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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. IV.

STREETSVILLE, C. W., JANUARY, 1848.

NO. 3.

Home Missions.

The letter of Dr. McGivray, of date the 16th November, as we mentioned in our last, arrived too late for that publication. We have been favoured with a second communication from the same esteemed correspondent, and though he has given us somewhat discretionary power with the former, we insert it, with the exception of a few paragraphs. The other communication, we regret to say, by unavoidable accident, was mislaid until too late for the present number. It shall appear in our next.

VANKEEK HILL, by LOEHEL,
16th Nov., 1847.

REV. DEAR SIR,—

And here I may be permitted to state a few things in regard to the manner in which the revival commenced, and the means by which it was, under God, produced. Putting all personal claims and pretensions aside, as being quite out of place in connection with a solemn work of this kind, I have the best reasons for believing that the spiritual movement which is now so manifest in Glengary, has been going on for a considerable length of time. Aware of this, I took occasion at the meeting of Synod, as well as in my communications to the Colonial Committee at home, to refer to it; but being anxious not to disturb the progress of the work by creating any excitement, or giving any premature details, I simply alluded in general terms to the hopeful symptoms which I observed, and to the prospective expectations which I entertained. The awakening is by no means a recent or a sudden thing. The visits of the Free Church Deputies who first came to this quarter—especially to Loehel, a place to which they all paid particular attention—were, I have reason to think, the primary means which the Lord was pleased to employ for bringing about the present state of things. Those who attended the meetings held by them in the latter of these places, still speak of the deep impression which their addresses produced. The people were made sensible, at that time, that they wanted something in the way of spiritual teaching, which they were never aware of before. It was, I understand, a common saying among them that they never heard the truth preached with the same power, or presented in the same light, in which it was preached and presented by these Ministers. So strong was this feeling that, I am told, their discourses struck them as something quite new and strange, inasmuch that they looked upon them as the heralds of a better and a brighter version of the gospel. This was in itself an important step towards a revival of religion. The people had been made to "taste of the word of life," and were led to mark the difference between "the truth as it is in Jesus," and the truth as it is in *Man*. Before I was many weeks in the District, I had occasion to observe that their minds, already emancipated from a host of hereditary prejudices, were gradually opening to the light. The eagerness with which they crowded to the ordinances; the devout solemnity which marked their behaviour in the house of God; the wakeful, thoughtful, even anxious interest they manifested, while listening to the word; the decided relish for the more spiritual lessons of divine truth, which they evinced; together with the humble docility and trembling tenderness of conscience, with which they bowed down

under the searching appeals that were designed to convince them of sin, of righteousness, and of judgment; all these circumstances served to impress me with the conviction that the gospel was coming to them, "not in word only, but also in power, and in the Holy Ghost." This conviction was further strengthened by what I saw and heard of their altered habits, both in public and in private; and by the cases of persons under spiritual concern that came, from time to time, under my notice. But while I could see a silent work of this kind going on, it was not till August last that it assumed a more pointed and palpable form. I had just returned from a tour to the western parts of the province, which I undertook at the suggestion of Convener of the Colonial Committee. After completing this tour, I took a hurried run to the *States*, both for the purpose of visiting the Highland settlement of Caledonia, in the Genesee County, and of collecting whatever sums I might get to aid our people here in erecting the churches required in the district. When we arrived at Boston, the dear companion of my labours and travels was taken ill, and rendered unable to proceed further. Seeing that duty demanded my presence in Glengary, I was obliged, at a painful sacrifice of personal feelings, to leave my wife in a land of strangers, and that, too, under circumstances that made the separation peculiarly trying to us both. Committing her, however, to the care of Him who was calling me away, I returned hither towards the end of July, and soon discovered that the voice which summoned me back was indeed the voice of God, who was pleased to bless my labours in a very marked and manifest degree, both in this place and in Loehel, but especially in Loehel. The first Sabbath I preached there, several, as I have since learned, were brought under spiritual impressions, and all were or less aroused; and on the last Sabbath that I was permitted to be with them on that occasion, the effect of the audience, and the power that seemed to accompany the word was so very remarkable, that I could not help saying to myself, "Truly the Lord is here; how awful is this place!" The few people present that day from every corner of Glengary, from Dalhousie Mills, from Kenyon, from Indian Lands, and from places still more remote. I heard of some who travelled upwards of fifty, and of others who journeyed nearly sixty miles, going and returning from church. And when, as the services of the day proceeded, I witnessed the deeply impressive appearance of that vast assemblage—the breathless stillness that prevailed—the look of united and rivetted attention—the pale cheeks—the quivering lips—the sighs and silent tears, indicating the struggle and the strength of suppressed emotion; when I witnessed all this, and more than this what I cannot find words to describe; I could not doubt that an awakening energy was present, and a work of grace verily going on. When the service came to a close, however, the congregation dispersed as usual. There was a significant murmur running among them as they retired, but they separated to their respective homes without noise or outbreak of any kind, at least so far as I could at the moment see or learn. Having received a unanimous return to Boston, I left this on the Tuesday following. I could not help thinking that I was placed in very peculiar circumstances; pulled as I was, by different duties in different directions; and kept in doubt with regard to the result in both cases. I had, however, no difficulty in seeing that the Lord willed me to "walk by faith, and not by sight,"

and to trust Him both in his providence and his grace. I did, indeed, hear in the course of Monday that there was "a stirring" among the people of Loehel, and that every one was "wondering what these things would come to." But during the whole time I was away, I could obtain no certain tidings regarding the state of the district. The only intelligence I received was contained in a letter from Mr. Fraser, in which he informed me that he had gone to supply a day for me in Loehel, and that he was struck with the appearance of a revival which showed the misdeeds among the people. But as he mentioned nothing decisive, I took it for granted that matters were still hanging in a state of suspense; or rather, that the work was advancing gradually and quietly, as it was doing before. On our arrival, however, at our quarters here from Boston, on Saturday week, I was told that the movement at Loehel had not passed off so silently as I had been led to suppose; that it had, on the contrary, been followed by distinct and important results, and that the awakening impulse, ingrafted there had spread through the Indian Lands, and down in the direction of Martletown, and more or less through the whole of Glengary. That Martletown and the district around it are still reaping the benefit of Mr. Connell's labours, I have no manner of doubt. I know that devoted servant of God well. He was my early friend and intimate fellow-countryman; and from what I have heard of his ministry, through some of the golly elders and other friends that sat under him, I am thoroughly persuaded that, "though dead, he yet speaks," and will continue to speak to successive generations to come. O! that Canada had been blessed with many such ministers as he was. If it had, it would not be the dark and desolate land we find it at this day. But I trust that, through the mercy of the Lord, a time of refreshing from his presence is at hand. There are many cheering tokens of this already to be seen. The awakening here is only a precursor to greater things. To the listening ear of faith there is a stirring in the valley of dry bones. Dear brethren of the Presbyterian Church of Canada, let us all up and be doing! The master calls us. The voice of the Lord is breaking stillly through the dim forests of the land. The spirit of the Lord is beginning to move upon the hearts of the people, and thousands are already on their benched knees, weeping over their neglected bibles. Up, then, brethren! let us lay aside all self-seeking, take up our crosses and preach Christ, and we may yet live to see the forest converted into a fruitful field, and the wilderness into a well watered garden.

I am, Reverend and Dear Sir,

Yours very truly,

Wm. McGIVRAY.

The following communication, from a devoted labourer in the missionary field, is presented to our readers in an abridged form. We have omitted the introductory remarks of our correspondent, and presented that portion of his letter which possesses more general interest. We are thereby admonished of the greatness of our work, the inadequacy of our means, and the imperative need of more earnest believing prayer, more strenuous efforts on our part, and firmer reliance on divine aid.

To the Editor of the Record.

ZIONIA, Nov. 18, 1847.

The accounts given in the *Missionary Record* of the circumstances and progress of our church, are encouraging evidences of the presence and loving kindness of her Divine Head. While reading the reports given in your November number, by Messrs. J. Fraser and D. McMillan, I cannot express my heartfelt gratitude to Him who has the hearts of all men in his hand. Such accounts are truly gratifying, and give encouragement to increasing energy on the part of those who are already labouring, or expecting to become labourers, in the vineyard of the Lord, and to increasing prayer and unsparring liberality on the part of all who feel interested in the prosperity of the kingdom of Christ. The pressing demands from so many places for a supply of the means of grace, would lead us to believe that the Lord is sending forth his enlightening and quickening spirit to discover to the vast multitudes of this country their spiritual wants, and so we should feel ourselves loudly called on to do our part to supply them with the bread of life. But, cheering as are these accounts, it is discouraging to think of the inadequacy of our means to meet the earnest demands of our people. The cry, "Come over and help us," is heard not only from the east and the north, but also from the west. I feel it to be my duty here to express my earnest desire that the attention of the church, especially of the members of the Home Mission Committee, may particularly be directed to the state of our congregations in the west, whose spiritual destitution is very great, and whose claims are urgent.—You are probably aware that vast numbers of Presbyterians have settled in the western districts, among whom many congregations have been formed, some years ago, and others are, at present, in the course of formation; all of which are, with very few exceptions, entirely destitute of ministerial ordinances. I will probably, from time to time, trouble you with some references, from my notebook, to the varied conditions of these congregations. In the meantime, I would direct your special attention to the circumstances of Presbyterianism in Chatham and its vicinity.

This district has been settled many years, chiefly by Presbyterians; but, alas! the genius of the Presbyterianism of the church of their fathers seemed, in respect to its practical operation and blessed effects, to be, for many days, either a stranger among them, or slumbering in the carnal embraces of worldly interest. It is true that an observing eye might meet with some faint traces of the Scottish Church of the Reformation here, but there was no appearance of compactness or uniformity in any of its features: it all seemed like the scattered ruins of a once noble building. But, blessed be God, this state of things among the Presbyterians of Chatham is undergoing, I hope, a great change. The indifference with which they have hitherto regarded the means of grace, is fast disappearing. During last summer, they have been much awakened to consider their spiritual destitution, and the great necessity of having a living ministry among them. The Secession Church occupied this field for about ten years, with apparently little success. The minister who had the pastoral superintendence of that church here, for some time received much of his support from the adherents of the Free Church. However, he was lately under the necessity, from peculiar circumstances, of being relieved of his pastoral charge. Inasmuch as the consistency, amableness, and other excellent qualifications of this minister of the gospel, endeared him much to the adherents of some of the leading men among our people, they were unwilling to make any movement towards the organization of a congregation in connection with the Free Church, during his stay among them. But no sooner had he left than they began to bestir themselves. They first endeavoured to ascertain what amount they could raise for the support of a missionary, supposing they could get one from the Free Church to labour among them for some time. I have seen their subscription list for this purpose, to which there were nearly a hun-

dred names, and the amount subscribed was very liberal, and I was informed that they could easily double it if they had a stated ministry. I preached here on Sabbath the 19th and 26th September. The attendance was, on both days, very full. I preached also on several week days, and held a meeting, which was rather numerously attended, for the purpose of taking steps to organize the congregation. At this meeting there were six individuals nominated for the eldership. These have been well known among the people for some years, and have always been esteemed as consistent and God-fearing men. I had the pleasure of conversing with them individually, and could cordially approve of the choice of the people. We had also appointed eight or nine individuals as a committee, to take charge of the temporalities of the congregation. While I was thus engaged in discharging the duties of my mission to this people, I was expecting that there would have been some provision made for them without any delay, which should be adequate to sustain the steps which they have already taken, and to guide them in their subsequent movements, till they attain to a state of formal solidity. I wrote to the Western Committee of the Presbytery of Hamilton in reference to this matter; but they had no means at their command at the time. The peculiar condition of our church in this place requires immediate attention; and any neglect or delay on the part of those who are called, in the providence of God, to enter this promising field, may be attended with serious danger. They have been visited by none of our ministers, so far as I know, since I left them. There are many circumstances in connection with Chatham which make it a place of considerable importance to our church. It is advantageously situated on the river Thames, in the midst of an immense extent of country, which is exceedingly fertile. The population in 1846 amounted to 1500. The navigableness of the river is very much in its favour. It is now about being formed into the county town of the county of Kent, which must be a great addition to its present advantages; and in the course of a short time it may be expected to enjoy the benefits of the Great Western Railway. It is at present quite a business place, and its prospects of being greatly enlarged, in the course of a few years, are very promising.

There are a few in this locality who still adhere to the Erastianised Establishment of Scotland; with some of whom I have occasionally conversed concerning the affairs of the church. The point of difference on which we generally divided was rather of a pecuniary than a doctrinal nature. I believe that their attachment to the residuary party is chiefly owing to a want of information respecting the position of both churches. Some of them, however, seem to put more confidence in state endowments for the maintenance of the church than in Him to whom belong "the earth and the fulness thereof." They speak of money as if the church of Christ were formed of it, or raised upon a rock of money. I met with a certain individual here who emigrated from the west Highlands of Scotland about the time of the disruption in the church, who told me that Dr. N. M. L., in an address to the Highland people of Kintyre, &c., said, "That in the course of a short time the Free Church would of necessity fall away, because it was deficient in weight. It wanted such heavy metal to make and keep it solid as the Established Church possessed. It wanted such heavy metal as the Duke of Argyll to make it steadfast and immovable." Methinks that the practical bearing of the principle set forth in this statement places the Established Church in a position peculiar to itself. It has not only practically disowned Christ as its Head, but also denied him as its foundation. It is building up its structure, not upon Christ, but upon the enactments of the state, and consolidating itself by such heavy metal as the Duke of Argyll and the Duke of Buccleuch, &c. Surely such a statement as this, from Dr. N. M. L., one of the principal leaders in the Establishment, might be sufficient to make every thinking man flee from its communion.

The country on each side of the river Thames,

a few miles to the west of Chatham, has been settled, some fifty or sixty years ago, by French Canadians, who still hold it in their possession. I had the pleasure of riding through this lovely country once or twice. The scenery in the summer season is interesting and beautiful,—the banks of the Thames enriched with fruitful orchards,—rich fields, promising a plenteous harvest, spreading on every side,—the extensive plains, stretching three or four miles to the south, and twelve or fifteen to the north, till they meet the towering woods, and reaching westward apparently as far as the setting sun, are very delightful and refreshing, especially to a person confined for some time in the dense forests of the west. But how lamentable to think that the darkness of Romanism overshadows all this lovely country—that here Anti-Christ reigns without any to dispute his dominion.

While traveling here, I made some inquiries into the degraded circumstances of these Canadians, so cruelly deprived of the blissful comforts of the Gospel, by the debasing tyranny of popery. It is worthy of remark, that wherever popery reigns, the outward condition of the people is really miserable. This is the case with these forgotten people in the west. Many of them are destitute of the common comforts of life; living in wretchedness, and indulging in sinful practices without restraint. All the spiritual plagues introduced into the world by the commission of sin are common among them. The Gospel is the only remedy sufficient to meet their alarming maladies. I am comforting myself with the hope that our excellent missionary intended for the French population of Canada West, will soon visit the melancholy abodes of these deluded votaries of Anti-Christ, with the pure word of God in his hand. In the meantime, there are some favourable openings, if there were any that could deal with them in their own language. There are two families that have lately become disaffected towards the priest. This disaffection was occasioned by the priest's interference with the religious liberties of these families. In one of these cases the priest forbade the reading of the word of God. The man himself, like the most of his illiterate neighbours, was never taught to read, but some of his children, who were at school for some time, could read. For these he got bibles, from which they read the word of life to their grateful father. This greatly displeased the infatuated priest, and he forbade the reading of the word of God any more in this family. But the man, not heeding the remonstrances of this servant of the wicked one, still continues to hear the word of salvation read by his children. This family is extensively connected by the ties of relationship, and I am rather confident, if efficient means were in operation here in the mean time, that a spirit of inquiry might be awakened among them, which would effect an opening for the living word into the very heart of popery in this "far west."

Ever affectionately yours,

W. R. SUTHERLAND.

KNOX'S COLLEGE.

One of our students has kindly prepared the following account, which will be read throughout the length and breadth of the Presbyterian Church of Canada with great satisfaction.

ERRATA.

ARRIVAL OF THE REV. MR. BAYNE AND DR. WILLIS.—INDUCTION OF DR. WILLIS TO THE CHAIR OF DIVINITY IN KNOX COLLEGE.

The Rev. Mr. Bayne, who was deputed by the Synod, at its last meeting in Kingston, to procure a Professor of Divinity for Knox's College from the Free Church of Scotland, arrived at Boston, per steamer *Britannia*, on Wednesday, the 8th ult., in company with the Rev. Dr. Willis, of Glasgow. Our friends reached Toronto on the following Wednesday, both in good health, and seemingly nothing the worse of their fatiguing journey.

