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THE
ECCLESIASTICAL AND MISSIONARY

RECORD

FOR THE
PRESBYTERIAN CHURCH OF CANADA:

Published under the direction of a Committee of Synod.

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

VOLUME VI.
NOVEMBER, 1849. TO OCTOBER, 1850.

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VOL. VI.

TORONTO, NOVEMBER, 1849.

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GAELIC BIBLES AND TESTAMENTS.

A large supply of the Scriptures in the Gaelic language, has been sent out by the Edinburgh Bible Society, to meet the prevailing want in various parts of Canada.

The Rev. R. F. Burns, Kingston, and Mr. Durie of Bytown, have the supply for the Eastern part of the Province.

Mr. D. McLellan, Bookseller, Hamilton, for the Western; and John Burns, Agent for the Presbyterian Church of Canada, for the settlements around and in rear of Toronto.

Ministers, Missionaries, and Catechists, will oblige by taking orders, and bringing this notice before the Highlanders with whom they may have intercourse.

The invoice consists of 8vo, 12mo, and 24mo Bibles, and 12mo and 24mo Testaments.

Persons ordering Bibles, will please specify particularly the size required.

Agency Office, P. C. C.
Toronto, August 27, 1849. }

For Thee my bleeding spirit longs—
Oh! when wilt Thou return?
Dost Thou not know my heart-desires,
For Thee alone that burn!

For Thee, my precious Saviour, sighs
My weeping soul, forlorn;
Till I once more enjoy Thy love,
I cannot, Lord, but mourn!

Whilst Thou art absent, I must weep—
My harp must silent be—
But, oh, if Thou return, my tongue
Shall melt in melody!

Still, 'mid my darkness, Thee I'll trust;
For though 'tis sorrows night,
Thou yet shalt dry my weeping eyes,
And send the morning light.

Haste then, O Lord, the happy hour,
When these dark clouds shall flee;
When I shall Thy sweet countenance
In unveiled glory see.

J. A.
Melbourne, C. E., Aug. 17, 1849.

Notices.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet in Knox's College, Toronto, on Tuesday, 6th November, at 12 o'clock, for the purpose of meeting with commissioners from the various mission stations and vacant congregations, who are desirous of procuring the services of missionaries or catechists during the winter. Office-bearers of the mission stations and congregations, are requested, therefore, to see that commissioners or delegates be sent to meet with the Presbytery on that day, to make the necessary arrangements for their being supplied with preaching during the winter.

P. GRAY, Pres. Clerk.

COLLECTION FOR SYNOD FUND.

The Agency Committee having been authorized by the Synod to fix the time for the General Collections for the current year, have appointed Sabbath, the 18th of November current, for the Collections for the Synod Fund. It is much to be desired that the Collections on this account be liberal. The fund is at present in arrears—the charge of the Agency office, besides the usual allowance for the Synod Clerk, must be devolved upon it. There are also several claims against it, of long standing, that should at once be discharged.

Ministers and Missionaries officiating in the various congregations and mission stations, will cause this announcement to be given.

Poetry.

SPIRITUAL DESERTION.

[FOR THE RECORD.]

Thick darkness broods upon my soul,
And clouds of doubt and fear,
Hang heavy o'er my heaving breast—
Nor morn, nor stars appear.
For Thee, my God, for Thee I mourn!
Thine absence is my grief;
Would'st Thou but to my soul return,
I then should find relief.

Have I not known the happy time,
When glowed, within my breast,
The sacred flame of love, to Thee
My God, my only rest?

Have I not known the blissful hour,
When Thou didst on me shine?
When in the fervour of my love,
Sweet Son, I called Thee mine?

And hast Thou not, erewhile, to me
Unveiled thy lovely face?
Made me, upon The Sacred Mount,
To taste Thy boundless grace?

Have I not 'neath Thy shadow sat,
With rapturous delight?
While love glowed in my breast, and faith,
Hss plumed her heav'n-ward flight.

Why then, my Jesus, have those joys
So swiftly passed away?
Why can my heart now find no balm,
Her sorrows to allay?

KNOX'S COLLEGE.

This Institution was opened with an introductory Lecture by Dr. Willis, on Wednesday, the 17th ult. A large proportion of the students had arrived, and were in attendance; and the occasion was the more interesting, from the presence of many ministers, and lay members and friends of the church. After a recess of six months, it was a circumstance calling for devout gratitude to God, that the ranks of the students who had studied during the previous session, had been unbroken either by sickness or death; while the same kind protection that had watched over them, had been extended to all who had taken part in the conduct of their studies.

The lecture of the Rev. Dr. was listened to with much interest, and was characterised by that happy tact and talent by which nothing is omitted; while every subject receives its due meed of attention. An abstract of the lecture may be interesting to our readers.

In allusion to the fact already adverted to, calling for thankfulness on the part of all, the Dr. said—

"If on the occasion of our re-union at this time last year, we felt that it became us devoutly to recognise the mercy of God that had so spared us

during the season of our dispersion, a like experience now calls for yet deeper gratitude. What changes have not these few months witnessed in the cities, and among the families of the land! how many a dwelling has been darkened by the shadow of death! how many a purpose, and scheme, and hopeful calculation of future enjoyment and usefulness, has been abruptly arrested by the appalling visitation of the destroyer.

"Avoiding"—he added—"all self-righteous explanation of the fact, that we have survived while others have fallen, let us believe that the long-suffering of God is to us salvation. Let us be open to the inquiry, what God doth require of us,—let us confess our unprofitableness—let us double our diligence: the voice of our Lord, in his Providence, as well as in his word, addresses us—'Occupy till I come.'"

The Rev. Doctor next adverted to certain modifications which were contemplated in the arrangements of Knox's College. It was naturally to be expected that they should avail themselves of the Provincial University, now understood to be accessible to the country at large, without denominational distinctions. Their own Presbyterian Synod had accordingly appointed a Committee to put itself in communication with the Commissioners, on whom it devolved to carry out the new arrangements, as soon as it should be understood that the Government had appointed such Commissioners. Up to this date, Dr. Willis mentioned, nothing on the part of the Government had yet been announced as done.

