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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VI.

TORONTO, JUNE, 1850.

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☞ A Committee of the Congregation of Knox's Church, Toronto, are making arrangements for the accommodation of members of Synod during the sittings. Information will be given by Walter Macfarlane, John Laidlaw, or Hugh Miller, Esqrs., King Street.

We could wish that some plan were devised to aid in paying travelling expenses of members coming from a distance and not otherwise provided for. A full attendance is highly desirable, to give weight to the deliberations and decisions of our supreme Court.

☞ It is arranged that ministers coming to Synod, will be charged half-fare in the mail steamers.

To the Editor of the Record.

FRASER, May 21, 1850.

DEAR SIR,—

I beg leave through your paper to communicate to the Professors of Knox's College, and to the Students now scattered over the country, the mournful intelligence of the sudden demise of Mr. George Muir, who, during last session and previous winters, was prosecuting his studies at Toronto.

On Monday, the 22nd ult., Mr. Muir arrived here, on his way home, bearing a letter from the Rev. Ralph Robb, of Hamilton, which stated that the examination Committee had authorized him to act as Catechist, and that he had been allotted to our Presbytery. As both Mr. M. and the Mission field North from this, were better known to me than to Mr. Robb, I was requested to assign him a sphere of labour; and as there was a prospect of other catechists coming forward to occupy the Owen Sound settlement, I agreed with him that he should go into Peel, for a week or two at least, until arrangements for the season could be

definitely made. He embraced the idea with ardour, and left this in the afternoon, with the view of spending the remainder of that week at home. I proceeding on his mission the following week. On Sabbath he attended church, apparently in good health, though somewhat paler and thinner than usual, as if from close application to study. The two succeeding Sabbaths I missed him, and as he lived nearly five miles from this, I thought that he had entered upon his public duties, and in alluding in prayer to Christ's servants in remote and destitute places, my mind pictured to itself the young labourer making his first essays in a work to which he had devoted his life. But on Monday week his sister called to inform me that he was in bad health, thought to be labouring under an attack of Bilious Fever, and that he was anxious on account of his services being deferred. I was sorry to hear of his indisposition, and requested her to tell him not to allow himself to be uneasy on the ground of his intended services, as there is no contending against Providence. On Wednesday I went to see him. He appeared weak and had some cough, and I was told that at times his mind wandered a little. He, however, spoke rationally to me. As he seemed unable to converse much, I proposed that I should offer up a short prayer; to which he answered that he did feel weak, but should be most happy if I should engage with him in that exercise. After a short time I came away,—not apprehensive of any danger, and hoping that in a few days he would be restored to his wonted health. His medical attendant, Dr. Mutch, also thought that although his disease assumed something of a Typhoid form, there was no cause of alarm, and that he would soon get over it. Dr. Mutch had, however, been unfortunately summoned to attend the Circuit Court, at Guelph, to give evidence in a criminal case, and consequently, did not get to see him again, till last Sabbath. In the evening he called here and informed us that he had found his patient much worse, that inflammation of the lungs had supervened, and that he was now very doubtful about his recovery, unless there were a speedy improvement. Yesterday, exactly four weeks from the time that Mr. M. had returned home from College, his brother came and told us, to our sad astonishment, that George had that morning gone to his rest, that the Doctor had called and was with him at the time of his death, but that since Sabbath evening he had spoken little. We had remembered him in our morning supplications, and it must have been very shortly after that he expired.

This is one of the mysterious and sovereign acts of God, which will ever appear strange to mortals, and confounding even to his own people. One taken away, not only in the midst of

days, but, one in a land of spiritual destitution, who had given himself to the work of the ministry, after several years of preparation, cut off without even being permitted to enter upon its duties. But it becomes us to be silent, to adore and to learn wisdom. "The Lord reigneth, let the earth rejoice." This reminds me of another similar case. Little more than two years ago, a young man of high promises, who was studying in one of our Scottish Universities, but whose friends live in this neighbourhood, and who had the Jewish Mission especially in view, had returned to Canada, to visit his friends during the summer recess, and on his way back to Britain, was lost at sea. Are these God's favoured ones, who are called to their reward, without bearing the heat and burden of the day. At the same time, do not such dispensations call upon the church to pray to her Great Head to have mercy upon her, and if it be His will to spare those who are ready to spend and be spent in His service.

I am, dear Sir,

Yours respectfully,

G. SKELLIN.

CHURCH HISTORY.

Concluding Address by Dr. Burns, 17th April, 1850.

GENTLEMEN,—

In the Providence of Almighty God, we now close our prelections on Church History for the season. We return our hearty thanks to the great Father of all, for the measure of health we have all enjoyed, and the opportunity He has been pleased to give, of prosecuting our labours, with so very few interruptions. May I indulge the hope, that the course has been, on the whole, an interesting one to your minds, and that you have engaged in the exercises of the class, with some relish. I am inclined to believe that it has been so, from the regularity of your attendance, and the spirit of elasticity and ardour which has marked your appearance in the class-room, and your researches amid the valuable treasures of the Library.

It never has been my endeavour, on this or any preceding occasion, to submit to you a mere chronicle of events, or an epitome of the works of ecclesiastical annalists. My wish has been, rather to teach the study of Church History than Church History itself. With this view, we have endeavoured to examine the progress of events in connexion with the exhibition of principles and their application. Beginning at the Pentecostal era, we have brought you down through the Apostolic age—the age of Constantine—and the medieval period, to the dawn of the Reformation. Want of time has put it out of my power to do

more than simply to rehearse the leading particulars of the extended period, while the modern history of the Church we did not enter on at all—Making, however, a selection from among the mass of events presented to our view, we dwell with greater particularity on such as these: the gifts conferred on the Apostles on the day of Pentecost; the rapid propagation of the Gospel, as illustrating its truth; the causes assigned by Gibbon for the remarkable success of the Gospel; the causes and effects of the various persecutions by the Jews and by the gentiles; the nature and sources of the heresies which afflicted the Church in early times—more especially those of Arian and Pelagian; the progress of Church power and of Papal claims; the rise and progress of Mohammedanism; the history of monasticism; the influence of the crusades on the state of Europe; the causes of the decline of literature, and the progress of barbarism in the dark ages; the witnesses for God during these dark ages; and the circumstances which led to the revival of letters and the Lutheran Reformation. My wish has been to go along with you in your enquiries into these subjects, giving such hints as might be useful, and directing to the proper sources of further information. In this closing address we shall advert briefly to some of the more prominent topics that occupied our minds, and suggest a few thoughts of a practical character for your guidance in the prosecution of the study.*

Our attention has been directed to those parts of the history of the Church which furnish the most complete specimens of *Christian evidence*. The fulfilment of prophecies that went before, prove incontestibly that Jesus of Nazareth is the true Messiah. The miracles of the Redeemer evince His divine commission, "for no man could do such miracles as He did, had not God been with Him." The rapid success of a preached Gospel in the hands of a few fishermen of Galilee, establishes its claim to be received as from God. The striking contrast of what the men of Galilee really and did, with what from their education and nationality might have been expected of them, Archbishop Sumner has successfully adduced as a noble chapter in the field of evidence, and that we have been permitted to survey. The divisions of the early Church we have seen with regret, and yet with a feeling of conviction that the great Head designed thereby to secure the purity and uncorrupted preservation of the sacred canon as the common property of all, and the subject of appeal successively to each. In a word, the portion of Church History which has been gone over, is replete with illustrations of the christian evidence, at once plain, palpable, and popular. In the course of your scriptural exhortations as catechists, and in following out your missionary commissions at the firesides of your people, you will find much in these sketches of history to suggest what will be instructive to your own minds, and pleasingly profitable to theirs.

The *causes of error* have been historically exhibited, and truth has come forth to your view in its variegated loveliness. We have seen in the early Gnostics and other dreamers, the tendency of the human mind to form to itself new combinations of images; and comparing these with some more novel specimens of transcendentalism, we have seen that the progress of error has ever proceeded on the same scale, and been regulated by the same laws: if those things can be termed laws which resolve themselves rather into figments of the fancy. The pride of reason, and the sad want of intellectual diffidence, have stood forth very prominently before us in the wilder theories of the later Platonists, and in the more pernicious tendency of the Arian and of the Pelagian systems.

* I regret that want of time put it out of my power to go any length in the Monday's exposition of the Acts of the Apostles. One hour in the fortnight was all that was allotted me for this purpose; and this I found utterly inadequate to do justice to the subject.

The refusal of men to bow to the holy verdict of inspiration, and the consequent wanderings of intellect in the fields of an ideal creation, have at once proved to us man's need of divine teaching, and his liability to err, from the sheer love of philosophy for the sake of mental display or the gratification of a prying curiosity. We have learned in all these salutary lessons, which young and active minds must not disdain to admit. A Boyle and a Newton may well teach you the humility that becomes a candid enquirer, and their example, as set before you in your preliminary studies, contrasts amazingly with the daring flights of minds which, amid growing darkness and superstition, sought to be wise above what has been written even by the finger of Jehovah.

Our historical narrative brought us into contact with the *changes* effected on the Church by the *accession of Constantine* to the ranks of believers; the character of his efforts and of his legislation; the mingled issues of the complex system of civil and ecclesiastical affinity; the causes which led to the sad deterioration of the christian Church in the fourth and fifth centuries; the deepening shades of darkness which wrapt in their embrace the nations and the Churches of Europe; the traces of a wonderful Providence in subjugating to the cause of incipient civilisation, the Crusades; the chivalry of the West; the learning of the East; the minstrelsy of the bards, the Scalds, the troubadours of the age; the commercial republicanism of a Venice, a Pisa, and a Marseilles; the formidable array of the Hanseatic league; and the classic patronage of the family of the Medici. The concentration of events in the course of one century—the fall of Constantinople—the invention of printing—the discovery of the mariners's compass—the access to India by the Cape of Good Hope—and the addition of a new world to the range of geographical knowledge—could not fail to arrest attention, and to elicit recognizing acknowledgments of the hand of the almighty.

The gradual but rapid *developments of the Papacy* engaged our attention, and furnished a clue for unravelling the turnings and the windings of the mystery of iniquity. Of Popery we discovered plain traces in the airy formations of orientalism; the wild combinations of the cabala; the monkish freaks of St. Anthony and Simon Stylites; and the ever-shifting products and plans of the self-righteous spirit. In one sense we found Popery and Puseyism very ancient, for they seem coeval with the era of degraded and defiled humanity; while, in another sense, we found them very modern, when tried by the test of historical analysis. The fourth Lateran Council in the thirteenth century, has the inglorious distinction of having given an imprimatur to the monster figment of transubstantiation; and the eighth and ninth centuries beheld a Charlemagne and an Alfred refusing to bend before the dagon of assumed infallibility in the matter of image worship.

The vaunted *claims of the Papal hierarchy*, we saw shrieking into an absolute nothingness in the resistance to them by the city of Milan, for two centuries after more distant adherents had prostrated themselves in base subserviency; in the flight of the Pope to Avignon, and the succeeding seventy years' captivity; in the contests of France and Imperial Germany with the Pope, and the consequent division of the infallibility, first into two and thereafter into three compartments, each launching its thunders against the others; in the varying phases which the tedious contest about "investitures" assumed; and the ever-shifting policy of imperial and Papal interests, as the one or the other chanced to be in the ascendant. "These things happened long ago," say the modern apologists for Popery, forgetting that infallibility cannot be measured by age, and that an argument based on acknowledged and invincible matters of fact, is stereotyped for all ages.

We found "the woman"—the lamb's bride—immured in the wilderness so early as in the seventh century; and many witnesses for the

truth passed in rapid review before us. The Caldees—those high-crested ancestors of the Free Church of more modern days—the Paulicians, the Albigenses, the Waldenses, those noble-minded contenders for a pure faith and a scriptural worship in times when all men seemed to be following after the beast; an Alfred, an Anselm, a Berengarius, a Claud of Turin, a Huss, a Jerome of Prague, a John Wickliffe, among the precursors and morning-stars of a coming reformation;—these were the proofs and illustrations afforded us in evidence that God had never left himself without a witness to the heavenly energy of truth and his own covenanted faithfulness.

Our desire has been to excite in your minds a taste for the studies of Church History, and to nourish it by a selection of befitting instances.—It belongs to yourselves to prosecute the enquiry, and to follow out the course which has been indicated. A few well chosen books taken with you to the scenes of your summer labors, will co-operate with your own recollections and reflexions to fill up the outline we have drawn. Such of you as have taken full notes of the lectures—and some admirable specimens of note-taking have come before me—will find the correcting, the revising, and the expanding of these, a most agreeable and useful employment of a leisure hour. We mean you not to be mere chroniclers of occurrences; we mean you to methodise your materials, and to form out of them a logical compend of ecclesiastical events. Nor do we mean you to be simply recorders or annalists; we desire that you shall judge for yourselves of every thing; sifting evidence in all questions of historical doubt; tracing events to their causes; and seeking to illustrate divine truth by the progress of events and the practical exhibitions of human character.

We live in an age when ignorance is neither the mother of devotion nor the guardian of orthodoxy in the faith. Every thing is in the process of undergoing a most searching scrutiny; and we desire that the students of our seminary, shall not only possess minds filled with ideas, but that they shall have these ideas extremely well arranged. With this view, clearness of apprehension we consider as essential, together with accurate methodical arrangement. To catch at birds on the wing will not do; and even after you have possessed yourselves of things and not of shadows, the business of synthetic arrangement is still to be gone through. Read with the pencil or the pen, mark what may appear worthy of a reperusal, and set up a landmark where an additional observation may require to be taken. Condense your thoughts and reflections now and then in the shape of a short historical essay; embodying the lineaments of some matter of history—such as Julian's rebuilding of the temple, the revival of Sabianism, the national christianity of Armenia, the persecution of the celebrated Athanasius, the character of Eusebius as an historian, or the common accounts of Constantine's vision, and his celebrated "labarum." Such historical sketches will prove pleasing relaxations from severer toil, while they will add to the sterling value of your mental acquirements.

Let me recommend to your serious attention the contrast which we have often had occasion to notice betwixt the nominal church of God and the community of faithful ones. The history of the Church like the history of man has been too often a history of crimes and corruption. A knowledge of the facts recorded in the writings of our ordinary church historians is necessary to the student, and particularly is he bound to examine the history of literature and philosophy in their relations to religion and morals. But the pious mind will often retreat from the hurry and the turmoil of human passions to the calm and tranquil abodes of the christian graces. It is in the examples of humble piety here and there presented on the theatre of events that we see the impress of heavenly truth, and are thus furnished with satisfactory and germane evidences of the reality of the Gospel. Such examples as presented in the conduct of the ministers and teachers of the church are specially

useful to students of history, and on that account I would recommend the judicious and discriminating perusal of the pages of a Newton, Jones, and a Milner. Church History thus studied, becomes a handmaid to practical religion and a help to experimental godliness.

In conclusion, let me say, that a very large portion of most valuable Church History may be gathered from the practical study of your own characters, and from judicious observations on the characters of others. Church History is not merely a record of facts; it ought to be made a repository of principles. In the chambers of imagery within us we may trace the lineaments of human depravity as portrayed in the Scriptures. In the general bearing of human conduct as exhibited by men around us we may find many valuable illustrations of christian doctrine. Let us however watch against censoriousness and self-conceit. Let it be our first desire to benefit ourselves by honest investigation into the mysteries of our own character; and let us seek to benefit others by the results of our study whether amid the dust and the cobwebs of a venerable antiquity, or amid the fresher developements of living humanity.

GODERICH, ASHFIELD, KINCARDINE, IN THE HURON DISTRICT.

Our readers will feel an interest in the following notices of these important, and hitherto neglected new Settlements. We discover, in them, an addition to our Missionary field, and another call to go in and possess the land. The day, we trust, is not very remote when our church will have not mission stations only, but settled congregations, with the "Presbytery of Huron" to watch over the interests of our people in these western regions.

EXFRID, April 16, 1850.

