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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. V.

STREETSVILLE, C. W., OCTOBER, 1848.

NO. 12.

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Original Poetry.

(For the Missionary Record.)

THE STAR OF HOPE.

When my frail weather-beaten bark,
Upon life's stormy ocean,
Is tossed about by rolling waves,
That rage in fierce commotion;
When o'er my sky, in threatening clouds,
The scowling tempests gather,
And I must brave my way against
The angry wind and weather;

When days are dark, and friends are few,
And all my hopes are falling;
When I am left in solitude,
My prospects dark prevailing;
When all around is death-like gloom,
And nought on earth seems cheering,
How sweet through yonder clouds to see
The Star of Hope appearing.

It cheers my spirit even while
The storm around me rages;
For oh! its light reveals to me
My hope—The Rock of Ages.
Blest Star that cheers affliction's night,
And o'er the troubled water,
That marks 'mid dangerous shoals, the path
For Zion's weeping daughter.

How oft thy hallowed beams have broke
Upon my night of sorrow;
How oft thy silver lustre told
Me of a brighter morrow!
Thy radiance oft, the darkest night,
Hath cheered,—each cloud dispelling,
And comforted my drooping soul,
Its doubts and fears oft quelling.

For oh! when all was dark and drear
Across life's pathless ocean,
And when in wild conflicting thought,
Oft broke my heart's emotion;
Oh, then, upon that heaven-lit Star
My eye has fondly rested—
The Star whose sacred lustre has
With hope all round invested.

Jésus! thy promises to me
From that bright orb are streaming,
And through the dark and stormy night
Their cheering light is beaming.
For, save thy promises, no light
Is to my spirit cheering;
For oh, in these alone I see
My Star of Hope appearing.

J. A.

INVERNESS, C. E., Sept., 1848.

NOTICES.

NOTICE TO PRESBYTERY CLERKS.

Minutes of Synod have been sent to the various Agents, according to the notification in the *Record* for August, (see page 145).

It is requested that measures be taken for having these put into the hands of Elders, Deacons and Managers, in every Congregation and Mission Station, and that remittances be made for them to the Treasurer of the Synod Fund.

We are sorry to have to complain of receiving so few accounts of the proceedings of Presbyteries. The whole church is interested in the licensing of Probationers, ordination and induction of Ministers, and other Presbyterial acts; but of late few, if any, think of sending us information concerning such matters.

The General Home Mission Committee, the College Committee, and the Commission of Synod, will meet (God willing) as under:—

The HOME MISSION COMMITTEE, in Knox's Church, Hamilton, on the 11th October, at 6, p.m.

The COLLEGE COMMITTEE, in the Library of Knox's College, Toronto, on Wednesday, the 18th October, at 4, p.m. It is expected that the Committee will adjourn for its more important business until the evening of the 25th October, the day on which the Commission meets.

The COMMISSION OF SYNOD, in Knox's Church, Toronto, on Wednesday, the 25th of October, at 4, p.m.

¶ The Publisher of the *Record* can supply sets of the 4th Vol., from No. 6. He has also a few copies of some of the earlier numbers. Agents, or others, who have spare copies of the first five numbers, especially of number 1, will confer a favour by returning them.

WIDOWS' FUND.

FERGUS, C. W., 1st Sept., 1848.

REV. AND DEAR SIR,—According to instructions of Synod regarding the Widows' Fund Scheme, which was generally approved of at Toronto in June last, and which you will find published in the number of the *Record* for that month, I have prepared the following, as a list of Queries to be sent down to Presbyteries, with the view of ascertaining the mind of the church on the provisions of said scheme, and especially of obtaining information respecting the disposition of ministers to enter upon it. I have therefore to request that you will bring these Queries before your Presbytery at its earliest meeting, and favour me with answers to them within three months from this date, if possible.

1. Do the members of your Presbytery approve of excluding from the Widows' Fund Scheme all provision for aged and infirm ministers of our church?

2. Do the members of your Presbytery approve of connecting with the Widows' Scheme proper, a subordinate one for making provision to the children of deceased ministers and professors of our church?

3. Do the members of your Presbytery approve of annual collections by their congregations in support of the Fund; and do they agree to carry out their part of the scheme, if required?

4. Do the members of your Presbytery think that the sum of £2 10s. or £3 respectively, with the addition of £1 for the Orphans' Scheme, proposed as the annual rate payable by ministers and professors to the Fund, can be regularly paid by them? Do they agree to pay the same, if the scheme be adopted by the church? Or, in the event of collections being generally disapproved of and dispensed with, do they think that a higher rate than that proposed in connection with collections—say one nearly double—could be collected by them?

5. Will the members of your Presbytery and their congregations consent to the annual rate to be fixed by the Synod, as payable to this Fund, being deducted from the dividend payable to each minister out of the Sustentation Fund?

6. Do the members of your Presbytery approve of retaining and accumulating the entire proceeds of the Fund for the first five years of its operation, without respect to any claims for annuities which may arise within that period?

7. Do the members of your Presbytery approve of requiring future entrants into this church to pay for five years into the Fund; or, in the event of their demise within that time, that the term of their fifth annual payment shall have passed before their widows become entitled to draw any annuity?

8. Do the members of your Presbytery approve of re-admitting to the benefits of the scheme, upon any condition, those who may have forfeited their right?

9. What principle involved in the scheme, or what part of its calculations, or which of its regulations, does any member of your Presbytery object to, or propose an alteration of; and what addition to, or improvement of, any part of the scheme has any member of your Presbytery to suggest?

10. Bearing in mind that all minute considerations, based upon the respective ages of contributors, and the relative age of husband and wife at marriage,—the increase of Fund, arising from entry-money and marriage-tax,—the probability of a greater or smaller proportion of married to single contributors,—the chance of life in this country as differing from that in other countries,—and the possible incorrectness of data furnished by a limited number of cases, &c., are purposely kept out of view, because fitted as likely to embarrass or mislead, as to direct to a true result.—How many of the ministers and professors in your Presbytery approve generally of the scheme; and, after it has been carefully revised and corrected, are disposed— notwithstanding possible defects in it as minor objections on their part—to enter upon it?

Will you also obtain and favour me with information on the following points:

I. What is the age of each minister and professor in your Presbytery; if married, what is the age of his wife, and how long have they been married; and if not married, whether he is bachelor or widower?

II. How many children has each minister and professor in your Presbytery, and what are their respective ages?

By filling up a schedule like the following, you will simplify the matter.

Name of Minister, &c.	Age.	Condition.			Wife's Age.	No. Children.	Respective Ages of Children.
		Married or Single.	Bach'lor	Widow'r			
A. B.	47	Married			42	4	15, 13, 9, 5
C. D.	35		Bach'lor				
E. F.	53			Widow'r	2	2	9, 7.

Hoping that the above may be intelligible, and lead to an harmonious and satisfactory result, and to efficiency in the scheme,

I have the honour to be,
Rev. and Dear Sir,
Your most obedient servant,
G. SMELLIE.

To the Clerk of the Presbytery of _____

N. B.—In order to economize trouble and expense, Presbytery Clerics are requested to regard the above note and list of Queries as a circular addressed to them individually, and dated from the time of publication. And the attention of members of Presbyteries generally is earnestly invited to the same, before they meet in Court, that they may be able deliberately to consider the points submitted, and come to their Presbyteries prepared to confer with their brethren, and to decide on the subject.

G. S.

REPORT OF COLLEGE COMMITTEE.

(Continued from page 172 of last Record.)

At the close of the present Session, three students finished their Collegiate course, and have gone to their several Presbyteries for license, viz., Mr. John Black, Mr. William Ball, and Mr. James Duncan.

The first mentioned of these, it may be remarked, is the first student going forth from us who has prosecuted his whole academical studies with us. Some interest surely attaches to this circumstance, in connexion with these facts—that it was the fame of our Disruption which drew him from the adjacent States, to which, with his parents, he had emigrated from Scotland, to seek admission to the ministry amongst us; and that he is devoted as the first Missionary from our church to the French Canadians. The last of the above-mentioned students, originally from the New College, Edinburgh, has been a partial student in our College, and that only from a kind of necessity, induced by the want of licentiate, whose work he has been doing,—a necessity to which it is right to say he himself, as well as the Committee, submitted with regret.

It may be expected that henceforth the issue of students, who shall have completed their course in our College, will be in some regular proportion to the whole number in attendance. Thus, supposing an attendance on the scale of last Session, with an average course of 5 years for each student, we shall be able to send forth eight annually; or, supposing it reach 50, we shall send forth annually 10. And, even at this rate, an ample supply will soon be found for vacant congregations, and missionaries will be greatly increased.

Surely we have here special encouragement for seeking to maintain, extend, and perfect our institution, as a school for those whom our churches give us for the service of the adorable Saviour!

That a larger number of students do not go forth from us this season to be licensed, has excited feelings of disappointment in some quarters; but we trust that it will be regarded as rather making for the College, when it is known that two or three students, whom the Committee could have recommended to Presbyteries in regard to the maturity of their acquirements, were themselves so urgent to attend another Session, with a view to a still further prosecution of theological study, that the Committee consented to their wishes.

Your Committee do not forget that the entire

institution has much of a provisional character: its charter being found only in the acts of the Synod, its property only in its library, and its endowments in the free-will contributions of the church. These circumstances are not, however, any real indications of weakness; for let the church but enjoy a more copious measure of divine influence—let her office-bearers and members give themselves more devotedly to the upbuilding and extending his kingdom in this land, and then students will be multiplied, yea, and Professors too, with all the funds and appliances needful for their support and success in the work of instruction.

In the Preparatory Department of the College, we are hopeful that no great permanent increase to the staff of Professors will be required.

The Synod and Church at large, before our disruption, too hastily concluded that the exclusive system of the Provincial University of King's College was unchangeable, and set themselves about founding a University for themselves. Changes have since passed upon King's College, and there is a prospect that, at no distant day, other changes will be introduced into it which shall enable us to take advantage of it as a school of learning and science. Certainly there are many considerations, on which it is unnecessary here to dwell, that would recommend our taking advantage of all the educational institutions of the country, to the full extent of their capacity of benefiting us.

As members of the body politic, we have an interest in the Provincial University as much as in the District and Common Schools. And so, in our theological institution, the founding of Professorships or Tutorships for any department of learning that is properly of a preparative kind, should be regarded as a matter of necessity, not of choice.

The changes in King's College, to which we look forward, cannot be effected until the Provincial Legislature shall have met; and then, it is to be kept in mind, that with the most favourable modification of the Government and management of King's College, many of the students who come to us would require a preparative training before they could be sent to its classes. For such training, our Academy, and the services of a Tutor in the College, specially appointed to the work, may be available. And moreover, while we regard every branch of learning and science as more or less connected with theology, moral science has bearings and connexions with it so intimate and important, than a due regard to the right culture of theology may require that the Professorship of moral science shall be a permanent foundation in our College.

We doubt not that it will be satisfactory to the members of the church generally to be informed that there is thus a prospect that even a large increase of our students will not call for any great increase of the instructors in the preparatory department of the College.

It has obtained some notoriety that a difference of opinion has existed in the Committee in regard to the mode of conducting the class of mental science. It may be enough here to state that at a meeting of the General Committee, regularly convened, though thinly attended, the following Resolution was adopted:—

“That a Class be established in the College for the teaching of general Mental Training, with Logic or Rhetoric, including after an elementary view of the mental powers:

1st.—Instruction in the rules of intuitive as well as syllogistic reasoning, with exposition and practical illustration of the laws of evidence, and of the prejudices and fallacies which mislead the human understanding.

2nd.—Analysis and exercise of the powers of taste, especially with reference to the art of composition, with illustrations of the various styles in writing, and of the rules of method, appropriate to the communication as well as the acquisition of truth.”

Mr. Eason entered his dissent from this resolution, for reasons which he gave in to the Committee. He has since expressed his desire to have the matter decided by a Special Committee of the Synod; and such an issue of the question in dispute

will be equally agreeable to the whole of the College Committee.

SUGGESTIONS.

Your Committee, in closing this Report, take leave to suggest to your venerable Court that it is their opinion that the administration of the College may be improved by separating the direction of the studies and discipline of the College from the management of its funds and other general interests; and they recommend that the former should be left to the Professors, with the Professor of Theology as Chairman of their Court, and the latter to a Board or Committee appointed as heretofore by the Synod from year to year, without limiting the appointment to the members of the Synod.

In regard to the admission of students, the Committee recommend that it be prominently held forth to the church at large, and especially to all applicants for admission to the College, that the first and essential qualification of students for the ministry is the experience of the transforming power of the Gospel in the heart of the student himself; and that next to this is the possession of some suitable natural gifts.—That applicants for admission shall appear before the College Committee, or a Sub-Committee, and shall produce testimonials of their religious character and habits, their talents and acquirements, while they shall also be examined, and, when approved of, passed to the Professors for admission to the classes.

That at the close of every Session the College Committee, or an examining Sub-Committee, shall examine each student both as to progress in study and personal piety, and certify him to the Presbytery within whose bounds he is to reside for the summer vacation. And that at the close of the curriculum, the student shall present his testimonials from the Professors, and undergo a final examination before the College Committee, or an examining Sub-Committee, and shall receive such certificate as the case may warrant before applying to the Presbytery to be taken on trials for licence.

It is further recommended that the College Committee at an early meeting, after the close of the Synod, shall consider and define some minimum of attainments in classical and general knowledge, to be possessed by applicants before they shall be received as students in the College; it being understood that any otherwise qualified, who come short of this minimum, may be received for a season into the Academy, or put under the care of such tutors or instructors as the Committee may appoint or recommend.

Also, that the Committee shall at the same time define a minimum of acquirements in classical literature and science, to be possessed by students before they shall be admitted to the study of theology; the Committee retaining the power of modifying their regulations in these matters in very special circumstances.

It is also recommended that the College Committee may authorize the opening of any classes in the College to other students than those who are formally received as students for the ministry in our own church, and may authorize the payment of fees by any such students. Also, that the Committee may consider whether, so long as no class fees are paid by our own students, a higher fee than the one now paid for matriculation may not be required.

The Committee, in now surrendering their trust to the Synod, rejoice to think that with many labours and cares connected with the College there are yet so many circumstances of a hopeful character; and of these, it should be distinctly noticed that the hearty interest felt in the College by the office-bearers and members of the church generally is not the least considerable. In conducting the College, we are indeed like men toiling at the oar; but, blessed be God, it is on a stream that is bearing us rapidly onwards on our course. This consideration may well cheer us in the labours and sacrifices which we are called to make. And as we reflect that the times are demanding of us not merely spiritual labourers in greater numbers, but these men of high attainments, we should be stimu-

lated to make our institution as complete as possible.

The missionaries and ministers whom this land requires, and whom our College, under the blessing of God, should send forth, are men with hearts in-tinct with the spirit of the living God, and characters elevated with the virtues which he communi-cates—men conversant with the learning and knowledge of the times, and especially with the records of inspiration—men who comprehend the truths which those records teach, in their harmony and connexion with each other, and are at the same time capable of bringing them to bear on the hearts and consciences of others. And to send forth such ministers and missionaries,—devoted stu-dents, accomplished and laborious teachers, and prudent directors, must be found for our College; and, above all, the blessing of Christ himself, whose alone it is to give any spiritual increase. To the prayers of the Synod and the Church at large, for that blessing, the Committee once more commend the College.

OPENING OF KNOX'S CHURCH.

It is not much beyond a year since the temporary wooden erection occupied by the congregation of Knox's Church was consumed by fire, and now there has risen, as by magic, in its place, the new and splendid structure which was opened for public worship on the 3rd Sept. The building is in the new or later Gothic style of architecture, sur-mounted with a tower and spire of elaste and ele-gant workmanship. The situation of the Church is greatly in its favour, being in the centre of the city, and on a plain somewhat elevated. It is seen to advantage from every direction, and is confessed by all to be a great ornament to the city. Mr. Thomas, Architect, has added to his previously well-earned reputation, by the skill, the taste and judgment which he has combined in the planning and erection of Knox's Church. Nor can we avoid this opportunity of passing a deserved eulogium on the solid and substantial character of the stone and brick-work, so creditable to Mr. Thomas Aiken, builder, of this city; and on the excellent execution of the wooden part by Messrs. McBean and With-crow. When the Pulpit is covered with the in-tended canopy, the *tout ensemble* will be exquisite. The Church will accommodate without difficulty 1500 sitters; and the provision for Lecture Rooms, Vestry, Library Room, and other apartments, is very complete. Altogether, we consider this erec-tion as highly creditable to the congregation, and an ornament and an honour to the city.