The blame, therefore, rested not with this Synod or its College, if the adjustments of King's College should be for this season, in a good measure, practically inoperative. [At a subsequent meeting on Friday, it was notified to the Students, that some of the Professors of Knox's College were now contemplating other fields of usefulness, but so as that, nevertheless, the College should have, at least during a part of the present session, the benefit of their valuable labours.]

The Professor devoted the greater part of his introductory Lecture to a brief account of the various branches of learning usually embraced in a College curriculum, and an estimate of their comparative value. Classical literature, he said, could not be dispensed with, although he admitted that, in the plans of the old Universities of England, and those formed on their model, the proportion of time devoted to such studies, hardly consisted with a just appreciation of the claims of science, of natural and civil history, and of metaphysics; nor was he insensible to the danger of anything like an exclusive converse with the ethics of Pagan philosophers and poets, and to the necessity of counteracting this by the lessons of a purer school: But he still assented to the opinion of those who hold that the cause of Christianity could not be served by a neglect of the classics. An acquaintance with the languages of Greece and Rome had so long entered into the basis of a refined education, and seemed so certainly destined to retain this rank in the intellectual culture of the general world, that Theologians would be placed at an immense disadvantage who should leave such studies out of account. Be-

sides, it was much to say, that a large portion of revealed religion, was contained in books written in one of these languages, and that into both, the sacred writings had been rendered in some of the most ancient and valuable versions still extant.

Natural history and physical science not only supplied the student with the richest proofs of Theism or of Natural Theology, but the advocates of revealed religion could turn the analogies of nature in a thousand ways to the service of establishing the Christian faith. The alarms of well-meaning friends of religion, lest the discoveries of science should bring out conclusions contradictory to the Bible, had proved as groundless as the expected triumph of scolists had been demonstrated to be premature. Astronomy, in its very latest discoveries, had removed the foundation on which even some good men and divines too, had been resting exegetical schemes derogatory to the sovereignty, or, at least, to the immediate creative agency of the First Cause. [Dr. Willis alluded here to the abandonment of the nebular hypothesis.] He also regarded geology and the history of civilisation as having confirmed the inspired history both of the world and of man. He proceeded to shew how both metaphysics and mathematics served to exercise and enlarge the mind; and how logic, if not as an instrument of discovery, yet by its discriminating principles, and rhetorical canons, supplied the means of detecting and confuting error, and of communicating, as well as vindicating, truth with the best effect.

[Dr. Willis expressed his gratification at the considerate liberality of the Free Church of Scotland, which had supplied the means of supporting the logical chair of this College: so that considerations of economy need not be pleaded for unsettling that part of their present arrangements; for that without burden to our Canadian Church, we could still avail ourselves of the valuable service rendered from this chair.]

Last of all, he urged the importance of Biblical literature—paying a tribute to the philologists of Germany, but cautioning against a hermeneutical school, which he contended had been praised far beyond its merits. It was well, therefore, while taking the help which students might doubtless derive from German scholarship, and from the fruits of that patient philological research in which they had set so praiseworthy an example—it was well to know that they were not safe guides in every department. In a harmonious and systematic view of scripture truth, German divines were very defective, and in depth and breadth, fell far behind those of Holland, and Germany itself in an earlier age. Even the doctrine of a personal Christ, which it was the merit of Neander, Ullman, and Hengstenberg to have placed in so clear a light, had been anticipated fully in the writings of the puritan age. The rationalism of Germany had sown the seeds, of which the infidelity, and also the Pantheism too prevalent in the continental nations, were the natural fruit—and its criticism was almost universally characterised by a spirit of lax speculation on the canon of scripture and its inspired authority. Even Neander indulges occasionally in interpretations of scripture,

better befitting Semler and Strauss—those fathers of the mythical scheme.

The conclusion of the Lecture was practical—consisting of suitable exhortations to the students, in respect of their department to one another, to their teachers, and to the world generally. The high standard of life and character, applicable to ministers of the word, attached by the consent of mankind, even to aspirants to the sacred office. Men who knew nothing either of Latin or Greek, still knew what to expect of propriety and circumspection of demeanour in those who were training for the holy ministry.

He affectionately encouraged them by the assurance, that the Master to whose service they were devoting themselves, would not fail to open up before them spheres of usefulness, and, he trusted, even of support too. He invited them to count their teachers as friends—to take in good part their admonitions—and to avail themselves of their advice. "Our libraries,"—he said—"our houses, and our hearts, are open to you."

COMMISSION OF SYNOD.

The Commission of Synod met in Toronto, on the 17th October. The principal subject which occupied its attention was, the case of the Rev. Dr. Ferrier. A letter was received from him, assigning the reason for his absence. The Report of the Committee appointed to confer with him was read. After lengthened discussion, the following deliverance was adopted:—

"The Commission regret to find that a more thorough understanding and agreement in sentiment had not been arrived at, as the result of the communications held by the Committee at Hamilton with Dr. Ferrier; but finding that in his letter now on the table, he expresses his desire to respect the unity of the body, by avoiding an offensive obtrusion of his peculiar views, in opposition to the principles and testimony of the Church with which he desires to walk in fellowship—the Commission, willing to hope that he will keep this pledge in good faith, agrees to waive further proceedings in the meantime: it being understood, as it is hereby declared, that the departure from this understanding, on which the Commission rests, will subject him to the discipline of the Church."

From this decision Mr. Robb dissented, and craved liberty to give his reasons at the next meeting, and to have these reasons inserted in the minutes, which was granted.

The Commission met again on the 18th. After reading the minutes, a motion was made to have the following clause appended to the deliverance in Dr. Ferrier's case:—

"And, in order to full mutual confidence, the Commission requires of the Presbytery of Hamilton, that they satisfy themselves of Dr. Ferrier's obtemperating this decision: empowering them, if he declines, to proceed with him by libel, in reference to the whole case, as if this interim decision had never passed."

After discussion, it was decided that the clause should not be added, three voting for it, and four against it.

Mr. Robb gave in his reasons of dissent, which are as follows:—

"1st. Because the deliverance proceeds on the assumption that Dr. Ferrier pledges himself that for the future he will cease to maintain and propagate the principles he has avowed, in opposition to those held by this Church, on the subject

of Christ's headship over the nations, a pledge which Dr. Ferrier has uniformly refused to give, when urged to do so, both by the Presbytery of Hamilton, and the Synod's committee, except on the condition, that the Church would for the future cease to maintain and avow this part of her testimony for Christ, and he goes no farther than this in his letter to the commission.