MY DEAR SIR,—

Being persuaded that your readers feel much interested in the prosperity and enlargement of our Zion, I send you a short account of my late Mission to the northern counties of Huron and Bruce: I left home for these districts on Tuesday, Jan. the 27th. I travelled through the townships of Williams, McGillivray, &c., and reached Tuckersmith on Wednesday evening, after riding about 70 miles. The appearance of the country, throughout these northern Townships, indicates, very clearly, both its fertility and salubrity, and presents a fair prospect of its being, in the course of time, a wealthy and comfortable place of residence; it is already in the course of rapid improvement. On Thursday the 29th, I preached at the London Road station, in both English and Gaelic, and administered the ordinance of baptism to two infants. We met for service in the Secession Church, the use of which was very kindly and freely given us on the occasion.—I had the pleasure, also, of meeting here, the respected Pastor of that Church. I preached here again, on my return from Kincardine, and baptized five children. The attendance on both occasions was rather full and very interesting. This station, which heretofore formed a part of the pastoral charge of Mr. Graham of Tuckersmith, promises to become very thriving and peculiarly interesting; there is, already, a number of excellent and lively persons attached to it—among these are four or five ordained elders, three of whom have but recently come into the settlement. I had the privilege of associating with some of these men, during my short stay in the place, and have much pleasure in stating that, by all appearance, they are—what all office-bearers in the House of God should be—men of prayer and practical godliness. The place of worship here in connection with the Free Church, is in course of erection, and expected to be completed sometime during the coming summer. The people here, would require a pastor

who could officiate both in English and Gaelic. They meet, in the meantime, on Sabbath and once a fortnight on week days, for prayer and the reading of the word of God. Considering all the circumstances of this locality, I hesitate not to recommend it as a place of residence to such as desire to settle where the land is rich and fruitful, the climate healthy, and the state of society exceedingly promising.

On Friday, the 30th, I reached Goderich, and held a meeting for prayer, with about twenty persons, in a private house. Here also I baptized two children. Goderich, which is the chief town of the county of Huron, is very pleasantly situated on the shore of Lake Huron. It stands on table land considerably elevated. It is built partly of wood and partly of brick. Its market square and spacious streets exhibit to much advantage the taste of those who first dreamed of its being a town. The appearance of the immense Huron, into whose waters the setting sun apparently merges in the west—bound on the east by its bold and crooked shore of so many wood-covered promontories—the winding River Mattaud, which decides the limits of the town on the north, proceeding to mingle with the clear fresh water ocean before it, and so rapid in its course as to seem to be detained by the intense frosts of the north, add much beauty and attraction to the situation of the town, and would persuade any one who loves to survey the works of God, to wait awhile, and fill his mind with the various features of the interesting scenery. Considering the extent and fertility of the surrounding country, and the many advantages which Goderich commands as a place of business, it might have been expected to flourish and prosper more rapidly than it has hitherto done. But the slow progress of this place in the course of improvement, is probably owing to certain causes—causes which have been efficient enough to damp the awakening energies of its hopeful residents, but like many other causes which insidiously, but successfully, work the ruin of communities, they have not been palpable to the view of the sufferer, and if palpable, appeared to him as almost irremediable. The churches here seem to be in a very fluctuating state. The Secession church, whose pastor, as I was informed, is a very devoted excellent man, seems to bear the inclemency of the cold climate, better than any other who has as yet attempted to unfold the Banner of Christ in these northern regions. It will appear very strange to Scotchmen to hear, that while there are hundreds of their countrymen about Goderich, the Free Church, the Scottish Church of the Reformation, has, as yet no tangible existence there. Probably this is chiefly owing to the neglect of the Free Church itself. I am fully persuaded, after making due inquiries into the state of matters, that if proper means were in operation, a promising nucleus of a large congregation, might here be formed with much facility.

On Saturday the 31st I preached in Ashfield, about fifteen miles north of Goderich. I preached here also on Sabbaths, the 1st and 8th February—and, administered the ordinance of baptism in eight cases. I also attended prayer meetings on the Sabbath evenings. The attendance on all occasions was very gratifying, and the services, I hope, were refreshing to us all. There are about forty families in this place, all sincerely attached to the Free Church. They are all Gaelic-speaking people, with the exception of one family. Some of them emigrated from the parish of Red Castle, and others from Loch Aish, &c. Many of them have brought the saviour of the name of Jesus with them. A person travelling a long distance, as I did to see them, would unquestionably, meet with hardship and difficulty by the way, but it is much easier in my estimation, to go to see them than to part with them. They are in the habit of meeting every Lord's day, and on week days, for devotional exercises. It was truly refreshing to hear, some of the godly men here, who are mighty in prayer, at our evening meetings, during my short stay among them. I think

that there is as much of the power of godliness, and of the knowledge of Christ among the people of Ashfield as shall ultimately consume all the modernism in the North. Ashfield, being situated on the Lake Shore, will, in the course of time be a place of much importance.

On Monday the 2nd February—I left Ashfield for Kincardine, where according to appointment I was to preach on the following day. It being not much more than a year since the first settlers penetrated into the heart of this great forest, there is scarcely any road, with the exception of the Lake Shore. I came to Kincardine, about 8 o'clock, P. M. I preached several times, in the new settlements, in Kincardine on Tuesday, Wednesday, Thursday and Friday—I baptized two children and four adults, and solemnized a marriage. The attendance at our services was generally good, considering the circumstances of the people. The new settlers, who are numerous seem to be a fine class of people. There are sixty-five families among them that profess to be attached to the Free Church, and eight families belonging to the Established Church, and a few adhering to other denominations. About forty families of those who are of the Free Church here are from the Highlands of Scotland, and speak Gaelic—a number of these are in the habit of meeting on Sabbath and on week days, for devotional exercises. Kincardine, or, *Nahbahantungah* (the Indian name of the place) is very advantageously situated on the Lake Shore—in the midst of an immense tract of bush lands, which in a few years, will probably, be occupied with thriving settlers. The situation of the country so far as I travelled is very inviting, all the country bordering on the Lake here, seems to be well watered and healthy. The fishery and other advantages which it commands on account of its bordering on the Lake, are of much importance. Considering all its circumstances I have no doubt, but that in the course of a short time, it will be one of the most thriving districts in the west. I think that much praise, is due to Mr. Cameron there (whose family shewed me much kindness, he himself, being from home at the time), for his exertions in promoting the interests of the settlement.

There is a most interesting field for a missionary labourer. I do not know of any portion of the missionary field, at present under the oversight of the Home Mission Committee, that should be more carefully attended to than these localities in the north. If an able missionary were labouring here for six months—having Goderich for his headquarters, and Ashfield and Kincardine for preaching stations, I am of opinion, that it would be of lasting benefit to the cause of Christ, in these places. May the Lord send forth labourers into his own harvest.

I am, yours truly,

WM. R. SUTHERLAND.

SABBATH DEFENCE ASSOCIATIONS.

TORONTO, May 10, 1850.

DEAR MR. EDITOR.—

Allow me in my capacity as Convener of the Synod's Committee on Sabbath Observance, to request insertion of the following circular addressed to ministers of all denominations in the Province. I hope that the good example set us by our friends in Kingston will soon be followed here and elsewhere. Our appeal is to the friends of the Sabbath of all denominations, and we earnestly implore an union of such every where, for an object of such magnitude and value.

I have also to request of you the insertion of an article from the "Presbyterian Witness" of Halifax on the same subject. When in Charlottetown in October last, I had the opportunity of attending a meeting of ministers of all denominations in regard to the arrival of the mail; as well as of witnessing some movements of the same kind in Halifax. I rejoice at the successful commence-

ment made. May the Lord of the Sabbath bless our efforts with eminent success!

Mr. Editor, yours ever,

ROBERT BURNS.

Circular from the Committee of the Kingston Sabbath Reformation Society.

REVEREND SIR:

Scarcely in modern times has there been such a hearty and unequivocal demonstration of public sentiment, among all classes of the community, in favor of any great religious or moral movement, as is now witnessed in Great Britain and Ireland, in regard to the sacred observance of the Lord's Day; and it is matter of congratulation that the spirit which has prevailed the masses in the mother country, and influenced them so powerfully during the agitation of the Sabbath question in connection with the Post-Office, begins at length to manifest itself in this vast and important Province.

It is confidently believed that in Great Britain the entire abolition of Post-Office labor on the Lord's Day must be conceded to the prayer of a far greater number of persons than signed the petitions in favor of the Penny Postage in 1839, and which will, it is anticipated, prior to Lord Ashley's motion being brought before Parliament, exceed in numbers any demonstration ever made to the Imperial Legislature, and representing the flower of the morality, intelligence, and wealth, of the British Empire.

In corroboration of the opinion of the practicability of the entire cessation of Post-office labor on the Sabbath, it may be sufficient to refer to the following declaration of the Postmaster-General of the United Kingdom to a deputation which waited upon him at London on the 21st March last—*"That neither he nor any member of her Majesty's Government was in favor, as a matter of preference, of Sunday Labor in the Post-Office; that the proposed arrangement for the total cessation of all postal labor on Sunday was perfectly practicable; and that the authorities were prepared to carry such arrangement into effect if it appeared that the country generally desired it."*

Deeply convinced of the importance of seizing the present crisis for a similar and simultaneous movement throughout the cities, towns, and villages of Canada, on the transference of the Provincial Postal arrangements from the jurisdiction of the Imperial to that of the Provincial Legislature; and having in view the probability of these arrangements being brought under the consideration of Parliament at the approaching Session; the Committee of the Kingston Sabbath Reformation Society most earnestly entreat your zealous co-operation, in bringing this great moral and religious question prominently, and at an early period before the notice of your friends, with a view to elicit a decided expression of public sentiment thereon, and to obtain the adoption of Petitions to both branches of the Legislature for the complete abolition of Post-Office labor on the Lord's Day.

The Committee would further express their willingness to forward any such Petitions to the Legislature as may be transmitted to them; and beg to refer to the subjoined copy of a Memorial unanimously adopted at a Public Meeting of the inhabitants of Kingston, held in the City Hall on the 25th instant—His Worship the Mayor in the Chair.

To the Honorable the Legislative Assembly of the Province of Canada in Parliament assembled.

The Memorial of the undersigned inhabitants of the City of Kingston, unanimously adopted at a Public Meeting convened in the City Hall on Thursday the 25th day of April, one thousand eight hundred and fifty—Humbly Sheweth:

That they regard the Sabbath as an Institution sacred with the seal of Divine authority, and

designed and fitted to promote the best interests of the human family. That they consider every violation of this sacred and salutary institution as in the highest degree displeasing to its great author, and detrimental to the public welfare. That they contemplate with deep regret the extensive and legalized system of Sabbath desecration caused by the transmission of her Majesty's Mail, the opening of Post-Offices, and delivery of Letters, on the Lord's Day. That they understand that by a recent enactment, the oversight of the Postal arrangements has been transferred from the jurisdiction of the Imperial to that of the Provincial authorities.

The undersigned, therefore, humbly and respectfully memorialize your Honorable House that on taking the premises into your serious consideration, you will adopt such measures as to your wisdom may seem most expedient, for the abolition of all labor on the Lord's Day in the above important department of the public service.

And your memorialists, as in duty bound, will ever pray

Signed, by order of the Committee.

NEIL McLEOD,

Recording Secretary Kingston Sab. Ref. Soc'y.

ROBT. F. BURNS,

Corresponding Secretary.

COMMITTEE ROOMS.

Kingston, 30th April, 1850.

POST OFFICE—SABBATH DESECRATION.—We have already adverted to the desecration of the Sabbath by the Post Office arrangements in Halifax, and we are delighted to observe a movement for the abolition of all Post Office labour on this hallowed day, on the part of the inhabitants of Charlottetown, P. E. I. A petition has been presented to Sir Donald Campbell, the Governor, signed by a large number of the respectable and influential of that community, praying him to put a stop to this species of Sabbath Desecration. It is well known to our readers that the Mail for Pictou leaves Halifax late on Saturday afternoon, and arrives on Sabbath morning, in plenty of time for the delivery of the Letters and Newspapers before Public Worship. But this is not all—The mail coach no sooner arrives at Pictou than the steamer leaves for the Island, thereby subjecting the inhabitants of Charlottetown to the same moral nuisance. How easily might all this be obviated, by the authorities making a small alteration in the time of the departure of the Mail from Halifax! And now is the time for the Christian public in this Province to be at the post of duty. So soon as the uniform rate of postage comes into operation, a change will, in all probability be effected in all the Post Office arrangements, and petitions should be poured into the Governor in Council praying that the arrangements may be such as shall secure the due observance of the Sabbath.—*Pres. Witnesses.*

[FOR THE RECORD.]

THE POISON OF THE PRESS.

"Give attendance to reading." The admonition of the venerable Apostle to Timothy his beloved son in the faith, has been written for our instruction, on whom the ends of the world have come. One way out of the many, in which it may be complied with is by giving the more earnest heed to what we read. "Of making of books there is no end." Much study consequently is requisite in making a selection for personal use. If this be not exercised, the mind may become like a confused lumber-room instead of a well-ordered library; or, it may be, the cage of every unclean beast, rather than a chamber swept and garnished for the good spirit to dwell in.

The first library of which any authentic historical account has come down to us, was founded by Osymandias one of the monarchs of Egypt. Over it he caused this inscription to be set—

"MEDICINE FOR THE MIND."

We fear that to not a little of the literature of the present day might be affixed with greater aptness and accuracy, the label which prudent apothecaries are wont to inscribe on certain of the jars on their shelves—"Poison."

"The press sends forth from her prolific resources, ministering spirits, "with healing under their wings"—but she is no less active in sending forth destroying angels, the very breath of whose nostrils is like "the pestilence that walketh in darkness."

To this latter class belong novels, the tone and tendency of which, generally speaking, are exceedingly pernicious. We say "generally speaking," for we cannot lose sight of the fact, that there are some highly honorable exceptions. We are free to admit the existence of a select few whose matter and mould entitle them (partially at least) to be excluded from the range of this sweeping denunciation.

In regard however to the vast majority of the members of this class, it may be affirmed "their end is destruction." Our voice therefore to the sons of men in general and to those whose countenances glisten with the dew of their youth in particular, would be, "Cease, my son from the instruction that causeth thee to err from the words of knowledge."

This advice as to abstinence from such noxious productions we ground on the following considerations.

1. *They enervate the Mind*—Man in this probationary state is a child. He consequently needs to pass through an educational process, "to be under tutors and governors until the time appointed of the father." His mind must be subjected to a severe though salutary discipline, else, he is liable to become either a dunce or a devil. Works of fiction from their very nature minister to the imagination rather than to the intellect. This is furnished while that is fed. Hardly any mental effort worth speaking of, requires to be put forth in order to their comprehension.

The honey in which the poison is dexterously secreted, drops almost spontaneously into the gaping mouth. Thus whilst one leading part of the human constitution is pampered—another, is paralyzed. The spiritual mechanism accumulates rust from positive inaction—and the wheels cannot fail (like the chariots of Pharaoh) to "drive heavily."

The mind is emasculated—its vigor and vitality are exhausted. Instead of growing up to the measure of the stature of that relative perfection of which it is capable, it becomes at once dwarfish and deformed.

2. *They undermine the Morals.*—In not a few of the productions belonging to this class, vice is all but deified, and virtue decried—the one is set on a gorgeous pinnacle, to be hailed—the other, on a gloomy pillory, to be hooted at. Villains are lifted to the level of heroes—deeds that deserve unmitigated execration are crowned with glory and honor. Sins the most gross and glaring are regarded as mere innocent infirmities. Obscenity stalks abroad clad in purple and fine linen—enveloped in a mantle of bewitching rhetoric, or enshrined in a setting of fascinating song. Piety, is represented as prudery,—Religion, as embodied in fools or fanatics—whatsoever things are lovely, honest and of good report, as all very well for "old women." In this way Satan changes himself into an angel of light—and multitudes, multitudes falling into his snare are taken captive by him at his will. Impeceptibly the foundations of morality are sapped,—and the pernicious tar which the enemy hath planted, vegetate on the soil of the heart.

It is notorious that in France morality is a mirage—"the baseless fabric of a vision."—Corruption is eating its way as doth a canker into the very core of society. In Paris alone it is estimated a third of the population are illegitimate. To what is such a melancholy state of matters to be attributed?—Mainly to the deluge of infidel and immoral publications which followed in the train of the first and second Revolutions, and which is fast (and more fatally than the lava of Aina, or locusts of Egypt) making a country that might sit as a queen, resemble the land which is high unto cursing, and whose end is to be burned.

Fearful is the load of responsibility that rests on the shoulders of such writers as *Madame Dudevant* and *Eugene Sue*! In a painfully interesting interview which a special commission of the *London Morning Chronicle* had with nearly 200 of the metropolitan juvenile thieves, the majority frankly acknowledged that their entrance on the slippery paths of vice was traceable to the perusal of such works as *Jack Sheppard*, &c. Numbers have witnessed the same confession when standing on the scaffold.

If we would learn morality in its reality, we must go to the pages of the Bible—we must graduate in the school of Christ—and bid an eternal adieu to those intellectual brothels which a Sanot and a Sue have decked out.

