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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, FEBRUARY, 1851.

NO. 4.

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COLLECTION FOR THE SYNOD FUND.

By appointment of Synod, this Collection will be taken up in all the Congregations and Mission Stations of the Church on the first Sabbath in March. Perhaps none of the funds of the Church for which the four Synodical Collections are made, is so inadequate to meet the charges upon it. These charges are—expenses at meetings of Synod, salary of Synod Clerk and Agent for the Schemes of the Church, Printing Minutes and other Documents, and Contingencies. In addition to these, there is another very legitimate charge which this fund ought to bear, viz. the expenses of members of Synodical Committees, who are often subjected to considerable outlay in discharging duties devolved upon them by the Synod. It cannot be expected that office-bearers will incur travelling expenses, besides loss of time in attending to the public business of the Church. The inevitable consequence will be that such business will often be either wholly neglected, or very imperfectly performed. Expenses were incurred during the past summer by ministers, in attending to duties assigned to them by the Synod. Surely if they have given their time to duties by no means agreeable in themselves, it is not too much to expect that the Church in whose behalf they acted should re-imburse their outlay.

The contributions to this fund have hitherto come from a comparatively small number of the Congregations. Were all to contribute according to the injunction of Synod, although the collections were not large, the fund would be amply sustained. Let the announcement be made in every congregation and at each preaching station, and the object of the fund stated, then there is little doubt but the returns will be sufficiently liberal to meet the arrears and current expenses.

MINISTERS' WIDOWS' FUND SCHEME.

NOTICE.

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

By order of the Committee,

Geo. ELSMIE, Secretary.

MONTREAL, 16th Jan., 1851.

Rev. Wm. Rintoul, Montreal:

MY DEAR SIR,—I received your note of yesterday, along with the copy of the Record for October last.

In the conversations I had with you, we were under the impression that the proposed fund was merely intended to make a provision for widows. I therefore considered the plan defective, but upon reference to pages Nos. 179, 181 and 188 of the Record for October, I am glad to observe that the projected scheme is intended to embrace a provision for children. This supplies what I considered the principal omission, but I may add, that I think it would be an improvement, did the same fund and management include a provision for decayed or superannuated clergymen.

As it is well known that in general the incomes received by Clergymen of our Church in Canada, are inadequate to enable them to make any provision for their families, in the event of their decease, this scheme is one which ought to receive the liberal support of every congregation belonging to the Church; and it is only surprising that such a laudable and necessary measure had not been brought forward before now.

The plan recommended by the Committee is the only mode that in my opinion could be prudently adopted; and as it is wisely intended to leave the details for the decision of the Synod, it is scarcely necessary that I should offer any suggestions as to the management of the fund, especially as the proposed mode differs very widely

from the principles either of Life Assurance or Annuities. And when I consider that the Synod will have the advantage of a knowledge of the experience of the Church in Scotland, and of other bodies similarly situated, I think it still the less necessary that I should enter into any details.

I may observe, however, that by the fourth clause of the resolution carried at the meeting at Hamilton of the 17th Sept., it appears that "each widow or family shall receive from the fund, as soon as it can be put into operation, the average sum of £40 a-year." The language of this clause is not very explicit, and it does not appear by it that the actual number of the members of a family is to be taken as the basis of the allowance to be made. This is an important consideration, however, and I would respectfully suggest that £25 might at present be the allowance made to widows, and that an additional allowance say of £5 or £10 be made for every child unable to support itself.

Being deeply impressed with the importance of this object, I am equally desirous that the most effectual means should be adopted to secure its efficiency, and am apprehensive that the Committee have rather erred in considering £1000 or £1500 as sufficient to form a foundation for such a fund. I cannot but think even the largest of the above sums too small to secure its permanency, and although the country is but now only recovering from a period of serious depression, and the calls made upon the people are heavy, still I think it would not be impracticable to raise by subscription a sum equal to £3600. I would respectfully recommend that after the importance of the subject had been fully made known to the several Congregations of the Church, prepared lists should be sent, and Congregational Committees appointed to obtain subscriptions to the fund. Such subscriptions to be payable in three instalments, say one in February next, one in February, 1852, and the last in February, 1853. I have no doubt that by this mode a large amount would be raised, and do not think it would be forming too great an estimate were a calculation to be made of, say—

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

£3000

and this amount, I have no doubt would be considerably increased by smaller contributions and Church collections from those who might not sub-

scribe upon the lists. The different committees might be kept in active operation till 1853.

Large sums have lately been invested here in public securities, bearing eight per cent interest, and I have no doubt but that the fund could be invested to give an annual revenue of £210. Then say 80 ministers on the list at £2 each—£160, which would give a total annual revenue of £100. This would give an average allowance of £10 to ten families, a number greater than may be expected to be on the list for many years to come, so that the permanent fund would no doubt be continually increasing.

Could the above results be attained, I think it would be much more agreeable to the feelings of the clergy and their families, were the annual collections to cease altogether after the year 1853, and I believe with an active agency on the part of the several committees, such collections would by that time be unnecessary.

Should you consider any of these suggestions worthy of notice, I will be glad if you communicate such to the Committee in a letter from yourself, as this has been written in too hurried a manner, and without sufficient consideration to be fit for publicity.

Wishing the scheme every success, and tendering any assistance I may be able to render,

I am, my dear sir,

Yours very sincerely,

WM. MURRAY.

PRESBYTERY OF LONDON.

The following is a brief abstract of the minutes of the Presbytery, which met at London on the 5th January, 1851.

The number of members present was respectable, being twenty, consisting of an equal number of ministers and elders.

The Report of the Committee appointed to visit Blenheim, was given in, read, and approved. The Presbytery agreed to receive Blenheim as a mission station, and to give such supply of missionary service as might be at their disposal.

Mr. Angus Mackay, elder from the congregation of Aldboro', &c., laid on the table of Presbytery a call in favour of the Rev. J. Ross. A petition from the London Road Station was received, praying that the Presbytery would moderate in a call in favour of Mr. Ross. Mr. Ross feeling unable himself to perceive the path of duty, referred the disposal of the call to the decision of Presbytery. The Presbytery agreed to defer further consideration of the subject till their next ordinary meeting, and in the mean time resolved to comply with the prayer of the petitioners from the London Road Station.

It was agreed that at least one of the sacramental collections during the year, in each congregation, be devoted to the Home Mission fund. Mr. Ross read an interesting report of his missionary tour within the bounds of the Presbytery, which was sustained. The Rev. L. McPherson was appointed to visit Ashfield and Kincardine, to labour there for two Sabbaths, before the next ordinary meeting of Presbytery.

It was resolved that a Presbyterial visitation be held within the bounds of the Presbytery annually; that not less than two ministers and an elder be appointed to visit each congregation; and that the Widows' Fund scheme be a special object presented, and advocated at the first visitation, which shall be held before the next ordinary meeting of Presbytery.

The Rev. Messrs Ball and Wallace were enjoined to give each two Sabbath days' services to Blenheim and Blandford, (which latter was also received as a mission station) before the next ordinary meeting of Presbytery. A motion to partition the Synod to divide the Presbytery of London into two separate and distinct Presbyteries, was negatived.

The Presbytery having appointed their next ordinary meeting to be held at London on the second Wednesday of May next, at 10 o'clock in the forenoon, was closed with prayer.

A. McCOLL, Pres. Clerk

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held its ordinary meeting on the 8th and 9th ult. Although there was not much business of general interest, there are a few things which I wish to communicate.

A deputation was in attendance from Caledonia, and the associated stations, requesting the Presbytery to make arrangements for having the Sacrament of the Lord's Supper dispensed. From the deputation it was ascertained that, at Caledonia, by far the majority of the Presbyterians adhered to the Presbyterian Church of Canada, while at Onocida and Ancaster the numbers adhering to our Church and to Dr. Ferrier, were about equal. The request of the deputation was agreed to, and Mr. Cheyne, Mr. Young, and Mr. McLean, were appointed to discharge this duty.

A call from Port Dover, Simcoe, and Victoria, in behalf of Mr. Andrew Wilson, probationer, was given in to the Presbytery, certified as having been duly moderated in, and signed by 55 members and 60 adherents—together with a subscription list amounting to about £100 for the minister's support. The call was sustained, and on being put into Mr. Wilson's hands, he intimated his acceptance of it. Mr. Wilson's trial discourses (the subjects having been previously given him by the Moderator, in the trust that they would be accepted by the Presbytery) were afterwards heard, and he was also examined on theology, when the Presbytery having taken a conjunct view of the whole trials, agreed to sustain the same. The Presbytery appointed the edict for Mr. Wilson's ordination to be served, and his ordination to take place at Simcoe on Wednesday, January 29th, in the event of no valid objections to the same being offered—Mr. Young of Hamilton to preach and preside—Mr. Stark to address the minister, and Mr. McLean the people.

The next ordinary meeting was appointed to take place the second Tuesday of April, at three o'clock, p. m., in place of the second Wednesday of May, as heretofore.

The Clerk was instructed to request the treasurers of congregations to send in to Mr. Stark, Clerk of Presbytery, on or before the 5th April, a return of all moneys paid to the ministers of their respective congregations, for the year previous to the 31st day of March, 1851, or from the period of return last rendered—together with the dates of payment—as the return of the Presbytery to the Synod must be made up to that date, and the accounts closed for the year.

M. Y. STARK, Pres. Clerk.

PRESBYTERIAN SABBATH SCHOOLS, GUELPH.

The annual meeting of the Presbyterian Sabbath School Union, of the district of Guelph, was held in Knox's Church there, on Wednesday, 1st January last. C. J. Mickle, Esq., occupied the chair. The Rev. Messrs. Torrance, of the United Presbyterian Church, Spencer, of the Wesleyan Methodist Church, and Macgregor, of the Presbyterian Church of Canada, were also present, and took part in the exercises. There were about 110 children from the various Sabbath Schools present on the occasion, and had weather permitted, there would doubtless have been a much larger attendance both of parents and children. The meeting was opened with praise and prayer, by the Rev. J. G. Macgregor, pastor of the church. After the Chairman had addressed the assembled children, the more advanced scholars were called upon to read the 11th chapter of the Epistle to the Hebrews, and were examined on the portion read, by Messrs. Spencer and Torrance. The examination of the children on the Shorter Catechism, also occupied a prominent part in the exercises of the day. Those who were examined evinced a correct knowledge and acquaintance with that excellent summary. After this, some of the children recited various hymns and paraphrases, with great correctness. At the conclusion of the examination, the children were shortly addressed by the Rev. gentlemen present, after which, they were plentifully regaled with cake and fruit, kindly provided by the ladies connected with the congregation. This important part of the exercises of the day having been concluded, the children were dismissed, seemingly highly pleased with the whole proceedings.

GUELPH, Jan. 7, 1851.

COLOURED SETTLEMENT AT RALEIGH, CANADA WEST.

In our last, we inserted a short account of the visit lately paid by Dr. Burns and Mr. King, to Pittsburg and Allegheny, on behalf of the Raleigh Settlement. We have much pleasure in now following up that sketch with the following documents which will be read with great interest:

1.—Letter to the Settlers at Raleigh, from the Coloured Inhabitants of Pittsburg, Penn.

Pittsburg, 23rd Nov., 1850.

To the Coloured Settlers at Raleigh, C. West:

DEAR BRETHREN,—We have heard with great pleasure from Dr. Burns and the Rev. Wm. King of your settlement at Raleigh. We rejoice that you have met with Christian friends who cheer and encourage you in your efforts to improve your social condition.

You are now in a land of liberty, where the rights and privileges of freemen are secured to you by law. Your future position in society will depend very much on your own exertions. We sincerely hope that by your industry and good conduct you will put to silence those who speak evil of you, and show yourselves worthy of the respect and confidence of the members of the "Elgin Association," who have nobly advocated your cause.

We feel a deep interest both in your temporal and spiritual welfare. As a lasting memorial of our kindness, we send to the Rev. W. King, a Bell for the Academy, that when we shall be mouldering in our coffins, will call your children

to the house of instruction. While your children are brought up under the blessings of a Christian education, we trust that in the land of your adoption you will not forget the God of your Fathers. Love and serve him; remember the Sabbath day to keep it holy; and when the bell, with its solemn tones, calls you to the house of God, remember your brethren who are in bonds, and let your prayer ascend to God, that he may, in his own good time, break every yoke and let the oppressed go free; that he may turn both the hearts of Masters and Servants from the bondage of Satan to the service of the one living and true God.

(Signed) J. C. PECK,
J. B. VASION,
On behalf of Committee.

2.—Reply by the Raleigh Settlers.
Raleigh, C.W., 17th Dec., 1850.

To the Coloured Inhabitants of Pittsburgh:

DEAR BRETHREN,—We have received your letter dated the 23rd Nov., and the bell presented to the Rev. W. King for the Academy at Raleigh. We are delighted at all times to hear from the friends that we have left in a land of pretended freedom, and although separated in body, we are present with you in spirit; and we fondly hope that our prayers often meet before the throne of God for mutual blessings. We will endeavour to observe and practice the advice which you have kindly given us, by loving and serving God, and obeying the laws of our Sovereign. We will not cease to implore the Divine Blessing on that Government which has given us liberty not only in name but in reality. The bell has been raised to the place erected for it, and for the first time the silence of our forest was broken on last Sabbath morn, by its joyful peals inviting us to the house of God. We would return to you our sincere thanks for this memorial of your kindness, and we trust that while its cheerful peal invites us to the house of prayer, we will then remember our brethren who are in less favourable circumstances; and our constant prayer will be that the bible, the gift of God to man, may no longer be withheld from you by the unrighteous acts of professed Christian Legislators; that the power of the oppressor may be broken, and that those who have long been held in bondage may be set free.

(Signed) ISAAC RILEY,
WM. A. JACKSON,
On behalf of the Coloured Inhabitants of Raleigh.

Inscription on the bell:—"Presented to the Rev. Wm. King, by the Coloured inhabitants of Pittsburgh, for Academy at Raleigh, C. W."

3.—Address to the Rev. Wm. King, with present of Books and Maps from the Female Association at Pittsburgh, on behalf of Raleigh.

Allgheny City, 25th Nov., 1850.

To the Rev. Wm. King:

DEAR SIR,—We have long felt a deep interest in the spiritual improvement of the Coloured population. It gives us great pleasure to hear of the effort now being made by the Presbyterian Church of Canada to improve their moral condition. We rejoice that they have found with you what our own law denies them here—a home and an asylum.

We feel it a duty to aid you in giving the gospel to those persons whom our law has driven from us. As a token of the interest we feel in your School and Mission, I have been requested by the Ladies of Allegheny City to present you with "the Presbyterian Library," and five Missionary Maps for the Sabbath School; hoping that these may be the means, in the hands of God, of leading some young men of piety to devote themselves to the cause of Christ in a foreign land; and the prayer of the Committee is, that God may bless your efforts in training up a native

ministry to preach the gospel to their own people both here and in Africa.

(Signed) HARRIETT C. MARSHALL,
ELIZA DEAN,
And others, on behalf of the Committee.

4.—Reply by the Rev. W. King
Raleigh, Canada West, }
16th Dec., 1850 }

To Mrs Harriett Marshall, Mrs Eliza Dean, and others of the Committee:

I have received your letter of the 25th ult., together with the valuable present of books and maps that accompanied it. For some time I have felt the want of a suitable library to supply the pupils attending the Mission School with wholesome reading; your donation has in a great measure supplied the defect. I trust it will prove a blessing to the youth who attend both the day and Sabbath School, and fondly hope that by the blessing of God some of them will become what the donors earnestly pray for—Missionaries to their own people. I would return you my sincere thanks for the interest you have taken in our Mission, and the substantial manner in which you have shown it, and for the many acts of kindness and hospitality which Dr Burns and myself received during our short sojourn among you.

WM. KING.

