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THE ECCLESIASTICAL AND MISSIONARY RECORD.



FOR

THE

Presbyterian Church of Canada.

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

VOL. VI.

TORONTO, AUGUST, 1850.

NO. 10.

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COLLECTION FOR THE FRENCH CANADIAN MISSION.

By appointment of Synod, the Collection for the French Canadian Mission, will be taken up in all the Congregations and Mission Stations of the Church, on the first Sabbath of September.

Ministers, Missionaries and Catechists, will see that the arrangements are made in good time, that the Synodical Collections may be taken up simultaneously throughout the Church.

MEETING OF CALEDONIA COMMISSION.

A meeting of the Commission of Synod, on the case of Dr. Ferrier, will be held (D. V.) in the Vestry of Knox's Church in Hamilton, on *Tuesday, August 13th, at 12 o'clock, noon*. The attendance of members is specially requested.

ROBT. BURNS, (for the Moderator,)
Convener.

Members of Commission.—The Moderator, Dr. Burns, Mr. Harris, Mr. McKenzie, Mr. McLeod, Mr. McMurray, Mr. Ball, ministers. Mr. Osborne, Mr. McLellan, and Mr. Blain, elders.

THE PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet at Hamilton, on the second Wednesday (14th) of August, at 11 o'clock, A. M., when it is requested that all the members will make a point of being present, if practicable; and farther, that ministers take care to have their returns of stipend received during the last, or if not previously sent in during the previous quarter of this year, sent forward to the Clerk of the Presbytery.

M. Y. STARK, Pres. Clerk.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

This venerable Court met in Edinburgh in the end of May. The meeting was most delightful and profitable. Important business was transacted with spirit, and harmony and good feeling universally prevailed. The presence of Dr Duff, unquestionably the greatest of living missionaries, added much to the interest of the Assembly.

Mr. Jaffray, Secretary to all the Missionary Schemes, presented a very satisfactory statement of the various funds, showing an increase for missionary objects, of £15,000 over last year's contributions. The increase on all the funds is £31,154 2s. 3d., and the whole amount contributed since the Disruption, is £2,171,539 2s. 9d. The children have given £1500. The sums raised for the various objects during the year are as follows:

Sustentation Fund.....	£29,655	8	4
Building Fund.....	53,000	17	7½
Congregational Fund....	77,534	12	9½
Missions & Education....	41,482	11	7
Miscellaneous.....	45,170	11	5½
Total.....	£206,857	6	9½

After the adoption of the Report on Jewish Missions, Dr. Duff made a brilliant speech in which he alluded to the Disruption, as "the costliest sacrifice ever offered on the altar of high principle,—a sacrifice which, in magnitude, disinterestedness, and heroic grandeur, vastly transcended all Greek and Roman fame,—which astounded the scepticism of a cold, luxurious, and selfish age, and confounded the exultations of a carnal and grovelling expediency,—arousing at the same time the evangelical Churches of Christendom from their lethargy, and communicating an impulse which, in point of fact, vibrated across oceans, islands, and continents, to the uttermost ends of the earth. He also took occasion to refer to the singular urbanity which had hitherto characterized the councils of the Free Church,—not the kind of unanimity produced under the hoof of a crushing despotism, that reduced all things to a dead level, but the unanimity of freemen in the exercise of independent energy and will. The reverend Doctor also alluded to the remarkable combination of talent which it pleased God to bestow upon the Church, sketching in a lively and graphic manner the prominent characteristics by which her leading men were distinguished; and

expressed a strong hope, that the unanimity which, notwithstanding these varied natural talents and dispositions, had hitherto prevailed, would still be preserved in all the plenitude of Disruption times; so that they might at all times present a united front, which would not only protect the Church against hostile attacks, but would enable them to carry the war into the enemy's camp.—On this last point we cannot refrain from giving a specimen of the Doctor's over-powering bursts of eloquence.—

"Looking around us, have we it not still in our power—with joy and delight, and with gratitude to God—to point to the apostolic dignity and grandeur that invests as with a halo of glory, the character of Drs. Gordon, Grey, Keith, Mackellar, and many other venerable sainers of the Church—(applause)—and have we not the colossal strength, alike intellectual and bodily, of Principal Cunningham—(laughter and renewed applause); have we not also the wondrous versatility and all but ubiquity, both mental and personal, of Dr. Candlish—(continued laughter and applause)—have we not also the prodigious vigour and varied and intense popular sympathies of Dr. Begg—(applause)—have we not also the philosophic acumen of Dr. Hetherington, and the alternately gracefully sportive and thrilling tragic eloquence of Dr. Guthrie—(renewed applause)—and the same dignity and indefatigable perseverance of Dr. Buchanan of Glasgow—(continued applause)—and have we not the vital force and clear-sighted energy of Mr. Gray of Perth, and Nixon and Gibson—(renewed applause)—have we not also the power and indomitable persistency of our reverend father, Dr. Mackay of Dunoon—(lengthened applause)—whom I hail as a countryman, and who stands up so vigorously for the poor Highlanders, the inhabitants of the Islands, and those Grampian chains which bind this island, whose Celtic tongue, in the estimation of ignorant southrons, appears as uncouth and rugged as the dark frowning precipices of their own native hills, and have we not also the occasionally somewhat impetuous, but always tempered honesty of Mr. Mackill Crochton—(laughter and applause)—and have we not also the practised business talents of Mr. Jaffray and his coadjutors in conducting the secularities of the Church—(applause)—have we not also the masculine sense and the patient industry of Mr. Tweedie, Dr. Lorimer, Mr. Moody Stuart, Mr. Bonar, and the Conveners of our Committees—(applause)—and have we not also the varied and singular accomplishments and gifts of our Dunlops, Moncreiffs, Monteiths, Millars, Pauls, Thomsons, and other elders and office-bearers—(applause)—and have we not also the profound attainments, theological, scientific, and literary of Drs. Black, James Buchanan, Duff, &c.

Fleming, McLagan, Brown, Sir David Brewster, and other learned professors! (Continued applause.) Then, to go apparently beyond the bound of this Assembly, but not in reality beyond it, have we not the singularly remarkable and altogether unique descriptive powers of Hugh Miller,—(applause)—powers, that have been consecrated to the service of this Church in the times of her necessities, in a way which, in the opinions of some of us who are sojourners in distant lands, can never be adequately appreciated and recompensed, and whose late and last work, the greatest of his works, "the Footprints of the Creator"—(great applause)—we must hold to be the most original and important contribution which natural science has of late years rendered to the cause of natural theology—(renewed applause)—a work, the unchallengeable accuracy of whose facts can only be equalled by the graphic and pictorial delineation of them,—a work, the literary beauties and illustrative felicities of whose style can only be rivalled by the closeness and conclusiveness of its reasonings, alike inductive and deductive—and, light and best of all, a work around which there shales the fresh savour of godly reverence and holy awe! (Loud cheers.) Now, then, when we look at these almost boundless diversities of talent, attainment, and dispositions, and find all moving on, not in antagonism, or turbulent collision, like the discordant atoms of a Miltonic chaos, but moving on, in obedience to one great overmastering principle,—that of faith which worketh by love,—in one grand and solemn procession around the great central sun of our system,—even Jesus Christ, the King of Glory, the King of Saints,—have we not in this amazing spectacle one of the greatest moral miracles of ancient and modern times! (Applause.)

The Report of the Colonial Committee is very interesting, and embraces a wide field. The following is that part of it which refers immediately to our own Church:—

"The first field of operation was that great region of North America where so many of our countrymen have found a new home and formed a new Scotland. The Canadian Free Church rose almost simultaneously with our own, and rapidly like our own has assumed a place of importance beyond what could at first have been expected. In six years the number of congregations has doubled itself, and hastens to do the same again; the number of preaching stations has increased in the same proportion, and the number of students at Knox's College, Toronto, in a still greater proportion. There were this year upwards of fifty students preparing for the ministry. Six preachers were licensed last year. Five more are now ready for license; and thirty students, who have still to return to college, have gone to spend the summer in the service of the Home Mission.

"To the College of Toronto we have annually given a considerable grant, and added to it one or two bursaries. Even in money this has produced more than three times its amount by the local efforts it has originated and stimulated; and in labours, no effort which we could have made could possibly have sent an equal number into that field. At little more than the expense of maintaining suitably one minister there, we have by means of the College, helped to send forth, in two years, eleven fully educated preachers, many of whom are already called to labour in important places.

"But while the College is thus our main hope for the future supply of Canada, we have also done what we could to supply existing destitution from our own Church, and we have the high satisfaction of thinking, that now, either by our exertions or by the help of others, the most important stations in both Upper and Lower Canada are permanently occupied, except Montreal and Quebec. The former of these has met with another severe trial in the decline, by Mr.

Lewis of Leith, of their unanimous call to be their pastor. The latter has for the first time, this year obtained the services of a resident deputy, and both have willingly and gratefully agreed to bear the expense of those sent to them from this country.

"These deputations, of which those now mentioned are the only two remaining in America, have cost the Church a considerable sum, but when we think of the importance and influence of the place supplied—of the impulse given to local exertions by the presence, experience, and counsel of these brethren,—of the many thousands who, from their lips and by their labours, heard the words of eternal life,—of the vigour and prosperity of the Church which they have so much helped to cherish,—we feel deeply convinced that in no other way, by any thing like the same expenditure of means, could the gospel have been so widely preached, or good so extensively done, in that country.

"Nor has this good been merely outward; the labours of the various deputies and missionaries of this Church to Canada have been in general greatly blessed; and on some places God has poured out signally His Holy Spirit, as in the late field of Dr. McGilvray's labours in Gengarry, where not only scattered elements have been gathered, conflicting ones arranged, congregations organized, the comely order of the Free Church established; but where many have been aroused to seek the Lord, and many remain on every side who thankfully proclaim that they and theirs in that district will bless God to all eternity, for sending the ministers of the Free Church to preach the gospel in the waste places of Canada.

"We have said that some of those destitute places have been supplied; and we have to record with gratitude that Lingwick, Salmon River, so interesting both from its long-continued destitution and its spiritual condition, is one of these, but some of them also are still destitute; and we deeply regret to have to record on the other side, that Red River, Hudson's Bay, is of this number. The touching appeal made to us by these long-neglected settlers has been as yet in vain. One young man has offered to leave a comfortable situation in a mercantile house, and go out as catechist. No one has as yet been found willing to go as minister. So confident were these settlers that they would not appeal to the Free Church in vain, that they actually sent a deputation eight hundred miles to meet their minister; and their disappointment was all the more bitter," says the touching letter which records it, "that the ship which brought them nothing, brought an English bishop and two curates to the colony." Surely some one will be found willing to go forth to these scattered ones, and no longer leave them as sheep without a shepherd."

Next in order, the sister Church in Nova Scotia is noticed. Apart from New Brunswick and Newfoundland, the adherents of the Free Church in the Lower Provinces, are estimated at 20,000.

"The assembly have already expressed their deep interest in the College at Halifax. This year has been to the College one of very peculiar trial, and yet a year of continued efficiency for the ends for which it was established. By the lamented death of Professor McKenzie, so universally beloved and respected, that institution sustained a very great loss; and an immense amount of labour has been necessarily thrown on Professor King. Night and day he devoted himself to it; and, with the assistance of Messrs Romans and Honeyman, the students received the full amount of instruction which the session gave opportunity for. The Committee are anxiously looking for a suitable successor to Professor McKenzie, and have the fullest confidence that, if only the means could be procured for the maintenance of students during the session, their numbers would greatly increase, and this institution be found more and more one of the greatest boons

that could be conferred on the lower colonies.—The local exertions made to support this College are very encouraging. Notwithstanding the failure of the crops during two seasons, and consequent scarcity—notwithstanding the opposition manifested by those who see in it a symptom of strength and permanence to the Presbyterian cause which they dislike—and notwithstanding the erection of churches, demanded almost everywhere by the same severity of law with which we are so well acquainted at home, there has been raised locally upwards of £700 for the College during last year, and an annual collection ordered for it by the Synod.

"The following are the sums, says the first Report of the College, contributed by the several Presbyteries adhering to the Free Church in these lower provinces:—

Presbytery of Halifax, N. S.	£162 18 7
" Pictou	206 6 8½
" Cape Breton	230 10 4
" New Brunswick	115 17 1

which, with £25 of donation from Richard Kidston, Esq., makes the whole already received, £740, 12s. 8½d."

In reference to the Churches in Canada and the sister Provinces, the report says.—

"Altogether, in looking to these regions of the earth, the Free Church has much cause for gratitude to God. We passed over that sea with our staff, we may say, and, behold, God has made us two bands. Two sister Churches, with their congregations, sessions, presbyteries, and General Assemblies, with their colleges, schemes, and little band of preachers and missionaries, have sprung up in connection with our labours. When a statesman of George the Fourth's was taunted with having expended the means of his country, and yet marked the history of his time with no corresponding event, his answer was, 'We have defended right, and summoned into being two free and independent States, that will henceforth take their place in the history of nations;' so, in like manner, with gratitude to God, and giving all the glory to Him, may the Church say to men who think more of what has been given, than of what has been done, we have proclaimed truth, and helped to raise, in these distant regions, two Free Churches, fully equipped, that will henceforth take their place amongst the Churches which bear witness for the whole truth of God, and the crown rights of Jesus on the earth. And then, let it be ever remembered, that this has been done in regions filled already with the best of our countrymen, and hastening to be filled more and more so; nay, in regions which may speedily become the great road for the nations of the earth—the great medium of communications betwixt all Europe and the millions of the earth. One of the magnificent schemes of these times, and one towards which an incipient step has been taken, is to open up a way to the East through the great basin of the St. Lawrence. If this should ever be done, doubtless our countrymen will crowd to the work, and to the new settlements to which the work will lead—from Halifax, till they meet their advancing brethren from the other side at Colombia river and Vancouver's island; and, if so, they would already find their own Church planted along a great portion of this far-stretching line. From Halifax to Quebec, from Quebec to London, even towards Lakes Huron and Superior, they would already find the Sabbaths and the Sabbath worship of Scotland—friendly houses opened, where Scotland's sons would ever be welcome—Christian fort-taken possession of, each displaying the banner which the Lord had given us because of the truth, and forming a rallying-point and nucleus for the formation of future Churches, whose influence over the gathering population would be of immense importance to them, and a blessing to the world at large."

We have only space to notice that part of this able report which more immediately concerns this country. The missions of the Free Church are

extended over the whole Colonial territory of Great Britain, and to the Jews in foreign countries.

Dr. Duff, in an effective speech, in which he noticed in eloquent terms the effect produced on the Indian Mission by the Disruption, moved the adoption of the Report.

Since the Disruption, there has been no assembly like that to which we refer. The College extension, and National Education, were the only questions on which there was debate, and that was conducted with ability and good temper.

THE PRESBYTERIAN CHURCH IN ENGLAND.

On the 16th April, the Synod of this Church met. Mr. Duncan of South Shields, Moderator. There are about seventy ministers. The contributions for the last year were reported as follows, (dropping fractions) viz.: for the School fund, £309; College, £774; Home Mission, £657; Foreign Mission, £515; Synod fund, £263—in all, £2520—to which add for Corfu Mission, £180—making the grand total £2700.

A deputation was present from the Free Church of Scotland, composed of Mr. Nixon of Montrose, Mr. Lumsden of Barry, Mr. Baillie of Linlithgow, and Dr. Russell of Edinburgh. These Rev. gentlemen severally addressed the Synod. Dr. Russell remarked that this Church possessed a peculiar interest in the North, being the Church that claimed as its missionary the Rev. W. C. Burns.