3. *They excite a distaste for solid and serious Reading.*—The man who fares sumptuously every day on scented and savoury viands, wont feel much relish for plain bread and water. In like manner, the man who finds intection a feast, will not generally be found to hunger and thirst after the bread which cometh down from Heaven, or the water from the well of Bethlehem by the King's gate. He who gathers what seems to him honey (though really the poison of asps) all the day from every opening flower that grows in the field of fiction, will not be likely as a new-born babe to desire the sincere milk of the word, that he may grow thereby. Nor will works which emit the odour of the Bible fare better than the Bible itself. If the eye sparkles with delight when scanning the vivid though voluptuous pictures of a Bulwer or a Byron, Boston and Baxter, will he be allowed to contract dust on the shelf. Books of a solid and substantial nature even on general subjects will be shoved into the background. An appetite is formed which nothing but what is highly cooked and coloured, can satiate. "Our soul loatheth this *light-bread*." "The full soul loatheth an *honey-comb*." Num. xxi. 5. Prov. xxvii. 7.

4. *They waste precious Time.*—Subtract from our short allotted span what is devoted to repose, refreshment, and the business of life, and what a tiny handbreadth remains! And yet how much of moment has to be transacted within this limited compass!

On the altar that stands within the earthly house of this our tabernacle, has been enkindled by a live coal from the altar of God, the spark of immortality. Man, must move from this busy stage, either upwards to Heaven, or downwards to Hell. The chief end of his residence here is that he may seek and secure deliverance from going down to the pit; and an entrance within the gates of Paradise. Seeing then that the time is short, and that interests of such vast importance hang suspended on its proper employment, (even supposing novels to be simply profitless and not positively pernicious) is it right or reasonable, to practically trample under foot a pearl of such great price by giving attendance to reading them?

5. *They encourage deception and discontent.*—Generally speaking, books of fiction furnish distorted views of man's character and condition. They resemble the *mirage*—rather than a *mirror*. A gay and glittering reflexion may be produced and hope may be superinduced. But in most instances the reality gives the lie to the reflexion—and the hope excited is doomed to disappointment.

In entering on such a course of reading, there is the greatest possible danger of running to excess. The mere sipping at such "streams of taste delight" will imacceptibly induce mental intoxication. Unless an individual acts the deaf adder to the syren voice of this charmer, he will be infallibly spell-bound. Thus is he converted into a dreamy sciolist or sentimentalist,—bent on fighting with shadows, and building castles in the air. Emerging from the temple of romance to the world of reality—he finds that he has been all the while looking with jaundiced eye through stained glass. He is soured and saddened by the discovery, and feels an almost utter destitution of taste and talent for coping with the plain actualities of life.

The limits of this paper will not admit of our enlarging further at present. In conclusion we would earnestly and affectionately advise every devotee who may be bending his knee at the shrine, and burning incense on the altar of this too popular *Dagon*—to pause, to ponder, and to pray. We feel persuaded that this three-fold process if rightly conducted, would terminate in a return to Wisdom's ways, and a response to Wisdom's words,—"*Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not—hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in justice.*"

R. F. B.

KINGSTON, May, 1850.

[FOR THE RECORD]

ON THE USE OF INTOXICATING DRINKS AT DEATHS AND FUNERALS.

MR. EDITOR,—

Having had occasion lately to visit a part of the country somewhat removed from the ordinary influence of civilized society, and awaiting in the purifying and ennobling influence of Gospel ordinances, I mean to bring before your readers some reflections on an evil custom, and one which I found prevailing there. Before making this visit, I was counting on that state of things which too often prevails in back and neglected parts of our land. I certainly was not prepared to meet with anything worse. But, I am sorry to say, that what I personally observed, and what was related to me more fully, by trustworthy witnesses, made such an impression on my mind that I have not been able to rid myself of the conviction, that I, for one, ought to bear a decided testimony against the old, and too generally prevalent custom, of using intoxicating liquors in connection with deaths and funerals.

The leading facts of the case are these. The father of a family died on a Friday night by Saturday morning a supply of liquor had been obtained. The neighbours, men, women and children, continued coming and going, eating and drinking all that day. A number continued all night similarly employed. The funeral took place on Sabbath. (Here, in passing, I would remark, that the practice of buying the dead on Sabbath, is one which ought to be positively discouraged and condemned, except when the circumstances render it absolutely necessary.) On Sabbath the same system of tipping was carried on, both before and after the funeral. It may be well to state also that most, if not all, of those who acted in this way, were by profession connected with some Protestant denomination.

For some time previous to my getting acquainted with these facts, I had been living in the belief, that whatever the state of things might be in the wild bush, such practices had almost entirely died away in civilized and enlightened parts of our land. What was my surprise, after relating what darkness and barbarism I had discovered in the back-woods, on being told that such things are not wholly unknown amongst those who live

in the enjoyment of gospel light and ordinances! Had it not been for this information, I certainly would not have troubled you, or your readers with any remarks upon such a subject,—as there is little probability of their being seen by those whose conduct suggested them.

In speaking on such a topic as this, I am fully aware of the long-continued, and until lately, almost universal usage which stands in the way. Besides this, there are the great drinking wages of society rendering it difficult to pass any effective censure on the practice. Without entering, however, on the consideration of what was proper or improper, sinful or not sinful, in former times, and without attempting to find every one to the opinion, that the use of intoxicating drinks in any circumstances whatever, is improper and sinful, it is my design at present to point out the impropriety and sinfulness of using such drinks at deaths and funerals.

1. *This practice is improper.* Let it be admitted that on many occasions it is quite proper to use ardent spirits, for instance, in cold weather in order to keep out the frost,—in hot weather for protection from the heat,—and when engaged in any difficult or dangerous undertaking, in order to give courage and strength, and skin for its accomplishment. Admit that the practice is proper at the beginning of a new year, and at births and marriages, in token of gratitude and gladness—Let it be admitted that on these and many other occasions it is entirely proper and suitable, although we make such admissions, the common sense, not to say the moral feelings, of many of your readers must be shocked, still I cannot see what propriety there is in the use of such drinks at deaths and funerals. There is a fitness and propriety in the sombre appearance which all things about the house of mourning are made to assume, and the dress which is generally worn by mourners at funerals. On the other hand, there is a want of fitness and propriety, when things are made to assume a gay and sprightly appearance, on such occasions. All would be ready to admit the impropriety of displaying the same tokens of joy and gladness in the house of mourning, or, when called to carry a tenow-mortar to the grave, as are usually employed on a day of general festivity and rejoicing. How is it then that whilst so many are thus engaged in their judgments concerning one class of actions, they altogether overlook or forget in their views of others? Do we not in this discover an attribution of the distorting and blinding influence of long-continued, and generally prevalent custom? We are often ready to take it for granted that such customs are proper. It ought to be a matter of thankfulness, however, that the Christian world is opening its eyes to the absurdity of the practice under review, and that in many places it is falling very much into disrepute and dis-use.

2. *This practice is sinful.* To characterize any practice as sinful, is a more weighty matter than to call it improper. There are actions improper which cannot be pronounced absolutely sinful. There are actions sinful in the sight of God, which are entirely proper in the estimation of men; and there are actions both improper in the views of men and sinful in the sight of God. Amongst this latter class the practice under notice ought evidently to be arranged.

As in regard to the propriety of using intoxicating drinks, let it be admitted also, that in certain circumstances it is not sinful to use them. That what is lawful in certain circumstances, is lawful in others, is a principle which none will deny. And that deaths and funerals are circumstances in which the practice referred to is sinful, is what remains to be proved.

What, then, is the natural effect of strong drink upon those who take it? When it has any effect at all, it certainly tends to make them more light-hearted and daring and thoughtless, and at times, utterly stupid, and those who do not take sufficient to produce such effects, they are, at least, giving countenance to those who do so, and conse-

quently are involved, to some extent, in their sin. And what are death and its accompaniments designed and fitted to effect? To arouse the careless and alarm the secure—to make the thoughts reflective—to stir up all to diligence and devotedness in the work to which they are called—to reprove for sin and forgetfulness of God—and to prepare for doing and enduring all his will. Such are some of the ends which the death of one of our friends or neighbours is designed and fitted to serve. Now, if the use of intoxicating drinks tends to those results already pointed out, it is evident, that at the same time it tends to frustrate the design of God in sending affliction, and prepares for rendering abortive those means which he is employing for the moral and spiritual improvement of His creatures. Every instance of mortality is a means of grace to those who are acquainted or connected with it, and for this, as for every other means of grace, those to whom it is sent must expect to render an account. The neglect to improve this means of grace must involve guilt equal to that which the neglect of any other involves. If it be sinful for a man to absent himself from the public worship of God—or to fall asleep deliberately and staidly in the house of God—or to neglect the study of God's Word, and prayer and meditation upon it; so must it be sinful for a man to unfit his own mind, or be instrumental in unfitting the minds of others, for carefully and attentively observing, and bearing the hand of God in the mortality which abounds on every side. In order to learn the lessons and make the improvement which God designs by his providences, we must hear and observe them.—But if we engage in, or in any way give our sanction to, what is fitted to blunt or distort the moral and spiritual sensibilities of the soul, we are assuredly committing sin. Let these facts and principles be applied to the practice under consideration, and most will be inclined to acknowledge that its sinfulness has been clearly proved.

If then it be true, that this custom is both improper and sinful, not only improper, but actually absurd, it surely cannot be necessary to enforce at any length the duty of having nothing more to do with it. Let all who have any sense of propriety, or any fear of sinning against God, set their faces decidedly against it, and soon will it be not merely partially abolished, it will come to be a thing wholly unknown.

To the Editor of the Record.

MY DEAR SIR,—

I beg the privilege of offering a few remarks, through the medium of your paper, in reference to the subject of proper Bible-training, by the means of Bible-classes. It appears to me, that this subject has not had that attention paid to it, by our ministers and members, that its importance demands. Lord Bacon has very truly said, to know the future, the way is to ascertain the opinions of our young men. If this be true in regard to men in their evil capacity, it must be equally true in regard to their religious capacity. Then if our Church is desirous to secure her future prosperity, she must see that the minds of her young men are well stored with sound religious knowledge and that their principles are founded upon the Word of God, as the only rule of faith.

It is too generally believed, that the Sabbath School supplies the place of a Bible-class, for we find that there are few congregations but have a Sabbath School, but few a Bible Class. Sabbath Schools are nurseries to the Church, and have been the means of saving many precious souls; yet it is evident, that the young attending these seminaries, generally leave them at the most important period of their life, from the age of fifteen years and upwards, a period at which they are supposed to be capable of retaining religious instruction, and forming their views on religious subjects. This is a period in a young man's life, which is very interesting and should be taken advantage of, to instruct him in proper Bible train-

ing, in a class composed of young men near his own age, and such class might best be conducted by the minister of the congregation. If the only Bible training which our young men are to receive is that which is imparted to them at the Sabbath School, it will be very superficial, as they generally leave the Sabbath School when they are beginning to get a glimpse of the system of saving knowledge. As soon as the scholar of the Sabbath School feels that he is too old to mingle with children, he should be introduced to the Bible class, and there put under the training of his pastor. By pursuing this course, instead of losing all he had learned at the Sabbath School, (as he will if his religious training terminate at the door of the school,) he will be weekly adding to his store of knowledge, until he has obtained a full and comprehensive view of the grand saving truths of the Gospel of Christ, to say nothing of the evil which he is kept from, which too many of our young men indulge in on the Lord's day in our cities.

Why is it, Sir, that so many men, whose parents were Presbyterians, have deserted the church of their fathers, and others who though they have not deserted her, are unable to defend her doctrines or her principles, or to draw a distinction between the doctrines held by her, and those she holds to be contrary to the Word of God? The answer is easy; it is because they have not been instructed in their earlier days in those sound principles which have ever characterized our church. This being the case how necessary is it that our youth be well instructed in the knowledge of the Bible, as the only bulwark against the inroads of error and infidelity. The importance of proper Bible-classes being established in every congregation, must be evident to every member of our church, and this subject will appear all the more important, if we put the question to ourselves, who are to fill the places now occupied by the Office bearers of our church, is it not the rising generation.

There is another great advantage which the Church will derive from properly conducted Bible classes, which I fear is too often overlooked, namely, the facility which the Bible-class affords young persons for preparing themselves for the important duties of Sabbath School teachers. The success of these institutions depends much upon the piety and attainments of the teachers; this being the case the Bible-classes hold a very important place in the system of our religious training, as being the nurseries which the Church must look to in future for office-bearers.

I cannot close this notice of the advantages of Bible-classes, without alluding briefly to the Rev. Dr. Burns's Bible class, as being one of the first in the Province, not by way of boasting, but to stir up less-energetic ministers to follow his example. Dr. Burns's Bible-class has been in vigorous operation for nearly six years, it was commenced by Professor Esson and the Rev. A. King, and it is due to those gentlemen to state that they rendered much service to the young men of Knox's Church, in particular the former gentleman who enters into such subjects with all his heart; from their hands it passed into the care of the Rev. Dr. Burns, who has continued it with peculiar tact and great success. It now numbers from 30 to 40, varying in age from 17 years and upwards, and from this number there are yearly 2 or 3 who have taken their places as teachers in the Sabbath School. From the advanced classes in the Sabbath School, the scholars pass into Dr. Burns' class. By this arrangement, the whole system of religious training is complete.

Mrs. Burns has also a Bible-class of young ladies, which numbers from fifty to sixty.* The services of this amiable lady are too well known to the Church, for me to add anything to the opinion which is so generally entertained of her, for the zeal which she manifests in imparting reli-

gious knowledge among the females of Knox's Church. It is a very pleasing sight to a pious mind, to see so many in the morning of life, thus devoting themselves to the acquirement of religious knowledge, and separating themselves from the sinful practices of the vain world. Many of our pious ministers are deprived of the privilege of meeting with their young men, from having several stations to supply on the Lord's day. In such cases, it might be desirable that an hour on some week night be devoted for this purpose. The exercises of a Bible-class should rarely exceed an hour and a quarter. Most of the young men who attend them, are closely engaged during the week, and if they attend morning and evening service and a long exercise in the class, they become fatigued and many of them leave the class altogether.

In conclusion, I hope the attention of the ministers and members of our church will be drawn to this important subject, and a greater zeal manifested to instruct the young in the things which pertain to their eternal peace.

AN OBSERVER.

Toronto, May 18, 1850.

☞ The remaining half of the Sixth Volume of the Record, commencing with the May number, will be furnished to new subscribers, if paid in advance, at 1s. 10d. In addition to other Agents, all ministers, missionaries, and catechists employed by the Home Mission Committee of the Synod, are authorised to act as Agents.

☞ Up to the time of going to press, we looked for a notice of the death of the Rev. JOSEPH HARRIS, of Niagara. We can only at present announce, that the mournful event took place at Hamilton, on the 18th ult.

The Record.

SABBATH OBSERVANCE.

This subject is now prominently before the religious world, and commanding a very considerable degree of attention. Our friends in Britain have been for years fighting the battle of the Sabbath, in regard to railway traffic on that sacred day. But it was not until the introduction of Rowland Hill's scheme regarding the London Post Office, that the country generally, was roused to a sense of the danger to be apprehended from such open violation of the Fourth Commandment. We, in Canada, have been theorizing on the subject—sympathizing with the friends of the Sabbath—wishing them Godspeed in their commendable efforts, and purposing to imitate their example should circumstances require it. But it is only lately that a movement has been made. Brantford has the honour of taking the lead and Kingston of being second in this great work. A mistaken security, even while the evil is amongst us, has prevented our taking action. We believe that a considerable amount of Post Office labour is done in Canada on the Lord's Day; and unless the voice of the Christian community be made to tell upon the Legislature, there is reason to fear that when the new Post Office regulations come into operation the evil will not be abated—it may be greatly aggravated. This is no question of mere sectional or sectarian interest. It affects all, individually, socially and nationally. Christians of every name are equally interested in stemming the current of evil, which the disregard to Divine authority, in the matter of the Sabbath, will inev-

*In 1846, this class only numbered twenty-two, but since that period it has increased to sixty.

itally bring along with it. If we quietly and passively submit to the perpetration of a great national outrage against the Lord of the Sabbath, need we wonder if He visit us with national judgments. Neh. xiii.

It is not within the walls of the Post Office only that we have to fear or mourn over Sabbath desecration. On our great thoroughfares, public conveyances are openly tolerated. And we regret to say, that our Sabbath quiet is disturbed by the landing of Steam-boats at our wharves—There has not hitherto been a regular Sabbath traffic kept up on the Lake by our Steamers.—Only the boats which had sailed on Saturday came into port. There is reason to fear that a greater latitude is now to be taken. A boat with the mail, sails to, and returns from Hamilton to Toronto, on the Lord's day. We trust that this arrangement will not be persisted in, and earnestly hope, that the Post Office-law will provide for the transmission of mails, without doing violence to the consciences of Steam-boat proprietors, or persons engaged in their service; and with a regard to the Divine authority, so clearly and emphatically announced in the Word of God, in regard to Sabbath sanctification.