On the following day (Thursday, 16th ult.) the College Committee, together with the students and a few friends, met in the Davy Hall, Ontario Terrace, Toronto, for the purpose of admitting Dr. Willis to the Professorship of Divinity.

The Rev. Mr. Rintoul, Convener of the College Committee, occupied the chair.

After supplicating the divine blessing and guidance in the business of the day, the chairman briefly adverted to the history of the College, dwelling on the indications of the divine favour which were manifest throughout it. He shewed that the very success which had attended it, had brought the Synod to a unanimous resolution to have a Professor of Theology, who, entirely separated from the pastoral work, might be able to give his undivided attention to the duties of the Theological Professorship:—that Mr. Bayne had been sent forth by the Synod to obtain from the Free Church a number of gifts and experience suitable for this most important office:—that he had been sent forth and followed by the prayers of many, and was now present to report his success. He then called on Mr. Bayne to give an account of his mission.

Mr. Bayne then rose, and stated that he was received in the most friendly manner by the Colonial Committee of the Free Church of Scotland, who assisted him to the utmost of their ability in furthering the object which he had in view. After some unavoidable delay, he was recommended by them to invite the Rev. Michael Willis, D. D., to accept of the Professorship. This he did, when, after deliberate and prayerful consideration, the doctor declared his willingness to undertake the work, as he looked upon Canada as a most important field, and the training of a native ministry as the principal means of promoting its highest and permanent welfare. His attached flock felt what they would suffer by the removal of one who had so long and so faithfully devoted himself to their spiritual interests; yet, being convinced of the greater importance of the office to which he was called, and the high qualifications which their esteemed pastor possessed for its peculiar duties, they cheerfully gave their consent to the translation; thus evincing, in a very high degree, the true spirit of self-denial. The Free Church Presbytery of Glasgow sustained the call to Dr. Willis, and loosed him from the pastoral charge of the Kenfield street congregation. Mr. Bayne was happy to state that the rev. doctor comes out with the unanimous concurrence and recommendation of the Colonial Committee. He also remarked, that we are deeply indebted to the doctor himself for so promptly responding to the call made upon him, in willingly submitting to a hasty separation from an attached people and the Presbytery of which he had been so long a member, in leaving for a time his family, and undertaking a stormy winter voyage, for our good; and he had no doubt but his promptitude would be duly appreciated by all concerned.

Having concluded his report, Mr. Bayne laid upon the table extracts from the minutes of the meetings of the Colonial Committee, and the Presbytery of Glasgow, relative to the appointment of Dr. Willis to the Professorship, and his release from his congregation in Glasgow.

The Rev. Professor Essoy directed the attention of the meeting to the superintending hand of God in the whole course by which the institution has been led; that we might acknowledge his goodness in thinking on us in our low estate, and especially for, at this time, sending us one so well qualified to take part in the work of tuition. He felt that we are under special obligations to the Colonial Committee of the Free Church of Scotland for so frequently providing us with the services of able and effective ministers, especially in the College department, and particularly for supplying us with one so well fitted for the office for which he is designed, and who was so eminently useful in the situation which he occupied at home. He concluded by proposing that the Committee approve of the diligence of the Rev. Mr. Bayne, and that the Rev. Dr. Willis be now installed into the office of Professor of Divinity in Knox's College, Toronto.

The Rev. Mr. Harris, in a few appropriate remarks, expressed his full concurrence in all that Professor Essoy had said, and heartily seconded the motion.

The motion being put by the chairman, was carried unanimously.

The CHAIRMAN then addressed Dr. Willis, declaring him to be admitted to the Professorship of Theology, with all the rights and privileges pertaining to the office. In a few words he said that there were good reasons for congratulating the College on the solemn transaction in which they had been engaged, because of the talents, the piety, and the well-earned reputation for ministerial gifts and theological attainments of their new Professor. And, addressing himself to Dr. Willis, the Chairman said that he could congratulate him too on his installation. Behold, said he, pointing to the students, the goodly band of youths, who, through the blessing of God, may all in some four or five years have gone forth from you to be missionaries and ministers in this youthful and rapidly rising community.

Dr. WILLIS then rose, and was heartily received by the meeting. He said that he was deeply impressed with the importance of Canada when on a visit two years ago. He then saw the great necessity for an active gospel ministry in it, and looked upon Knox's College as such an institution as would benefit the country and promote the advancement of the Presbyterian Church in it. When the call to become Professor of Divinity in the College was addressed to him by the Colonial Committee and the Rev. Mr. Bayne, after serious and prayerful consideration of the matter, he felt it to be his duty, for the glory of God and the good of his church in these lands, to accept of the same, although he knew that by so doing he would sever the most close and endearing ties. He knew that he must leave an affectionate and devoted people, who had given him many proofs that his services were valued by them, and among whom he trusted he had seen some spiritual fruits of his ministry. He knew that he must tear himself from the brethren with whom he had often taken sweet counsel regarding the interests of the Redeemer's kingdom, and be far removed from those whose friendship he had long enjoyed, and whose fellowship he highly valued. Still he looked forward to something that he hoped would fill the void thus occasioned in the work before him in this land. He rejoiced to see such a goodly assembly of youths who would either immediately or ere long be under his care in the theological department, and to entertain the prospect of so many soon going forth from the institution to cultivate the vast moral wastes in this extensive country. These considerations amply compensated for the pain which he experienced in so hastily rending the most sacred and endearing ties. But he did not consider himself altogether separated from the church at home, from the brethren of his Presbytery, or from his congregation; for independently of the facility of communication which we now possess (which almost annihilates time and space), he looked upon the church of Christ as a grand whole, however far separated its members may be. The reverend doctor declared his determination, with the help of God, to devote himself to the interests of theological instruction in Knox's College, and resumed his seat.

The CHAIRMAN stated that on such an occasion it would not be at all out of place in the students to give expression to the feelings by which he was sure they were actuated; upon which,

Mr. JOHN BLACK, on the part of the students, rose and welcomed Dr. Willis as Professor of Divinity. He adverted to the doctor's visit during the session of 1845-6, that he had gained the affection and esteem of the students then attending, both as a teacher and a friend. They (and he was sure the other students now in College) rejoiced in the prospect of benefitting by the valuable instructions which he is well fitted to impart. He also expressed the gratitude of the students for the self-denying exertions of the other professors, and those who have acted as professors in former sessions of the College, as well as their deep sense of obliga-

tion to the Colonial Committee of the Free Church of Scotland for their great kindness—not only as now manifested, in providing us a permanent professor, but also for temporarily supplying our wants in former sessions. He hoped that all this goodness of God towards improving the students, in providing for them suitable and devoted teachers, would lead them to more diligence in study and devotedness to the service of their great master.

Professor Essoy moved that a vote of thanks be given to the Colonial Committee of the Free Church of Scotland for so readily entering into the views of our church, and furthering the object of her deputy's mission, and for all the other tokens of their regard for our welfare. This was seconded by John McMurich, Esq., and agreed to.

Professor GALT proposed that a vote of thanks be given to the Rev. Mr. Bayne, for so willingly undertaking the mission, and fulfilling it in such a judicious and satisfactory manner; which motion was seconded by Samuel Spreull, Esq., and carried.

Professor Essoy proposed a vote of thanks to the Free Church congregation of Kenfield Street, Glasgow, and the Rev. Mr. Bayne's congregation, Galt, C. W., for their willing sacrifices in behalf of the College, which was carried by acclamation.

The CHAIRMAN gave out a few verses of the 115th Psalm, beginning with the words

"The Lord of us hath mindful been,
And he will bless us still."

Which were sung with much fervour.

The Rev. Mr. HARRIS offered prayer; and the CHAIRMAN closed the meeting with the apostolic benediction.

Thus God has been again visiting our College: he has been stretching out his hand in mercy, although we deserved it not. Our institution has now, with the blessing of God, assumed a more consolidated form than the most sanguine could have anticipated in so short a time; and surely those in our church who long for the advancement of the Redeemer's kingdom in our adopted and yet much beighted country, will be encouraged to uphold, by their prayers and offerings, an institution which gives promise of being a lasting blessing to the church and to the country at large.

N.

Knox's College, 22nd Dec., 1847.

The College Committee had a meeting on the 17th December, when Mr. Bayne attended, and gave a full report of the steps taken by him, when in Scotland, for procuring further help in the department of teaching, according to the instructions which he had received from the Acting Committee. These, however, had not led to any immediate appointment. The Committee approved of the diligence of Mr. Bayne in this matter, and, after deliberation, unanimously resolved to suspend for the present any measures for obtaining another Professor or Tutor from Scotland—to authorize the Acting Committee to call on one of the advanced students to assist in the academy, and formally to appoint, subject to the final confirmation of the Synod, the Rev. William Rintoul to the Professorship of Hebrew and the Oriental Languages.—Mr. Rintoul was accordingly so appointed.

Foreign Missions,

It is our melancholy task in this number to record the death of the Rev. JOHN MACDONALD, missionary at Calcutta. Mr. Macdonald was the son of the Rev. Dr. Macdonald, the revered Free Church minister of Ferintosh, long and favourably known as an eminent, devoted, and successful minister of Christ. He whose sudden and unexpected demise we now mourn over, was indeed a son worthy of such a sire,—a zealous and devoted missionary, whose talents were of the highest order, and whose labours, both at home and in heathen lands, were followed by manifest tokens of his heavenly master's approbation and blessing.

LETTER OF DR. DEFT TO THE CONVENOR.

Calcutta, September 7, 1847.

MY DEAR DR. BUCHANAN.—What a fearfully recognizing year has this proved to our Church, in relation to the removal from her bosom of some of her most brilliant and shining lights! By the last month's overland I was led to refer to the loss sustained in the departure to his rest of her greatest champion at home; and now it is with the deepest sorrow that I have to refer to the loss sustained, in the departure to his rest, of one of her most respected and successful champions abroad. My beloved colleague and friend, the Rev. Mr. Macdonald, is now, alas, for us, no more!

The unexpectedness of this melancholy intelligence will, I doubt not, cause it to be felt with stunning force. It is the first breach in a mission which has now existed for eighteen years—spread over the three Indian presidencies. May the Lord, in mercy, enable us all to lay this visitation to heart, that we may be stirred up to labour with increasing and more prayerful diligence, while to us it is yet day!

On Wednesday, the 25th of last month, Mr. Macdonald came to the institution, as usual, at 10 o'clock. He was then in his ordinary health, looking well, having no complaint, and exhibiting his wonted joyousness of spirit. That morning he offered the morning prayer in the presence of hundreds of intelligent native youths. Like all his prayers, it was earnest, fervent, and spiritual. But there was a something in the tone of fervency which he presented some of his petitions that struck me at the time as unusually solemn. There was a rotation too in some of them, not common with him, particularly those in which he prayed that "the Lord would open the eyes of the young persons assembled, to see the awfulness of the sin of idleness, in which they, in common with their fathers, were involved; and of the still more aggravated sin which these young persons were incurring, by continuing to reject the Lord Jesus Christ and his freely offered salvation."

It was only in the evening of that day that he felt feverish and unwell. On the day following, (Thursday,) he did not come to the institution. But writing to me about another matter, he remarked that he felt so much better that he fully expected to be with us the next day. On Thursday evening, however, the fever, which apparently left him, returned somewhat stronger than before. On Friday, again, he felt decidedly relieved. And thus he continued better and worse for three or four days, without any apprehension whatsoever of danger being awakened.

Besides the fever, he complained of a peculiar pain in his head, which allowed him to get little or no refreshing sleep, and disabled him for any thing requiring continuous attention or thought. On Sunday the 29th, Mrs. Macdonald asked him if he would like her to read a chapter of the Bible to him, knowing full well how dearly he loved that blessed book beyond all other books in the world besides. He replied in substance, "Not at that time, as he felt confused in his mind, and unable to grapple with any subject; but that he had committed himself entirely to God, in whom he had perfect confidence that he would do all things wisely and well." Thus it was that, from the nature of his complaint, he felt unable from the first to communicate much to his friends; and his medical attendant strongly urged all friends not to tempt him, by their bedside visits to make an exertion for which he was not competent.

On Tuesday morning the 1st, he seemed to be altogether better, so much so that he arose without any assistance from his bed and walked into his study, sat down at his writing table to enjoy the morning breeze, and then partook of a cup of tea, brought to him by Mrs. Macdonald. After this, he retired to his couch. When Dr. Chapman, his medical attendant, came, he was delighted to find his patient so much improved, not in appearance only, but in the real manifestation of favourable symptoms. Finding that he looked as if inclined to sleep, the doctor recommended him to encourage the inclination, and requested Mrs. Macdonald to get the venetians shut, and keep him perfectly

quiet. Such was his state when Mr. Ewart called to see him, and brought to the institution the cheering intelligence that our esteemed friend and brother was decidedly better. This at once relieved us of anxiety, though, indeed, previous to that time, no one suggested any real apprehension of danger.

What had the appearance of a natural inclination to sleep, proved, however, in the end, to be a very different visitation. For, when the doctor again called towards noon, he at once perceived that "coma" or effusion of the brain had commenced. He instantly applied the most effective remedies, and left those to do their work—subject, of course, to the all-wise ordination of a gracious God. But about four o'clock in the afternoon, when he called back, accompanied by another eminent practitioner, Dr. Jackson, they both saw that the only remedies likely to prove of any avail had succeeded so partially as to hold out no reasonable hope of a favourable issue. In short, before they left him, they both pronounced his case, humanly speaking, utterly hopeless. Then it was that the first alarming message of danger was sent to his more intimate friends. But no friend was any more privileged to see him in a state of consciousness. From two o'clock he continued to the end absolutely unconscious, and absolutely motionless, as if he had already been a lifeless statue. The only sign of life remaining was his hard breathing—breathing which looked strange in a countenance already fixed in all the ghastly rigidity of death. And the only change any longer perceptible was the gradual softening down of his breath, until he peacefully fell asleep in Jesus, without pain, without a struggle, and without a groan. A little past midnight, or very early on Wednesday the 1st of September, the summons came from the upper sanctuary. And, doubtless, the emancipated spirit was soon hailed by the Master whom he so dearly loved, saying,—“Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”

On the evening of Wednesday, the body was interred in the Scotch burying-ground, being accompanied to the grave by numbers of the really Christian people of different denominations, who admired and respected him as a truly devoted servant of God, distinguished by many rare and shining spiritual excellencies.