“When the Deputation had concluded, it was announced that the Rev. James C. Burns, late of London-wall, and now of Kirkliston, was present. Mr. Burns was accordingly invited to come forward and address the Court. On presiding himself he was received with hearty cheers.

“Mr. Burns said—It was only yesterday morning that I arrived from America. After seven months' absence, you may be sure I was in haste to be home; but after landing from the “Europa,” the first news I read in a Liverpool paper was, that the Synod of England was to meet in Liverpool that very day. On reading this, I determined to put off my homeward journey, and give myself one happy day amongst you all. (Cheers.) And even here I am at home. I recognise among you not only my brethren, but my children. Professor Lorimer and Dr. Hamilton are both my sons. I am thankful that I turned aside to tarry this day amongst you. I have greatly joyed, beholding your order and the steadfastness of your faith in Christ. I have been deeply interested in all your proceedings, and am delighted with the new life which I perceive all around me. It is something odd that the last Synod I attended met in Liverpool also. It was in 1843. We met in the old place in Rodney-street; but you had no Free Church Deputation then. You did send deputies to the Assembly at Edinburgh; but so cautious were you not to commit yourselves, that in the event of a disruption these Deputies were to consider their commission terminated; and some thought there would not be a disruption at all. Even at that eleventh hour a great orator and a Doctor of Divinity pledged his word that there would not come out half-a-dozen. Since then I can see great changes. That doctor has disappeared, and so have a good many more. And in place of the old familiar faces, I see a great many who are new to me. The Synod is not so Scotch as when I was one of you. I perceive a good deal of the Irish accent, and I am glad to meet some indigenous English elders. And you have got schemes of your own—a School Scheme a Home Mission Scheme, a Foreign Mission

Scheme, and a College of your own. But I must tell you something about America. I confess to you I went with small expectations. On board the steamer, last autumn, Mr. Thorburn came to see me away, and said, “Take care you don't leave your heart in Canada” I answered, “There's no danger of that, for I'm not taking it with me.” “Well,” he answered, “I never knew any one who went to visit these colonial Churches, but he had a hankering towards them after his return.” And I find that he was right; for though I did not take my heart with me, I find I have left a good piece of it in Canada. (Laughter.) The fact is, I will defy any man to be amongst these pious, and warm-hearted Presbyterians, an eye-witness of their steadfastness and their attachment to the Church of their fathers, without feeling a deep and tender interest in them ever after. I met with a great deal of religion in Canada,—a great deal more than I expected. And here I may mention that I found everywhere the traces of your own missionary, and such was the love and reverence in which his memory is held, that I often found a welcome, simply because I was a Burns. At Montreal I was in the little place where his first Bible class was held. His expositions of the Shorter Catechism made an astonishing impression on the young men attending it. They had no idea that the wonderful things were contained in it, which he brought out of that little book; and there is good reason to believe that in many cases the light and the convictions there imparted were saving. Many of these young men are now the most consistent and influential members of our communion in Montreal. They have built a beautiful church, larger than, and quite as handsome as the place where we are now assembled. So that one lesson I have learned in my travels is, that we must do a great deal more for the colonies. Another lesson I have learned is, that we may do a great deal to improve our Presbyterian worship.—As they usually conduct it in Canada, the service is much more lively and impressive than our own. In Scotland, and perhaps in England, our prayers are too long, and our sermons are too long, and we read too little Scripture, and we sing too little. On the contrary (although, having been only three weeks in the United States, I am scarcely entitled to give an opinion), I prefer our own way to the way in which they manage matters in the Union. There the minister not only preaches before the people, but prays before them. To my mind there was a great want of reverence and respectful attention. I did not like to see ladies fanning themselves all the time of prayers; and when the singing began (which also is all done by proxy) the people all turned their backs on the pulpit, and stood gazing at the performers up in the organ-gallery. And there is just one other lesson which I will mention as having learned in America. In this country we must do a great deal more for the promotion of temperance. (Hear, hear.) All the time I was abroad I never tasted wine nor spirits, in fact, I never saw them. And I never was better in my life. And now, I think, I shall be a total abstainer.

“Dr. Hamilton felt that the presence of their old and dear friend had put a white mark to this night in our Synod calendar. He could assure his venerable father (a laugh) that his sons were grateful, and that his own memory was still fresh among his old co-presbyters. And in case all the brethren might not know, he must tell them that Mr. Burns is one of the heroes of English Presbyterianism; and when in future days we erect our Assembly-hall, and adorn its walls with prize-cartoons, there will doubtless be one dedicated to “Brown versus Burns, or the Battle of the Minute Book.” (laughter.) All who witnessed the disruption of the London Presbytery and the gallant rescue of its records, feel that a votive tablet is due to the clerk, ruddy and of fair countenance, who wrenched the precious toms from the grasp of the Goliath Doctor, and for

once identified right with might, and the volume should be preserved in the Church's museum as a trophy of that day and a pattern to all clerks, *de fidei custodia.*”

A deputation composed of the Rev. Messrs Johnston and Shaw of Belfast, was also present. Mr. Johnston, in a speech radiant with wit and eloquence, gave an account of the Irish Presbyterian Home Mission. The Synod was a most delightful and important one.

REFLECTIONS ON THE MISSION FIELD IN CANADA EAST.

The following reflections were sent to us before the meeting of Synod, being a continuation of a long paper on the missionary field in Canada East. Although they have been long on hand, we trust they have not lost their value by the delay in publishing them—

We would add to the former statement, by way of conclusion, a few reflections. And first, we would observe, that it is to be lamented that our adherents in Canada East, in so many places, have been led to abandon our connection, from the neglect of their spiritual interests and to join themselves with other Churches. Doubtless it is a pleasing consideration that, in addition to their spiritual welfare, which has not been afforded by us, has been supplied by other denominations, and that the people have been thus preserved from sinking into a state of heathenism. But the very zeal of other Churches in this respect, may be regarded as a rebuke to us, as shewing what might with a little exertion have been done by ourselves; and while we should feel interest in the progress of every Christian Church, yet regarding as we must, if sincere, the principles of our own as most accordant with the truth, we cannot be justifiable in suffering these principles to be superseded through our remissness, by others, which, though consistent with Christianity, we cannot regard as so conducive to its advancement; and the fewer the positions in which, on account of a general prevalence of error and superstition, our doctrines can gain a footing, the more is it to be regretted when these openings are closed upon us; and a necessary preventive of such neglect is, an intimate acquaintance on the part of Presbyteries with the circumstances of every settlement or station that is unprovided with a gospel ministry; and that at each meeting every possible provision be made for the supply of such places. Till there be in each Presbytery such an intimate knowledge of every corner of the Mission field within the bounds—such a constant inspection of it, and paternal care exercised over it, there will be no security against the exposure of its various portions to all the evils flowing from unrelieved spiritual destitution. And in order that Presbyteries may possess such an intimate acquaintance with destitute localities, it is necessary that they take the most active and efficient steps, by means of a thorough investigation, to attain to it.

Further, we find instances of Mission Stations being sadly overlooked and neglected in the vicinity, or not far from the vicinity of settled ministers. This could easily be prevented, by Presbyteries assigning a certain extent of the Mission field in the neighborhood of each minister to his superintendence, and making enquiry at each meeting what attention has been paid to it, a plan adopted, we know, by some Presbyteries, and which is worthy of imitation; and whenever such a course as this is adopted, it will prevent such anomalies, as settlements not forty miles from city charges, changing their creed from mere neglect, and others not more than a third of the distance, not having sermon for years. Our remarks are intended to be general in their application.—The evils complained of are of long standing, and

more to be ascribed we believe to the Church before, than to the Church after the disruption. And in so far as these evils may have been prolonged and increased after that event, they may be assigned to causes for which any Presbytery perhaps but little, probably not at all responsible. We mean to attach blame no where in particular, but merely to call the attention of the Church to great and palpable evils, and to suggest so far as in our power a remedy.

Finally, here is a field which, to do any thing like justice to it, would require seven or eight travelling missionaries. Now, the question is, where are they to be found? There is one course which, could the Church be persuaded to adopt it, would be a more fertile source of supply than any we know of, namely, to adhere rigidly to the law of the Church requiring preachers, either newly licensed, or coming from home to travel as missionaries for a year—a law so often infringed upon, that it appears regarded by the Church, "more honoured in the breach than the observance." And the reason urged for its being so often passed from, is the urgency of this and the other call for the settlement of young men—But with all deference to our brethren, there is surely some respect to be paid to the supply of destitute settlements, as well as to the formation of the pastoral tie; better surely that places so eager for the settlement among them of pastors, (and for this we blame them not) should put up for a year longer with the supply of missionary or catechetical labour, than that various stations in Canada East and elsewhere should have no supply of preaching at all. How different an aspect might Canada East have now presented, if only half of the licentiates or newly arrived missionaries, who at once obtained from the two last Synods, liberty to take charges, had been sent to supply its neglected field of labor. We sincerely hope, that at next meeting of Synod, at least equal sympathy will be shown for neglected as for well supplied stations, and that the former may not, by an additional violation of the above salutary law, be starved of the bread of life; that the latter may have it in abundance; nor the Mission cause be sacrificed in accommodation to partial and local interests.

I am, dear Sir,

Yours very truly,

A. M.

BAYFIELD CHURCH.

On the 16th of May last, the foundation of the Bayfield Church was laid in the presence of a great number of ladies and gentlemen, who had assembled to witness the ceremony. In the unavoidable absence of our respected pastor, the Rev. W. Graham, the services were commenced by Mr. Carnochan, elder, with praise, and reading a suitable portion of Scripture. Prayer being offered by Mr. D. Duncan, Mr. Hugh Craig, elder, performing the ceremony, and depositing a bottle containing several coins, the list of subscribers' names for the erection of the Church, the *Ecclesiastical and Missionary Record*, papers of the day, &c., Mr. Ramsay then said—

"Ladies and gentlemen, I have no doubt but you are all highly gratified at the sight you have just witnessed—the laying of the foundation of the Bayfield Church, which has been done in a manner becoming so solemn an occasion. As an office-bearer in the Church, and a member of the committee for the erection of this building, I

*At the recent meeting, a strenuous effort was made to prevail on the Synod to prevent Presbyteries from settling preachers, till they had travelled as missionaries for a year, but nothing more stringent was passed, than a recommendation to Presbyteries, to require licentiates to fulfil their services before settling,—a recommendation which we sincerely hope they will attend to, as regard paid to it will be pregnant with benefit to the best interest of the Church.

congratulate you upon the progress we have been permitted to make toward obtaining a suitable place of worship, of which we, as a congregation, stood so much in need. After so many ineffectual attempts at fixing on a suitable site, you must be all highly satisfied with the selection that has been made. Although distant from some, it will nevertheless be central for the body of the congregation. After the manner in which Mr. Van Egmond has so liberally supplied us with a site, the thanks of the committee in particular, and of the congregation in general, is justly due to that gentleman. Those who have come forward and subscribed so handsomely for the erection of this building, although not in connection with the congregation, are justly entitled to their grateful thanks. On the office-bearers, members and adherents in the congregation, the committee rely that whatever means may be in their power will not be withheld, but that they will do their utmost to support them in their endeavours to get this building comfortably and speedily finished. Let us all unite more and more closely in Christian fellowship, brotherly love, and charity; and I implore that the Divine Blessing may accompany all our labours."

A hearty vote of thanks was tendered to Mr. Van Egmond for the site.

Mr. Van Egmond having made a suitable reply, the sturdy yeomen went to work, and in a short space of time raised the frame of what is expected will be the place where they will meet to worship the God of their fathers, in sincerity and truth.

The Church will be opened for Divine service, in a temporary way, during the present hot weather, on the second Sabbath in July.

TEWKESBURY, HIKON, }
June 26, 1850. }

To the Editor of the Record.

GERRH, 15th July, 1850.

DEAR SIR,—

As I think the readers of the *Record* and the friends of religious progress in general, will be glad to hear of anything being done to promote the observance of the holy Sabbath, I send the following statement of our proceedings here in this interesting cause.

I intended, immediately on my return home from attending the meeting of Synod in Toronto, to endeavour, through God's assistance, to do something in its favour, and therefore gladly availed myself of the opportunity of a proposed visit of the Rev. T. Lightbody of Brantford, to break up the fallow ground. Mr. Lightbody accordingly delivered a very instructive and appropriate lecture on the Sabbath, to a highly respectable audience, in Knox's Church, on the evening of Monday, 24th June. A public meeting was afterwards constituted, by calling upon C. J. Mickle, Esq. to take the Chair. After some observations had been made, a pretty numerous committee was appointed, with power to add to their number, if requisite, and to meet for the election of officebearers, in order to organize a Guelph Sabbath Observance Association.

On the following evening this committee met, when John McLean, Esq. was chosen President, Thos. Sandilands, Esq., Treasurer, and the Rev. J. G. Macgregor, Secretary of the Association.

A sub-committee, consisting of the Presbyterian ministers of the Town, and the Rev. J. Spencer of the Wesleyan Methodist Church, was then appointed to draft a memorial to be addressed to His Excellency the Governor General, on the contemplated change soon to be effected in the Post Office arrangements of the Province, conveying the request, that, if possible, all labour in that department might cease on the Lord's day.

The committee resolved to keep in view also the circulation of tracts and other suitable works, to call the attention of the people to the subject, and to spread among them scriptural notions of the divine origin of the Sabbath—of its high privileges, and of its solemn obligations.

They resolved still farther to use all means to induce the magistrates to exert their legitimate authority in repressing Sabbath desecration, which is so often exhibited in travelling with loaded teams, in keeping open bar-rooms and places of entertainment,—in following amusements, and carrying on the operations of common business.

The following is a copy of the memorial which was adopted, and is now in the course of being signed:—

To His Excellency the Right Hon. James, Earl of Elgin and Kincardine, Baron Elgin, K. T., Governor General of British North America, and Captain General and Governor-in-Chief in and over the Provinces of Canada, Nova Scotia, &c.

The Memorial of the undersigned inhabitants of Guelph and its neighborhood, humbly sheweth

That your Memorialists regard the scriptural observance of the Sabbath as essential to the welfare of the members of the civil community, in their individual and collective capacities.

That your Memorialists observe with regret the extent to which sabbath desecration prevails throughout the Province, and are apprehensive, that, unless the Government, by a vigorous and reasonable interposition of their authority, endeavour to diminish its prevalence, social evils of no ordinary magnitude will ensue.

Your Memorialists, therefore, would respectfully call the attention of your Excellency especially to the violation of the Sabbath in the Post Office department, through the collecting, assorting, transmitting and delivering of letters and newspapers, and earnestly hope, that as the Post Office is about to be placed under the control of the Provincial Government, measures may be adopted for securing entire cessation from labour on that day.

And your memorialists as in duty bound, &c.

By inserting the foregoing in the next number of the *Record*, you will much oblige,

Dear Sir,

Your very faithful servant,

JOHN G. MACGREGOR.

THE REIGN OF GRACE.

A Subscriber has sent us the following communion address, delivered by the Rev. George Brown, of North Berwick, after the distribution of the elements of Bread and Wine in the Lord's Supper, dispensed at the West Secession Church of Haddington, Scotland, on Sabbath, 13th October, 1840:

We thank our attentive friend for this paper, to which we readily give insertion, on account of its intrinsic value, the beauty and plainness of the manuscript, and its brevity, so well adapted to our limited space.