How many, by the continuance of such a practice, may thus be prevented from frequenting the House of God? How many attracted away from it? How many invited to travel for pleasure, or to attend the landing or departing of boats for amusement or curiosity? How many, by the arrival or sailing of a single boat, may be quite unfitted for the duties of the Day of God, or prevented from resting upon it "according to the commandment?" We find the following appropriate remark, in an American paper: "All these thousands," who may be tempted to violate the Sabbath, "have immortal souls, and instead of preparing to launch upon the vast ocean 'they must sail so soon,' are provoking God to plunge them hopelessly beneath its waves."

Where is the necessity of making such infinite sacrifices? Can't the Steamboats afford to lie by on the Sabbath? What do the owners gain by appropriating to themselves the day in which God has said "thou shalt not do any work?" Is it not time to try the experiment of obeying the Fourth Commandment, and to see if God will not prosper them more than he now does in the violation of it? Is it any hardship that men doing business on the waters as well as on the land, should be required to "remember the Sabbath day to keep it holy?" Is there not time enough in six days for all the necessary labours of the week? God did not overlook the physical wants of mankind when He instituted the Sabbath, and forbade any work to be done.

Since the foregoing was in type we have received a communication on the same subject.—The writer laments that so little attention has been directed to the subject of Sabbath Observance, and states that the principal evil does not exist in the Post Office department, as all the country Post Offices may be closed on the Sabbath, there being no instructions to keep them open, and in towns they are only open for a few hours. The evil chiefly exists in the public traf-

fic on our waters, sailing of vessels and opening of canals. "Our boatmen and lockmen on the Cornwall canal, are in a worse position than the slaves of the United States, who have their Sabbaths; but our canal-men have neither their nights nor their Sabbaths to themselves. In Lower Canada the Canals are closed except for the mail boats."

We are happy to announce that the friends of the Sabbath in Toronto are moving, and will, we trust, ere long, take a position worthy of the capital. We again repeat that we need not new legislation so much as the faithful administration of the existing laws, by magistrates who have the moral courage to be honest toward God and their country, and true to their own consciences and their official obligations.

We call attention to the communication of the Convener of the Synod's Committee on Sabbath observance.

VISITATION.

This is a department of pastoral duty of much importance. It is necessary in order to rightly dividing the word of truth that a minister be acquainted with the people among whom he labours, that he may give to each, according to his circumstances and wants, his portion of meat in due season. The private faithful dealing of a minister with those whom his week-day visits may bring him in contact with, will do much to determine them to attend the public Sabbath services. Opportunities are offered to those who may be enquiring what they shall do to be saved, to unbosom themselves to their Spiritual instructor, and to receive his counsel. There are many who would avail themselves of an opportunity so offered, whose diffidence would prevent them from going to the minister. The familiar unrestrained intercourse between pastor and people gives the former a more intimate and correct knowledge of the latter, than could by any other means be obtained. Words of encouragement, consolation, admonition or reproof as the case may require, can then be fitly spoken; and some at least, of the wavering, be confirmed, and the mere casual hearers influenced to seek the Communion of the Church.

More than 100 years ago Dr. Doddridge submitted to his dissenting brethren a scheme of pastoral visitation, and which was adopted by them as calculated to revive religion.

"That it is proper that pastoral visiting should be more solemnly attended to; and that greater care should be taken in personal inspection than has generally been used; and, that it may conduce to this good end, that each minister should take an exact survey of his flock, and note down the names of the heads of families, the children, the servants, and other single persons in his auditory, in order to keep proper memorandums concerning each; that he may judge the better of the particulars of his duty with regard to every one, and may observe how his visits, exhortations, and admonitions, correspond to their respective characters and circumstances.

"That consequent on this survey it will be proper, as soon as possible, and henceforward at least once a-year, to visit, if it be practicable, every head of a family under our ministerial care, with a solemn charge to attend to the business of religion in their hearts and houses, watching over their domestics in the fear of the Lord,—we, at

the same time, professing our readiness to give them all proper assistance for this purpose."

In a sermon on revivals preached by Dr. Candlish in 1840, after stating that the word of life should be held forth by ministers to their fellow-men, plainly, clearly, intelligently; faithfully; powerfully, authoritatively; affectionately and persuasively. The Rev. Dr. goes on to say.—

"The same principles may be applied to the more private ministrations of the pastor; and while they very clearly show the importance and necessity of such private intercourse between pastor and people, they go far to determine also of what character it should be. If indeed we deal with a weapon, so admirably and exquisitely fitted to the various elements of force and of feeling, in men's nature, then clearly the more closely we have access to that nature and to its workings in particular minds, the better may be our hope of success. If by our instrumentality the word of God which we handle is to have its free and full course, we must assist in bringing it to bear, not on men congregated in masses merely, but on families apart and on individuals apart. Hence in all cases in which the word is running swiftly and working powerfully, there will be an increased earnestness in seeking for such private and confidential ministrations on the people's side, and increased alacrity and delight in granting them on the side of the pastor: And not merely in cold and formal visitations, but in meetings and communings of two or three, where reserve is laid aside and hearts are laid bare, there will be openings for the most precise and pointed applications of Divine truth—opportunities of speaking a word in season. Would that there were more of this frankness and friendship in the fellowship of the saints generally, and especially in the fellowship of pastor and people—in the going in and out of the Lord's servant among the families to whom he preaches the word, and the application of one and another in these families to him, each laying open his own secret case, that he might prescribe to each his own suitable cure. Thus would we know better how the work of God is going on, and how it fares with your souls: And thus by our better knowledge and better understanding of one another, by the freer communication of your wants to us, and the better adaptation of our ministry to you, we should be mutually stimulated and revived, and the word of the Lord would have freer course; and in the deepening of many an impression, which is now suffered to fade away; in the following out of many a conviction which is now apt to be soon forgotten; in the right direction given to many an impulse and awakening, which men know not how to improve; in the confirming of many a purpose of those almost persuaded to be Christians; in the completion of many a conversion half begun; in the driving home of many a shaft, which else must soon fall powerless away, and the pouring in to the wounded spirit of many a healing cordial which it may be apt, when most it needs it, to refuse; in these various ways of reviving, awakening, soothing, sanctifying, the word of God, having freer course, would be more signally and effectually glorified."

THE APPROACHING SYNOD.

On this subject we have received another letter from our indefatigable correspondent "M." Our limits and our readers too, forbid our publishing very long communications. As in the case of the former paper, we shall endeavour to give the author's leading ideas in few words. The topics to which he now calls the attention of Synod, are stated as follows:—

I. *Dispensation of the Lord's Supper in vacant congregations.*—As there are important settlements in which this ordinance has not been at all,

or very rarely dispensed, Synod should instruct Presbyteries to make arrangements for giving these destitute congregations an opportunity, at least once a year, of obeying the Saviour's dying command.

II. The Clergy Reserve.—The writer, taking it for granted that the Synod will be overtured to petition the Legislature to apply the Clergy Reserve to secular purposes, deprecates the introduction of the question at all, and thinks that the Church has gone quite far enough, in determining that her ministers shall receive no part of these, without going the additional length of depriving other bodies of a boon of which we have rashly deprived ourselves. He would advise that the Church should point out to our rulers, how and according to what principles these resources could be best applied to religious purposes.

III. The French Canadian Missionary Society.—Suggestions are offered that efforts be made to establish schools among the poor heathen Romanists; that an address from the Synod be sent to the auxiliary societies in Britain, and elsewhere, setting forth the claims of the society, and that large contributions be raised for its support.

IV. The Post Office and Sabbath Question.—The Synod, and especially the Committee, on the Sabbath, should see that the Government be plied with remonstrances against mail transmission, and Sabbath labour in the post office. The example of the British people is worthy of imitation. Over 3,000 petitions have gone to Parliament, against any legalized system of impiety by Sabbath labors.

HOPE FOR IRELAND.

We have cheering accounts from the Green Isle. Hostile factions are dissolving and parties seem willing to begin to make the country worth living in. Tipperary is as free from outrage as Londonderry. The spring has been fine, and an unusually large quantity of land has been laid under excellent cultivation. Emigration goes on as formally, but those who remain have employment. Estates encumbered to the extent of £13,000,000 are now offered for sale. Tenants under the purchasers will have a right to their improvements. An attempt is to be made to have the obnoxious tax, "ministers money" abolished. Should that succeed, the land tax—the substitute for tithes will soon follow, and then "the Church" will, like other sects, be supported by her own members. The Roman Catholics are making preparations for establishing a colony in Galway, with all the requisites for the cultivation of the land and of the people. The scene is close upon the Protestant Colony of Achill, which has made such inroads upon Romanism.

The new Primate, appointed by the Pope, has sent a pastoral letter, which disappoints the high papal party, because it does not denounce the national schools and Queen's Colleges by name; and the opposing or more intellectual party, because it is only shreds of sermons delivered at Rome against bad books, and infidel revolutionists, his drift is evidently to unite the clergy to make a mighty effort for stemming the tide of apostasy from Romanism, and then to hand them

equally on the subject of education, either to found a University for themselves or mould the Queen's Colleges to their own purposes. "Put great confidence," says the Primate, "in the most holy mother of God; recommend me to her most powerful protection, and to those of our great apostles St. Patrick, and St. Malachi."

In the May number of the *Missionary Herald*, Dr. Dill gives a pleasing account of the Industrial School at Milltown, in Kerry, under the charge of Miss Paton, a teacher brought from Mr. McNaughton's late congregation in Paisley. Although the pupils have been persecuted, pelted with stones through the windows of the school room, denounced from the altar, and beaten in the streets, the school prospers. Children, who, two years ago, knew nothing of the Bible, repeat lists of texts in proof of Gospel doctrines; girls who were idle and starving, are now neat, busy with their needles, and earning from 10d. to 1s. 6d. a-week. This is the industrial element.

In the young mind, soft and plastic, not yet debauched by popery, nor destroyed by lying and general wickedness, lies the missionary's hope.—The Industrial Schools are the best for Ireland. Popery has ruined the people temporarily, by destroying them spiritually. The Gospel blesses temporarily, because spiritually. The people are taught virtuous, therefore industrious habits; and if God is pleased to convert their souls, they form the best kind of native agency. Thus the seeds of temporal and spiritual elevation may be sown together. Dr. Dill suggests the question, whether some of the exertions should not be transferred from less successful agencies, to one which is realising sanguine hopes!

JERUSALEM.

A few years ago the Queen of England and the King of Prussia united to found a bishopric in Jerusalem. It was opposed by the Pope, but agreed to by the Sultan. *Samuel Gobat*, now occupies the Episcopal chair. Mr. Gobat, was a missionary in Abyssinia, and other eastern countries, and knows perfectly the language, opinions, and manners of the people. He is a simple, modest man, living like the humble pastors of the primitive church. In his last annual address, he says, "conscience obliges me to make the painful confession of my own unworthiness." He states that a general movement, not wholly religious, is taking place among all the christian denominations, Papists, Greek Church, Armenians, Copts &c. owing to a conviction that their churches are corrupt, and that the high clergy have no care for their souls. The sultan authorises his christian subjects to embrace Protestantism, if they choose, and promises them protection. The word of God is freely distributed, and people are disposed to read.

Mr. Gobat's attention is particularly turned to the Jews. It is announced that they have obtained permission to build a temple on mount Zion, and the plan of the Israelites is to make it as magnificent as Solomon's. Should this be realized, the Jews will flock to Jerusalem from all parts of the world. Protestant missions will have a new importance,—some of the vast multitude of pilgrims will be disposed to listen to the good news of salvation.

Mr. Gobat preaches unceasingly among the Jews. He has been deceived in some, but in

others he sees indubitable signs of the work of God upon their hearts. He has constructed a church upon mount Zion. Hitherto the papists and the Greek and Armenian Church only had the privilege, now the Reformation has also its church, where the truth is fully proclaimed within this sacred enclosure. Schools are established and well attended. Many of the Jews are now persuaded that their expectation of the Messiah is an illusion; they know that the times foretold by the prophets are long since passed, and they can no longer trust to the silly fables of the Talmudists. To whom shall they go but to Him who is the Way, and the Truth, and the Life?

REV. DR. DUFF.—This distinguished missionary has arrived safely in his native land, and will be present at the meeting of the Free Church General Assembly.

NOTES OF MISSIONARY TRAVEL— POPERY.

To the Editor of the Record.

MY DEAR SIR,—

As I have promised a continuance of the notes of a recent tour in Canada East, I sit down to call up to remembrance some of the incidents of it, and some of the reflections that have been suggested by it. At the close of my former communication I mentioned my arrival at Inverness. The settlers in this township are chiefly Highlanders, and form a favourable specimen of our Celtic countrymen. Amidst many discouragements, and some opposition from without, they have in general cleaved steadfastly to our church, and will yet I trust, be blessed with a stated ministry from it. I may here note a remark that has often occurred to me, when travelling to dispense to destitute settlements the bread of life, that it is some compensation to a minister when so occupied for privations which he may suffer in his absence from home and from the ordinary sphere of his labours, that he is in the way of meeting with interesting Christian people in all places, and it may be, of diversified national origin and external circumstances. Those who receive him, and it may be, conduct him on his way, are in general those whom the Saviour has called "worthy." And the traveller among them may be privileged to receive as well as to impart interesting information and instruction. It has been to me particularly interesting to hear from persons whom I have thus casually met, with distinct testimony to the ministerial usefulness of good men whom I have known at home in early days. And in those recent journeys, I had such testimonies to the late Mr. McBride of Rothsay, whom I had known in connection with efforts made in Scotland for our Canadian Church, and to Mr. Dempster, late of the Parish of Denny, who yet I believe lingers on this side the grave, and must be amongst the oldest of the Free Church ministers.

I parted with my esteemed friend and fellow-traveller from Quebec, at Inverness; but it was to receive a young member of the Inverness congregation as my conductor to Melbourne. And he very faithfully executed the commission which had been devolved on him by his seniors. The first day I travelled upwards of fifty-three miles: 49 of which were by the same cariole and horse. We had expected to have rested at a station much less distant than that to which we went, where I had hoped to have had an opportunity of assembling a few Protestant families and expounding the word to them; but, we were so late in arriving at it in the evening, that it was not considered practicable to gather them together; and so we held on our way, though it was dark, until we reached Danby, about half-past eleven o'clock. Here we emerged from the French country, and as our cariole was of the narrow gauge, with the

horse going right in the middle of the road, we had to borrow a sleigh with wide runners, and shafts fitted for the horse's running in a road that had the double track as in our western country. On the following day we reached Melbourne in the forenoon. The distance from Danby being only twelve miles. Here we met with kind and intelligent christian friends; and, as we looked down from the house of our host in Nidry Park on the knolls and hills among which the St. Francis—for the time rigid with ice, and white with snow—finds its way. I was reminded of some of the banks of the Tweed and the Tay. I preached on the following day to a respectable congregation. This post of our Church has yet been occupied only by catechists, and, the esteem in which they have been held by the people, favoured the recommendation which I made of the claims of Knox's College on their support. Melbourne is beautifully situated on the south-west bank of the St. Francis. It is connected by a long covered bridge with the village of Richmond on the opposite side, and will doubtless in course of time become a considerable town: for, in addition to all the advantages of water-power, and a surrounding fertile country in which the seigniorial tenure is unknown, it is to be a station of the great railway now in progress that is to connect Montreal with the Atlantic coast at Portland; and, if the Quebec branch be carried through, it will also be the point of junction for it. When I looked on the rich British-like country around Melbourne, I could not but wish, for the sake of Quebec, that this railway might be formed.

It was Thursday when I preached in Melbourne, and as it was necessary for me to be in Montreal on Saturday, it was thought best that I should travel to a tavern on the Sherbrooke Road, where the stage for that city should take me up on the following day. I accordingly parted with my kind friends in Melbourne somewhat late in the afternoon. A worthy member of the congregation conducted me to his own house seven miles on the way: after feeding his horse and a hasty refreshment to ourselves, we proceeded on our way; the distance was fifteen miles. Night was just setting in, and a heavy snow-storm had just begun to blow, while the road in some places led through fields where the sleigh-track could with great difficulty be observed. My conductor was far from promising to get me through it, without stopping until the light of the morning, and many a time had he to get out of the sleigh and grope about for the track; but by dint of perseverance, we were brought to the place he aimed at, before the inmates of the tavern had retired to rest.