The congregation in the morning night average sixteen hundred sitters, and in the afternoon and evening, though the attendance was not so large, there were very respectable and numerous assem-blages. The service was commenced by the Rev. James Harris, who, for more than a quarter of a century, had been pastor of the "Presbyterian Church of York," now merged in the congregation of Knox's Church. With beautiful simplicity and devotional fervour, the introductory portions of the Public Worship of the Sanctuary were conducted by this amiable and excellent minister.

Thereafter the Rev. John Paterson, of Tranent, Deputy to Montreal from the Free Church of Scotland, delivered a very able and appropriate discourse, from Psalm 122, 6—"Pray for the peace of Jerusalem, they shall prosper that love thee." The preacher took a rapid but judicious view of the present aspect of the Church of God, particularly in reference to the shakings among the nations; and pointed out the duty of earnest sup-plication in behalf of the best interests of Zion. Dr. Burns, pastor of the Church, preached in the after-noon, on Psalm 93, 5—"Holiness becometh thine house, O Lord, for ever;" illustrating separately the nature of evangelical holiness, as contrasted with what is usually termed virtue or mere morality; and the reasons why holiness ought ever to charac-terize all the professed worshippers in God's house. Mr. Paterson again occupied the pulpit in the evening, and delivered a practical and useful ser-mon on Malachi 3, 17—the duty and blessedness of profitable Christian intercourse. The subjects were all appropriate, and the discourses, without

affectation of display, well fitted to edify a mixed congregation. The collection amounted to £232 15; very handsome, considering the times, and the large advances made by the people of Knox's Church on the erection of the building. Moreover, it is only a very few weeks since the ladies of the congregation contributed £72 to put the Vestry Room and Pulpit in proper costume; thus associ-ating with the opening of the Church, the gift of not less a sum than upwards of three hundred pounds. We doubt not that there will now be a keen contest among our worthy citizens to con-tribute the honorary appendages of a clock and bell to a building so splendid in itself, and so located as to render these unconscious remembrancers of hu-man duty a real benefit to the citizens at large. We hear that Mr. Benjamin Torrance, of King-street, has already gifted a very handsome clock for the interior of the church.

OPENING OF NEW FREE CHURCH, DUNDAS.

We observe with pleasure that the congregation of Dundas, who were compelled to abandon their church, at the Disruption, to the fragment that adhered to the Established Church of Scotland, have finished a new Church, and on Sabbath, the 3rd of September, they worshipped in it for the first time.

The worthy pastor, Mr. Stark, and Mr. Bayne, of Galt, conducted the services on the occasion.

This congregation have made many sacrifices in erecting churches. May the present building be a place where the Redeemer's power and glory shall be seen by many souls.

PUBLIC BREAKFAST TO THE REV. DR. WILLIS.

A public breakfast in honour of the Rev. Dr. Willis, of the Theological Institute, Toronto, Up-per Canada, and for the purpose of taking farewell of that gentleman, on the occasion of his final de-parture to his new sphere of labour, was given on Tuesday morning, at 8 o'clock, in the Trades' Hall, Glassford-street. The chair was occupied by Henry Dunlop, Esq., of Craigton; the Rev. Mr. Lorimer performed the duties of vice-chairman. The hall was well filled with a very respectable party of ladies and gentlemen. By the Chairman sat Dr. Willis and his lady, the Rev. Mr. Bonar, Robert McHaffie, Esq., John McHaffie, Esq., &c.

Grace being said by the Rev. Mr. Bonar, the company partook of a substantial breakfast. The Rev. Dr. Synnington returned thanks.

The meeting was addressed in effective speeches by the Chairman, Dr. Willis, Mr. Kettle, and the Rev. Mr. McNaughtan. Dr. Willis pronounced the benediction.

We have much pleasure in announcing the safe arrival of Dr. and Mrs. Willis in Toronto, on Satur-day, the 9th ult.

Foreign Missions.

THE CHINESE MISSION.—REV. W. C. BURNS.

The following letter has been received by the Rev. James Hamilton, Convener of the Foreign Mission Committee. We are truly thankful to hear of the continued health of our beloved brother, and rejoice to know that doors of usefulness are opening to him. Naturally gifted with facility of acquiring languages, his labour and zeal in the study of Chinese have been remarkably owned and rewarded, inasmuch as he is already able, in some

degree, to declare to the people in their own tongue the wonderful works of God. May the same Spirit who fitted and qualified the primitive disciples by Pentecostal gifts, abundantly furnish our missionary with the gifts and graces requisite for his noble and arduous work!

"Hoya-Koya, May 24, 1848.

"DEAR FRIENDS.—I am much indebted to you for your very welcome letter, which, I suppose through some mistake, was the only one that reached me by last mail, and was on that account the more acceptable in this far land. I have some idea how fully you are engaged from week to week, but I trust that frequently you may be able to send a few lines, even when there is nothing very im-portant to communicate. When I wrote you by last opportunity, I was feeling that I ought to at-tempt something more in the Chinese field here, but did not clearly see what I could do. I, how-ever, got a little light and encouragement in soon after getting the opportunity of going out with an excellent native Christian, who is employed by the London Tract Society in distributing tracts and speaking to the people. I have found it both in-teresting and useful to go out in this way among the Chinese shops; and I have the prospect of soon getting a Chinese, who professes faith in Christ, to stay here, and go out with me regularly. I have also, during the past month, been renewing my visits to the prisoners in the goal, and find them very willing to listen to the Word of Life, as far as I can speak it to them. About a fortnight ago I set my foot, for the first time, on the soil of China, having crossed over to the opposite mainland along with some of the agents of the London Society, to visit a school which they have there in a town of about one thousand inhabitants. I tried to address the people after they had been addressed by a na-tive preacher, and succeeded fully as well as I had expected. Our reception was encouraging; and altogether, when I look at the state of this people, I feel encouraged to hope, that the times of the triumph of the Gospel among them may be coming near. Oh that the Spirit of grace and supplication were poured abundantly on Churches at home and agents abroad, that the Lord's kingdom may be hastened! My work in-doors goes on as before. The school is doing well, and I do not, at any rate, weary in studying Chinese. The English congre-gation is much as before, with this difference, that in the hot season the soldiers cannot attend in the forenoon, and do not all come in the evening. I am glad to see from your letter that there is some hope of others joining us here. May you be guided from above in this matter, both as to the persons sent and the stations to which they should go. I have left, as usual, my letter writing to the last moment, and therefore must hurriedly conclude. With Christian regards to all friends,

"I ever am yours,

"Truly and affectionately,

"Wm. C. Burns."

From the Halifax Presbyterian Witness.

PROCEEDINGS OF THE SYNOD OF THE FREE CHURCH OF NOVA-SCOTIA.

NEW GLASGOW, Augt. 18, 1848.

FRIDAY AFTERNOON.

Met and was constituted. The Synod took into consideration the subject of union with the other Presbyterian Church of Nova-Scotia. After discus-sion, and hearing the statements of the Rev. Mr. Trotter, it was resolved no longer to deny this matter, seeing that a basis of union has already been agreed on by both Synods; and that from the con-sultations held by the committees of both churches, there is every ground for believing that matters of minor importance may be easily and satisfactorily arranged. The Synod appointed the following members as a Committee to meet the Committee of the Presbyterian Church of Nova-Scotia:—Mo-derator, J. Stewart, M. Stewart, Sutherland, Munro, Dr. Forrest, and the Clerk—Moderator, Convener; this Committee to report to next ordi-nary meeting of Synod.

The overture went the designation of the Synod was next taken up, and, after full discussion, on motion of Dr. Forrest, it was resolved, that the designation of this body be henceforth "The Free Church of Nova-Scotia." Adjourned to meet at nine o'clock to-morrow.

SATURDAY, August 19.

Synod met and was constituted. The subject of the sustentation of the ministry was taken up, and from evidence laid before the Synod, it appeared that the ministers of this Church receive, in many instances, a very inadequate support from their congregations, and that this evil arises more from a want of proper arrangement, than from inability or disinclination on the part of the people. In order to remedy this, it was moved by Dr. Forrest, and agreed to, "that as one of the chief sources of weakness to the Church appears to be the want of a due representation of the people in the Church Courts, that sessions be enjoined to elect regularly one of their number to represent them in Presbyteries and Synod." It was further moved and agreed to, "that Presbyteries be instructed to form associations in the different localities, to explain the views of the Synod in reference to a General Sustentation Fund; that the following gentlemen be appointed as a Sustentation Committee, to whom the Clerks of Presbyteries are instructed to communicate the necessary information from the different associations, in order that, if possible, a general Sustentation Scheme may be adopted and entered upon by the first of January, 1843. Committee:—Rev. A. Romans, the Minister of St. John's Church, the Professors of the Free Church College, Jas. H. Liddell, Esq., A. Mackinlay, Esq., James D. Murison, Esq., Mr. John McIntosh, Mr. Robert Book, and Mr. James Barnes—Convener, James Barnes; five of said Committee to form a quorum.

MONDAY, August 21st.

The subject of the support of the Widows of Ministers of this Synod was taken up. The necessity of establishing a fund was strongly recommended. It was moved by Mr. Duff, and agreed to, "that the Committee on Union be appointed also a Committee to correspond with the other Presbyterian Church of Nova-Scotia, with a view to uniting both Churches in one scheme."

The Synod adjourned to meet in Halifax on the first Wednesday of November next. The meeting was closed with prayer.

PROSPECTS BRIGHTENING.—From letters received from Scotland, we have learned that the following gentlemen have been appointed for Halifax: Rev. Andrew King, of St. Stephen's, Glasgow, and the Rev. Mr. McKenzie, Professors for the College; and D. Honeyman, Teacher in the Academy. The Colonial Committee are also endeavouring to secure the services of a Normal teacher. These gentlemen may be expected in Halifax next month. In another column will be found a notice of a call from the congregation of St. John's Church, to the Rev. Alexander Forrester, of Paisley, well known to all our readers. Surely these things betoken the coming of a brighter day!—*Ibid.*

PRESBYTERY OF GLASGOW, AUGUST 10.—TRANSLATION OF MR. KING TO AMERICA.—A communication from the Colonial Committee was read, intimating that Mr. King of St. Stephen's, Glasgow, had, agreeably to their request, intimated his willingness to proceed to Halifax, as Professor of Divinity in the College of the Presbyterian Church there, and requesting the Presbytery to take steps as speedily as possible to loose him from his present charge. After consultation as to whether it might be necessary to call a special meeting for this business, it was agreed that St. Stephen's congregation should be cited to attend next ordinary meeting of Presbytery for their own interest.—*Ib.*

The more singing of Psalms there is in our families and congregations on Sabbath days, the more like they are to heaven, and the more there is in them of the ever-acting Sabbath.—*P. Henry.*

THE WALDENSES OF PIEDMONT.

The Waldenses of Piedmont have once more suffered a cruel disappointment. It is but a few months ago that the Catholics of Italy, laying aside at length the spirit of persecution, granted to them the free exercise of their primitive worship. Four bishops had been induced to sign petitions in favour of religious liberty. Yet notwithstanding the concession of these claims, the pious inhabitants of these valleys continue practically in the bondage under which they have so long groined. They may, it is true, establish their dwellings in the different provinces of the kingdom, but they are not permitted to celebrate their worship—so that what was given with one hand has been taken back with the other; for, in the estimation of every religious man, any temporal advantages are second to the right and duty of worshipping God according to his conscience. In the very heart of the valleys themselves, they are not permitted to build churches or establish pastors where they may judge it necessary. Before stirring a step, they must have the authority of the Catholic magistrates, who of course follow the directions of their clergy; and yet they form, in that part of the kingdom, by far the greater portion of the population. The press has been declared free; but Bibles, Catechisms, and Prayer-books, cannot be printed without authority from the Bishop—a condition tantamount to absolute prohibition. Nay, more; the new laws on this subject punish with a year's imprisonment and a fine, amounting to 2,000 francs, all writers who transgress the 164th article of the penal code. "Whosoever," runs that article, "shall, in the way of public instruction, in discourse, or by means of writings, books, or engravings, by him published or circulated, attack, directly or indirectly, the religion of the state, on principles contrary thereto, shall be punished;" &c. This controversy is absolutely forbidden. The Catholics may attack the Protestants; but the Protestants must not reply. Nay, a man may subject himself to imprisonment and fine before he is aware, since there is no knowing what innocent sentence may not be construed into an indirect attack upon the Catholic Church. But this is by no means the worst. Not to speak of Spain and Portugal, where the most brutal intolerance disgraces the national institutions, and where we have even heard of sentence of capital punishment pronounced by the Tribunals against individuals who had committed no greater crime than that of embracing Protestantism; one word as to the new constitution of Italy. In Sicily, notwithstanding its boasted revolution, dissent in religion is absolutely forbidden. Catholicism claims for itself the sole right of existence. Things are no worse, if no better at Naples. In the states of the Pope, Catholics alone are admitted to the exercise of civil and political rights. Talk of the liberty of the press! every attack, direct or indirect, against the Church, its ceremonies, its practices, or its ministers, is to be visited with the severest condemnation. The penalty for this species of offence is heavier than for crimes against person and property. At Florence, certain inoffensive citizens, who were circulating a few religious tracts, were taken into custody, threatened with imprisonment, and expelled the country. And then come the states of the Tyrol, which, in opposition to the religious liberty proclaimed at Vienna, demand that the Catholic religion should be maintained to the exclusion of all others in the empire of Austria.

ON THE VAUDOIS.

The following general views are from the pen of an intelligent Christian correspondent of the *Scottish Guardian*, who has lately visited Switzerland. We are sure that our readers will be glad to receive this information, in addition to that which we have from time to time endeavoured to supply. Perhaps some will think one or two of his remarks on the national character of the Vaudois a little speculative; but there is no harm in giving them. The influences producing character open up a very wide field to those who like the conjectural:—

"First of all, I would remark that to me, living and moving in the midst of the strange movements that are going on in the world, seeing them with my own eyes, and feeling their effects, it appears as clear as anything can be, that the Lord has some great and important end in view, which we cannot yet discover, any more than the steps by which his purpose will be accomplished,—but that a great change must soon take place, that we are entering upon a new era, the nature of whose history is still a mystery, though the final catastrophe of the present struggle is rapidly approaching.—Most unexpected events are constantly occurring. We cannot conjecture to-day what is to happen to-morrow, though we may see, indistinctly indeed, but still clearly enough to produce conviction, that public events are tending towards one common result. It is therefore impossible to anticipate what will be the final effect of the present persecution in the Canton de Vaud, particularly when we look upon it as only a step in a very complicated series of events brought about by the immediate direction of Providence. Will this Canton be completely given up to hardness of heart and irreligion, as a punishment for obstinately rejecting the pure gospel? or will the Free Church, after being purified in affliction, become a blessing to the country, and a bright light in the world? To this question I can give no answer, but I incline to the side of hope, and think the latter alternative most probable. For, in the first place, the persecution is curing very effectually the Free Church of several defects which are common to the whole population of the Canton. There is hardly a country upon the face of the earth that has enjoyed a larger share of earthly comforts than this petty state has done for many years, or been obliged to make fewer efforts to maintain them. Till of late years they have been a quiet, sober, steady, industrious people, living at their ease, contented with their lot, and receiving their chief improvements from abroad. Thus, the bailiffs sent to govern them by Berne, brought the Reformation from that lordly Canton; and, according to M. de Gasparin, their political independence was introduced into their country in the baggage of the French army. In the houses of the peasantry, one sees an opulence unknown among the same class of people any where else,—the small farmers being generally the proprietors of their patches of land, having costly furniture, and using very often silver plate. The tidy and cheerful look of their houses and fields strikes every traveller, and adds a singular beauty to their delightful landscapes. With all these advantages, and perhaps their influence being increased by some occult quality in their climate, they had contracted a soft, yielding character, which presented little resistance to the arbitrary measures of their lordships at Berne. This was very conspicuous in the management of their Church affairs. An order was sent down to the ministers, which was rather contrary to their consciences, but they subscribed to it, with the reserve *quatenus sacra scriptura consentaneum*—as far as agreeable to the Holy Scriptures. They thus submitted without restriction; the Government was satisfied with their obedience, while they continued to enjoy their places and their incomes. It has even been alleged that this softness extends to their physical constitution, and medical practitioners so explain that their remedies have no hold upon their patients, acting like levers that do not find a solid fulcrum. Be this as it may, the Church had got into a confirmed habit of eluding a difficulty, instead of meeting it boldly; and getting round an obstacle rather than surmounting or removing it. The ministers were good, easy men, who composed very neat sermons, preached the gospel with considerable clearness, baptised the children, performed marriage and funeral ceremonies, and administered the communion, reading their services out of a printed liturgy, and left their flocks to practise what they taught or not as they chose. Pastoral visiting, properly so called, was unknown. As to elders, they had fallen out of fashion; or, if there were still a few lingering anywhere, they were nothing but a name or shadow of better days that were gone apparently for ever. The present per-

secession is applying exactly the most effectual remedy for these defects. The Free Church is undergoing a process similar to that by which metals are hardened when they are heated in the fire and then plunged into water. The character of the members is acquiring the firmness which is the result of hardship, and I am very much mistaken if they do not learn to hold, not only their Church principles, but the doctrines of the gospel that relate more immediately and directly to salvation, with a steeper grasp than before. The practice of pastoral visiting is now becoming a habit, and when a minister enters a house, the Bible is brought out before he has time to ask it.—The elders are beginning to meet themselves, and at times to supply the place of ministers. The old spirit of formality is breaking down, and people are learning to relish a sermon and join in prayers; the officiating minister may not be arrayed in a gown and bands, and be in a private house. The good effects of all this are seen already. The number of adherents is increasing; a blessing appears on their labours and services; and God seems to be making up to them in spiritual mercies for their temporal distress. I saw some who were saddened by the sight of such determined opposition to the gospel, but I met with none who had the least appearance of flinching, and all were unwilling to leave the Canton. Their feeling seemed to be that persecution was to them a privilege, thinking that "to them it was given in behalf of Christ, not only to believe on him, but also to suffer for his sake." The punishment inflicted upon them for holding meetings is much severer than it appears at first sight. They who have undergone the trial know what it is to be torn from a beloved flock by the rude hand of violence; but these ministers have also their domestic establishments broken up; they are often driven to places where they have very uncomfortable lodgings, and their sentence is just that which is appropriated to vagabonds,—the class of men who are most detested and despised of any among an industrious people like the Vaudois. The Government thus seeks not only to put them to loss and inconvenience, but also to bring them into contempt and obloquy.