This is a model communication in point of length. We are saved the trouble of condensing it; the elegant penmanship saves us from transcribing; and we are spared the mortification of being blamed for misrepresenting an author, either in our abstract of a long article, or in our guess at the probable meaning of unintelligible hieroglyphics:—

Grace reigns. Grace reigns through righteousness unto eternal life. Grace is here compared to a sovereign; let us for a little while contemplate grace under this metaphorical representation. And Oh how illustrious and glorious a Sovereign is grace! Her heart is compassion, her thoughts are grace, her looks are love; in her lips is the law of kindness; her ears are ready to hear the cry of the poor and needy and destitute; her arm is mighty to save, and her hands are filled with the most precious blessing. Do you ask what are her titles! they are these,—Free Grace,

Great Grace, Abundant Grace, Grace of God, Grace of God bringing salvation. Do you enquire what is her sceptre? It is the gospel, by which she subdues and gathers and governs her subjects. This is the rod of her strength, by which she conquers her enemies, and makes them a "willing people in the day of her power," and hence it is called "the gospel of the grace of God." Do you ask what are her treasures? They are better, far better, infinitely better than silver or gold. Hear her own language respecting them.—Riches and honour are with me, yea durable riches and righteousness; my fruit is better than gold, yea, than much fine gold, and my revenues than choice silver. I lead in the ways of righteousness, in the midst of the paths of judgment, that I may make them that love me to inherit substance, and I will fill their treasures." Pardon of sin, a complete and eternal pardon; deliverance from the curse of the broken law; exemption from condemnation; reconciliation and acceptance with God; spiritual knowledge and wisdom; fellowship with God and adoption into his family; an interest in all the glorious attributes, purity of heart; spiritual strength; a good hope; a sanctified Providence; an unstinged death; a blessed resurrection; a full acquittal in the day of judgment; eternal life; in short, all spiritual and heavenly blessings;—these are her treasures, and they are called in Scripture the exceeding riches of grace. Do you ask what are her edicts? It is the will of Grace that "the wicked forsake his way, and the unrighteous man his thoughts, and that he may return unto the Lord who will have mercy upon him, and to our God who will abundantly pardon." It is the will of Grace that "whosoever believeth should not perish, but have everlasting life." It is the will of Grace—but we must not enlarge—he says, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but, rather, that they would turn unto me and live.—Turn ye, turn ye, for why will ye die O house of Israel." Do you inquire farther, who are her ambassadors? They are the ministers of the Word, and, accordingly, when giving an account of their commission, they say, "we are made ministers of the Word, according to the gift of grace given unto us, through the effectual working of His Spirit." But what are the exploits of grace? Those exploits by which she has demonstrated her ability and right to reign! This is a question we cannot fully answer. Grace has subdued the most obstinate enemies; grace has delivered the most miserable captives; grace has turned millions of men from darkness unto light, and from the power of Satan unto God, and in doing these things, she has employed the assistance of no other, nor has she had recourse to any of the warlike instruments employed by earthly kings and princes, "the weapons of her warfare are not carnal but spiritual, and mighty through God to the pulling down of strongholds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing every thought into subjection unto the obedience of Christ." Grace has demolished in the heart the structures of sin, and set up the structures of holiness; Grace has, in islands, torn up from its foundations the kingdom of Satan and planted the standard of the cross, where for ages the standard of Satan was erected; grace has pardoned the most atrocious criminals; grace has liberated the most wretched slaves; grace has raised the poor from the dust, and the needy from the dunghill, and made him inherit thrones of glory; grace has clothed the naked with the robe of righteousness, and garments of salvation; Grace has stopped the most deadly plagues and has cured the most fatal diseases. But I forbear; who can tell all her exploits? who can shew forth all her praise? Do you ask where is her palace? It is in Heaven. There her glory is ever seen, and there she is always obeyed. There her servants see her face and serve her, celebrating her excellencies and the wonders she hath done in never ceasing songs of praise.

Having thus contemplated the metaphorical representation of grace as a sovereign, let me now call on you to give her your heart. We would say to you trust in her power. "How excellent is thy loving kindness O Lord, therefore shall the sons of men put their trust under the shadow of thy wings." There is no burden so heavy that grace cannot sustain it; "cast thy burden upon the Lord and he shall sustain thee." There is no duty so difficult but grace can perform it; "commit thy way unto him then, and he shall bring it to pass." There is no lust so malignant that grace cannot subdue it; there is no enemy so powerful that grace cannot vanquish it. "Trust in the Lord then for ever, for with the Lord is everlasting strength." When we see persons trusting in man, even the most powerful and mighty, we are disposed to say to them, "cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of. Put not thy trust in man, neither in the sons of men in whom there is no stay, but trust in the Lord." In putting our trust in God, we can never exceed the power of God to save us. His testimony is express, "My grace is sufficient for thee, my strength is perfected in weakness." Paul believed this and he triumphed, and we ought to do so too—"Most gladly, therefore, will I glory in my infirmities," says he, "that the power of God might rest upon me." We would also say unto you receive her gifts. It is the delight and glory of grace to give gifts unto men. What would you that God should do unto you? Do you wish an enlightened mind? It is the gift of grace. "He who commanded the light to shine out of darkness, hath shined into your hearts, in giving you the light of the knowledge of God in the face of Jesus Christ." Would you wish an inflamed heart? It is promised; "I will circumcise your heart to know me." Do you need strength to enable you to perform the duties incumbent upon you? It is promised; "as thy day is so shall thy strength be." Do you need comfort? It is promised; "no one whom his mother comforteth, so will I comfort thee." Go to the throne of grace then, that ye may obtain mercy to pardon and find grace to help you in the time of need. "My God shall supply all your needs out of His infinite chaustibility according to his riches in glory by Christ Jesus." He is able to do exceeding abundantly above all you can ask or think. But perhaps you will say, will not grace tire in distributing so freely of her gifts, especially to such unworthy and ungrateful recipients as we are. No, God by watering weareth away the thick cloud, but with grace it is more blessed to give than to receive. But, you may say, will not God withhold the gifts of grace from us on account of our past mismanagement of them. No, God giveth to all men liberally and upbraideth none. In fine, we would say, whatsoever things are true, whatsoever things are lovely, whatsoever things are pure and of good report; think on these things, practise these things. By attending to these things you will glorify the God of grace, "for herein is my Father glorified that ye hear much fruit." By attending to these things you will adorn the doctrine of God our Saviour; you will manifest yourselves the subjects of grace, and you may be instrumental in bringing others into the kingdom of grace, having believed in Jesus, see then that ye be careful to maintain good works. Go in peace and may the God of grace go with you.

NOTES ON THE PSALMS.

A Correspondent has promised us a succession of papers under this head. The notes are practical rather than expository; and, one end of the writer will be gained, if they shall happily direct any of the readers of the *Record* to practise more diligently the exercise of meditating on the law of the Lord.

PSALM I.

That man hath perfect blessedness
Who walketh not astray

In counsel of ungodly men,
Nor stands in sinners way.

The pious man is here described negatively. He renounces the maxims and the companionship of the wicked. He is not to be found in the courses which they tread who forget God. And he will not tarry in the company of those, who with their tongues mock and profane his word and name.

Nor sitteth in the scorner's chair
But placeth his delight
Upon God's law, and meditates
On his law day and night.

He who with the tastes and instincts of the renewed nature, recoils at the ways of the ungodly, will take a supreme delight in the whole revealed word of God. He may frequently expatiate with pleasure on the researches of learning and science, and those especially which are directed to the works and providence of God. But no field of contemplation will, on his account, be comparable to that which revelation opens up. Open thou mine eyes, O Lord, that I may see wondrous things out of thy law.

He shall be like a tree that grows
Near planted by a river,
Which in his season yields his fruit,
And his leaf faileth never;

The palm tree, the Cedar on Lebanon, and, as here, the tree planted by the water-course, that irrigate the fields through which they are led, are the chosen emblems of the men whose piety has its root in the spirit of God dwelling within them. They are ever characterized by a moral beauty, and the fruits of holiness, which reflect a glory on him from whom they are derived.

And all he doeth shall prosper well.

The wicked are not so;

But like they are unto the chaff,

Which wind drives to and fro.

The chaff blown away from the thrashing floor, in contrast with the firm and majestic trees which send out their roots to the waterside which they are planted, is an emblem of the contrast which holds between the ungodly and the godly; and like all such emblems, faintly shadows forth the reality.

In judgment therefore shall not stand

Such as ungodly are;

Nor in the assembly of the just

Shall wicked men appear.

However much now the ungodly may proudly forget or despise God, in the coming day of judgment they shall not even stand before Him. Conscious guilt, and utter despair of escape from deserved vengeance, shall overwhelm them. And no single individual of their number shall be admitted to a place among the righteous, when they stand on the right hand of their Redeemer and Judge, and go away with Him to the mansion of endless glory.

For why? the way of godly men

Unto the Lord is known;

Whereas the way of wicked men

Shall quite be overthrown.

The way in which the righteous walk, is that which God himself has marked out, and in which he himself upholds them—how should he not then view it with favour and complacency? But, alas, the way in which the wicked walk has, at its entrance, and along its track, many conspicuous marks of God's prohibition. Its whole course conducts away from him, and what wonder that the end of it should be destruction!

(To be continued.)

THE REV. R. PEDEN.

At the late meeting of Synod the case of Mr. Peden, who had been found guilty by the Presbytery of London, of holding opinions on fundamental truths at variance with the Standards of the Church, was taken up. Mr. Peden stated his views at great length, and with much frankness admitted that he held the opinions charged, as they are published in a pamphlet, of which he is the author, entitled "A Hidden Gospel the cause of the loss of Souls." The Synod earnestly desiring that Mr. Peden should be brought to a sense of the dangerous tendency of the doctrines referred to, and that he should be dealt with in

the most affectionate and forbearing spirit, appointed a Committee to meet with him, with the view of convincing him of the evil consequences of the heresy which he had been instrumental in propagating. The efforts of the Committee were unavailing. Mr. Peden was again heard in Synod, and read a full statement of his views. The alternative left to the Synod, was either to abandon the Standards of the Church, which every office-bearer, whether minister or elder, is, with all possible solemnity, bound to maintain, or to proceed to the exercise of discipline according to the laws of the Church. The latter was of course adopted, and the unanimous deliverance of Synod was as follows.—

The Synod, having considered the reference from the Presbytery of London, in the case of the Rev. Robert Peden, minister of Amherstburgh, sustain the reference, find that it is the doctrine of this Church. *First*, That "the Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father, and purchased not only reconciliation but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him." And that "to all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same." *Second*, That those whom God hath predestinated unto life, and those only, He is pleased in His appointed and accepted time, effectually to call by His word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone and giving unto them a heart of flesh; renewing their wills and by His Almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet, so, as they come most freely, being made willing in the day of His grace. That the effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call and to embrace the grace offered and conveyed in it. *Third*, That the grace of faith whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ on their hearts, and is ordinarily wrought by the ministry of the word; and that the principal acts of saving faith are, accepting, receiving and resting upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace.

Further, The Synod find that the said Robert Peden, holds and avows opinions at direct variance with the aforesaid doctrines, subversive of the fundamental truths of the gospel, and fitted to prove injurious to the souls of men, and, in particular, that he holds

1st. That Christ made atonement in the same sense for all mankind, thereby denying Christ's covenant relation to His people, and effectual satisfaction to justice on their behalf.

2nd. That the fallen sinner does not require a special subjective work of the Holy Spirit in his heart, to enable him to believe in Christ to the saving of his soul.

3rd. That the work of the Spirit in enabling a sinner to believe in Christ unto salvation, is the same in nature and energy, with that which takes place in the heart of a sinner, who resists the Spirit and remains in unbelief and a state of enmity towards God.

4th. That faith is a mere intellectual act, and that in a sense which is inconsistent with the doctrine, that saving faith implies a vital spiritual principle in the heart, and that its principal acts are of a moral and spiritual nature, consisting in

particular of the accepting, receiving and resting upon Christ alone for justification, sanctification and eternal life. *Wherefore, and in consideration of the dangerous nature of these errors, and the necessity of preventing their publication among the people of this Church,*

The Synod resolve, that the said Robert Peden be, as he hereby is, suspended from the exercise of his office as a minister of the gospel; that the pastoral relation between him and the congregation of Amherstburgh do now terminate, and be declared at an end; that the Presbytery of London be instructed, as it hereby is, to deal with him with the view of convincing him of the unscriptural and dangerous nature of the aforesaid opinions, and farther, that in the event of his refusing to submit to their authority, or persisting in propagating his errors, the Presbytery be empowered, as they now are, to depose him from the office of the Holy Ministry, notwithstanding any protest or appeal which he may make.

We regret that Mr. Peden has still persisted in publishing through the press and otherwise, the errors with which he has been charged; and that from the fact of his disregarding the suspension and continuing to preach, the Presbytery of London will be shut up to the painful necessity of pronouncing the sentence of deposition.

We are convinced that Mr. Peden, himself, must be aware of the extreme reluctance with which the Presbytery of London and the Synod have proceeded in this matter, and that nothing else but a regard to the truth of God, and a determination to maintain the same according to the Standards of the Church, which he himself has vowed to uphold, have induced them to take such severe measures with an amiable, but erring, minister.

ON THE EXTENT OF THE ATONEMENT.

This article has been handed to us at a most appropriate time, and we have great pleasure in giving it a place in our columns, as it is clear, plain, and we think, conclusive.—En.

For whom did Christ lay down his life as an atoning sacrifice? Did he make a real atonement for every single individual of the human family; or, for those only who were the objects of God's electing love, and who shall finally be saved? This is a question which has given occasion to much keen and eager debate. On either side of it have been ranged men of great talents, most extensive learning, and unquestionable piety. On scarcely any other topic has there been expended so much of able and acute and too frequently alas! of fierce and bitter controversy. Nor is the question undeserving of all the attention which has been given to it, for it bears most directly on every essential doctrine of Christianity. On this subject, so important and so fruitful in discussion, it becomes us to enter in no presumptuous or dogmatic, but in a humble and candid, and above all, in a prayerful frame of mind.

The doctrine that Christ died as a substitutionary sacrifice, not for all men, but for the elect only, is usually known as the doctrine of "particular redemption," or of "a definite or limited atonement." To the opposite doctrine are applied the names of "universal redemption," and "unlimited or indefinite atonement." The former doctrine holds a prominent place in what is usually termed the "Calvinistic," which we believe to be the Scriptural system. The latter forms one of the leading tenets of Arminianism.

That we may better understand the precise state of the question which we now propose

briefly to discuss, it may be proper to premise the four following explanatory observations:

1. *First*, it is to be carefully observed, that between those who differ as to the extent, there is a perfect agreement as to the sufficiency of the atonement. The blood of Christ is able to cleanse from all sin. The Divinity of his person stamps an infinite value on his work. His atonement therefore possesses enough of intrinsic worth for the salvation of every individual of the human family, not only without distinction, but without exception. Hence the question is not whether the atonement be sufficient for all, but whether it was destined to purchase universal salvation. 2. *Secondly*, it is to be carefully observed that our present discussion does not relate to the application of the atonement. Between Calvinists and Arminians there is no dispute as to the limited number of persons, to whom the saving benefits of the atonement shall be ultimately applied. Both agree in saying, that, in point of fact, salvation will not be obtained by all men without exception. Both regard the Universalist doctrine as entirely at variance with the plain statements of Scripture. Our present controversy, therefore, is not with those who think that all men will finally be saved, but with those who think that salvation was purchased for all, even for those who, they admit, will finally be lost. 3. *In the third place*, it is admitted on our part, that there is a certain sense in which Christ may be said to have purchased all men without exception. Thus he has purchased the right of Mediatorial supremacy over all. Hence the heathen are said to be given to Christ, not merely that some of them may become his willing subjects, but that others may be the objects of his judicial displeasure. "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Psalm ii. 8. 9. 4. *Once more, in the fourth place*, it is admitted, on our part, that through the redemption of Christ certain important benefits have been secured, even for the reprobate. Thus for example, it is through the death of Christ that even in regard to the heathen, God hath "done them good, giving them rain from heaven, and fruitful seasons, and filling their hearts with joy and gladness." The temporal blessings also of a higher order which are enjoyed by unbelievers in Christian lands, together with the external ordinances and means of grace, and the season of forbearance granted to all; these may be regarded as having been secured by the death of Christ.