My conductor was one who could speak of the preciousness of Gospel Truth as he had heard it, from pious ministers of the Church of Scotland, whom I had known in early days, and in discourse about them and in occasional recitation of the sweet songs of Zion, the hours that we were exposed to the drift and darkness, passed pleasantly away. The inn was of a humble kind, but its accommodations were very grateful to us after escaping from the storm. Its inmates were French and Romanists. In my bed-room, instead of a bible I found a rosary suspended on the looking-glass; and, in the sitting-room there was a picture of the Virgin standing on the globe and treading on the serpent, with the inscription in French,—“O Mary, conceived without sin, pray for us who have recourse to thy goodness.” Deluded people! how truly as Paul foretold do they “believe a lie.” Here was a pictured lie originating in a mistranslation of the vulgate, which represents the woman as bruising the head of the serpent, (Gen. iii. 15) and, a written lie originating in the desire to justify the idolatrous homage which in the invocation of the Virgin is rendered to a creature.

The following day I got the stage from Sherbrooke, and reached Chambly at night, and on the morning of the following day, (Saturday) reached Montreal, having crossed the St. Lawrence on the ice from Longueuil.

Having been so long absent from home, I could

only afford two Sabbaths to St. Gabriel Street church. In Montreal I met with a very zealous and intelligent member of our Church from North Georgetown. He appreciated the reasons which I had for departing from that city early in the second week after my arrival, but at the same time shewed me a plan by which I could preach at two different stations on the Chateauguay on my homeward journey, with very little loss of time. In accordance with his suggestions I went to N. Georgetown on Monday, travelling the most of the way on the ice; preached there on Tuesday, to a numerous congregation, and was conducted by the kind friend who had made these arrangements for me, to La Guerre, on the evening of the same day, a distance of not less than twenty-six miles. Here I preached on the Wednesday, crossed Lake St. Francis on the ice, to Lancaster, where the Upper Canada stage took me up at night and carried me safely onwards, partly on runners, partly on wheels, to Toronto, on the night of Saturday.

The districts around the Chateauguay and English River, are very wide and important fields, in which two or more labourers from our Church are greatly wanted. The departure of Mr. and Mrs. Fettes is much regretted. One old lady told me, that his preaching and conversation had been the means of delivering her from the errors of pelagianism, which here, as in other parts in recent times, have been presented under a seeming evangelical garb; and all who spoke of him, did so with much affection, and would be glad to see him back in this part of the Colonial Missionary Field.

A few remarks on the POPERY OF CANADA EAST, must close these cursory observations.—And I would, that I could, impress all the readers of the *Record* with a deeper sense of the strength of Popery in this part of the Province.—When we think of the lies which it embodies in its creed, and of the idolatry which it admits into its worship, we are ready to suppose that it cannot have any strong hold in the public mind, at least, that, for its overthrow it can be only necessary to present in contrast with it, a system of pure doctrine and worship, like our own. But false and idolatrous as Popery is, it is seen in actual existence as the national religion of the people; it has magnificent churches; these are crowded with earnest worshippers on Sabbath days and fast days. It has numerous priests, who, besides all other means of influence, have, through the confessional, an almost unlimited influence over their people.—In illustration of this, it may be mentioned, that instances are not unfrequent, in which workmen who have committed depredations on their employers, are made by the command of the priest, to make retribution to them. They, the priests, have their classes of young people who attend to their instructions, and value a certificate of communion with the church. So, too, Popery has its Colleges of men devoted to the instruction of the young; and Colleges of women devoted to attend infirmaries, to nurse children, provide for the aged, and attempt the reclamation of the abandoned of their own sex. In these and similar aspects, Popery is a most imposing religion,—a religion which commands the reverence and subjection of those who have been brought up in it. Compared with it, in these aspects, the religion of many Protestants is a cold and ineffective theory in the eye of earnest Romanists, contemptible, because it seems to have no uniting power over the many sects who profess to hold by it. We would have our readers then to think more of the strength of Romanism in Canada East, and we would earnestly press on all who come into contact with its adherents, to be more deeply concerned to exhibit in their own profession and lives, Protestantism as the earnest, elevating, and holy embodiment of Scripture truth. We must not let Romanists suppose, as they do suppose, that Protestants have no religion. We must not let them think that we believe that their system is good enough and safe enough for them, but praying much for their conversion, we should embrace every prudent

and kindly method of discovering to them those glorious truths of the Gospel, in the knowledge and influence of which, all that is excellent and distinctive in Protestantism consists. Let the members of our Church, in Canada East, interest themselves in the operations of the French Canadian Missionary Society, in the way of aiding its funds. Co-operation with its Missionaries and Colporteurs, and praying for them. Let all those who have popish domestics consider that they have a peculiar responsibility in regard to these. Even though such domestics may absent themselves from family worship; they draw their own inferences in favour of Presbyterianism, from knowing that it is regularly maintained in the families in which they live. I was convinced of this when speaking to a popish servant girl, in a family with whom I sojourned a season, in which the word and worship of God found their due place. The individual referred to, had a high opinion of herself, because of her punctuality in observing the various fasts, feasts, and other observances of Popery, and a corresponding low opinion of Protestants, and then she justified this by saying, “that she had been in many Protestant families and yet never knew any of them, except the one in which she then resided, to profess any religion.” I then inquired on what grounds she concluded they had no religion; her reply was—“they did not observe family prayer.” This reply was suggestive to myself of many painful reflections.

I would close these remarks by mentioning the observation of a French Canadian Female, in the same condition of life, which may suggest thought as to the means by which Popery is to be resisted and overcome. In calling at a pilot's house, I gave a French Tract to the girl, who could not read, requesting her to get it read to her. She had done as I requested, and afterwards told her mistress that her sister had read the tract to her, and, that it treated of the Holy Scriptures. She added that “the Bible was a good book, but that it was not the best book, that Catholic books were better.” Her mistress endeavoured to show her that the Bible was the best of all books, just because it is God's Book; but she reiterated her former statement and concluded with these words—“The Bible is not good for my religion.” Most true! THE BIBLE IS NOT GOOD FOR POPERY.—Let our French Canadian fellow-subjects only be taught to read the Bible and be put in possession of it, and their disenthralment from Popery shall then be at hand. May God hasten this event, and the setting up of the kingdom of his Son throughout our land.

W. R.

THE COUNSEL OF THE WICKED BROUGHT TO NAUGHT.—Mary, the bloody queen of England, after having put to death multitudes of Protestants in England, Scotland, and Wales, signed a commission in 1558, authorizing the persecution and annihilation of all Irish heretics, which was committed for execution to Dr. Cole, a zealous Catholic. He immediately started on his cruel errand, and while at Chester told his business to the mayor, at the same time pointing to a box which contained that which “should lash the heretics of Ireland.” A woman friendly to the Protestants, who had a brother in Dublin, hearing these words, was troubled, and watching her opportunity, opened the box, took out the commission, and placed in its stead a sheet of paper, in which she had wrapped a pack of cards, with the knave of clubs uppermost. The doctor set sail the next day for Dublin, and immediately appeared before the lord-deputy and the privy-council, to whom he presented his box, on opening which, to their amazement and confusion, nothing appeared but the pack of cards. The doctor, chagrined, returned to England, obtained another commission, but was detained by unfavorable winds, and while he was waiting, the queen was called to her dread account, and thus God preserved the Protestants of Ireland.

ROME—RETURN OF THE POPE.

On the 12th April, Pius Ninth returned to Rome. He left Portici on the 4th, and was attended as far as Terracina by the King of Naples. The Government papers, now under the control of the papal party, assert, that his reception was enthusiastic, and that the people who flocked to receive his benedictions, not only spread flowers and tapestry in his path, but at Ferentino, the men spread themselves in the road, and begged him, who claims to be King of Heaven, Earth and Purgatory, to drive over them.

Rome Pagan worshipped Jupiter. Rome Pagan does the same thing, with a little change of circumstances. The statue of Jupiter has been converted to Christianity—baptized and called St. Peter. This statue was dressed in the richest pontifical robes. The Pope took his turn with the crowd in kissing the idol's toe. After these fooleries, he passed to the Vatican. Thus the oppressor, by the aid of brute force, has triumphed over a people aspiring to freedom. The French soldiers protect the pope from his most loving people, and every precaution is taken to prevent his assassination. His return has been considered very imprudent; and the severity of of the Papal administration is calculated to goad on the people, among whom some rays of light have begun to penetrate, to fresh, and we hope, more successful acts of resistance.

SCOTLAND.

At a meeting of the Commission of the General Assembly of the Free Church of Scotland held in March, a suggestion was made by Dr. Begg and approved of by the Commission, in regard to the amalgamation of the various publications of the Church, viz., the *Missionary Record*, *Monthly Statement*, &c., and proposing that the publication should consist of forty pages, to be got up in the best style and in the cheapest form—and that the first number be issued in August. A concentrated view of the whole operations of the Church, including notices of the efforts of other Churches will be exhibited in the new work. An efficient editor will be appointed, who will devote himself wholly to it. The whole matter will be reported to the Assembly.

The inhabitants of Strathmore who all adhere to the Free Church with the exception of one family, have presented a petition to Sir George Sinclair, whose admirable letters on the Scottish establishment we lately noticed, praying that the Church of Aclreney, built by the tenants of Strathmore, upon a site granted by his predecessors may not be given over to the Established Church. Sir George replied "In so far as I have any power or authority in the matter, you shall retain undisturbed possession of the premises. * * * I am convinced that it is neither wise nor desirable to add to the number of empty or thinly attended places of worship within the County; and as it appears from the document before me, that you continue to be steadfast and unmovable, and will I trust, be always abounding in the work of the Lord, be assured that I shall ever afford you every facility for worshipping God according to

your own principles and convictions, and never countenance any measure, which is harsh, oppressive, or unjust. * * * I have been informed that the highly recommended gentleman who has been deputed by the Establishment to officiate as your pastor, is wholly ignorant of Gaelic. * * * I have devised a plan which I think ought to satisfy all parties, viz., that the parties connected with the Free Church should remain in unchallenged possession of the premises connected with the mission; and that the family which in "single blessedness" adheres to the Establishment, should adopt Mr. D. as their private chaplain, and say like Micah: (Judges xvii. 10.) Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel and thy victuals.

LIFE INSURANCE.

Among the means which an affectionate people might commendably employ for the comfort of their ministers, one of the most suitable and one of the easiest in point of cost, is the plan of a life insurance in behalf of their families. We rejoice that this subject is beginning to be understood in Canada, and we wish every success to the institution at Hamilton with its branch in Toronto for this laudable end. We believe that the approaching Synod will discuss the matter on a report from a Committee. We are inclined to think that there are serious difficulties at present in the way of an Assurance Office exclusively clerical. We would recommend a general or mixed plan; and at all events we are certain that any institution of the kind which depends partly on donations and partly on its own resources will fail. A *self-supporting mutual* is the best scheme, and this requires a large constituency. But why not have a large constituency? If ministers will only bestir themselves, this might be got. We understand that the whole number of ministers entered with the Hamilton office is just *thirteen*—and those of various denominations. The casualties of life are constantly reminding us of the duty we owe to our families, to lay up something for them on which the blessing of God may rest, after we are gathered to our fathers.

THE MARRIAGE ACT.

We would call the attention of our readers, and especially those whose position enables them to deal with the subject, to a grievance under which, as a Church, we have too long quietly submitted, viz: the provisions of the Upper Canada Marriage Act. Which Act imposes upon our ministers and those of all other denominations, except Episcopalians and Roman Catholics, certain invidious and unjust restrictions, in compelling them to appear before County Registrars and obtain a certificate before they can solemnize marriage among the people of their charge. We complain not of all necessary precautions in regard to a matter so intimately affecting domestic and social happiness; but we do complain that an Episcopal Bishop should have a single privilege given to him, which is denied to any of the sixty bishops of our own Church.

CONGREGATIONAL STATISTICS.

We regret that it is not in our power to give the Statistics of the Church in this number. Up to the time of going to press, we have received the reports of only thirty Congregations. And from some entire Presbyteries we have none. We are therefore reluctantly compelled to lay the Statistical Statement over until July. In the mean time an opportunity will be afforded, at the meeting of Synod, of furnishing the requisite information from all the congregations of the Church.

Session Clerks and others making reports will bear in mind, that they should embrace only the transactions of the year ending on the 30th April. This is necessary for the sake of uniformity, all that have been sent in having been made up to that date.

A CONSTANT READER.

This persistent *anonymous* correspondent has sent us a third letter. Really he must excuse us if we feel reluctant to enter upon the thorny controversies to which he invites us. Our work is designed for objects far different, and we would suggest to him that there are very many topics on which, through the medium of our pages, he might profitably instruct an erring generation. Our desire is to cherish that unity which is the bond of peace, and not to agitate points which "do gender strife." We have not the remotest idea who our correspondent may be, but he is obviously not a weak brother as he would wish us to think; and he is quite as able (and probably more willing) to instruct us, than we to instruct him.

SCOTT AND BALFOUR'S MUNICIPAL MANUAL FOR UPPER CANADA, 1850, with a map of the Province, containing complete lists of the various Municipal Corporations of Townships, Counties, Villages, Towns and Cities, and the Ward Divisions; also, the boundaries of the several Division Courts, time and place of holding the Courts, and the name and address of the Judge and Clerk of each Division; to which are added various acts of the Legislature that confer powers and impose duties on the municipalities. We beg to return thanks to the publishers for a copy of the above work. At a time when extensive changes have taken place in the management of the local affairs of the country, such a manual is indispensable. Comparatively few have an opportunity of consulting the Statute Book, and fewer still have time or inclination to make it the subject of study. Here we have in convenient form, at a low price, a mass of information on municipal and other matters that more immediately concern the community. The publishers have conferred a boon upon the public. We trust that the rapid sale of this volume will warrant them in issuing an annual edition, embodying the alterations that may take place.

The members of the Bible Class in the Presbyterian Church, Aldboro', have presented to Mr. Tolmie, Student in Divinity, who laboured amongst them last summer, a handsome Silver Watch, in token of their affectionate regard.

CLERGY RESERVES AND RECTORIES.

There is perhaps no other cause of discontent in the country to be compared with the misapplication of the revenues arising from the Clergy Reserves. This is an old and grievous evil, which has engendered, and continues to perpetuate ill feeling, and against which public opinion is now running with a force which cannot much longer be resisted.

On the 5th ult., a large and influential meeting was held in Knox's Church, Toronto, to devise means to bring to an end this monstrous grievance, and also to seek for redress of a kindred wrong—the establishment and endowment by Sir John Colborne, of 57 Rectories.

The Hon. Adam Ferguson, of Woodhill, presided.

The following Resolutions were unanimously adopted, viz:

1. That the state endowments for religious purposes commonly known as the Clergy Reserves, have, from an early period of the history of the Province, to the present day, proved a source of great and manifold evils in the community; obstructing, in no small degree, the physical improvement of the country—engendering and embittering political strife and division—and fomenting to a lamentable extent, mutual jealousy, distrust and alienation among the Christian churches planted in our land.

2. That the institution and endowment by the Executive Government of the Province, in the year 1835 or '6, of 57 Rectories of the Church of England, effected as it was in a clandestine, and as is generally believed, illegal manner—in direct violation of assurances given by the Imperial Government on the subject—with a reckless disregard of the well understood feelings and wishes of the community, aggravated in a high degree the evils arising out of the Clergy Reserve question; awakened at the time a sentiment of profound and just indignation in the public mind throughout the Province, and has ever since been regarded by a majority of the people with a settled disgust and dissatisfaction, as an act of irresponsible power in one of its most offensive and dangerous forms—a serious invasion at once of their civil and religious rights, and a decided step towards the establishment of a dominant church in the country.

3. That the transference of the Clergy Reserve question from the Provincial to the Imperial Government, urged forward as it was with unseemly and unjustifiable haste, at a peculiarly trying period of the history of the Province, and without the public voice being heard in regard to it, is generally and justly condemned by the community; and that the provisions of the Imperial Act of 1840, consequent thereon, are wholly unsatisfactory to a very large proportion of the people and incompatible with the true interests of the Province—civil and religious.

4. That a petition be addressed to the Provincial Parliament, praying that immediate and effectual measures may be taken for securing the repeal of the Imperial statute, and the appropriation of the Clergy Reserve lands, and the funds derived therefrom to the purposes of general education, or to such other objects of public utility as may be accordant with the well understood wishes of the community, and conducive to the peace and well-being thereof. And praying also that they will forthwith institute a searching investigation into the whole circumstances connected with the institution and endowment of the Rectories, and the adoption of such other measures as may be necessary to relieve the public mind from the anxiety that pervades it, in regard to the reversal or cancellation by the government, of the vain and mischievous attempt in a

community constituted as ours is, to give one or more of the Christian denominations any superiority over the rest.

5. That an association be forthwith formed for the purpose of securing the attainment of the before mentioned objects—the constitution of which shall be as follows, viz—

I. That this Society be entitled—The Anti-Clergy Reserve Association.

II. That the objects of this Society be the repeal of the Imperial Act, relating to the Clergy Reserves in this Province, the abolition of the Rectories, and the appropriation of the whole proceeds to General Education, or to other public purposes in accordance with the well understood wishes of the people.