The latest intelligence from Raleigh is of the most encouraging nature, and Mr. Rennie, who was the teacher during last summer, is now in Knox's College, Toronto, and will be happy to give more minute particulars to any who desire information as to the progress of the School. Mr. Alexander McLachan, one of the Students, is at present teaching the School, under the superintendence of our indefatigable and excellent Missionary, the Rev. William King; to whom any communications may be sent regarding the settlement, and who will be ready to give prompt replies. His address is—"The Rev. Wm. King, Raleigh, C. W."

SHORT COMMENTS ON THE PSALMS.

PSALM IX. To the Leader of the Music upon *Muth-labben*.—A Psalm of David.

NOTE.—Conjectures are various as to the meaning of "upon *Muth-labben*." Gesenius makes it "to be sung, in the manner of virgins, by the boys" Alexander, in his recent work, prefers "after the manner of (*the song or poem called*) Death to the son." The old interpretation, "on the death of the Champion," (*Goliath*), seems as reasonable as any; and the subject of the psalm seems to favor it.

1. I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

Praise from every creature, praise at all times, and that with the entire energy of the offerer, is Jehovah's rightful due. The wonders which he has done in creation, and the higher wonders of his spiritual kingdom, furnish themes for endless praise.

2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

They who know God aright, find their highest satisfaction, their purest and most intense enjoyment, in contemplating his character, and in holding communion with him: so that praise becomes the natural utterance of their feelings.

3. When mine enemies are turned back, they shall fall and perish at thy presence.

When God comes forth, as he ever and anon does to execute judgment on those who are his enemies, and the enemies of his people, they are speedily overthrown, and they shall all perish everlastingly.

4. For thou hast maintained my right and my cause, thou satest in the throne judging right.

It is through an exercise of grace on God's part, that his people are permitted to appeal to his justice against their enemies. And, though it has sometimes seemed from the power and success of these enemies, that the appeal was disregarded, he has yet never failed to prove himself to be the avenger of his people.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

In every age God has thus been executing judgment on wicked nations. And the kingdom of Christ shall not be fully established in the world, without manifestations of the retributive justice of Jehovah, of the most solemn and awful kind,—thus it is said of him whose name is THE WORD OF GOD, as he goes forth to the destruction of the beast and the false prophet—an event this certainly future,—"Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God."—Rev. xix. 15.

6. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

What can await the enemies of the people of God—how vast soever their resources and munitions may be, but an utter overthrow! Their very names, if not preserved in the records of the triumphs of God's Kingdom, must pass into everlasting oblivion.

NOTE.—Our version improperly makes this verse an address to the enemy—it is not so, but a continuation of the address to God, contained in the foregoing verses. It should be rendered thus, "As for the enemy, completed are his destructions," so in substance, the marginal rendering "the destructions of the enemy are come to a perpetual end." The Septuagint, Syrac, and Vulgate agree in rendering the clause, "failed for ever are the swords of the enemy."

7. But the Lord shall endure for ever, he hath prepared his throne for judgment.

Change is an attribute of the creature—unchangeableness an attribute of Jehovah alone.—And as responsibility belongs to all rational creatures, so the right and authority for judgment are his. The time for judgment may seem to be protracted, yet it never in reality lingers.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

Before the period of the final judgment, Jehovah, in the person of his Son, shall reign over the whole earth—all its tribes and people acknowledging him as their Lord, and submitting to his laws. That shall be eminently a reign of righteousness.

9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

When Messiah's reign over men is universal, discord and violence shall disappear. Until that happy time, those who, under oppression or dis-

treas of any kind, cast themselves upon him, shall not do so in vain.

10. And they that know thy name will put their trust in thee— for thou, Lord, hast not forsaken them that seek thee.

The name of God—the sure memorial of his character, warrants the most unbounded confidence of all those who can appreciate it. (See Exodus xxxiv. 5-7.) His faithfulness is engaged to hear and answer those who call upon him.

11. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

Glorious things are said of Zion: "Jehovah has chosen her for his habitation." "He is great in Zion." "He is known in her palaces for a refuge." And because of these manifestations of his character, he is greatly to be praised—yea, his glorious doings are to be celebrated among all people.

12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

It has sometimes seemed as though God did not hear the cry of his oppressed and persecuted people—yea, the cry of their blood from the earth on which it has been spilt like water, has apparently been disregarded. But he has most solemnly declared that he will make inquisition for blood; (comp. Genesis ix. 5.) and he has fixed his own time in doing so. Alas, for the mystic Babylon, when the time for her retribution arrives. (See Rev. xvii. 5, 6.)

13. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death.

Deliverance from enemies, like every other blessing, must be sought from the mercy of God. And the consciousness of having been rescued by his grace from the jaws of hell, will embolden the believer to plead with him for a deliverance from every other danger.

14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

To publish the praise of Jehovah first in the Church on earth, and afterwards in the Church in glory, is the highest end which the believer can propose to himself; and he may well, like the psalmist, pray for all that may fit him for this employment. Intimately connected with praise, though distinct from it, is joy in God's salvation. When we glorify God, we also enjoy him.

15. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

However wicked nations may combine their counsels to oppose the cause of the Saviour, and to harass and destroy his people, these shall all be made to recoil on their own heads, so that his avenging justice, and the impotency of their malice shall at the same time be rendered more conspicuous.

16. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsaion, Selah.

God is glorified even in the infliction of vengeance on his enemies, and his agency is the more seen in the retributions visited upon the wicked, when their sins become their punishments.

NOTE.—Some regard these words, *Higgsaion, Selah*, as a musical sign; so Gesenius who renders them "Instrumental music, Pause;" many others whom Alexander follows, render them "Meditation, Pause."

17. The wicked shall be turned into hell, and all the nations that forget God.

Those who are living in wickedness, and in forgetfulness of God, become more daring and secure from their numbers; but alas! as the day of judgment is to be "the day of wrath and revelation of the righteous judgment of God," the numbers of those who shall be obnoxious to his vengeance, shall only render the manifestation of it more awful.

18. For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

The day of vengeance on the impenitent shall be the time of complete deliverance to God's lowly and afflicted people. They shall then prove the perfect faithfulness of all God's promises towards them, and more than the fulfilment of their own highest expectations.

19. Arise, O Lord, let not man prevail: let the heathen be judged in thy sight.

The people of God know that the day of retribution never lingers, yet when smarting under oppression for persecution, they cannot but pray, that the Lord would hasten the time when he shall plead his own cause, and avenge himself on his enemies, how numerous soever they may be.

20. Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.

The wicked are now fearless of judgment, as though God were a man whom they might despise, and they themselves more than men; but ah! how altered will be their judgments of themselves and of the Judge, in "the great day of his wrath."

MONTREAL, Jan. 17, 1851.

THE DANGER OF SECURITY.

[FOR THE RECORD.]

Am I a believer in Christ? I hope I am. I sometimes feel considerably assured that I am.—Only sometimes, but often enough to make me painfully sensible that the want of habitual assurance is a want occasioned chiefly by the neglect of known duty and the indulgence of known sin. In careless moods I sometimes feel tempted to call in a pernicious sort of logic to the support of my declining confidence Godward—instead of having fresh recourse to the true restoratives of faith and penitence. The reasoning in question is after this fashion—its foundation consisting, as any one may see at a glance, in an obvious perversion of a precious truth:—

Once a believer, always a believer;

The experiences of the past convince me that I was a believer once;

They may warrantably convince me therefore, that I am a believer still.

On the pillow, furnished by some such syllogism, many, it is to be feared, go to sleep, and sleep on till they awake with scarcely more time at their disposal than what may serve them to prefer the hasty and infelicitous request—Give us of your oil, for our lamps are gone out. The most distressing circumstance in the case of such is, that any thing short of the Bridegroom's approach, or their own lapse into open and aggravated sin, has seldom any effect in arousing them to a consciousness of their state—seldom, I say, for gentler means, blessed be God, are not always found unavailing.

The conversion of the soul frequently stands related to a long train of instrumentalities all tending, and, under God, contributing to the one great result. The subject of the happy change may never be able to trace out all the circumstances which compose the series; but there are usually some of them, one or more, as it may be, whose influence has been so decisive, that they never fail to meet his view in looking back upon the past. I have my eye at present upon my old connection with Margaret F. If I have been born again, that connection plainly helped much to put me on the way to the cross. Alas, poor Margaret! how I wish that her story had been a more satisfactory one! As it is, I at least can never cease to cherish the memory of her.—When I first got acquainted with her, she had reached her sixty-second year; she was poor, almost entirely dependant upon charity. I was then a stranger to God, but religiously inclined enough to feel it a luxury to aid her a little, and an honour to be able to reckon among my friends one of Christ's poor ones. I did not doubt her title to that character; she herself did not doubt it, and I never met with any one to whom she was known who "doubted for her."

My acquaintance with Margaret soon ripened into friendship—I loved the poor old woman.—In regard to temporal matters she had seen more prosperous days. Until her thirtieth year her own honest industry had sufficed to earn for her a respectable maintenance; but about that time a bitter reverse of fortune overtook her. In an evil hour she fell into the snare of the seducer, and her proud heart refused to outlive the shame of a ruined character. Despair became her counsellor, and she rashly resolved to act upon its evil counsel; twice she attempted to take away her own life, but was on both occasions happily interrupted—on one of them, I believe, while engaged in the very act. How kind in God, sir—she would in effect say—to have prevented me from rushing into His presence—my soul stained with the sin of the suicide! How kind in God, sir—the very severity of his chastisements soon left me without any farther chance of carrying out my mad purpose—hands and feet failed me—a few weeks' illness, under rheumatism in its worst form, left me in a state worse even than that in which you now find me—helpless indeed, in many respects, as the new-born babe. A short time after the hand of God had been laid thus heavily upon her, she was visited by a pious elder of the church; and to all appearance, was led, through his instrumentality, to a saving knowledge of the truth. Thenceforth her trials were borne with apparent fortitude and resignation. She usually lived alone, but never seemed to feel alone; for, except when agonized with pain, as she often was, she always appeared to be contented and happy. Her little chamber, always neat and clean, was long a noted rendezvous of the piously-inclined. For some years a band of youths met weekly there for prayer and the study of God's word; the number of Margaret's visitors embraced besides, some of the decidedly pious, belonging respectively to no less than four different denominations. We used to say, that the Catholic spirit of the good old town owed not a little to that humble cabin in the venel, and its lowly occupant.

It was with pain that I parted with the old woman. She was among the last whom I bade farewell, on tuesday eve for a season, or for ever, as it may chance, of my native land. She was frail and full of troubles, and I knew that I would see her no more on earth, I doubted not, however, that I would meet her in glory, should I myself fail not in obtaining grace to make her Saviour mine—pressing her withered hand, I breathed a prayer for preservation from so awful a failure. Many years have passed since then, and Margaret is now no more. Thanks to the kind friends who forgot not to minister to her wants to the last—some of them partly for Inah's sake, partly for the sake of his poor friend herself, but chiefly

doubtless, for the sake of Him who remembers the cup of cold water given to a disciple in the name of a disciple.

The disastrous termination of my poor Margaret's history will not, cannot lessen the worth of their benefactions in the estimation of the Saviour. The larger number of these gifts will remain described in His register as so much done for the benefit of one esteemed a saint—the rest as so much given to relieve the misery of a fellow creature. But let me explain. After having for nearly the term of an ordinary lifetime sustained a christian profession, whose genuineness no one, so far as I know, ventured to question, Margaret died a drunkard. The physician who attended her during the last two years of her life, thought it proper to prescribe the occasional use of ardent spirits. In following this course, he was prompted, no one doubts it, by a sincere desire for the good of his patient; but it may not be concealed that the prescription well intended, proved the occasion of the sad issue above alluded to. The people of God in the town of D— mourn the fall of the poor woman, and blush to think of the reproach which it has brought upon the name of Jesus. The reader has been already apprised of the motive which leads me to give further publicity to this painful case. If there is much on the one hand to encourage those who may be faint, yet, pursuing in the holy triumph of the dying saint, there is surely much on the other, fitted to alarm those who may be settled on their lees, in the death of one who made shipwreck of so fair a profession. Self-deceived she may have been, and likely was—a hypocrite she surely was not. I took notice at the outset, of a class of professors, whose present peace is drawn from a habitual reference to the past. Should you unhappily belong to that class, dear reader, the object of these lines is accomplished, if they induce you to view the question of your conversion to God as being still an open one—one, that is, which remains to be decided by a comparison of the present state of your heart with what the gospel offers and the law requires. "Make unto yourselves a new heart," says the latter. "A new heart will I give you, and a right spirit will I put within you," says the former. "Create within me a clean heart, O God," prays the truly awakened sinner. A new creation follows, which puts a man in the way of worshipping God in the spirit—of rejoicing in Christ Jesus—and of renouncing all confidence in the flesh. Some of the fruits which beautify that creation, are these "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."

INAH.

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 "FRIEND OF MISSIONS," PITTSBURGH
 —ELGIN ASSOCIATION—MISSION TO
 OREGON—OPINION OF JUDGE JAY
 ON THE "FUGITIVE LAW."

The first number of a religious newspaper just begun at Pittsburgh, U. S., has been sent us, and we shall be happy to exchange with such a promising correspondent. The *Friend of Missions* speaks the sentiments of the "Associate Presbyterian Church," of the U. S., and is conducted by the Rev. Mr. Banks, who has been seven years a Missionary in Trinidad, but whom bad health compelled to return to his native land. The mission in that island is at present without a head, but we learn with pleasure, that the Rev. Mr. Church, of the Free Church of Scotland, has taken the congregation in the meanwhile under his kind pastoral care. Mr. Banks may be most usefully employed in his new undertaking, and we wish him all success. We are gratified in finding the following notice of

THE ELGIN ASSOCIATION.

"An Association has been formed in Canada, called the Elgin Association, whose sole object is to benefit the colored people of the Province. It was formed under the auspices of ministers and members, chiefly of the Free Presbyterian Church of Canada. This Association has purchased a large tract of land consisting of 3,000 acres, the Western part of which is called the Raleigh Settlement, in the Upper Province. The plan is to let out this tract in convenient farms of 50, 100, or 200 acres, to colored persons of approved moral character. The land is sold to those persons at a moderate rate—\$2,00, or \$2,50 an acre, payable by instalments within ten years. Thirty families of colored persons have already been thus located, and have paid, one, two, or more instalments of the price of their farms, some have paid down the whole, and received mortgages on their farms in fee simple. \$17,000 have been subscribed to purchase the tract, and the Association mentioned, hold a charter of it from the Government. Schools are to be established in the settlement, and religious ordinances provided. One school is already in successful operation, and the Rev. Mr. King, one of our visitors, has been engaged preaching there for some time, and is to be settled there shortly, as minister, under the auspices of the Free Presbyterian Church of Canada. Everything augurs well for the success of this experiment to elevate the colored people of that Province, (now believed to amount to 20,000 and daily increasing, especially since the passing of our admirable Fugitive Slave Law,) to the position in the social, moral, and intellectual scale, which they are fitted, and designed by divine providence to occupy."

The Associate body of the U. S. are decidedly a Missionary Church. We give as a specimen the following notices of their

OREGON MISSION:

"Brothers Miller and McKie are fully prepared we believe, so far as personal arrangements are concerned, to proceed to their appointed field of labor. Nothing now detains them on the Atlantic coast but the deficient state of the missionary fund.

"In the mean time the congregation of Hebron, N. Y., have laid before the Presbytery of Cambridge, a call for the ministerial labors of brother McKie. At a special meeting of the Presbytery, the presentation of this call to the candidate was postponed till the second Tuesday in December, and it is probable that then it will be delayed until the next Spring. Brother McKie is presently laboring in Hebron; but he will hold himself in readiness to proceed to Oregon, if funds sufficient are collected by the first of March. Up to the 1st of November, the whole amount reported as collected for this mission was short of \$800. There will be in the families of the two missionaries four adults at least, and probably six or eight, and two or three minors; making it likely that the whole number will not be under ten individuals, to be conveyed by the shortest route that can be taken, except by land, a distance of 10,000 miles. By the most pinching estimate that can be relied on with common prudence, say six adults and four minors, will require from \$1200 to \$1600 to transfer them to Oregon city. When persons are about to be sent on an arduous and hazardous enterprise, dear both to their hearts and ours, common sense policy suggests the wisdom of infusing a high spirit of animation into all the parties concerned. If we are called to establish a mission in Oregon, we are called to do it *with our might*, with promptitude and energetic zeal. Thus we hope if done at all, it will be done."