From what has been said it appears that between those who differ as to the extent of the atonement, there is a perfect agreement on the four following points, viz: *first*, that the atonement is in itself all-sufficient, that it is possessed of unlimited intrinsic value; *secondly*, that in point of fact there is but a limited application of its saving benefits, that all are not actually saved; *thirdly*, that Christ has purchased a right of Mediatorial supremacy over all men without exception, and *fourthly*, that through the death of Christ many important benefits are secured for those who shall ultimately come short of eternal life. On these points there is no difference of opinion; and the precise question in dispute may be stated thus:

Was it the intention of the Father in giving the Son, and of the Son in laying down his life, to make atonement for all the sins of every individual of the human family, or of those only, who, having been chosen of God, shall finally be saved.

It cannot be denied that there are many texts and statements of Scripture, which, taken by themselves, and apart from the context, may seem to favour the doctrine of universal redemption. Thus it is said that Christ gave himself a ransom for all; that he tasted death for every man; that he is a propitiation for the sins of the whole world. We shall afterwards, we hope,

be able to shew that these texts, when interpreted by their respective contexts, afford no real support to the doctrine for which they are usually quoted. Entreating our readers therefore to suspend their judgment with respect to such statements as we have specified, we invite them carefully to consider the following arguments by which we proceed to establish the doctrine of a definite atonement.

1. In the first place, the doctrine of a definite atonement was exhibited in the sacrifices of the Old Testament Dispensation. These sacrifices were presented, not on behalf of all men indiscriminately, but, exclusively for the peculiar people of God. It is true, that had it been so designed, the blood of the bulls and goats, which the High Priest presented, would have been sufficient for the outward cleansing, not of Israelites alone, but of Gentiles also, even as in the blood of Christ, there is enough of intrinsic worth for purging the consciences of all men from sin.—Still the atonement made by the Jewish High Priest, was confessedly limited as to its objects.—It was not made for all men, not for example, for Moabites, for Edomites, or for Egyptians, but only for Israelites. Now what other conclusion were the Israelites entitled to draw from this, than that the atonement of Christ, of which their great annual expiation was typical, was to be limited in its objects? This was the conclusion which, in point of fact, they adopted. Indeed with this idea their minds were so familiarised, that as they supposed salvation was peculiar to their nation, so, also they imagined that Christ was to redeem themselves alone; and hence they needed to be told, that he was to be the propitiation, not for their sins only, but, also, for the sins of multitudes of the children of God, who were scattered throughout the whole world.

2. Secondly, from the nature of the atonement we may infer, that it was made exclusively for those who shall finally be saved. With regard to the nature of the atonement, we are plainly taught in Scripture, that it was substitutionary in its character—that the guilt of others was transferred to Christ—that he suffered in their room and stead—that he bore the chastisement of those for whom he was smitten—that all their iniquities were laid on him. Now this being the case, we cannot suppose that Christ should suffer as the substitute of those who were to suffer themselves. This would involve the monstrous conclusion, that for the same offence God would exact a double satisfaction—that payment would first be made by the surety, and then exacted from the debtor, and that thus the debt must twice over be paid, even to the uttermost farthing. Would there not be a manifest injustice in this? This idea of a double satisfaction must appear still more revolting, when we consider, that at the very time when Christ offered himself a sacrifice, there were multitudes who had already descended to the place of everlasting punishment. Will it be said that Christ suffered for these? Monstrous as the supposition is, that he endured the penalty of those who should afterwards perish in their sins, it is a still more monstrous supposition, that he bore the chastisement of those, who had already been cast into the place of torment.

3. In the third place, the doctrine of a limited atonement may be inferred from the limited extent of the intercession of Christ. As our great High Priest, Christ makes intercession, not for all men generally, but for those only who were given to Him by the Father. This is evident from John xvii 9, "I pray for them, I pray not for the world, but for them which thou hast given me for they are thine," and verse 20, where with exclusive reference to believers, but as including those who should afterwards believe, Our Lord says, "Neither pray I for these alone, but for them also which shall believe on me through their word."—The exclusive reference of our Lord's intercession is still further evident from the fact, that His advocacy is all prevailing, taken in connection with the fact, that all are not saved. If He intercedes

for all, all will be saved, for "Him the Father heareth alway." But all are not saved. It follows therefore that the objects of His intercession are limited. Now as the intercession of Christ is thus limited, so, as we have said, is His atonement also. For what is the intercession of Christ? It has been truly said, that "it is not a persuasive pleading upon the atonement, but the presenting of the atonement itself before God, on which account these two, Christ's work of intercession and His work of atonement must be coextensive; for if He intercede for some only of those for whom He died, He must have some additional plea to urge on their behalf beyond the merit of His death." This argument is involved in what Paul says, Rom. viii 33, 34, "Who shall lay anything to the charge of God's elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us?" Here it is plainly implied, that Christ died only for those who are elected and justified, and for whom He makes intercession.—And as all are not elected, justified and interceded for, so it follows that Christ did not die for all.

4. We proceed in the fourth place to call the attention of our readers to some of the texts of Scripture, in which the doctrine of a definite atonement is more expressly taught. Many texts of this class might be quoted. We shall only at present refer to the following. In Is. liii. 11, it is predicted of Christ, "He shall see of the travail of His soul, and be satisfied." By looking to the preceding verse, we perceive that those for whom the Saviour "travailed," are identical with those, for whose sin he "made His soul an offering," and who are designated His "seed." The statement therefore that He shall see of the travail of His soul and be satisfied, is equivalent to an assertion that he shall rejoice in witnessing the ultimate salvation of those for whom He poured out His soul unto death. Christ therefore suffered only for those who shall finally be saved. For if any could be lost for whom He died, how could it be said of Him that He would be satisfied with the travail of His soul. There is, if possible, a still more explicit statement of this doctrine, in Eph. v. 25-27, "Husbands love your wives, even as Christ also loved the Church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church, not having spot or wrinkle, or any such thing." Here it is plainly taught that Christ gave himself, not for the world generally, but specially and exclusively for the Church—for those who are to be sanctified here and glorified hereafter. For it is to be carefully observed, that the fact of Christ's giving himself for the Church, is referred to in the verses quoted, as a pattern of that kind of love which Husbands are to exhibit towards their wives—which is not a general, but a special and exclusive love. If Christ died for mankind generally, their could be no force in the appeal to this fact, in the matter in question, for then it would be merely the duty of husbands to exhibit towards their wives the same sort of love they should bear to their fellow creatures generally. But the Apostle wishes to enforce the duty of a special and exclusive love. We are therefore compelled to adopt the interpretation, that Christ gave Himself for the Church specially and exclusively. Another text of a similar kind, is, Acts xx. 28, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you Bishops to feed the Church of God, which He hath purchased with His own blood." It is the Church which Christ hath purchased with His blood. And it is because they are specially purchased that they are to be the objects of a special oversight.

5. Without at present referring to many other arguments which might be advanced, we shall only further refer to some of those passages of Scripture in which the security of believers and the completeness of their salvation are connected

with the doctrine of a definite atonement. Thus it is said by Christ, John x 15, "I lay down my life for the sheep." By attending to the context, it will be seen that Our Lord is anxious to convince His disciples that His sheep can never perish.—An *one reason for this, He says He lays down His life for them.* Now if any could perish for whom He died, there could be no force whatever in his reference to the fact of His laying down His life for them. Again, we read, Rom. v 11, "If when we were enemies we were reconciled unto God by the death of His Son, much more being reconciled shall we be saved by His life."—These words clearly teach that all those who are reconciled to God by the death of His Son, all for whose guilt He made expiation, will be saved by His life. The Apostle is showing to believers the consolatory doctrine that their salvation is secured. But we destroy the entire force of his argument, if we suppose that any for whom He died can finally be lost. Once more, it is said, Rom. viii. 32, "He that spared not His own Son, but delivered Him up to the death for us all, how shall He not with Him also, freely give us all things?" Mark the argument here, God will withhold nothing good from those for whom He gave His Son. He will give them all things.—But this can be said only of those who shall finally be saved. Paul, speaking in the name of believers whom he associates with himself, positively declares that God will give every requisite blessing to all those for whom He gave His Son. Can any language more unequivocally teach that God gave His Son only for those, to whom He will finally bestow the blessings of eternal life?

W. G.

BELLEVILLE, July, 1850.

(To be continued.)

REPORT OF THE FINANCE COMMITTEE OF SYNOD.

The Committee on Finance beg leave to report that they have examined the Books and Accounts of the following Treasurers, viz:—

1st. The account of John Redpath, Esq. Treasurer to the Jewish and Foreign Mission of the Free Church of Scotland.

Your Committee find that the total sum received, amounts to £171 15 3
Of which sum there has been remitted to Scotland, £94 0 6
In the hands of Mr Redpath, 40 10 0
In hands of Mr. Burns, 37 4 9

171 15 3

2nd With respect to the account of D McLellan, Treasurer to the Synod's Home Mission, your Committee find that there is a balance in the hands of the Treasurer, of £49 9s. 13d

3rd The abstract of the receipts and disbursements of the boarding-house of Knox's College, were submitted by Mr Burns, who stated that the same had been examined by him and Mr Spreull, as Auditors appointed by the College Committee.

Your Committee are happy to remark, that in this account there appears a balance in favor of the Institution, which affords a striking proof of the practicability of conducting such an establishment. Your Committee are convinced of its great importance in connection with the College, and cannot close this part of their report without recording their satisfaction that the experiment which was made with so much hesitation, has exceeded the most sanguine expectations of its originators. This result, your Committee believe, is mainly attributable to the excellent management and superintendance of Mr and Mrs Gale, who, your Committee understand, have discharged their arduous and responsible duties without charge.

4th. Your Committee have examined the account connected with the Missionary Record of our Church, and find a balance in the publisher's hands of £41 6s. 3d., for vols. 4 and 5. For the

current volume there has been received £146, which has enabled the publisher to meet the current expenses to this date. On account of the *progressive improvement of the circulation of the Record*, your Committee would deprecate any alteration whatever with regard to it.

Your Committee are happy to state, that through the efforts of Mr. Burns, the publisher, and of your missionaries, catechists and others, the circulation of the *Record* has been greatly increased, and they believe that, were all the ministers of our Church to give the subject the attention which its importance demands, the Subscription List might be doubled, and thus become a valuable source of revenue to the Church.

5th. *Synod Fund*—see last *Record*.

They would also further recommend that copies of the Minutes of Synod be sent to each congregation without charge, according to their contributions to the Synod Fund.

6th. Your Committee have examined the College accounts and found the same correct. It affords your Committee great satisfaction to state, that this Fund is in a more prosperous condition than it has hitherto been, and had it not been for liquidating former debts, the income of the present year would have been sufficient for all the current expenses.

Your Committee rejoice to think that, at last the Church is awakening to a sense of the paramount importance of this Institution, so essential to her stability and welfare, and the promotion of vital religion throughout this land.

Your Committee cannot close without recording the very disinterested and generous conduct of the Rev. Mr. Gale, in relinquishing six months salary due to him as a Professor in Knox's College.

Your Committee have to record that the Rev. Dr. Willis has, in the most handsome manner, intimated his intention of relinquishing £100 of his salary for the current year, which is an additional proof, if proof were necessary, of his ardent attachment to an Institution of which he is so distinguished an ornament.

Such conduct as this, while it cannot but be gratifying to the Synod, ought also to be an incentive to the congregations of this Church, not only to continue, but to increase their contributions.

Your Committee would close this Report by recommending that the thanks of the Synod be given to Mr. Burns, Mr. Redpath, Mr. McLellan, and Mr. Spreull, the treasurers to the various funds, for the diligent and successful discharge of their duties. GEO. DAVIDSON, *Convener*.

COMMITTEE ROOM,

Knox's Church, July 12, 1850.

The Record.

OBITUARY NOTICE OF THE REV. RALPH ROBB.

It is with feelings of the deepest sadness—which a consciousness of the world's appreciation of his worth can scarcely mitigate—that we find ourselves called upon to record the decease of that exemplary man and faithful servant of his Divine Master—the Rev. Ralph Robb—who died at his residence in Hamilton, on Friday morning, the 5th July.

Were we to give full license to the grief which we share in common with many who valued him, our efforts to record our sense of his loss, would prove unavailing, and ours would be

“The voiceless thought which would not speak but weep.”

But, however reluctant to dwell upon the painful theme, the high position which he occupied in our Church—the deep and lasting interest which he always manifested in her welfare, during his—alas

—too brief, mourn amongst us—demands that we should devote a portion of our space to a slight notice of his useful career. Of him it may be truly said, that while his “witness is in heaven,” and his “record upon high,” it is also inscribed in living characters of veneration and love on the hearts of hundreds, of varied station, name and country, to whom he was made a ministering spirit—comforting the mourners, warning the careless, instructing the ignorant, and, in strains, of heavenly invitation, beseeching all to come and partake of the water of life; and, we trust, was made the blessed instrument of directing many sinners to that Saviour whose hand of mercy is still extended to pluck brands from the burning.—May the influence of that divine compassion, which was so eminently infused into the heart of this devoted servant of Christ, animate many who survive, to go and do likewise.

The Rev. Ralph Robb was born in the parish of Logie, Perthshire, Scotland, on the 22nd of April, in the year 1800. He was the youngest of six sons, and was named after Ralph Erskine, one of the fathers of the first secession. His grandfather, a man of deep piety, and unblemished integrity, had, owing to a forced settlement in his own parish, seceded from the Church of Scotland and joined the Secession Church in Stirling, under the pastoral ministrations of the Rev. Ebenezer Erskine—of which he was afterwards a firm adherent. The parents of Mr. Robb, both eminently pious and God-fearing persons, were also members of the Secession, or, as it was afterwards called, old Burgher Church. Their sole aim seemed to be, to train up their children in the fear of their Maker, and under that conviction—so general in Scotland, of the high utility of a liberal education—devoted their means to procure for their children the benefit of that instruction which they themselves knew so well how to value. The subject of this notice was early destined by them for the work of the ministry, and consecrated, we doubt not, by many a prayer. The traits of character that we have heard as having distinguished him in his early years, gave presage of that ardour of mind which afterwards constituted so important an element of his usefulness. The superiority of the talents by which, at school, he was distinguished—the enthusiasm with which he pursued every branch of learning, and the remarks which we have heard recorded by himself in reference to the studies with which, at this time, he was engaged, give evidence of a mind devoted to intellectual improvement of no ordinary degree.—At the early age of fourteen he removed from school, and entered on his academical course at the University of Glasgow. We have not access to much authentic information regarding him in his character of student at the University, and only know that, with his characteristic energy and ability, he cultivated with success all the branches ordinarily taught at his College. He afterwards pursued his theological studies under the late Rev. Mr. Taylor of Perth, Professor of Theology to the Original Burgher Synod.