"2nd. That the doctrine of Christ's headship over the nations, as hitherto maintained by this Church, is one of vital importance, and there never was a period in the past history of the world, when the Church was more urgently called to uphold her testimony for Christ on this head, to the nations of the earth; than at present, whereas the deliverance of this commission, to say the least of it, must go to weaken, if not altogether to neutralize, this testimony, and to encourage others holding office in this Church, to follow the example of Dr. Ferrier, and so to break up the unity and fellowship of the Church."

Mr. Gale, who had not been present at the time the decision was come to, craved liberty to have his dissent marked, for reasons to be afterwards given in. The next stated meeting will be held in Knox's College, Toronto, on the third Wednesday of April, 1850.

SYNOD'S HOME MISSION COMMITTEE.

At Toronto, October 18th, 1849, which day the Synod's Home Mission Committee met and was constituted. Sederunt—Mr. Robb, Convener, Mr. Gale, Mr. Rintoul, and Dr. Willis, Ministers; Messrs. McLellan and Burns, Elders.

In the absence of the Clerk, Mr. Burns was, on motion, appointed Clerk, *pro tempore*.

Mr. Burns reported that the following Missionaries were at the disposal of the Committee, viz: Mr. Quin, Mr. Hudson, Mr. Ross, Mr. Nisbet, Mr. McPherson, Mr. Lowry, Mr. McIntosh, Mr. Scott, Mr. Swinton, Mr. Dickson, and Mr. Smith.

The following letter from Rev. John Bonar, Convener of the Colonial Committee of the Free Church of Scotland, in reference to Mr. Cameron, Missionary of said Church, was read:—

GLASGOW, Aug. 21, 1849.

MY DEAR SIR,—

I have only time (this mail) to say, that I have written Mr. J. Cameron, by this mail, stating that the Committee entirely disapprove of the position he has unhappily taken with respect to the jurisdiction of the Presbytery within whose bounds he was labouring—urging him to avail himself of the *loc. penit.* the Synod had left him, and stating that he cannot continue in Canada as our Missionary, on any other terms.

I hope he will at once yield, and that you will restore him to work. Even though he should return home immediately, it would be a great matter for his future life, that he brought your certificate with him. But I trust matters may be arranged, and that he may yet labour profitably in Canada. Mr. Gibson, of this city, and others who know him intimately, have a high opinion of his personal piety and sterling honesty.

In haste; that your information might reach by this post, and that you might do what you can for and with Mr. C.; I remain, with great regard,
Yours, very truly,

JOHN BONAR.

A letter was also read from Mr. Bonar, in reference to the Rev. Mr. Johnston, minister of New Cumnock, appointed an Agent or Superintendent of Missions within the bounds of this Church.

The Committee rejoice to learn, from Mr. Bonar's letter, that the Colonial Committee concur with this Committee as to the importance of the office and work to which Mr. Johnston has been called—record their thanks for the liberal contribution which that Committee propose to make toward the support of such agency, which has already been acknowledged by the Convener, and

instruct the Convener to press the Committee to follow up the measure.

A letter from Rev. A. Melville, minister at Bristol, offering his services to the Committee, for six months, was read. The Committee agree to recommend Mr. Melville to put himself at the disposal of the Presbytery of Montreal, and instruct the Clerk to communicate this to Mr. Melville, the Presbytery of Montreal, and also to the Presbytery of Perth, for their concurrence.

The Committee then proceeded to distribute the Preachers and Catechists at their disposal, for the ensuing six months, viz., to the Presbytery of London—Mr. McPherson.

Hamilton—Mr. Scott, until license; Mr. Nisbet.

Toronto—Mr. Lowry.

Cabourg—Mr. Smith and Mr. Hudson.

Kingston—Mr. Dickson and Mr. Quin.

Montreal—Mr. Ross, Mr. Swinton, Mr. McIntosh, Mr. Melville; and Mr. Quin, six weeks; also Mr. McLachlan, Student, in the event of his not attending College during the current session.

Adjourned to meet at Hamilton in Knox's Church, on the second Wednesday of January next, at seven o'clock, P.M.

Closed with prayer.

PRESBYTERY OF BROCKVILLE.

The Presbytery of Brockville met in the Presbyterian Church of Brockville, on Tuesday, the 2nd day of October, and, after sermon by the Rev. James Geggie, from 2 Cor. v. 20, 21, the Presbytery was constituted by prayer, by the Moderator.

Members present:—The Rev. W. J. McDowell, moderator, Rev. W. Smart, Rev. Robt. Boyd, Rev. James Geggie, Clerk, and the Rev. John McMurray; Elders,—Messrs. Carson, Breckinridge, and Scott.

According to a resolution of Presbytery, at its last meeting—this was to be the first of a series of visitations, but owing to the unexpected absence of the Rev. J. McMurray, the pastor of the congregation, on the previous Sabbath, the necessary information was not given, in consequence of which it was resolved, that the visitation should be postponed till a future period, and that the Presbytery should hold its next meeting in Prescott, on the first Tuesday of January, 1850.

Arrangements having been made for the supplying of the missionary stations for the following quarter, the Clerk read a letter from Mr. Burns, the agent of the church, in relation to the necessity of making collections for the College Fund. It was agreed that the Presbytery would do every thing in its power to assist in meeting the demands that must of necessity be made, for the maintenance of such an Institution, *inter alia*. The Rev. R. Boyd introduced Mr. Thomas S. Chambers, a member of his church, with a view to be examined previous to his entering College. The day being far spent, the Rev. R. Boyd, Rev. W. J. Macdowell, and Mr. Scott, were appointed a Committee of examination, and if satisfied with his attainments, to grant him a certificate of admission to Knox's College.

The Committee met on Thursday, in the house of Mr. Boyd, and entered into a lengthened and interesting examination, regarding the several branches of his studies, namely, Reading English, English Grammar, Composition, Geography, Grecian and Roman History, the Latin and Greek Languages, Mathematics, and also as to his moral and religious character—his previous history and training—his natural talents, discretion and piety, and the capacity he manifests for usefulness in the ministry, together with the motives that induced him to enter on such a course.