By previous arrangement, Mr. Mackail improved the solemn visitation to the Free Church congregation, on the forenoon of Sabbath last; while on the evening of the same day, I endeavoured to do the same. On both occasions, very many of other denominations attended, manifesting the deepest interest and sympathy. At the close of the evening service, the sacred rite of baptism was administered to four new converts from heathenism. That, in the providence of God, the call for the performance of such a service should have arisen without our forcing or seeking it, at the close of a funeral sermon on behalf of one whose very last public act was the offering up of fervent prayer for the conversion of the heathen, was felt by all to be a singular manifestation of the wisdom and goodness and grace of our heavenly Father. Who can tell whether the coming forward of these young men on Thursday, the very day after the offering up of that solemn prayer, may not have been in answer to it? For this we do know and believe, that "the effectual fervent prayer of a righteous man availeth much." And it would be singularly significant of the sovereignty of divine grace, to contemplate and cherish the idea that the last prayer of a righteous man was rendered more available, instrumentally, to the conversion of souls, than the most active labours of many previous months or even years. Oh that it may prove so in the case of our own central institution, in which the precious seed of life has for years been so abundantly sown, while the spiritual harvest of conversion hitherto reaped has been so comparatively scanty! But we sow in faith and hope; and, therefore, in the full assurance that not a little of that now may be sown in tears shall one day be reaped with joy. This was pre-eminently the assurance of our beloved fellow-labourer, who has

now "ceased from his labours," while his "works do follow him," even unto the sanctuary above, as the fruits and evidences of his faithfulness as a servant of the Most High. On the Wednesday on which he died (the 1st), the crowds of pupils assembled as usual. At ten o'clock, by previous understanding with my colleagues, I went to the institution simply to explain what had happened, and afterwards dismiss them till Monday, the 6th, partly as a mark of respect to the departed, and partly to allow time for our feelings to assuage. But the whisper had already gone abroad; so that instead of the merry shouts of healthful juveniles that were wont to assail mine ears, there was a silence as dead as if I had been entering an Egyptian catacomb. After prayer, all retired to their respective class-rooms, without a whisper being anywhere heard—all seemed under the influence of some all-pervading, over-awing, mysterious, undefinable impression—the teachers, monitors, and students of our college department, all of whom had, at one time or other, been under the instruction, in divine things, of our lamented brother—the design being, that the teachers should afterwards withdraw to their respective class-rooms and explain the substance of what might be said to the junior pupils. When endeavouring to remind them of the precious truths and faithful admonitions addressed to them by him who had now gone to his rest, and how all these would rise up, at the day of judgment, to acquit him of the blood of their souls, but to condemn them, if they should continue to neglect the great salvation; it was easy to see that, momentarily at least, all were deeply affected, and many giving vent to their feelings in tears. And who can tell what spiritual life may yet emanate from this temporal death! Much of the good seed that has been sown has, doubtless, here as elsewhere, fallen by the wayside, and the fowls of the air have picked it away; or among thorns, and it has been choked; or on stony places, and after shooting up, has been hopelessly scorched and withered; while only a small proportion has fallen on really good and prolific soil, bringing forth, some thirty, some sixty, and some an hundred fold. But we have not the shadow of a doubt that some has fallen on soil which is yet destined to become really good, through the almighty agency of the Spirit of all grace, though hitherto it has lain buried under the surface in a state of dormancy and inactivity—the soil itself being so trampled and beaten down under the incessant tread of worldliness and carnality in their varied forms, that the entombed seed cannot germinate, the principle of life cannot disengage or develop itself. But who can tell whether the present hurricane of feeling that has passed over many a soul in which the precious seed of life has been deposited, may not, under the agency of the Divine Spirit, prove the very means of shaking, and stirring, and loosening the indurated soil, that the dews of Heaven's grace, and the sunshine of Heaven's love, may enter in, with all their refreshing and vivifying influences, and so cause the seed to germinate, sprout up, and eventually bear glorious fruit for immortality? Who can tell whether, in this way, the very striking and remarkable words which, ten years ago, he was led to employ in his "Statement of Reasons for Accepting a Call to go to India as a Missionary," may not be emphatically verified? "If death were to seize me to-morrow, or the ocean to close over me, ere I reach a heathen shore, still would I die in the conviction that I had done my Lord's will in accepting this call; and that He could cause that which was dead to bring to nought that which was living. By the death of one man he could break up the empire of ten; and by the last crash of life accomplish more than by a warfare of years three score and ten." Amen. Even so, Lord Jesus, come quickly in thy resurrection power! And while we are lying down, stunned and prostrate beneath this crushing stroke, well-nigh buried in tears and sorrows, yet striving to realize the patriarch's heroic faith, saying "Though thou slay me, yet will I trust in thee;" and the more than heroic submission of Him who was the patriarch's Lord, "Even so Father, for so it seemeth good in thy sight;"—O do thou who "lived and was dead, and art alive for evermore,

and hast the keys of hell and of death," rend thy heavens and come down now, and, by thine almighty Spirit, breathe upon the slain around us, that they may live! O do you raise the word of thy "good and faithful servant," now entered into thy joy, to be gloriously verified! Do thou raise that which is now dead to bring to thought that which is still living; by the death of this one man, do thou break up the opacity of ten; and by the last crash of his life, do thou accomplish more than by a warfare of years three score and ten! Pardon, blessed Jesus, pardon whatever may be amiss in the boldness of this petition. Thou art the searcher of hearts; and amid all the weakness and trembling of our frail nature, thou knowest that the desire of our eyes, and the longing of our hearts, is towards thee and thy holy pleasure. And as thy "faithful martyr," who is now gone, lived and laboured, and died, in undoubting faith; so would we desire to cast ourselves into the lap of thy overruling providence, and be down in the bosom of thy exceeding great and precious promises, casting the anchor of our faith into the very midst of the tempestuous billows; and then feast ourselves on the assurance of safety, tranquillity, and peace! Amen; yea, and amen.

From the shortness of the time, the distracting variety of other calls and claims, and the mail's being on the eve of immediate departure, I cannot even allude at present to the labours of our departed friend; this, if spared, I must do hereafter.—Meanwhile, let not the Church of Christ forget that this devoted servant of its great Head has left behind him a mourning widow and seven fatherless children. He gave up and consecrated *his all* to the Saviour and his cause. And shall the friends of the Saviour and his blessed cause forget this, when they try to look across the great ocean, and realize the desolate condition of the bereaved widow and her seven fatherless children on these spiritually bleak and barren heathen shores? It cannot be. The hearts of many will doubtless be at once moved and stirred within them to devise liberal things, in a case at once so touching and so claimant. The friends of the Redeemer in this city are already bestirring themselves in this matter; and my hope and prayer is, that something may be secured which shall prove worthy, alike as a token of respect for the dead, and of unfeigned sympathy with the living who are left to mourn over an irreparable loss. The widow and children of a minister at home, who has faithfully discharged his duties, must ever be regarded as having sacred claims to the sympathy and liberality of those among whom he laboured, and of the body of true believers at large. How much more ought the sacredness of such claims to be enhanced in the case of the faithful missionary, who, at *the call of the Church*, takes his life in his hand, and, in *her service*, as acting for the great Head, goes forth to do *her* highest and most honoured work as an evangelist to distant heathen lands—breaking up the tenderest associations, relinquishing the fondest endowments, and forfeiting many of the incommunicable advantages of home, in connection with the rearing and educating dearly beloved children! This is a sort of claim which even the children of this world often recognise and act upon, on another and very different arena. How often has a generous country taken up the widows and the orphans of those brave men who have valiantly marched to the battle-field, and there laid down their lives in repelling the aggressions of an insulting foe, and earning for their native land imperishable honour and renown! And ought not the country in whose service the heroes fell on the high places of the field, to account their widows and orphans as, in a special sense, its widows and orphans! And must not every right-hearted patriot be ready to acknowledge that *he is their debtor*? Now the Church of Christ, wherever planted, is bound not merely to maintain the lamp of salvation brightly burning within her own more immediate borders, but is equally bound, in fulfillment of one of the essential laws or conditions of her being, to go forth and hold up the lamp of salvation to a benighted and perishing world. Militant the Church must be in one sense, so long as there is a single corruption to be subdued in any heart; but, in her aggressive

evangelistic character, going forth to storm the fastholds of sin and Satan in every land, she is visibly and peculiarly militant. Those who obey her summons and go forth, on her behalf and in her stead, as missionaries, are her soldiers—her little, but spiritual army—vastly more disproportioned in number to the myriads opposed to them, than even Leonidas and his three hundred, when fearlessly confronting the countless hosts of Persia. And if any one of these soldiers of the Church fall on the distant battle-field, while heroically upholding his standard, with its banner waving, "because of the truth,"—will not the Church, whose great cause he has in reality been maintaining, take up his forlorn widow and children, and at once treat them, and nourish them, as her own—thus discharging herself of unsecured debt and claim, and embracing the faith of others, who may hereafter enter her service militant?

Lastly, my prayer is, that the Lord may vouchsafe strength to the revered father of our departed brother, to enable him to bear the shock of such heavy tidings. Ever since my earliest days have I been accustomed to hear this venerable patriarch, on account of his manifold, indomitable, and successful labours, spoken of in the north under the designation of "The Apostle of the Highlands." Little did I then think that I was destined to be the associate of his son, inheriting as he did so much of the father's intrepid spirit, in extending the boundaries of the Redeemer's kingdom on these fearfully idolatrous shores. May his faith, heroically triumphing over natural sensibilities, enable him to say, "He was indeed *my* son, my dearly beloved and deservedly beloved son. But mine he was not in an absolute sense. In that sense he was God's only. And it was God who gave him to me, to be mine for a season. But in so doing the Lord never relinquished his own sovereign right of property in him, nor, consequently, his own sovereign right of recalling or resuming his own gift, granted to me only in temporary loan. Oh, no! It is the Lord who gave, and who has now taken away: blessed be the name of the Lord." And may the Lord grant us all needful grace under this heavy trial!—I am, &c.

From the Free Church Missionary Record for November, from which the preceding letter was taken, we extract the following letter from the Rev. R. SURIN, Free Church Missionary at Pesth, —knowing that not a few of our readers take a deep interest in the scattered remnant of the ancient people of God.

PESTH.

We do not remember having been called in a single Number to record so many instances of hopeful conversion, in connection with the labours of our missionaries, as is our privilege this month.—The dealings of the Lord with the Indian missionaries have been full of mercy, even while his hand lay heavy upon them—and here is another instance of grace bestowed on one of the *families of Jacob*. We praise the Lord for His goodness, and for the wonder of His working before the children of men.

Pesth, October 11, 1847.

MY DEAR MR. WOOD.—This letter I shall begin by adverting to the baptism of a family, which, though it took place some time ago, has not, I think, been as yet mentioned in any of our communications. The husband was educated as a surgeon, and practised for some time in the army. For the last few years he has resided in Pesth.—Having failed to establish a practice here—which, from the number of aspirants, it is almost impossible to do, without great influence, and an extensive acquaintanceship—he supported himself chiefly by usury. This vice he had been addicted to from youth. It was his refuge in all his straits. Even in the university he had practiced it among his fellow-students. The baneful effects upon his character may easily be conceived. This hateful sin is the mother of extortion, oppression, hard-heartedness, and a numerous progeny of other vices, all stamped by the same family likeness. It could not be practiced by him without his sharing in the

usual consequences. Yet there were some checks—suggested by God in his mind to stem the flood.—The chief of these was a living conscience. By this term I do not mean anything approaching to what we would generally understand by an awakened or convicted conscience. I use it, for want of a better, to distinguish that state in which the conscience keeps up an uneasy murmur, with occasional tempests, in contrast to the utter torpidity and inertness in which the conscience of the generality lies. Perhaps what contributed chiefly to quicken his moral perceptions, was his early acquaintance with the Scriptures of the Old Testament, in which he is extremely well versed. I make little account of his Talmudism here. He is well acquainted with the Talmud, and could have been numbered among its strictest observers. But the Talmud does not quicken consciences; it soothes them with its lying song and lulls them asleep. The Word of God both wounds and heals. It both kills and makes alive. The Talmud heals only. It covers over and conceals the wound which other hands than its own have inflicted.—The strict observance of it is, therefore, rather the effect of an uneasy conscience than its cause. A pious Jew, in the Talmudical sense of the term, is not one whose moral nature has been blinded by contact with its doctrines, but one whose moral nature, having been otherwise set on fire, seeks there, in its numberless and burdensome ceremonies, a refuge from its accusations. The Talmud, therefore, in the observance of which he might have been termed a strict Jew, while it could not be reckoned among the means which kept his conscience alive, unquestionably exercised an important influence over his mind. It helped to quench the flame which the Bible and the remembrance of early impressions were ever ready to excite against his unrighteous life. After the authority of the Talmud gave way, and its power to deceive therefore ceased, and after, through his visits to us, his mind was brought into closer contact with the Word God it had ever been before, the scorching spark began to burst into a fire, and the uneasy murmur began to utter itself in a voice of thunder. His sin found him out. His ruling passion was made the instrument of his awakening. Other sins crowded in too, and told their tale of woe. But it was this sin, this gripping, ironfisted, and unscrupulous usury which imbibed all his pleasures and stood like a warning omen in the distance, portending future destruction. But the victory was not yet complete. Though that sin he had dishonoured God peculiarly, even in the eyes of men. Though that sin he must be made to glorify him, though in another way. God hath so ordered it, that latterly his existence should be dependent on the fruits of this vice. Nay, more, the money which he lent out at exorbitant interest, was not his own, but was intrusted to him by a rich magistrate here, who, though he would not defile his own hands with the work, did not object to share the spoil. He could not cease, therefore, to ply the trade, without giving up at once capital and interest. If the capital had been his own, he might have simply changed its direction, and made a new and better, though less lucrative, investment. As it was, to cease from that one sin, was to all human appearance to plunge himself, his wife, and children, into a state of destitution. The struggle lasted long. At times he seemed ready to part with all; then, as his inward experience was less lively, he again receded. But there can be no compromise. The earthly god must be crushed. He has hitherto bid defiance to God, and God must now exercise special vengeance on him. Though all other false gods should decline the contest and resign their seats, if victory is not achieved here, nothing is gained. Nor is it enough that he be defeated, his discomfiture must be manifest. He has hitherto been the publicly acknowledged master, now must allegiance to Jehovah be as publicly proclaimed. It was here, therefore, where the struggle concentrated itself. It was both protracted and severe. Truth, often foiled, returned to the charge anew. Sometimes he absented himself from us several weeks together. But he carried the arrow with him festering in the sore. The very thing, therefore, which drove him from us brought him

back to us again. It became evident, that the one was a failing, the other a gaining cause. There were decay, dispiritedness, and hopelessness, visible on the one side; life, energy, and progress were apparent on the other. Satan got him still to do the work, but he wrought like one ashamed of his work, and all the pleasure in the game was gone. The weapons of the Spirit, we trust, wielded by himself, became on the other hand more energetic and powerful, till at length the death-blow was struck, and the sovereignty of sin ceased. In the very point where Satan had triumphed, was his power overthrown. A blessed morning was it for that soul; and it was even so to his own experience, when he took his way, through the streets of Pesth, carrying the money on which he had traded, to its owner, refusing to partake henceforth in the wages of unrighteousness. The man thought him turned mad. But he shook his son from him and departed. His wife was later in coming in contact with the truth, but her progress was much more rapid than his. He is by nature timid; she is possessed of remarkable firmness and collectedness of mind. She was therefore very helpful after her own conversion, in encouraging him to meet the trials they had to expect. She declared her willingness to take the loss of all things for Christ's sake, and to go forward to baptism alone, if he were not prepared to accompany her. But she prayed much, that as they had hitherto lived in unity, they should enter the fold of Christ a united and happy family, no one mourning the absence of another. Her prayers were heard. They were baptized together, and their two children with them. Of the latter I shall only say, that the eldest has long attended Philip's school. She became a praying child, and was used as an instrument in the conversion of her father. By her artless questions and expostulations why he would not confess Jesus, when he knew him to be the Messiah, he was often moved to tears.

It is interesting to observe the effects of the testimony for the truth among those who do not experience its saving power. These may both be overvalued and undervalued. They are overvalued by those who stop short of them, and do not make personal conversion to God their highest aim.—They are undervalued by those who make immediate conversion their only aim. For the present, indeed, they possess little value. But they contain within them the germ of future blessing.—Though unpromising now, one may read in them the history of aftergood to the individual, or the society of which he is a member. When light breaks in upon a community, its effects are very mixed, and very different in different individuals. When it takes the direction of the understanding exclusively, it stirs up to inquiry, undermines and overturns former beliefs, without being, in the majority of cases, in such measure, or accompanied with such power, as to substitute anything in their room. Though its own native tendency is to produce conviction, it may thus, in many instances, be the forerunner of infidelity. We see this operation silently at work in the Jewish community in Pesth. I could not find a more interesting illustration of this than in the very head of it—the Rabbi. He was in former days Mr. Saphir's most intimate friend. After the conversion of the latter, he took up a hostile position both to him and the cause. One day, about three weeks ago, Mr. Saphir, while walking along the street, debated with himself, whether he should go into a bookseller's shop, which happened to be on his way. It ended with his entering, though for no reason that he could assign. It was the Lord's leading, for there he met the Rabbi. He had not seen him for about two years, when confronted with him before the mayor. Then his face had burned with rage, and in the bitterness and fury of excited feeling all remembrance of former friendship seemed to be quenched. Mr. Saphir expected that the same character of feeling would now be exhibited, though perhaps not in its former violence. On the contrary, however, the Rabbi met him with the greatest kindness, and apparent heartiness. They entered into conversation, which lasted uninterruptedly for three hours. On the question being pointedly put to him, if he really thought, as was

professed, that the mission was founded on falsehood and hypocrisy, he answered candidly he did not. He hinted that he, on his part, would be glad to renew their former intimacy, if his position permitted it. He spoke quite frankly of the antagonism subsisting between the mission and Judaism. What seems at present to cause most irritation, is the school. He begged Mr. Saphir to get it stopped. "If not," he said, "I must have it put down. It must be destroyed. If not successful here, I must apply in Vienna. He intimated, too, that if he were willing to let it alone, others would compel him to these steps. Speaking more generally, he said, what can the mission hope to achieve? Roman Catholics are against it, the government is against it, the Jews are against it, and a large body of Protestants too. The answer was not far to seek: "Greater is He that is for us, than all they that can be against us." In regard to himself personally, and it is to this specially I direct your attention, as illustrating the point I was speaking of, for the Rabbi here is only one of a thousand; he confessed he had become more rationalistic since the days of their acquaintance, and that his progress had been ever downwards towards unbelief. On observing Mr. Saphir's firm and confident faith, he said, half ironically, half in sadness, "Happy is he who can believe." No doubt the testimony for the truth which has been raised here, especially by his aged friend, if it has not been blessed to lead him to new convictions, has had an active hand in destroying the old. But there is another class of cases in which the very opposite result seems to arise. When the light which is breaking in takes the direction of the conscience chiefly, instead of a diminution, an increase of zeal for Judaism is observable. Perhaps there is no deeper conviction than before that the system is true, but there is a greater desire for its being so, and a clinging to its observances as a means of quieting the inward uneasiness. From the awakening, therefore, of a new and unwounded zeal for error in a community, we may fairly conclude that light is making inroads into it. "You have made me, my apostate, a better Jewess than I was before I knew you," exclaimed a Jewish woman to one of our people. She had felt the effects of his example in her conscience, and was driven to a stricter observance of her rites, to keep it in peace. It is a remarkable fact, that in the large house, consisting, I suppose, of fourteen or fifteen families, where the convert resides, of whom I have spoken in the first part of this letter, no one, old or young, was absent from the synagogue on the feast of tabernacles. The house was left literally empty. Previously it had been but the exceptions who went. Nor are there wanting examples, where the influence of the testimony for Christ has been seen on moral practice. "I am a better man," said an aged man, "since these foreigners came to Pesth. I do not give so bad weight as before."