In the summer of 1823 he was licensed to preach the Gospel by the Presbytery of Perth, and in his office of Missionary he continued to la-

bour for four years in various parts of Scotland and Ireland—in some places with marked, in others with varied success—until 1827, when he was ordained as pastor of the Secession Church in Strathkinness, in Fifeshire, where he soon became one of the most popular ministers in the county,—labouring from Sabbath to Sabbath, or rather from day to day, among his flock, that he might win souls to the Saviour.

All around him was spiritual darkness,—for these were the palmy days of moderate ascendancy—when, in the language of the illustrious Chalmers, “a cold and feeble nationality reigned,—when evangelism was derided as fanatical, and its very phraseology was deemed an ignoble and vulgar thing in the upper classes of society.”—

These words were especially suited to the neighbouring city of St. Andrews, where Dr. Chalmers was at this time labouring as Professor of Moral Philosophy in the University. Two such men as Dr. Chalmers and Mr. Robb—so congenial in their sentiments—both so zealous in their Master's cause—could not long remain unacquainted, and we accordingly find that he had not been many weeks in Strathkinness, until his intimacy with Dr. Chalmers had ripened into a friendship as pure as it was lasting, and which we doubt not was a mutual benefit. But Dr. Chalmers was not the only one by whom he was sought out in his retired parish, for numbers of the students of the University spent many a happy hour in his company; and often would that just and good man, Sir David Brewster, be seen on a Sabbath morn, wending his way to Strathkinness, to seek in the society and hear from the lips of Mr. Robb, that which he could not obtain in the halls of the ancient seat of learning, of which he was one of the brightest ornaments.

The passing by the General Assembly, in 1834, of what was called the Chapel Act, led Mr. Robb, along with many of his brethren, to think favorably of joining the Church of Scotland; and in the following year in which he was Moderator of the Burgher Synod, negotiations were opened up with the General Assembly; the result was, that at the Assembly held in 1839, the Original Burgher body, as a Synod, joined themselves to the Church of Scotland. The Presbytery of St. Andrews having refused to allocate to him a parish, Mr. Robb availed himself of the law of Assembly, allowing to each of the ministers of the late Synod, the privilege of ministering to his former congregation, until such time as a parish could be found for him. For about three years Mr. Robb continued his ministrations in the scope of his former labours in Strathkinness, but he did not confine his attention altogether to it, for his voice was not found wanting in any of the neighbouring parishes. Among other things which his energy effected was, his forming the nucleus of the Free Church congregation of St. Andrews, which still maintained its former character for moderatism.

Several circumstances combined, led him at this time to turn his attention to the colonial empire of Britain as a fitting field for the scene of his future labours, and after much prayerful consideration, he determined to emigrate to Nova Scotia.

In the meantime the 18th of May, 1843, rolled on apace, when that great struggle—which shook Scotland to its foundations as with an earthquake, was to be consummated. Mr. Robb was among the foremost to come forward and enroll his name among the number of that noble band, who on that day made such a heroic stand for "Christ's crown and covenant."—who on that day—sooner than see that Saviour robbed of his prerogative as King and Ruler over his Church, severed the ties of a life-time—forsook all the comforts that they had so long enjoyed—the manses in which they had spent so many happy hours, in the bosom of their families, in communion with their God—and the churches in which they had so often broken the bread of life to their attached flocks—who on that day showed to a wondering and admiring christendom, that Scotland still possessed sons worthy of their martyred forefathers, and that their unbending integrity, piety, zeal, and religious independence, had descended to their posterity. The day following that on which he had signed the famous protest—if we are not mistaken—Mr. Robb left for Glasgow, on his way to America. A few days afterwards and the first Free Church minister that crossed the Atlantic, as he turned his eyes to the east, saw the blue land fading from his view, and the white cliffs of Albion, which he was destined never more to see, was soon blended with the sea and sky. Mr. Robb's destination was Halifax, in Nova Scotia, where he arrived in the following July.

Of his residence and ministrations there, our limits will not permit us at present to treat,— suffice it to say, that although upon his arrival the prospects were anything but encouraging, with that zeal in his Master's cause, for which he was preeminently distinguished, he persevered in the good work, until from a few scattered materials he had formed the nucleus of a large and respectable congregation. He was the first person, we believe, to suggest the establishment of a Theological Seminary at Halifax. A project which has since been carried into effect, and which promises to be of much benefit to the Church in the Lower Province. Brief as was Mr. Robb's residence in Halifax, we are certain that his memory will be long cherished with affectionate remembrance by many there, and we trust that time will show that his labour among them has not been unproductive of good.

The health of his dear and amiable partner, now also his mourning and afflicted widow, which had for some time been declining, led him to look for a residence in a warmer climate, one more congenial to her constitution, and an opportunity, in the Providence of God, soon presented itself to him for carrying his wishes into effect. The congregation of Knox's Church, Hamilton, vacant by the translation of their respected pastor, the Rev. A. Gale, to the Toronto Academy, having had an opportunity of hearing Mr. Robb preach the previous winter, during a tour he made in this part of the Province, presented him with a most cordial and unanimous call to become their pastor. This call he thought it his duty to accept, and bidding farewell to the Church in the Lower Province, who with difficulty could bring themselves

to part with him, he arrived in Hamilton in the beginning of May, 1847.

It would be impossible in a sketch like this, to furnish more than an outline of Mr. Robb's many and varied labours in Canada. Brief as was the period—three short years during which the Church here had the benefit of his presence and advice, few were the congregations within its bounds by whom he was not known and esteemed. He early took an active part in the government of our Church, for which, by his talents as a public speaker and his high character for ability and prudence, he was peculiarly fitted. At the Synod held in June, a few weeks after his arrival, he was appointed Convener of the Home Mission Committee, an office which he held until he was called hence, and to further the usefulness of which, all the ardour of his energetic mind were brought to bear. It is well known to all the Church with what energy and success the scheme was prosecuted under his guidance, seeing the importance of the undertaking in a new country like Canada, when so many new and scattered congregations are forming, it was his earnest desire that a Superintendent should be appointed who could devote his whole time to the work—the result was, he obtained by his personal solicitation the consent of the Rev. Mr. Johnston, of New Cumnock, now, we trust, on his way to Canada, to undertake the arduous office.

On Mr. Robb's arrival in Hamilton, he found a large and well organized congregation ready to receive him, and had no such difficulty to contend with as he had upon his first arrival on the continent. He entered with a lively interest into all the schemes of the congregation, established by his excellent predecessor. The exercises of the Sabbath School, the prayer meetings and Bible Class, received a fresh impetus, and were prosecuted with redoubled vigor. In addition he established a course of weekly lectures and a Bible Class for the females of the congregation, and we trust that subsequent events will show that neither have been established in vain. Indeed he overlooked nothing that could be brought to bear upon the success of his ministry. To the young of the congregation he was always as a father and a friend, full of zeal for their best interests both in time and eternity. The weekly Bible class founded for their benefit, he always considered as the best medium that could be established between the young men and their pastor; with his usual zealous manner he entered into and superintended their studies, blending with the greatest discrimination, science and literature with religion, being persuaded that if in any way he could expand their minds, his reasonings respecting divine things would obtain a readier entrance. The writer of this hurried and imperfect notice, can bear testimony to the unusual interest attached to, and the benefit derived from, the meetings of this society, by the young men of Hamilton, and we are sure that among the many who mourn the loss of this eminent man, there are none who feel it more, or have greater cause to regret it, than the members of the Hamilton Knox's Church Young Men's Association.

It is affecting to think that one of the last ser-

mons preached by Mr. Robb, was the funeral sermon of his friend, Mr. Harris, of Niagara—Who could have thought when listening to his affecting account of the death of his departed friend, and to the eloquent appeal in behalf of his widow and family, at the Synod a few weeks ago, that he himself, was so soon to be numbered among those who have gone to give their final account?

The sickness which was commissioned by Him that killeth and maketh alive, to call the servant of God to his eternal rest, was but of short duration. He caught a severe cold, about the time of the meeting of Synod, which, not being attended to in time, and added to the unusual excitement, soon brought on dyspepsia, which speedily threatened most dangerous results, and although every effort of professional skill, stimulated by affection and respect for the sufferer was put forth, it was all in vain, one after another of the important parts of the system were assailed, and on Friday evening the 5th July, the powers of life being entirely exhausted, he fell asleep in Jesus, in the fiftieth year of his age and twenty-seventh of his ministry.

His mortal remains were followed to the tomb by a large concourse of the citizens, who had no other way of testifying their respect and esteem for him. On the following Sabbath, two impressive funeral sermons were preached in Knox's Church, by the Rev. Dr. Burns, of Toronto, two sermons that, we will venture to say, will never be forgotten by any who heard them. The day following the death of Mr. Robb, when the sad event became known, the grief not only of his own congregation, but of the citizens generally, was general and unaffected, and such as to show that during his brief career amongst us, he had secured the universal esteem of the community, without regard to sect or calling. The sudden stroke which rendered him immortal, fell not only within the sacred precincts of his family circle, where it spread desolation in sundering the closest ties and making fatherless the little flock, who were the pride of his heart, and in bereaving his earthly partner, of one whom it is little to say, she loved, (and we know that in that household there is a deep night, which can only be enlightened by Him who is "the Father of the fatherless, and God "the Widow,") but the stroke has fallen elsewhere. Society mourns for one of its brightest ornaments, and the light of many a social circle is dimmer henceforth—his congregation mourns for one to whom, as children to a parent, they looked up for guidance and direction. The Presbyterian Church of Canada mourns for one of its most popular ministers, taken away in the midst of his years—in the midst of his usefulness—whose counsel and advice was always listened to with so much deference, and whose presence was always so welcome in her Church Courts, and yet it becomes us to mourn, as they that do rejoice. Although to us, a bright light is disastrously—and to our dim sight, prematurely eclipsed, yet the end of his race found him not without his crown. Immortality and life are now his to enjoy. On his death-bed he gave the most affecting evidence, that he died in the exercise of that Christian faith and hope, which had produced such beautiful and appropriate fruits in his most useful life. Summoned into eternity, after only two weeks illness, calmly and cheerfully he obeyed the call—so quietly, that not a murmur caught the quickened sense of love's most practised ear—so gently, that the most eager eye marked not the moment when his peaceful spirit took its flight from earth—washed, as we humbly trust, from all d.lement, "in the blood of the Lamb which was slain to take away the sin of the world," to be "precented pure and without spot before God."

PUBLIC ACCOUNTS OF THE CHURCH—
RECORD FOR JULY.

We regret to find that in some instances errors have been overlooked in correcting the proof, as in page 137, the sum of £1 1s., for the Foreign Mission fund, is placed opposite to Gananoque instead of Picton.

We would again remind our readers that the discrepancy between the general statement and the particular accounts, arises from the former being open until the end, when the latter were closed at the beginning of Synod, and that contributions to Presbytery funds are not included.

THE STATISTICAL AND FINANCIAL TABLES—Although printed forms were sent to all congregations, in some instances the information returned could not be embodied in the tabular form. In the attempt to do so we may have erred. The table was made up before the meeting of Synod, and was accessible to every member during the sittings, when corrections should have been made.

In some instances the table is defective as in the case of Gananoque, where it does not exhibit all the religious means which are used by the pastor and a devoted lay missionary, Mr. Hepworth. Besides the regular Sabbath-day services, there are, 1st, A weekly prayer-meeting, with exposition of scripture, or a lecture; 2nd, On the first Monday of each month a meeting for prayer and the reading of missionary intelligence, &c.; 3rd, A Union Sabbath School, average attendance 80, occasionally visited by the pastor, who examines and addresses the school; 4th, A Bible Class held on Sabbath afternoon (the congregation not having at present the use of a place of worship for afternoon service). Over 50 young persons attend, besides a few adults and a considerable number of hearers. This class, which is conducted on the explanatory and conversational method, is designed for parents and Sabbath School Teachers as well as the young. The pastor generally attends weekly at the Schools and examines the children of parents connected with the congregation, on the Shorter Catechism.

A Tract Society has also been organized, and a Bible Class in a central part of the country, has recently been established; 5th, Pastoral Visitation. This duty is attended to more or less every week. Hereafter the pastor intends to set apart such portion of his time as will enable him systematically and regularly to visit the whole congregation twice a year, and the out stations as he may be able to overtake them.

The congregation contributed during the past year to Knox's College, £7 11s.; Presbytery Mission Fund, £5 14s.; Home Missions Fund, £1 17s. 6d.; Synod Fund, £1 10s. 9d.; French Canadian Mission, £4 15s.; Regular annual Stipend £115; Donation to Mr. Hepworth, say £20; total, £156 7s. 9d.

MR. DANIEL HEPWORTH

Some time ago we noticed the presentation to this gentleman, of a honor, by the grateful people among whom he labours as a missionary. We have in our possession a letter from the Rev. H. Gordon, of Gananoque, in which, honourable men-

tion is made of this self-denying missionary. We give the following extract that others may be induced to imitate Mr. Hepworth's example. How much would the hands of ministers be strengthened had they many such pious assistants:

"I may state a peculiarity of a pleasing kind connected with the locality of my labours. About the time of the Disruption, in 1844, a particular and much respected friend of mine, Mr. Daniel Hepworth, formerly employed as a public Lecturer, giving popular lectures on astronomy and chemistry, from place to place, came to Gananoque, and was soon after appointed a catechist, in connection with the Presbytery of Kingston—Mr. Hepworth has been laboring, I may say gratuitously, very much ever since that period, among the stations who do not enjoy regular ordinances, over a range of country of an extent requiring him to travel six or seventy miles in the fortnight, calculating merely from point to point where he has engagements, and exclusive of much extra journeying in visiting from house to house. He supplies desolate stations on the Sabbath, which I occasionally visit, and carries on Sabbath Schools, Bible Classes and Prayer Meetings. Mr. Hepworth's pursued piety and devotedness, great intelligence, prudent demeanour, modesty, and unobtrusiveness of manners, as might be expected, have secured general respect and much acceptance.

"The people do signify this by donations from time to time. But his field is not of that nature to place him in such circumstances of comfort as his character, attainments, habits, and indelible efforts justly claim. It is from no want of value for his labours, that they are so inadequately rewarded as respects earthly support, but from the fact that although he supplies perhaps as many as would compose a large congregation, yet from being scattered here and there, and from some of them being new settlers, and having other responsibilities, it is no easy matter to raise any regular adequate provision for Mr. H. This has grieved me and has led me to make exertions to obtain a field where he could be better sustained. His interests and affections, however, have taken root so deeply here, and he is so desirous to see God's blessing upon his labours in one field before going to another, that he continues his truly self-denying labours, rather than leave it, which I have occasion to know has been in his power. I feel, however, impelled from a sense of simple justice to make this statement respecting Mr. Hepworth's labours somewhat minute. Because it is right that a course so single-hearted and disinterested as, there is every reason to believe, Mr. Hepworth's has been, should be known, and as our section of the Church has received so large a measure of labours, so much gratuitous, I think it right that a person of Mr. Hepworth's description should be before the eye, as a person qualified to sustain some important part, when the heart and opportunities of our Church shall expand to enterprises of Christian philanthropy, on a larger and more varied scale."

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met in the Library of Knox's College on the 3rd July. Messrs. Ure and Cameron having finished their curriculum at Knox's College, and given in the usually prescribed trial exercises, were licensed to preach the gospel of Christ.