The Committee feel great pleasure in being able to report, that on all these branches he acquitted himself in the most satisfactory manner, and gave ample evidence of his having attended to his studies with unwearied assiduity and zeal.

His education is not of that bare and superficial nature that characterizes many young men on entering College, but is sound, substantial, and enlarged, considering his youth, and it is therefore hoped, from the superior advantages which he has enjoyed, and the proficiency he has made, that, in after years, he will not only be a credit to the Institution to which he is going, but of much usefulness to the church with which he is connected.

It is but due to Mr. Mellick, his teacher, who is about to present himself to the College Committee, to state, that he must have paid unremitting attention to the education of Mr. Chambers, and must be himself well acquainted with the several branches of education above mentioned. Mr. Mellick was an undergraduate in the "Royal Belfast Academical Institution," Ireland, and emigrated to this country about two years ago, and has been teaching in Prescott Grammar School, with much credit to himself, and benefit to his pupils, since that time, and is now about to finish his studies, with a view to enter the ministry.

ROBERT BOYD,
W. J. MACDOWELL,
GEORGE SCOTT.

Prescott, Oct. 5, 1849.

PRESENTATION.

We have much pleasure in giving a place to the following addresses, which were handed in too late for our last issue. Such substantial manifestations of good will and affection, are alike creditable to the devoted pastor, and his attached flock.—

To the Rev. John M. Roger, A. M., Minister of the Presbyterian Church, Peterborough.

REV. AND DEAR SIR,

The members of the congregation of Presbyterians in the town of Peterborough, amongst whom you have laboured for so many years with untiring zeal and fidelity, desirous of expressing their regard for you as their Pastor, their estimation of your private and public worth, and more than all, their sense of the great personal and pecuniary sacrifices made by you, in remaining with them; in preference to returning to your native country, have deputed the undersigned to present you with this Carriage as a token of their affection and esteem, trusting that you may find it useful to you in the performance of your numerous parochial visits, and praying that it may please the Almighty disposer of events, long to preserve and keep you and your estimable family among them to enjoy it.

Thomas Hay,	James Harvey;
James Hall,	Wm. Hall,
D. McLeod,	W. S. Conger,
J. Haggart,	Jas. Lafferty,
Robt. Stenson,	A. Cathcart.

REPLY.

GENTLEMEN,—

I beg you to accept for yourselves, and to communicate to the kind friends whom you represent, my warmest thanks for your very handsome and useful gift.

Your approbation of my conduct as your pastor, though expressed in too favourable terms, I do feel to be most gratifying and encouraging.

The repeated calls to return to my native parish, had, I confess, filled me with anxiety. I felt the natural yearnings for the land of my birth. I felt the influence of the too partial judgment and lasting attachment of my friends there, but, my long and happy residence here among my beloved flock, had also created powerful ties to this place; so that while I stood prepared to follow the leadings of Divine providence, I cordially acquiesced in the decision of our Synod, which forbade our separation. Candour requires me to add, that I believe you have overrated any difference there might have been, in a temporal point of view, &c.

tween my present charge and the one to which I was called.

While I again express my thanks for this renewed token of your regard, permit me to say, that my highest ambition is to be found faithful in the discharge of the all-important duties of my office, and to be the humble instrument in the hand of God, of spiritual and eternal good to those who sit under my ministry.

JOHN M. ROGER.

Peterborough, Sept., 11, 1849.

THE LATE MRS. JOHNSTONE.

Died, at Ramsay Maize, C W, on the evening of the 27th Sept., Jenn Creighton, wife of the Rev. W. G. Johnstone; after a painful and protracted affliction, which she bore with singular fortitude, faith, and patience; to the admiration, and joy of all christian friends who visited her. She was our rooted and grounded in the truth, endured as seeing *Him* who is invisible, and possessed in an eminent degree, that faith which is "the substance of things hoped for, the evidence of things not seen." She had a lively hope, of a glorious immortality, and could read her title clear, to the celestial inheritance, and everlasting rest, that remains to the people of God.

She cast all worldly cares upon her covenant God, all her fears of death were removed; she often prayed, "why is *He* so long in coming, why tarry the wheels of his chariot?" In the midst of her severest spasms, when the body seemed in agony and racked with pain, her mind was calm and serene, and enjoyed perfect peace. Being then asked, "what is thy beloved more than another beloved," she emphatically exclaimed, "He is altogether lovely, the chiefest among ten thousand," and at the same time turning her eyes, and holding her hands upwards to heaven, she said, "Now I am above the world, and all its concerns." About ten minutes before her death, she called upon her husband, to pray that the Lord would now graciously receive her to himself. He knelt down and prayed accordingly, and rising from his knees, he took her by the hand and said, now my dear I have given you away to the Lord, from whom I received you. She replied, "you have done well"—asked Miss Bruce to raise her up in bed, and immediately expired, without a single struggle; and thus fell asleep in Jesus. "Mark the perfect, and behold the upright, the end is peace." She had seen, and felt, and confessed herself the chief of sinners, and therefore ascribed all her hopes of heaven, to free, Sovereign, unmerited grace. She did not merely trust; but even gloried in the cross of Christ, as all her salvation, and all her desire.—She lived and walked close with God, earnestly pleaded his promises, and daily thirsted for higher and higher accessions in holiness, for greater conformity to the divine image, and complete submersion to the will of God, and endeavored to "shun the very appearance of evil." She was a great advocate for *Temperance*, pressed it upon the attention of all her friends, and especially upon all the brethren in the ministry.—She was possessed with singular equanimity, and prudence, and gifted with a strong persevering mind. Having travelled much, and seen so many different countries, she was well acquainted with the world, and had something like an intuitive discernment of the human character, and with one glance of her uncommonly brilliant eye, she could form her idea of character, and not in one single instance has she ever been known to fail.—She was kind, benevolent and hospitable to old and young, to a very proverb; was generally very pleasant and cheerful, and one of the best comforters in the day of adversity and affliction, and as one of the Revd. and much respected visitors, said at her funeral, when he went to comfort her, he returned himself comforted. She was admirably qualified both by nature and experience, for the superintendence of domestic affairs, and left her husband quite free from all care of worldly concerns, that his attention might be undividedly

directed to his studies and labours; lest his ministry should be hindered. Next to her own salvation, and that of her relatives, the prosperity of the Church of God, seemed to occupy her chief attention.—She was willing to make any sacrifice, to submit to any inconvenience, if it would promote the prosperity of Zion. The conversion of sinners to God, and the edification of Saints, were the subjects of her earnest prayers night and day. But while she felt a general interest in the Church of God, she felt a peculiar interest in the *Free Church* of Ramsay, and a strong and growing attachment, to all the Church and Congregation, and nothing delighted her more, than to hear of them walking in the truth. Before she died, she left them her best blessing, and presented her earnest prayers for their temporal and spiritual prosperity, accompanied with a small token of her esteem and benevolence.

