reason. After detailing all the particulars, the venerable clergyman remarked, that none of these seemed to him to be the right kind of cures for a "desperate case," as he termed that of his son. "I know of one," said he, "which is far more effectual than any or all of those which you have named, and that is *Prayer*." "And now, do tell me," continued the good man, "did you ever pray earnestly and frequently for your child?"

The officer cast down his eyes and acknowledged that he had not.

"Do not be surprised, therefore," continued *Flattich*, "that all your labor upon the outward frame of your boy has proved fruitless. You have neglected to impart *that*, which alone in give

life and corresponding natural feelings to that outward frame. To tan a dead skin, does not impart life to it. The breath of God alone can give spiritual life to the spiritual dead. I will take your son, and, in dependence upon God, I will see what can be done."

He took the boy under his care—he tried his cure on the "desperate case." With God's blessing on the labors of the pious man, he gradually became cured. He was an excellent, devoted, and useful man.

Another case in point is related by the excellent *Stephen Schultz*, well known as an oriental traveler. Whilst in Aleppo, he visited a Church of the Nestorians. The Bishop was just about delivering an address, having concluded the ceremonies of some church festival. His text was, "This is the day the Lord has made." He understood and spoke as fluently as his own mother tongue the Arabic language in which he intended on this occasion to speak. But, somehow or other, he was unable to proceed. He repeated the text several times, but there he halted. At length, some one made a motion to him to desist, and to bless the people, which he did. After this he attended to the other services, and then delivered an address from Malachi 3, 17, with such unction, that *Schultz* felt himself drawn out towards the venerable-looking man with much affection.

Some days after he visited the Bishop, and in the course of some interesting religious conversation, he asked him why it was that he became so much embarrassed on the occasion of delivering the first address on the previous Sabbath? The Bishop, in a very humble way, replied, *La Salatu* (I had not prayed before.)

Here, then, we have an evidence of the truth, that there is *power in prayer*, which nothing else can impart, and that the Nestorian Bishop in Aleppo, as well as the pastor in Wurtemberg, or any faithful pastor or Christian in America, knows *Prayer* to be the chief remedy in *desperate cases*, of whatsoever kind they may be.

"Pray'r makes the darken'd cloud withdraw,
Pray'r climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings ev'ry blessing from above."

GRADUAL RISE OF NEW UNDLAND ABOVE THE SEA.—It is a fact worthy of notice, that the whole of the land in and about the neighborhood of Conception Bay, very probably the whole island, is rising out of the ocean at a rate which promises, at no very distant day, materially to affect, if not to render useless, many of the best harbors we have now on the coast. At Port de Grave, a series of observation have been made which undeniably prove the rapid displacement of the sea-level in the vicinity. Several large flat rocks over which schooners might pass some thirty or forty years ago, with the greatest facility, are now approaching the surface; the water being scarcely navigable for a skiff. At a place called the Cosh, at the head of Bay Roberts, upward of a mile from the sea shore, and at several feet above its level, covered with five or six feet of vegetable mould, there is a perfect beach the stones being rounded, of a moderate size, and in all respects similar to those now found in the adjacent land-washes.—*Newfoundland Times.*

AN ANCIENT DAHLIA.—In the travels of Lord Lindsay the noble author states, that, in the course of his wanderings amid the pyramids of that patriarchal and interesting land (Egypt) he stumbled on a mummy proved by its hieroglyphics to be at least 2000 years of age. In examining the mummy after it was unwrapped, he found in one of its closed hands a tuberous or bulbous root. He was interested in the question how long vegetable life could last, and he, therefore took the tuberous root from the mummy's hand, planted it in a sunny soil, allowed the rains and dews of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, the root burst forth and bloomed into a beautiful dahlia.

KNOX'S COLLEGE.—COMPETITION FOR BURSARIES.

The annual competition for Bursaries took place in the beginning of January.

CLASS I.—Elementary, including all matriculated students of last year, and the present.—No. 1.—To the best reader in English,—awarded to Mr. John Murray. No. 2.—To the most proficient in English Grammar,—awarded to Mr. James Black. No. 3.—To the best in an examination in the Latin Grammar,—awarded to Mr. John Laing, who declared it, in consequence of his having obtained another Bursary,—it was therefore adjudged to Mr. John Renne, the second in order of merit. No. 4.—To the best in an examination in the Greek Grammar,—awarded to Mr. John Laing, but declared for the reason specified above. The prize was then awarded to Mr. Duncan McKinnon and Mr. Joseph Carbert, who were equal and second in order of merit.

CLASS II.—Philosophical, including all students attending Professor Erson's Classes of Mental and Moral Philosophy.—No. 1.—For the best written account of the Theory of Ideas, and particularly to Berkeley's Theory of the non-existence of a material world,—successful competitor Mr. Wm. McLaren. No. 2.—To the best in an examination on Lord Bacon's System of Induction,—successful competitor, Mr. Duncan McRuar. No. 3.—For the best written account of the Theories of Morals, from the days of Hutcheson to those of Dr. Paley,—successful competitor Mr. John Gourlay.

CLASS III.—Theological.—No. 1.—The John Knox Bursary of the value of £10, instituted by Isaac Buchanan Esq.—For the best written answers on the Quinquarticular Controversy,—Mr. John Ross was the successful competitor. No. 2.—For the best written statement of Gibbon's Five Causes with Replies,—successful competitors Mr. Donald Fraser, Nichol Nicholson, equal No. 3.—For the best Essay on the Septuagint Version of the Old Testament,—successful competitors, Mr. Thomas Henning, John Gray, equal No. 4.—To the best in an examination on the Hebrew Grammar,—successful competitor,—Mr. George Wardrope. No. 5.—To the best in an examination on the Deity of Christ,—successful competitors, Mr. John Alexander and Wm. McKenzie, equal.

CLASS IV.—Classical, open to all Students.—The George Buchanan Bursary, of the value of £10, instituted by Isaac Buchanan, Esq.—For the best written exercise in Greek and Latin,—successful competitor Mr. John Laing.

CLASS V.—Gallic.—For the best in a General Competition,—successful competitor Mr. Lachlan McMillan. For the second best do,—successful competitor Nichol Nicholson.

DONATIONS TO THE MUSEUM.

- From Mr. Blain:
A few Indian curiosities.
- From Mr. McGregor, Student.
Numismatic Specimens.
- From Rev. Dr. Burns.
Numismatic and Ecclesiastical curiosities.
- From Mr. Wm. Burns.
Collection of Minerals, Fac-simile of the original of Buras's Cotter's Saturday Night.
- From Mrs. (Dr. Willis).
A Portrait.
- From Mr. John Ross, Precentor Knox's Church, Toronto.
A Portrait of Dr. McDonald, of Ferrintosh.
- From Mrs. Alexander Christie, Niagara.
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