In this number also we have the opinion of the Honorable Judge Jay, on the

FUGITIVE SLAVE LAW OF THE UNITED STATES, from which we extract the following as a specimen:—

"If you ask my opinion of the binding force of this law, in a moral sense, I answer that its binding force is precisely the same as was that of the law of Nebuchadnezzar, commanding the multitudes on the plain of Dura to fall down and worship his golden image—of the decree of Darius, forbidding prayer to God for thirty days—of the order of the Jewish magistrates to Peter and Paul 'not to speak at all, nor teach in the name of Jesus'—of the commands of the Roman Emperors, that Christians should cast incense on the altars of idols—of the edicts of Louis XIV. requiring Huguenots to embrace the faith, and practise the rites of the Church of Rome. This accursed statute requires us to become active instruments of treachery, cruelty and oppression, to the persecuted but innocent fugitive—to set at naught the law of Jehovah, to do justice and love mercy—to trample under foot the great commandment of our blessed Redeemer, to love our neighbor, and, regardless of his authority, to do to others what would fill our souls with anguish if done to ourselves. Let us, with our families, enter the dungeons which northern politicians have prepared, rather than hazard our souls by rendering obedience to the requirements of this wicked law."

BAPTISM.

There are in our day very common errors in reference to this solemn ordinance. Some denying that children have any right to it, and others claiming it as the right of all indiscriminately.—Neither of these views, we apprehend, obtains in our own Church, but we regret to say, that, a kindred opinion has, to some extent, been held, viz: that persons may be so far members of the church as to obtain baptism for their children, while they are unfit to partake of, or are living in the habitual neglect of, the Lord's Supper. The following extract from the works of the learned and pious Edwards, may be read with profit, and we commend it to the attention of our readers.—

"As to the reproach, which will be brought on parents and children, by children going without baptism, through the parents neglecting a profession of godliness, and so visibly remaining among the unconverted; if any insist on this objection, I think it will savour of much unreasonableness and even stupidity.

"It will savour of an unreasonable spirit. Is it not enough, if God freely offers men to own their children and to give them the honor of baptism, in case the parents will turn from sin and relinquish their enmity against him, heartily give up themselves and their children to him, and take upon them the profession of godliness?—If men are truly excusable, in not turning to God through Christ, in not believing with the heart, and in not confessing with the mouth, why do we not openly plead that they are so? And why do we not teach sinners, that they are *not to blame* for continuing among the enemies of Christ, and neglecting and despising his great salvation? If they are not at all excusable in this, and it be wholly owing to their own indulged lusts, that they refuse sincerely to give up themselves and their children to God, then how unreasonable is it for them to complain that their children are denied the honour of having God's mark set upon them as his? If parents are angry at this, such a temper shows them to be very insensible of their own vile treatment of the blessed God. Suppose a prince send to a traitor in prison, and upon opening the prison doors makes him the offer, that if he would come forth and submit himself to him, he should not only be pardoned himself, but both he and his children should have such and such badges of honour conferred upon them: and yet the rebel's enmity and stoutness of spirit against his prince, is such, that he cannot find in his heart to comply with the gracious offer, will he have

any cause to be angry, that his children have not those badges of honour given them! Besides, it is very much owing to parents that there are so many young people, who can make no profession of godliness. They have themselves therefore to blame, if proceeding on the principles which have been maintained, there is like to rise a generation of unbaptized persons. If ancestors had thoroughly done their duty to their posterity in instructing, praying for and governing their children, and setting them good examples, there is reason to think the case would have been far otherwise.

"Insisting on this objection would savour of much stupidity. For the objection seems to suppose the country to be full of those who are unconverted, and so exposed every moment to eternal damnation; yet it seems we do not hear such great and general complaints and lamentable outcries concerning this. Now why is it looked upon so dreadful, to have great numbers going without the name and honourable badge of Christianity, when at the same time, it is no more resented and laid to heart, that such multitudes go without the thing which is infinitely more dreadful? Why are we so silent about this? What is the name good for without the thing? Can parents bear to have their children go about the world in the most odious and dangerous state of soul, in reality the children of the devil, and condemned to eternal burnings; when at the same time they cannot bear to have them disgraced by going without the honour of being baptized? A high honour and privilege this is, yet how can parents be contented with the *sign*, exclusive of the *thing* signified? Why should they covet the external honour for their children, while they are so careless about the spiritual blessing? Does not this argue a senselessness of their own misery, as well as of their children's, in being in a *Christless* state? If a man and his child were both together bitten by a viper, dreadfully swollen, and like to die, would it not argue stupidity in the parent, to be anxiously concerned only about his child's having on a dirty garment in such circumstances, and angry at others for not putting some outward ornament upon it? But the difference in this present case is infinitely greater, and more important. Let parents pity their poor children because they are without baptism, and pity themselves, who are in danger of everlasting misery, while they have no interest in the covenant of grace, and so have no right to covenant favours and honours, for themselves nor children. No religious honours to be obtained in any other way than by real religion, are much worth contending for. And in truth, it is no honour at all to a man, to have merely the outward badges of a Christian, without being a Christian indeed, any more than it would be an honour to a man that has no learning, but is a mere dunce, to have a degree at college; or than it is for a man, who has no valour, but is a grand coward, to have an honourable commission in an army, which only serves by lifting him up, to expose him to deeper reproach, and sets him forth as the more notable object of contempt.

"Concerning the tendency of this way of confining baptism to professors of godliness and their children, to promote irreligion and profaneness; I would observe, first, That *Christ* is best able to judge of the tendency of his own institutions.—Secondly, I am bold to say, that supposing this principle and practice to have such a tendency, is a great mistake, contrary to Scripture, and plain reason and experience. Indeed such a tendency it would have to shut men out from having any part in the Lord, (in the sense of the two tribes and a-half, Josh. xxii. 25,) or to fence them out by such a partition-wall as formerly was between Jews and Gentiles; and so to shut them out as to tell them, if they were never so much disposed to serve God, he was not ready to accept them; according to the notion the Jews seem to have had of the uncircumcised G. titles.—But to forbear giving men honours to which they have no

title, and not to compliment them with the name and badge of God's people and children, while they pretend to nothing but what is consistent with their being his enemies, this has no such tendency. But the contrary has very much this tendency. For is it not found by constant experience through all ages, that blind, corrupt mankind in matters of religion, are strongly disposed to rest in a name instead of a thing; in the shadow, instead of the substance; and to make themselves easy with the former, in the neglect of the latter? This over-valuing of common grace and moral sincerity, as it is called; thus building so much upon them, making them the conditions of enjoying the seals of God's covenant, and the appointed privileges, and honourable and sacred badges of God's children; this, I cannot but think, naturally tends to soothe and flatter the pride of vain man, while it tends to aggrandize those things in men's eyes, which they, of themselves, are strongly disposed to magnify and trust in, without such encouragements to prompt them to it, yea, against all discouragements and dissuaves that can possibly be used with them.

"This way of proceeding greatly tends to establish the negligence of parents, and to confirm the stupidity and security of wicked children.—If baptism were denied to all children, whose parents did not profess godliness, and in a judgment of rational charity appear real saints, it would tend to excite pious heads of families to more thorough care and pains in the religious education of their children, and to more fervent prayer for them, that they might be converted in youth, before they enter into a married state; and so, if they have children, the entail of the covenant be secured.—And it would tend to awaken young people themselves, as yet unconverted, especially when about to settle in the world. Their having no right to christian privileges for their children, in case they should become parents, would tend to lead them at such times seriously to reflect on their own awful state; which, if they do not get out of, it must lay a foundation for so much calamity and reproach to their families. And if, after their becoming parents, they still remain unconverted, the melancholy thought of their children going without so much as the external mark of Christians, would have a continual tendency to affect them with their own sin and folly in neglecting to turn to God, by which they bring such visible calamity and disgrace on themselves and families. They would have this additional motive continually to stir them up to seek grace for themselves and their children. Whereas the contrary practice has a natural tendency to quiet the minds of persons, both in their own and their children's unregeneracy. Yea, may it not be suspected, that the way of baptizing the children of such as never make any proper profession of godliness, is an expedient originally invented for that very end, to give ease to ancestors with respect to their posterity, in times of general declension and degeneracy.

"This way of proceeding greatly tends to establish the stupidity and irreligion of children, as well as the negligence of parents. It is certain that unconverted parents do never truly give up their children to God; since they do not truly give up themselves to him. And if neither of the parents appear truly pious, in the judgment of rational charity, there is not in this case any ground to expect that the children will be brought up in the nurture and admonition of the Lord, or that they will have any thing worthy the name of a christian education, how solemnly soever the parents may promise it. The faithfulness of Abraham was such as might be trusted in this matter. See Gen. xviii. 19. But men that are not so much as visibly godly, upon what grounds are they to be trusted? How can it be reasonably expected, that they should faithfully bring up their children for God, who were never sincerely willing that their children or themselves should be his? And it will be but presumption to expect

that those children who are never given up to God, nor brought up for him, should prove religious and be God's children. There is no manner of reason to expect any other than that such children ordinarily will grow up in irreligion, whether they are baptized or not. And for persons to go about with the name and visible seal of God, and the sacred badge of Christianity upon them, having had their bodies, by a holy ordinance, consecrated to God, as his temples, yet living in irreligion and ways of wickedness; this serves to tend exceedingly to harden them, and to establish in them an habitual contempt of sacred things.—Such persons, above all men, are like to be the most hardened and abandoned, and reclaimed with most difficulty; as it was with the wicked Jews, who were much more confirmed in their wickedness, than those heathen cities of Tyre and Sidon. To give that which is holy to those who are profane, or whom we have no reason, from the circumstances of parentage and education, to expect will be otherwise, is not the way to make them better, but worse. It is the way to have them habitually trample holy things under their feet, and increase in contempt of them, yea, even to turn again and rend us, and be more mischievous and hurtful enemies of that which is good, than otherwise they would be."

CHRISTIAN OBSERVER.

This is the title of a new periodical to be published monthly, in Toronto, by A T McCord, Esq, under the editorial management of the Rev. James Pyper, pastor of the Baptist Church in this city. It is well got up—contains 16 pages quarto, and costs a dollar a year, payable in advance.

The first number, which was issued in the beginning of January, is filled with excellent articles, both original and selected. The *Observer* will be the organ of the Baptist denomination, and if we may judge of the paper from the first number, we would say that it merits the support of the religious public generally. The subjoined article is the editorial leader. We regret that our limited space prevents us from giving another of its papers—"Geology pointing to a new heaven and new earth."

"SIGNS OF THE TIMES.

"Since men began to multiply on the face of the earth, the world has been in motion; but of late years it has been literally in commotion.—There was a time when man was free, when the human body knew no manacle, and the rational spirit bowed only to God's teachings in sacred things. But families soon grew to tribes; tribes grew to nations; and nations expanded to empires. The authority of a father was easily assumed by the head of a tribe, and the increase of power corresponding with the increase of the subjects of his government was the natural result. The monarch took the place of the chieftain with still increasing authority, and the emperor in his greatness, soon sealed the fate of millions of human beings with a nod. Stealthily was a man robbed of his civil rights; inch by inch reduced to vassalage. He was led within the enclosure of a snare, and perceived not that there was a snare until he was fast in its toils. To burst the bands asunder now requires a desperate effort.

"But his civil bondage, however galling it may have been, dwindles down to a mild philanthropy when contrasted with his moral vassalage. To say nothing of the heavy burdens which the priests of Israel bound upon men's shoulders, while they themselves would not touch them with one of their fingers; or of the desperate moral thralldom in which the masses in heathen lands were held by designing knaves, or cunning philosophers falsely so called; what has been for ages

the conclusion of men under the free Gospel of the Son of God! Christ taught the aspiring that he who would be greatest amongst his people, must be servant of all, and the Apostles rebuked every attempt of the part of Church officers to lord it over God's heritage. Each Church was in itself a perfect body, transacting its own business with great simplicity, and exercising its own power in the work of discipline, without, in any case, consulting a supreme earthly head, or submitting to the dictation or decisions of a judiciary above the churches. This freedom of the saints, however, was of short duration. Even in the days of Paul, the mystery of iniquity began to work, and its full development threw darkness and the shadow of death over the souls of men—a darkness out of which the world has not yet emerged, but which is becoming more and more visible.

"An early effort of antichrist was to keep the Scriptures from the people, and this impious work was soon accomplished. Amongst other means employed, were dreaming systems of interpretation, which so bewildered the multitude as to cause them willingly to resign the sacred treasure into the hands of proud, designing, and in many instances, wicked men, being glad to rid themselves of so troublesome and incomprehensible a book. Thus perdition's bauc, and heaven's high corrective of sin was withdrawn, and a seal placed upon this fountain of living waters. The work of degrading and enslaving the human soul now progressed rapidly. The whole energies of perdition seem to have been exhausted in consuminating the hideous plot against the rights and interests of mankind, and against the Christian religion. The institutions of the gospel were modified and changed; additions were made to their number, and saving efficacy was ascribed to all. Faith gave place to ceremonies of human invention, and love yielded to boisterous passion and mole-eyed superstition. Nor is this the whole, *advice* and *council* once honestly sought by sister Churches, and kindly given by the Metropolitan Church, put on the air first of authority, next of legislation—democracy in Church government was by the over-reaching power of an aspiring oligarchy repudiated, and that in turn was crushed by a haughty despotism. Here was now a body called itself 'The Church,' although nothing of Gospel simplicity was connected with it. Indeed with a few exceptions, the faith of the Gospel was unknown, within its pale, the love of the Gospel unfelt, and the hope of the Gospel unappreciated. Human enactments were substituted for heaven's laws, and human authority stepped into the high place of Divine. Government civil and sacred, was only another word for despotism, and the reward of righteous remonstrance was, fire and dungeon, sword and rack.

"But the human mind is now measurably aroused to thought in all enlightened lands, and men are beginning to ask by what rule of heaven, of nature, or of justice, they are bound to waive all title to think and act like intelligent beings, and to tamely submit themselves to the capricious dictation of crafty politicians, and aspiring ecclesiastics. A war has begun upon the earth, that cannot soon terminate. We hear from time to time of bristling bayonets, of roaring musketry, of thundering cannon, of piles of human beings left dead on bloody fields; but these are but the external symbols of the conflict. It is a war of mind with mind! Usurpation is constrained to meet birth-right freedom face to face, and as the love of freedom can never be slain by ball or bayonet, we are shut up to the conclusion, that the end is not yet.

"While we deprecate the ravages of bloody strife, we cannot close our eyes to the instruction which such scenes impart. They are impressive signs of the times. The upheavings in society tell of a mighty power beneath the surface—a power which can no longer remain quiescent, which, although again and again checked, will

and must ultimately rise in its strength, and banish the last shred of despotic power from the earth. But what a solemn thought is connected with these considerations. The principles which will bring men out from systems of civil tyranny, will most assuredly also bring them out from those honny ecclesiastical hierarchies where the intelligence is insulted, and the conscience enslaved. Of this we have evidence in the present condition of the inhabitants of Rome. French guns and swords have placed the Pontiff once more in his chair of state, but all the powers of the earth could not again place him in the affections of the people, nor lead multitudes of them to respect a religion seen to be at war with human freedom. But where will those chafed spirits find a place of repose? This is the trying question! Will they find rest in Christ, or will they plunge headlong into the dark abyss of infidelity? These are questions which ought to lead Christians with great earnestness to the throne of grace, and religion in its simplicity and purity ought to be held up with fresh zeal to the gaze of the morally benighted.