"This conduct of a highly Liberal Government, under a democratic constitution, where all opinions and religions are theoretically free, is not easily accounted for on any principle of worldly policy, and different accusations have been brought forward against the Free Church, both within and without the Canton. Some of the motives assigned for persecuting her are absolutely ridiculous, for her enemies have descended so low as to allege against her that too many of her members were rich, too many of them were females, and others of similar import, which merely show the spite of her opponents. The accusation of political intrigue has been so often repeated, and has been alleged with so great appearance of official authority, that it may be thought worthy of some remark. The assertion coming from the Council of State being that of the accused and guilty party, deserves no notice. What has excited more surprise is, that it has been repeated with marks of unfeignedness by radicals in religion, and particularly by the Independents, both in Scotland and on the Continent. This has appeared inconsistent and inexplicable in a respectable body making very loud pretensions to religious as well as political liberality, but it admits of a very simple and easy explanation. The principles of the Free Church of Scotland and of the Canton de Vaud are not more agreeable to Voluntaries than to Erastians. The object of all governments of the present day is, to bring the ministers of religion into the condition of public functionaries, like officers in the army or navy, who derive their power from the State, are entirely subject to its rule, and are dismissed by it at its pleasure.—Sir Robert Peel and M. Druey are at one on this point. The Voluntary also holds the doctrine, that ministers paid by the State are the creatures of the State, and must be subject to its control as much as a police officer or a justice of peace clerk; and though charity compels me to believe that they would recoil with horror from some very simple applications of their principle to other professions,

their eagerness to find an argument against establishments makes them overlook the weakness of this part of their system. To them the doctrine, that in all cases the ministers of religion are the servants of Christ, derive their authority from Him, and are responsible to Him, whoever pays them,—is extremely distasteful, as it deprives them of one of the arguments which they value most. They accordingly, on the Continent, generally disapprove of the conduct of the Free Church in the Canton de Vaud, and even at Lons-le-Saunoy blame the conduct of her ministers, and repeat the accusation of political manoeuvring, of which they bring no proof but their own assertion. The Council of State will in all probability soon make them change their tone, as prosecutions are beginning to be directed against their meetings also. The two principal Voluntary periodicals on the Continent fully establish the account that I have given of their supposed inconsistency. The readers of the *Reformation of Geneva* must have often remarked the snappish, curriish tone in which it uniformly mentions our own Free Church and Scotch theology. The contributors to the *Semeur* always write like gentlemen who respect themselves and their readers; but the spirit is the same. They all feel sore at meeting an argument which stands as an insuperable obstacle in their way, and are stung to the quick by our success, while they find it more easy to carp than to answer. I am glad to see that our Scotch Voluntaries, though they follow the course of argument of the Swiss and French Independents, do not exhibit the same spirit.

"As to the Government of the Canton, we must allow that they have strange ideas on some subjects. They maintain that the religious liberty is as great among the Vaudois as in any country on the face of the earth; but all they mean is, that any one may think, and write, and say in private whatever he chooses; no person will interfere with him as long as he does not hold meetings for public worship! In their view of things, the Free Church is highly political, for it is the great obstacle to one of their favourite objects,—the reducing of the ministers of religion to the state of civil officers.—They all forget that the fact on which they and the Voluntaries found their charge is altogether misrepresented; that the reason for the ministers resigning in 1815 was not the question of reading the proclamation of the Council of State, but the violation of the law committed in the condemnation of those who had been acquitted by the judges appointed to examine their case. But the conduct of the persecutors shows, with all the evidence of demonstration, that it is not the politics, but the religion, of the Free Church that is the object of their hatred. They talk of the *nightmare of Methodism*. M. Kellat, member of the Council of State, who died lately, gave the communion to his dog, and said on one occasion, that 'the Methodists pretended to teach everything from the Bible. With them it was always 'The Bible, the Bible, the Bible! This system,' said he, 'can do nothing but degrade men to a level with the brutes.' The *Nonréticé Vaudois*, their favourite paper, is full of ribaldry and sneers and sarcasms against all that is serious in religion. Our most inveterate prints in Scotland can hardly equal it, and Mephistopheles himself would not disown some of its blasphemies. At the same time, it must be allowed that the number of persecutors is small; that the Government is generally disapproved of in this respect, although the *cis inertia* of the Vaudois character does not allow them to make any active opposition; and in the meantime Radicalism makes every fault be overlooked, as long as the leaders belong to its party."

THE FIFTH VOLUME OF THE ECCLESIASTICAL AND MISSIONARY RECORD.

The present number completes the Fourth volume. The *Record* will hereafter be published in Toronto. The first number of the Fifth volume will be published on the first November, at the Printing-Office of Mr. James Clelland. Arrangements will be made for giving more variety in its

columns; and it is hoped that there will be greater facilities for procuring interesting original matter, as well as a wider range for making selections, than the Publishers have hitherto possessed. Every effort will be made to make the *Record* worthy of the support of the members of our Church, and of the Christian public generally. The Fifth volume will be printed with new type, upon paper equal in quality to that which is now used. In order to secure greater punctuality in payment for the *Record*, and as an inducement to extend the circulation, it has been resolved to reduce the price to 3s. 9d. if paid strictly in advance, or before the issue of the second number. The reduction in price is made in the hope, that through the exertions of agents and other friends of our Church, a very large addition will be made to the subscription list.

If ministers would take occasion to bring the *Record* under the notice of their people, and recommend it at the Missionary Stations at which they may be called to labour, and at endeavour to procure the appointment of suitable Agents, they would render an important service. There are, we believe, remote Congregations who have seldom if ever seen our publication.

The Publisher respectfully solicits the co-operation of all ministers and office-bearers in our church, and of all who feel an interest in the prosperity of our cause in this land, in obtaining subscriptions, and generally attending to the interests of the *Record*.

Agents will confer a favour by sending to us, without delay, the names of new subscribers, particularly designating the Post Office to which the *Records* are to be sent.

TERMS:—3s. 9d. per annum, if paid before the issue of the second number; 4s., if paid before the issue of the fourth number; and 4s. 6d. at the end of the Volume.

A limited number of Advertisements will be admitted on the following terms:—Six lines and under, 2s. 6d., and 1s. 3d. for each repetition; ten lines and under, 3s. 4d.; each repetition, 1s. 8d.; every additional line over ten, 4d.; each repetition, 2d.

Communications for the *Record* to be addressed (post-paid) to the Rev. William Rixton, Knox's College, Toronto.—Orders and remittances, with lists of subscribers, may be addressed to John Burns, Esq., Streetsville; John Laidlaw, Esq., Toronto; Mr. D. McLellan, Bookbinder, Hamilton; W. Kennedy, Esq., Merchant, Kingston; and George Hay, Esq., Merchant, Bytown.

☞ The Presbytery of Hamilton, will meet on Wednesday the 11th day of October, at 10 o'clock, A. M.

M. Y. STARK,
Presbytery Clerk.

☞ The Publisher of the *Record* would again repeat the request, that those who have not paid for the volume now closed, will do so without delay. A heavy debt has been incurred, which the prompt payment of subscriptions will enable him at once to discharge.

Mr. Henry would often commend his hearers—*as Dr. Holland, Divinity Professor in Oxford, was wont to do—to the love of God, and the hatred of Popery.*

Scripture has always something new on being re-perused.—*Tertullian.*

REMITTANCES RECEIVED SINCE OUR LAST:—West Gwillimbury; A. A., Cooksville; Serg't H., 93rd Highlanders; E. M., Leeds; Toronto City, per J. L.; R. R., Norval; W. L., Streetsville; Kingston; Niagara.

The Record.

LETTERS TO HIS EXCELLENCY THE GOVERNOR GENERAL, ON THE HUDSON'S BAY COMPANY.

We trust the distinguished personage to whom the subjoined letter is addressed, will not give the less attention to it, that it has been written by one who makes no pretensions to the learning and the tact of a skilful advocate; and because it appears in a Journal, which has its principal circulation amongst the members of our section of the Christian community.

Mr. Kennedy writes from the fulness of his heart, and of what he has himself seen, or is otherwise well assured of; and of his competency as a witness, those who have the privilege of knowing him can have no doubt. His soul, we know, bleeds for the sufferings of the people in those remote regions, among whom he was born; and it is with the view of awakening the sympathies, the exertions, and prayers of all classes of the community towards that people, that he comes before the public, as in our columns, at this time.

We had indeed recommended Mr. Kennedy to publish his letters in pamphlet form, or through some of our provincial newspapers; and the Editor of the *Toronto Globe*, to whom this first letter had been submitted, has given a short extract, and called the attention of his readers to the subject of which he treats; but we trust, notwithstanding any disadvantages of the present mode of publication, that the appeal made by him to the humanity, yea, and the sense of justice of the country, will not be made in vain. Other papers, we may hope, will spread his statements of the wrongs of the wandering tribes of the regions of the North-West before the public mind.

In a generation yet to arise, the population of Canada will doubtless flow into those regions; and because of this, we may the rather feel an interest in the condition of its present inhabitants.

To His Excellency the Right Honorable the Earl of Elgin and Kincardine, Governor-General of British North America, &c., &c., &c.

MY LORD.—Your ancestors have ever had the most prominent place on the pages of history for having fought and bled, and that successfully, for the freedom of their native land; be it yours to obtain a similar blessing to a portion of the uncared for, deeply-oppressed race, of this the land of your present delegated sway.

My Lord, how degraded and neglected soever be the races that roam over America's wildest wastes, I am not ashamed to claim kindred with them. They are unheeded and unknown, except in so far as their shivering, naked limbs, can be made subservient to the unlawful gains of an avaricious, grasping, and never satisfied Hudson's Bay Company; who, as if anxious, if possible, to magnify their shame, and with its very magnitude bid defiance to all, have ever adopted, and more than carried out, the spirit of their cruel, unheard of motto, "*pro pelle cutem*," (skin for skin). The appalling announcement, my Lord, to enlightened Christians, of a mercantile association so barefacedly adopting as their motto the very language of Satan, when addressing the majesty of heaven, cannot but astonish every right-thinking man; more especially when it is borne in mind, that this same

association is carrying on its operations over a field, vast as all British North America, and where, from its extent as well as seclusion, they can carry on the dark purposes of the prince whose language they have adopted.

I rejoice, my Lord, to think the day has at length come that a watchful, benevolent Government has instructed you to look into the administration of the Hudson's Bay Company. I rejoice to think that a humane and enlightened community, ever zealous for the just rights of all classes of men, be their colour what it may, is becoming alive to the subject.

The Company have so far carried on their purposes unmolested, and will doubtless do so for some time longer, because not only are they so difficult of access, but their wealth and influence are such, that they can defeat almost any investigation that might be instituted against them, as is already apparent from that notice in a late number of the *Montreal Gazette*, wherein it is said, your Lordship "had taken some steps towards taking cognizance of such grievances as have already been lodged; and that you found it extremely difficult to obtain evidence, because of the wide extent of their operations." I wonder not at it when I so well know, from the sad personal experience of thirteen years in their service, how easily, in the remote solitudes where their operations are carried on, deeds of oppression and cruelty may be concealed. Your Excellency is said to have reported, "that, in your opinion, the Government of the Hudson's Bay Company was good;" and I most readily grant that in in so far as they have laid down rules and regulations, none can be better, as any one may judge from the following, which, as they apply to the cases I intend bringing before your notice, I transcribe.

Rules and Regulations:—"That Indians be treated with kindness and indulgence, and mild and conciliating means resorted to, in order to encourage industry, repress vice, and inculcate morality; that the use of spirituous liquors be gradually discontinued in the few districts in which it is yet indispensable; and that the Indians be liberally supplied with the requisite necessaries, particularly with the article of ammunition, whether they have the means of paying for it or not.

"That for the moral and religious improvement of the servants, and more effectual civilization and instruction of the families attached to the different establishments, and the Indians, that on every Sunday divine service be publicly read with becoming solemnity, either once or twice a day, to be regulated by the number, at which every man, woman, and child, resident, will be required to attend, together with any of the Indians who may be at hand, and whom it may be proper to invite. And for which purpose appropriate religious books will be furnished by and on account of the Company."

These, my Lord, cannot but command universal assent; and it was until a very late period of my connexion with the Company, ever my pride and boast to have been brought up for, and in a service where such a healthful code of rules existed. But, to my utter astonishment, I came to see that these rules were often treated as a dead letter, as you, my Lord, may judge from the following circumstances:—Having been, in June 1838, appointed by the Company to take up my station at one of their posts situated on the shores of Hudson's straits, I had, in compliance with this appointment, to travel about 600 miles through the interior of Labrador. Two Indians were engaged to convey me this distance in one of their bark canoes. I had not gone one-third this distance, when quite accidentally falling in with a solitary family of Indians, I was handed over to them, (for as I could not then speak their language, I could not take part in the transaction,) to find my way as I best could. With these I managed to find my way safely to my destination; and what, my Lord, do you think was the reward to this poor family, who had picked me up at the shores of one of Labrador's distant inland lakes? The head of it was murdered in a drunken revel, by a fellow Indian, at the very door at which little more than two years before he had safely landed me; and so far from the Company taking the smallest cognizance of so clear a case of mur-

der, occasioned through their own rum, the culprit who did it roams his native hills, alike unpunished as unconscions of guilt, bearing the distinguished appellation of being one of the "best fur hunters" at Fort Nascopie, which is seemingly a sufficient protection.

My Lord, until this painful circumstance occurred, I ever considered, I, with the entire family to which I belong—my father and many other relatives having occupied the first places in the Company's service—that I owed everything to the Company; yea, at the very time I underwent the unceremonious transfer at the lake-shore alluded to, I on that day came to the deliberate determination to sacrifice my very life in the faithful discharge of that duty which they had committed to my trust, so much did I love the Company and their service. But, my Lord, the case I have referred to above, with others still more heart-rending, which I shall duly bring before your Excellency's notice, is one which warrants the entire cancellation of the greatest debt of gratitude. The duties I owed the Company were brought into competition with still higher duties—those I owe my God and fellow-men; and perform them I must, at whatever cost.

My Lord, for this gross over-sight of good order the Company have no excuse. The deed was done through traded rum, at their very door, and, it may be said, in the very presence of the Company's servants, who were on the spot at the time. He who acted as their representative in the country was told of it by myself, and took no notice of it. In a private letter to Sir George Simpson, their Governor-in-Chief, I gave it as one, among many other reasons, for my leaving their service a year before I left it, without its attracting the least notice from him.