I intended to have given you some account of our Bible agents, but the subject is so extensive, so important, and I may add, so interesting, that, with my already almost exhausted space, I must reserve it to another occasion.—Yours, &c.

BAPTISM OF THREE CHINESE YOUTHS.

In the spring of last year, the Rev. Dr. Legge, one of the London Missionary Society's agents in China, brought to Huntly, his native town, three young strangers, dressed in the costume of the inhabitants of the Celestial Empire, whose names were Leo Kiulin, Song Hookiam, and Ung Munsow. They came to this country as catechumens, not having publicly professed their faith in the Christian religion, and, on their arrival at Huntly, were placed under the care of the Rev. Mr. Hill, pastor of the Independent Church, and of Mr. Legge, the father of the devoted missionary, with the latter of whom they resided. They attended the parish school, and have made considerable progress in their studies. A short time ago, the Rev. Doctor came again to Huntly, when two of the youths requested to be baptized, and admitted as

members of Christ's visible Church. Being satisfied that their knowledge of the Gospel was such as warranted him to take this step, he consented. A few days after, the youngest made the same request, which was granted. Friday the 15th being set apart by the Deacons of the Independent Church as a day of thanksgiving for the late abundant harvest, the ceremony was fixed to take place on that day at the four o'clock service. Early on the morning of Friday, the 15th October, people were observed wending their way in the direction of Huntly, and nearly half an hour before the appointed time for common worship, the chapel was crowded by a very respectable body of the inhabitants of the surrounding district. Among the clergy men present were the Rev. Messrs. Hill (pastor of the church), Murkatt, Baulf, Reynie, Calsalmond, and Spence, Oxford, of the Independents; Messrs. Mackay, Huntly, and Smith, preachers of the Free Church of Scotland; Mr. U-W, of the English Episcopal Church, Huntly; and Mr. Walker, of the Establishment. Dr. Legge preached from Acts xiii. 17, a discourse applicable to solemn instruction, and peculiarly adapted to the exercises of the day in connection with the goodness of God, as manifested in the late harvest. Thereafter he addressed the people upon the scene about to take place in their sight, and read answers of the youths to the three following questions which he had proposed to them:—

1. Why do you believe Christianity to be the only true religion?
2. Why do you believe you are a Christian?
3. What are the principal truths of Christianity?

Their answers to these questions were very simple but decided—those of the youngest, Ung Munsow, being more full than the others. Then turning towards the young strangers, he addressed himself to them, speaking briefly and clearly, taking first a retrospective glance at what they were when he first knew them, and at the dealings of God with them since that period; and secondly, a prospective glance at the difficulties they would have to encounter when they returned to the land of their nativity. He bade them, however, not to be discouraged, for they were unable of themselves to overcome, yet, like the Apostles, they could do all things through Christ strengthening them. He then, together with Mr. Hill, proceeded to administer the ordinance, the former repeating in Chinese, and the latter in English, the words, "We baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, one God;" then, in the name of the congregation and the Church of Christ, gave them the right hand of fellowship.—At this solemn scene, the audience were greatly moved, many shedding tears of gratitude and joy. Before them stood three strangers from the land of Sinim, dressed in the costume of their country, lately idolaters, now far from home, dedicating themselves unto the Lord Jesus, renouncing all their false gods, and in all probability severing the dearest ties of humanity, and entrusting on themselves the obloquy of a nation when they returned. In the evening, a prayer meeting was held for the special purpose of commending to God Dr. Legge, and his three young disciples, who are soon about to return to China, and imploring the rich and effectual blessing of the Lord on the Mission in that benighted land.—*Edinburgh Witness.*

OLD CALABAR.—WEST AFRICA.

The Rev. Mr. Waddell, with his fellow-labourers from Jamaica, reached Old Calabar in health and safety, on the 19th June, after a voyage of three months. Eyamba, the King of Duke Town, and the sovereign of the country, died on the 14th of May. Eyo Honesty, the King of Creek Town, has been chosen sovereign of the whole country of Calabar. It had not been determined who should be King of Duke Town. Society there has been thrown into a state of temporary confusion. Numerous human sacrifices were made for the deceased king, notwithstanding the efforts which Messrs. Jamieson and Edgerley made to stop them.

Ecclesiastical Intelligence.

PRESBYTERY OF KINGSTON.

The Rev. John McMurray, late minister of Scotland Delaval, appeared before the Kingston Presbytery, at its meeting in Picton, on the 1st of December, and made application to be admitted as a minister of the Presbyterian Church of Canada. Mr. McMurray laid on the table extracts of Minutes of the Presbytery of Newcastle-on-Tyne, in connexion with the Presbyterian Church of England, recording the proceedings in reference to the release of Mr. McMurray from his late charge; a letter from the same Presbytery, recommending him in high terms to the Presbytery of Kingston; and a commission from the Free Church of Scotland, nominating him as a missionary for three years, under the care of the Presbytery of Kingston.

Mr. McMurray was therefore received as a minister and missionary, to labour within the bounds.

In consideration of the solemn dealings of Jehovah with the church and nation, the Presbytery resolved that each minister of the Presbytery shall be requested to preach on the last Sabbath of this year, on the subject of the late afflictions of the British Empire; and on the first Sabbath of the new year, on the subjects of *present mercies and duties*.

The first of a series of Presbyterial sermons, to be preached on subjects of present interest, especially in reference to prevailing errors, was delivered by the Rev. William Gregg, of Belleville. The text was taken from 2 Timothy iii. 15. The aim of the discourse was to demonstrate, against the error of the Romanist and Puseyite, that the bible is in itself a sufficient rule of faith and practice.

The Rev. William Hamilton was appointed to deliver the next discourse, on the subject of Tradition, before the Presbytery, at its next meeting in Kingston, on the second Wednesday in February, 1848.

With sincere wishes for your prosperity and usefulness in your manifold duties, I remain, dear sir, yours very sincerely,

W. HAMILTON.

TESTIMONIAL TO DR. WILLIS.—On Monday night a meeting of the congregation of Renfield Street Free Church, Glasgow, was held, for the purpose of presenting a testimonial of their regard and esteem for their late pastor, Dr. Willis, previous to his departure for Toronto, Canada. Robert Lockhart, Esq., was called to the chair. The testimonial to Dr. Willis, consists of a large and handsome time-piece and two gold vases, and bears the following inscription:—"To the Rev. Michael Willis, D.D., from an affectionate and sorrowing people, on his leaving them for Canada. Renfield Church, 15th Nov. 1847." The epergne, presented to Mrs. Willis, is of a very handsome description. The following is the inscription upon it:—"Presented to Mrs. Willis by Renfield congregation, expressive of their esteem and regard for her as the partner of their beloved pastor. Glasgow, 15th Nov. 1847." The value of the testimonials is nearly £100.

NOTICES.

COLLECTIONS FOR THE ENTERPRISES OF THE CHURCH.

I. FOREIGN MISSIONS.

The Treasurer for the Collections for the Foreign and Jewish Missions of the Free Church acknowledges, as will be seen in the present number of the *Record*, a few collections. We trust that in our next number he will have many more of such acknowledgments to make. What congregation or mission station should withhold an annual collection for extending the kingdom of the adorable Immanuel amongst the nations granted to him for an inheritance?

II. HOME MISSIONS.

The collection for the Home Mission Scheme is to be made on the first Sabbath of January. Those Sessions who have not observed the appointment in the printed minutes of Synod, may not make the collection on the proper day. Need we remind our brethren of the importance of our Home Missions—of the need of greatly increased exertions to sustain them. In the course of the year in which we are just entering, several of our students, we trust, will be admitted to the status of probationers, and may be expected to be called forth to the missionary field; and for sustaining these, as well as those who are now labouring in it, funds must be procured. Let our people have the cause brought fairly before them, and let it obtain any kind of due advocacy, and we are not afraid of the result.

When the state of the weather and roads is so uncertain, as at present, the elders and deacons in every congregation should wait on those who have not had an opportunity of contributing to the general collection, to obtain their offerings.

It will be seen from the 3rd resolution of the Synod on the Home Mission Scheme (see page 33 of the printed minutes of Synod for 1847), that annual collections for Home Missions, made in settled congregations, are to be sent to the General Home Mission Treasurer, Daniel Macnab, Esq., Hamilton, while the contributions raised at mission stations are to be paid to Treasurers of Presbyteries.

TO CORRESPONDENTS.—Our esteemed friend Mr. Robb, of Hamilton, at our request, put into our hands the MS. of the discourse delivered by him at the opening of Knox's College. We had intended to have inserted a part of it in the present number, but when we would have put it into the printer's hands, he could have found room only for a small portion of it. We hope (p. v.) to be able to give it entire in our two next numbers.

Several other communications have been received, for which we thank the writers: at present we can only say that they shall receive due consideration.

In reply to a respected correspondent in the Kingston Presbytery, we have to state that the sentiment contained in the November number, on which he requests an explanation, appears to be so plain, that it does not require one. The sentiment is the Editor's, for which he does not wish to commit any of his brethren; and for the illustration or proof of which, he has not at present either time or space. He would just however say, that for the Presbyterian Church of Canada, as a church, to take an endowment from a Government that has compelled the Free Church of Scotland to relinquish all her endowments, and that is so lavish of endowments to systems of error, against which we must ever maintain an un-

wavering testimony, would, in his own judgment, be an abetting of what he mourns in thinking is the sin of the Government.

17 The resolutions of Knox's College Committee came too late for insertion. As an immediate publication of them is important, they will be sent to some of the Toronto weekly papers.

18 The remark of an esteemed officer-bearer of the Church at London falls in with a resolution the Editor had formed, of having the journals of missionaries submitted to the Conveners of the Home Mission Committee for their *imprimatur*.

19 The Presbytery of Toronto adjourned from the 22nd December, to meet at Toronto, on the 19th January next, at four, p. m.

20 Agents or others who have clean copies of our November number, will oblige by returning to us such as they can spare. We are unable to supply subscribers with that number.

ERRATUM IN OUR LAST.—The sum contributed to the Home Mission Fund of the Presbytery of Hamilton, by the congregation of Guelph, was £2 2s. 6d., instead of 15s.

REMITTANCES, received since our last, from Streetsville, Galt, Norval, Churchville, Perth, Cinniguacousy, Stanley's Mills, Kingston, Toronto, Wellington Square, Caledonia, Ayr, Wellandport, Guelph, St. Therese de Blainville, Hamilton, Quebec, and Fergus.

The Record.

CONSIDERATIONS FOR THE NEW YEAR.

As this number of the *Record* goes forth in the first day of another year, the Editor may be permitted to touch on some of the lessons which the season is speaking alike to himself and readers.

A year is so important a portion of our time, that we ought to call ourselves to account, both as to our past procedure and future prospects, when on a birth-day or a New-Year's-day we pass from one year to another.

We may feel ourselves to be making such marked progress to the end of our earthly journey, that we may propose to sit down and inquire into the preparation we have been making for the decisive trial that there awaits us—our meeting with God, and the judgment which he is to pronounce upon us.

Yes, self-examination as to the genuineness of our christian profession, our devotedness to the Saviour, our progress in holiness should be renewed with our entrance on another year; and, as the result of this, we should consecrate ourselves with renewed alacrity and zeal to the service of the adorable Immanuel, for the days that he may measure out to us.

There are some considerations prop.: to us as Canadians, or as members of the Presbyterian Church, or as those who are especially interested in its prosperity, which we may dwell on for a little on this the opening of another year; and

FIRST.—How great have been the temporal blessings with which God has been visiting us as a people. We have heard of the desolation which famine has been causing in the Highlands of Scotland, and especially in Ireland, whilst the humblest labourer amongst us has been able to provide himself with bread of the finest of the wheat, and that from the wages of his own well-paid labour. The barns of our husbandmen have been filled with plenty, and, while all have been able to do something to relieve the want felt in the parent country, many have regarded it as a privilege to

contribute to this object. Oh for hearts to appreciate the goodness and the mercy of the Lord!

Again, we have not only heard of disease like a plague smiting the poor peasantry of Ireland, we have seen multitudes of these who had been fleeing from it, pursued and overtaken by it—you, and thousands of them have perished on our shores, or in our cities and townships; and, in many cases, those who have been ministering to their necessities, or entertaining them in their dwellings, have been stricken down with the same deadly disease. That we have been exempted from it—some amongst us restored to health and strength after having been attacked by it—is to be referred to the sovereign grace of God towards us. Let this be our language, "What shall we render unto the Lord for all his benefits towards us?"

SECONDLY.—We may well be reminded of the urgency of our own individual spiritual interests. As pastors and teachers, elders, deacons, members of the Church, as engaged in one or another of the various departments of labour which the wants or the comforts of society require, we have many and varied interests to attend to, but, as the foundation of them all, and essential to fidelity in all the duties to which these call us, is the care of the soul,—the being in a right and safe relation to God. Yes, "one thing is needful;" and when the rapid flight of time is in a manner obtruded on our attention, we may well inquire how we are attending to this one great concern. Some—it may be many—of the readers of the *Record*, may have no further time given them to provide for their soul's salvation—their everlasting well-being—than some fractional part of the year on which we are now entering. How infinitely important, then, to make sure of an interest in Christ. Endeavour, oh reader! to realize the thought that before this year close upon you, the time of your probation may have closed—you may be in the world of spirits, with your everlasting destiny determined, waiting the judgment of the great day. And can you any longer make the salvation of the soul a secondary object, and be indifferent about an interest in the Saviour, and little concerned whether or not you are converted and created anew in the image of the ever-blessed God?

And what professed believer is there amongst us that should not feel himself roused and quickened to run the Christian race, by the consideration that the time for running is well nigh exhausted,—that within this very year the prize, the immortal prize, may be gained or lost for ever. Oh! let us hear the voice which the word and providence of God are alike addressing us, "It is high time to awake out of sleep." "Give diligence to make your calling and election sure."

THIRDLY.—We may well be stirred up to increased activity in advancing the cause of the Saviour in this land. Some of us who have been only a few years in Canada, can mark the progress of its cultivation. We have seen villages wax into towns, and towns into cities. We have seen each succeeding year adding largely to the population and to the extent of its cultivated land, and consequently, also, to the amount of its productions. Now, the Christian who knows the purposes of God in regard to our world, and the progress of his great dispensations, longs to see an increase in the kingdom of Christ

It would be a sad thing for Canada if the kingdom of Satan alone were on the increase, or if its increase was greater than that of the kingdom of the Saviour; and certainly there are appearances of the progress of error and of vice among our population which are truly appalling. See how confidently the man of sin puts forth his claims for public endowments to his priests and his schools, and how favourably these are entertained by politicians, and acquiesced in by Churches calling themselves Protestant and evangelical, because, forsooth, the comprehensive grant for religion and religious education, includes themselves. See how in our principal cities huge fortresses of error are being reared, in the form of Popish cathedrals and seminaries. See how readily the semi-popish errors of the dominant party in the Church of England find currency in this land. See, too, how little virtue is to be found amongst our public men, and how widely intemperance and other related vices are sapping the peace and the prosperity of individuals and families. These views cannot be taken by any well-disposed mind without producing alarm. And, what are the actual prospects of the cause of truth, which may be placed as an offset? Alas! alas! not the union of those whom we would regard as sound evangelical Churches,—for these confessedly stand much aloof from each other, and, in some cases, view each other with suspicion and jealousy, if they do not come into actual collision. And in them all, we see too little of that holy devotedness to the Saviour, and dependence on him, which are at once an effect of the working of the spirit of God in them, and an earnest of higher attainments.

Amongst ourselves, with the strongest reasons for self-abasement and contrition before God (some of which were acknowledged in our former number), we would notice some things that are encouraging,—such as the steady increase of ministers and churches, the increase of hopeful students, and the enlargement of our institution for their education,—and, we hope we may say, a gradual elevation of the tone of piety amongst our church members. When we think of these things, we are disposed to say with the Psalmist, "The Lord hath been mindful of us;" and to conclude with him, as did the wife of Manoah for the same reason, "He will bless us." And what are the special duties towards the advancement of the Saviour's cause to which, in the Lord's strength, we should give ourselves at the opening of another year?