"The Pope has recently made an attempt to establish the Romish hierarchy, with all its attendant pagantry, in England. The effort has convulsed the nation, public meetings have been held in all quarters, and the doctrines of popery have received the unequivocal stamp of disapprobation. But these expressions of public condemnation have reached Oxford as well as Rome, and the emphatic voice which repudiates transubstantiation, when promulgated by Romanists, equally deprecates it, and salvation by priests and sacraments, when promulgated by high Churchmen. The people, it is seen, were only winking at the monstrous obliquities of their own state Church, but an occasion has arisen to give body to their honest conviction, and one long, loud utterance of condemnation reverberates through the land.—Surely such signs of the times are instructive.—Men are at least looking back to independence."

SPEECH OF SHERIFF GORDON, EDINBURGH.

At the Anniversary of the Scottish Young Men's Society, held on Wednesday evening, December 11th, 1850.

I shall not so far forget and pervert the proper office of the chair, which your partial and unmerited kindness permits me to occupy to-night, as to usurp or anticipate the duties of those who are more directly entrusted with the pleasant and healthful business of this meeting. But it would be hardly possible for me to remain silently even a mere spectator of a scene, which most stir the heart of every body who looks upon it with lively and honest satisfaction, and fill his soul with the very delight of auspicious, cheerful and elevating hopes. Irrepressibly, in my present position among you, do my feelings seek an utterance—imperfect, feeble, tame utterance—of the delight with which I contemplate this growing and ripening harvest of moral and intellectual husbandry within my native city. It cannot and will not come to anything but good. The voluntary, laborious and faithful culture by intelligent young men of the diviner faculties of their being, is the tillage of a grateful soil, which must inevitably, sooner or later, yield its fruits of practical benefit to the individual, the citizen, the magistrate, the clergyman, and the whole social and political community. You are putting into your own minds the seeds of invigorating and exhilarating influence, of which the flower may be fragrant, and the fulness carry comfort to other generations. But not for posterity alone do you plant. In our times and under the vicissitudes of your lives must the blessings of your wholesome toil be recognized, appreciated, and abundant.—The shadow of man's troubles darkens his path in a moment without warning,—the perils and difficulties of our ordinary pursuits and business, are as sudden as they are formidable,—while the

noiseless inroads of old age, if we battle ruler assaults, measurably quench the pride and fetter stifle the activity of the body and the spirit. It is well betimes to launch the anchor of industry with the resources and the implements of strength—it is well betimes to quicken and harden, as a raman the expansive force of those wonderful endowments with which God irradiates our nature, and of which that available capability to bear us safely through the shifting storms of the world, is a characteristic glory,—and it is well, too, to garner early within the sterner precincts of memory, precious portions and treasures of knowledge, which, when the active turmoil of our career among our fellow men is hushed, and the clouds of life's practical battle are cleared away from our heart's, may glide smilingly from their quiet nooks, and bring back to the melow evening of existence, something of the happy companionship of its genial dawn. Many there have been, on the verge of their mortal span to whom the withered wild flower, shaken accidentally from its forgotten hiding-place, has dispelled the cloud mists of intervening fears, and restored at one bound the beautiful valley or glorious mountain-side where it grew—the dewy morn—the blithe comrade—the laughing talk when it was plucked. But retrospects gadden only those who had gathered the blossom or the leaf long ago. For the warfare therefore, of society, it is a becoming thing to be brightly and completely equipped—for the unforeseen emergencies and unexpected obstacles of every trade, profession, and occupation, it is a noble thing to be coming prepared by a consciousness that powerful auxiliaries are ready within our own breasts—and in greater nooks, or in more placid seasons, it is unpeakenly refreshing and delightful to stray out of the dusty highway of every-day labour lovingly into the green solitudes of literature, science, or philosophy.

"Wit, eloquence or poetry"

And I rejoice to think that you are taking at once the most generous and the surest means to reach this end. Self-tuition is the great cheo-master. Speaking in the presence of those whose services in the education of youth are the boast of our country. I shall confidently submit to them my belief that the individual pupil ultimately settles whether the mind is to be a wilderness or a garden, and that the most assiduous cultivation by the instructor is little better than the barren digging and trenching of mud and stones, if his heartiest helpmate is not the scholar himself. It is perhaps not unnatural that it should be so. It is magnanimous that Newton might forget the existence of a planet of which he had heard from another astronomer, but it is utterly incredible that while his memory was unimpaired, he should listen to an exposition of the laws of gravitation, without recognizing his own discovery. Each chapter and department of knowledge which we add to our previous acquirements by our own study and inquiry, is for us a kind of discovery.—And as the passion of discovery enlarges by its successful exercise, the limits of self-tuition are boundless, and its impulses, as history informs us, have swept its votaries irresistibly onwards to achievements of incalculable magnitude and moment. But more especially now, when knowledge, like the Egyptian river, is swelling on every side of us—when the nations and intercourse of mankind, singly or in masses, are impressed with an mimicry and a velocity unparalleled in any earlier era—when science is arresting the volatile flames of the air, and moulding them into the docile messengers of human intelligence—and when the necessity and wisdom of an unstinted, unchained, universal education, not only appeals to our deliberate judgment in the mature counsels of the learned, but knocks at the very ribs of conscience—in the awful and deplorable accents of ignorance—most sincerely, at such a time, do I wish an Association like yours, founded on your principles—actuated by your motives—the fullest flood of success; most fervently and devoutly do

I pray that He who has appointed life to be but the pilgrimage towards Heaven, and who, by the golden links of reason, imagination and language unites the immortal part of man with its final home in

"A purer ether, a sublimer air,"

may deepen the foundations of the stability, widen the prosperity, and multiply the usefulness of an institution, which, with self-devoted diligence, stimulates the independence and disciplines the energies of the mind. (great cheering.)

CHINA.

We have before us a letter from the Rev. W. C. Burns, dated Canton, Aug 22. It is partly occupied with details of business; but it conveys intelligence of a very important opening which has just been presented. In consequence of the withdrawal of the ministerial missionaries of the London Society from Canton, they had made over to Mr. Burns, at a small rent, for the unexpired eight months of their tenancy, the premises which they have hitherto used for preaching. They have also put at Mr. Burns' disposal the services of Leang-a-fat, the old native evangelist, and two others of his brethren, who conduct four services weekly. With such abundant opportunity of proclaiming the Gospel, Mr. Burns justly feels it imperative to remain at Canton for the present, and it should urge and encourage us all to pray that special strength and support may be vouchsafed to our brother.—*Presb. Messenger.*

TO READERS AND CORRESPONDENTS.—We regret that the present number is so very barren of that sort of intelligence which it is our desire and duty to present. Notwithstanding the oft-repeated notification that communications should be forwarded by the 20th of each month, we rarely receive them until after that date. We have now on hand, received since the form was made up, enough for another number, and have been delayed beyond our proper time, endeavouring to accommodate correspondents.

The Record.

TORONTO, FEBRUARY, 1851.

SLAVERY—"THE FUGITIVE SLAVE LAW."

A Sermon, with the latter title, preached before the Associate Congregation of Argyle, N. Y., December 2d, 1850.—and published by request of the congregation—is printed at length in the *Evangelical Repository* for January. It is refreshing to see issuing from the Philadelphia press, a discourse replete with sentiments so just in themselves, and so seasonable at the present juncture. We should be sorry if, in and around the city of Albert Barnes' residence, there were not a goodly array of right-hearted men, whose sentiments on slave-holding, are in harmony with those so well advocated by that divine, in his volume on "Slavery": And the publication of this sermon, "at the request of a congregation," as well as its insertion in the pages of *The Repository*, bespeaks a fellowship of sympathy with the wrongs of oppressed humanity, as prevailing throughout, we hope, an extended and widening circle of the ecclesiastical community.

The preacher introduces his remarks on the Fugitive Slave Law, by an exposition of the Saviour's celebrated words. "Render to Caesar the things which are Caesar's, and to God the things which are God's." These words are shown to import that Caesar's authority was restricted to such things as were not in opposition to the law of God. This is a safe definition: for, whether the thing enjoined be secular or spiritual, civil or ecclesiastical, the claim of authority, and the correlative duty of subjection, must be limited by the law of God, and have their foundation in reason, and scripture, nor will utility and expediency, in the long run, ever be found to harmonise with laws that are destitute of such a basis. Having, therefore, laid down his preliminary "Doctrine," that the authority of civil rulers, in legislating for their subjects, is restricted to laws of such a character as may be obeyed without violating the law of God, the preacher directly charges the Fugitive Slave Act with glaring iniquity. In this law he says, "they command good citizens to violate God's law, and the ruler to inflict fines and imprisonment on those who may have moral courage sufficient to induce them to obey God rather than man.

"It forbids our feeding the hungry, clothing the naked, taking in the stranger. Although the fugitive might be a true Christian, yet we are not allowed to give him a cup of cold water in the name of a disciple. In the seventeenth section of this bill it is enacted, that any person, either directly or indirectly assisting a fugitive in escaping from the pursuer, or who shall harbour or conceal a fugitive, knowing him to be such, shall be liable to a fine of one thousand dollars, and imprisonment for the term of six months, and shall also be liable to pay one thousand dollars to the claimant, if the fugitive escapes. This (the adds) is an article that particularly affects ourselves; for who of us knows the day or hour when a slave, flying from tyranny and oppression, may apply to us for food and shelter? And we are absolutely forbidden by this law to afford either, for it would at least indirectly aid him in escaping.

"How does that law appear in contrast with the parable of the good Samaritan, (Lu. x) or how does it accord with the will of God, expressed in Deut. xxiii 15. 'Thou shalt not restore unto his master a servant who has fled from his master unto thee?' But this law not only forbids our performance of what God requires, but it commands us to assist in the re-capture of slaves. It is distinctly stated (in the Act) that the slave-catcher or the officer he may employ, may call on the by-standers to assist in the re-capture of slaves, and they are commanded to obey."

The sermon goes on to recommend resistance to a law so tyrannical and unconstitutional.—"Public meetings should be called; the minds of the people should be proclaimed; Church courts should take cognisance of it; a repeal of the law should be demanded," &c.

We, who dwell on British soil, are happily free from the operation of the Act referred to. We can neither be required to aid in carrying out its pro-

visions, nor are we compelled to witness, as pitying spectators, the heart-rending scenes of oppression, which are every other day outraging the humane feelings of the citizens of even the Free States. We hear of mutterings of discontent at the asylum found by the poor slave on this side of the lines; and we do not doubt the good will of the fathers of this man-trap project to extend its benefits to this domain of Queen Victoria. We can suppose how such a proposal would be treated in England! and how it would evoke as palpable proofs that the spirit of our Wilberforces and Clarksons lives in the breasts of Englishmen, as the late decree of Pio Nono has demonstrated, that the spirit of Crommer and Ridley has not forsaken them. And fair would we hope, that as in the one case, so in the other also, the extravagant spirit of a grasping despotism would prove to be extravagant folly; and by that reaction which it provokes, hasten the crisis which the friends of liberty long for. Yet we must not be over sanguine. It is wonderful how slowly great principles work their way to the ascendancy which they are destined to obtain; and it is melancholy to find how many advocates slavery can yet muster in this nineteenth century—apologists at least! And most melancholy of all, in our view, is the fact, that professing Christians, ecclesiastics, and divines, yet linger so far beside the camp of the oppressor, as to hesitate to denounce slavery as unscriptural; nay, by their accommodating and compromising deliverances on this great question, afford to the positive abettors of the system, the most effectual aid in wreathing the yoke about the neck of their victim!

The published views of Dr. Spring (see his work, entitled "The obligations of the world to the Bible") we presume, may be fairly taken as a specimen of the Theology prevalent in the Churches of the United States, as touching this question. We must regard them as exceedingly defective, though plausible. The ground he takes is this: that the New Testament recognises the relation of slave-holder and slave; and that, without interfering with this relation, it seeks by the spirit it diffuses—the spirit of humanity and equity—to mitigate all its evils, and to put an end to its abuses. By denying the system in itself to be unscriptural, we give to the friends of slavery all they want. They—many of them—will not seek to vindicate its abuses. Many a slave-holder, we perfectly believe, will neither justify his own inhumanity, nor his neighbour slaveholder's, whether that inhumanity be exercised towards his servant, or his horse, or his ass! It is enough for him to be permitted to retain property in the one as in the other; and if Slavery be considered as not sinful in itself, it is in vain to allege that the treatment due to the slave is still that which shall proceed on a recognition of the rights of a rational being and a Christian. Property in man being allowed, as in chattels and things—for that is the law of Slavery—all such lessons and cautions will be "as sounding brass." We may talk of the general principles of Christianity as we may; but we talk of them to no purpose, if we do not interpret them as requiring, not the cure of the abuses of such a system, but its extirpation. Why, what is the consequence of treating man as

a chattel! He passes, like other property, from hand to hand, under a law of permanent degradation, which, even if individual humanity may mitigate it, is dependant for such mitigation on the life, or the character, or fortune, of the owner for the time being. On a reverse of fortune, or a change of mastership, the poor slave must abide, equally as any other vendible article, the consequences of a transfer or the fate of the market. He is doomed, by the law of Slavery, to have no voice in the allocation of his person or his family. Neither his reason, nor conscience, nor affections, are to be consulted. He holds, and can hold, no property; he can enter into no contract—not even into that of marriage—but at the will of his master, and it lasts only during the master's pleasure. He is doomed, as the natural consequence of this state of things, to ignorance. Knowledge even of the scriptures, is forbidden him by law. Vice—licentiousness—these he is taught, to consider as innocent; or they follow, by an almost necessary consequence, from the condition to which he is doomed.

To allege Scripture in justification or palliation of such a system, is to write a libel on the Word of God. Slavery is opposed by its letter and its spirit. The very law of Moses, which has sometimes been appealed to by the advocates of Slavery, because of a species of bondage which it permitted on peculiar grounds, doomed the man-stealer to death. (Exod. 21, 16.) The New Testament associates the man-stealer with the murderer. (1 Tim. 1, 10.) There is scarcely a crime reckoned with in more stringent terms, whether in the Old Testament or the New, than oppression, the refusal of the just wages of the labourer, or the building of a house by iniquity and extortion.

That the New Testament, in addressing its directions to servants, does not expressly except slaves from the obligation of obedience, is no more an allowance of the slavery existing in those days, than the general direction to subjects to obey rulers and magistrates, implies a recognition of the despotism of a Nero or a Caligula.

That servants are bidden be subject even to forward masters (1 Pet. 2,) is no more a justification of the oppressor's right, than the precept to turn the cheek to him that smiteth, is a sanction for wanton injury, and an order for passive submission to every insult, or for the permission of such insult by law.

That servants are bidden not to be careful as to their state, whether bond or free (though if they may be made free, to use it rather), is but one of many instances in which quiet submission to our Providential lot is inculcated, on an enlarged view of the relative magnitude of temporal and eternal interests. But such passages are perverted and abused when they are brought to justify iniquitous laws, which adjudge human beings to suffering and delacement without cause; for, on a like principle of interpretation, we might hold every man forbidden to better his worldly estate, or to aspire to any condition beyond that in which at any one time he finds himself.

The New Testament deals in general exhortations. It lays down the law of love. It brings the

appropriate motives to all justice and charity to bear on our conscience and feelings. It does not decree in so many words the form which a social policy or a domestic, modelled on its principles, must assume. It presupposes the law of nature, however, and every human relationship, not being congruous with that law, it must be understood to forbid, and so it not only requires that its principles be applied to remove the abuses of relationships that are sinful, but even to re-adjust those relationships themselves.