This circumstance was among the first instances, my Lord, in which misrule of so gross a kind had passed before my own personal observation. It afforded me an excellent opportunity of testing the health of some of their standing rules, and that which I first transcribed is referred to. The trading post at which this had taken place was entrusted, soon after, to my care, and on assuming my duties it was my first care to do away entirely with the use of intoxicating liquors, to which the Indians readily submitted. The attempt was crushed in the birth, as I was forthwith told if I persisted in doing so, I should abide the consequences; which meant, that if fewer furs were collected, and less profits made than usual, I must bear the blame. Their "consequences" led to the consequence of my at present addressing your Lordship, and of thus appealing, however feebly, in behalf of an injured race.

Judge, my Lord, if better order and government be observed in that same section of country to which I have alluded, from the following extracts of letters, which last fall and this spring I received from that quarter. One says:—"You will be grieved to learn that the curse which had effect in the Old Country has extended here, though arising from causes of more frequent occurrence than even the failure of the crops. Starvation has, I learn, committed great havoc among your old friends the Nascopies, numbers of whom met their death from want last winter. Whole camps of them were found dead, without one survivor to tell the tale of their sufferings; others sustained life in a way the most revolting, by using as food the dead bodies of their companions; some even bled their own children to death, and sustained life with their bodies!"

Another letter says:—"At Fort Nascopie, the Indians were dying in dozens by starvation, and, among others, your old favourite Paytabais."

A third says:—"A great number of Indians starved to death last winter, and ——— says it was ———'s fault in not giving them enough of ammunition!"

Such painful facts as these, my Lord, cannot but awaken in every feeling mind a desire to have them corrected. It would, indeed, be presumptuous in me to chalk out a line of conduct by which it might be done; but, my Lord, from my knowledge of the character of the Company, I can assure you that every attempt to investigate their proceedings will

be defeated by them, unless the greatest vigilance be used by those entrusted with it. If I might, however, be permitted to make a suggestion, it would be this:—To institute an enquiry this autumn; take evidence on the spot; and proceed (on my way of Halifax and Newfoundland). I would respectfully offer to be an *unpaid* volunteer in such commission as might be appointed; and for such a privilege, would most readily undertake to conduct the party to the spot, and there take my part in the procuring them the means of subsistence for the winter—for the party going would require to pass the winter there, taking the necessary evidence—as the straggling parties of Indians would come in to the post with their hunts in the course of the winter—they being never in a body, and at no time ever over a few days at any post at any one time. When I ask to go as an *unpaid* volunteer, I do it to shew that I have no mercenary views at heart.

I think, my Lord, I have shewn that the Hudson's Bay Company more than carry out the spirit of their outrageous motto, "skin for skin." In other letters which I may take the liberty to address to your Lordship, I will endeavour to shew that they even go far beyond this unwarrantable extreme: that the vile peltry in which they traffic, is gotten at the tremendous cost of the souls of men.

Whatever I have said, or may say, my Lord, on these subjects, I would say with that respect which is due to your exalted station and office,—but yet also with that manly freedom which arises from the consciousness of pleading for right, in a lawful way, and "that shall not be ashamed, but shall speak with the enemies in the gate."

I am, my Lord,
With the greatest deference,
Your Lordship's most obed't, humble serv't,
WM. KENNEDY.

The Rev. John West, Chaplain to the Hudson's Bay Company from 1830 to 1833, published in 1824 the substance of a journal kept during his residence at the Red River Colony. The following extract from it will be read with interest, in connexion with the letter of Mr. Kennedy:—

"A daughter has driven her aged Indian father, fished in his Buffalo robe, on a sledge, to the Colony. He appeared to be in a very weak and dying state, and has suffered much from the want of provisions. I was much pleased with this instance of filial affection and care. Sometimes the aged and infirm are abandoned or destroyed; and however shocking it may be to those sentiments of tenderness and affection, which in civilized life we regard as inherent in our common nature, it is practised by savages in their hardships and extreme difficulty of procuring subsistence for the parties who suffer, without being considered as an act of extreme cruelty, but as a deed of mercy. This shocking custom, however, is seldom heard of among the Indians of this neighbourhood; but it is said to prevail with the Chipewyan or Northern Indians, who are no sooner burdened with their relations, broken with years and infirmities, and incapable of following the camp, than they leave them to their fate. Instead of repining they are reconciled to this dreadful termination of their existence, from the known custom of their nation, and being conscious that they can no longer endure the various distresses and fatigue of savage life, or assist in hunting for provisions. A little meat, with an axe, and a small portion of tobacco, are generally left with them by their nearest relations, who, in taking leave of them, say, that it is time for them to go into the other world, which they suppose lies just beyond the spot where the sun goes down, where they will be better taken care of than with them, and then they walk away weeping. On the banks of the Saskatchewan, an aged woman prevailed on her son to shoot her through the head, instead of adopting this sad extremity. She addressed him in a most pathetic manner, reminding him of the care and toil with which she bore him on her back from camp to camp in his infancy; with what incessant labour she brought him up till he could use the bow and the gun; and having

seen him a great warrior, she requested that he would shew her kindness, and give a proof of his courage, in shooting her, that she might go home to her relations. "I have seen many winters, she added, and am now become a burden, in not being able to assist in getting provisions; and dragging me through the country, as I am unable to walk, is a toil, and brings much distress: take your gun." She then drew her blanket over her head, and her son immediately deprived her of life, in the apparent consciousness of having done an act of filial duty and of mercy.

"The old man who was brought to the Settlers, by his daughter, for relief, soon recovered, so as to become exceedingly troublesome by coming almost daily to my room. I succeeded at length in starting them for some hunters' tents on the plains, where they expressed a wish to go, if supplied with provisions to carry them there, by killing a small dog, and giving it to them for food. An ox would not have been more acceptable to a distressed European family than this animal was to these Indians. But on leaving me, two more families came to my residence in a state of starvation. Necessity had compelled them to eat their dogs, and they themselves were harnessed to their sledges, dragging them in a most wretched and emaciated condition. One of the men appeared to be in the last stage of existence, and upon giving him a fish and a few cooked potatoes, such was his natural affection for his children, that, instead of voraciously devouring the small portion of food, he divided it into morsels, and gave it to them in the most affectionate manner. His children from their appearance had partaken of by far the largest share of that scanty supply which he had lately been able to obtain in hunting. They pitched their tents at a short distance below in the woods, and the poor man came to me next morning with the request that I would bleed him for a violent pain which he complained of in his side. This I refused to do, and gave him a note to the medical gentleman of the Colony, promising to call on him the next day. When I saw him I found that he had not delivered the note, but had bled himself in the foot with the flint from his gun, and spoke of having experienced considerable relief. The party were dreadfully distressed for provisions, and had actually collected at their tents the remains of a dog which had died, with part of the head of a horse, that had been starved to death in the severity of the winter, and which was the only part of the animal that was left by the wolves. The head of the dog was boiling in the kettle, and that of the horse was suspended over it, to receive the sparks of the fire in the preparation for cooking; while the children were busily employed in breaking some bones which they had picked up, with an axe, and which they were sucking in their raw state for their moisture. This was the suffering extremity not of lazy, but of industrious Indians, but of those who bore the character of good hunters, and were particularly careful of their families; and I fear it is the case of many more from the exhausted state of animals in the neighbourhood of Red River, and from the frequent fires that occur in the plains, which extend also to the destruction of the woods.

"Towards the conclusion of the month we had another melancholy proof of the Indians suffering extreme want from the few animals that were to be met with during the winter. An Indian with his wife on their arrival gave me to understand that they had been without food for twenty days, and had lost their three children by starvation. Their appearance was that of a melancholy dejection, and I had my suspicions excited at the time that they had eaten them. This was confirmed afterwards by the bones and hauds of one of the children being found near some ashes at a place where they said they had encamped, and suffered their misery. It appears that two of their children died from want, whom they cooked and eat, and that they afterwards killed the other for a subsistence in their dire necessity. I asked this Indian, as I did the other, whether from having suffered so much, it was not far better to do as the white people did, and cultivate the ground; he said, "Yes;" and expressed a desire to do so if he could obtain tools,

seed wheat and potatoes to plant. Though it is the character of the savage to tell you what he will do in future at your suggestion, to prevent the calamity which he may be suffering from want of food or the inclemency of the weather, and as soon as the season becomes mild, and the rivers yield him fish, or the woods and plains provisions, to forget all his sufferings, and to be as thoughtless and improvident as ever as to futurity; yet, I think that a successful attempt might be made by a proper superintendance, and a due encouragement to induce some of the Indians of this quarter to settle in villages, and to cultivate the soil. The voice of humanity claims this attention to them, under their almost incredible privations at times; but prejudices may exist in the country which prevent this desirable object being carried into effect. There was a time when the Indians themselves had begun to collect into a kind of village towards the mouth of the Red River, had cultivated spots of ground, and had even erected something of a lodge for the purpose of performing some of their unmeaning ceremonies of ignorance and heathenism, and to which the Indians of all the surrounding country were accustomed at certain seasons to repair; but fears were entertained that the natives would be diverted from hunting furs, to idle ceremonies, and an official stop was put to all further improvement, by the spirit of opposition that then existed in the country between the two rival Fur Companies."

SUSTENTATION SCHEME.

This Scheme is still in its probation in our church. Heretofore it has had many adverse influences to contend with. The Synod has from time to time recorded its approbation of the scheme, and passed enactments for its being carried out, and several members of the Presbytery of Hamilton, and one or two office-bearers of the congregation of that city, have, with a most commendable zeal and disinterestedness, laboured to uphold it; but Presbyteries have too generally been inactive, and the services of an agent, for working out the scheme, have not been put in requisition, or that only in the most partial way. But now Presbyteries are bestirring themselves in the matter, and an active and well accomplished agent will soon be charged with its administration, so that we may hope, through the Divine blessing, to see our church putting forth efforts for the maintenance of the ministry throughout all her congregations, that shall be commensurate with the importance of the object.

It is, indeed, much to be regretted that so much of the time of our Church Courts is occupied with discussions respecting mere temporalities. But the due support of the ministry is, in its own place, of paramount importance; and the real cause of regret is, that heretofore the liberality of the church has been so partially called forth, or so irregularly exercised towards this object, that those discussions have been necessary.

With a more vigorous tone of spiritual feeling throughout the church, and a scriptural organization, it will be found in all ordinary circumstances that an abundant provision will be secured for the comfortable support of those who "labour in the word and doctrine."

The Free Church of Scotland has proved what many other churches have proved—yea, what the Church, Catholic, for the first three hundred years of her existence, proved,—that the voluntary offerings of the people are abundantly sufficient for the maintenance of the ministry, yea, and as we believe, are the divinely-appointed means for its support; but she has also proved, what has been the

much forgotten, that the maintenance of the ministry is proper: the care of the whole church, and that there must be a communion among congregations in the way of giving and receiving in this matter.

They often differ very greatly the one from the other in external circumstances; and it is at once fit and scriptural that the strong should assist the weak in maintaining the ministry.

The capabilities of congregations for supporting the ministry amongst themselves, must depend much on the tone of religious feeling amongst them: where this is pure and fervid, people will give liberally for all the demands which the kingdom of God makes on their worldly substance. But it is obvious that the resources of congregations are much affected by the external circumstances of their constituent members, as well as by the numbers of these.

What a contrast between the circumstances of a people residing in our towns and cities, and those who have just settled in the woods, and whose chief employment is for the time the removing of those woods rather than the raising of grain; and what a contrast again between the condition of our farmers in the Home, Gore, and London Districts, and other similar tracts, where the soil is the most favorable kind for producing wheat, and some other tracts in the Eastern part of the Province, where little or no wheat is raised, and where the farmer can bring only stock into the market. In some of the Eastern townships of Lower Canada, the farmers have, for several years past, had to go to Quebec for flour brought from Upper Canada! In one of these townships a devoted Missionary from the Free Church laboured for some time with much acceptance; the people wished to give him a call, and they entered into subscriptions for his support.

The whole amount subscribed, however, was only Forty Pounds per annum! and we are inclined to think that this was a considerable sum for their circumstances. Now, should it be for a moment thought of, that amongst the ministers of the same church, rather, we should say, the servants of the same Master—the fellow-labourers in the same field, one shall be remunerated with an income that keeps him, if not in affluence, yet in a state of worldly comfort, and another shall receive a pittance of wages with which he can live only in a state of extreme penury? True, the gospel must be preached, despite of poverty as well as persecution; but let not one class of ministers be kept in poverty, so long as that can be averted by a more equal distribution of the liberality of the church. Now such a distribution of the contributions of the church for the ministry, is sought to be effected by our Sustentation Scheme; and Presbyteries and Sessions, Ministers, Elders and Deacons, as well as Trustees and Managers, must, if they would be faithful to the cause of the Redeemer, labour to perfect it, and carry it out. We shall be happy to report, from time to time, the proceedings of Presbyteries respecting this scheme.

This subject is one of growing interest. In the September number of the "English Presbyterian Messenger," which has just reached us, we find an excellent statement of the doctrines and directions of the New Testament concerning the support of the ministry. In it the four following general principles are laid down, as gathered from the Word of God, viz:—

1. That they which preach the Gospel should live of the Gospel.

2. That the maintenance of the ministry should be sufficient and suitable to the office.

3. That, in ordinary circumstances, the chief support of the ministry should be from those ministered to.

4. That where local maintenance is necessarily insufficient there should be aid from other Churches, and a system of mutual support for the ministry.

The English Presbyterian Church is taking up the subject of a General Sustentation Fund. We copy the following circular on the subject from the September "Messenger."

SUSTENTATION FUND.

The following circular has been issued by the Convener of the Synod's Sustentation Committee, and we publish it in the "Messenger," in order that not only the members of that Committee, but all interested in the subject, may be able to send authenticated information, or to make suggestions on the subject.

"PRESBYTERIAN CHURCH IN ENGLAND SUSTENTATION COMMITTEE.

"DEAR SIR,—I send you herewith a copy of the Resolution of Synod appointing and describing the duties of the General Sustentation Committee of our Church.

"At a Meeting of Committee held at Newcastle-upon-Tyne on 21st April last, it was

"Resolved, that the members of Committee send in to the Convener as early as possible any statement or information (they possess or which they can procure) likely to promote the objects of this Committee; and that as soon as such information is received, the Convener shall call a full meeting of the Committee for considering the information thus collected, and proceeding with the subject."

"In conformity with the above Resolution, I beg to intimate that I shall be glad to receive from you any information you can give on the subject.

"Allow me to suggest that, whilst the more immediate objects of the communication from you is to suggest definite plans for increasing the sustentation of the ministry, to place such increase on a basis likely to be permanently satisfactory, and to give confidence to our Church as well as to ministers who may be called to labour in it, it is also important that the Committee have before them all the information that can be collected respecting the working of any schemes that have been tried by other Churches, whether now in operation or not, as well as the particulars of any schemes that have been proposed or are about to be put in operation.

"It also appears to me desirable that members of Committee should send in any information they possess respecting the working of our own Supplemental Fund, as well as any objections that exist against extending its operations, so as to overtake the object before us. But allow me to suggest, that members of Committee, in doing so, do confine themselves to what has come within the range of their own knowledge.

"In giving information respecting schemes in operation, I trust that all important facts will be considered and noticed; such as the effect upon the aid-receiving minister and people, either in the stimulating of effort, or in retarding progress, &c.

"I suggest the following as schemes in reference to which the Committee will desiderate information, &c.

"The Wesleyan Common Fund.

"The Free Church Sustentation Fund, with its supplemental appouages, &c.

"The Canadian Pastoral Fund; its success; the hindrance to its working; and the changes proposed, &c.

"The United Presbyterian Church Supplemental Fund.

"The Regium Donum in Ireland. What are its effects upon the Church for good? Does it stimulate to exertion and extension, or does it lead to apathy in the case of congregations receiving it generally?"

"In making proposals, members of Committee will be pleased to consider carefully the recent discussions in the Free Church on her Sustentation Fund, the Reports of her Sustentation Committee and of her Special Committee, the alterations proposed to be made some years ago by the late Mr. John Hamilton, the recent objections that have been made to supplements, and the arguments by which they have been met. I think, too, that some plans have recently been proposed, and, perhaps, partly carried into effect, for forming a Sustentation Fund in connexion with one of the Presbyterian Churches in America. Also for the United Presbyterian Church, and for the Reformed Presbyterian Church in Ireland, on which you may give some information.