1. Let us seek to realize communion with the Saviour, and to pray more earnestly and perseveringly for the outpouring of the holy spirit for the revival of true religion amongst ourselves and all evangelical churches. See the duty of the watchmen of Zion, as well as of all those who "make mention of the Lord," or praise him, in Isaiah 62. 6.

2. Let parents, and the heads of families, labour to realize a divine influence on their households, through the exercises of domestic worship and a godly discipline. The hope of the land is mainly in the young. How encouraging is that promise, Psalms 102. 23.

3. Let all who have a place in our churches remember that their obligations to serve Christ are infinitely great, and that there are many ways beyond the family in which individual believers may serve him,—as, in aiding to maintain the dispensa-

tion of public ordinances at the mission station, or in the stated congregation with which they are connected; the promoting of Sabbath-schools and of Sabbath-school or congregational libraries; the helping forward of missions to the Heathen and Jews, and to our fellow-subjects in this land who are destitute of christian ordinances or are involved in Popish darkness; the taking part in any of the offices of the church, when there is a due call to them; and the helping forward that great enterprise of the church to which he is specially calling us,—the raising up an able and faithful evangelical ministry. In these and other services, believers may be made instrumental in maintaining the cause of Christ, and possessing this land for him. And let us be stirred up now, on entering on another year, solemnly to engage ourselves to renewed diligence in his service. Be this our motto, "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

KING'S COLLEGE.

Neither time nor space in this number admit of our entering with any fulness into the important and now engrossing subject of King's College.—We refer our readers to the strictures which have from time to time appeared in the *Banner*, on the resolutions of the governing bodies of the Established Presbyterians, the Methodists, and the Papists, in favour of the division among themselves and the Episcopalians of the funds of that institution. We will now only say, that we trust that every intelligent member and adherent of our church will use all his influence in opposition to that proposed measure.

Let it be considered, first,—That the endowment of the four favoured Colleges will be most baneful to true religion.

What sound-hearted Presbyterian, or spiritually-minded Episcopalian, can look for any benefit to evangelical religion by giving over the buildings of the University, and the valuable lands around them, together with £3000 per annum, to an Episcopal College, to be under the influence of such men as the present dignitaries of the Canadian Episcopal Church?

The College of Regiopolis is a Canadian Maynooth; and will the endowment of it with £1500 per annum improve its philosophy and theology? Will it not rather render it more potent for evil to the country?

Methodism has become what Methodism is, through the zeal of its preachers and the liberality of its people; and will it be improved by the virtual compact with Popery and Puseyism, which it is about to make, in sharing in the division of the funds of King's College with both these foras of error?

Again, will the endowment of Presbyterianism of the type of the Erastianised Church of Scotland, prove a real benefit to spiritual religion in Canada?

We would remark, **SECONDLY.**—That the partition of funds, confessedly not too large for our Provincial University, amongst four Universities—and these occlusion Universities—will be most injurious to the literature and science of Canada.

This is no plain, that proof or illustration is unnecessary.

And, *Thirdly*,—*The division of funds intended for the education of the youth of the Province generally, amongst four sects, to the exclusion of others, is an act of pure injustice.*

Take the case of the Presbyterians, and the relative numbers of these in Toronto, as an index of what they may be throughout the Province at large. By the returns of last summer, the number of souls belonging to the Church of Scotland was 557: that of the Presbyterian Church of Canada, 1207; that of the United Secession Church, 451. The first of these bodies is to be endowed with £1500 per annum; the two latter, who, taken together, are far more than two-fold more numerous, are to receive nothing! So in like manner the Congregationalists, the Baptists, and several denominations of Methodists, who, taken together, are also much more numerous than the Presbyterians of the Established Church, are to receive nothing!

What can be said of the scheme in respect simply to these views of it, but that it is partial and unjust? *It is an avowed endowment of sects; and as the endowment is taken from a fund which pertains to all, it is a robbing of those bodies which are not endowed.*

Is it asked what is to be done with the University? We say (at least the writer of these lines says), let it, according to the necessities of these times, and the unhappily divided state of the Christian Church, be maintained as a great school for secular science and literature, giving to Christian Churches every facility for caring for the religious training and instruction of the youths attendant on it. And, let it be placed under the governance of men responsible to the country, and appointed in such a way as may be best fitted to obtain the wisest and best of the laud for the important trust.

Those who make the mismanagement which has hitherto characterised King's College, a reason for breaking it up, may find, in the history of our Colonial Legislature, a reason equally valid for dispensing with our representative assemblies, and trusting the whole machinery of Government to the will and ordinance of a Governor.

SUBSCRIPTIONS FOR COLLEGE.

We had expected to have announced, in the present number, the results of the subscriptions in behalf of Knox's College in various quarters. These, we trust, will be found in our next number. Our readers will see the urgency of the call now made on them for contributing to this great and honourable undertaking, to which the great Head of the Church is calling us. The report from Hamilton is quite encouraging, and no part of it more so than the announcement that in Knox's Church Sabbath School a collection was taken up, in aid of the funds of that institution, amounting to £2 12s. 6d.—an example worthy of imitation.

We understand that the Deacons' Court of the congregation of Peterboro' lately presented to Mr. John Munro, Grafton, a handsome family Bible and Psalm Book, in acknowledgment of his services in making and giving to the congregation a set of communion tokens. Such services may appear small in themselves, but they are interesting

when regarded as "labours of love," to which all the members of the Church of Christ should, in these days of selfishness and worldliness, seek to stir up both themselves and one another.—*Com.*

LADIES' ASSOCIATION, KNOX'S CHURCH, HAMILTON.—The Ladies' Association, in connection with Knox's Church, Hamilton, held their annual sale of fancy and useful articles on Wednesday, the 22nd of December. This association has been in existence for some years past, and has been making most laudable efforts in the way of collecting funds, principally for the Home Mission of the Presbytery of Hamilton. They have a monthly sale of articles contributed by the members and friends of the association; and at the end of the year, dispose of the articles that may have accumulated on their hands by a sale of a more extensive kind. On the above occasion, there were six tables tastefully arranged, and displaying a great variety of beautiful articles. One of these tables belonged to the Ladies' Association of Dundas, another was furnished with articles sent to be sold for the College Fund, and the other four were furnished by the Ladies' Association of Knox's Church. The day proved very favourable, and there was a numerous attendance of purchasers. The proceeds of the day's sale amounted in all to upwards of £20. The College Fund table yielded £6, and the Dundas table, £10. In our next number, we expect to be able to present a full report of the operations of this useful association, during the past year.—*Com.*

The Librarians of Knox's College acknowledge the receipt of the following books:—

Presented by Dr. Burns—Canadian Examiner, 1837-8-9-10; Bonar & McCheyne's Narrative of Missions to the Jews; Pollok's Life, by his Brother; Oliver on Spiritual Mindedness; Livy Books, XXVIII to XXXVII; Lives of Henderson and Guthrie, (Free Church publication); Halyburton's Memoir, (do.); Selections for the Young, (do.)

By Mr. R. C. Goggie, Quebec—Collection de Memoires de relations Sur l'Historie Ancienne du Canada; Memoires Sur le Canada, definit, 1819, jusque au 1790.

By Mr. John Gibson, Bonaccord Settlement, Nicholl—English Bible, London, 1619.

By Mr. John Gray, Knox's College—Dowling's History of Romanism.

By the author, per Rev. John Bayne—The Typology of Scripture, by Rev. Patrick Fairbairn, Saltou, 2 vols.

EVANGELIZATION OF IRELAND.

We invite the attention of our readers to extracts which we now make from the Seventh Annual Report of the Home Mission of the General Assembly of the Presbyterian Church in Ireland, presented to the Assembly at its meeting in Belfast in July last. We feel persuaded that all our readers must feel a deep interest in the present condition of Ireland. Many of her poor benighted people are smitten with the judgments of heaven; and amidst all that is fitted to inspire despondency, some ground of hope is afforded in the efforts that are being made for imparting to them the word of life, and in the success of those efforts.

The Home Mission of the Irish Church has been liberally sustained by the contributions of the Free Church of Scotland. We perceive from the papers of the day, that several Synods of that Church are overturning the General Assembly to adopt still more vigorous measures for promoting the Evangelization of Ireland. We shall endeavour to keep our readers informed on this subject. Every argument in favour of more enlarged action on the part of Irish and Scottish Presbyterians

for the evangelizing of Popish Ireland, speaks to Canadian Presbyterians for united and devoted labours in behalf of Canadian Romanists.

The following extracts are from the *Missionary Herald* of the General Assembly of the Presbyterian Church in Ireland for August. This periodical we hope to receive regularly, and shall be happy to make our readers acquainted with it.

The history of the Presbyterian Home Mission in Ireland records no year like the melancholy past. Other years have had their tears of sorrow, for what connected with Ireland is mingled with grief! but 1847 lies seared, and forsaken, and deeply sad—a widowed victim of afflictive wrath. While Ireland was boasting of the power of her peasantry, a mysterious Providence struck them down helpless as infants, and hurried tens of thousands to premature graves. Ireland, proud of her resources, was claiming a ruinous independence, when, in the midst of her dream of madness, an article of food failed: hunger, like an armed man, rushed in; the shout of defiance sunk into the low moan of the dying, or rose into a hopeless wail over the uncoffined dead; and they who but yesterday defied the world, are the world's poor paupers now, fed by the charity of those they maligned, and struggling at the soup-kitchen window for a scanty meal from the Indian corn-field of the far West. Erin the green is now the place of skulls; the angel of death has passed through her, and black, unroofed cabins and villages, without a dog alive to watch the fireless hearth, are memorials of his terrible march. The infant dropped dead from the bosom of a famished mother, or sought life in vain from the cold, dry breast of a mother's corpse; the able-bodied youth who had toiled for his sisters and mother through the winter snow, sunk and died as the spring set in, and the widow, returning weary and worn from her dead husband's place on the public roads, found that her father and mother's skeleton forms, on their heap of straw, breathed no more.

Mingling with the dying, and surrounded by the dead, it has been the sad privilege of your missionaries to show Romanists, deserted by their own priesthood, what the spirit of Protestantism is, and what the generosity of Protestantism can do.—Nearly all the immense sums subscribed by Protestants have gone to Roman Catholics; an appeal from one minister of the Irish Presbyterian Church produced about five thousand pounds; and Romish Connaught gets the whole; multitudes live now who owe their lives to Protestant charity; and they, and many more, have been taught in the evil day to know, and it is hoped to prize, their friends. Though, therefore, 1847 has been a year of sorrow and death, it has not been a year of despair; though the pillar of the Lord's presence has been on the one side a cloud and darkness, it is light and life on other.

MISSION CHURCHES AND STATIONS.

Though the South and West have been, during the year, the valley of the shadow of death, and ministers and congregations, and teachers with their schools, have been visited by the same scourges, yet we record with thankfulness, as Israel did on the night when Egypt's first-born died, that the God of our fathers has been with us to preserve us alive in the night of death. Eighteen congregations in the South and West are a standing Ebenezer of the Irish Presbyterian Church. As the fruit of missions, they hold forth the word of life, and in the midnight of superstition hold up the word of truth. The number of their members, and the size of their churches, are, it is true, small; but they are Presbyterian Ulster's witnesses in Romish Connaught and Munster; they are gathering points for scattered Presbyterians; they are advanced posts of a spiritual host; they are, or ought to be, centres of missionary enterprise and of life-giving influence. To many of them it is unnecessary to refer, for their history is the unbroken current of a matured ministry.

The report, after giving details of various stations, passes on to *Weak Congregations, Scripture*

Readers, The appointment of an itinerant Missionary Agent, Mission to Roman Catholics, and Irish Schools.

The Irish Church has shown their sense of the importance of an agency for missions, by appointing the Rev. Dr. Dill to conduct it.

We give entire the portion of the report under the head Mission to Roman Catholics.

Much of what has been already said is applicable to our missions to Roman Catholics, yet a separate section—not to detail the proceedings of each missionary in each station, they shall speak for themselves in our appendix, but to record some gracious providences of which they have all partaken.

For example, though, in certain respects, there has been, amidst disease and death, the same event to the righteous and wicked, yet our missionary congregations have furnished happy illustrations of the promise:—“In famine He shall redeem thee from death.” God fulfills His promises by suitable means, and by the temperance, frugality, and enterprising industry which our people had been taught, they had some resources, and some little store to draw from, when the day of trial came.—God makes a provision for his own poor, by the respect, and confidence, and friendship which their character inspires, and He gives a special security that the righteous shall not be forsaken in the mutual love with which He has warmed the hearts of Christian brethren, and the gracious charge which He has given His Church to support her own poor. Thus have our missionaries, commanding so extensively Christian sympathy and confidence, been largely supplied with the means of feeding the hungry; and thus a peaceable and deserving people, known to those who distributed charity, have been so tenderly watched and nourished, that, in one district, for example, where thousands have fallen victims, a whole congregation, all, with a few exceptions, poor, have not only been kept alive, but they have been enabled to preserve their clothes, furniture, and cattle; and their fields, plentifully sown in good season, now give delightful promise of harvest. Our missionary congregations are thus invested with an interest which they never had before; they are as shipwrecked mariners saved from the barren rock, and we treat them tenderly because of the sufferings they endured, and in gratitude to God for lives preserved; we press them to our hearts, as each Jewish mother pressed her eldest child, when she found that all the first-born of Egypt were dead—we rejoice over them, as angels rejoiced over him, who, when a mighty famine arose in the land, found that in his father's house there was bread enough and to spare—and if we feel as we ought towards brethren and sisters in Jesus, we will adore the gracious providence of that God, who though he did not command the ravens to bring them bread and flesh in the morning, and bread and flesh in the evening, yet let them know, by sweet experience, that their own God and the God of their children is He who, in the wild wilderness, fed Israel to the full.

Not only have our missionary congregations been wonderfully preserved, and the numbers in our Sabbath-schools been wonderfully maintained, but they assemble now in more interesting relations than ever to one another, and to the world. They cling to their place of assembly, as the Jews to Goshen; for they find it to be the place of safety and peace. Drenched, swollen feet, that tottered round the fields in search of nettles, or seaweed along the shore, are long since quiet in the grave; and the yellow hands of hunger, so often stretched forth in vain for food, are food for worms now; but their feet still stand in the courts of God's house, and their hands are still stretched to His holy oracle. Neighbours and friends are no more; but brethren in Jesus love more tenderly when left alone. The judgments of God have been among them, and over their head His thunder has roared; but the doves have flown to their windows—the warmed and awakened remnant whom mercy has spared meet for worship, awe-struck and softened as the Israelites after three thousand had fallen be-

fore Levi's sword; and godless neighbours, struck by the proofs of God's presence, feel like Darius when he decreed that, in every dominion of his kingdom, men tremble and fear before the God of Daniel.

It is a subject of congratulation, that, by an over-ruling Providence, the famine has introduced our missionaries to many of the excellent of the earth whom otherwise they would never have known, and that it has elevated their position and extended their influence; but the great subject of exultation and gratitude is, that famine has eaten the arm of Romish power, and left, in many cases, to priestly tyranny, only an unburied corpse, while many around it are ready to cry:—“Let us bury it at the nearest cross roads, and pray God that it may know no resurrection.”

The poor Romanist, in the day of calamity, found that the arm of the proud ecclesiastic, on which he had long leaned, was powerless to save. He had paid his priest to cure the potato, but the potato was gone; he had paid him again to bring fish into his bay, but, after long wakeful nights, his net was drawn empty in the morning; his child, that had begun to lip his father's name, sickened and died, but no priest came, in the Saviour's name, to say,—“Suffer little children to come unto me.” Fever, looking haggard and wild over the shoulder of famine, came stealthily in at his door, and his beautiful girl, whose soft hand had pressed his own temples in sickness, was laid on the bed, from which she would never rise; and beside her lay his fond wife, who had clung closer to his bosom as the night of sorrow closed in, and, in ministering so kindly to his wants, had forgotten her own; and yet, because money and means were gone, no priest came to perform the last rites for the mother and child; and when their corpses, wrapped in straw, were carried to the grave on the old ass which had carried them so cheerily in the day of their pride, no reverend father was there to commit them to their last resting-place with imposing rites and holy clay. And yet, notwithstanding all that childhood had learned, and all that superstition believed, a husband and a father's heart could not believe that a wife and daughter were lost for want of the oil and the clay—oh, no!—could not believe that the avarice of man could stop the full free flow of the mercy of a sovereign God; and as his sympathies were more stirred, and the fountain of his love gushed more fully for the hapless fate of those that were gone, he became gradually more and more alienated from the heartless man who deserted his friend in the day of his need, and came with no word of comfort or peace when he was burying his heart in the grave.