On this ground, it is not enough that public sentiment gradually conform to the Bible, to the extent of discouraging the abuses of Slavery. The New Testament, though not naming every system of injustice and oppression, requires by its precepts and spirit, immediate reformation whether of personal or social wrongs. Who will say that because it does not name the shows of the gladiators, its demands would be satisfied by general sentiment gradually accommodating to a purer standard? It will be allowed that such wholesale murders should at once be interdicted, and that their proscription forthwith was required by the Gospel: Not less peremptory nor less immediate was the duty of proscribing Slavery, if the law requiring "justice and equality" in the treatment of servants was to be followed out. This is the law for the domestic state, and it implies contract—in fact, the very precepts enjoining servants to obey cheerfully their masters, imply it. For the previous question—who is their lawful master? is open to every person whose labour is demanded and extorted—or is undefined and unrequited. It is nothing to the purpose to allege that many of the servants to whom the apostles wrote were slaves. It is only in so far as they acknowledged them as their masters, and while the relationship, by necessity, if not by consent, continued, that they can be considered as charged to render contented submission. The advocates of any other interpretation may be easily reduced to a dilemma. If, without inquiring into the ground of alleged propriety in the servant, the master is to be acknowledged as having a claim to the servant's obedience; then, supposing the servant, by the like law of force, to be able to subjugate the master to his authority, from that moment these precepts would equally bind the master to obey the servant, who is now his superior in turn.—For, if contract be out of the question, the mere fact of present dominion will avail as well for the master of today as for the master of yesterday.—Thus the pretended plea of the slave-holder is convertible into a warrant for the aggression of the slave:—the law of might being put for the law of right, the inferior has as good a claim to it as his superior. And the darling argument of the tyrant, whether pleaded in defence of public or of domestic despotism, becomes available for the justification of the revolutionist, and much more of the quiet fugitive. Seeing then in the body politic, the precepts inculcating subjection to rulers, do not forbid subjects to insist on a constitutional limitation of political authority, no more do precepts inculcating domestic subjection, preclude the right to insist on a definition of the reciprocal duties of master and servant, by equitable contract.

We shall watch with interest the proceedings of the legislative body of the Union, and of its churches too. We feel interested in the fortunes of these States. Gladly do we own the many virtues that adorn their citizens and patriots, and the learning of not a few of their divines. We rejoice in their prosperity, secular or spiritual—and it is as friends, not as foes, that we grieve over that tenacity of the Slavery laws, which is their national crime and reproach.

OPENING OF CHURCH AT BARRIE.—The new Presbyterian Church at Barrie, was opened on the 11th January, by the Rev. Dr. Burns, of Toronto. The services were exceedingly well attended, and Christians of different denominations were present. The collection exceeded ten pounds. On the Wednesday following, a lecture on Education was delivered in the Church, by Dr. Burns, when a respectable congregation attended, including the District Judge, and Superintendent of Schools, and Rector of the Academy. Barrie promises to be a most important station for a church. It is the County Town; and the prospect of the railway passing near it is encouraging. Under the charge of Mr. Lowry, there is also the congregation at Innisfil, which is large and growing. The new Church at Barrie is a neat and commodious structure, seated for 200, and completely finished. The site, which is a commanding one, just above Kempenfeldt Bay, was generously gifted by the proprietor, Joseph C. Morrison, Esq., M.P.P.

To the Editor of the Record.

DEAR SIR,—

I regret to observe in the last number of your paper, an editorial notice respecting the Church at Dover, by which it appears that you have been entirely misled as to the circumstances under which the Free Church congregation there left off meeting in the Church. I give you the simple facts of the case, in hopes that you will have the justice to insert them in your next.

The Church was built since the division of 1844, and by the Congregation in connection with the Church of Scotland, and to secure the property, it was provided in the deed, that any trustee ceasing to be a member of the Presbyterian Church of Canada, in connection, &c., should thereby cease to be a Trustee. Having very little supply of preaching, the Trustees permitted the Free Church congregation to use the Church, on the understanding that that permission was merely from Sabbath to Sabbath, and to cease whenever the Church was wanted by themselves. When I changed the hour of meeting, from the afternoon to the forenoon, I was not aware whether or not it would interfere with any appointment of Mr. Wilson, but I know that ample notice was given, so that it did not necessarily do so. So far from your people having quietly withdrawn, as you state, the fact was, that when I arrived at the Church, to fulfil my appointment, I learned that it had been taken possession of some hours before, by force, and in defiance of the Trustees, by the Free Church congregation, whereupon I quietly withdrew. It was only after this very unchristian proceeding and breach of the peace, that your friends gave up the use of the Church.

In conclusion, permit me to say, that it is well known in Dover, that I have always been desirous of accommodating your people in our Church, when not occupied by our own congregation, and that if I cease to be so hereafter, the cause will be, the very unreasonable conduct of the Free Church congregation themselves. Yours, &c.,
Simcoe, Jan. 20, 1851. GEORGE BELL.

KNOX'S COLLEGE—SUBSCRIPTION.

Some time last year it was suggested in the *Record*, that in each congregation the pastor should become convener of a subscription committee, on behalf of the College. We think this an excellent idea, and we are sure that a call on his people personally, in this way, would be suitably responded to by the members. An opportunity would thus be given to the people to obtain such information as may be desired, regarding the progress and success of the Institution. We would recommend the circulation, before hand, of some short printed statement of the case, and we have before us at present a specimen of what we mean, in the following appeal, by Dr. Burns, to the members of Knox's Congregation in this city. We insert it with pleasure, and earnestly trust that the example which has been set in the case of one congregation, will be followed by all:—

The serious attention of the Members of Knox's Church Congregation is earnestly called to the duty of a liberal support of this Institution. It is now twelve months since I had the pleasure of handing to the Treasurer upwards of *One Hundred and Twenty Pounds* of annual subscriptions, and I mean immediately, with the aid of a few willing friends, to renew my application personally. Assuredly the members will be ready to give a hearty and liberal response.

With all the help we can receive from the University of Toronto, we must still have a College of Theology, with a suitable staff of Teachers; and a Tutor even in the preliminary department may, in the circumstances of a young country, be for years required. After every reasonable deduction has been made, the annual expense of the Seminary cannot be less than £750, over and above the Students' and Bursary Fund, which may average £100 more. But what is this to the Church at large, and for an object on which the *existence* of the Church depends?

The College has already been honoured to gather the first fruits. How many young men, wholly or in a considerable part, educated at Knox's College are now labouring as ordained Ministers within the bounds of our Church? The number is *seventeen*; and there are a few more ready to be ordained. Let me add, that many a spiritual wilderness and solitary place rejoices in the evangelical labours of these devoted young men. How long might it have been before so many suitable men could have been brought from the Mother Country! I was Secretary to the Glasgow Colonial Society for nearly twenty years, and we thought we did wonders when we sent out *fifty* to all the *Colonies* together in that period. Surely the arithmetic of the case lies within narrow compass; and the question, when tried by the tests of financial economies, and of relative fitness for the Colonial field, admits of a still easier solution.

I am happy to add, that notwithstanding the large number of Students who completed their course last year, and are now vigorously engaged as pastors or preachers of the Gospel, the classes, both theological and preliminary, are as full as in any preceding session. In the theological classes, under the Rev. Dr. Willis, there are twenty-three Students, a majority of whom attend also the Church History Class under my own care; while the classes under Professor Esso, number about thirty Students, in various stages of progress, availing themselves at the same time of the instructions given in the Academy, in certain departments of their preparatory training. Mr. Hirschfelder is attended by nearly thirty Students in Hebrew and other Oriental languages. Nor are numbers alone the ground of encouragement.

We believe it may be confidently stated, that the great majority of the Students belong to the class of those whose hearts the Lord himself hath touched, and who give unequivocal tokens of piety and thorough-devotedness to the service of Christ.

As "Knox's College" belongs to the class of permanent Institutions, for the support of which it is necessary that something approaching to the nature of a fixed provision should be made, it were desirable that we all viewed the case in the light of a voluntary charge for which we assessed ourselves; and I am not without hopes that the Members of the Congregation, on a serious review of the claim thus made, and of their own abilities to respond to it, will be disposed not only to repeat their subscriptions annually, but to add to them in such measure as their conscientious convictions may dictate.

May I not also express a hope, that friends to the rising literature and theology of our Province, although not of our Church, may be induced to bestow a token of their liberal beneficence?

Donations to the College will be received at the "Agency Office, Knox's College, Toronto," at any time, and to any amount, by the Treasurer. It is to be hoped, that the address lately sent round by the "Agency Committee," will be duly attended to. Let friends be prompt and liberal.

SABBATH SCHOOL SOIREE, NIAGARA.

A meeting of a very interesting nature was held on New Year's Day Evening, in the Temperance Hall, Niagara, in connection with the Sabbath School of the Free Presbyterian Church of that town.

The children of the School were all assembled in the Hall, at half-past Five, p. m., and the proceedings of the meeting commenced shortly after Six o'clock, by which time a large proportion of the congregation and other friends were present.—Peter Christie, Esq., the Superintendent of the School, was called to the chair, who made a few introductory remarks on the object of the meeting, which was designed specially for the encouragement of the Sabbath scholars. A hymn having been sung by the scholars, Mr. Alexander led the meeting in prayer. After this, some beautiful pieces of sacred music were sung by some of the elder female scholars, accompanied by the piano-forte. The Rev. Mr. Porterfield addressed the parents and adult friends present, on the nature and responsibilities of their duties in respect to the young. Refreshments were then served up, and such an abundance of the good things of this life, we have seldom seen at such meetings. After thanks had been returned for mercies received, the meeting was again regaled with sacred music by some of the young friends. Mr. Alexander afterwards addressed the youth of the Sabbath School. A number of idols and other interesting relics from heathen lands, were exhibited and explained by him. It was truly gratifying to mark the deep interest and profound attention which the young people gave, as the cruelties of the religion of Juggernaut, or the absurdities and inconsistencies of Buddhism, or the encouraging accounts of the South Sea Island Missions, were brought under their notice; and as their minds were directed to the duty of thankfulness for their happy condition, in a land of gospel privileges, and of doing all in their power

by their prayers and offerings, for the conversion of the blinded idolators of heathen, or the deluded papists of our own land.

After books had been distributed among the children, as presents from their teachers, and other interesting exercises engaged in, the meeting was closed with singing and prayer. On the whole we can safely say, that we have never attended a meeting of the kind, at which the pleasing and the profitable were so admirably united. The friends present seemed united in the bonds of Christian brotherhood. There was a due proportion of devotional, with other exercises; and the meeting was not prolonged to such an extent as to become tedious. Many thanks are due to the teachers of the Niagara Sabbath School, and especially to the ladies, for this entertainment, which we have no doubt will be productive of much good to the school and congregation. Both are at present in a very good condition. The School is flourishing, and under the blessing of the Church's great head, may prove a useful auxiliary to the congregation. The latter has met with many discouragements in days past.—The death of their late beloved pastor was a blow severely felt. May all be sanctified to their increase, not only in numbers, but in all the fruits of grace and holiness.

SABBATH SCHOOL SOIREE, DUNDAS.

It may interest some of your readers to know, that a Soiree was given here, on Friday last, to the young people of the Sabbath School and Bible Classes connected with Knox's Church, by their teachers, as a token of approbation, and an encouragement to future regularity and diligence.—About fifty of the Sabbath School children, and as many more of those attending the Bible Classes, were present, together with the teachers, and a few of their friends whom they had invited. The Rev. Mr. Young, and some ladies and gentlemen from Hamilton, kindly favored us with their company. Some most interesting and practically useful addresses were given, which were listened to with marked attention—an ample supply of refreshments was provided, and the intervals were agreeably filled up by the singing of appropriate psalms and hymns. Judging from appearances, all present, and I wish there could have been more, seemed much gratified by the meeting.

I have reason to believe that much good has been done, and is doing, by the zealous labors of the teachers, to not a few of the young persons enjoying their instructions; and my prayer is, that they may be rewarded by seeing much fruit from their labors, to the glory of the Redeemer.—*Communicated.*

Died, at London, C. W., on the 16th January, after an illness of nine weeks, at the age of 63, The Rev. William Proudfoot, Professor of Theology, in the United Presbyterian Church of Canada. The Rev. gentlemen had just returned from delivering his course of lectures to the Students in this city, when he was seized with that malady (an affection of the heart) which has deprived the church of one of her most distinguished ministers, and his family of an affectionate parent.

THE NEW YORK OBSERVER.

This valuable family newspaper has come out in a new dress, being in fact two newspapers.—The inner half of the sheet is devoted to secular intelligence. The *Observer* contains eight pages, and is printed with new type. Its columns are usually filled with useful matter, such as make it at once entertaining and profitable, and always welcome to the parlor table. But we regret to find so respectable a journal lending itself, if not as the advocate of slavery, yet very much in the character of an apologist for the iniquitous Fugitive Slave Bill of the United States—a law which has made the free citizens of the North, under severe penalties, to protect and foster the slavery of the South. A new York editor snugly ensconced in his own *sanctum*, may very coolly talk of submission to the laws—non-resistance, or at most passive resistance. But suppose a change of cases. Let the meek New Yorker be cast on the Barbary coast, or where it is as much a crime to wear a pale skin, as to have a colored one in the United States; after six weeks experience of the blessings of the “peculiar institutions” of his new place of residence, he would look upon the virtue of non-resistance in a very different light. We should not be surprised if he were to run away from his *owner*, and rather than be captured and sent back to bondage, to resist unto blood. We do not believe that there is an editor in all the North, who would not in such a case purchase his freedom at the expense of the life of his tyrant, if he could not obtain it at a less sacrifice. And yet there are to be found Christian men who inculcate obedience to a law, that makes it punishable with fine or imprisonment, to give bread to the slave who has escaped—or to refuse to aid in sending him back to his oppressor. We are glad to find that the doctrine is openly preached, and gaining ground, that this law is more honored in the breach than the observance.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.—The first number of the second volume of this excellent periodical has been received. It is printed with new type, on an enlarged sheet—considerably larger than our own—but the type being larger, it contains about the same amount of reading matter. It is well conducted, and gives a condensed account of the operations of the different boards of the Church, viz: Domestic and Foreign Missions, Education and Publication. It is an acceptable and useful paper, which should find its way to every family of the Church. Its very extensive circulation and “Payment in all cases in advance,” enable the Board to publish it at the very low price of half a dollar per annum.

SEAL OF THE ELGIN ASSOCIATION.—J. S. Howard, Esq., Treasurer to the Association, has presented to the Museum of Knox's College, a beautiful impression of the Company's Seal. The device is very appropriate and significant. 1st. The Negro reclining by his hut, under the shade of the palm tree. 2nd. The Negro in the chains of bondage. 3rd. The British Lion, and 4th. The FREED MAN reaping wheat in his own field.

Below is the motto “By the help of God,” and in bold characters, the words, “Elgin Association.” The whole is surmounted by the flag that has so long “braved the battle and the breeze.”

LADIES' ASSOCIATIONS.

We have much pleasure in observing the zeal and energy with which Christian Ladies engage in their benevolent work. The Association in Galt realized at their late sale, about £50, of which they made the following application, viz. to Knox's College, £30; to the Home Mission Fund of the Presbytery of Hamilton, £10; and to the Bursary Fund, £10.

Below we give the Treasurer's account of the LADIES' ASSOCIATION OF KNOX'S CHURCH, HAMILTON. 1851.

Dr.	
Jan. 1.—To balance in hand.....	1 5 5
Dec. 18.—To monthly sales.....	4 19 10
Subscriptions, &c.	10 6 3
To Annual Sale	104 0 11
“ 31.—To Interest on deposit	1 3 7
	£121 16 0

Cr.	
Dec. 18.—By materials and Printing.....	15 5 0
By Home Mission Fund.....	40 0 0
By Bursary to Knox's College	10 0 0
By Building Fund, Knox's Church.....	50 0 0
By Balance.....	6 10 0
	£121 16 0

Jan. 1.—To balance in hand

6 11 6

ANN WALKER, Treasurer.

GLENGARRY.

DEATH OF MR. DONALD McSWAIN.—This venerable patriarch expired at Lochiel, Glengarry, on the 25th ult., at the advanced age of eighty-eight years, after two months' illness, which he bore with Christian resignation. He was a native of the Isle of Sky, and emigrated to this country nearly half a century ago. For upwards of thirty years he was a man of singular but unobtrusive piety. In this respect he might almost be said to be alone for many years, though he lived to see a great change for the better. He was mighty in the Scriptures, and had otherwise improved his mind by reading; his views were strictly Calvinistic, regarding as he did the divine sovereignty as a golden chain running through the sacred page. He was the first to give in his adherence to the Free Church here, and might therefore be said to be the father of our Church in Glengarry; while many halted between two opinions, he never hesitated from the beginning, finding in that Church the Church of the Reformation, the Church of his fathers, the Church of Christ. He attended the Church of Lochiel for the last time, on 6th October. The sermon that day happened to be from the remarkable words of Job xix, 25, 27—words which were appropriate to the case of this aged servant 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.”—Communicated.