"As it is desirable that the Committee should, during the year, do some effective service to the work remitted to them, you will see the necessity of taking up the subject without delay, and transmitting to me any information which may advance the object contemplated in the appointment of this Committee.

"Dear Sir, yours faithfully,

"JOHN HENDERSON.

"London Works, Birmingham."

Extract from the printed Abstract of the Minutes of Synod of the Presbyterian Church in England, Session 12, held at Newcastle-on-Tyne, on the 18th, 19th, 20th, and 21st days of April, 1842.

"The Synod called for the overture from the Presbytery of Cumberland, on a Central Sustentation Fund for the payment of ministers' stipend, which was given in, read, and fully considered; when the following Motion by Mr. John Henderson was seconded and unanimously agreed to:—"That a Committee be appointed to consider the matter of increasing the amount of support to the ministry of the Church, to prepare and arrange plans for better working any scheme now in existence, or for forming some scheme likely to accomplish this object, with instructions to frame immediately a plan for the course of their operations, with a view to ripening the whole matter for a definite decision at next meeting of Synod in 1849."

ON THE REVIVAL OF RELIGION.

We would call the attention of our readers, especially such as are office-bearers in the church, to the Resolutions of the Synod, on the subject of the Revival of Religion.

It will be remembered by those who attended the Synod, that Resolutions on this subject, which had been adopted in substance, were given back to the Committee for revival; and these, as revised, are given in an appendix to the printed minutes.—[See page 36.]

The first of the series is as follows:—

"The Synod earnestly recommend that the whole of the third Thursday of October next, or such part of it as every several session may see fit, be set apart throughout the Congregations and Mission Stations of the Church, for grateful acknowledgments for past mercies, solemn humiliation for past sins, and prayer and exhortation, with a view to the promotion of a greater measure of spirituality and devotedness among us."

The call to the whole church thus to set apart one and the same day, or a portion of it, to special spiritual exercises, comes only as a recommendation of the Synod; but we trust that it will so fall in with the longing desires of all the rulers of the church amongst us, for the attainment of a higher measure of spiritual influence, that it will be readily complied with.

All the recommendations of the Committee in the paper from which the above extract is made, and which have in a sense the authority of the

Synod, are deeply important; and there will be the greater likelihood of their being acted on, if this first recommendation be attended to. It is always a favourable presage of Revival, when the people of God are brought to estimate and ponder their short-comings and wants, and to unite together in imploring the reviving influences of his Holy Spirit.

The third Thursday of October is the NINETEENTH day of the month. Let Sessions meet at least one week previously, and consider what public services should be attended to on that day.

It is, in general, more convenient for congregations in the country to meet in the course of the day, as, on the other hand, an evening hour may be more suitable for congregations in towns and cities.

This will no doubt be determined by Sessions themselves, according to the recommendation of the Synod. Let it be but a day of united prayer and supplication, and the whole church will receive a precious return from it.

When God has thoughts of peace, and not of evil, towards a people, he will incline them "to go and pray unto him, and he will hearken unto them; and they shall seek him, and find him, when they shall search for him with all their heart."

SABBATH PROFANATION.—THE SYNOD'S COMMITTEE.—TRACT, BY THE REV. ALEX. CAMPBELL, OF MELROSE.

The Saviour promised that the Holy Spirit, on his coming, would "reprove the world of sin." We may see a partial fulfilment of this promise wherever the followers of the Saviour take up their abode, and attend on his ordinances. Then it is found, that the ungodly around them become ashamed, as they feel themselves reprov'd for their grosser wickednesses.

For example, in many of the newly-settled portions of our country, youths are found strolling by the streams, with their fishing-rods, or roaming through the woods with fowling-pieces, on the Lord's-day; and other violations of the fourth commandment, equally glaring, may be seen. But, in course of time, some pious men in that settlement find each other out, and meet, on the Lord's-day, for prayer, and other spiritual exercises; they open a Sabbath school; they obtain visits from a Missionary; their prayers and exertions are blessed, even to the organizing a Church and obtaining a Pastor; and with this great change in their settlement, some careless men have been brought to attend to the things of salvation, and others have been put to shame, for their open ungodliness; so that if they do not hallow the Sabbath in their hearts, and their dwellings, they at least no longer openly treat it with contempt. We have, in witnessing such things, been led to remark that some violations of the law of the Sabbath are easily rebuked. It is not so, however, with all violations of that law. Some of these, alas, find some kind of countenance in the lax views, and laxer practice, of Christians themselves. Of this class is, the encouraging of public conveyances on the Lord's-day, for travelling, and the carrying of the mail. We have been astonished to hear some good men pleading for the running of railway trains on the Lord's-day, on the ground of not putting any restraint on those who may choose to travel on that day. But who does not see that the facility thus

afforded to some, to travel, in circumstances which might be justifiable, is obtained only through the labour of others, which may be, in some respects, compulsory, as it may be contrary to the dictates of their consciences; while such facility for travelling, at the same time opens up a wide door to Sabbath profanation.

Our readers have no doubt perused the Pastoral Address on the Desecration of the Sabbath, drawn up under the authority of the Synod, and published in the number of the *Record* for August; and we presume many more have heard it read by their ministers, according to the appointment of the Synod. We trust that good will result from this Address, and the appointment of a Committee to attend to the subject. We can expect sin to disappear in the community only through the prevalence of gospel truth. Yet in the case of any particular sin, such as profaneness, drunkenness, or lewdness, it is well to direct towards it a special attention, with the view of exposing and rebuking it. Hence the importance of the labours of such a Committee as that which the Synod has appointed.

These thoughts have been suggested by an admirable Tract, which an esteemed correspondent has sent us. It is written by an excellent minister of the Free Church of Scotland, the Rev. Alexander Campbell, of Melrose. Our readers will, we are sure, peruse it with pleasure, and, we trust, with profit also. It is as follows:—

THE MAIL: SHOULD IT BE CARRIED ON THE LORD'S DAY, OR NOT?

Addressed to the Inhabitants of a Country District.

Whatever reasons may be urged for carrying the Mail on Sabbath, stronger reasons may be urged for not carrying it.

The reasons that may be urged for carrying it, are as follows:—

1. *Why not carry it? It has been carried for a century.*—True. But that does not make it right. A wrong thing does not become right by being long continued.

2. *But it is not wrong. The Church has acquiesced in it—and many Christian men approve of it.*—The vast majority of Christian men condemn it. But the morality of the practice is not affected by the opinion of the one party or the other.

And as to the Church acquiescing in it, this is not the case, as the following history of the Edinburgh and Glasgow Mail will show:—

In 1709, a riding-post was appointed to carry the London Mail from Edinburgh to Glasgow. For a long time the hour of arrival in Glasgow was nine on Monday morning—the mail having lain in Edinburgh during the Sabbath. But about 1745, certain persons, said to be the conductors of the local newspapers, used their influence to get it brought in by three or four o'clock in the morning; and then they got it changed to eight o'clock on Sabbath evening. At first newspapers only were given out on Sabbath evening, the letters being shut up till Monday morning. In 1778, letters were allowed to be given out on payment of a penny in addition to the postage. But a year or two afterward, an attempt being made to bring in the Mail at nine o'clock on Sabbath morning, and despatch it in the afternoon, the General Assembly of the Church of Scotland immediately took active measures for preventing this, and, aided by the well-disposed inhabitants of Glasgow, succeeded. But the attempt was resumed a year afterward, and although the most strenuous opposition was offered to it by the Church and private parties, all that could be effected was an arrangement that no bags should be made up after twelve on Saturday night, and that the Mails should not be carried during the daytime. After this, it does not appear what measures, if any, were adopted

by the Church, until a few years ago, when it renewed its protest against the Sabbath Mail. Thus it appears that the Church of Scotland not only condemned Sabbath Mails, but exerted itself to suppress them.

3. *But it is essential for purposes of business that the Mail be carried.*—The merchant says this, and the banker, and the doctor, and some others say it. "We must have our letters," they say, "otherwise the interests of trade may be endangered, or the lives of our patients."

But what is the merchant's necessity? Are the transactions which you conduct in a small country town of such vast importance, that the want of your Sabbath letters would seriously damage your prosperity? What letter did you ever get on Sabbath, that it was absolutely necessary that you should have got, and which you could not have got some other way; or what letter of the kind are you expecting? But perhaps it is not for your own sake you would uphold the present system; but for the sake of the great mercantile men of the country, who, you suppose, must tremble at the present movement. But you are mistaken. For suppose some sudden evolution of fortune were to carry you from your counter to a counting-house in London, and that your advices, which now involve a few hundreds per annum, were to be swelled to half a million, you would there find yourself deprived of a Sabbath delivery. In the mercantile metropolis of the world, and though you had become another Rothschild, you would find yourself without the possibility of getting your Sabbath letters. And when you expressed your surprise that things should be so much better managed in your native village, and announced that there it had been held absolutely necessary for its men of business to get their letters, the merchants of London would tell you that they were quite of another way of thinking; that so far from thinking it necessary that they should get them, they had resisted a proposal to that effect. Instead of considering the shut post-office a grievance, it was kept shut at their earnest solicitation.

Now we don't know to what class of logical argument this one exactly belongs; but we appeal to common sense if there is a fallacy in it: "If a necessity for a Sabbath post-office does not exist in London, it exists no where."

The banker's necessity falls before an argument of the same kind. He can only maintain his plea by magnifying in some extraordinary way the importance of his bank and its transactions, by proving, in short, that the branch is more important than the tree which bears it—the extremities of the body than the body to which they are attached. For, not to recur to the case of London, where the bankers united with the merchants in deprecating the opening of the post-office on Sabbath, I am informed that a few years ago all the bankers of Edinburgh* agreed to discontinue their practice of sending for their business letters on Sabbath. The bankers of Edinburgh do not need their letters on Sabbath; but the managers of their country branches must have them. Is this "must" proved?

But how shall we judge of the doctor's plea? It seems so philanthropic. It is not his own gain, but the good of others that weighs with him. It is not his purse, but his patients, who are endangered by shutting the post-office on Sabbath.

The medical profession may be divided into two halves—the town and the country. The former half do not wish for their letters, and for the most part do not send for them when they have the opportunity; and the other half, we maintain, do not need them.

Let any country doctor tell us how many of his patients send for him by post, in cases of emergency. In such cases do the country people sit down and quietly write a letter, and despatch it to the post-office—a mile or two off, it may be—and then wait in cool suspense for a dozen hours or so, hoping that the doctor might be at home when the letter was delivered, and that his engagements might allow him to come immediately. We don't

* All—I should say—with one exception—which, I believe, is the only Edinburgh bank that has since failed.

believe this. At all events, if such cases do occur, the sooner they are put an end to the better. The closing of the post-office on Sabbath will do no mischief: it will be a real mercy to the dying man if it force his friends to send for the doctor *express* instead of calling him by post.

4. Nearly related to this latter reason, stands another. Some persons of fine sensibility and tender feelings are sure that on some Sabbath of their lives they are to get a letter telling them of the sudden illness of a dear friend; and "How terrible it will be if that letter shall be detained in the post-office during the whole Sabbath, while they are enjoying it in happy ignorance of the coming calamity!" We are not sure that there is anything in this last sentence beside a little sentiment; and we are not sure that the sentiment is sound. It appears to us that that Sabbath, well spent—i. e., spent in communion with God—might be a very admirable preparative for the sorrow, and the sudden strokes that were waiting you. And even although you were thus deprived of the opportunity of witnessing the death-bed of the friend you loved, this might be overruled for your good. But allowing full weight to this plea, we shall see if it can hold its ground against the reasons that are to be urged on the other side.

5. We have heard it said, that some persons decline joining in the movement because it is inconsistent with their Voluntary principles to do so. But we can hardly credit this. What is their objection? Is it this?—that Government have no right to interfere with the Sabbath post-office. But that would be a strange doctrine, surely, involving the manifest absurdity, that Government have the right to introduce a desecration of the Sabbath, but no right to withdraw one; and that whatever desecrations they do introduce, it is wrong for us to petition against them, because we thus recognise the right of Government to interfere with religion. We do no such thing. But seeing that they have interfered with religion, by establishing a Sabbath post-office, we ask them to withdraw that interference, just as we would ask them to withdraw an ordinance which fined every man who did not go to church on Sabbath.

But we are forced to suppose that such persons have a different objection from this, because, while they will not petition Government to close the Sabbath post-office, they feel no scruple in petitioning Government to keep it open. Their objection cannot be that Government have no right to interfere with the observance of the Sabbath, for they are desiring it to continue its interference with it, while we are desiring it to cease that interference. Their objection must be something else. We have heard it stated thus:—That while they don't wish any one to be forced to receive his letters, they wish every one, who chooses to receive his, to have them. But surely this objection has nothing to do with the Voluntary principle—at least, beyond the first clause. And then the second clause has nothing to do with the present question. The present question is not—shall letters be *delivered* on the Sabbath, or not? but shall the mails be carried, or not? And all that, as a Voluntary, any one of you can demand from Government is, that they shall not interfere with your right of communicating with whom you please on the Sabbath. Your Voluntary principle gives you no ground for compelling Government to provide you with a medium of communication. Indeed, it seems to us that you strangely contradict your idea of religious liberty, when you petition Government to carry the Mails. If Government forced one ungodly man to keep the Sabbath holy, you would be indignant at the invasion of his liberty; but if Government force twelve thousand men to break the Sabbath, it is all right. You will not compel a man to be religious; but you will compel a man to be irreligious, if you can. It humbly appears to us, that it is a greater interference with liberty to say to one man, You shall carry the mail on the Sabbath—than to say to another man, You shall not receive your letters. And if the objector still insists upon being secured in his privilege, at whatever cost to others, then we leave him to the disgrace which such a heartless demand deserves. Surely he must have

a low idea of the rights and religious necessities of man, who would sacrifice his brother's liberty of worshipping God, for his own liberty of getting his letters on the Sabbath.*

6. There is another reason which we must mention, but which it is not our duty to characterise in this place. The Sabbath is a wearisome day to some; and they don't see how they could enliven its tedium if they had not their letters to read and think about, and their newspaper. Never do they enjoy it so much as after the services of the Sabbath. For whatever the merit of these may be, they are never half so interesting to them as the last quotations of the Funds and the London Markets; or the last telegraphic despatches from the Continent—from Prague—or Paris, during the bloody butcheries of the barricades.

But let us now look at some of the reasons which may be urged for closing the post-office, and putting an end to its present Sabbath arrangements.

1. Its present Sabbath arrangements are *unfair*, inasmuch as some feel themselves at liberty to send for their letters—others do not.

2. They are *inconvenient*, inasmuch as there is a Sabbath delivery in some places, and not in others. This produces confusion and disappointment.

3. They interfere with the regularity of business. Tuesday used to be a blank day, both in Edinburgh and Glasgow, for London letters and papers. If a mercantile house did not call for its letters and papers on Sabbath, it had four London mails, instead of two, on Monday—and on Tuesday it had none at all. Had the Mail been stopped entirely on Sabbath, it would have had two every day, except Sabbath; and the same thing would have happened to letters in every part of the Island. Sabbath would have been the only blank day; and surely this would have been a beneficial change. The introduction of the railways makes no alteration, we believe, except by shifting the blank day from Tuesday to Monday.

But the three reasons which follow will be felt by every right-minded man to be conclusive:—

4. Men of the best character cannot be secured for the service of the post-office—at least for those departments in which much Sabbath work is exacted. The most trustworthy men are undoubtedly those who fear God. But such men reverence the Sabbath, and will not engage in an occupation that forces him to profane it. To this, as a retributive consequence, we must in part ascribe those irregularities and frauds which occur in the post-office, to a much greater extent, we believe, than is generally known.

5. But supposing respectable men to engage in these departments of the post-office, will their character remain uninjured by their constant labour on the Sabbath, and separation from Divine ordinances? Quite the contrary. Indeed, if you wished to introduce a man gradually to sin, and to deaden his religious feelings, you could not take a better method for compassing your malignant purpose, than by inducing him to sell a few of his precious Sabbath hours for gain. Some time ago, a boatman, being on the point of death, was visited by a gentleman who had been a partner in the firm to which the boat belonged. The boatman had once been an excellent character, but had subsequently become a drunkard. His employer referred to the contrast, and upbraided him for his misconduct. The poor fellow retorted by declaring that the cause of his ruin was being compelled to work on the Sabbath, by which he had become more and more hardened in iniquity; asking, further, *what else could be expected from a man in his station, cut off from all religious instruction, and exposed to every kind of temptation.* The gentleman was deeply affected by this appeal to his conscience by the dying boatman. He called a meeting of his partners, stated the case, and pro-

* Of course we do not mean to say that all the persons engaged in the post-office on Sabbath are precluded from attending upon Divine worship; but a number of them are—and a number more are indisposed, by the secular work which is thus forced upon them, for attending to the spiritual.

posed giving up Sunday traffic; but being outvoted, he left the firm.