An unanimous call from the congregation of Streetsville, was presented to and accepted by Mr. Ure. The Presbytery appointed their next meeting to be held at Streetsville, on Friday, the 2nd of August, for the ordination of Mr. Ure.—The Rev. Dr. Burns to preach and preside.

In the absence of any official notification from the Presbytery of Kingston, we are enabled from

a private source to state, that Mr. John Gray, student in Divinity, who had finished the prescribed course at Knox's College, and given in his trial discourses, was licensed at Kingston on the 3rd July.

INDUCTION.

In our last issue we stated that an unanimous call had been presented to the Rev. Wm. Rintoul, A. M., late Professor of Hebrew and Biblical Criticism, in Knox's College Toronto, by the congregation of St. Gabriel Street Church, Montreal, and that the same had been accepted.

"Mr. Rintoul who had been connected with Knox's College, Toronto, concurring in the views of the directors of that Institution, as to the desirableness of taking advantage, as far as possible, of the Provincial University, had, with others of the Professors, demitted his Professorship of Hebrew after the recent modification of the University. He was inducted into his new pastoral charge on Wednesday, 3rd ult., by the Presbytery of Montreal, in connection with the Presbyterian Church of Canada. The Rev. J. C. Fairbairn, minister of the Free Church, Allanton, Scotland, now supplying in Coté Street, Church, preached from 2 Cor. v. 18—20, and presided on the occasion. The solemn services were conducted by him in a very able and edifying manner. Mr. Rintoul was most cordially welcomed, both by the Presbytery and the members of the congregation. And in token of esteem and welcome, received from the ladies of the congregation a handsome Bible and Psalm book."

We rejoice that Mr. R. has been thus harmoniously settled in a field where his excellent pastoral abilities will be called into ample exercise, and we trust duly appreciated. Intimately acquainted with him for many years, and enjoying for a considerable period the benefit of his ministrations, and also associated with him in the public business of the Church, we cannot speak too highly of his many amiable qualities. We consider St. Gabriel Street Church highly privileged in obtaining such a pastor, and hail the event as a prelude to its future revival and improvement. In the warmth of our heart we would say much more, but we forbear,—implore the Great Shepherd to bless the labours and encourage the heart of his faithful servant.

PERSECUTION.—The adherents of the Scottish Establishment have driven the Rev. Mr. Munro, of Manchester, (England,) and his Congregation, from their Church, which they had built at a cost of about £5000. The prosecutors in this case had not contributed £37 to the building which they have seized, and number only six communicants. Mr. Munro's congregation, when driven out, amounted to 550. They are now upwards of 600 communicants, worshipping in the Mechanics' Institute. "How monstrous, how unhalloved the injustice of exacting such a sacrifice!"

THEOLOGICAL SEMINARY.—A new Theological Seminary has been established at Cincinnati, in connection with the old School General Assembly. The Rev. James Hegg, D. D., and the Rev. N. L. Rice, D. D., editor of the *Presbyterian of the West*, have accepted Professorships, and will take charge of the Students during the first Session, commencing on 2nd September.

THE PROTESTANT SUPPORT OF
POPERY.

We take from the Glasgow Correspondence of the *Mineral Witness*, the following sensible remarks, on the inconsistent and pernicious practice of professing Protestants, in both directly and indirectly lending their influence, and furnishing the means for propagating soul-destroying error:

"I have watched with considerable interest the progress of your acquaintance with the respectable Father Chiniquy. Having been hardened by experience in these matters, I confess I looked upon your laudation of his efforts in the Temperance cause, as an example of amiable simplicity. I know that under the Omnipotent control of the Sovereign Redeemer, all things, even the most unwilling, may be made the instrument of advancing his kingdom of righteousness; but I never can expect any real effort for human liberty from a Romish Priest. It is an absolute contradiction in terms. During the political commotion attending the passing of the Reform Bill, the late Mr. O'Connell made a sort of triumphal procession among the Irish in Glasgow; on that occasion, the then existing anti-slavery society, by a majority of its Committee, determined to present an address to the Popish agitator, on account of his service in favor of the slave. A grand affair was made of it; of course Popery rejoiced to get homage from Protestants, as if she lent a helping hand to the cause of liberty. O'Connell obtained a triumph for Popery, and the anti-slavery society dwindled into nothing. In a similar way I have seen Fathers Mathew and Chiniquy carry Popery forward a stage on the sturdy shoulders of Total Abstinence. They will mount any kind of animal that will carry forward their idol.—There is quite an understood method of conducting the business. At a certain definite crisis, the mighty patriot gets duly into debt through the greatness of his efforts for suffering humanity.—Subscriptions are collected all over the world in behalf of the benefactor of his race. All in the way of conducting business. I have been looking on. I have seen you in great simplicity helping Father Chiniquy to mount the gallant Steed, Temperance,—giving him a *leg* on as the boys would say,—and as soon as he felt firm in the saddle, he scampered off to Pointe Aux Trembles, jaking advantage of his superior mounting, for stealing a heavier blow at the life of your darling Missionary Institute.

What Popery has done for Italy and Spain, she is ready to do for every other nation. "The fruits of the system are every where apparent." A strange delusion has obtained possession of men's minds—that popery is changed—that she is no longer the hideous monster she has been represented—but that she has become the patroness of knowledge, learning and human enlightenment.

Dr. Daff says in his speech, in the General Assembly—

"I protest against that fatal delusion. (Applause.) It is a most groundless, and an absolutely visionary delusion. I cannot use too strong language in expressing the strength of my conviction on this point; for I have met in all lands Protestants who have been beguiled and deluded on this subject. Rome the friend and advocate of true knowledge! Indeed! When has Rome ever been the friend and advocate of any knowledge entitled to the honoured appellation of true,—living, quickening, generous, enabling knowledge? To be so, is contrary to the genius of her system. To be so, is subversive alike of its letter and spirit; and has it not been the earliest and the latest ambition of Rome to despoise other bodies and souls of men, so, that by acquiring a commanding influence over the souls and bodies of men, she might seat herself, in royal state, on

the throne of both the visible and invisible world! But such ghostly despotism is inconsistent with, and antagonistic to, free and independent thought and inquiry, which must ever be held to be the nurse and offspring of invigorating knowledge; and how can such knowledge ever expect to find a welcome and a home at Rome! (Applause.) Rome, the friend of true knowledge! Why, the never-ending routine of her ink-stained, meaningless ceremonial is inconsistent with the existence and spread of knowledge. (Hear.) Spiritual worship in the Romish Church has degenerated in all lands. In Europe and India, and every where else, it has sunk into an endless round of childish numeraries—into an eternal succession of idle and useless practices; these again have reacted on the human mind, so as to deepen and perpetuate its debasement."

SYNOD OF ORIGINAL SECESSIONS.—At the late meeting of Synod in Edinburgh, a discussion took place on the subject of union with the Free Church. The result, we regret to say, was unfavourable. Indeed, from the temper of the Synod, a disruption among themselves was much more likely, than a union with other Evangelical bodies.

After debate the following deliverance was come to, viz: "to adhere to the great principles of the Covenanted Reformation, and not to enter into any union by which these will be compromised."

DEATH OF PRESIDENT TAYLOR OF THE UNITED STATES.—On the 5th of July, the illness of the President began. On the evening of the 9th, he expired. His family, medical attendants, and the members of the Cabinet, were present at his death, which was calm. His last words were, "I am prepped, I have endeavoured to do my duty."—His age was 66.

This is now the second President who has been removed by death.

General Taylor seemed to possess prudence and firmness, fitting him for the eventful times upon which he had fallen. Much confidence was reposed in him. By a mysterious Providence, he has been called away, and God has been saying to the people, over whom he lately presided, "Cease from man, whose breath is in his nostrils. He still and know, that I am God."

EXTRACT

From reasons given by a Minister, for leaving the Baptist and seeking communion with the Presbyterian Church.

Having viewed the matter in all its bearings and sought light and wisdom from on high, I have come to the following conclusions:—

1. That the Baptist system in its practical workings is one of Pseudo-tyranny, and as it is too frequently carried out, of dangerous tendency, the grand object being often, not so much to lead sinners to the Saviour, as to make converts to the views by which Baptists are distinguished. Too many act as if there were some inherent efficacy in being immersed in water, and as if those submitting to the self-denying rite were of course Christians. It must be obvious that the manner in which immersion is insisted on, as the distinguishing and indispensable badge of Christianity, is adapted to bring many into delusive confidence.

2. The Baptist system is ill adapted in its practical workings to the necessities of the people, and the conversion of the young. Several years experience and trial have deepened and strengthened this conviction. Most of the increase in the

Baptist Church is drawn from other Churches, or consists of individuals who have, through some dissatisfaction, left other bodies. Little is done for the conversion of the young. They are viewed as having no connection with the visible Church.

3. The government and mode of discipline in the Baptist Church is not only unsupported by Scripture, but is ill fitted to secure the peace and prosperity of congregations. Each congregation is an independent body, beyond the control of any other, and having the management of all matters, although consisting of only six members. Such we think is opposed to Scripture and primitive practice, see Acts xv. 23, xx. 17, James v. 14; Heb. xii. 17, Rom. xii. 8; 1 Cor. xii. 28; 1 Tim. v. 17. A little experience shows that it is unfavourable to the calm and impartial administration of justice. In most cases, proper discipline is either neglected or administered in the midst of confusion. A very wise and prudent pastor may keep things moving, but he is often placed in a very trying position, and when any difficulty arises between him and his people, there is no relief—no higher authority to which he can appeal.

The following are my reasons for seeking connection with the Presbyterian Church.—

1. My views have all along been the same as those common to Presbyterians, with the exception of Baptism. The subject of Baptism was agitated at a time when I was wholly unacquainted with the controversy, and ill prepared to resist the arguments and entreaties of others. The chief argument held forth was simple, yet to me very trying, viz: that the New Testament should be taken as our sole guide in all matters of faith and practice. Throughout the New Testament repentance and faith are invariably required of those baptized; infants can give evidence of neither, therefore they have no right to be baptized.

In considering this matter I find that it is a point common both to Baptists and Pædobaptists, the conclusion excepted, and therefore has no bearing upon the question, and also that the ground for infant baptism is wholly overlooked.

With regard to the mode of baptism, there has been no difficulty in my mind, believing as I do, that in the right performance of the ordinance, the application of water is alone necessary. This point being made up in my mind, the remaining question was, who are the only proper subjects of Baptism. After careful investigation I have arrived at the following conclusions:—

1. The Christian Church is simply a continuation of the Jewish Church, though a brighter and fuller development, under a new and better economy.

2. In the Ancient Church the children of believing and godly parents were recognised as members of the visible Church.

3. To abolish this, a prohibition on the part of Christ, was necessary at the establishment of the Church, under the present dispensation, or a repeal of former laws was required.

4. Throughout the whole New Testament, there is no intimation of any change, on the other hand the language of Christ and the practice of the Apostles seem to indicate that no change was intended.

5. Under the former economy, circumcision was the initiatory sign of Church Membership, under the present it is Baptism.

Any instances of baptism in the New Testament, form no objection against the conclusion to which these statements lead. The persons baptized being the first converts to Christianity, it was necessary to require of them faith and repentance, as is still the case with adults out of the visible church.

2. The government and discipline in the Presbyterian Church are not only best supported by Scripture, but best adapted to promote the peace and prosperity of the Church. Here the proper relation between minister and people is sustained. The Eldership provides for the spiritual management of the congregation. The Presbytery at-

tends to the more general oversight, while all are bound together as members of the same family. I consider Presbyterian Church Government as the best existing, and when properly carried out, most efficient in securing peace and prosperity.—In the language of President Edwards, "I am perfectly out of conceit with the unentitled, independent, confused mode of Church Government as existing in this land."

Influenced by such views and feelings, the conviction urges itself upon me, that the contemplated change would tend to increase my usefulness.—My grand object is to win souls, and my desire to glory only in the cross of Christ.

COLLECTION FOR THE FRENCH CANADIAN MISSION.

On the first Sabbath of September this Collection is to be taken up in all our Churches. We rejoice to see the increasing interest manifested by our Church in this highly-important mission—important both in a religious and national point of view—important, whether we regard it in connection with the propagation of the Gospel or its defence—its very existence in our country. Here there is a marked difference between missions to the heathen and those to the Romanists. We need not be in much dread that the Hindus of India, or the Bechuanas of South Africa, will ever attempt to crush religious liberty in Canada, or wrench from us or our children the precious gospel of Christ. With Romanism it is different.—It is already strong amongst us, and its strength is on the increase. It is extending itself everywhere—building its churches and colleges and convents—establishing all its machinery for the subjection of the country to its galling yoke.—Fully one half of the population of the whole province is Romanist—and what Romanism is when it obtains supreme power in any country, we do not need to say. In addition, therefore, to the one great motive which should lead the Church to prosecute the work of Missions, we have here the further one of self-defence. If we would secure civil and religious liberty for ourselves and our posterity, and deliver our country from the blighting influence of Rome, let us labor, not as some would, for the destruction of Romanists, but with spiritual weapons let us seek the destruction of their system.

We are glad to find from the examination of the accounts of last year, that the liberality of our Church toward this Mission, is on the increase.—Our people in various ways contributed to this object last year, near to £100.

Things never looked better in the Mission Field, especially in the Educational Institute: the Lord seems to be pouring His blessing. Several of the pupils have of late been hopefully converted and admitted to the church, and a spirit of seriousness prevails. Fifteen or sixteen new scholars have been added since the vacation. A number of them from the neighbouring village, where, till of late, the people were extremely hostile to the mission. At the same time the priests are enraged, large numbers of Bibles have been destroyed, and a pastoral letter of the Bishop's has been read in all the churches, warning the people against receiving any books or papers whatever, not sanctioned by the church, especially those *falsified Bibles* colported throughout the parishes. But no

matter how they rage, let Christians do their duty, God will grant his blessing, and that system of iniquity must fall.

We are happy to perceive that other christian denominations are likewise stirring themselves up in the great cause, especially our brethren of the United Presbyterian Church. How much more becoming the generous rivalry of two bodies so near akin, in the glorious work of *preaching the Gospel to every creature*, than that attitude of antagonism which kindred churches have too frequently assumed.

THE LAST SHALL BE FIRST, AND THE FIRST LAST.

A pious clergyman in England thus writes. "A mournful instance of ignorance came under my notice in M—street to-day. Whilst reading the Scriptures to a poor woman who could not read herself, I stopped at the expression, 'Son of man,' to inquire if she knew its meaning. After a pause, she replied she did not. I asked her then, if she knew who was the Saviour of the world? She paused again, but could not answer. Mentioned next the name of Jesus Christ, but to that name she seemed as much a stranger as if she had been a Turk or barbarian!—and in speaking to her, as with them, it was needful to begin at the very first principle of the doctrines of Christ. She listened, poor woman, with great attention, and when I left, expressed her thankfulness for the visit.

"Was much struck this afternoon by a conversation with a negro, a young man, whom I found in a lodging-house. It ran as follows.—'Are you able to read?'—'Yes.'—'Have you ever read the Bible?'—'O yes.'—'Can you tell me who is the Saviour of the world?'—'O yes! it is Jesus Christ: he died to save sinners.'—'All men sinners?'—(After a short pause)—'I believe all men are sinners, and Jesus Christ bore our sins on the cross to save us.'—'At what school did you learn?'—'I was taught at the Mission-school, when I was a little boy, at home, in the West Indies.' How startling the fact, that a poor negro should bring from the West Indies a perfect knowledge of the Christian religion, when the poor woman mentioned above, who was born and trained in England, could not tell the name of him who died to redeem her!"—*Scotch Free Church Children's Record.*

FEEDING LAMBS.