THE MONTREAL CONTROVERSY — BROWNSON—DR ELLIOT'S ADDRESS ON RADICALISM IN THE STATES.

Toronto, Dec 23, 1850.

Mr. Editor,—

In your December number you inserted some notices regarding the opposing influences of Popery and Protestantism in regard to the cities of Belfast and Galway. I have just met with a very able Address by Dr. Elliott, at the opening of the Western Theological Seminary, at Pittsburgh, in 1843, in which the following remarks are made regarding the doctrines of this Brownson, who has been figuring at Montreal in favour of Popery. He is reported to have been originally a Protestant, and the Popish worthies of the States, the admirers and followers of Hughes, are vaunting themselves in his fame. He seems to be like Garrison, a man of wild principles; and these wild radical principles seem to be on the advance in the States. They are alike opposed to the Government of God and that of man, and their upholders ought to be shunned as the enemies of their species. Dr. Elliot is the learned and excellent Theological Professor in the Theological Seminary at Pittsburgh, and the subject of his interesting address is the progress of dangerous opinions in religion and politics in the States. Of Brownson he thus speaks—

“We have specimens of radicalism in our country also, on the subject of property. Brownson, in his Quarterly Review, maintains ‘that in order to social equality, and the greatest good of the greatest number, it is necessary that all be made equal in point of property; and that when a man dies, his estate, instead of descending to his heirs, must be divided among the population at large.’ This is a revival of the ancient Agrarian Radicalism of the Romans. At an early period of the Republic, according to the statements of Livy and Plutarch, it was ordained that no one should possess more than five hundred acres of land; and that whatever more any one possessed, it should be divided among the poorer people, by commissioners appointed for that purpose. And, at a later period, it was proposed by one of the Tribunes, to give absolute power to ten commissioners to buy and sell all lands at pleasure, from whom and at what price they saw fit, and to distribute them as they pleased among the citizens. The passage of this law was prevented by the eloquence of Cicero the Consul. In the agrarianism of Brownson, then, we have only a resuscitation of the ancient radicalism of Licinius Stolo, Tiberius Gracchus, and Servilius Rullus; just as the anti-government movements of Garrison and his associates are a copy of the lawless proceedings of Munzer and his compeers on the continent, when in the sixteenth century they declared war on all laws, government and magistrates of every kind.” Mosheim, vol. 3, p. 325.

“There are few, perhaps, as honest as Brownson, in avowing their Agrarian principles. But he must have been a careless observer, who has not discovered a strong tendency in this direction, in much that is said and done in our country. How often do men declaim against the aristocracy of the rich, and the necessity of bringing them down to a level with the poor! The aristocracy of wealth! is the fruitful theme of many a popular harangue. But, who has a right to denounce, if God smiles upon the industry and frugality of men, and crowns them with wealth? Does it not accord with the arrangements of his providence, for the hand of the diligent to make rich? And is it not a part and parcel of Radicalism, to seek to deprive these men of the reward of their industry, by raising popular prejudices against them? Yet, such things are done by popular

declaimers, greatly to the detriment of the poor, whose cupidity is nourished, and they are led to grasp after wealth, without the requisite industry for its attainment, contrary to the established order of Providence."

Dr. Elliot adverted also to the published theories of Owen (the Son) on moral accountability—theories very much the same with those of Lord Brougham in his celebrated "Inaugural Address" at Glasgow, so ably replied to by Dr. Wardlaw. He adverted also to the opinions of Norton, Emerson, and others more or less ultra. To the progress of these opinions we owe the monstrous doctrines of "Woman's Rights" and of State "reputation." A "radical," as defined by Dr. Elliot to be one "who in principle or practice labours to impair, subvert, or destroy, the foundations which God has laid in the constitution of his works, or the revelations of his will."

Dr. Elliot traces these wild ultra views to false notions of the nature and obligations of the moral law—of man's ability for self-government—and the precocious attributes of the American youth. As remedies, he proposes, specially, two—Sound Education and Evangelical Religion. His views are sound and most useful—certainly not unsuited to our latitude, or to that of the United States. Let us not forget the alliance of Popery and wild opinion on all other subjects—infidelity in particular, the hot-bed of them all. The conclusion of this able address we cheerfully insert:—

"Is it not, I would ask, in conclusion, an object worthy the attention of every good man, and especially of every minister of the gospel, to promote the cause of education, and to diffuse more extensively, the power of Christianity? If these be the great means of preserving the principles which lie at the foundations of our social institutions, no efforts should be considered too great to give them their proper force. Especially, when there is a tendency in the spirit of the times, to rush forward to practical results, without a proper acquaintance with the true foundation of safe and legitimate action, the friends of social order should exert themselves with increased vigour, in the cause of education and religion. An additional reason for this, is found in the character of the American mind. Lusty and aspiring, like the mountains in the midst of which it is nurtured, it aims high; but, vehement and impatient of restraint, like the storms which sweep along our vallies, and dash against our mountain-sides, it hurries forward to its object, sometimes at the expense of much that is valuable. We would not, indeed, if we could, alter a single constitutional feature of the American mind. We rejoice, and thank God, that he has formed us to be freemen, and not the tame and crouching sycophants of some hereditary despot. But, let it not be forgotten, that these lofty and bold, and liberty-loving attributes of American character, are not free from the divergent influence which sin has introduced. Hence, the very vigour of their character, and the impetuosity of their movements, may hurry them off, with accelerated force, from the centre of moral order, and render their action more wild and anomalous. Here, then, more than any where else, and on minds like these, are needed the chastening and subduing power of education and religion. Let us, then, invoke their powerful aid. Let knowledge and piety preside in every bosom; let them breathe their hallowed influence over every social circle, and shed their mild, but subduing power, through the whole length and breadth of our land. Then, Radicalism, with all its train of evils, will disappear, and order, and peace, and the holy fellowship of renovated and kindred minds, will proclaim to all,

that we are as Wise as we are Free, and as Happy as we are Prosperous."

Mr. Editor, we have great relative obligations to discharge, and I am happy to think that the sound influence of your *Record* is making itself felt beyond its immediate locality. May the number of such "witnesses" to a vigorous and evangelical Protestantism be multiplied in British America!

Sincerely yours,
A PROTESTANT.

TRUTH AND ERROR:

By the Rev. HORATIUS BOSAR, Author of "The Night of Weeping." Carters, New York; and D. McLellan, Hamilton. pp. 226.

This volume was published in Scotland, to expose certain doctrinal errors which were then spreading, but which have now in some measure subsided. The same and even wilder errors have been propagated in this country. Amongst ourselves, attempts are made to sap the old foundations, and introduce another gospel than that of the grace of God. Bating his pre-millennial views, the author of the volume under consideration has rendered essential service to the cause of truth, by placing it before the mind in a way quite intelligible to those most likely to be led away with popular errors.

The work has passed through three editions in Britain, and has been re-printed by Carter & Brothers, New York; and Mr. McLellan deserves well of those who value the old orthodox faith, for so promptly introducing it amongst us. The style and character of the book, and its low price, cannot fail to secure an extensive circulation. We commend it to our readers as an antidote to the baneful error which is now afloat in regard to God's Sovereignty, and the Holy Spirit's work in the conversion of the sinner.

THE SOVEREIGNTY OF GOD.

"The more I understand of the character of God, as revealed in Scripture, the more shall I see that he *must* be sovereign, and the more shall I rejoice from my inmost heart that he is so.

"It was God's sovereign will that fixed the time of my birth. It is the same will that has fixed the day of my death. And was not the day of my conversion fixed as certainly by that same will? Or will any but 'the fool' say that God has fixed by his will the day of our birth and death, but leaves us to fix the day of our conversion by our own will, that is, leaves us to decide whether we shall be converted or not, whether we shall believe or not? If the day of conversion be fixed, then it cannot be left to be determined by our own will. God determined, where and when, and how we should be born, and so he has determined where, and when, and how we shall be born again. If so, his will must go before ours in believing; and it is just because his will goes before ours that we become willing to believe. Were it not for this, we would never have believed at all." If man's will precedes God's will in everything relating to himself, then I do not see how any of God's plans or purposes can be carried into effect. Man would be left to manage the world in his own way. God must

"James i. 18." *Of his own will he begat us through the word of truth.*" This is literally in the original, "having willed or purposed, he begat us, or brought us forth." Thus there are two things specially shown us here. First, that it is God who begets us; and, secondly, that he does so on account of a previous purpose of his own.

not fix the time of his conversion, for that would be an interference with man's responsibility. Nay, he must not fix that he shall be converted at all, for that must be left to himself and to his own will. He must not fix how many are to be converted, for that would be making his own invitation a mere mockery, and man's responsibility a pretence. He may turn a stray star into its course again by a direct forth-putting of power, and be unchallenged for interference with the laws of nature. But to stretch out his arm and arrest a human will in its devious course, so as to turn it back again into holiness, is an unwarrantable exercise of his power, and an encroachment upon man's liberty!"

"What does God's choosing of Abraham mean? He is a specimen of a sinner saved by grace; a sinner called out of the world by God. Well, how did this choosing take place? Did not God think of him long before he thought of God? Did not God choose him long before he ever thought of choosing God? Were there not thousands more in Chaldea that God might have chosen, and called, and saved, had he pleased? Yet he chose Abraham alone. And what does the Bible call this procedure on the part of God? It calls it *election*. 'Thou art the Lord, the God who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees.'—Nehem. ix. 7. Does any one say, O, but God chose Abraham, because he foresaw that Abraham would choose him. I answer, the case is precisely the reverse of this. He chose Abraham just because he saw that otherwise Abraham would not choose him. It was God's foreseeing that Abraham would not choose him, that made election necessary. And so it is with every sinner. So it is with us. God chooses us, not because he foresees that we would choose him, or that we would believe, but for the very opposite reason. He chooses us just because he foresees that we would neither choose him nor believe of ourselves at all. Election proceeds not upon foreseen faith in us, but upon foreseen unbelief."

"If one class of texts is to be twisted or turned away from, why not another? Let us fearlessly look both in the face; and let us believe them both, whatever difficulty we may find in reconciling them. Our first duty is to believe not to reconcile. There are many things which in this life we shall not be able to reconcile; but there is nothing in the Bible which we need to shrink from believing. Notwithstanding all that I have said regarding election, I believe most firmly that 'God has no pleasure in the death of the wicked.' I believe that 'God so loved the world that he gave his only begotten Son.' I believe that God is in earnestness and honesty making proposals of friendship to sinners, and beseeching all to be reconciled to him. I believe that the invitations of the Gospel, are to ALL without exception.—Yet, while I believe all this, I believe in election too. 'Many are called, but few are chosen.' If I am asked how can you reconcile these things? I answer, I am not careful to reconcile them. I am satisfied that God has told me that both are true. Therefore I believe them both. The day is coming when he will make all things plain. 'He that believeth doth not make haste.' I would not fret myself, nor be impatient at the difficulty. He will solve it in his own time and way. Who am I that I should say to God, 'I cannot believe both of these doctrines, for, to my mind, they are inconsistent with each other.' Is my inability to comprehend their consistency, a reason for my rejecting either the one or the other? In that case the infidel alone is consistent, for he rejects both."

PREDESTINATION—A NARRATIVE.

"A minister being once on a journey, was overtaken by a stranger who urged some objections to predestination, and among others that it made God unjust. 'Before that can be admitted,' said the minister, 'you must prove that God owes

eternal life to any of his fallen creatures; and further, that the vindication of a mortal is essential to the equity of a God. Besides, the question is not, What are the difficulties connected with the doctrine, or can a worm solve them all? but, Is this doctrine of predestination scripturally and philosophically true, or is it not? The difficulties of the subject will prove nothing against the fact; and he that brings the legislation of his Creator before the tribunal of his own understanding, should first be able to measure the length of his eternity, the breadth of his immensity, the height of his wisdom and depth of his decrees. Is it not a sad evidence of human depravity, that creatures of a day will sit in judgment on spiritual and eternal things, as if the Author of the great mystery of godliness were altogether such an one as themselves?

"I hope you will not be offended," replied the gentleman, "if I declare, notwithstanding all you advance, I do not, I cannot believe in this doctrine of predestination."

"And I hope," rejoined Mr. C., "that you will not be offended if I declare, I am quite of opinion you do believe in it."

"I beg Sir," said the other, "you will explain yourself."

"If you will favour me with the short answer of Yes or No, to a few explicit questions I shall take the liberty to propose," replied Mr. C., "I have little doubt but I can prove what I have affirmed."

"It will afford me great satisfaction," said the other, "to comply with your proposal."

Mr. C. then began, "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C., "it will be formally and finally determined, at the day of judgment, who are to be saved and who are to perish?"

"I am certainly of that opinion," replied the stranger.

"I would ask, then," continued Mr. C., "is the great God under any necessity of waiting till these last awful assizes, in order to determine who are the righteous that are to be saved and the wicked who are to perish?"

"By no means," said the other, "for he certainly knows already."

"When do you imagine," asked Mr. C., "that he first attained this knowledge?"

Here the gentlemen paused, and hesitated a little, but soon answered, "He must have known from all eternity."

"Then," said Mr. C., "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C., "that he did not know from all eternity, but only guessed, and happened to guess right; for how can Omniscience know what is yet uncertain?"

Here the stranger began to perceive his difficulty, and after a short debate, confessed it should seem, it must be fixed from eternity.

"Now," said Mr. C., "one question more will prove that you believe in predestination as well as I. You have acknowledged what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If then it was fixed, be pleased, Sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before, and said he believed it would be the last time he should attempt to oppose predestination to eternal life.

If you want an enemy, choose the person and expect him to be one; and if he is now your friend, ten to one, if you do not sooner or later realize your expectations. But on the other hand if you take a man to be friendly, ten to one if he does not become so. Take for your motto, "Thinketh no evil."

DR. BEECHER ON FRENCH NOVELS.

France, where religion long ago went out, smothered by licentiousness, has flooded the world with a species of literature redolent of depravity. Under the plea of exhibiting nature and man, novels are now scooped out of the very lava of corrupt passions. They are true to nature, but to nature as it exists in knaves and courtizans, true, where luxury and license have called to their aid art, taste, literature and ingenuity, to prevent the delicacy of pure feeling, and strain it to extravagant excesses of corrupt sentiments. Under a plea of humanity, we have shown up to us troops of harlots, to prove that they are not so bad as purists think, gangs of desperadoes, to show that there is nothing in crime inconsistent with the noblest feelings. We have, in French and English novels, of the infernal school, humane murderers, lecherous saints, holy infidels, honest robbers. These artists never seem lost, except when straining after a conception of religion. Their devotion is such as might be expected from thieves in the parlous of thence deformed vice. Their Duty is to God, about what Jupiter or Juggernaut is to Jehovah. Exhausted libertines are our professors of morality. They scrape the very sediment and muck of society to mould their creatures, and their volumes are monster galleries in which the inhabitants of old Sodom would have felt at home as connoisseurs and critics. Over loathsome women, and unutterably vile men, huddled together in motley groups, and over all the monstrous deeds, their lies, their plots, their crimes, their dreadful pleasures, their glorying conversation, is thrown the chequered light of a hot imagination, until they glow with an infernal lustre. Novels of the French schools, and of English imitators, are the common sewers of society into which drain the concentrated filth of the worst creatures of the worst cities. Such novels, come to us impudently pretending to be reformers of morals and liberalizers of religion, they propose to instruct our laws, and to teach discreet humanity to justice! The Ten Plagues have visited our literature; water is turned to blood; frogs and lice creep and hop over our most familiar things, the couch, the cradle, and the bread-trough; locust, murrain, and fire are smiting every green thing. We are disgracing our tongue by translating into it the novels literature of France. I am ashamed and outraged when I think that wretches could be found to open these foreign seals, and let out these plagues upon us; that any Satanic Pilgrim should voyage to France, to dip from the dead sea of her abominations, a baptism for our sons. It were a mercy to this, to import serpents from Africa, and pour them out on prairies; lions from Asia, and free them in our forests; lizards and scorpions and black tarantulas, from the Indies, and put them in our gardens. Men could slay these, but these offspring reptiles of the French mind, who can kill them?