6. If the carrying of the Mail cannot be included among works of necessity and mercy, then it is a breach of the Fourth Commandment,—it is a sin.

But it is not a work of necessity, otherwise it could not be dispensed with anywhere. But it is dispensed with in London.

And to say that mercy requires it—that it requires the whole apparatus of the post-office to be kept in motion for casual sick-bed calls, is just as reasonable as to say that doctors, instead of going to church, should go round their patients every Sabbath, in case any of them may be suddenly seized—or that the fire-engines of Edinburgh should parade the streets every Sabbath morning, in case any house should happen to go on fire.

But as this mercy plea is the only plausible one—as the mails, if carried, are henceforth to be carried for mercy's sake—WE APPEAL TO MERCY. Does she require those 12,000 servants of the post-office to urge their labours on the Sabbath? Will she send them on her errands on the day of rest and religious privilege? She denies indignantly that she will. She has a care for their souls as truly as for sick and dying men. So casting these upon Him who regards the destitute in their affliction, she sends the emancipated servants of the post-office to the proper duties of the Sabbath, and charges them to meet her at the throne of grace, that they may obtain mercy, and find grace to help them in their time of need.

FRENCH PROTESTANT SEMINARY FOR YOUNG LADIES, IN MONTREAL.

Many promising Protestant children have been diverted from the ways of truth into those of Popish error by being educated in Convents and Nunneries; and no accomplishments, however valuable in their own place, can justify parents for sending their children to such places. We learn, with much pleasure, that a Seminary for young ladies, conducted by Mdlle. Tregent, and Madame Escuyer, from Geneva, Switzerland, has been opened in Montreal.

We heard very favourable accounts of these ladies, when recently in that city; and found, on our return, a letter from Mr. Doudiet, Missionary, writing us, in which he thus speaks of them:—

"If it were but for the honour of Protestantism, such a boarding-school ought to be supported or encouraged by every friend of the Redeemer's kingdom. It is the first of the kind that has ever been tried in this country, whilst the Roman Catholics have long ago been abundantly supplied. I doubt, however, whether any one of the leaders of the French Catholic schools can outdo Miss Tregent, as to an accomplished and long experienced way of tuition; but none, I am convinced, could be compared to her as to *vital piety and true respectability.*"

The Rev. H. Wilkes, Rev. William Taylor, Rev. J. McLeod, Rev. E. Tanner, Rev. F. Doudiet, Rev. P. Wolf, and the Editor of the *Montreal Witness*, recommend this Seminary.

POPERY EVER THE SAME.

We extract from the *Globe* the following condensed account of what has attracted just notice in the mother country, and is likely to do so still more. It is the beginning of disclosures which must throw much light on the real character and working of Popery:—

"THE BLACK ROCK NUNNERY.

"A case has lately been brought before the House of Peers by appeal, which has attracted the deepest attention of the British public, and awakened universal indignation. In 1826 and 1827, Maria and Catherine McCarthy, daughters of Alexander Mc-

Carthy, a wealthy merchant of Cork, were admitted members of the Ursuline Convent of Black Rock, county of Cork. Each of them paid £1000 for their maintenance during life, in this Monastic prison, and £102 of an additional sum was afterwards paid for Maria. The connexion of these young ladies with the external world and all its passing events was for ever closed. The world might move tranquilly along, or it might be convulsed to its centre, but all they had to do was to keep the vows they had taken, and to attend the round of external observances which the rules of the Institution required. They had been induced to vow 'perpetual chastity,' 'voluntary poverty,' and 'obedience to the superior.' The father of these ladies died, leaving between £30,000 and £100,000, and a family of ten children. He made a will, leaving nothing to the Nuns, whom he had already provided for. The will, however, was not properly executed, and the Nuns, though cut off by the laws of the Nunery, were not cut off by the law of the country, from inheriting a portion of their father's property.

"Informed of what was due to them, they resolved to assign their interest in their father's estate to their younger brothers. But they could not do this without consent of their superior. They applied, but were refused. They were told that the money belonged to the Convent, and that they must make over their interest to it. They still refused—the Abbess was brought to bear on them, and then the Bishop. They were coaxed to 'sweet docility'—they were ordered to observe 'holy obedience.' Spiritual terrors and bodily flagellations all failed. Books were thrown in the way of the sisters, shewing that their refusal was a mortal sin, and they were threatened with being shut up for ever in their cells, and with eternal perdition in the next world. They still resisted; but one of them being of weaker nerves than the other, at length gave way, and the other was brought again before the Bishop, after undergoing a series of persecutions—'Take the pen and sign (said the Bishop) by virtue of your vows of holy obedience.' It was done at last, and two superiors of the Convent, jointly with the Misses McCarthy, applied to the Court to have the share that the latter were entitled to paid over for the use of the Convent. The heirs of McCarthy pleaded that the deed had been obtained by compulsion. The Lord Chancellor of Ireland invited the Bishop and Abbess to bring that question before a jury, but they refused to do so. The claim was, however, rejected on the ground that the superiors of the Nunery had no title to appear in Court.

"On an appeal being taken, Lords Brougham and Campbell joined the Lord Chancellor in confirming the sentence of the Irish Court. It is deeply to be regretted that the case was not decided on its merits, and the compulsion legally proved. Enough has transpired to warrant a criminal prosecution against the keepers of this ecclesiastical Bastille. What persecution may await these young ladies who have placed themselves in such a situation, may be conjectured from the past, and how much it will be aggravated by the exposure they have been the means of making, may also be conceived. The London Times, the Examiner, and other leading metropolitan journals, have warmly taken up the question, and their opinions have been echoed by the press generally. We have long been of opinion that if Nunneries are to be allowed at all, they should be placed under the surveillance of the magistrates, the same as Lunatic Asylums. The law steps in humbly to protect the inmates of such houses from improper detention, or improper usage. Surely the temptation to abuse is equally strong, and in practice has been found equally extensive in Nunneries. The inmates frequently enter in extreme youth under the influence of some temporary disappointment, the advice of interested relations, or the blandishments of those who desire to enclose in their nets such as can enrich their Institution. Soon they may repent of the rash and unlawful vows they have taken, but they are too late, and their lives must be dragged out in a heartless round of wearisome ceremonies, which are as useless to themselves, as they are inconsistent with

enlightened Christianity. We hope this glaring case will be the means of awakening the world to the necessity of introducing a complete system of surveillance over all such establishments. When the Factory Inspector visits the English mills, the employers are asked to withdraw, and the inmates are invited to relate their grievance. Every Nunery should be thrown open periodically, to a set of commissioners, or to the resident magistrates, and the inmates should be offered their freedom, if they desire it. Justice will not be done to the victims of such a system, till such a law is passed."

EMIGRANTS.—FELLOWSHIP MEETINGS.

Toronto, 26th August, 1848.

MR. EDITOR.—On a visit to a neighbouring township, a few weeks ago, I was put in possession of what I look on as a very interesting document. It is, indeed, nothing beyond an abridgment from Brown's Select Remains; although in that view, and in connexion with its subject matter, very important in any circumstances. But what gave it to me special interest, was this:—Some pious emigrants, from the south of Scotland, when on their way across the vast ocean, some nine or ten years ago, were in the habit of meeting on ship-board for prayer and Christian fellowship. This sweetened their intercourse, and lightened the tedium of a long voyage. It occurred to them that, in the want of a regular ministry, they might, if settled near one another, constitute themselves into a prayer meeting, and thus not only keep up Christian fellowship by occasional meetings on week days, but profitably occupy a portion of the Lord's-day, and try to maintain the blessed privileges of social devotion among their fellows. They adopted what follows, as the basis of union; and it has been acted on faithfully as far as situation and other circumstances would allow. I found it in the house of the son of the worthy patriarch with whom (on ship-board) the idea originated; and the son—a worthy office-bearer of our church—inherits the good sense, as well as the deep piety, of his sire.

Mr. Editor.—May not we all get some hints from such a document? If so, may we not designate still "more" of the well-known "more last things" of the pious John Brown, of Haddington? Similar rules had been printed before, both by John Hourar, of Perth, and George Muir, of Paisley; and within these few years Dr. Symington, of Paisley, and Mr. Burns, of Kilsyth, have put forth similar proposals, more or less copied and improved. May their Lord and ours bless such "essays to do good!"

Yours, &c.,

AMICUS.

RULES FOR FELLOWSHIP MEETINGS.

That the important ends of religious fellowship may be more effectually obtained, we undersubscribers, having formed ourselves into a Society, engage, through grace, to study the following RULES:—

1. That we shall meet together weekly, on such days, and at such places, as the Society shall agree upon; and shall not absent ourselves without necessary cause.—Heb. x. 21, 25.
2. That one of our number shall always open the meeting by singing part of a psalm, reading a portion of Scripture, and praying; after which, such questions shall be proposed as shall be thought proper; and then the meeting shall be concluded with prayer and praise.—Phil. iv. 6.
3. That every member shall, both in prayer and conference, study all plainness and brevity, as far as can be attained; and shall carefully shun every word which is not easily understood, or that tendeth to strife.—1 Cor. xiv. 40.
4. That in all our meetings, we shall endeavour to avoid all idle and trifling conversation, curious questions about matters of small moment, and not plainly revealed; also, all discourses upon things of doubtful reputation, or affairs in which the Society hath no immediate concern.—Tit. iii. 9.
5. That, in all our reasonings, we shall guard against anger or contention, positiveness in our own opinions, and reflections on the sentiments of others. And if, at any time, heats or passions be like to arise among the members, he who last officiated in

worship, shall interpose, by desiring him whose turn it is, to pray.—James i. 19.

6. That we shall carefully shun everything that savours of vain glory, not assuming superiority over our brethren—not undervaluing that was said by any of them—nor presuming ever to interrupt others when speaking. And if any member shall use expressions which seem to savour of error, he shall be asked to explain his meaning, and, in the spirit of meekness, desired to forbear such for the time to come.—Phil. ii. 3.

7. If any of our members fall into some crime, such as drunkenness, profanation of God's name, &c., the meeting shall appoint a member privately to admonish the offending brother. If this hath not the desired effect, two shall be appointed to speak with him. If he still remain obstinate, the Society shall cause one of their number to reprove him in presence of the meeting. And if, after such Christian dealing with him, he acquiesce not in the censure of the Society, he shall be excluded from it.—Psalm cxli. 5.

8. That every person in the Society shall beware of divulging, or speaking, or spreading abroad, anything that is said or done in the meeting, to the prejudice of any of the members of it.—Psalm xv. 3.

9. That no person shall be admitted into our Society, without consent of the majority of the members; nor shall any particular member presume to bring one along with him, until the mind of the Society be thus known.—1 Cor. xiv. 26, 40.

10. That once a quarter of a year, or rather when any remarkable providence calls for it, the Society shall set apart a night for fasting and thanksgiving; and that on this night, if possible, they shall meet an hour sooner, and occupy the time especially in prayer and praise.—Ezra iv. 16.

11. That we shall keep a correspondence with other Societies in the neighbourhood, by appointing one or two of our number to join their meetings, on some occasions, in order that brotherly love may be promoted, and that all may be edified.

12. It might be proper to admit some sober persons, especially young ones, to attend as hearers for a time.

13. That none of the members shall leave the Society, without giving satisfactory reasons to the majority of members before he resigns.

14. That we shall endeavour, in our several stations, to have a conversation becoming the gospel; and to use every means in our power to raise up a seed to serve our glorious Lord, Jesus Christ.

FRANCE.

As to its condition immediately preceding the Revolution, let it be remembered that France had, in a very remarkable degree, given her strength and power unto the beast. She had become the right arm of Antichrist. From the statistics given by the Evangelical Society of Paris, it appears that enormous sums of money have annually been contributed in that country for Popish Missions throughout the world. France has greater resources than any other country that owns the authority of the Pope, and these resources seem to have been lavished on this cause. Prosecutions were carried on against the Protestants, in name of the laws, and manifestly contrary to their spirit, even in the provinces of France; and wherever she had power in other parts of the world, she appeared at once the servant of Rome and the foe of humanity. At every step we meet with anomalies inexplicable except by the light of divine truth.

No nation in modern times has so zealously employed her power to extirpate Protestants, beyond her own soil, as this free-thinking, infidel France.

No nation in modern times has outraged humanity so much as this refined and hyper-civilized France.

No nation in modern times has been so much disgraced by base deeds in her highest places as this proud, chivalric France.

The crusade of the great nation against the poor Christians of Taluti is fresh in the memory of the public yet, in all its disgusting details. So also are the shouts of triumph that rung through her capital.

when intelligence arrived from her valiant armies that they had succeeded in roasting alive a tribe of Africans who had refused to surrender their native land. Her deeds of shame in high places, we would hope, for the honour of our common humanity, are altogether unparalleled among civilized communities. What a succession of atrocities was paraded before the eyes of the world on that blood-stained scene, as if to usher in, with fitting accompaniments, another grand crisis of the mighty tragedy! A wretch, moving in the very highest rank of nobility, murders his wife for the sake of a paramour, and then is permitted to poison himself in prison to avoid the disgrace to his order of a public execution. A judge in one of the highest courts is tried for a crime, and condemned in the very court in which he had presided. The highest ministers of state are convicted of selling public offices for money, and plead in justification, that their predecessors had done the same before them. The monarch meanwhile proves himself worthy to lo the head of such a gang. By a series of beastly negotiations—which, from their very filthiness, journals of character cannot print—carried on between himself and his ambassador, he sacrificed a defenceless woman into certain family misery. As an appropriate close to the abominable transaction, the ambassador who had been employed as the tool, thrown aside, as might have been expected, when the dirty work was done, in a fit of compunction cut his own throat. Such a series of base and tragic deeds you may meet with in the pages of ancient romance, or perhaps you may find them yet enacted in the court of some Eastern sultan; but we are not aware of anything similar among civilized nations in modern times. Surely that nation was ripe for destruction!

When the new revolution was effected, the world was called to wonder at an event so great accomplished with so little bloodshed. France had now grown skilful in the art of revolutions. The light of the nineteenth century is now shining full upon her. All has to be done in a truly philosophical way. Men were not such fools now as to shed each others blood. Philosophy will guide the machine of government; the very laws will be given out clothed in all the graces of poetry; and Frenchmen, all united, and all equal, will be one happy family. How soon has the insulted Lord of nations blown up the colub! "They have set up kings, but not by me; they have made princes, and I knew it not. . . . Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them; how long will it be ere they attain to innocency? . . . The workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces. For they have sown the wind, and they shall reap the whirlwind; it hath no stalk; and the bud shall yield no meal; if so be it yield, the stranger shall swallow it up."—Hosea viii. 4-7. France might have sat for the prophet's picture.

DESTRUCTION OF THE INQUISITION AT MADRID.

The following facts were narrated by Colonel Lehmannowski, the officer engaged in the service. After the peace, Colonel L. went to America, and at the time of this narrative was a much respected citizen in New York. In describing the eventful scenes he had passed through during the wars of Napoleon, few recollections seemed to give him such satisfaction as the part he took in the demolition of this place of iniquity, the Inquisition of Madrid.

In the year 1809 I was attached to that part of Napoleon's army which was stationed at Madrid. Soult was Commander-in-Chief and Governor of the city. My regiment was the 5th Polish Line.

One night, about ten or eleven o'clock, as I was walking alone in one of the streets of Madrid, two armed men sprang upon me from a doorway. I instantly drew my sword, and defended myself as best I could from their furious attack. While struggling with them, I saw at a distance, crossing

the top of the street, the lights of the mounted patrols. French soldiers on guard with lanterns, rode through the streets of the city at all hours of the night to preserve order. I called to them in French, and as they hastened to my help, my assailants took to their heels, not, however, before I saw by their dress that they belonged to the guards of the Inquisition. Having been in the habit of speaking freely among the people what I thought of the priests, and Jesuits, and the Inquisition, I have no doubt that these men were set to watch for me, and to assassinate me. It had been decreed by Napoleon that the Inquisition and the monasteries should be suppressed. Months, however, had passed away without the decree being executed.