But we are not called on to mourn as those that have no hope, but as those who have strong consolation.—We trust and hope our dear friend is free from all tribulations, having washed her robes, and made them white in the blood of the Lamb. But she has left behind her a large circle of affectionate friends, both in Scotland and the United States; and an afflicted husband and three sons, to mourn their loss, besides a large Church and congregation, to whom her memory is very dear, —and who, along with others of all evangelical denominations have tenderly and deeply sympathized with her, under her severe and protracted affliction; and accompanied her remains with tears, to the horse appointed for all living. May this heavy and trying bereavement be blessed and sanctified to her mourning husband, and relatives, and to all the members of that Church, and congregation to which she belonged, and to all others acquainted with her, to whom she has left such a striking example of tried faith and patience, and of the supporting and comforting power of divine grace; and may they all live in a state of preparation for death,—and in expectation of the time, when they shall meet her again where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain,—where they shall receive everlasting consolation, and the Lamb in the midst of the throne shall feed them, and lead them to fountains of living waters, and God himself shall wipe away all tears from their eyes.—*Communicated*

CHINA AND ITS PEOPLE.

Our young friends will no doubt be pleased to hear some account of that singular people, among whom the Rev. W. C. Burns, who is so well known to most of our readers, is now labouring. We take the following from the *English Presbyterian Messenger* :—

China is a large country and very full of people. It is said that there are three hundred and sixty millions of people in it; that is, one-third part of all the people in the world. Perhaps you find it difficult to fancy so great a number as this. Children generally get tired when they have counted a thousand, and one million is ten hundred thousand. If you were to count sixty in a minute, for twelve hours every day, it would take you more than twenty-two years to count all the people of China.

China is a fruitful land, and the ground is diligently cultivated. The tea-plant grows there in great abundance. There are also many mulberry-trees, on which thousands and thousands of little silk-worms feed. Our ships fetch silk and rice, from China.

The Chinese are not savages. They dress well, and build curious houses, and plant pretty gardens. They have flowers, vegetables and fruits. Their chief food is rice and pork. They are very polite people, and make so many bows and compliments that you would think it quite tiresome; they seem as if they would never have

done bowing. They are very clever in imitating anything that they see made, and are very ingenious in carving in ivory, and in doing many other things. They are very industrious and persevering; and what is perhaps the best thing in their character, the children are remarkably dutiful and affectionate to their parents. They are very proud of themselves, and call all other nations barbarians. They are also jealous of foreigners, and do all they can to keep them out of their country.

The Chinese language is very difficult. In writing they do not make all their words out of a few letters, as other nations do, but make a separate letter or character for every word, so that there are thousands of letters to remember. Yet though it is so difficult, almost all the little boys learn to read. The people are fond of reading, and are anxious to get knowledge, and are very glad to receive our Bibles and tracts.

There are three kinds of religion in China, but neither of them is the true one. The people are all Heathens, and their hearts are cold and hard and cruel, as those of Heathens almost always are. They are very unmerciful, and it is difficult to believe anything that they say. The poor women are treated with great contempt. They may not learn to read and write, or to go to the temples to worship, or sit at table with their husbands. Sometimes they are so wretched that they kill themselves.

Fathers are generally ashamed to speak of their little girls; it is thought quite an insult to ask a man about his daughter. The wife of a missionary at Macao says in a letter, "O how different is the condition of the sons and daughters of England from those of this country! Very many of the little girls are bought and sold. Sometimes, when there is a scarcity of food, their parents will sell them to get some rice. Often this is not to people who live near them, but to the people of other provinces, and the little girls are carried away, and never see their fathers and mothers again. Sometimes, when the parents are not in distress, they sell them just because it is a custom. In the poorest houses, the mothers have often offered to sell their daughters to me. A few weeks ago, I went into the house of a Chinese who was not a poor man. I was allowed to go into the rooms where the women lived, and there I saw a poor little child about two years old. It seemed to be pining away with sickness, and it looked so melancholy, that it would have gone to your hearts to have seen it. I asked where its mother was, and was told that this little girl had been bought for a future servant."

Dr. Parker, an American medical missionary at Macao, was in this country some years ago.—He said he knew of a man in China whose son had some disease. The man wanted to get his son cured, but he had not money enough to pay the doctor. What do you think this father did to get money? He sold his little girl. What a father to do this! What a brother to suffer it!

Shall I tell you one other story? It is so dreadful that I do not feel quite sure whether to tell you or not; and yet dear children, I think it may do you good to know these things. It may make you thankful for God's goodness to you, and may lead you to pity the poor children in China. A Chinaman, who had left China, came to Mr. Medhurst, another missionary, to beg for some medicine. He told Mr. Medhurst that he had three sons and one married daughter in China. "I had another daughter," he said "but I did not bring her up." "Not bring her up!" said Mr. Medhurst, "what then did you do with her?" "I smothered her," he replied, "and on hearing by letter that another daughter was born, I sent word to have that smothered also." I was shocked at this speech," says Mr. Medhurst, "and still more at the horrid indifference with which he uttered it. What said I, "murder your own children! Do you not shudder at such an act?" "O no!" said the man "it is a very common thing in China. We put the females out of

the way to save the trouble of bringing them up. Some people smother five or six daughters."

THE MISSIONARY'S LETTER.