THE LAST YEAR OF LIFE.

When we read the account of some bloody battle, where hundreds are left dead on the field the heart sickens at such wholesale slaughter.—But if by some unwonted and fearful combination of causes, a battle-field were described to us, where the dead are numbered, not by hundreds, but by thousands, and even by millions, how unspeakably appalling would be the recital! Yet appalling as we deem it, we have just passed by such a field of slaughter, without heeding its piles of slain. The year just ended has ushered into eternity more souls than the entire population of our teeming republic. And yet, because the report came not to us in the red Bulletin of the camp and because the field was the world, we have passed along unheeding. But the end of this mighty desolation is not yet; for the year on which we now enter shall show as broad a field of death as the one that has just gone to take its

place among those beyond the flood; and its strokes will be as indiscriminate as universal, and as unexpected as any of its predecessors.

It is almost certain, that to some whose eyes shall fall on this paragraph, this is the last year of life. Before another New-Year dawns on the frozen earth, their life-journey will have ended; they will know that fearful and inscrutable mystery, DEATH, and while the greetings of the season are passing from lip to lip, their bodies will be shrouded in the lonely grave, and their spirits mingling in the dread or joyous scenes of eternity.

Reader, it may be you? Are you ready? Is your work for eternity done? Have you done for God what you might have done, or intend to do? Have you done for a perishing world and a struggling church, as you were sacredly bound to do. Have you any seed sown, the harvest of which your children may reap? Any investment made in that great "bank" of discount and deposit, whose books shall be opened and audited in that dread day? Any works that will follow you? any thing "lent to the Lord?"

If your heart condemns you in this scrutiny, will you not awake to duty? O remember that the night cometh, the moonless and starless night of the grave. Remember that in its deep shadow no man can work. Then be busy while the light lasts, for the shadows are growing long. Be earnest O my brother, in your brief day's task, for the sunset reckoning is near at hand. This year shall be to many, and may be to you, the last year of life.—Home and Foreign Record.

WHAT HATH GOD WROUGHT.—The following table exhibits the results of what has been accomplished in the last fifty years among the heathen: 2,000 missionaries; 7,500 assistants; 4,000 churches; 250,000 converts; 3,000 missionary schools; 250,000 children and adults belonging to them; 200 dialects into which the Bible has been translated, 32,000,000 of Bibles scattered over the earth, in languages spoken by many millions of people. But such a table will give no adequate idea of what has been accomplished. If one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which two hundred and fifty thousand an exert, scattered among the heathenized millions?

A GREAT MAN CONVERTED AT SCHOOL.—The Rev. Francis Makemie, was a great man. He was the father of Presbyterianism in the United States. He was brought to the knowledge of God at school. Dr. Foote, in his admirable history of Virginia, has the following statement:—"In reply to a charge brought against him in Virginia, of denying the influence of the Holy Spirit, because he rejected baptismal regeneration he declared, that, so far from denying the influences of the Spirit, he fully believed them to be indispensable to all religion; and that he had reason to thank God that at the age of fourteen, under the instruction of a pious school-master, he felt their power on his own soul." "He being dead yet speaketh." The providence of God has preserved the fact, above recorded, for our instruction. The father of the Presbyterian Church converted under the instruction of a pious school-master, pleads with the present generation in behalf of Christian education. A church will be blessed with good and great men, in proportion to her care in faithful, godly training. As Presbyterians we profess to love old doctrines; let us also love old practices which are in accordance with God's word. And who doubts that religious education is enjoined in the Bible? Who doubts that He who converted Francis Makemie "under the instruction of a pious school-master," will bless many sons and daughters under the same hopeful educational influence?

PROGRESS IN ROME.—The Americans have obtained permission to build a Protestant Church in Rome—the first ever permitted in the Eternal City. It has been shut by a Papal Edict.

REVIVAL.

In Amherst, Mass., a correspondent of the *New York Observer* writes the following letter.

Messrs. Editors.—Early in January of this year (1854) began to be seen in the First Church and Parish in this place, hopeful evidences of the special presence and power of the Holy Spirit. The stated prayer meetings became fuller and more solemn. Before the close of that month, the attendance at these meetings had increased to perhaps four-fold the usual previous number.

February came, and went; but with it no instance of conversion. Then came a season of anxious suspense. Was there to be a revival? Was the little cloud that had put forth, and enlarged, enrolling itself, fold over fold, to pass away without dropping down fatness? One great obstacle was in the way. *intoxicating drinks*, in one form and another, and in great quantities, were sold in the village. The question of permitting this, was inserted in the warrant for the town meeting in March.

On the 4th of March, in one of the largest meetings ever held here, the Town, with all but perfect unanimity, voted to put a stop to the traffic in intoxicating liquors. Such a sea of hands! and coming up as if the hearts were in them. Only one, or at most two, were raised in the negative. The unanimity was, if possible as unexpected as it was gratifying. The several parishes of the town were out in full strength—"were all with one accord in one place." That was a temperance meeting worth attending. There was great moral power in that vote. It solemnly impressed every one present. The thing was done as voted, and done immediately and thoroughly.

Then the work of God broke forth on the right hand and on the left. Seldom, perhaps, have been seen more marked displays of God's power and grace. There was a flying as a cloud, and as the doves to their windows. The one topic in all circles was the revival; and lips not used to such a theme, were heard to speak of "the wonderful works of God." Such a shaking among the dry bones is not often beheld. The work went on steadily and silently, but mightily. God was heard not in the whirlwind, but in the still small voice. Opposition, if not silenced, kept a prudent reserve. The evening meetings for prayer and hearing of the word were crowded to overflowing, and were pervaded by a death-stillness, except as broken by sobbings that could not be wholly suppressed. It was affecting to see there, evening after evening, many who never before had been seen in such meetings. Proud and hard hearts, that had hitherto resisted every call of God's mercy, were now humbled and broken for sin. The law-work was generally deep and thorough, and often of long continuance. In most of the cases, the joy of a new hope appeared to be duly chastened by its proper attendants, humility and fear.

No unusual means and methods were employed. The aim in the preaching was, to present in their plainest, simplest forms, and to press home upon the conscience and heart, the truths of God's word; the sinner's utter ruin in himself; his only resource in the free and sovereign grace of God in Christ; his immediate duty, "repentance toward God, and faith toward our Lord Jesus Christ." The meetings were,—a Church prayer-meeting in the afternoon of every alternate Thursday; the Wednesday evening prayer meeting; and, at the same time, a meeting for religious inquiry, attended by the pastor and one or more of the deacons; preaching (besides the sabbath-day worship) on the evenings of Sabbath, and Tuesday, and Friday. Attention was also given to the distribution of appropriate religious Tracts; and to conversation and prayer with individuals—generally at their own homes.

In the progress of this work, more than one hundred and fifty parents and children; the aged, middle-aged, and young, have expressed

hope in the mercy of Christ. Of this number, a large proportion are young men. How many of these plants will prove to have "not much depth of earth," and will therefore "dure for a while, and then wither away," is yet to be seen. Probably the goodness of some will be but as the morning cloud and as the early dew. The appearances, however, are favorable in respect to by far the greater number.

As fruits of this work, nearly ninety persons have united with this church. Seven now stand propounded for admission. Others, it is expected, will come. Several, who for the time were resident here, have united with the sister churches of this, and the neighboring towns. The Amherst Academy, under the able and christian superintendence of Dea. S. N. White, has shared richly in the blessing.

The above account does not include the results of the revival in Amherst college, in the spring of this year. Notices of that great and precious work have already been duly published. As a result of it, nearly thirty of the students have been added to the college church; and—which is remarkable—since the founding of the college, this is the first instance of a revival occurring in the College and in this parish at one and the same time. This fact would have been less noticeable, if the relations between the two had not, from the first, been characterized by the utmost harmony. One thing, however, deserves to be said; that throughout these alternations, the College have never been wanting to us in respect of ready sympathy, and efficient co-operations, in any revival, in which we, rather than they, were receiving the blessing.

We are hoping that the good fruits of this merciful visitation will long be manifest: that we may say with David of old: "Thou hast spoken also of thy servant's house for a great while to come."

Amherst, Dec., 1850.

A. M. C.

THE CONFESSIONAL.

Popery to be hated must be seen: and to be seen it must be exhibited. Nothing so much tended for generations to keep alive the fervour of Protestantism as the recollection of its impiety and its crimes; and nothing can resuscitate those feelings but a further exhibition of these facts, and facts which are every hour passing around us.

We have selected then, the Confessional, as the first demonstration, because of the unquestionable character of that which is practised by the Irish priesthood. We may say unquestionable, because of the demonstrable proof which can be adduced from the text books that are used in the College of Maynooth. It is universally known that Confession is held as a sacrament of the first class, and is universally practised, it constitutes the great chain by which the Romish world are rivetted to the throne of the Papacy; and the most decisive methods have been adopted by the Council of Trent, to give this sacrament universal efficacy, since it has ruled that it is a law of God and that refusal to confess shall expose to excommunication, while the person so excommunicated shall be deprived of Christian burial—so called—amongst the Papists the clunx of human calamity: So important is it deemed to maintain the terrible ascendancy which this gives over human kind, that the Pope himself uniformly goes through the farce of Confession; notwithstanding his infallibility and his assumed perfect holiness—the quality of which leads to his name,—even he kneels before his confessor, as if he were the meekest of mankind, confessing sin and hearing correction, receiving and performing such penances as may be imposed upon him—it is, however, to be presumed, they are seldom very heavy.—The mass of Protestants have scarcely any idea of this exercise. The scrutiny is terrible beyond comprehension, or expression, in the hands of an able, unfeeling, unprincipled, remorseless and de-

signing man. The person who is placed in the confessional is reduced to the choice of evils, either to confess every thing, or to virtually perjure himself by concealing something. If he confess everything, how terrible his position! How deep his humiliation from being so completely in the power of a fellow creature! But if through fear or shame, he conceal anything, he is in a position still more fearful, and becomes the subject of a burden of guilt still more intolerable.—He is distinctly taught to believe that he speaks not to men but to God, and that if he lie, he lies to God and not to man; that case is an exact repetition of that of Ananias and Sapphira. Every thing is done to render the deed impressive and supernatural. When the penitent comes into the church, so called, he takes holy water and sprinkles his face; and making the sign of the cross, he says over a prescribed prayer, then he goes on and kneels down before the great altar, where the great host is kept, in a neat and rich tabernacle, with a brass or silver lamp hanging before it, burning continually night and day.—There he makes a prayer to the "Holy Sacrament of the Altar," afterwards to the Virgin Mary and then to the titular saints of the Church. He then turns about on his knees and visits five altars, or if the edifice be one of an humble character, with only one altar, he approaches it five times, saying each time a Paternoster, an Ave Maria, and a Gloria Patri. Then he rises and goes to the confessional—that is the place where the confessor sits in awful silence, with a cap in the form of a cross, holding a crucifix before him, with the body of Christ suspended thereon; and there the poor trembling creature, kneeling down implores his blessing, and then commences the work of confession, stimulated by the most pungent interrogatories that the skill of man can apply. But we shall give an account of the scene.

We feel ourselves now approaching forbidden territory, according to the established code of religious proprieties to which we have already been referring, and for the present we shall submit; and not only so, but present an example of a predecessor—the Editor of the English edition of the celebrated work of Dr. Charles Elliott. That gentleman apologises as follows for the omission from "The Garden of the Soul,"—the universal manual of the Romish Church in these realms—of points of inquiry which appertain to the seventh commandment. It will be observed that he repeatedly refers to Dens' Theology, and let it be remembered that this is the text book of the Irish priesthood, and will, therefore, furnish some idea of the sacrament, so called, as it is practised by that body—a body which Englishmen are annually taxed to prepare for the undertaking. Let us hear the writer:—

"The interrogatories connected with the Seventh Commandment, (the sixth of the Roman Catholics) are so indecent that we purposely omit them. Their publication by Bishop Challoner, gives fearful indication what a cage of unclean thoughts his heart must have been, when such sentiments were indited and circulated among a people professing to be the followers of Christ, and the members of a pure and holy Church. Nevertheless the obscene pages of Dr. Challoner are purely unsullied, when compared with those of Peter Dens. We cannot enter the confessional with him as our guide. The instructions with which he furnishes the priests, treats of subjects which we dare not name. How agonizing must be the feelings of a husband or a father when hearing those principles of polluting obscenity with which the mind of the priest is replete, for the examination of his wife and daughters in the dark and secret confessional, where the poor, unprotected female bound under terror, and constrained, of necessity, to eternal silence, can have no refuge or escape, no husband or father at hand to hear, and to drag from his den the monster, who, under the cloak of religion, can put every feeling of the heart upon the rack, and, in proportion to her delicacy, her sensibility, her very rev-

MY FIRST VISIT.

erence for what she, unhappily, believes to be an ordinance of God, instead of an invention of Satanic guilt and tyranny, can bow her spirit into his power, humble her into the very dust beneath his feet, if she be virtuous, or drag her, if it be possible, and he be so inclined, into the paths of profligate seduction! No Popish priest can translate certain portions of the instructions for the confessional, then took a Roman Catholic husband or father in the face, and tell him of the purity and divinity of the annual service, when he sees the questions which the priest dares to put to his wife or daughter, but which she is compelled to bury within that bosom which has been so cruelly wrong and tortured during the diabolical investigation. Let any parent become acquainted with the unpronounceable abominations of Dens' Theology on this topic, and he would, with pleasure, exchange the horrors of the confessional for the persecutions of heresy, and prefer the stake for his wife and daughter to the racks of that moral inquisition to which she is there compelled to submit. No mother who regards her offspring with a parent's love, could undertake to prepare her child to answer the infernal catechism which is thrown open to the tyranny, the licentiousness, or the curiosity of a priest, in the confessional of Dens' Theology—No husband that was not the betrayer, instead of the guardian of his wife, could whisper in her ear what she is compelled to listen to in the dark demoniacal confessional of Dens' Theology. If that bond of Satanic secrecy, which they call the seal, and which is their principal engine for extorting the thoughts of the heart, were to be broken, no female could ever dare to utter to sister, mother, husband, or any human ear, what she has been forced to hear and speak, when stretched on the rack of the confessional of Dens' Theology. Here is the mighty secret of this inquisitorial cell of iniquity and death—it is not the system of licentiousness, awful as this is, but the universal and ilimitable tyranny which it upholds. It is not its effect upon the female mind or feelings, but the awful subjection into which, necessarily, and unconsciously, it brings the minds of men, and prostrates the heart of a nation into abject submission to a wicked priesthood. No man of common intellect could dive into the secrets of this prison-house, could read the iniquity of that confessional and doubt, for a moment, the awful state of bondage, and horrible subjection into which it must subdue the female mind; and in proportion to the virtue, the delicacy, the religious feelings of that mind, so must be the aggravated awe with which it contemplates a power that has burst all the barriers with which heaven has encompassed it, broken into all its inmost thoughts, and which it has blindly learned to consider as the power of God."

Does this seem to the reader strong? Its one defect is in its strength. It comes infinitely short of the facts it attempts to describe—facts to which no description can do justice. It may be doubted whether any report can, although we have reports before us of a character the most frightful to contemplate. We close, then, for the present, by inquiring of our readers whether they are prepared to pay, in perpetuity, themselves, their children, and their children's children, the sum of £39,000 per annum, to help on the work of moral devastation in these realms.—*British Banner.*

A SIGNIFICANT FACT—In 1848, thirty thousand persons were arraigned in England for criminal offences, nearly nine-tenths of whom were illiterate, a tenth only could read and write, and but 81 out of the 30,000, had received an education of the higher kind.