I went that night directly to Marshal Soult, told him what had taken place, and reminded him of the Emperor's decree. He said I might go the next morning and destroy the Inquisition; giving me charge at the same time to take care of the pictures, library, and other things of value. I replied that my regiment was not sufficient for such a service, but if he would give me the 117th of the line, and another regiment, which I named, I would undertake the work. The Colonel of the 117th, Colonel De Lile, was an intimate friend of my own, and is now the pastor of an Evangelical church in France. Marshal Soult gave me the troops required. That night the expedition was arranged, and next morning we proceeded at break of day to the Inquisition, which was about five miles distant from the city.

A wall of great strength surrounded the buildings. I went forward with a company of soldiers, and addressing one of the sentinels on the wall, summoned those within to surrender, and to open the gates to the Imperial army. The man withdrew, and after conversation apparently with some one within, he re-appeared, presented his musket, and shot one of my men. This was a signal of attack, and returning to my troops, who had halted at a distance out of sight, I ordered them to advance, and to fire upon those who appeared upon the walls.

It was soon obvious that it was an unequal warfare. The garrison was numerous, and on the walls there was a strong breastwork, from behind which they kept up a destructive fire upon our men on the open plain. We had no cannon; our scaling ladders were insufficient, the walls being higher than we expected; and the gates resisted all attempts at forcing them. Wishing to get through the work as quietly, as well as quickly, as possible, I directed some trees to be cut down and trimmed, to be used as battering rams. Selecting a place where the ground sloped a little toward the wall, and so gave advantage to my men to cover with their fire those engaged in the assault, two of these battering rams were brought to bear upon the walls. Presently the walls began to tremble; a breach was made; and the Imperial troops rushed into the Inquisition.

Here we met with a scene, for which nothing but Jesuitical effrontery is equal. The Inquisitor-General, followed by the fathers in their robes, all presented themselves, as we were making our way into the interior of the place, with their arms crossed on their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on. They addressed themselves in the language of reluctance to their own soldiers, saying, "Why do you fight our friends, the French?"

Their intention, no doubt, was to make us think that the defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity of escaping. Their shallow artifice did not succeed. I ordered them to be placed under guard, and all the soldiers of the Inquisition who had not escaped in the confusion to be secured as prisoners.

We then proceeded to explore the rooms of the stately edifice. We passed through hall after hall, richly furnished; we found splendid paintings; a rich and extensive library; and everywhere beauty,

splendour, and order, such as I had never seen in any palace. The architecture, the furniture, the ornaments, were such as pleased the eye and gratified the cultivated taste. But where were the gloomy cells and horrid instruments of torture which one had been taught to expect to find in an inquisition? We looked for them in vain. The holy fathers seemed surprised at our expecting to find any such things; assured us that they had been belied; and that the holy Catholic Church, in this as in other things, was grossly misrepresented.

Although I saw through the cunning villany of the father in these remarks, and knew how the Romish Church always affects to deny its crimes and cruelties when it cannot carry them into execution, I was ready to believe, after our careful search, that this Inquisition was different from others of which I had heard. My friend, De Lile, was not, however, so easily convinced. "Colonel," said he to me, "you are commander to-day, and as you say, so it must be; but if you will be advised by me, let us have another search; I do not believe we have seen everything yet." We accordingly again began to explore, especially in the parts underground. By marking well what portions of the buildings we were beneath, we found that we had been under every part except the great chapel of the Inquisition, and the buildings adjoining. The floor of this chapel was formed of vast slabs of rich marble. The floors of the other parts of the Inquisition were also either of marble, or of highly polished wood. We could find no entrance to vaults, or other indication of anything being below the chapel. Being now ready to give up the search, a thought struck Colonel De Lile, who was still sanguine of discovery. "Let us get water," he said, "and pour it over this floor, and see if there is any place where it passes through more freely than others." Water was immediately brought, and a careful examination made of every seam, none of the slabs being cemented, to see if the water passed through. Presently one of the soldiers cried out that he had found it! By the side of one of the marble slabs the water was passing through fast, as though there were an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the men with their bayonets, were trying to clear out the seam and to raise the slab. Others began to strike the slab with all their might with the butts of their muskets in order to break it. The fathers who had been looking on with the greatest dismay, now broke out into loud remonstrance against our desecration of their holy and beautiful house. As they were thus engaged, one of the soldiers, who was busy with the butt of his musket, struck a part of the marble under which was a spring, and the slab partly flew up. Then the faces of the inquisitors grew pale, and they trembled, as Hellsbazaar when the handwriting appeared on the wall. The marble slab being raised, the top of a staircase appeared. I stepped to the altar, and took one of the long candles which was burning, some of my men doing the same, that we might see to explore what was below. One of the inquisitors here came up to me, and laying his hand gently on my arm, said, with a demure and holy look, "My son, you must not take those lights with your bloody hands; they are holy." "Well," said I, pushing him back, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." We proceeded down the staircase.

On reaching the floor, the first room we entered was a large square hall, on one side of which was a raised platform with seats, the centre one being raised considerably, being the throne of the Inquisitor-General. In the centre of the hall was a large block, with a chain fastened to it, where the accused were chained during the examination.

On leaving the Hall of Judgment we proceeded along a passage with numerous doors. These were the cells of solitary imprisonment, from which the miserable victims were never brought out, except it were for torture. Within some of the cells we heard sounds as we advanced. On opening the doors we witnessed such sights as I wish never to see again, the details of which are too horrible to

relate. In some cells we found bodies apparently but a short time dead. Others were in various stages of decay, and we saw some of which little but the bones remained, still fixed by chains to the floor of the dungeon. To prevent this corruption from being offensive to the occupants of the Inquisition, there were flues extending along the roofs of the cells and carrying the odour off to the open air. Among the living prisoners we found aged men and women of threescore years and ten; youths and girls of fourteen or fifteen; and others in the prime of life. Some had been there for many years, and had lost count of the time since they entered. The soldiers went to work to release them from their chains, and took from their knapsacks their overcoats and other clothing to cover their nakedness. They were eager to be taken to the light of day, but having heard of the danger of this, I caused food to be given to them, and then directed them gradually to be brought out to the light as they were able to bear it.

We then proceeded to explore another room where were the instruments of torture. One of these was a machine, on which the victim was stretched, and every joint of the body, beginning with the fingers, was racked until the sufferer swooned away or died. Another engine consisted of a box in which the head and neck were immovably confined by a screw, and over this box was a vessel from which, drop by drop, water fell every second upon the head. This perpetual drop falling on the same spot caused most excruciating agony, ending ere long in raving madness. Another infernal machine lay along horizontally, to which the sufferer was bound, and then was placed between two beams on which scores of knives were fixed, so that by turning the machine with a crank the flesh was torn from the limbs in small pieces. A fourth machine surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, richly dressed, with arms extended to embrace the victim; around her feet a semicircle was drawn. Whoever stepped over this line touched a spring, which caused the diabolical engine to open, and a thousand knives pierced him with deadly force.

The sight of these engines of infernal cruelty kindled the fury of the soldiers, already enraged with the resistance they met with, and the death of their comrades in assaulting the walls. They declared that they would put their prisoners to the torture. I could not stem their fury. They began with the holy fathers. They put one on the machine for racking the joints. Another was put under the dropping water, and terrible was the agony he seemed to suffer. The Inquisitor General was brought before the machine called "the Virgin," and commanded to kiss it. "You have caused others to kiss it," said the soldiers, "now you must do it." They pointed their bayonets and pushed him over the fatal circle. The beautiful image in stantly prepared for the embrace, clasped him in its arms, and he was cut in pieces. My heart sickened at this awful scene, and I saw no more.

In the meantime, the report had reached Madrid, that the prisons of the Inquisition were broken open! Multitudes already were hastening to the place. Fathers there were who found long-lost daughters; mothers their sons; wives were restored to their husbands; sisters and brothers met once more. Some were friendless and unrecognized.—The scene of mingled joy, surprise, and anguish, no tongue could describe.

While this was going on, said Colonel Lehmanowsky, I gave orders for the library, paintings, and furniture to be carefully removed, and sent to the city for a large quantity of gunpowder. Placing this in the vaults and subterranean places of the buildings, and a slow match being set, we all withdrew to a distance, and awaited the result in silence. Precisely loud cheers rent the air; the walls and turrets of the massive structure rose majestically towards the heaven, impelled by the tremendous explosion, and fell back to the earth a vast heap of ruins. The Inquisition was no more!

What little peace and quietness there is in the world God's people enjoy it in their corners.

INSURRECTION AT EDINBURGH.

(Letter of an English Tourist.)

I was sitting before noon on Monday (July 3), reading the papers at a window in M. Queen's Hotel in Princes-street, when I observed an unusual stir in the street. Numbers of working men were hurrying along westward, and two strong bodies of police marched past. Thinking it was a Chartist meeting, or some such thing, and wishing to see the ways of an Edinburgh mob, I took my hat and walked out. On passing the group of waiters standing on the top of the stairs at the street door, I asked one of them what was the row? "It's a roup, for minister's stepend, Sir," was his reply. After needful explanation, I found, to my surprise, that it was something about church-rates! I had fancied that no such thing was known in Scotland, but it seems that in Edinburgh and a few other places the standards of the Established clergy are levied by a small tax upon the inhabitants. This rate, which is called the Annuity-tax, is very unpopular, especially since the disruption in the Scottish Church. Refusals to pay the tax have been becoming more and more frequent, and the clergy have caused the goods of the recusants to be seized for arrears due. The articles being sold by public auction, or roup, as they call it here, great excitement has been caused, and a league was formed some time ago to procure the abolition of the tax. At the last roup no purchaser could be found for any of the goods, and the auctioneer was unable to proceed with the sale, on account of the opposition of the crowd. The collector of the tax was determined, however, to have these goods sold, and Monday was the day fixed. The sale was in Frederick-street, at a furniture-warehouse, the proprietor of which, Mr. Darlington, being a Dissenter, refused payment.

On going along Princes-street, I saw large boards with the words "Shame—roup for minister's stepend!" There were placards also from the Anti State Church Association. A great crowd had already assembled round the shop-door, but I managed to squeeze myself inside.

When the hour of sale arrived, the auctioneer appeared, and was received with a tremendous volley of hoots and groans. Not being known to the crowd, cries got up of "Who are you?" "What's your name?" "Whaur do ye come frae?" In reply to these questions, he handed his card to Mr. Darlington, who announced him as Mr. Thos. Barclay, auctioneer from Glasgow. Here another storm of huses and multiform cries arose. One wicked wag near me proposed that one of the Established clergy should be sent for to open the meeting with prayer. In vain the auctioneer tried to read the list of articles for sale; his voice was quite drowned in the tumult. His countenance was seen sometimes as if trying to soothe the people by being sunny, sometimes looking as fierce as possible. The crowd began, however, to lose patience, and closing in upon him, were beginning to abuse him shamefully, when, after some violent gesticulations, he declared the sale was over. Having heard not a single bid, I did not know how the business was done, but was told after, that in default of offers, the goods were knocked down to the pouncing creditor, at the price at which they had been previously valued.

As there was to be another sale at one o'clock in a neighbouring street, (Hanover-street), I went with the crowd, which rushed thither en masse. This time I could not get near the door, and therefore saw nothing of the proceedings inside. The scene was also here at a furniture-warehouse, belonging to a Mr. Sword. There must have been at least 10,000 persons collected in the street. Presently there was a movement in the crowd, and a large detachment of police, headed by the sheriff and other officials, appeared on the ground, and after clearing the area in front of the warehouse, formed in square, and prevented all thoroughfare in the street. I went down towards Princes Street, and was standing on the stair of a chemist's shop at the corner, when several companies of the 33rd Regiment came marching across the Earthen Mound from the Castle! The crowd at the bottom

of Hanover-street received the troops with loud laughter and shouts of derisive cheering. Two Frenchmen, who were standing at the chemist's door beside me, and to whom I had been trying to expound the affair, entered heartily into the joke, and called out "Vive la legne." The troops marched up towards the police, and took their station inside of the square already formed. The Colonel of the regiment, and Major-General Rodiel, Commander of Her Majesty's forces in North Britain, entered into the square, and held a consultation with the Sheriff of Edinburgh. The Sheriff (Gordon, a son-in-law of old Christopher North), either seemed to enjoy the spree exceedingly, or else he was a violent partisan of the clergy, for I saw him rush up to seize several of the printed placards and boards, and demolish them with great gusto. The officers of the 33d, as well as the men, looked as if they felt they were being made great tools of by these energy and supporters. After a considerable pause, another movement took place in the dense crowd, and two troops of the 2d Dragoon Guards came dashing along Princes-street from the barracks near Portobello. The laughter, shouts, and cheering were again renewed. Some one raised the report that the artillery were also on their way from the Leith Fort! The authorities, thinking that there was now force sufficient to overawe the people, determined to proceed with the sale. The crowd inside the premises having been ejected by the police, the furniture was brought out into the square, formed in the middle of the street. Here in the midst of the soldiers and police, Mr. Barclay re-appeared, surrounded by about twenty persons, tall-looking fellows, put in for appearance, and accompanied by one or two small brokers from Glasgow, by whom the goods were bought. It was certainly much to the credit of Edinburgh that neither auctioneer nor buyers could be found out of all its inhabitants.

About three o'clock the sale was over, and the articles were conveyed in three carts along Princes street toward the Glasgow railway, escorted by a strong body of police and soldiers. Some severe skirmishes took place on the march, but in the afternoon the streets resumed their usual quiet appearance.

I doubt whether such a scene has taken place in Scotland since the days of Janet Geddes. The Established clergy are most unaccountable fools, thus to attract public attention to their already unpopular position. Since the formation of the Free Church, the Establishment in Scotland is supported only by a fraction of the people. The aristocracy and landed interest belong chiefly to the Episcopal Church; in most cases at the same time employing their servants and tenants to belong to the Establishment. If the Free Church, and the other Dissenting Presbyterian bodies in Scotland were able to act together with anything like cordiality, the poor effete Establishment could not long command any support or respect. And as the landed proprietors are already estranged from her, and the people desire her not, I think that little opposition would, after a while, be made to the appropriation of the Church property to more useful purposes. A poor-law has recently been established in Scotland, and the aristocracy will speedily feel the burden of that. Why should not the Church lands or revenues be employed for the poor-rates, and for education, and relief of the sick, and other useful parochial purposes; seeing that the Free Church and other voluntary religious bodies have amply shewn their ability to provide for the religious wants of the people?

FAMILY WORSHIP.

A pious tradesman conversing with a minister on family worship, related the following unstructuro circumstances:—

When I began business for myself I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was present; nor would I allow any of my apprentices to be absent

on any account. In a few years the advantages of these engagements manifestly appeared; the blessings of the upper and nether spring followed me; health and happiness attended my family and prosperity my business. At length such was the rapid increase of my trade, and the importance of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length worldly interests prevailed so far as to induce me to excuse the attendance of my apprentices, and not long after it was deemed advisable, for the more eager prosecution of business, to make the prayer with my wife, when we arose in the morning, suffice for the day.

Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern and the prospect of an increasing family appeared so imperious and commanding that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion when I read these words: "O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ in me, the hope of glory.' O sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls!" I could read no further; every line flashed condemnation to my face. I trembled—I shuddered—I was alarmed lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

Filled with confusion and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and ———, but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, and a sense of blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord, and from that day to the present I have performed this duty, and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part of my business, and retain my devotion: better to lose a few shilling than become the deliberate murderer of my family, and the instrument of ruin to my own soul.

Miscellaneous.

AUGUSTINE'S CONVERSION.

AN ENCOURAGING EXAMPLE.

Towards the close of the fourth century, when Christianity was losing its primitive lustre and power, God raised up Augustine as a powerful instrument of sustaining, for a time, evangelical truth. Augustine had a pious mother and an infidel father. His mother was careful of his early religious instruction. But so far as his father had the controul of his education, it was conducted without regard to religion. Once during his childhood, he remembered to have been the subject of special alarms of conscience during a sickness, which soon subsided. His father proposed to educate him liberally, and kept him constantly at school. But at first he had a disrelish for study, and employed himself much in reading the Latin poets, because the heathen mythology and licen-

tious character of the poetry suited the corruption of his heart. At length he felt the stimulus of ambition, and was spurred on to intense exertions. His models for imitation while at school, were of the most corrupting class. An idea of the polluted moral atmosphere which he breathed, may be formed from the fact, that it was common for his associates to commend each other for recitals of their own lewdness, provided they did it in elegant language.