Here is an extract from a letter written by a much-esteemed missionary to the Chinese, to his young niece at home, in answer to one she had sent him. Perhaps it will remind you of your own missionary Mr. Burns. After speaking of little Isabella's lessons, he says:

"That puts me in mind now, that I have got lessons to learn too, but as I have such a very different kind of teacher from what you have, I will just try and tell you something about him. In the first place, he does not care whether I learn my lessons or not, and if I do not come near him for days together, I think he is not at all displeased. Some little boys and girls might think how very pleasant it must be to have such a teacher. My dear Isabella, when you grow up you will see how fortunate it was that you had not such a teacher. Well then, imagine you see an old man with a pair of great spectacles, each eye about the size of the ring of your parasol, and very much like it; his head is shaved almost to the crown, from which hangs a long tail, that reaches down about as low as his knees; his coat and his trousers, his shoes and his stockings are, I dare say, different from anything that ever you saw; in the hot weather he wears a jacket made of small twigs of bamboo, very neatly strung together, just like a fishing net; this is too keep him cool; round his waist he wears a sash, with a number of little articles hanging to it by cords, and contained in cases and neatly embroidered bags, one is for his spectacles, another for his tobacco, another for his key, one for carrying olives in, which he is very fond of sucking all day, and a number of little nic-nacs; as they have no pockets like ours, when they have anything large to carry, as books or the like, the Chinese stuff them up their coat sleeves, which are always large enough to carry a good sized bundle; another favourite place for carrying things is in their stockings, and although you will think, I dare say, that it is very strange for them to do so, you should think that perhaps they look upon it as quite as strange in us to have bags that we call pockets, made in our clothes. But, perhaps, you wonder what I want with a teacher at all; well, I'll tell you; it is, that I may learn to read and speak the Chinese language, which is about as different as you can imagine from the English; but why should I want to know the Chinese language? Why, just that I may be able to tell them about Jesus Christ, and how he came upon earth to save the Chinese, for I dare say you know that he commanded his disciples to go into all nations and preach the Gospel, and before any one can do that, he must first learn the language of the country. Now, when you think how many poor Chinese there are that know nothing about Jesus how thankful ought you to be that that is not your case, but that you have a kind mamma to tell you all about him, and what he has done for you.—Although the Chinese people know but very little about God, and do many things that are very wicked, yet there is one thing among them that I think we ought to praise and imitate; that is, the honour they give their parents; they think so much of this that they call it the chief good, or the stem, that all other good actions spring from, just as you see the branches springing from the stem of a tree. Now, I do not think it is necessary to tell you to do the same, because I believe that you love your papa and mamma, and I know that they love you.—Pres. Mos.

THE REV. W. C. BURNS TO THE CONVENT.

Chinese Hospital Hong Kong,
May 24, 1849.

MY DEAR FRIEND,—I did not expect when I wrote to you last month from the continent of China, that I should be so soon again in Hong Kong,

nor was it altogether from choice that I returned here again so soon; but the messenger who came here last month, in returning to us with letters, tracts, &c., was waylaid when near where we were, robbed, and severely bruised in one of his limbs. In consequence of this I thought it better to come back myself, as I have hitherto gone in and out in safety; and after being here for ten days I propose to remove again to-morrow, if the Lord will, taking with me a supply of tracts and other necessaries for a few months to come. Of course there is considerable danger everywhere from those robbers, who infest this country both by land and sea; but my path of duty seems plainly marked out; and therefore I must go forward, confiding in our all-wise, almighty, and gracious Lord and Saviour. He hath hitherto wonderfully led and sustained us, and we must take courage from this, as well as from his unchangeable promises, in looking to the future. At the time when we turned backwards towards Hong Kong we had been eight days in a very populous and extensive district, about forty (English) miles to the north-west of Hong Kong; and could we have gone forward, the stream of population would have led us down the banks of a river which, after running about thirty (English) miles, joins the Canton River at some distance below that city. As it was, we took a shorter route, towards Nam Tow, the chief town of Luir Oan district, and from thence returned to this place by water. I cannot add any very interesting particulars regarding these last days spent in China; we had, however, upon the whole, much to encourage; although in one place (Tong Haw) there was a good deal of mutual animosity among the people, insomuch that a number of villagers were even engaged in deadly conflict in our immediate neighbourhood, yet we were quiet from fear of evil, and had many favourable opportunities of making known the truth both in going out among the villages, and at our daily worship in our lodgings. Here I met also with what was new—opposition in writing to the doctrines we were teaching. I was charged with reviling their gods and sages, and it was argued upon the principles of their philosophy that there could not be a God existing before heaven and earth. Although it is sad indeed to meet with a darkness so gross as this among the intelligent creatures of God, yet it is useful to be thus made acquainted with the real state of the Chinese mind; and to be thus opposed, is perhaps not worse than to be received with Chinese politeness, and listened to for a season with vacant indifference. The place to which we propose to sail to-morrow is not far from the point where we embarked for Hong Kong in coming back, and it is said to be very populous.

I shall add no more at present, but only that we need and look for the continual prayers of God's people for ourselves and for the people among whom we go forth. Should we be favoured and preserved in our path, it is quite possible that I may not have an opportunity of again writing until, if the Lord will, I return here: so that if you hear nothing you may view it as a token for good.

Ever yours, dear friend,

W. C. BURNS.

P.S.—Though my means were not quite exhausted, I yesterday drew on Jardine, Matheson, & Co., for 30l. sterling. Our expenses in the country are not great, as I live at the same board with my companions. I have reason to praise God that I am as yet in perfect health.

W. C. B.

DR. LANG'S OPINION OF WICK AND ITS PEOPLE.

The Rev. Dr. Lang of Australia, paid a visit to the north of Scotland a few weeks ago; and, among other places, visited Wick. He has published a short sketch of his tour to the north, and

we have much pleasure in inserting his impressions of Wick and of its people:—

"It was arranged," says he, "that I should preach on Sabbath evening in the large Free Church in Wick, and address the congregation thereafter on the religious state and prospects of the Australian colonies,—the audience which accordingly assembled on the occasion consisted of about 1500 people. I also delivered an address of a more secular character, in the Town-hall, on Monday morning, at ten o'clock, on the general capabilities of Australia as a field for emigration. Joseph Rhind, Esq., Provost (Mayor) of Wick, being in the chair.