An elder in the West, who is deeply interested in the circulation of the Shorter Catechism, furnishes the following extract from a letter he had received from a benevolent lady, sixty-four years of age:—

"A lady returning me your letter," she writes to the elder, "related an anecdote of 'Old Father Nash,' somewhat illustrating the blessings of your plan. He was a missionary in the West, and was travelling in the stage with four or five farmers, who were discussing the best method of *feeding lambs*, the most nutritious food, &c. At length one of the farmers turned to Mr. N. and inquired what he thought was the best way. He replied, that he supposed their methods were all good, but he found his lambs 'throve best on the Shorter Catechism.'"

ROME DRENDS THE BIBLE.—It is in vain for papists to say that the Roman Church only suppresses bad Protestant translations of the Bible. Martini, archbishop of Florence, obtained a bull from an "infallible" pope in favor of his version, and liberty to publish it; yet that is the edition seized at Florence by direction of the church, and after a permission from the Tuscan government for its being printed. This war upon the word of God will be the ruin of Rome.

HOW TO FILL A CHURCH.

Few men are saved who stay away from the sanctuary. Few sanctuaries are full. Few Christians do what they might and ought to fill them. Sometimes the fault is with the preacher, but more commonly with the people. Some families are in their pews in the morning, but rarely at a second service. Some work so hard during the week, that they are indisposed to go. Some live remote from the sanctuary, and have no means of conveyance. Owing to distance, fatigue, indolence, and neglect, scarcely a community can be found where one half the population regularly make their way to the house of God on the Sabbath, and many do not furnish one fourth of constant church-goers. What is the remedy?

Effective arrangements for supplying families with good reading will induce a love for hearing the word; or, if men will stay at home, they will have some instruction. The steadiest attendants at Church are those who study the Bible and read good books at home. Filling the shelves with good books will help to fill the sanctuary; while starvation at home will not induce a relish for, or a resort to the spiritual repast at the house of prayer.

Systematic visits should be made by the members of the church among the families who neglect the ordinances of God's house, in cities and compact communities; and commodious seats should be reserved for strangers and those who are not regular attendants. Or where this is not done, pew occupants ought ever to be ready to relinquish a comfortable corner to allow some perishing sinner the opportunity of hearing the gospel.

In farming districts, where there are more or less families or neighborhoods residing at a considerable distance from church, who seldom if ever go to the sanctuary for want of a vehicle, let those who own horses and waggons furnish accommodations for those who do not, and especially for the poor. A gentleman in purchasing and improving a little farm in the country, furnished a team with which the many neglecters of the church in that neighbourhood might be carried within the sound of the gospel. Many others could do the same. Here is missionary work for pious or patriotic farmers. If they will fit up roughly made omnibuses with a plenty of seats, and let young an' old occupy them every Sabbath, the door of the deed will be the happier for his disinterestedness; the churches may be filled; the hearts of ministers be gladdened; light penetrate darkened minds and neglected neighbourhoods; and the gospel be honored by the illustration of its benevolent tendencies in practical relations.

TESTIMONY OF A LIVING WITNESS.—Dr. Achilli, who has recently escaped from the dungeons of the inquisition, said in a recent address in Dublin, "The inquisition is now what it always has been, save that it does burn its victims alive. He himself was a living witness of its existence at present in Rome. During the last days of the Roman republic its cruelties had been exposed; and from the human remains that had been found amidst its dungeons, it was evident that there had been persons recently murdered there. There were the remains of males and females exhumed of different ages, adults and young persons—some that might have remained in that place for fifty years, and others for not more than ten or fifteen. All of these had either died by strangulation or poison. Neither pope nor cardinal dare deny this statement, and the fact sheweth that the church of Rome is the same as she existed in the dark ages."

One of the last acts of Sir John Franklin before leaving England, in 1845, was to obtain an ample supply of Bibles and Testaments from the British Naval and Military Bible Society for the seamen under his command.

To what a height of self-conceit that person has attained, who can talk of himself as humble

I AM.

He doth not say, *I am* their light, their guide, their strength, or tower, but only *I am*. He sets, as it were, his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatsoever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy—whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that *I am*.—*Bishop Beveridge.*

WHAT HAS POKERY DONE?

You (Jesuits) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your female two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you Italy, of which no one can think nor even pronounce her name without inexpressible filial grief—I Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—I Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has, of all the states of Europe, the smallest number of native inhabitants who are able to read! Spain, magnificently endowed—Spain, which received from the Romans, her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world—America; Spain has lost—thanks to you, thanks to your brutal yoke, which is a yoke of degradation—Spain has lost that secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And in exchange for what you made her lose, what has she received? She has received the *Inquisition*. The *Inquisition*, which certain men of a certain party are endeavoring to-day to re-establish with a modest timidity for which I honor them. The *Inquisition*, which has burned upon the funeral pile five millions of men. *Read history*. The *Inquisition* which exhumed the dead, in order to burn them as heretics. Witness *Urgel*, and *Arnault* count of *Forcalquier*.—The *Inquisition*, which declares children heretics even to the second generation. It is true, in order to console Spain for what you have taken from her, that you have surmamed what you have given her Catholic. Ah, do you know you have drawn from one of the greatest of men that dolorous cry which accuses you, "I would much rather that Spain should be great than that she should be Catholic!" See what you have done with that focus of light which you call Italy. You have extinguished it. That Colossus which you call Spain, you have undermined. The one is in ruins, the other in ashes. See what you have done for these two great nations.—*Victor Hugo.*

A PILLOW FOR THE NIGHT.—To sleep well, lay these things under your head:

1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the cross.

—*American Messenger.*

CROWDING did not wait to strike until the iron was hot, but made it hot by striking.

INFANT BAPTISM.

The Rev. Jacob Little of Granville, Ohio, prepares and delivers what may be called, a statistical discourse, at the beginning of every year.—His researches—which are mainly confined to his own town-ship—are very curious, and presented rather quaintly. In one of his discourses, the following important facts, respecting the comparative stability of converts baptized in infancy, and those baptized on their own profession of faith, are given from his own knowledge. He is replying to the Baptist view that the latter will be more stable.

"During the twenty years I have been in Granville, there have been added to the Church on examination, 466, of whom I baptized 135 when they were received, leaving 331, or about three-quarters, who were baptized in infancy.—According to the objection, these three-quarters, produce our unworthy members. In twenty years we cut off 29, one-sixteenth of the 446, for unchristian conduct. The three-quarters, who were baptized in infancy, produced eleven of those who were cut off, and one-quarter, who had been baptized as adults, produced eighteen out of the twenty-nine who were cut off. Had those baptized in infancy furnished such a proportion of unworthy members as the baptized adults, we should have cut off seventy-two members instead of twenty-nine. Or, on the other hand, had the baptized adults furnished no larger proportion of unworthy members than those baptized in infancy we should in twenty years have cut off only fifteen. Infant baptism is the true starting point for training substantial church members. The objection could be still more triumphantly answered, if all children were brought to this rite with faith. The objection is not against our mode, but against our baptizing infants. If our churches would look on the facts on their records, they would find that it is rather the neglect than the practice of infant baptism which has made their unworthy members.

We have not previously met with any statistics bearing upon this subject; but from a glance at the past, so far as we have had opportunities of knowing facts bearing upon this subject, we are disposed to think, that the largest examination would confirm Mr. Little's statistics. So far as they go, they are certainly calculated to encourage parents in dedicating their offspring to Christ and also to prompt them to a careful fulfilment of their parental and Christian obligations in regard to their children.

A STRIKING ANECDOTE.—A cavalier once asked Dr. Nettleton, "How came I by my wicked heart?" "That," he replied, "is a question which does not concern you so much as another, namely,—how you shall get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, how you shall obtain it?" "But," said the man, "I wish you to tell me how I came by my wicked heart?" "I shall not," replied Dr. Nettleton, "do that at present; for if I could do it to your entire satisfaction, it would not in the least help you towards obtaining a new heart.—The great thing for which I am sollicitous is, that you should become a new creature, and be prepared for heaven." As the man manifested a desire to know how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?" "That question," says one of his friends, "does not concern you now. Take hold of this rope." "But how came I here?" he asks again. "I shall not stop to answer that question now," replied his friend. "Then I'll drown," says the infatuated man, and spurning all proffered aid, sinks to the bottom.—*Dr. Nettleton.*

CHURCH AT KNOX'S CORNER.—We are glad to learn that the congregation under the ministry of the Rev. William Nisbet, have now agreed with the Knox Monument Committee for a site for their new church, in the immediate neighbourhood of John Knox's house. The position will be permanent in itself, and there is connected with it much historical interest. A Committee of Presbytery has been appointed to advise and assist the Free Congregate congregation in their present circumstances, and it is earnestly to be hoped that a church will be erected worthy of a place so dear to memory in the mind of Presbyterian Scotland. We anticipate the immediate commencement of the structure.—*Ed. Witness.*

FORMS OF PRAYER.—It is recorded of the celebrated Archbishop Seeker, whose learning, talents, and warm attachment to the formularies of his Church have been exceeded by few, that when he was confined to his bed by a broken limb, which ultimately terminated his life, he was visited at Lambeth by the Rev. Mr. Talbot, a Presbyter of his own church, who was remarkably pious, and who had long been on terms of great intimacy with him. The dying prelate said to him, in the course of the interview—"Talbot, you will pray with me," and when he saw Mr. Talbot rising to look for a prayer-book, he added—"That is not what I want now; kneel down by me, and pray for me in the way I know you are used to do." The pious man did as he was requested. He poured out his heart in feeling and affectionate intercession for his illustrious friend, and took leave of him for the last time.

THE FIRST OATH.—A British sea-captain on taking command of his vessel, asked his men if they would grant him a favor. On their assenting, he told them that, as the commander of the ship, he wished them to let him swear the first oath on board. The men were astonished at the request, but as the captain pressed it, while his manner was full of good-nature, every man shouted, "Aye, aye, sir," giving at the same time three hearty cheers. The crew kept their promise, and as the captain was no swearer, no oaths were sworn on that ship.

FATAL ESTIMATE OF FREE SCHOOLS.—The Freeman's Journal, the organ of Bishop Hughes, noticing the fact that the legislature of Mississippi had appropriated \$200,000 for free schools, call it a "tax for the propagation of infidelity!"

I COR VII. 14.—This has been a difficult passage for the opposers of Infant Baptism. Dr. Gill (a Baptist) explains sanctified to mean lawfully married, and holy to mean legitimate. Dr. Scott says—

"In all the places where these words are found in Scripture there is not one which will admit of this sense. No doubt, the children of the heathen who were lawfully married were as legitimate as those of Christians; yet they are never said to be 'holy.' Something more must be meant by the believer 'sanctifying' the unbelieving party, than merely legalizing their marriage; for that would have been lawful if both had been unbelievers; and the children would not really be more 'holy' in respect of their nature, if one parent was a believer, than if both were unbelievers. But as the word 'unclean' is frequently used in a relative sense, denoting unfit to be admitted to God's ordinances, and 'holy' the contrary; as in this sense the male children of the Jews were 'holy,' and so partakers of circumcision; while those of the Gentiles, and even such as had one idolatrous parent, were 'unclean,' and excluded from circumcision. I cannot but conclude, after long attention to the subject, that the baptism of the infant offspring of Christians, is here evidently referred to, as at that time customary in the churches, and that the Corinthians knew that this was not objected to, when only one parent was a Christian."

MAKE YOURSELF.

When the late Dr. John H. Rice, a great and good man, who served his generation and died in triumphant faith, was young, he was on a certain occasion introduced to the celebrated Patrick Henry. Henry took him kindly by the hand, and said, among other things, "Be sure, my son, and remember, that the best men always make themselves." The words were remembered by young Rice, and doubtless aided in making him the man he became. What did Henry mean by the expression, "the best men always make themselves?" He meant that those men who become eminent for intellectual and moral power, acquire that power by their own exertions. Those who rely upon their teacher to educate them, will never be educated. They must educate themselves. Good teachers may give them some aid, but cannot do the work for them. They must do it themselves.

Does any young person, strongly desirous of "making himself," ask how shall I acquire intellectual and moral power? It is to be acquired by performing intellectual and moral acts. Ask your teacher what and how you shall study, and study hard. The more strength you lay out in study, the more strength you will have. Seek to know what is your duty, and do it with great fidelity. The more diligently you do your duty, the more strength you will have. The more vigorously you exercise your mind in study, thought, and action, the more rapidly will your mind increase in strength. Resolve to attain intellectual and moral strength. Let others strive to attain wealth and reputation. Be it your endeavor to be a strong man intellectually and morally; a powerful and faithful soldier of the Lord Jesus Christ.—D.

—N. Y. Observer.

WHEN TO STOP.

Among the qualifications of a good preacher enumerated by Luther is that of knowing when to stop. One would think that this qualification could readily be attained. When should a preacher stop? Common sense answers, when he has done—when he has said what he intended to say. The farmer who has a field to plough stops when he has done. The blacksmith stops when he has finished his axe. The singer stops at the end of his tune. Why should not the preacher stop at the end of his sermon? There is no reason why he should not.

Plain and simple as the rule is, it is often violated. There are some preachers who seem exceedingly unwilling to bring their discourses to a close. Hence repetitions and irrelevant remarks are added, wearying the hearer, and destroying the effect the body of the discourse was adapted to produce. Who has not been pained by this fault? Who has not been led to say mentally, "O that he would stop."

It has always been a mystery to me, how some men can continue to speak after they are done, and when it is plain that the audience are aware of the fact, and are, of course, listless and impatient. No good can be done under such circumstances.

I am far from thinking that sermons should be excessively short. What subject can be thoroughly discussed in twenty or thirty minutes? The desire on the part of the unthinking for short sermons should be discouraged; and the surest way of effecting this object will be for the minister to prepare sermons embodying thought, clearly and compactly expressed, sufficient to require fifty or sixty minutes in the delivery, and to stop when the delivery is made. There are few congregations who will not listen attentively to long sermons, if every sentence adds movement to the train of thought, and if it is plain that no more time is employed than is necessary to present the thought, together with the practical enforcement; it may require.—N. Y. Observer.

FRANCE.—PROTESTANT BIBLE SOCIETY.

MR. GUIZOT'S ADDRESS.

This Society is the oldest of our religious associations, it has existed for nearly thirty years. Founded in the reign of Louis XVIII., it has contributed much to combine and strengthen French Protestantism. The most honorable and most eminent men of our communion are members of the Committee.

Unhappily, the Protestant Bible Society has never consented to alter its rule which limits the distribution of the Scriptures to members of the Reformed churches only. This condition was imposed, in 1820, by the Bourbons of the old branch, who, being subjected to the influence of Jesuits, were opposed to the distribution of the Bible among Romanists. But how many revolutions have taken place since! The Bible Society's Committee might have burst twenty times this barrier, and extended its action all over France. It has not done it, although urged to do so by many pious men. This is, I believe, the principal cause of its little success. Its receipts are small, and the number of copies of the Bibles which it disseminates, every year, is equally small.

What wonder! The Word of God is not a mere Protestant book. It is addressed to all human beings of whatever denomination. And why confine its circulation within arbitrary, artificial limits, when God has not prescribed them? I am aware that the members of the Committee insist on their duty to remain faithful to the old statutes; they fear to awaken the prejudices and provoke the attacks of the Romish clergy; they say, also, that they never refuse to sell the Bible to a Roman Catholic who asks for it. But are these reasons sufficient? and ought the servants of Christ to wait till Romanists or Infidels make the first advances? Ought not Christians to go before them? But I will not insist further on this question, which has already been discussed in our correspondence.