III. That the following modes of action be adopted:—

1st. By public meetings, by the formation of Local Associations, and by the circulation of petitions to Parliament.

2nd. By collecting and digesting from public and other authentic documents, information relative to the Clergy Reserves and Rectories, and as to the deleterious influence and tendency of both on the peace, happiness, and prosperity of the country, and by issuing publications upon these subjects adapted to popular use.

3rd. By communicating with the members of the Legislature, of the Executive Government and of the Municipalities throughout Western Canada.

4th. By awakening the political constituents of the Province to the importance of returning men to Parliament, as vacancies may occur, who are the sincere and avowed advocates of the principles of the Society.

IV. That every individual concurring in the principles of the Society, and subscribing at least two shillings and sixpence annually to its funds, be recognized as a member.

V. That the officers of the Society consist of a Secretary, a Treasurer, and a Committee of fifteen members.

VI. That the officers and Committee, be elected at the annual meeting of the Society, to be held on the day of

6. That the following gentlemen shall constitute the Committee of the Association, with power to enact bye-laws, and with instructions to use diligence in procuring signatures to the petitions of the Legislature, and generally to prosecute the objects of the Association by all fair and constitutional means—reporting their proceedings to their constituents from time to time as may appear expedient:—

Messrs. James Shaw, Peter Freeland, A. T. McCord, J. Leslie, D. Maitland, W. I. Perrin, Robert James, Peter Brown, John Doel, T. J. O'Neil, E. F. Whittemore, R. Keechaw, Thos. Hutchinson, John McIntosh, W. D. Taylor.

There was some unfortunate disagreement among those who professedly had the same end in view, which caused a good deal of discussion. One opinion prevailed as to the desirableness and duty of bringing this matter before Parliament at its present session, and of adopting all proper means to carry out the resolutions, but there was a difference of opinion in regard to the steps necessary to be taken in order to accomplish that end.

The Rev. Wm. Hamilton, formerly minister of the congregation in Fictou, in connection with the Synod of the Presbyterian Church of Canada, has accepted a call from the Fifth Presbyterian Church, Cincinnati.

Love is the highest faculty of the soul, that alone will be immortal. It is the single word which defines the Deity himself.

ITALY AND SCOTLAND CONTRASTED

There are two countries in Europe, which as it appears to us, Providence has set up before the eyes of the world to teach great lessons to mankind. In almost every point, these two countries form as perfect a contrast as it is possible to imagine. The one is placed at nearly the southern extremity of the European continent—the other at nearly its northern extremity. The one is encompassed by calm seas, and beautified by a sky of balmy serenity—a stormy ocean breaks on the shores of the other, and perpetual fogs gather in its atmosphere. The one is covered with a soil of unrivalled fertility which, from the base of the mighty mountain-barrier that defends it on the north, to the shores of the delightful island which joins it on the south, presents a wide and unbroken scene of varied and luxuriant beauty—the soil of the other is at best but indifferently fertile, and its cultivable surface is rally encroached upon by moors of vast extent, and mighty chains of rocky mountains. The history of the one country runs up into the ages of empire and glory—that of the other lands us, at no very remote period, amid scenes of subjection and barbarism.—The one country, notwithstanding, all the advantages of its position, the beauty of its climate, the richness of its soil, and the glorious inheritance it has received from the past, is at this day wretched and enslaved; while the other, which can boast of none of these advantages, is free and powerful. Why is this? The true explanation of the secret is, that Popery is the religion of the one country—Protestantism the religion of the other.—Than Italy, it would have been impossible to select in Europe a country in which the genius of Popery could better develope itself—its power to trample all that is glorious, and to overthrow all that is strong. Than Scotland it would have been impossible to fix on a country where Protestantism would have so much scope to display its power to exalt to greatness the smallest nation, and enable it to overcome all the disadvantages of its position. God never leaves himself without a witness. He may close his word or silence his preachers; still he continues to proclaim by the great dispensations of his providence, the eternal distinction between truth and error. When of old the world was sunk in idolatry, God ceased not to testify to his own existence and supremacy—in that he gave rain from heaven, and fruitful seasons." In like manner, so long as Italy and Scotland stand before the world, men can be at no loss to judge between Popery and Protestantism or have any difficulty in determining which is fitted to draw down the curse, and which the blessing of the Great Ruler of nations. Might not our statesmen find in this a subject worthy of their attention, and one fitted to teach them some of the first principles of government, and to throw not a little light on certain measures believed to be in contemplation. If we wish to sink ourselves to the degradation of Italy, let us endow the religion of Italy.

APOSTOLICAL SUCCESSION.—The Rev. Mr. Carnahan of Liverpool, formerly missionary in the Crimea, related at a missionary meeting in Leeds, an amusing instance of the importance attached to apostolical succession among the Kalmuk Tartars. When at Astracan, Mr. C. visited the church of the Kalmuks, and saw their high priest, arrayed in splendid yellow pontificals, pour some dirty liquid out of a large bottle into a small phial, and solemnly drank it off. On inquiring why this was done, he was told that that bottle contained the ashes of his high predecessor, and that it was the custom to burn the dead body of a deceased high priest, and then to mingle the ashes with water, a portion of which was drunk every morning by his successor, until the whole of the former pontiff had been received really and bodily into the system of the existing pontiff. This practice is worthy of the devout consideration of the Oxford divines, as it affords the truest realization of apostolical succession we have ever heard of.

REVIVALS IN AMERICA.

"The Angels in heaven rejoice over one sinner that repenteth." Such are the intellectual powers, the moral capacities, and the benevolent dispositions of these Angels, such is their devotedness to the cause of Him whose ministering spirits they are; such is their jealousy for the honour and glory of God, that even on the recurrence of the repentance of one sinner, they tune anew their golden harps, and cause heaven's arches to peal with louder anthems than even when they witness the progressive sanctification of believers, or contemplate the ineffable bliss of their own happy associates. And if such be their emotions on the conversion of one sinner, what must these be on occasion of a work of revival, when not one, but hundreds, at the same time, and in the same place, are brought to a saving knowledge of the truth. Would that genuine believers possessed more of the spirit of the Angelic hosts in this respect!—Then would not only their own souls be revived and refreshed, but they would assume that bearing, that high and holy waiting upon God which would ensure a pentecostal effusion of the divine spirit.—This is the reason why we would call upon all who love the Saviour to mark, adore, and magnify the Lord for what he is now doing in different parts of the neighbouring States, and especially in the College of Princeton. America, it is well known, has held a high, and an honorable place, in connection with the modern history of Revivals of Religion. Excitement, extravagance, and irregularity, have, as in other places, mingled with these Revivals, but these have been nothing more than was to be expected in the circumstances, and no one, we think, who has read the account of the Revivals that took place under Brainerd, Jonathan Edwards, and the like, will doubt for a moment their genuineness. It is true that towards the conclusion of the last great Revivals that took place on this Continent, and when the spirit of the Lord seemed to be straitened, no doubt by reason of his influences being misimproved, many attempts were made, many devices resorted to, with the intent of forcing on, or of getting up, as it was styled, Revivals, but all these things served only to bring out and to distinguish more clearly the true and the counterfeit, the wheat and the chaff.

The present work, from all the accounts we have read, seems to partake largely of the true type of Scriptural, well-tested Revivals.—"The types of these Revivals," says one report, "are exceedingly pleasant. They exhibit great spirituality of feeling, deep emotion, much of the subdued and quiet manner of those who are intelligently convicted of sin, and with few exceptions, these Revivals have been conducted thus far, in a way to command the confidence. While they awaken the gratitude of all good men."—And then, if we look at the Revival going on at Princeton, and within the walls of its far-famed College,—"Since the early part of February," says another writer, "a most remarkable work of grace has been in progress here. The honour of the work belongs nowhere this side of heaven. It seems to have been God's peculiar work. It came on slowly and silently, and has gone forward without the slightest appearance of excitement. In the crowded meetings, both in town and college, scarcely a tear has been shed, or a sob heard, yet a prevailing solemnity sits on every countenance, and a heavenly influence overshadows all." But the most pleasing feature connected with this Revival, is the work going on among the Students, the aspirants for the office of the Ministry. Not less than thirty of the Students have been awakened, and are now rejoicing in the Lord. And what a glorious prospect is this! Well has it been said,—"A Revival in any place is always a matter for gratulation and praise, but a College Revival, through the wide spread intellect which it sanctifies, is a theme for national thanksgiving. It cannot be local in its character, or temporary in its influence." Surely these

marchings of the Lord in the sanctuary are well fitted to call forth the devout adoration, and the most unfeigned thanksgiving of every lover of Zion, and to provoke every true Israelite, every one who possesses any thing of the spirit of Prayer to beseege the throne of Divine grace, with his petitions. Let us especially in this city, and throughout this Province, from these visitations, be persuaded to enquire why it is that the spirit of the Lord seems to be straitened in the midst of us—and that there is so little true reviving work going on.—That divine agent is not straitened in himself. He, like the other persons of the God-head, is wanting to be gracious.—He is only straitened and obliged to withhold his convincing, and converting, and saving power, by reason of the unbelief of the Church, from whatever source that unbelief may come. Let, then, every section of the Christian Church betake itself to humiliation, and fasting, and prayer. Let every individual, and family, and congregation mourn apart. Let them give God no rest day nor night, and ere long will it be made manifest that the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.—*Haltfax Pres. Witness.*

POPERY UNCHANGED AND UNCHANGEABLE.—DR. ACILLI.

There is a spurious spirit of liberalism abroad at this moment, amongst professing Protestants, which is doing more for the extension of Popery, than all the direct efforts of that system put together. It is neither more nor less than that spirit which finds vent in the oft-repeated expression, that Popery is no longer what it once was, that it has entirely changed its character. And in support of this sentiment, the stoutest appeals are made to the growing liberality of the priesthood, to the cessation of persecution within the pale of Popery, to the waning of the temporal jurisdiction of the Pope, and to the gradual decay of bigotry amongst the ranks of Protestants. And, in connection with all this, it is more than insinuated that this is but the dawn of a brighter day, that this transforming process will go on step by step, keeping pace with the Educational progress, the Scientific enlightenment, the widening liberality of the age, &c. and until every soul feature has been changed, and the truths of Christianity established on the ruins of Roman Catholicism.—Now that Popery possesses a capacity for flexibility, by which it is enabled to adapt itself to all circumstances, is a point which we do not, and cannot call in question. Were it otherwise, Popery would lose one of its characteristics in the prophecy of Paul, as recorded in the second chapter of second Thessalonians,—a prophecy that cannot be too studiously pondered. But to maintain that Popery can change in its essentials, were a proposition alike repugnant to its nature, and to its avowed dogmas. We might, in support of this statement, appeal to the claim of that Church to infallibility;—if Popery can change, it is no longer infallible. We might ask whether one decree in the thirteen General Councils, and especially in the Council of Trent, and in the creed of Pope Pius IV. has ever been cancelled. We might ask too, what saith the scripture on the matter of the overthrow of that antichristian system? It is revealed, that that system is to be gradually reformed, until it has been thoroughly divested of its Popish leaven? No. The Scriptures unequivocally declare concerning it:—"And then shall that Wicked be revealed, when the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

But we leave these points, and in corroboration of the truth of the title at the head of this article, we refer to the simple fact of its treatment of Dr. Achilli, an Italian, and a converted Roman Catholic. Scarcely had the gates of Rome been thrown open for liberty of action, and liberty of speech in matters of religion, than this pharisaic devoted Christian sped his way thither, that

he might convey to his distracted fellow-countrymen those blessings which could alone allay their tumults, and impart stability and glory, alike to their religious and political movements. Whilst engaged in this labour of love, in disseminating the Scriptures, and in proclaiming the unsearchable riches of Christ among the inhabitants of the Imperial city, Dr. Achilli was seized and cast into the Inquisition. The three Cardinals entrusted with the re-construction of Civil affairs, had scarcely entered Rome, when they proceeded to erect the Inquisition, whose engines of suffering, whose instruments of blood-thirsty cruelties, had been exposed to the light of heaven's Sun but a few months before, that, by exile, imprisonment, and death, they might clear Rome of every honest man it contained, and make all ready for the return of the Pope.

And do our readers require to be told what the Inquisition is.—It is an Ecclesiastical tribunal set up in the thirteenth century, for the purpose of arresting, by the most appalling cruelties, by rack and screw, the progress not merely of truth and righteousness, and liberty, but of literature and science. Any individual suspected of any of these heresies, of cherishing any notions contrary to opinions entertained in the dark ages, was without cause or reason shown, hauled before this court; obliged by measures the most coercive, and the most revolting, to make confession, and to abjure the heresy; and to prevent the possibility of apostasy, the moment he had made his confession, he was either doomed to pine away his days amid the malaria of a dungeon, or the bolt was drawn, and the man lay a mangled corpse on the rack below. Such is the character of the place of imprisonment to which Dr. Achilli, at the instance of the Cardinals, the Pope's delegates, was consigned, and from which he had just escaped, by the intervention of the Evangelical Alliance, operating through the French Government, and is now breathing the sweet air of liberty on the soil of Great Britain. This we hold to be a great fact, and reads its lesson to the Protestant world, that Popery has not changed, and that Popery never will change.—*Haltfax Pres. Witness.*

GREAT CHANGES.

An Inward Change.—The change is not to take place upon the body, but a transforming process carried on in the mind by the eternal spirit of God,—enlightening the understanding, softening the heart, giving remorse to the conscience for sin, that works repentance unto salvation, inspiring the mind with faith in Christ, sealing pardon on the conscience, attesting to the mind its adoption into the family of God, and so renewing, quickening and invigorating all the moral powers of the mind, especially its views, inclinations, and tempers, as to make the man so influenced, morally considered a new creature.—*Thomas Molard.*

A Divine Change.—Regeneration does not come by the will of man. As gracious persons do not regenerate themselves, so neither can they convey regenerating grace to others. If they could, a good master would regenerate every servant in his family; a good parent would regenerate every child of his; and a minister of the gospel would regenerate all that sit under his ministry. But they can do no more than pray and see the means; God only can do the work.—*John Gill.*

An Early Change.—The earlier the new birth, the weightier will be the glory in the kingdom of God. Young ones regenerated and enabled to bear hard against the temptations of their violent nature, shall have crowns set with more jewels,—they shall have an abundant entrance. The more violent the storms they encounter, the greater will be their glory. If there be any sorrow in heaven, it is because they were not sooner new born, that they might have glorified God more on earth, who bestoweth such honour upon them, in heaven.—*Stephen Charnock.*

An Improving Change.—Though thy grace be little for the present, yet it will grow for the future to a greater measure. The little grain of mustard seed, the least of seeds, will in time grow up to a tree. Grace is fully compared to leaven, which is of a spreading nature; to the cloud, which the prophet's servant saw; and to the waters of the sanctuary, which did all increase. An infant of days shall proceed by degrees till he become like the Ancient of days, perfect as his heavenly Father is perfect. Naturalists observe that the seeds of the cypress tree are very small, and yet of them proceeds a very high tree. Such is the birth and growth of grace.—*C. Love.*

A Glorious Change.—Conversion is the most glorious work of God. The creation of the sun is a very glorious work—when God first rolled him flaming along the sky, scattering out golden blessings on every shore. The change in spring is very wonderful—when God makes the faded grass revive, the dead trees put on green leaves, and the flowers appear on the earth. But far more glorious and wonderful is the conversion of the soul! It is the creation of a sun that is to shine for eternity; it is the spring of the soul that shall know no winter—the planting of a tree that shall bloom with eternal beauty in the paradise of God!—*McCaughey.*

CALVINISM.—As to the doctrines which are stigmatized by the name of Calvinism, I cannot well avoid the epithet rigid, while I believe them; for there seems to be no medium between holding them; between ascribing salvation to the will of man, or the power of God; between grace and works; between being found in the righteousness of Christ, or my own. Did the hard consequences often charged upon the doctrine called Calvinism, really belongs to it, I should have much to answer for, if I had invented it myself, or taken it upon trust from Calvin; but as I find it in the Scriptures, I cheerfully embrace it, and leave it to the Lord to vindicate his own truth, and his own ways, from all imputations which have been cast upon them.—*John Newton.*

THE ANTIDOTE.