"I witnessed at Wick one of the most interesting pieces of moral scenery to be seen anywhere in the world. It was a Highland congregation of upwards of two thousand of the stranger fishermen, including a comparatively small number of their female relations, who attended them in the expedition, sitting on the grass in the green field which had been hired for spreading and drying their nets, near the town, listening to an impassioned discourse in the Gaelic language, delivered from a tent or wooden covered pulpit, by the Rev. Mr. McLeod, the Free Church minister of Logie Easter, in the county of Perth, who had arrived for the purpose on the day previous. There is something in such a scene that carries one back irresistibly to the Lake Tiberias, when the preacher was the Divine Redeemer himself, and his audience the fishermen and villagers of Galilee. I had a better opportunity of judging of Mr. McLeod's ministerial qualifications from a discourse in English, which I had the pleasure of hearing him deliver in the Free Church in the afternoon, on the words 'Hast thou faith?' He is, indeed, a workman that needeth not to be ashamed, and the Free Church deserves the highest credit, for having sent so able and zealous a minister to dispense the ordinances of religion to these Highlanders, during their temporary residence in Wick. There is something peculiarly affecting in the melody of the Gaelic psalmody in the open air, and, when the large congregation departed slowly to their temporary abodes in the town and neighbourhood, I could not help asking with a feeling of satisfaction at being myself a Scotchman, whether there was any other country under the sun, in which such a scene as I had just witnessed could be exhibited, in the case of an equal number of fishermen,—a proverbially regardless and lawless class of people,—collected for the fishing season in one little sea-port town, from a great extent of country around. There were some French and Belgian boats on the Scotch coast at the time, and I understand that they had fished on Sunday as on other days.—But the Highlanders, of course, did not; they had learned, in their respective islands, to 'Remember the Sabbath-day to keep it holy.'

"Mr. McLeod had preached twice in the earlier part of the day, but, after the dismissal of the English speaking congregation in the afternoon, I observed the Highlanders again mustering to the number of nearly 1500, on the green field, as in the morning. The service on the occasion was conducted by Alistair (or Alexander) Gair, a man of truly apostolic spirit, who, I understood had been in the habit of attending the Highlanders as catechist, or evangelist, on their yearly visits to Wick, for forty years past. He is a small farmer, and is now, of course, an old man, of venerable appearance, and is held in great reverence and esteem by his countrymen. One's heart cannot but warm to such a man."—Edinburgh Witness.

NATIONAL FASTS.—There have been three national fasts recommended by Congress, and directed by the Presidents, besides that which was recommended by President Taylor, and observed on the 3d inst. The first was in 1812, on the third Thursday in August; the second was in 1813, on the second Thursday in September.—The third was in 1815, on the second Thursday in January.—U. S. paper.

The Record.

THE HON. AND REV. BAPTIST
W. NOEL.

In the *Record* for October, it was stated that Mr. Noel had joined the Baptist Church, and had been immersed. We have received, since our last publication, a copy of an address delivered by him at his re-baptism, in John Street Chapel, King's Road, Bedford Row, London, on the 9th August, 1849. On account of its length we cannot give it in full. The subjoined extract will give our readers some idea of his views and mode of reasoning:—

"It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in water—being buried in water; and secondly, that immersion is meant to be a profession of faith in Christ. If those two conclusions are correct (and I believe they will completely prevail with the christian world eventually,) then it follows that a person who, like myself has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith; and these two things constitute christian baptism. So that if these conclusions are correct, then I, and others, who have only been sprinkled in infancy, are in neither sense baptized. Should we, then, after having professed our faith in Christ at the Lord's table, at many times, come to this, which is the initiatory rite of christianity, and begin again a profession of faith in Him? These are the reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters who are about to be baptized, to the same conclusion.

"In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's-table; and therefore, if we should continue to attend the Lord's table without being baptized, knowing that paedobaptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament.

"In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ appointed by Him, should be taken as the substitute of another confession appointed likewise by Him; and, therefore, as he has said unto us, as well as to others, 'Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost;' 'He that believeth and is baptized shall be saved;' therefore he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the churches of Christ in general, that it is not only those which are called Baptist churches, but all the churches, who refuse to admit to the Lord's supper, or into church membership, any whom they consider to be unbaptized. If a man, for instance, one of the Society of Friends, has been a consistent christian for years, has followed the Lord diligently and zealously, has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit, as a thorough christian: if that person should come to recognize that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no church that would receive such an one unbaptized. And therefore, the fact of his having made a profession of faith in other ways, has not appeared to any of the churches of Christ as a reason why an unbaptized person should not, at any point in his heavenly journey, be baptized, when he comes to recognize his error,

"Our blessed Saviour has set us an example in this matter. At the age of thirty, when he was known, by all who knew him, to be devoted to God, when his whole life was a profession of devotedness, not in the least requiring baptism, as an expression either of repentance or of faith; when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear—then it was that Jesus, not certainly needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized, after long years of piety."

It is quite natural for our anti-paedobaptist friends to make the most of the accession of Mr. Noel to their ranks. And we cannot deny to him the credit due to a conscientious man, in following out his convictions of duty. We accept, accordingly, his explanations of what some, it appears, have stumbled at—his submitting to be baptized, and thus virtually discrediting his previous baptism. That he should be willing to regard himself as having been previously unbaptized, is a natural corollary from his new principles; and so also, is the inference that we paedobaptists are all in the same unhappy condition. This, then, is Mr. Noel's present opinion; though we have the consolation of thinking that we have still the testimony on our side, of Mr. Noel himself, during a long christian life, and his no brief term of ministry in another communion, and while his faculties were as vigorous and his understanding as mature as we can ever expect them to be. Nay, much as we love Mr. Noel's piety, we must be candid enough to say, that his recent publication, while replete with undeniable proofs of a lamentably corrupt discipline in the Anglican church, is charged, at the same time, with reasonings so inconclusive, and judgments so rash, touching the first principles of ecclesiastical polity—reasonings which would go to disprove not state connection alone, but all spiritual jurisdiction as well as secular, and all practical acknowledgments of national responsibility—that we must decline to account him a very safe authority, in questions like the present; and prefer to wait and see, What next? in the history of his rapid changes, before we renounce what, upon the old and sacred authority of the Bible, we have believed and practised.