THE NEW ZEALAND EVANGELIST—A monthly religious periodical of this name, is now conducted in the country that not long since was the home of cannibals. Surely what has God wrought!

I had been reading *Baxter's Saints' Rest*. I had studied that part of it that describes the condition of those who lose that rest. My soul burned within me. I had an insupportable desire to do something to save the impenitent from that condition. I felt my commission from the Most High renewed, that my commission as a messenger from God to sinners was as good as any angel's. I visited the house of two ladies, who had for a long time supported themselves with their needles. The elder one was a professor; but the younger had no hope. If you should die as you are, said I, do you think you would go to dwell with Christ in heaven? I suppose I should not, replied the younger. How then can you rest until you have made your peace with God? If you were doomed to hell only for twenty-four hours, and tears and cries could rescue you, you would weep day and night, until the pardon came. Then turning to the older sister, I said, I will pray with you, if you have no objections. None, none, said she; I desire it. I took from my pocket my Bible, and after reading, I commended them to God, praying for the younger especially. As I arose, I saw that she turned away her face, as if to conceal her tears.

MY SECOND VISIT—She wished to get me upon some puzzling doctrine. How do you understand election? she said. In this way said I. If you ever are so happy as to get to heaven, you will give all the glory to God. But if you go to despair, you will bear the blame for ever. A solemn pause ensued. Well, I do not see, she continued, that I can do any thing. There is one thing, said I, you can do. You can go on in sin as you have done; grieve the Holy Spirit, put off the matter till death overtakes you—Then, if you perish, will God be to blame? A pause again. I have tried a great many times, she said, to find what you recommend, but I have come to the conclusion that all my efforts are an abomination in the sight of God. Well, said I, if your prayers are offensive to God, how do you think the rest of your life appears in his sight?—She wept, and her sister wept. Then I took her Bible from the stand, and read the Prodigal Son, applying every point of it to her as I went on.—I went to prayer. Both of them fell on their knees. After prayer they said, call again. The next Sabbath they walked a long way to find our meeting. As I reasoned of sin and righteousness the older one prayed and the other trembled.

MY THIRD VISIT—I saw you last evening at the prayer-meeting. I was glad to see you. and now Nancy, said I, have you given that hard heart to Christ? I fear not, she said; and covered her face in her handkerchief. Then her sister spoke and said, she thinks she has done all she can. I have told her every thing I can think of, but she has remained right there. She has said over and over again, how I wish Mr.— would come. Yes, said I, and as soon as ever I knocked, she asked me in, but my Saviour may knock at her door all day and all night, "until his head is filled with the dew, and his locks with the drops of night," but she keeps her door locked against him. I took my hat and went out to a solitary place, and there that poor sinner was by no means forgotten. But she thought then that she was lost—that I had despaired of such a wretch as she was. In a few hours I went in again. Every tear was dried. She looked despair itself. She wanted to know if I had given her up. I told her, No. But there is a work between you and God that I cannot do. I have prayed for you, and shall continue so to do. But can I give my heart to God now? she asked.—Why not? said I. Can't you love God and commit your soul to Christ? Has he not done enough for you? What objection have you to loving and trusting in a kind Redeemer, who has bled on Calvary for the chief of sinners? It is my hard heart. I know that I am a hardened sinner, she said. But, said I, you are a greater

sinner than you are aware. If you should see all your heart in the light of God's law, you could not live. You would sink. But Christ is as great a Saviour as you are a sinner. I prayed and left them.

MY NEXT VISIT—Well, Nancy, I have come once more to see if that hard heart relents. Do you keep up your rebellion against God? I fear I do. I have done every thing I can. It all does no good. I fear I am given over for ever. This acknowledgement turned into a prayer would be a good one, said I. Go and say, O Lord, I am a desperate sinner. I have gone this way and that, and am only in the dark. My feet are in "the horrible pit and miry clay," and every struggle only sinks me deeper. I am sinking. Lord save; I perish. Other sinners, said I, one after another coming in, and here you are fighting against God. He is more willing to pardon you than you are to repent. Why not repent and believe in Christ?

THE CRISIS PASSED—I knocked. Nancy was at the door. She took me by the hand. Tears stood in her eyes; but a partial smile shone through them, like the sun after a shower, shining through the last rain drops. How is your mind this morning? To express her mind she gave me the hymn, "Rock of ages, cleft for me." Can you accept that first line, said I. I think I can. Does the Saviour seem near and precious? O, "the chiefest among ten thousand;" but I have not as much light as I could wish. Haven't you as much as you deserve? said I. O yes; more. Walk softly, then said I, and rejoice with trembling.

THE COMMUNION—She was there and looked on. She looked at the bread and wine. She thought on Calvary and on the resurrection. She had loved her money, but now she was ready for the contribution. She wanted to do something for the missionaries; and every time there was an opportunity to help the Tract Society, she did it. Now she is on missionary ground, where her tender sympathy and her benevolence have room for action. When her sister was pining on her death-bed, it seemed hard for them to part; but after she had gone, Nancy had nothing more to give up. She bade farewell to friends, and the dear church she joined, for a home among strangers. Precious sister, the Lord be with thee ever.—*From the Am. Mes.*

A TRUE NOBLEMAN—In the course of an address made by Lord Roden, at the anniversary of the Irish Sunday School Society in Dublin that nobleman said—"I became a teacher of a Sunday School in 1849, and from that period up to the present with of course the exception of being occasionally called away from it by various other duties, I have always been enrolled as one engaged in such an office, and I can sincerely say that the result of that object has fully answered every expectation and desire which the fondest feeling of my heart entertained. (Applause.) Our Sunday School now consists upon an average, of about sixty boys and eighty girls; I have the privilege of teaching the head class among the boys, now young men, but in the course of instruction in the school, we are now teaching the children of those who have been taught and sent out into the world from our school, and I could name several—I know of many—and there are many of the number whom I am not able to name; but I trust I shall see them where their names shall appear as the fruits of the instruction which they received from that blessed book which is the grand object of Sunday School teaching. I could name several of our Sunday School scholars who never received any other instruction than what they derived from the Sunday School, who are now filling most responsible and high stations in the sphere of life, throughout different parts of the country. One or two of them are stewards of gentlemen who repose the greatest confidence in them; others

are filling menial offices, as servants in houses, and hear from those who employ them the greatest thank.

KNOX'S COLLEGE.

Ingersoll, per Rev. R. Wallace,	£2 10 0
D. Fraser, Esq., Williams,	2 0 0
A Friend,	0 1 9
Per Rev. A. Wilson, —	
Port Dover,	£1 5 2
Victoria,	0 16 10
Simcoe	0 15 0
	2 17 0

Female Association, Galt, per Miss Brown,	30 0 0
Streetsville, per A. Simpson, Esq.,	8 11 3
Mrs Cunningham, Cornwall,	£0 10 0
Mrs. Smart,	0 5 0
John Munro	0 5 0
	1 0 0

St. Therese, de Blainville, per Rev. D. Black,	4 5 0
Knox's Church, Hamilton, 1st instalment, per J. P. Dickerman, Esq.,	50 0 0

SYNOD'S HOME MISSION FUND.

Scarboro', per W. Clark, Esq.,	£2 0 0
Streetsville, W. Blain, Esq.,	2 13 0 1/2
Per Rev. A. McLean, —	
Wellington Square,	£0 5 0
Waterdown	0 5 4 1/2
Cumminsville	0 11 5
	1 1 9 1/2

Per Rev. D. McMillan, —	
Caledon West,	£1 4 3
" East	0 7 0
Erin	0 10 0
	2 1 3

Union and Norval, per E. G. McKay, student,	2 10 0
Per Rev. John McKinnon —	
Sydenham	£1 5 7
Lake Shore	0 7 0
	1 12 7

FOREIGN MISSIONS OF FREE CHURCH OF SCOTLAND.

From children of Sabbath School No. 9, Trafalgar, per Mr. Telfer,	£0 2 6 1/2
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HOME MISSION FUND OF THE PRESBYTERY OF HAMILTON.

1850.	
Aug 30.—Caledonia Congregation	£3 8 3
" Dundas Ladies' Association,	7 10 0
Sept 11.—Dundas Prayer Meeting	1 9 2
Oct. 9.—Fergus Congregation	2 0 0
" 23.—Hamilton Ladies' Association	10 0 0
" 25.—Niagara Congregation	18 15 0
" 25.—Port Dover	3 3 9
Nov. 5.—Banbrook and Saultneet	1 14 0
" 4.—Cunninghamville	0 16 4
Waterdown	0 14 4
Wellington Square	0 11 3
" 13.—Dundas Congregation	3 7 6
" 22.—Orinda	4 11 0
" 26.—Pushinch	3 0 0
Dec. 24.—Galt	22 5 0
1851.	
Jan. 3.—Dunnville	12 0 0
" 7.—Alan Settlement	9 0 0
" 8.—Caledonia Congregation	4 5 0
Knox's Church, Hamilton, Ladies' Association	30 0 0
Total	£138 10 7

BURSARY FUND.

Galt Ladies' Association, per Miss Brown,	£10
Hamilton Ladies' Association, per Mrs. Walker	10

SAMUEL SREELLY, Treasurer.

MINSTERS' WIDOWS' FUND.

Tuckersmith	£0 10 0
Rev. W. Graham, Tuckersmith, sub.,	2 0 0
Rev. Geo. Cheyne, Saultneet,	2 0 0
Rev. James Duncan, Perth	2 0 0
Rev. Thomas Henry Lachute, C.E.	2 0 0
St. Andrew's Church, London, C. W., per John Michie, Esq.,	29 6 8
JOHN BURNS, Treasurer.	

RECEIPTS FOR THE RECORD.

VOL. IV.—Hugh Bannerman, Bradford, 3 vol.
VOL. V.—James Thomson, Brock; Montreal, per G. A. Pyper, Esq., 154; John Sanderson, Flamboro' West; John Munro, G. McKay, Owen Sound; R. Riddell, Esq., Port Dover; D. G. McKay, H. Bannerman, Bradford, John Ferris, Darlington.

VOL. VI.—Angus Gunn, Wm. Fraser, jun'r, W. Fraser, sen'r, D. G. McKay, Bradford; Thos. Turnbull, Mono; Mrs. Lourie, Vaughan; Joseph Reid, John Emberson, Prescott; Jas. Thomson, James Waddle, James Tocher, Brock; John McRae, John Leslie, jun'r, Robt. Leslie, Mrs. Nicol, Streetsville; Walter Tudhope, Robt. Harvie, Orillia, N. McMillan, Donald McCoig, Raleigh, Wm. Tait, Montreal; Montreal, on ac. per G. A. Pyper, Esq., £2 8s. 9d.; Duncan McDougald, Mrs. McDonald, John White, Ann Morrison, per S. Irvin, Vaughan; John Sanderson, Flamboro' W.; John Munro, D. McFadyen, Owen Sound; Donald Bisset, Williams; G. Duncan, R. Riddell, Port Dover; J. Paterson, Esq., Streetsville; A. Wilson, Toronto; N. Nicolson, student, John Ferris, Darlington; John Horne, Orillia; Malc. McLeod, Flos; John McKinlay, Orillia.

VOL. VII.—H. McPhail, student, Thomas Turnbull, Mono; Rev. R. Boyd, Prescott, 6s.; P. Brown, Toronto; James Ferguson, S. Kedey, students, T. G. Chesnut, Oshawa; P. Chisholm, Chinguacousy, James Thomson, Alex. Henry, Charles Kennie, Brock; A. Elliott, John Leslie, jun'r, Wm. Leslie, elder, Mrs. McGill, Mrs. Nicol, John Leslie, sen'r, Mr. Telfer, John Emberton, Mr. Rogers, Adam Simpson, E. Stein, Streetsville; Wm. Fraser, senior, Bradford; D. McCoig, Raleigh; Samuel Fullerton, Toronto, 2 copies; Wm. Tait, Montreal; Rev. A. McLean, Miss McIlwraith, Wellington Square; A. Bell, Nassagaweya; A. McNab, John McNab, Donald McLaurin, Anthony Philips, Vankleekhill, London, C. W., per John Fraser, Esq., £8 6s. 3d.; Rev. John Mowat, Niagara; Wm. Humphrey, Norval; Mrs. McKenzie, J. W. Nesbitt, Rev. R. Wallace, Oxford; A. Thomson, Beachville; Rev. Geo. Smeltie, Fergus, £5; John Jeffrey, Pine Grove; Wm. Thom, D. Lillico, Murdo McRae, John Fraser, Mrs. McLean, Wm. Robson, Rev. R. Lindsay, Ayr; Magnus Flatt, Paris; John Sanderson, Flamboro' W.; John Cameron, Wm. Campbell, Rev. John McKinnon, Owen Sound; D. Fraser, Esq., D. Waters, Williams; Mrs. Chadwick, Mrs. Lees, Miss Lawson, P. Trahune, Mr. H. Ross, Port Dover; James Paterson, Esq., Streetsville; A. Reid, Victoria; John Miller, Norval; Andrew Wilson, Toronto; James Grant, Wm. Mowbray, James Thomson, Don. Cumming, Richard Paxton, Robert Adam, Raleigh; John Ferris, Darlington, A. Angus, Toronto; James Tocher, Brock; D. Dale, John Hay, Mr. Macquet, Rev. T. Henry, Lachute; A. Kennedy, Robt. Wood, R. Bratton, Osgoode; James McDonald, Gideon Murray, A. McGlashan, York Mills.

CORRECTION.—In the last Record in the account of the Students' Missionary Society, the sum of 5s. was set down as collected by Miss Moore, Caledonia, instead of £1 5s. In receipts for Record, for J. McDonald, Raleigh, read John McDowall; D. McKae, Grafton, should have had credit for payment for vol. vii. instead of vol. vi., in Nov. number.

NEW BOOKS AND NEW EDITIONS, Fresh arrivals from Britain and the United States.

FOR SALE by D. McLELLAN, Bookseller, Hamilton, C.W.:

Dr. Chalmers' Memoirs, vol. 2nd	6 3
Bonar's Truth and Error (new edition) reduced to	2 6
Duncan's Philosophy of the Seasons	16 3
Boston's Body of Divinity, 2 vols.	30 0
Dr. Gunn on National Education	5 0
Payson's Sermons	5 8
Gurnal's Christian Armour	12 5
Alexander Bethune's Memoirs	6 3
McCheyne's Basket of Fragments	5 0
The Apocrypha of the Old Test.	5 0
Rev. J. McDonald's, (Calcutta) life,	12 6
Free Church Pulpit, 3 vols.	25 0
Sons of the Manse, by Mrs. Duncan, ...	
Bonar's Morning of Joy	2 6
Hamilton's Life of Lady Colquhoun,	5 0
Ralph Erskine's Gospel Sonnets,	3 6
Marshall on Sanctification,	3 6
Kitt's Daily Bible Readings, vols. 1st & 2d	
Hengstenburg's Egypt, and Books of Moses,	5 0
Shepherd's Sound Believer	3 9
Rutherford's Letters (cheap edition). ...	6 6
Bunyan's Works, 6 vols. cloth.	20 0
Do. do. beautifully bd. in calf.	30 0
Halyburton's Great Concern	4 5
Elizabeth West's Memoirs	3 2
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H. Miller's Foot Prints of the Creator	8 9
McCosh on Divine Government	11 3
James' Christian Professor	4 6
Booth's Reign of Grace	4 6
Newton's Cardephonia	4 6
Fairbairn's Lisco on the Parables	5 8
Wilberforce's Practical View, large type, ..	5 8
Leyburn's Soldier of the Cross	5 8
Mrs. Hawke's Memoir, by C. Cecil	6 8
Lady Powerscott's Letters	4 5
Dickinson's Sacred Oracles	5 8

CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.

THE Subscriber has just received the 2nd vol. of Fleming's Fulfilling of Scripture, price 2s. A few complete sets of the first three years, Gs. 10 1/2 each; 2 vols. fourth year, 3s. 9d.

D. McLELLAN.

Hamilton, January, 1851.

THE CANADA LIFE ASSURANCE COMPANY, HAMILTON.

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

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