A gentleman sometime since, whilst addressing a Sabbath School, related this circumstance. A lover of nature was one beautiful morning strolling in the woods, when his attention was attracted to a certain tree by the fluttering and cries of a bird in distress. He stopped to find out the cause and to see if he could render any assistance to the distressed bird. On approaching the tree, he saw a bird's nest, with little fledglings, in it, putting up their heads and chirping as if asking for protection.—The parent was near, fluttering around it, and apparently strewing a certain kind of leaf around the nest with all haste possible. The observer watched the motions of the bird intently, and saw her place leaf after leaf about her nest, until it was entirely surrounded, when she retired to an adjoining limb of the tree, seemingly to rest, and perfectly composed.—The impression upon the mind of the witness was, that she was awaiting the issue of some threatening danger at hand, but as yet the cause of the alarm was not discovered. Soon, however, on closer examination, there was seen a serpent slowly and stealthily approaching the nest in search of the young birds. He had already come within a few inches of his prey when he was seen, and in a moment came in contact with the leaves with which the bird protected her young; when in an instant he recoiled from their touch, and returned to his secret place of retreat. The antidote was perfect.—The leaf was poisonous to his viperous touch, and the bird by instinct had learned this lesson, and thus she saved her young from the deadly fangs of a voracious enemy.

How beautifully does this illustrate the value of the leaves of revealed truth to the young; as a sure protective against that insidious enemy who is ever seeking their destruction. How invaluable the instruction of the Sabbath School to guard the

heart of youth, by fortifying it with the knowledge of the Scriptures and interweaving it with a wreath of principles around it, which will repel at once every approach of the soul's enemy, and cause him to shrink back with shame to his dark abode.

Write early the truth upon the heart. Imprint it deep upon its flexible nature; mould it in all the thoughts, intertwine it with the earliest affections, and so enstamp it upon the soul, that its memory will never be lost; and neither change nor death itself, in after life, will destroy its influence.

ANECDOTE OF DR. ERSKINE.

The parish of R—, within the bounds of the Presbytery of Edinburgh, had become vacant, and a presentation had been issued by the noble earl, in whom the patronage had been veated, in favor of an individual who was obnoxious to the people; or, at least, who had not their consent to his becoming their pastor and spiritual instructor.—In default of this, Dr. Erskine strongly opposed his induction in the Church courts. His opposition was, however, fruitless; the necessary terms were ordered to be gone through, and the admission to take place. And with a refinement of cruelty not unknown in these woeful days, Dr. Erskine himself was appointed to preside at the moderating of the call! This he did, in obedience to his ecclesiastical superiors. With his staff in his hand, he walked from Edinburgh to R—, a distance of eight miles, on the morning of the appointed day. Not being well acquainted with the place or the road, and immersed in deep thought, he went a considerable way beyond the church, and stopped only when he had gone farther than was necessary. Meeting a man coming towards him and dressed apparently in his Sunday suit, he conjectured that he might be going to the church, and inquired the road thither.—The man told the doctor that he had travelled a good bit too far, but that he would conduct him back to the church, as he himself was going there. In the door of the porch, and at the entrance to the church-yard, stood the patron peer and some others, who observing Dr. Erskine to be fatigued, invited him to take some refreshment before entering on the duties of the day. This offer he gently declined, and passed directly into the church and to the pulpit. He went through the services with dignity and calmness, and fulfilled his mission. On returning from the church he was again accosted by the patron, who entreated him to rest a while and accept of some refreshment. His calm, yet firm and solemn answer was to this effect: "I feel obliged by your politeness, my lord, but, if thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place, for so was it charged me by the word of the Lord."—(See 1 Kings xii. 7-9.) And the good doctor walked his way back to Edinburgh without a rest or even a halt.

So much for the proceedings under the iron reign of Moderatism! And a precious example, too, of the patience and lofty consistency of one of its greatest enemies.

The text that not a sparrow falls to the ground without the power of God, is in literal accordance with the teachings of modern physical science.—Science and Christianity agree, when the latter teaches that God is not a mere thought, or intelligence, but a person on whose voluntary power we rest as literally as a babe in its mother's arms.

PROTESTANTISM IN TURKEY.—The *Witness of the Truth*, a Paris Journal, says: "There are now eight Protestant Churches in Turkey. Some of these, it is true, are but thinly attended; but they are, nevertheless, spreading abroad zealously a knowledge of Divine truth, and experiencing no opposition, except on the part of Roman Catholics."

CHEAP.—In these days of cheap clothing, cheap books and cheap newspapers, we have met with nothing that comes even within sight of the following, which we extract from Bishop Hughes' organ, the *New York Freeman's Journal*, where it appears not as an advertisement, but as part of a long article, calling the attention of Protestants, as well as Roman Catholics, to the claims of a Ladies' Fair in behalf of indigent females: "Catholic reader! have you thought oftentimes of the great rewards promised to the exercise of charity—charity that covereth a multitude of sins? Go to the Fair, and lend it your patronage, which may seem trifling to you, but which may obtain for you a crown, even though furnishing a single copper to your needy fellow-being." Only think! "A crown in heaven" for a cent! Could anything be conceived cheaper? Yes, we know of something even cheaper than this! Eternal life without money and without price! But this is an idea beyond the reach of minds so deeply imbued with the mercenary principle, "No penny, no Paternoster;"—No merit, no heaven!—*Presbyterian.*

KEEP YOUR TEMPER.—Few men in public or private life escape the tongue of scold. There is a propensity in human nature to cover its own defects by prating of the misdeeds of others. And it is not easy for the Christian even, always to hold his peace when idle tongues are dealing with his fair name. If wise however, he will do so, and let a lie die a natural death, instead of galvanizing it into life by the battery of passion.

There is much good sense and sound philosophy in the following extract from the private note of a valued correspondent. "I like," he writes, "the story of the blacksmith who was requested to bring a suit for slander. He said he could go into his shop and hammer out a better character in six months, than all the courts in Christendom could give him. I lately saw a piece which did me great and outrageous wrong. So I sat down and wrote six practical pieces for the press, and let the thing pass. I found this the best way of keeping my temper. I think it more likely to give me a fair name with good people, than those everlasting defences." R. S. C.

MR. ROWLAND HILL AND THE POST-OFFICE.—Some few years ago a testimonial of a public nature was got up to reward Mr. Rowland Hill for his exertions in favour of Postal Reform. It is not our intention to propose a similar acknowledgment for the services which the same gentleman has rendered to the cause of the Sabbath; nevertheless, whenever that cause and its ultimate success shall occupy a page in the history of Great Britain, the name of Mr. Hill cannot consistently be omitted. Henry the Eighth, although an abandoned sensualist, was yet found worthy to act as an instrument of religious reformation; and even Mr. Hill, the *beau ideal* of utilitarianism, seems destined to cut a figure in futurity as an active agent in establishing the due observance of the Sabbath, and that too, strangely enough, by the very means he took to produce an opposite result. It is the misfortune of many to do ill, though imbued with good intentions; it will perhaps be a consolation one day to Mr. Hill to reflect that he has done good with bad intentions.—*Scottish Guardian.*

A PRINTER'S BOY IN ITALY.—When 24,000 copies of the New Testament were recently seized at Florence, and conveyed under guard to the prison of Bargello, attended by a young printer's boy, the last trip being made, one of the guard said to him, "Well, that job is done, there is nothing more now, is there?" "Yes," said the lad "it remains to put in prison the author himself of this rascality." "Ah, and who is that?" asked the guard, with a tone as anxious as it was severe. "Our Lord Jesus Christ," replied the lad; "for he it is who wrote what you have there imprisoned!"

A NOBLE EXAMPLE.—Not long since, a letter was received at the Mission-house, from an esteemed pastor in the State of Massachusetts, of which the following is an extract: "Day before yesterday a plain farmer and his wife called on me, and stated that they wanted to get me to transmit some money to the Board. The woman modestly hinted that it cost many a hard churning and day's work to raise the money, but if it might be the means of saving one poor heathen they should be satisfied." "The man said, with tears in his eyes, that when he thought of the multitudes of the heathen who were perishing without the gospel, he wanted to do something." They handed me a roll of Five Hundred Dollars, which I enclose. This is the second donation of the same amount which they have made in four or five years. It is more blessed to give than to receive. There cannot be a doubt that what this favoured couple thus give, from time to time, will afford them more real happiness in life, in death and in the world to come, than any other property which they may possess. This is the way to lay up treasure in heaven. Our thought on receiving this letter, was thanks be to God, the cause of missions has some sincere, hard-working, fast friends among the hills of New England. Who will imitate this noble example!"

THE QUEEN AND THE CHILD.

(Translated from the German.)

"Out of the mouth of babes and sucklings, thou hast perfected praise."—MATT. xxi. 16.

A pious gardener in Berlin, accompanied by his little daughter, a child of five years old, paid a visit to his uncle at Schonhausen, who was at that time a gardener in the service of Queen Elizabeth Christina, consort of Frederick II. The Queen conversed once with the little girl in the garden, and became so fond of her that she could not get her out of her thoughts; and a few weeks afterwards expressly desired that she should be again brought to her.

Her father consequently returned with her to Schonhausen. A lady of the court saw her, and announced her arrival to the Queen as she was sitting down to dinner. She immediately ordered the child to be conducted to the dining-room, who at once recognised the Queen, ran up to her and kissed her robe. By the command of her Majesty, she was placed on a chair near her, in order that she might overlook the whole table.

The Queen was anxious to hear what the innocent child would say about the beautiful decorations and valuables on the table. The little thing quietly surveyed every thing, cast a look at the costly dresses of the guests, the gold and china ornaments, and was silent for a minute. Then folding her hands, she exclaimed,

"Christ's blood and righteousness—That is my ornament and dress."

Those present were astonished, and were deeply affected; and one of the court ladies said with tears to the Queen, "Oh! how inferior are we to this happy child!"

"What lack I yet?"—MATT. xix. 20.

An inhabitant of the province of Dalecarlia in Sweden worked for a wealthy lord in the neighbourhood of Stockholm. The nobleman spoke to the countryman on the road, and asked him, "Whether he knew to whom this and that estate belonged?"

The labourer replied to each question, No; but every time heard from the mouth of the lord the words, "It belongs to me." "Yes," added the nobleman, "all that you can see from here is mine." The peasant stood still for a moment, pressed his spade into the ground, took off his cap, and pointing to heaven, said with a serious voice, "I see heaven from here, is it yours also?"

The true natural philosopher is the secretary of Nature, writing down at her dictation, and adding nothing of his own.

TEACHERS' INSTITUTES IN UPPER CANADA.

Circular from the Chief Superintendent of Schools to Teachers, Superintendents, and other Officers of Common Schools throughout Upper Canada.

The 65th section of the present School Act authorizes the holding of a Teachers' Institute in each County in Upper Canada, "under such regulations as may be prescribed by the Superintendent of Schools, by and with the sanction of the Governor-General in Council."

The requisite sanction has been obtained for this purpose. The Board of Education has proposed to the Masters of the Normal School to devote a part of the next few months to conducting such Institutes; and Messrs. ROBERTSON and HINN have very cordially acceded to the suggestion, and expressed their utmost readiness to visit all the Counties in Upper Canada, as far as practicable, in the prosecution of a work for which they are so admirably qualified.

It becomes then my official duty to specify some of the regulations which should govern the proceedings of these Teachers' Institutes, before stating the times at which they will be held in the several Counties of Upper Canada.

A Teachers' Institute is a meeting of Teachers assembled two, four, or ten days, or two or four weeks, for the purpose of improvement in their profession. During each evening of such Institute, a public lecture is usually delivered on some subject connected with Common School Education. During each day the Teachers composing the Institute, are either formed into classes, for school exercises, under able instructors, or discuss the modes of teaching the various subjects of Common School instruction, and school organization and discipline.

What is contemplated during the approaching summer is intended as a preparation for or introduction to Teachers' Institutes, rather than holding such Institutes themselves. It is intended to limit each meeting (with one or two exceptions) to two days, including two evening lectures—the first on the eve of the first day of the Institute, the second on the evening of that day. In some cases, a third lecture may be delivered the evening following.

The evening lectures will commence at 8 o'clock. The exercises each day will commence in the morning at nine, and continue until noon; will be resumed in the afternoon at two, and close at five.

The subjects which will engage attention during these exercises will be chiefly, the MIXED AND PRINCIPLES OF TEACHING, *Reading, Writing, Arithmetic, Orthography, Geography* (with Mapping), *Natural and General History, Grammar*, and, in some instances, perhaps, higher subjects; also School Government and Discipline. Some of these subjects may occupy much less time and attention than others, according to their relative importance, and as circumstances may suggest. Collateral subjects may on some occasions be introduced; but the proceedings of each Institute will be under the direction of the Masters of the Normal School.

During many years such Institutes have been held in various parts of Germany; and during the last four or five years, they have been held with great advantage and success in the New-York and New-England States. They have been numerous attended by Teachers, School Officers, and other educationists, and have been productive of the happiest results in respect both to Teachers and large portions of the community where they have been held.

Shall we have proof in the experiments now to be made that such Institutes may be held in Upper Canada? Will Canadian Teachers show that they have as much energy and noble ambition to attend and participate in the proceedings of such Institutes as Teachers in other countries? If Teachers desire their position and profession to be advanced, they must exert themselves, and not

depend on others, or sit down in complaining inactivity. No one circumstance would speak more in behalf of Canadian School Teachers than to see them as one man attending the Institutes about to be held; and the proceedings of such Institutes largely attended cannot fail to be individually useful to Teachers, and give a powerful impulse to the cause of public education.

And may we not hope for as much cordial co-operation on the part of local Superintendents of Schools, Ministers of religion generally, and other public men, as is shown by corresponding orders of men in neighbouring countries? Upon public and patriotic grounds, it is hoped that pains will be taken in all the congregations, and through the press, and in other convenient ways, to give the widest publicity to the evening lectures; and that School Teachers, Superintendents, Clerical, and other School visitors and officers will attend the day exercises of the Institutes.

I venture to assume from personal experience of such courtesy, that the Court Houses in the several counties will be allowed to be used for holding these Teachers' Institutes; and that the Superintendent of Schools in each city or town where an Institute may be appointed, will make the necessary preparations as to place, lights, &c. Perhaps, in some instances, a more convenient place than the Court House may be obtained for the evening lectures, if not for the other exercises, of the Institutes.

I confidently hope also, that School Trustees will in all cases readily assent to the absence of their Teacher long enough to attend the Institute in their County, and that as many as possible of the Trustees themselves will also attend. I would likewise bespeak the favourable consideration of the friends of education in the Towns and neighbourhoods where these Institutes may be held.

It is not probable that the Masters of the Normal School will be able to make a second visit to the several Counties of Upper Canada; all, therefore, who wish to understand the principles of teaching and system of instruction adopted in the Normal School, and sought to be introduced into all the Schools in Upper Canada, are earnestly invited to attend these Institutes, and to do so in every instance from the beginning to the end of their proceedings, in order to be able to judge intelligently of the system of school-teaching which they will develop.

I shall be happy to make a personal visit to the several Counties in the course of the ensuing autumn, to confer with local School-officers on the provisions of the School-law and the establishment of School libraries, to furnish them with copies of the School Act, and all Forms, Regulations, &c., required for its execution, and to consult on the best means of promoting the interests of education generally.

It only remains for me now to state the times and places at which Messrs. ROBERTSON and HINN will hold Teachers' Institutes for the several Counties in Upper Canada.

PLACES.	COUNTY OR COUNTIES OF	DATE.
St. Catharines,	Lincoln, Baldwin, and Welland,	May 30—31
Hamilton,	Wentworth and Halton,	June 4—5
Simcoe,*	Norfolk.....	" 7—8
Guelph,*	Waterloo.....	" 7—8
Woodstock,*	Oxford.....	" 11—12
Goderich,†	Huron, Perth, and Bruce,	" 11—12
London.....	Middlesex.....	" 14—15
Chatham.....	Kent.....	" 18—19
Ankerstburg,	Essex.....	" 21—22
Cornwall,	Stormont, Dundas, and Glengarry,	July 4—5
Original.....	Prescott and Russell,	" 9—10
Hytown.....	Carleton.....	" 12—13
Perth.....	Lanark & Renfrew,	" 16—17
Braceville.....	Leeds & Grenville,	" 19—20
Kingston,	Frontenac, Lennox and Addington,	" 23—24

PLACES.	COUNTY OR COUNTIES OF	DATE.
Pictou.....	Prince Edward.....	July 26 " 27
Bellerille,	Hastings,	" 30 " 31
Cobourg,	Durham and Nor- thumbeknd, }	Aug 2 " 3
Peterborough,	Peterborough,	" 6 " 7
Barrie,	Simcoe,	" 15 " 16

Let it be specially observed, that the first lecture in each place above mentioned, will be delivered in the evening previous to the first day named for holding the Institute; and it is hoped that Teachers, and all other purposing to attend the Institute, will be present at the preceding evening's preliminary lecture, and thus be prepared for entering upon the proceedings of the Institute the morning following.

E. RYERSON.

EDUCATION OFFICE,
TORONTO, 16th April, 1850.

* This Institute will be attended by Mr. ROBERTSON alone.