The poor Romanist, like the man of sorrows, went to his own, but his own received him not—he asked bread of his spiritual father, and he gave him a stone; but when outcast, and hopeless, and dying, he found in his Protestant neighbour, he found in the humble Presbyterian missionary, a benefactor and a friend. Could he possess the common feelings of an Irishman or a man, not to love those who saved his life and his family's by risking their own? Could he be possessed of sense or gratitude, or any noble feeling, not to venerate the religion which bore fruit so very generous, and so very good! The Irish Roman Catholic is proving himself to be possessed of both good sense and feeling by his anxiety for becoming acquainted with the Bible, by the glad welcome which he gives in his cabin to the Protestant Scripture-reader, and by the boldness and steadfastness with which he waits on the Protestant minister to learn the truth of God. Let it go forth, then, this day, to all the Church, and to all the world, that the God who brings order out of confusion, and light out of darkness, has overruled the famine in Ireland, to open up Ireland for Protestant missions; the Protestant Scripture-reader is everywhere welcome, the Protestant missionary is respected and loved; a secretary of Presbyterian missions in Ireland has preached to Roman Catholics in the school-house, the dwelling-house, the barn, the open field; and in broad day-light in wild Connought, has had as many Romanists in attendance as the priest of the neighbouring chapel; and the same Roman Ca-

tholic people who heard a Presbyterian missionary denounced by their priest on the Sabbath, carried him in triumph on their shoulders, before the week had closed.

In Scotland, as we have already mentioned, the Home Mission of the Irish Church has been liberally supported. As an illustration of the kindly feeling towards it in the Free Church, it may be noticed, that the Sabbath-school children of the Free Church, themselves, in reply to an appeal from the Rev. A. J. Campbell, of Melrose, lately collected the sum of £220 sterling, for the Irish Schools of that mission. We extract from the “Edinburgh Witness,” of the 23rd October last, the following notice of the proceedings of the Synod of Perth, held a few days previous to that date. The Moderator who introduced the overture given in the quotation, is the Rev. Andrew Bonar, of Colcaze.

OVERTURE ON THE EVANGELIZATION OF IRELAND.

Whereas it appears that in many parts of Ireland, where Popery has hitherto reigned, there is presented a remarkable opening for the entrance of the truth, and whereas this opening has been very much the result of the late famine and its attendant results, it appears to the Synod that the Lord is, by His providence, calling on Protestants generally, and on our Church among the rest, to embrace this opportunity of labouring for souls in that island. The Synod, therefore, hereby overture the venerable the General Assembly of the Free Church of Scotland on this matter, praying them to take the subject into their anxious and prayerful consideration, and, if possible, send help in answer to this Macedonian cry.

Rev. Mr. Bonar having left the chair, said, that he had lately, in the providence of God, been led to visit Ireland, and to witness what is taking place there. It was not now as heretofore. Some time ago, they could not get an entrance, but now there was an open door to them. At every school there was an attendance of from 120 to 150 scholars, and these fully instructed in Protestant doctrine, although by far the greater number of the scholars were the children of Roman Catholic parents.—The parents make no objection to this instruction. On one evening he had gone to preach in two large rooms. Both were crowded, about 200 people being in attendance, and not more than a dozen Protestants among the number. These, with the children present, left at least 150 Roman Catholics who listened to Protestant truth on that occasion. They listened most attentively, and seemed deeply interested. If they could only send them a Protestant minister, and find a place of worship, they might easily have congregations of 400 members in a year. It was agreed by these people to institute prayer meetings; and a man well acquainted with the people read a chapter of the Bible. Many congregations would be formed if ministers were sent and churches built. The Free Church was specially called on to look to the sad condition of Ireland. God intended this when he called our attention to Ireland by the famine.

The Rev. Mr. Cunningham seconded the adoption of the overture. There is a tendency at the present day to greater power amongst the people in civil matters; but how will that power be employed if they are left in ignorance of the great regulating principles of religion? Why, the Pope himself, seeing the tendency to democracy in other States in Europe, has been adopting measures which have the appearance of liberality. It was the opinion of a highly-respected member of this Synod, now removed to another part of the country, that the last form of the beast is democracy. Let them think of the masses acquiring civil power, with irreligion, that they may be alive to their awful responsibility if they fail in their duty.

It is because Christ has all power in heaven and on earth, his ministers are therefore to go forth and publish his salvation.

ASPECT OF THE TIMES.

The times in which we live are truly solemn. The mercantile interests of Britain, and of much of the world besides, are in a state of the greatest perplexity. The Swiss republics are mustering their armies, and are ready to fall upon one another in deadly combat. The presence of the Austrians, and their influence in some of these republics, have occasioned the present quarrels. Famine is again hovering over some parts of Ireland, and is ready to settle down upon its miserable population; while the cholera has been pursuing its deadly track from Asia to Europe; and if once it reach the shores of Britain, we know, too well, that it will not be arrested in its westward march by the waves of the broad Atlantic. In these circumstances, how loud is the call on Christians to watch and pray, that they may be prepared for afflictions and temptations, and for meeting with their Master and giving an account of their stewardship. We are desirous of keeping our readers informed on the great events of the day; and as we find in the British correspondence of the *New York Evangelist* a striking description of some topics of commanding interest, we make ourselves debtors to that journal in transferring to our columns the letter of their English correspondent, bearing date London, November 2, 1847. We are sure that our readers will peruse it with interest:

"The British Parliament will meet on the 18th of November. The convening of our legislators at this unusual season is rendered necessary by the recent act of the Government in interfering with the principles of the Bank Charter. The money pressure which has recently crushed so many old and established houses, was spreading on every hand; and the nation would have sunk into confusion worse confounded, had not Government interfered, and relaxed the laws which regulate the Bank issues. They calculate, and very justly, on the immediate passing of a bill of indemnity. The immediate result of this strong measure has been partial relief in the commercial world; but I am much mistaken if we see as yet only the beginning of the end. Our commercial affairs are not in a healthy condition. There is a want of confidence—a depression of spirit—a mutual distrust, which is singularly unfavourable to commercial success.

"There is one melancholy result of the late, or rather present, commercial crisis, on which the thoughtful mind must dwell with pain—I mean the large number of suicides which has recently taken place in this metropolis. Every day records some instance of this kind. It is a singular fact in the beginning of November in each year, the cases of suicide in London are unusually numerous; but at present the cases are not only more than ordinarily numerous, but the modes of self-destruction, and the stoning of many of those who are committing the dreadful crime, are very striking; and ought to lead to some serious investigation of the causes. My belief is that the mode of living luxuriously in London, is the fruitful source of many immoralities.

"The Queen's government has other reasons for convening the Parliament this month earlier than the usual time. The state of Ireland is very alarming. The new poor law has imposed on the landlords a burden which neither they nor their fathers have been willing to bear. Famine, not from a failure in the potato crop, but from a want of cultivation of the land, and the inability of the people to purchase food, stares us in the face in some populous districts of Ireland. Under these circumstances, government must interfere; and my belief is, that Ireland is now, as it has been for centuries, one of the main difficulties of the Queen, the Cabinet, and the Parliament. The state of the continent, too, engages the thoughtful attention of our executive. Switzerland is con-

vulsed, and we are pledged to prevent, if we can, foreign interference. Of Italy I need say nothing. Lord Minto, a member of our government, and father-in-law of Lord John Russell, has by this time arrived at Rome; and opened *unofficial* negotiations with the Vatican. The mission of this nobleman to the Court of Rome will be followed by some formal and official intercourse between the Courts of St. James and that of St. Peter.

"Rome is playing us some fantastic tricks just now. She is full of hope in reference to England's conversion. She knows her men; and I am convinced that many influential clergymen among the Puseyites are in communication with the Romish authorities, and remain in the English Established Church in accordance with their desire. They are working more energetically in the church than they could do out of it. They "hide their time." They will come out in large numbers at no distant day. Rome is making her arrangements. The recent death of the Bishop in this metropolis, furnished an opportunity of reviewing and revising the Romish Ecclesiastical arrangements of this land; and the changes already made and decided on are very ominous. You may be aware, that hitherto, since the Reformation, England has been regarded by the Church of Rome as a missionary field, and the priests have always spoken of themselves as engaged in a mission; hence the bishops were called vicars-apostolic, and had no dioceses, as such, though each had a missionary district.—Now, however, the arrangements are changed. Dr. Wiseman has returned from Rome, and he has aided the sacred congregation in adopting regulations suited to their altered circumstances. England is to be divided into dioceses for Romish bishops, and already Dr. Walsh is announced as Archbishop of Westminster, and Dr. Wiseman as Bishop of Birmingham. Other appointments will speedily follow, and we shall have all the apparatus of Romish propagandism busily and systematically at work. The position and prospects of Romanism, and of its twin sister Puseyism, will form—as "the present truth"—a prominent topic in my future communications. You will find that the *Universe* of last Friday, published here, has commenced a series of articles on the questions relative to Romanism. The writer, I have good reason to know, has deeply studied the entire controversy.

"The Sacred Congregation—and the Pope has concurred—has just pronounced against the new Irish colleges. These colleges are now in course of erection. They were founded by the government of Sir R. Peel. They are unsectarian. They will be open to all denominations. The Irish Roman bishops had nearly unanimously approved them. John of Tuam, indeed, had uttered his dissent, and John has triumphed. The colleges are condemned. The papal edict is a curious document. It is worthy of a darker age. It breathes the spirit of other times. It censures the bishops who approved the colleges, and mainly because they ventured to encourage the project before they had consulted the Papal Court. This edict will be very embarrassing to our ministers, as they had largely calculated on the influence of these colleges to heal divisions among the people of Ireland.

"The state of religion in our churches is very sad. This is universally felt. Indeed, none but the ignorant can doubt that in all denominations there is a loud call for special prayer and effort.—The dissenters of all denominations, are not, as communists, extending; and I know no denomination in this land displaying so many outward marks of life as the Established Church, and yet many of them are the mere trappings of a hearse—the garnishings of a sepulchre. May God, in mercy to Britain,—in mercy to the world—grant us a season of refreshing from his presence! I am inclined to think that the abuses which have crept into the working of many of our religious societies, have more connection than many of us suppose, with the low state of religion in our churches."

Some have met with Christ who neither knew the time nor the place.

Original Communications.

To the Editor of the Record.

LETTERS

FROM A PRESBYTERIAN CLERGYMAN TO A LADY UNDER SPIRITUAL CONCERN.

LETTER II.

DEAR MADAM,—I have now your letter before me, and have read it with much both of satisfaction and of anxiety. You remark that it is nearly a repetition of your former letter. This is not to be wondered at, since you describe the same situation of mind in both. Perhaps mine also may be a repetition of what I said before; but I shall not be solicitous whether it is or not. I shall state such things as your letter may suggest.

Certainly, whatever your difficulties are respecting your failures in exercise, you must be sensible that you have much reason of gratitude to God that you are not left to be altogether careless about the concerns of your soul. Thoughtfulness about salvation, jealousy over ourselves, are tendencies in us to Christ; and these are the gifts of God. I grant that some resemblance of these may obtain even in unregenerate persons. But where there is a deep seriousness respecting them, a habitual and supreme concern,—these are what I presume hypocrites never attain. And these characteristics of right exercise appear, I think, in your account of yourself.

It is well that you are much accustomed to commune with your own heart, and to search and try your ways. By this practice you are discharging an important duty; and you are recompensed by an increase of experience. Even the continuance of it is some evidence of the life of religion. Perhaps you think that all your knowledge and experience, resulting from your self-examination, is no more than a knowledge of your own weakness, of the deceitfulness of your heart, and of the perpetual fluctuation of your exercise. But this knowledge is highly valuable; and is it not the known accomplishment of the promise,—“They shall know every one the plagues of his own heart?” It is far from being a doubtful thing whether a christian may, in the space of a few days or years, feel great vicissitude in his exercise. Is not the christian life a constant and an arduous struggle, in which corruption often prevails? Was not Paul often led into captivity by sin within him? Neither the presence nor the power of corruption within you, if it is lamented and opposed, can be a sufficient reason to conclude against the reality of grace. And although your best attainments are very imperfect—your views of God, and of sin, and the degree of your repentance—yet the consciousness of this imperfection, and the desire of progress, must, I think, indicate the life of religion. If your views and convictions of sin have led you to the Saviour, as I think they have done, I cannot but suppose these views and convictions to be right in kind, how imperfect soever they may be in degree.

I do not see how it is possible for you ever to obtain comfort if you will reason yourself out of it by such arguments as you employ. You turn those imperfections which are inseparable from grace in the present world into arguments against the reality of it in yourself, and you will not give due weight to favourable evidences of the first importance,—such as delight in God's law and ordinances, waiting upon him in prayer, hatred of sin, and concern for salvation. Thus you say that you feel satisfaction in ordinances; but you add,—“may not this be from mere custom?” Surely you cannot say that a mere compliance with human fashions brings you to ordinances. That your pleasure in ordinances should be strengthened by custom, is surely nothing wrong. But have you no respect to the divine command in attending them, and no desire for the divine presence in them? Do you not wish in ordinances to behold the glory of the world, to pour out your heart before him, and to enjoy his salvation? Creating another difficulty of the same kind, you enquire whether your delight in the law

of God may not proceed from needlessly perplexing yourself, and bringing very ingenious, but very unreasonable objections to bear against your own comfort. I very much suspect that more rational restrictive views of the beauty of moral goodness, and of the danger of vice, never yet produced, and never will produce, any delight in the law of God, or in the Psalm which you mention as a blessing to yourself.

Surely you cannot expect to ascertain the nature of your conviction of sin, and whether this conviction be the Spirit's work, in any other way than by attending to the views which give rise to them, and to the effects of such convictions. You think your sense of sin not sufficiently deep. You do not sufficiently abhor it, and yourself on account of it. Well; but do you really abhor it, and yourself also? Is it your study to avoid all sin,—to subdue its principles, to seek from God his sanctifying grace, to plead for the accomplishment of the promise concerning the new heart and the right of spirit?

You enquire how you can attain more affecting views of the evil of sin, not only in its consequences, but in itself. Now, I think that one of the best methods is to contemplate the relation of God to us,—his majesty and goodness, the equity of his law, but, above all, to contemplate his love in giving his Son for us, and those sufferings which the Redeemer endured.

I am afraid that in keeping back from the Sacrament of the Supper, you were yielding to temptation. Let me counsel you never to determine concerning yourself, or concerning the performance of any duty, from sudden misgivings of heart. Let your examination be frequent, and be ready to acknowledge, to the honour of divine grace, that you are jealous over yourself, and that you have some satisfying views of the excellency and sufficiency of the Saviour. When you are in doubts, let me beseech you that, instead of cherishing your perplexities, by brooding over the sin in you which cause them, you would instantly go out of yourself, and, without deterring yourself by such embarrassments, flee to the Saviour, who came to save the chief of sinners, and to that salvation which is all-sufficient.

I remain, dear madam, with best regards and wishes, and with earnest prayer to God for your spiritual consolation and benefit, yours,

PHILIP CONSOLATIONIS.

Review of New Publications.

PEACE IN BELIEVING:

BY THE REV. WALTER MCGILVERAY, MINISTER OF THE FREE CHURCH, ROBERTS CLOUGH, SCOTLAND.—New York: Robert Carter, 1847.

We look with complacency on this little volume, for reasons additional to that of its own intrinsic excellence, as—1st, because the author has cast in his lot with our Canadian Church, and is now labouring with much success in the district of Glengary; and 2dly, because its publication is at once an indication and a result of the kindly feelings with which the sermon had been heard, and the preacher received, in one of the most respectable congregations in the city of New York.

The introduction, by Dr. McIlroy, informs us of this; and indeed states all that we know of the occasion of the publication. We insert this introduction below; and we may well, that we cordially assent to what this respected minister has said, in commendation of the sermon. Justification by faith in the righteousness of Immanuel is not merely one of the peculiar doctrines of the gospel—it is eminently one, as Luther represented it, on which the very existence of the Church depends; and the sermon before us discusses this doctrine with much precision, energy, and glow of spiritual feeling. We believe that the profits from the sale are

intended for the benefit of the cause of Christ in the district of Glengary, to which its author has devoted himself; and we shall be happy to find that our people in these western parts have an opportunity of purchasing it.

We have adverted to the feelings of satisfaction with which we regard Mr. McGillveray's arrival and settlement in the Province. And we may be permitted to remark, that much as the Free Church of Scotland had done for Canada, she ought, as we think, to have given us even a greater number of able ministers; or rather, perhaps, more of such of her ministers should have given themselves to the cause of Christ in this land. Immediately previous to the disruption, when it was in prospect, we ourselves, with others, had anticipated a great dispersion of ministers throughout England, especially, and Canada as a consequence of the abandonment of a state connexion and endowment; but the great Head of the Church prevented this dispersion, and that chiefly through the counsels and labours of one man—Chalmers. And while doubtless much good would have resulted from such a dispersion of able ministers, we have no doubt that in the end still more good will flow from the upbuilding and consolidation of the Free Church of Scotland.