Here he came into a whirlpool of baseness, and was so lost to principle and honor that he even robbed his own parents, for the means of gratifying his passions. At the age of sixteen, just before his father died, he was sent to Carthage to complete his education, and especially to perfect himself in the study of eloquence, so that he might be able to teach rhetoric for a living. On leaving his home at this time, his mother, knowing that he had given himself to lewdness, without restraint, solemnly warned him of the wickedness of his course. But he was even so hardened in it, and so disposed to glory in his shame, that he would have blushed to be thought less wicked than others, and would have invented falsehoods to represent his case worse than it was. He deliberately committed theft for the mere sake of doing it.

At Carthage he acquired a great passion for theatrical amusements. He also made great efforts to excel at the forum, but soon found that his mind was not adapted to it. He next gave himself to the study of philosophy, and to the reading of Cicero. With this author he was highly pleased; but strange as it may seem, his pleasure was diminished by his finding no mention of the name of Christ, which name his mother had taught him to reverence. Thus it was shown that the traces of his religious education were not wholly obliterated. He turned from Cicero to the Bible. But here the pride of his heart was disgusted, and his blindness prevented his apprehension of the truth.

Next there came an important crisis in his history. He fell in with the writings of the Manichees, a libertine sect, who held, essentially, the same views that are now held by the Pantheists, or Parkerites. He adopted their views, and ridiculed Christianity. For nine years from this, he continued involved in all corruption, sinking deeper. But his mother followed him with unaltered hope and incessant prayer. She went to a certain bishop and besought him to undertake to refute the errors of her son, and reason him out of them. But knowing his cast of mind, he thought there was little to be hoped from such attempts. So he told her to let him alone, and continue praying, and he would discover his error. With a flood of tears she persisted in her request, till, out of patience with her, he said, "Begone, it is not possible that the child of such tears should perish!" This impressed her mind like a voice from heaven, and she persisted in her prayers, and her son in his wickedness.

He continued till the twenty-eighth year of his age deceiving and being deceived, a slave of lust, and devoted to all the impieties of the Manichean sect. His mother had supported him till he had finished his education at Carthage. He then returned to his native place, and supported himself by teaching rhetoric. There he had an intimate friend whom he had seduced into his errors. This friend was taken dangerously sick, and while in a state of unconsciousness in his fever, his friends had, according to a superstition of the times, caused him to be baptized, expecting his immediate death. But he recovered. And when his consciousness returned, and probably after he had had some serious reflections upon his position, Augustine attempted to ridicule his baptism, and he admonished him for it. At this Augustine was confounded, and deferred the matter, hoping for a more fit opportunity to efface his impressions. But the man soon died, and the circumstance threw him into great distress, and cast a gloom over every object, and induced a purpose to travel abroad to relieve his mind. He went to Carthage, and fell in with a Manichean bishop, named Faustus, who was fascinating the multitudes. But having detected him in gross imposture, his faith in the sect was sumo-

what shaken. He next resolved to visit Rome; but was earnestly resisted by his mother, who followed him to the sea, resolved either to retain him or go with him. But by deceiving her, he got off alone; and she could follow him only with her tears and prayers. At Rome he was taken sick, and came near to death. When he recovered, he found his former views still more shaken. Soon he went to Milan, where he formed an acquaintance with Ambrose, the famed bishop of that place, whose marked kindness made an impression upon him. He attended the preaching of Ambrose, more attracted by his eloquence than the gospel preached. But the truth gradually gained upon him, exposing more and more his former fallacies.

In the meantime his mother had found him out, and arrived at Milan. He disclosed to her his state of doubt. She said that she believed that before she left the world she should see him a sound believer. She attended the preaching of Ambrose with delight, and he was charmed with the fervour of her piety. As for Augustine, he continued examining this and that form of philosophy, vacillating between truth and error, till finally he warmly embraced the truth of the gospel, and yielded himself to its power; and his mother triumphed in the abundant answer to her many prayers.

Soon after the mother and son determined to return to Africa, their home. But she seemed to have accomplished the object of living, and to have lost hold on life. When they arrived at the mouth of the Tiber, preparing for their voyage, she said, "Son, I have no delight in life; why am I here?" One thing only, your conversion, was the object for which I wished to live. My God has given me this in large measure; what do I here?" Five days after, she fell into a fever and died.—N. E. Puritan.

DR. DUFF, OF CALCUTTA.

It is now twenty years since Dr. Duff went to India, where his labours have marked a new era in missionary enterprise. Never was any man more remarkably raised up for the work he had to do, nor do we know any post for which it will be more difficult to find a worthy successor. Nevertheless, we think the time has come, when not only for his own sake, but for the interests of the Church at large, and especially for the cause of Indian Missions, Dr. Duff should be withdrawn from Calcutta. In the natural course of things, after so long and arduous service, we cannot look for more than a few years more work from him in that field. Nor will the labour now be of such importance as it has been in years past. The ground has been broken, and the Mission well organized, so that others can carry on what he has been enabled by God's grace to plan and commence. To remove to Europe before his constitution is further weakened, and to foster and direct the missionary spirit in the churches at home, is, we humbly conceive, the course of duty to which Dr. Duff is now called, and for which in providence the way is opened up.

The Presbyterians, both in London and in Edinburgh, are at this moment at a loss to find a Theological Professor for the training of their students and missionaries. For either of these posts Dr. Duff is pre-eminently qualified. We should of course prefer to see him in our own English College, where his name would attract not only Scotchmen and Presbyterians, but students from various denominations, in the present low state of the Dissenting institutions and colleges of England. The presence of such a man in London in these times would give fresh impulse to the cause of Protestant and Evangelical truth, and in more ways than we can now refer to, would be of incalculable service to the Church of Christ. We venture to say that his long residence abroad has not shaken his staunch adherence to the Presbyterian system, while at the same time his engagement in missionary work and his intercourse with brethren of other Churches, have given that enlargement of view and catholicity of spirit, so universal among Presbyterians, and which are essential to the prosperity of our cause in England. We hope that to this matter

our College Committee will give prompt attention.

With regard to the Free College at Edinburgh, for one of the Theological Chairs of which Dr. Duff has been spoken of, we shall only say that if this appears to him a preferable station to London, we shall rejoice in the appointment. We know how much Dr. Duff feels the importance of England as a field for Free Church effort. We know that he would give us the aid and sympathy in our difficult work of replanting Presbyterianism in England, which we have failed to receive from most of the leading men of the Free Church, especially since the death of Dr. Chalmers.

We take this opportunity of once more appealing to our brethren in Scotland concerning their neglect of England. We do not here refer to the multitudes of Scotchmen, who in London alone outnumber the population of several Scottish counties put together, and who are left destitute of the means of grace, while large sums are lavished on comparatively unimportant stations abroad. But for the sake of the Free Church itself, we are surprised at the way in which England has been abandoned. Ever since the Disruption there has been a strong feeling of sympathy and friendliness towards the Free Church. Little has been done to cultivate and take advantage of this feeling. On some occasions deputations have been sent, and meetings held in some of the large towns. Sermons have been also preached, at which collections have been made. But the expenses of this way of going to work have been enormous, and no permanent good has been effected. Why has the Free Church no agency, such as other missionary bodies have, for seeking and receiving annual subscriptions for their Missions? There are many, especially in the Church of England, who would gladly contribute to their support. We meet also continually with people from India and other foreign stations, to whom the Free Church Missions are familiar, and by whom their importance is recognised. A large revenue, we are sure, might be obtained for these Missions, not only thereby increasing their efficiency, but leaving the Church in Scotland more unburdened for the support of the Sustentation Fund and other home schemes.

Whether Dr. Duff be stationed in London or Edinburgh, he would give fresh life and vigour to the missionary cause, and would gather round him a band of devoted youths, some of them perhaps from India itself, whom he would train for the noble work in which he has so long and ably laboured.—*London Presbyterian Messenger.*

"THERE'S NAE STRIFE HERE."

A FACT.

In one of Scotland's northern towns, a family were seated round the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared: his step was heavy, and his brow cloudy. Having asked the blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy-looking man was one of the elders in a neighbouring chapel: he possessed much energy and zeal, and it was hoped real piety; but alas! he was governed by a naturally bad temper, and too often forgot the words of the wise man, "He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister, being a true disciple of the Prince of Peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was even more contentious than usual; for the elder had been particularly angry and quarrelsome.

The good minister's heart sunk within him while he sat amidst this strife of tongues; and most thankful was he that evening to retire to a friend's house some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some minutes, said, "are you ill, my dear?"

"No."

"Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face as she said, with a smile, "Why you always laugh at my dreams!" "Yes, but mine was so remarkable. I dreamt I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, saying, 'Come awa, John, come awa, there's nae strife here!' And now I cannot help thinking of the grief my contentious spirit has given to the dear old man."

The husband and wife sat for some time in mournful silence, which was broken by the entrance of a servant, with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host; its contents were as follows.

"My dear —, we had the great pleasure yesterday of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat.

"When we sat talking together in the evening, he spoke with much grief of the chapel meeting. 'Indeed,' he added, 'I am so tired of all this strife and turmoil, that I wish my dear Lord would take me home.'

"In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual would do him good.

"After returning to his door once or twice, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruffled on the pillow; but he slept in Jesus, for his dear Lord had taken him home."

The elder never recovered this shock. He sorrowed for his friend, but still more for his sin. He gradually sunk, and in three weeks was laid by the side of his aged minister.

"O then the glory and the bliss,
When all that pained or seemed amiss
Shall melt with earth and sin away—
When saits beneath their Saviour's eye—
Filled with each other's company,
Shall spend in love the eternal day."

THE EAGLE AND HER YOUNG.—In the book of Deuteronomy, we have a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition, called Moses' song; in which Jehovah, care for His people, and method of instructing them how to aim at and attain heavenly objects, are compared to her proceedings upon that occasion. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings, so the Lord alone did lead him."—(Deut. xxxii, 12). The Hebrew lawyer is speaking of their leaving their eyrie. Sir H. Davy had an opportunity of witnessing the proceedings of an eagle, after they had left it. "I once saw a very interesting sight, above one of the crags of Ben Nevis, as I was going on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the top of a mountain, in the eye of the sun; it was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of

flight so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise till they became mere points in the air, and were, both parents and children, lost to our unaided sight." "What an instructive lesson to Christian parents does this history read? How powerfully does it excite them to teach their children betimes to look towards heaven and the Sun of Righteousness, and to elevate their thoughts thither, more and more, on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example.

How to avoid ANXIETY.—Payson, on his dying bed, said to his daughter.—"You will avoid much pain and anxiety, if you will learn to trust all your concerns in God's hand. 'Cast all your care on him, for he careth for you.' But if you merely go and say that you cast your care upon him, you will come away with the load on your shoulders. If I had the entire disposal of your situation, and could decide what success you should meet with, you would feel no anxiety, but would rely on my love and wisdom, and if you should discover my solicitude, it would show that you distrust of one or the other of these. Now all your concerns are in the hands of a merciful and wise Father; therefore, it is an insult to him to be careful and anxious concerning them. Trust him for all—abilities, success, and every thing else,—and you will never have reason to repent it.

AFRAID OF EATING AND DRINKING UNWORTHILY.—There are few reasons more commonly urged by serious persons for delaying to unite with the church, than the fear of eating and drinking unworthily. This objection is thus answered by Dr. Nettleton, who was one of the most successful ministers of Christ:—"It may be so. But is it not strange that any one should have conscientious scruples against obeying a plain command of Christ? Are you afraid to obey the Saviour? If you are really conscientious, you might as well say, 'I am afraid I shall do wrong if I neglect to confess Christ before men.' This you ought to say and feel. You cannot neglect a known duty and be innocent. Is it not astonishing to see persons who are seriously disposed, making a righteousness of their disobedience to the command of God? They hope that they are Christians, and yet refuse to obey a plain command, lest they should sin!"

A DYING MAN'S VIEW OF HIS MERITS.—On awaking from his slumber, Baxter, lying on his death-bed, said—"I shall rest from my labour." A minister present said, "And your works will follow you." He replied, "No works; I will leave out works, if God will grant me the other." When a friend comforted him with the remembrance of the good many had received from his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen!"

BECOMING FOOLS IN ORDER TO BE WISE.—Jonathan Edwards, giving an account of the great revival which commenced in Northampton, in 1734, says:—"In this town there always has been a great deal of talk about conversion and Scriptural experiences; and therefore people in general had formed a notion in their own minds what these were. But when they become to be the subjects of them, they find themselves much confounded in their notions, and overthrown in many of their conceits. And it has been very observable, that persons of the greatest understanding, and who had studied most about things of this nature, have been more confounded than others. Some such persons declare that all their former wisdom is brought to nought, and that they appear to have been mere babes, who knew nothing. It has appeared that none have stood more in need of instruction, even of their fellow-Christians, concerning their own circumstances and difficulties, than they; and it seems to have been with delight, that they have seen themselves thus brought down, and become nothing, that free grace and divine power may be exalted in them."

THE ENGLISH ESTABLISHED CHURCH.—A foreign correspondent of the *National Intelligencer* says: "The Established Church is undergoing the ordeal of very searching and astounding statistics. The income of the clergy of the Establishment is said to be upwards of £10,000,000 per annum; whilst that of the clergy of all Europe, independent of Great Britain, is only about £7,000,000! The arguments based upon and deduced from such statements are not favourable to the recipients of this immense revenue."—*Presbyterian*.

DONATIONS TO LIBRARY OF KNOX'S COLLEGE.

By R. C. Geggie, Esq., Quebec:—
The Psalms of David, in divers and sundry kinds of verse, by Sir Philip Sidney, Knight, and the Countess of Pembroke. (rare.)
Grammaire Espagnole et Françoise. Brussels: 1745.
A Geognostical Essay, on the Superposition of Rocks, by Alexandre de Humboldt. London: 1823.
Reports and Transactions of the Literary and Historical Society of Quebec, for various years.

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By R. C. Geggie, Esq., Quebec:—
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KNOX'S COLLEGE.

THE WINTER SESSION OF KNOX'S COLLEGE will be OPENED (D.V.) on WEDNESDAY, the 18th October, at Eleven o'clock, a.m., on which occasion an Introductory Lecture will be delivered by the Rev. MICHAEL WILLIS, D.D., S.T.P., in the Divinity Hall, Ontario Terrace.

The Studies of the Session will be conducted according to the following arrangement:

Theology—Comprising the Evidences of Christianity, Systematic, Polemical and Pastoral Theology, by the Rev. Michael Willis, D.D.
Hebrew and Biblical Criticism—By the Rev. William Rintoul, A.M.
Moral Philosophy and General History—By the Rev. Henry Esmon, A.M.

Classical Literature—By the Rev. Alexander Gale, A.M.

The Mathematical Studies will be conducted in the Academy as formerly.

The Institution will also enjoy the services of the Rev. William Lyall, recently appointed Tutor in the English and Classical Departments, and for general mental training.

In addition to the foregoing:

The Rev. Robert Burns, D.D., Minister of Knox's Church, Toronto, will give two Lectures a week on Ecclesiastical History, the Course commencing in the middle of November.

Students entering Knox's College for the first time, and having views to the Holy Ministry in the Presbyterian Church of Canada, are required to lodge applications in writing, accompanied with certificates from Ministers or Presbyteries, with the Convener of the College Committee, on or before the 18th October.

Students who have attended during former Sessions are also expected to be in attendance, on the 18th October, when the usual Examinations on their previous Course of Study will be commenced, with a view to the determination of their places to the curriculum during the ensuing Session.

Students of other denominations, and those not having views to the Holy Ministry, will be admitted to the Classes, on terms which will be learned, on application to the Convener of the College Committee.

N.B.—All regular Students are required to Matriculate before being enrolled in any of the Classes. Matriculation tickets (fee £1) admitting to the use of the Library, will be issued by the Secretary, on the Certificate of the Convener of the College Committee.

(Signed) WILLIAM RINTOUL,
Convener Col. Com.
Knox's College, Sept. 14, 1848.

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Toronto, September 18, 1848.

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From September 1st to November 17th,
From November 18th to February 10th,
From February 11th to May 1st,
From May 2nd to July 12th.

Eight Weeks are allowed for Vacation—one Week at New Year, and the rest from July 12th to September 1st.

It is desirable that the above scheme should be adhered to by all parties; and it is expected that each Pupil should enter for a Quarter at least.

No allowance for absence, except on the ground of ill health.

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Toronto, C. W., September, 1848.

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