† This Institute will be attended by Mr. HIND alone.

THE LIBRARIANS OF KNOX'S COLLEGE have great pleasure in acknowledging the following donations to the Library:—

- From the Rev. Dr. Burns—
- Reid's History of the Presbyterian Church in Ireland. 2 vols.
- Scotland's opposition to Popery.
- Porteus' Lectures on Matthew.
- Paley's Horæ Paulinæ.
- Lord John Russell's Life of Lord W. Russell.
- Publications relating to the poor, by Chalmers and other eminent writers.
- Cunninghame on the Apostacy of the Church of Rome.
- The complete works of Thomas Becon, Archbishop Cranmer's chaplain
- The early writings of Bi-hop Hooper.
- The works of Bishop Pilkington.
- Role's Sermons.
- Lewis's Youth's Guard against crime.
- Select Sermons by Thomas Ely, and other distinguished Divines.
- Erskine's (Dr. J.) Theological Dissertations.
- Spanhemii Introductio ad Geographiam Sacram.
- Collection of Tracts, &c. on Ireland.
- Sermons by the Rev. R. Counts, of Brechin.
- Bishop Hall's Contemplations. 3 vols.
- Peck's Rule of Faith.
- Neal's History of the Puritans. 5 vols.
- Memoirs of J. G. McDonald, of Port Glasgow.
- Illustrations of the Holy Scriptures, by Notes and Explanations.
- London—1759—two large folio vols.
- * Sermons preached before the Society for propagating Christian knowledge, extending from 1780 till about 1831. Six volumes and two pamphlets.
- Heag-teaherg's Commentary on the Psalms, volume 1.
- McCheyne's Memoirs and Remains.
- Novum Testamentum Græce.

* The Rev. donor expects to get the above mentioned valuable series of Sermons complete and brought down to the present day.

HOME MISSION FUND.

Presbytery of Toronto.

Mrs. Strathcarran and family, Mara, contribution to Sustentation Fund, £11 3

The Sustentation Scheme being discontinued at present, the above sum has been paid into the Home Mission Fund of the Presbytery of Toronto, to aid in defraying expenses of supply to Mara.

J. B.

London Presbytery Home Mission Fund in Account Current with the Treasurer.

DATE.	Dr.	Cr.
1849.		
May 17. Paid Rev. Angus McColl, per Rev. W. R. Sutherland, £8 0 0		
June 23. Paid Mr. John Scott,	8 0 0	
Oct. 11. Paid Mr. Andrew Tolmie, ..	23 0 0	
" 11 Paid the Rev. Lachlan McPherson,	9 0 0	
" 11. Paid Rev. Angus McColl, ...	2 0 0	
" 13. Paid Rev. Duncan Blair, ...	12 0 0	
" 19. Paid Rev. L. McPherson, per Mr. Wm. Clark,	6 0 0	
" " Paid Rev. John Frazer, St. Thomas, pr. J. G. McIntosh, ..	25 0 0	
Nov. 12. Paid Rev. Thos. McPherson, Straiford,	8 0 0	
" 24. Paid Rev. John Fraser, St. Thomas,	15 15 0	
1850.		
May 10. Paid order of Rev. D. McKenzie, pr. Mr. Wm. Clark, ..	1 5 0	
" 10. Paid the Rev. Robt. Walker, ..	4 0 0	
Balance carried forward... ..	33 12 10	
	£155 12 10	
1849.		Cr.
May 17. Audited balance from last account brogght forward, ...	£8 7 10	
June 4. Collection in Tuckersmith, per Rev. Mr. Graham,	0 17 6	
" 21. Subscription from members of St. Andrew's church, London, for Home Mission Fund, ..	8 0 0	
July 16. Aldborough, Orford & Dunwich, per H. Paterson, ..	11 0 0	
" " Williams Congregation,	5 5 0	
Oct. 10. St. Andrew's Congregation, per A. McKenzie,	3 17 6	
" " Fingal Congregation, per Robt. Blackwood,	25 0 0	
" 11. Aldborough, per Andrew Tolmie,	12 11 3	
" 12. Zorra, per Rev. D. McKenzie, ..	4 16 3	
" " Ekfrid, per Rev. W. R. Sutherland,	7 8 9	
" " Howard, per Rev. W. R. Sutherland,	4 5 0	
" 15. Zorra, per Rev. D. McKenzie, ..	6 0 0	
" " St. Thomas and Yarmouth, ..	25 0 0	
Nov. 6. Collections, St. Andrew's Church, London, at the Oct. Sacrament,	£8 17 1	
Less paid J. Ross's stage hire to London,	0 10 0	
Paid Mr. Ross's expense to Beachville, & Rev. Mr. McKenzie's expense from Do.	1 0 0	
Paid Rev. Mr. McKenzie's expense to Zorra,	0 15 0 2 5 0	
1850.		
Jan. 9. Stratford, per R. Ballantyne, ..	8 0 0	
" 11. Chatham, per A. McColl, ...	3 0 0	
" " London, Sabbath School Missionary Box,	3 0 0	
Feb. 19. London, St. Andrew's Church, collections at the Spring Communion,	£7 13 7	
Less paid travelling expenses of Rev. William McAlister of Port Sarnia, English Assistant at the Communion out and home,	£2 0 0	
May 10. Ashfield, per Rev. W. R. Sutherland, ..	1 13 1	
" " London, St. Andrew's Church Female Association, ..	5 0 0	
	£155 12 10	
May 10. Balance brought forward, ..	£33 12 10	

KNOX'S COLLEGE FUND.

The following lists of Contributors to Knox's College fund are published by request, viz.:

PORT SARINIA.—John Walker, 5s.; John Counts, 5s.; Wm. Davison, 2s. 6d.; Thomas Houston, £1; Daniel McKenzie, £1; William B. Clark, £1 5s.; David Buchanan, £1; Mrs. Stevenson, 5s.; Andrew Blauke, 5s.; Francis Blauke, 5s.; John Walker, 5s.; Alexander Vidal, £2 10s.; Archibald Young, £3 10s.; James Flintoft, 10s.; John Bell, 6s. 3d.; David Gray, 2s. 6d.; James Welsh, 5s.; Alexander Leys, 5s.; R. & H. McKenzie, 15s.; James Drake, 5s.; Rev. Wm. McMaster, 11s. 3d.; Collection, £3 5s.—£18 2 6.	
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WATERDOWN.—Collected by Miss Richie, viz.:	
Thomas Stock, Edward Evans, Esq., and Doctor Hamilton, 5s. each;—R. Brown, Mrs. S. Anderson, Thomas Little, Francis Crooker, James Litte, Mark Cummin, Lewis L. Baker, Thomas Dunham, Thomas Smith, H. F. Graham, John Bain, Frances Rose, D. Blain, C. Crickmore, Allan King, John Stock, John Bremner, and Agnes Richie, 2s. 6d. each;—Edward Brown, Jacob Busted, Margaret Greeve, John Ashbury, Isabel Greeves, Ellen Miles, Wm. Griffin, Walter Evans, Dr. Case, Richard Johnstone, Matthew Burns, Thomas English, Dugald McDougall, C. Saunders, James McMonies, Wm. Finley, G. Hopkins, Absalom Smith, Jane Lilley, R. Griffin, James Stewart, Donald McDougall, R. Rice, and James Baker, 1s. 3d. each;—S. Anderson, S. Morden, and John Stewart, 7½d. each,—amounting to £1 11 10½.	
Port Sarnia, per John McMurich, Esq. £18 2 6	
Hamilton, additional, D. McLellan, Esq. 14 11 9	
W. Flamboro', per Rev. M. Y. Stark, i 16 10½	
Peterboro' Female Association, per Rev. J. M. Roger,	£7 0 0
Peterboro and N. Caran Congregations,	8 15 0
	15 15 0.
Knox's ch. Toronto, additional, per Rev. Dr. Burns,	2 10 0
St. Andrew's, London, additional, J. Fraser, Esq.	2 10 0
Ekfrid and Mosa, Rev. W. R. Sutherland,	10 0 0
Zorra, Rev. W. R. Sutherland,	0 12 6
St. Andrew's, Rev. D. Mackenzie, ...	0 18 9
Caledon West, J. Crichton, Esq.,	3 9 4½
Indian Lands, Kenyon and Roxbury, per Dr. Willis,	3 12 9
Scarboro', W. Clark, Esq.,	5 19 4½
Allan Settlement, Ancaster, per Rev. Dr. Ferris,	1 6 10½
Ayr, per Rev. Robert Lindsay,	7 9 0
Pushoch, per Rev. Wm. Meldrum, ...	3 9 6
Niagara, per Mr. Blain,	19 8 3
S. Caran, per R. Waddell, Esq.,	3 6 8

SYNOD'S HOME MISSION FUND.

Indian Lands, Kenyon and	1 18 11
per M. Campbell,	
Ayr, per Rev. R. Lindsay,	2 1 3
Puslinch, Rev. Wm. Meldrum,	2 15 6
Belleville, Rev. Wm. Gregg,	2 0 0
D. McLELLAN, Treasurer.	

FRENCH CANADIAN MISSION.

United Presbyterian Congregation, Chinguacousy, per Rev. D. Coutts, £1 14 7½	
Levi Powell, Humber,	0 0 7½

FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Ekfrid and Moss, per Rev. W. R. Sutherland,	£1 18 1
Niagara, per Mr. Geo. Blain,	2 2 6
York Mills, per Rev. T. Wightman,	2 19 10

SYNOD FUND.

West Flamboro, per Rev. M. Y. Stark,	£1 3 11
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RECEIPTS FOR THE RECORD.

VOL. IV.—Andrew Bertram, Scarborough.
VOL. V.—D. McNaughton and M. Colman, Moos; James Gibbon, Robert Duncan, William Graham, Martin Strauchon and Peter Graham, Kingston; Wm. Ewen, Brock; Mrs. McLaren, Mrs. McLean, Jas. Hunter, Caledon; Malcolm Campbell, Kenyon, on acc. £1; Andrew Bertram, John Little, and Archibald Hunter, Scarborough.
VOL. VI.—J. McGibbon, Esq., Edinburgh; Geo. Ewing, Toronto; John Mackenzie, Owen Sound; Rev. W. Bell, Perth; P. McLaren, Lanark; Rev. J. C. Quin, Cornwall; James Gibson, Wm. Blacklock, R. Abbey, Martin Strauchon, Robt. Robertson, Wm. Baker, James Dunlop, Hugh Millan, Charles McCarty, Alex. Campbell, Mr. Brash, sen., Angus Cameron, Kingston; James Brebner, Wm. Ewen, Wm. Hunter, Alex. Henry, Brock; Rev. J. M. Roger, Peterboro, £1 2 6; George Mundle, Scarborough; John Crichton, Esq., Caledon, bal. on acc. 2s. 1½s.; Malcolm Campbell, Kenyon; James Ferguson, student; John McKay, Aldboro; M. Glen and Archibald Hunter, Scarborough.

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

AN ADVERTISEMENT.

A SALE OF WORK for the reduction of the debt on the building fund of Knox's Church, Toronto, will take place about the end of June. Such ladies and other friends as may be pleased to send their contributions in work for the sale, are respectfully requested to do so with as little delay as possible. They may be sent to the stores of Messrs. Byce, McMurrich & Co., Messrs. Shaw, Turnbull & Co., Yonge Street; or to Mrs. Capt. Dick, Queen Street, Treasurer; or to Mrs. Dr. Burns, Church Street, Secretary. Toronto, March, 1850.

A NEW BOOK.

GOD SOVEREIGN AND MAN FREE, or the Doctrine of Divine Foreordination and Man's Free Agency stated, illustrated and proved from Scripture, By N. L. RICE, D. D., Cincinnati. To be published in May. The work will contain about 225 pages 16mo., price 2s. 6d. Orders received at the Record office.

TO STUDENTS.

BURSARIES will be awarded at the opening of the next Session of Knox's College according to the following SCHEME:—

CLASS I.—LANGUAGES.

- 1.—3. Three Bursaries of £2 10s. each, for eminence in the Grammars of the English, Latin, and French Languages respectively; open to all entrants.
4. The Geo. Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.,) for eminence in Latin and Greek, as proved by examination in the Aeneid and Iliad, 1st to 6th books and by translation of English into the Latin; open to all Students.
- 5.—A Bursary of £2 10s. for eminence in Hebrew Grammar; open to all entering the Hebrew Class.
- 6.—A Bursary of £5 for the best examination in the Pentateuch *ad aperturam*.
- 7.—A Bursary of £5 for the best critical exposition of the 53 chapter of Isaiah. The Gaelic Bursaries of the Colonial Committee of the Free Church of Scotland.
- 8.—(1) For the best examinations on the Grammar of the Language, with readings and Shorter Catechism, £4.
- 9.—(2) For the best written exposition in Gaelic of the 23rd Psalm, £6.

CLASS II. LOGIC AND RHETORIC.

- 10.—(1) For the best Synopsis of the Novum Organum, with a comparative view of the Syllogistic and Inductive Logic, £5
- 11.—(2) For the best Synopsis of Campbell's Rhetoric. Book 1, £5.

CLASS III. MENTAL AND MORAL PHILOSOPHY.

- 12.—A Bursary of £5 for the best written Synoptical view of Reid's System of Psychology with its recent modifications by Stewart and Brown.
- 13.—For the best written account of the System of Ethics ancient and modern, £5.

CLASS IV. THEOLOGY.

- 14.—The John Knox Bursary of £10 for the best Synoptical view of the heresies, ancient and modern, as to the person of Christ.
- 15.—For the best written statement of sound Hermeneutical principles applicable to the interpretation of prophecy, with a special reference to the rationalistic system, £5.
- 16.—For the best essay on the influence on early Christianity, (favourable or unfavourable) of the Pagan systems of Philosophy—Eastern and Western, including a reference to Neander's views on the subject.

REMARKS.

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

By order of the Professors' Court
 June, 1850

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

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

H. Miller's Footprints of the Creator,	11 3
Rev. J. McDonald's, (Calcutta) life,	12 6
Dr. Keith's Isaiah as it is,	14 6
Do. Land of Israel, 2 vols.,	13 9
Christian Treasury, 5 vols.,	36 3
Free Church Pulpit, 3 vols.,	25 0
Brown on Peter, 2 vols.,	28 9
J. B. Patterson, Lectures,	10 0
Purvis, (Jedburgh) Sermons,	6 3
Sons of the Mause, by Mrs. Duncan,	2 6
Bonar's Morning of Joy,	9 6
Do. Rutherford's Letters, large type,	5 0
Hamilton's Life of Lady Colquhoun,	1 10½
Headley's Sacred Mountains,	16 3
Alexander on Isaiah,	3 6
Ralph Erskine's Gospel Sonnets,	5 6
Dr. Eadie's Bible Dictionary,	13 9
Do. Do. Encyclopædia,	3 6
Layard's Nineveh, cheap edition,	12 6
Kitto's Daily Bible Readings, vols. 1st & 2d	
Hengstenburg's Egypt, and Books of	
Moses,	5 0
Neander's Christian History, Torry's 3 vols.	
Do. Do. Do. 3rd vol. only,	
L. McKenzie's (Lochcarron) Sermons, 3s. 9d.	
Lighted Valley by Jay, 4s. 6d.	
The Golden Psalm, (XVI) by Dale.	
Bishop Hall's Contemplations, 10s.	
Vinet's Gospel Studies, 2s. 6d. to 5s.	
Wylie's Bible Scenes, 2 vols., 13s. 9d.	
Do. Do. Do., 2s. 6d. to 5s.	
Dick's Improvement of Mankind, 2s. 6d.	
Lectures on the Constitution of the Church of Scotland.	
Lectures on Physical and Mental Improvement, 2s. 3d.	

JUST PUBLISHED, by the Upper Canada Tract Society, a large edition of KIRWAN'S CELEBRATED LETTERS, to the Right Rev. JOHN HUGHES, Roman Catholic Bishop of New York,—first series, price 3d. each; 2s. 6d. per dozen; and 2½d. each, per hundred.

A large assortment of the Publications of the London Tract Society; also, Sabbath School Libraries, and Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases, will be found on sale at the Depository, upon the most reasonable terms.

JAMES CARLESS, Depository.

UPPER CANADA BIBLE SOCIETY.

THE respective Branches and the Public are hereby notified of the arrival of the Society's fresh supply of BIBLES & TESTAMENTS, and that a considerable reduction has been made in prices. Arabic, Hebrew and Syriac Bibles and Testaments, also Syriac Book of Psalms on sale. By order of the Committee.

JAMES CARLESS, Depository.

No. 47, YONGE STREET,
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 Three copies for 10s.; Five copies for 15s., and all additional copies 2s. 6d. each.

All communications to be addressed to JOHN BURNS, Knox's College, Toronto.