We trust that in the approaching struggle between the hosts of Satan and the followers of the Lamb, for the mastery in our world, that that Church, united with other sound-hearted Churches in the land, will be found to resemble the squares of British soldiery in the field of Waterloo, which no onset of the foe, however furious, could either break or dislodge. Yet with this admission, we are far from thinking that the Free Church is in any danger of sparing too many of her ministers for foreign service. Yea, we fear that she is too niggardly in parting with them, and that they are too reluctant to go forth from her for such service. She might make large draughts of her ablest ministers for India, for China, for Australia, and Canada, to bless these regions and benefit herself. Who can doubt that Dr. Duff, in Calcutta, has been of more benefit even to Scotland than if he had been minister of St. Giles', in Edinburgh?

With these views, we sincerely rejoice that Mr. McGillveray has transferred his labours from a Highland congregation in Glasgow to the wide and much neglected district of Glengary in Canada. And we believe that he has already seen there tokens not ambiguous of his Master's approbation of his labours.

The College of La Fayette, Pa., have conferred on him the honorary degree of D. D., and we know enough of his attainments in Theology, from the sermon before us, and other productions of his pen, to be assured that he will not disgrace either the title or the respectable body who have conferred it.

We give our readers the introduction to the sermon, and a paragraph or two, to enable them to judge of it for themselves:

"The following discourse was delivered in the Scotch Presbyterian Church, Grand-street, New York, on Sabbath morning, the 4th inst.

"So clear and forcible are its exhibitions of scriptural truth, and so admirably is it adapted to satisfy the mind, on the great subject it discusses, that its publication, it was believed, would be a valuable service done to the Christian community. Its respected author was accordingly asked to furnish a copy for the press; with which request, though

altogether unexpected, he has kindly complied. At this the reader is truly gratified—and to all lovers of sound doctrine, maintenance of a gospel spirit, and to all who admire cogency of reasoning, and vigour and purity of diction, he confidently promises, in the careful perusal of these pages, a rich treat.

"J. C. McIlroy.

"July 22nd, 1847."

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ—Romans v. 1.

3. But are we saved by faith alone? Is there nothing required on our part? Is there no stress to be laid upon our own doings and strivings to work out our salvation? Are they not to be sustained as part at least of the price of redemption? We answer fearlessly and unequivocally, they are not. They enter neither in whole nor in part, into the conditions of acceptance; they weigh not one iota in the matter of the sinner's justification.—That is purely an act of sovereign grace on the part of God—a gift that is bestowed with the rich and unconditional freeness of the Divine munificence, that stoops to no petty stipulations, and that is confined by no co-operating aids or compromising limits. By the death of Christ the law of God was illustriously vindicated, and every bar to the exercise of sovereign mercy removed; and for God to require, or the sinner to offer any further satisfaction, would be to regard that sacrifice as insufficient; to impeach the merits of our glorious Emmanuel, and to disparage the work, which He travelled amid toils and tears and untold agonies to accomplish, and concerning which, He said with His expiring breath on His cross,—*It is finished.*"

But if we are not saved in any degree by our own doings, what becomes of the moral law?—Does not the doctrine of salvation by faith militate against the interests of morality, for if we are not justified to any extent by our own good works, where is the necessity for good works at all? This is the constant cry of ignorant cavillers, who neither understand what is implied in the nature of faith, nor what constitutes the real substance of a sound morality. Throughout the scriptures faith is represented as the first-born of the Christian graces,—the first step of the returning prodigal,—the first movement of the soul along the path of duty. Before this principle is implanted in the mind, the man lies in the darkness of nature, utterly dead in trespasses and sins, and absolutely incapable of performing any work that is intrinsically good, or acceptable to God. He may indeed do many things that are praiseworthy and profitable to men; but when these things are not done out of a principle of sincere regard to the Divine Will, they neither deserve nor receive the divine approbation.—So long as man remains in his natural state of unregeneracy, his best services are but splendid sins. They lack the "seed of goodness," because they have not their source in the love of God. But when the faith to which our text refers is wrought in the mind, it forms, if we may so speak, the germ of the divine life, the main-spring of all spiritual action, the fountain-head whence issue the transparent streams of pure and unalloyed goodness. Without faith, we maintain, a sound morality cannot exist, and where faith is experienced, a sound morality cannot be absent; for what is faith but morality in principle, and what are good works but faith in action. The two in fact are co-existent and inseparable; and you might as well expect to see the body perform the functions of life, without the presence and the play of the living principle, as a sound and consistent course of practical obedience, without the stirring and the stimulating power of a living faith!

It will therefore be observed, that good works are not undervalued by those who hold to the doctrine of unconditional pardon, even in its highest sense; for, according to the unconditional system, good works are the perfection and expression of holy principles—the very end and object of all religion, the very substance of happiness, the very element of heaven; whereas, according to the cur-

ditional system, they are only the way to happiness, or rather the price paid for it. There is surely more honour put upon them when we make them the end, instead of the means,—the building, instead of the scaffolding,—when we attribute to them an essential and intrinsic, rather than a legal, a formal, a conventional value. But we must hasten to consider,—

NOTES OF A VISIT TO CANADA.

BY THE REV. JAMES BEGG.

The Free Church Magazine, so ably conducted by Dr. Hetherington, has given a series of papers from the Rev. Mr. Begg, under the head of "Notes of a Visit to Canada." These notes have no appearance of having been transcribed from a note-book; and he would indeed be a determined taker of notes, who, in travelling through Canada in the season in which Mr. Begg visited it, and preaching and addressing congregations so frequently as he and the other esteemed deputies from the Free Church have done, could keep anything worthy of the name of a journal of his travels. But we think that Mr. Begg's observations are not the less valuable that they have not the minuteness of extracts from a journal—but seem rather like recollections, inasmuch as that they bring before us those subjects which had made the deepest impression on his mind, while he was travelling through our country, and mingling with our people, together with his judgment on these subjects.

We make a short extract from the "Notes" contained in the October number of the Free Church Magazine. Our readers will see what Mr. Begg's judgment is of Knox's College, and of what we may call a home-raised ministry.

In Toronto we spent some time with the deepest interest. It is the head quarters of the Free Church in Canada, and is itself a rising and important town. We preached repeatedly there, assisted at the dispensation of the Lord's Supper, and had a very large public meeting. But what interested us chiefly, was the College for the preparation of ministers for the Canadian Church, with its excellent professors and diligent students. Dr. Burns and the others are quite right in pointing to this as the great source of hope. It is quite clear that every country must ultimately look to its own youth for a supply of ministers. If it depends upon a foreign land, it never will be well supplied; and the men sent, with a few noble exceptions, will generally be those who have not succeeded at home. In such a country as Canada, the sending of such men, besides the vast expense of it, is thoroughly ruinous. Not only is the field difficult and laborious, calling for men of peculiar energy and zeal, prepared to brave every hardship for the sake of Christ, and the souls of men, but the colonists themselves are a peculiarly active and intelligent race. It is clear that, generally speaking, it is the most enterprising and intelligent of the people who become colonists; and it is a miserable union—the most intelligent of the people, and the most inefficient of the ministers. There cannot be a doubt that, under the Moderate management of our Colonial scheme, this was very much the result, and that much of the torpor and narrowness which now act as a drag upon the rising energies of the Canadian Church, must be traced to this source. The adherence of so many of the old ministers to the Establishment of Scotland at the Disruption may be traced to the same cause. Now all this will, by the blessing of God, be cured by the establishment of a vigorous college. Men will be raised up who know the kind of work which they propose to undertake, and inured to all the peculiarities of their future position; and such men as are not fit for the work will be arrested in time. Besides, the people will imbibe a spirit of energy, and instead of looking across the

sea for ministers, will learn to raise and support them for themselves. It seems quite clear that our Church should more and more establish all her missions after the model of the Duff College at Calcutta. It is by far the most economical and effective plan. One man going out, and spending his life merely in preaching, dies, and carries his usefulness to his grave in a great measure. But a man spending his life in rearing up a native ministry, is laying the foundation of good for all ages, and will continue to preach by the mouth of hundreds whom he has raised up long after he is silent in the dust. We ought, therefore, to grudge no expense either of men or money, in the establishment of mission colleges in all the countries with which we are connected. When on this subject, I would urge the importance of placing the institutions at Toronto on a thoroughly effective and permanent footing. A vast improvement has been accomplished since I was there, in the establishment of a preparatory academy, presided over by my excellent friend, Mr. Gale, than whom no one could be more thoroughly qualified. But a whole apparatus of buildings should be established, including school and mission premises—the college and academy should, if possible, be endowed—libraries should be provided, and everything done to give the whole enterprise an air of stability.—These are objects which ought, in my opinion, to be, and which, I have no doubt, will be warmly promoted by the Colonial Committee, and by all the more wealthy friends of the colonies. We had much pleasant and cheering intercourse both with the professors and students, and I am thoroughly convinced that the enterprise, if well managed and supported, is in the highest degree promising.

Whilst at Toronto I paid a visit to

HAMILTON,

A beautiful and thriving town, at the top of Lake Ontario. The people there had been deprived of their church by the members of the Scotch Establishment, and were building a far better one, of which my friend, Mr. Robb, is now minister. I preached to a very interesting congregation. I also visited a place called Dundas, in the neighbourhood of Hamilton, connected with which there is in my mind a very interesting circumstance. The very year before the great struggle began in Scotland, Dr. Candlish, who was then at Bouthill, in Dumfriesshire, applied to the Glasgow Colonial Society for an appointment abroad, being desirous to be more extensively useful. The society appointed him to Dundas; and, had for some providential circumstances, it is probable he would have gone and settled there. It is unnecessary to make the reflections to which this leads. They will occur to every mind. The circumstance is not unlike the arrest of Cromwell when about to sail for America; and it strikingly illustrates the wonderful way in which God overrules the desires of his servants, and marks out the bounds of their habitations. There be many purposes in man's heart; but the counsel of the Lord, that shall stand. The vastest results hang also upon what may appear to us the most trifling contingency—but there are no contingencies with God. Let us be silent, and adore.

I also visited a district pretty far in the forest, and preached to a very interesting rural congregation at mid-day. Here I saw many from different parts of Scotland, under the ministry of a very worthy man, with whom I had a good deal of intercourse. During my residence at Toronto, I also attended a meeting at Streetville, where Mr. Rintoul, professor of Hebrew, is a minister. It was an evening meeting, and attended by a large congregation. The people seemed much interested; and I found, in speaking to them, that they had come from many districts of our native land. One man was from Ettrick, another from Ayr, a third from Stranraer, and a fourth from Paisley. It was deeply interesting to see them, so far away in that distant land, and yet not forgetful of the scenes and lessons of Scotland. This was, upon the whole, one of the most refreshing meetings that I had in Canada.

Leaving Toronto, I proceeded along Ontario to Cobourg, where I held a meeting, and also assisted at the dispensation of the sacrament of the Lord's Supper. Thence I passed on to Belleville, where I preached; and to Kingston, at the foot of the lake, where I also preached several times. A son of Dr. Burns has since been settled there. It is a very important place.

GENERAL REMARKS ON UPPER CANADA.

Of Upper Canada, generally, I would say that, physically, it seems to be by far the best of the American colonies. If there was energy enough to open it up by railways, and bring its vast tracts of excellent land under cultivation, it might become, to a great extent, a granary for Britain.—Its climate is also comparatively mild. A gardener from Hawthornden, in Scotland, told me that he could grow better melons in the open air there than he could here under glass. Still the cold in winter is pretty intense, and heat of the summer severe. The Church of England seems to be very strong, and is growing in political importance under charge of Bishop Strachan, a renegade Scotch Presbyterian from Aberdeen, but its offensive assumptions and reckless creed may ultimately lead to a civil war. The Methodists are very powerful, and have been very useful. Popery is everywhere making advances. It is building a cathedral in Toronto, and another in Kingston; and its whole system seems instinct with a demonic life. Moderatism is dead, or nearly so. True Presbyterianism is not so very strong as we could wish, although possessed of some admirable men; but, so far as I could see, it has, till lately, got comparatively little justice done to it. It is now, however, beginning to stir powerfully, and I trust that by the vigorous aid of the Free Church at home, and the successful results of the Toronto College and Academy, it will, by the blessing of God, be found rising with renewed vigour, lengthening its cords, and strengthening its stakes, and breaking out on the right hand and on the left, to overtake the vast heathenism of the children of the forest.

CHRIST'S SECOND COMING: WILL IT BE PRE-MILLENNIAL?

BY THE REVEREND DAVID BROWN.

[NOTE.—The esteemed author of this book has considerably remembered Knox's College, Toronto, by presenting the library with a copy. We are happy in being able to present our readers with a notice of the work, written by a young minister, who was lately a student in that College. The critique, however, we may say, was written without any knowledge of the benefaction.]

EDDON.

We apprehend that many of our readers may have heard of "Millenarians" and the "Millenarian Controversy," without having any proper conception of the distinctive views entertained and advocated by the former, or of the particular subjects included within the range of the latter. The name, indeed, is singularly inappropriate as descriptive either of the controversy itself, or of the party in it to which it is generally applied. It, naturally enough, at first sight, leads one to conclude that the *quæstio revata* is as to whether or not there will be such a halcyon period in the history of the Church as the name indicates; and that those usually ranked under the designation "Millenarians" are the sole upholders of the affirmative.—Now, this is by no means the case. The two parties are entirely at one in regard to the fact that there will be a Millennium: the only matter in dispute betwixt them, respects the *period of its realization*. Agreeing as they do in regard to the *res*, they differ solely in regard to the *Tempus*: the one contending that it will succeed—the other, that

it will precede the second advent of Emmanuel: the one, that Christ will come to reign in person, with his saints, and literally to occupy the throne of David at the commencement and during the continuance of the thousand years—the other, that the thousand years will have reached their termination ere he make his second appearance,—that his reign during that period will be entirely spiritual in its character, and that its close and his advent, which will immediately follow, will be coeval with the “consummation of all things.” The title “Millenarian,” belongs exclusively to neither party, seeing that the important and heart-comforting truth which it embodies, is equally acknowledged by both; and no more is it to be regarded as the peculiar property, or the designation exclusively, of those to whom we are wont to apply it, than is the title “Unitarian” to be regarded as the peculiar property, or the designation exclusively, of those who adhere to the system and advocate the principles of the Socini.

We are not to be understood as saying this at all in disparagement of those (many of whom are distinguished alike for their eminent talents and devoted piety) whom we have been accustomed to denominate by the inapt title referred to, but simply in order to prevent misapprehension, and from a sense of justice towards those who, on the matter in question, uphold an opposite system, and entertain contrary sentiments.

These explanatory observations have been suggested to us in connexion with the above work, which very fully discusses the leading points in the controversy, and very strongly maintains the negative of the emphatic interrogation which constitutes the main portion of its title.

The author is the esteemed pastor of the Free St. James' Church, Glasgow, and brother to the eminently pious Rev. C. J. Brown, of Edinburgh. We may regard it as one of the correlative and subordinate benefits, following in the train of the disruption, that through its means Mr. Brown was brought from the sequestered and almost monotonous retirement of a country charge, to occupy a position for which he is so especially qualified, and in which his peculiar gifts have a much fuller scope for their exercise. His work bears on its every page the stamp of his own vigorous and independent mind. Its statements are clear—its arguments cogent—its illustrations apt—its deductions legitimate. His meaning is never hid beneath a mass of prolix verbiage, or through those shades which the native mysteriousness of the subject itself might be expected to throw around it. But it is ever set in a frame work of undimmed transparency, and requires no second reading in order to its being discerned and appreciated. His arguments are ranged in appropriate order, the one very naturally dovetailing into the other, and thus imparting to the whole that regularity of aspect and systematic correctness of form which we have often to desiderate in such didactic treatises, but which, when they do exist, (as in the case before us) tend so immeasurably to enhance their value. In some parts there may be, perhaps, a slight appearance of dogmatism, and a tinge even of eurtness and precipitancy in the mode of address; but these are just some of the more prominent indices of that straightforward honesty by which Mr. B. is characterized; and although often exceptionable

in others, may, for this reason, be palliated in him. We commend the work to our readers in general, as one of sterling worth and standard value, on the important and interesting subject of which it treats; and to our theological students in particular, who (from the delight which we experienced in its perusal), we feel confident, will be similarly affected. We should have wished to have given a brief synopsis of the line of reasoning pursued by the respected author, but the limits of this paper will prevent our attempting it, at least, for the present. We subjoin, however, the following extract, which forms the conclusion of the volume, and a summing up of the whole.