Mr. Guizot accepted the invitation to preside at the general meeting. His presence excited in Paris much curiosity. It was the first time, since the revolution of February, that he had spoken in public, and many were eager to hear the illustrious orator. The room was too small to contain the numerous audience. Not only Protestants but Romanists, Statesmen, Representatives of the people, political writers, pressed into the room, and Mr. Guizot did not disappoint the public expectation: his address contained elevated and excellent sentiments eloquently expressed. I can give but a brief sketch of what was most interesting in this discourse.

While all political or commercial bodies are perplexed and embarrassed, religious associations, on the contrary, preserve their activity, their prosperity, and continue their work as if the heavens were serene and the country tranquil. Whence the difference? The chief reason is, replies Mr. Guizot, that Christian labors meet the most pressing wants of our times and of our country.

What, indeed does the present period require? It asks for *faith, charity and hope*. Everywhere these three words are echoed; everywhere these wishes are repeated; society feels the need of believing, loving, hoping, and it struggles to obtain these great objects.

But has the world succeeded in its aspirations? No: *faith* does not exist; it bitter, oppressive, inexorable uncertainty reigns in almost all hearts, and the efforts towards faith end in disappointment. *Charity* does not exist. No doubt, acts of kindness are very numerous; the rich give bread and money to the poor; but alas! between the rich and the poor there is no love, no sympathy; the rich are uneasy and the poor are envious. As for *hope* where is it? The men of our times have expected great things, but they have been deceived; their hopes are often the

visions of a wild imagination, or the cravings of animal appetites; and after fruitless attempts, how many of our contemporaries sink in sad despair!

It is easy to point out the causes of these disappointments. The generations of the nineteenth century have sought for faith, charity and hope where they do not exist, and have neglected to go to the source where they are to be found.—These proud men pretend to derive everything from themselves, as if man were in place of God! Fatal error! Men are not the authors of faith, charity and hope. The supply of these wants is not derived from purely human sources. The Bible,—the Bible alone can furnish it.

ABRAHAM'S BIRTH PLACE.

From the Letter of an American Missionary.

Leaving Aintab, we rode in an easterly direction twelve hours, to the banks of the Euphrates, crossing which, we found ourselves in Mesopotamia, the land of faithful Abraham. I felt it a privilege to pass through the land that gave him birth, and to gaze upon the mountains and cross the valleys whose names must have been familiar to his childhood. I longed to visit Charran, the place of his first sojourn; which we passed at about eight hours distance. But this, and many other places, we passed by, feeling that the missionary must not give place to the traveller, where duty calls for haste, and precious souls await our coming, to hear from us the word of life. The memory of Abraham, in this land, seems to have been taken under care by the Mohammedans; rather than the Christians. The former pay great veneration to the "friend of the most merciful," as they style him, and hold sacred every place consecrated by his footsteps. At Orfa, where we spent the Sabbath after leaving Aintab, there are two ponds of fish, which having, as they suppose, once been the property of Abraham, and now bearing his name, no person is allowed to take or destroy a single fish; but on the contrary, every passenger throws them a piece of bread or a few kernels of boiled corn. Thus protected and provided for, the fish have multiplied exceedingly, and fairly crowd upon each other in heaps. They are quite tame, and follow the passer-by along the shore, expecting to receive something from his hands; and when any thing is thrown to them, they make the water boil and foam by their contest for the morsel. I lingered for an hour on the brink of these ponds, enjoying the sight of their graceful movements in the water. We remained at Orfa three days, enjoying the patriarchal hospitality of the English vice-consul, an Arab, who reminded me of Abraham's times rather more forcibly than did the fish-ponds.

JONAH IN NINEVEH.—One of the most singular proofs of the truth of scriptural history has just come to light. Mr. Layard, while prosecuting his researches on the site of Nineveh, has found the name of *Jonah* inscribed upon the ruins. The Bible reader will recall the woes denounced by the prophet against the wicked city; the conversion of a portion of the population; the consequent suspension of the divine judgments; and the reverence in which the name of Jonah was held. It was common in the East to inscribe the names of distinguished men on the walls of public edifices; and thus the record made by Assyrian hands nearly 3,000 years ago, is made to confirm the faith of the Christian Church in these latter days, and to furnish a demonstration of the accuracy of biblical history. Many more such discoveries may follow the vigorous efforts of Mr. Layard in his excavations, sustained as he is by British wealth and power.

MY OWN.—A little heathen child was inquired of by her teacher, if there was any thing which she could call her own. She hesitated a moment, and looking up very humbly replied, "I think there is." "What is it?" asked the teacher. "I think," said she, "that my sins are my own."

NOTHING TO GIVE.

So said a member of the church, to one of the appointed collectors for Foreign Missions.—And yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of his gospel.

Nothing to give! And yet he talked of the preciousness of the gospel to his own soul—the hopes he entertained of salvation through its blood-purchased provisions.

Nothing to give! And he sometimes attends the monthly concert, and pray that God will send the gospel to the ends of the earth. He has said many times during the year, "Thy kingdom come," and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full.

Nothing to give! That means, the missionaries may starve, and the heathen may perish, before I part with any of my money for their relief.

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

Nothing to give! And the heathen are stretching out their hands in imploring petition for the bread of life; and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! Yet God, in his providence, is constant and munificent in his benefactions.—God never answers to the claims of his creatures upon his daily benevolence, "I have nothing to give."

Nothing to give! Then you ought specially to labour that you may earn something to give away. Is not this asking too much? Does not that savour a little of fanaticism? Precisely the fanaticism of St. Paul.—"Let him labour, working with his own hands the thing that is good, that he may have to give to him that needeth."

"That man may last—but never lives,
Who much receives and nothing gives;
Whom none can love—whom none can thank—
Creation's blot—creation's blank."
—*Watchman and Reflector.*

RELIGIOUS CHANGES IN NEW YORK.

In the Puritan Recorder, we find an article under this caption, from which we take the following extract:

"Twenty years ago, we took not a little interest in the posture of religious affairs in that city, and we have been ever since, not an indifferent spectator of the current of events there. A recent visit to that place has been the occasion of leading us to compare the present with the past. At the point of time first named, Mr. Finney and his co-adjutors, who were then many, were making a great sensation. Their new doctrines and new revival measures were on the full tide of successful experiment. And many were following their pernicious ways, by reason of whom the way of truth was evil spoken of. Then the Presbyterian Church was one organization; but the division which has since occurred, was making rapid progress in the minds of its ministers. Nothing tended more to hasten its progress, than the bold and startling assaults which were then made by a portion of the Presbyterian preachers upon the doctrines of the Presbyterian standards. Alarm and sadness filled the hearts of the firm adherents to Calvinism, in view of the wide-spread defection, and gloomy prospects.

But now, the New School Presbyterians of New York present a very different aspect. Few of the

ministers who gave character to the development to which we have alluded, are now there; and some who are, on the division of the Assembly, fell into the New School from other reasons, than any special doctrinal affinities. And, from the co-operation of various causes, it has resulted, that the New School Presbyterian ministry, in that city, are now for the most part as conservative and orthodox as our own New England ministry. Doctor Adams, Stiles and Mason may be taken as specimens of the body, and they with us would stand high for sound doctrine and conservative character."

DR. DE SANCTIS IN GENEVA

"There arrived from Malta, an Italian, a converted Romish priest and his wife, an English lady. This good man began to occupy himself about the conversion of his poor benighted countrymen. But as his means are small, he could not afford to accommodate them to a large hall, where they might all assemble to hear the forbidden book, as a matter of duty, and being willing to make some sacrifices for so good a cause, we concluded to remain, and allowed them to congregate in our large hall—which, as we most fortunately are neither of us party-loving people, served us but as a thoroughfare, or a passage out of doors. The next thing was to induce Madame —, [the owner] to allow us to remain six months, and pay a hundred francs, that we might better afford to arrange the hall for a church. To this, Madame would not listen, but agreed to allow us to remain a year for the same price, for which we had it before for ten months, 106 francs. Finding we could not suit ourselves better, we are again reinstated for a year, if God spares our lives so long; and we have already prepared our church with the consent of Madame —, removing all the nice furniture, and substituting long wooden benches, and a nice pulpit for the Rev. Dr. De Sanctis, whom I believe to be a most devout Christian. His prayers are most impressive, and his explanations of the Gospel simple and plain, and well adapted to the minds of his hearers. We have every Sabbath, between eighty and ninety attentive listeners; most of them poor refugees, who seem to be glad to find that consolation, which their own religion cannot afford them.

In Dr. De Sanctis, there remains not one spark of Romanism. And in every sermon, he endeavors to open their eyes mildly, but very decidedly, to the gross errors of their Church. He was a Protestant long before he had courage openly to abjure his faith. He was compelled to leave Rome, when he had a large salary as a curate. He often says, that if the Pope would lay hands on him, he should soon cease to breathe, or what is worse—be immersed in the castle of St. Angelo for life. The pope has already prohibited his works from being read on pain of excommunication. His letter to the Pope should have convicted the old Reprobate, though it is more than probable that his sanctity never received it. [It was sent in manuscript to him at Gaeta.] But notwithstanding his interdiction, his subjects, in every part of the kingdom, have received it clandestinely. Ten thousand copies in Italian, and I forget how many in French, have been printed, besides a great many copies of his confession, and of his four letters to Cardinal Patrizi, wherein he says, he considers it his duty to render an account to his cardinalship of the why and the wherefore, he has abandoned his faith. These are beautifully written, and all-sufficient to convince any one of his sincerity."

STRAIGHT TO THE POINT.—John Wilkes was once asked by a Roman-catholic gentleman, in a warm dispute on religion, "Where was your church before Luther?" "Did you wash your face this morning?" inquired the facetious alderman. "I did, sir." "Then pray where was your face before it was washed?"

WARNING TO MOTHERS.

I remember once to have been acquainted with a Virginia planter of the best old stamp. He was rich, hospitable, kind-hearted, and better than all truly pious. When he heard the Gospel his whole soul seemed to be laid open to the impression of the truth; and so susceptible was he, that often while the man of God described the love of a Saviour, the large and not unmanly tear would trickle down his cheeks; and you might always know where to find him. But I was grieved and surprised to find that his sons were all profligate. By drinking and gambling and other vices, they soon ruined their reputation, wasted their estates, and injured their health, and threatened their lives.

In searching for the cause of this wide departure from the example of a good and affectionate father, I traced it to the injudicious indulgence of a fond mother. Not that she wished her sons to be dissipated; but when they did wrong she carefully concealed their conduct from their father, connived at their vices, and afforded them every facility of gratifying their corrupt propensities, by plentifully supplying them money. And with such care were their vices concealed from the unsuspecting father, that their first knowledge which he obtained, was when his sons' ruin was completed, and their habits so fixed that all regard to decorum was laid aside, and even the displeasure of a father could be braved.—*Dr. Alexander's Letters.*

NOVEL-READING.

Opinion of Dr. Hawes.—No habitual reader of Novels can love the Bible, or any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth; with the sober realities that demand his attention as a rational and immortal being, and an accountable subject of God's government.

Opinion of Dr. Wayland.—It is manifest that our moral feelings, like our taste, may be excited by the corruptness of our imaginations, scarcely less than by the reality. These, therefore, may develop moral character. He who meditates with pleasure upon fictions of pollution and crime, whether originating with himself or with others, renders it evident that nothing but opposing circumstances prevents him from being himself an actor in the crime which he loves. Let the imagination, then, be most carefully guarded, if we wish to escape temptation, or make progress in virtue.

AN ARGUMENT FOR SABBATH-SCHOOLS.—The author of the "Convict-ship" says, "of 1,065 prisoners who have, in five different voyages, been conveyed under my superintendance to the penal colonies of Australia, fourteen only had been educated in a Sunday-school."

DONATIONS TO THE LIBRARY.

The Librarians of Knox's College have pleasure in acknowledging the receipt of the under-mentioned works—

From Professor Lyall—
Hume's Essays, 2 volumes.
Pye Smith's Scripture Testimony to the Messiah, 3 vols.
Pascal's Provincial Letters—Translated by Dr. McCrie.
From Professor Egan—
Tracts for the Times, vols II and III.
Rownmler's Biblical Geography, vol I.

These donations would have been acknowledged sooner, but through an unexpected oversight, they were unfortunately omitted.
J. GRAY, Librarian
Knox's College Library.
Toronto, Jan 22 1851

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

- From James Thom, student—
A Silver Coin, "Isles du Vent," dated 1731.
- From Mr. Thomas Fenwick, Toronto—
Medallions of Luther and Calvin.
- From Capt. Wilson, R. N., Medonte—
An Autograph Letter of General Sir Ralph Abercrombie, 1798.
- From Capt. Matthews, Mining Eng'r, Toronto—
Mineralogical Specimens—

 1. Green Carbonate of Copper, broken by himself in the Fernando Mines, near Havannah, Cuba.
 2. Iron Pyrites from the Cobre Mines, St. Iago de Cuba.
 3. Red Oxide of Copper, with tinges of blue Carbonate, from the celebrated Bura Bura Mines, S. Australia. [Superior.]
 4. Bisulphuret of Copper, from Bruce Mines, Lake
 5. Irrescent, or variegated Copper, from do.
 6. Native Copper and native silver, from Michapacotan Island, Lake Superior. The Assay gives as a produce about 40 per cent. copper, and 4 per cent. silver.

FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Per E. McKay—

Brock, S. Station	£1 0 4½
Do. N. do.	0 14 2
Reach	0 8 6
Scott	0 15 6
Mrs. Johnstone.....	0 5 0
From a friend	0 1 5½
	£3 5 0
Less postage.....	0 0 4½
	£3 4 7½

HOME MISSION FUND.

Presbytery of Toronto.
Barrie, Flos, Innisfil, per Rev. T. Lowry, £1 6 3

SYNOD FUND.

Barrie, Flos, Innisfil, per Rev. T. Lowry £1 0 0

KNOX'S COLLEGE FUND.

Knox's Church, Toronto, per Dr. Burns.
J. McMurrich, Esq., and others... £39 13 9
Windsor and Melbourne, C. E., per
Mr. McLaren, student..... 1 0 0
Erin, per Mr. Donald McBain..... 1 10 0

RECEIPTS FOR THE RECORD.

VOL. V.—Thomas Rae, Etobicoke; John Ross, precursor, Knox's Church, Toronto; Rev. Wm. Graham, Tuckersmith.

VOL. VI—Thomas Rae, Etobicoke; Wm. Cassilis, Streetsville; J. McLaren & Co., Rev. John Corbet, James Pritchard, John Stevenson, Wakefield, C. E.; Rev. John McLachlan, Toronto; Robt. Boak, J. Mackintosh, Mr. Liddell, Mr. Niel McKay, Halifax, N. S.; Rev. W. Graham, Tuckersmith.

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

JOS. JNO. OTTO.

Toronto, June, 1850.

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.

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. 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 Senior 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.:

Boston's Body of Divinity, 2 vols.....	30 0
Dr. Gunn on National Education.....	5 0
Payson's Sermons.....	5 8
Gurnal's Christian Armour.....	12 5
Sorley's Uncertain Sound.....	7 0
Alexander Beihune's Memoirs.....	6 3
Dewar on the Evidences.....	6 3
" Church.....	8 9
McCheyne's Basket of Fragments.....	5 0
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