“*Et ex hoc uno disconnues.*”

“Here we close this investigation. We have seen, that when Christ comes the second time, all his elect, ransomed, and purified people shall ‘appear with him in glory.’ We have seen, that the exercise of all his offices, in the bringing in of sinners, and the perfecting of saints, is uniformly represented as terminating then: we have seen, that to the time before this, including the millennium, belongs to the kingdom of grace, and to the endless duration which succeeds it, belongs to the kingdom of glory: we have seen, that all the righteous and all the wicked are to stand together before the judgment-seat of Christ; and that the conflagration, together with the new heavens and the new earth wherein dwelleth righteousness, come after the final judgment—putting an end to the temporal, and ushering in the eternal state. Under each of these heads, we have discussed the views of pre-millennialists upon them; showing, as we conceive has been done, that they are at variance with the word of God, and proceed upon principles of interpretation quite arbitrary, and incapable of being followed out to their proper results. We have shown, that as a system, it is palpably defective, making no provision for some of the most important events which are to occur in the history of our race; and that as it vitiate some of the most precious doctrines, so it distorts some of the clearest texts of God’s word.

“These are strong things to say. Could we have taken the view of this system which many do who never examined it—that it is a harmless one, which it matters little whether we embrace or reject—we have too much dislike to oppose brethren in the common salvation, to have sent forth such a volume as this. It is because we saw in it elements which at once fascinate the carnal and attract the spiritual, that we thought it of some consequence to sift it. And none of the least of our motives, in undertaking this inquiry, was the desire to rescue ‘THE BLESSED NAME’ of the Saviour’s appearing from the erroneous and repulsive circumstances with which this doctrine invests it, and which have had the effect of frightening away the Church from an expectation which *nothing else* can compensate the loss of. ‘Behold I come quickly, and my reward is with me,’ is a sound dear to all that love his name. They ‘love his appearing,’ because they love Himself. To put any thing in the place of it is not good. Nor will you succeed. For those who preach him bringing his reward with him, will have the better of you. And so they ought.

“Nor is it in regard to the personal appearing of the Saviour only, that pre-millennialists will and ought to prevail against all who keep it out of sight. There is a range of truth connected with it, which necessarily sinks out of its scriptural position and influence, whenever the coming of Christ is put out of its due place. We refer to the resurrection as a co-ordinate object of the Church’s hope, and to all the truths which circle around it, which there is a power to stir and to elevate the Church which nothing else, substituted for it, can ever possess. The resurrection-life of the Head, as now animating all his members, and at length quickening them from the tomb, to be for ever with Him—these, and such like, are truths, in the presentation of which pre-millennialists are cast in

the very mould of scripture, from which it is as vain as it were undesirable to dislodge them. Pity only that they mar their own work. Many of them are dear to us in the Lord, and all the more for their warm affection to the appearing of his person, and the truths therewith connected. And oh! will it not be glad-some when those who ‘have fallen out by the way’ about his coming, shall be found together ‘walking with Him in white,’ their questions ending and their jarrings drowned in their common hallelujahs ‘unto him that loved them!’

“And it will soon be. ‘A little while and ye shall not see me; and again, a little while and ye shall see me.’ ‘Though he tarry, wait for Him.’ The distance will soon be overtaken, and then, He is here. ‘Come, Lord Jesus, come quickly.’ Meanwhile, ‘until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.’—(Cant. iv. 6.)”

ADDRESS

BY THE KIRK SESSION OF THE FREE CHURCH AT MELROSE TO THE CONGREGATION. 1845. D.D. 1846.

Such is the title of two several addresses which have been handed to us by a correspondent, from which, because of the affectionate and earnest exhortations which they convey, we should willingly have made extracts had space allowed. As it is, we notice them chiefly to call the attention of the elders and deacons of our churches to the occasion on which these addresses have been made, and to one important use of the paper on which they are written. The addresses are made and printed in connexion with the statements of the financial affairs of the congregation, for the years immediately preceding the dates of each respectively.

The statements embrace the minutest details of the receipts and expenditure of the congregation. We admire their business-like form, and recommend the example to our congregations and mission stations. It might not be convenient in every case to print the statement of accounts, but certainly the more fully these are drawn up, and the greater the publicity given to them in every several locality, the better.

The liberality of a congregation is prompted where periodical accounts are given of the exact and faithful appropriations of all the sums raised for the cause of the Saviour. And, when the balance-sheet is at the same time a good tract, as is the address of the Session of the Free Church of Melrose, a double advantage accrues from its publication. To give our readers an idea of the economy of such a congregation, we may mention that in the statement for 1845, the one immediately before us, the amount of collections on all accounts is £236 sterling, and the payment to the Sustentation Fund is £13 17s. 3d., while the supplement to ministers’ stipend is £75. The other disbursements are on account of School Fund, Missionary Schemes, and various contingencies, which are all minutely recorded.

We thank the worthy minister, Mr. Campbell, and his Session for the lesson we have received from the inspection of these addresses.

We had no hand in Adam’s sin, yet the guilt of it comes upon us: in the same way, “by the obedience of Christ many are made righteous.”

Many read not the whole Bible, and yet it is all equally divine.

CONVERSIONS FROM POPERY IN FRANCE.

When we think of the numbers both of ministers and people, who within these few years have passed over from the Church of England to the Church of Rome, and of the success of the Puseyites, as they are called, in *improtestantizing* the Church of England—if such an expression may be allowed—we are disposed to regard that Church not so much as a breakwater against Popery, as some have called it, as a vast bridge spanning the gulph that yawns between Protestantism and Popery.* It is some consolation, under the darkness which we fear is gathering over England, to think that scriptural truth has been gaining triumphs in a country where infidelity and Popery have long prevailed—we mean France. Blessed be God, fruits are beginning to appear, from the extended circulation of the holy scriptures and the preaching of the pastors and missionaries of the Reformed Church: whole villages in many places have renounced Popery and welcome Protestant preachers, and here and there, “the Priests are obedient to the faith.”

The following address of *Edvard Bruite, late a Roman Catholic Priest*, to the Grand Vicar of the Bishop of Montauban, in France, was published about two years ago. We are sure our readers will peruse it with deep interest:

From all that you have now read, you may conclude that I have engaged in a deep and conscientious study of philosophy and Romish divinity—and that, excepting in the first days of my faith, I have abstained from pouring error into the ears of the vulgar. And you may also conclude that, saving the fundamental principles which establish that there is a God, a soul, and an immortality of existence, I had not a thought free from that scepticism which floats in the undulations—well laid down in Descartes’ “*Deute Methodique*”—between faith and incredulity, and incredulity and faith.

In this agonizing state I besought God to give me the faith of Rome. I strove to draw down his mercy upon me by praying at night; I prayed too by day; at times, in the earnestness of desire that my prayer should be realized, I exclaimed, “I practise deceit on my own heart! yes, I deceive my own self!” But in answer came to me. The waves of error rolled back nothing to me but the image of lying vanities.

I intermingled fastings and austerities with my prayers, and shut myself up in utter solitude, praying, weeping, and meditating, without ceasing.—In the wilderness of a distracted soul, I remembered the direction given me by my confessor, and cried aloud, “In Rome only is there truth! in Rome only?” And a voice answered me, “Nay, nay, in Rome is falsehood only!”

My feelings towards the Virgin-mother were of a most loving piety; I decorated her shrines with flowers; I erected an altar to her with my own hands. “Queen of Heaven!” I sighed, “come thou to my aid, my faith gives way!” I was answered, “The Virgin is not queen of heaven; she was a mother full of love and grace. None but the idolater worships her. Let your prayer ascend to Christ, not to the Virgin Mary.”

I could not support this rack of doubt. A wasting stupor was slowly consuming me; I was

* It is scarcely necessary for us to say that we here mean not the Church of England as an *Usher* would have moulded it, or as a *Noel* and *Bickeneth* would now mould it: we mean the Church of England, so called, as it exists, with its secular Head, its princely Prelates, and the subordinate Hierarchy—“Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, and other ecclesiastical officers.”

drooping, step by step, into the tomb; bearing with me, to the foot-stool of eternal justice, a heart laden with the weight of its own infliction. Let me ask, What is repentance without a Saviour? what is innocency without Jesus? I loved the blessed Redeemer, but my love was the burst of a philosopher’s admiration; there was nothing in it of that perfect faith of a Christian heart which dies to its own feelings, so that Jesus may live and dwell in it.

Jesus was the last plank on which I could find safety from the frightful wreck against which I was contending; I grasped and clung to it; rather should I say, the free grace and tender mercy of my Saviour drew and clenched me firmly to it: and from that joyful day I know not the human being on whom a sweeter state of peace has rested.

I was without “daily bread,” for I was under an unjust interdict; but Christ spake to me by his gospel, “Consider the birds of the air—they neither sow nor reap; behold the lily of the fields.” I was dishonoured among men; but Christ spake to me by his gospel, “My grace is sufficient for thee. Happy are ye when ye suffer persecution for righteousness’ sake.”

My hands were empty, and my sister and her orphan children were famishing before me; Christ spake to me by his word, “The Lord provides for the widow and the orphan.” The tear rolled down my cheek as I beheld my mother on her death-bed; Christ spake to me by his apostle, “To die is gain.” Thus did that adorable Saviour, who had converted me to the truth that also saves us, always compensate me for the burden of my afflictions with the richness of his consolations.

Here is my reason, sir, for not seeking forgiveness of my sins at your hands: Christ teaches me, in his gospel, that it is for God alone to forgive sin. Here is my reason for not seeking the bread from heaven in your consecrated elements: Christ teaches me, in his gospel, that it is by his own hand, and from the heaven of heavens where he dwells, that he feeds the soul with the true manna from heaven. This is my reason for refusing to look up to the Pope as the visible head of the church: it is Christ himself who teaches, by his gospel, that he, and he only, is the Head of the church. And now you will know why I have turned my back upon the altar of your corruptions, and am for ever become free and a Christian. Glory be to Christ, for he hath loosed me from my chains!

Miscellaneous.

LOUIS PHILIPPE’S UNENVIABLE ELEVATION.

The following account of the precautions taken for the protection of Louis Philippe, will remind some of our readers of the words of Shakspeare:

“Then, happy lowly clown,
Uncanny lies the head that wears a crown.”

And some, happily, on reading it may be reminded of the contrast which holds between earthly royalty so circumstanced, and the humblest child of God, whose condition as to protection and confidence are described in these words of the Psalmist,—“He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty. I will say of the Lord he is my refuge and my fortress, my God: in him will I trust.”

The account is furnished by a French correspondent of the *Edinburgh Review*:

“One of the saddest circumstances which exist in this country, is the extraordinary precaution which it is considered necessary to take for the safety of the king. There are, for example, five large barracks, each occupied by regiments of elite in the immediate vicinity of the Tuilleries, and eighteen guard-houses, each of which is continually occupied day and night by a troop of ready-armed men, surrounding the palace. The palace itself is

occupied by 250 national guards of the infantry battalions, and by 25 men of a regiment of horse. There are, besides, 350 soldiers of the line, and a troop of 50 men of a cavalry regiment. At nine o’clock at night a detachment, composed of four companies, takes its station in the centre of the palace, and remains all night with loaded arms; 80 sentinels with loaded arms keep watch, in and around the palace during the night: besides which patrols and detachments visit every part of the palace and the gardens every half hour; 55 of the attendants in the gardens, and of the domestics of the royal household, mount guard in the royal apartments during every night, armed with double barreled guns. In addition to all this multitude, there is a number of police agents, aides-de-camp, adjutants, &c., continually on duty. A secret passage leads from the palace to one of the nearest barracks, and some of the guard-houses are provided with ladders to enable the soldiers to enter the palace and gardens at any moment.”

CAVERN OF THE EARLY CHRISTIANS

We take from the *Montreal Witness* the following interesting notice of a cave in Algeria, which that paper quotes from *Galvani*. We may observe, for the information of some of our readers, that Donatus, whose name appears in this notice, was an alleged schismatic or separatist in the days of Constantine, and that his followers were for a time persecuted by that Emperor:

“A cavern, remarkable in an archæological point of view, has just been discovered at about eight leagues from Guelma, in Algeria, on the side of the Mulla Mountains. It is hollowed out of an immense calcareous rock, a circular entrance of seven or eight yards in diameter, is about 400 yards in depth, and runs from 1100 to 1200 yards in length, taking an inclined direction, and requires 35 minutes to reach its extremity. A thousand stalactites of various forms adorn its inside, and the ground is encumbered with a prodigious quantity of enormous blocks fallen from the vault. But what gives it its greatest interest is the number of Latin inscriptions at the entrance. They are for the most part illegible, but the name of Donatus is to be deciphered in more places than one. It belongs to the earlier times of Christianity, as the names of unknown martyrs appear, and there is no doubt the cavern was the refuge of the then persecuted Christians. The Arabs have many fabulous legends on the subject, and dread entering it lest they should be seized and detained by an evil genius or spirit. And yet it was an Arab, the Chief Dieradj Ben Kerd, who led some Franchmen into this cave, the silence of which had not been disturbed for ages.”

ONE OF NATURE’S LESSONS.—There is not any organic creature, but in its history and habits it shall exemplify or illustrate to us some moral excellence or deficiency, or some point of God’s providential government, which it is necessary for us to know. Thus the functions and the fates of animals are distributed to them with a variety which exhibits to us the dignity and results of almost every passion and kind of conduct, some filthy and stoulish, jining and unhappy; some rapacious, restless, and cruel; some over earnest and laborious, and, I think, unhappy in their endless labour, creatures like the bee that heap up riches, and cannot tell who shall gather them, and others employed like angels in endless offices of love and praise. Of which, when in right condition of mind, we esteem these most beautiful, whose functions are the most noble, whether as some, in mere energy, or as others, in moral honour, so that we look with hate on the foulness of the stork, and the subtlety of the adder, and the rage of the hyena; with the honour due to their earthly wisdom we invest the earnest ant and the unwearied bee; but we look with full perception of sacred function to the tribes of burning plumage and choral voice.—And so what lesson we might receive from our

earthly conduct from the creeping and laborious things, was taught us by that earthly king who made silver to be in Jerusalem as stones (yet thereafter was less rich toward God). But from the lips of an heavenly king who "had not where to lay his head," we were taught what lesson we have to learn from those higher creatures "who sow not, nor reap, nor gather into barns, for their Heavenly Father feedeth them."—*Graduate of Oxford.*

RECEIPTS

On Account of the Foreign Mission of the Free Church of Scotland.

City Building congregation, Kingston, per Rev. R. F. Burns—Foreign Missions, £5; Jewish Mission, £5.....	£10	0	0
Knox's Church, Toronto, per Rev. Dr. Burns—Congregational collection, £18; Bible Class, £2 2s.; Sabbath School, £1.....	21	2	3
York Mills, Toronto Presbytery.....	2	15	0
Port Sarnia, per Rev. Mr. McAllister, Esquesing, per Rev. P. Gray—for Jewish Mission, Boston Church, £2 5s.; ditto Sabbath School, 17s. 6d.....	3	2	6
Norval Church, Esquesing.....	1	5	0
Union Church, ditto.....	2	12	6
Streetsville congregation, per Rev. Mr. Rintoul.....	4	15	6

J. REDPATH, Treasurer.

HOME MISSION FUND

OF PRESBYTERY OF TORONTO.

From Weston, per Rev. Wm. Rintoul	£5	4	9½
From Centre Road, Caledon, per Rev. D. McMillan.....	1	1	8
East Centre Road, do.....	15	3½	
West Centre Road, do.....	2	17	1
Oro, do.....	4	4	7
Essex, do.....	1	5	1½
East Chinguacousy, per Mr. Wallace	5	0	0
Vaughan, per Rev. S. C. Fraser.....	3	0	0

JOHN LAIDLAW, Treasurer.

NOTE.—The contribution from Vaughan to the Home Mission Fund has been incorrectly stated in both the last numbers of the *Record*. It should have been £1 17s. 6d.

SYNOD FUND.

Sale of Minutes, per Rev. S. C. Fraser	£0	5	0
Collections at West Caledon, per Rev. D. McMillan.....	1	8	5

JOHN LAIDLAW, Treasurer.

KNOX'S COLLEGE MISSIONARY SOCIETY.

Correction of Error in our last Number.—From West Gwillimbury, per Mr. J. S. Scott, £7 2s. 3½d., ought to have been £11 2s. Also, collection from Perth, per Mr. Scott, £7 2s. 3½d., omitted. I have to acknowledge the following additional receipts:

From Mr. McMillan.....	£1	0	0
From Stafford School House, per Rev. Wm. Rintoul.....	3	9	
Collected at Mr. Hutchins's Sabbath School, 52, Oxford, per Mr. Archibald Currie.....	2	13	1½
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