Infant Baptism has had the support on its side of men as holy and as evangelical as Mr. Noel; it has been the unvarying and all but unexceptionable practice of the Church; it is traceable up to the apostolic age:—no one Council ever interrupted it; no one father alleges any human inventor as having introduced it. If the unanimous concurrence of the early Church may establish the fact of primitive and apostolic usage, we have it eminently on our side here, in addition to the obvious and most natural reading of the New Testament scripture itself. For it is in vain that our Baptist friends attempt to explain away the recorded fact of the apostles baptizing whole households. That infants are not mentioned in such passages, is just a fact of as little consequence to the argument, as that women are not expressly mentioned among the original participants of the Lord's Supper. So familiar were the early converts with the principle of infants being admitted to the privileges of the covenant, on the profession of faith by their parents, that nothing less than an

explicit statement that this was henceforth to be disallowed, could justify us in adopting the anti-paedobaptist interpretation. Baptism had been in use among the Jews, even long before Christ—on the occasion of admitting proselytes—and their own records (enemies as they are to our faith and baptism both) bear witness that the children were, in all such cases, included with the parents.—When, then, the command was given, to go and baptize all nations in Christ's name, it needed no specific precept to recognise the right of infants. A precept forbidding it was what was needed, if this right was to be taken away.

Mr. Noel's reference to the fact, that Christ himself was baptized in adult years, may be of use to his argument of baptism, in certain cases, being rightfully submitted to, long after a commencement has been made in godly living: but it touches not at all the question of infant baptism. Christ received in infancy the seal of the covenant, which in the time of his nonage, the Church was in use to administer to infants. His acceptance of baptism, afterwards, at the hands of John, but marks the Church's transition from one dispensation to another. He began to preach at that time only: but this surely will not be held to prove that a man may not preach or confess the gospel till he has arrived at thirty years of age.

Then, it is agreeable to the meaning and design of baptism, as a seal of the righteousness of faith, that it should be dispensed to infants—even while yet unconscious of their covenant interest. Infants are capable of being entered heirs to worldly possessions—why should not the seal of promises respecting them which are really in the covenant itself, not be served to them, while yet unconscious of that liberal grace that prevents them with its goodness? A man may bind his heirs in infancy. Look at the transaction recorded in Deut. xxix. 11—15—"You stand this day all of you before the Lord—you little ones, &c.—neither with you only do I make this covenant and this oath; but with him that standeth here with us this day, before the Lord our God, and also with him that is not here with us this day." "The unborn and the distant—says Dr. Lightfoot, justly—were bound to this covenant, and children are no further off than these."

One grand mistake, which lies at the root of many prejudices on this subject, is the idea that baptism is necessarily a seal of the actual possession of faith. But it is a seal of privilege as well as of duty; and since the privilege of a believer's child does commence prior to his consciousness of faith—nay, is coeval with his birth—so that he is, in certain respects, "holy, not unclean," being interested in promises, which the parent is encouraged to hope in and to plead; why should not the seal of this federal privilege be impressed even on the unconscious babe? Why should the parent lose the comfort which lies in its recognition? and what valuable fruit may not result from the consecration in faith and hope to the Lord, of those whom Jehovah claims thus early as his own inheritance? Children are capable of privilege and of obligation also—a child in a cradle may be a King—a child in non-age may be placed under social and civil responsibility: unborn genera-

sons are in their ancestors held parties to contracts that last for centuries: children were, by circumcision, admitted into the Jewish church: and surely a like use, whether as certifying privilege, or as stimulating to duty, may be served by the initiatory rite of the New Testament Church. When the apostle said to a Jewish auditor, "the promise is to you and your children,"—Acts, ii. 39—it was both according to the most natural signification of the words, and to all an Israelite's associations, to interpret the encouraging declaration, as affirming the right of children to the seal of the gospel covenant, even as before, to the privileges of the Abrahamic. And how beautifully does this accord with our Saviour's condescending demeanour to these lambs of the flock, when he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven!"

"BURIED IN BAPTISM."

Col. ii. 12.—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Observe, for the application of this oft misapprehended passage, several things:

1. The rising with Christ is said to be "in baptism," in the same sense as the being "buried with him." "Buried with him in baptism, wherein also ye are risen with him."

2. The rising "in baptism" is affirmed to be, not a coming out of the water in a manner resembling that of his rising from the grave; but a spiritual affair rather—a matter of faith. "Through the faith of the operation of God." So in the parallel passage, Rom. vi. 5—"For if we have been planted together in the likeness of his death, we shall be"—not were in the mere act of baptism—"in the likeness of his resurrection." That is, by faith we shall rise to newness of life. Our daily life shall be a daily spiritual resurrection.

3. Of course, the being "buried with" Christ is not a mere external imitation—and a very imperfect one—of his being laid in the tomb; but a spiritual process—a dying to sin. As is said, Rom. vi. 3—"So many of us as were baptized into Jesus Christ, were baptized into his death." That is, our profession was—the act of baptism signified—nay, the charitable presumption was—that we were dead, indeed, unto sin, but alive unto God, through Jesus Christ our Lord." Rom. vi. 11. How amply this view is confirmed by parallel passages, may be seen by reference to Rom. vii. 4; Gal. ii. 10, vi. 14; Col. iii. 3; 1 Peter ii. 24; 2 Cor. v. 14—17.

4. How much more spiritual, rich, and weighty—we say it in all kindness—is the meaning evolved by this exposition, than by that which makes the passage a prominent proof text in favor of baptism by immersion!—N. Y. Presbyterian.

THE RECORD.

We regret to announce that the Rev. W. Rintoul, who has edited the *Record* for the last two years, has ceased to stand in that relation to it, having resigned at the close of the Fifth volume. It may be satisfactory to our readers, to whom Mr. Rintoul is already favourably known, to be informed, that although not Editor, he is still a member of the Committee to whom the oversight of the *Record* has been assigned by the Synod, and under whose direction it will continue to be published.

It is intended to continue the Publication in its present shape, and at the former rates. We

would again repeat our thanks to those who have hitherto so kindly and gratuitously assisted in procuring and collecting subscriptions, and generally promoting the circulation and usefulness of the paper. We have pleasure in stating that the prospects are encouraging—more so than at any former period since our connexion with it. But much is yet necessary to be done to put it on a proper footing. It is plain that the circulation might easily be doubled. Scarce as money is, and pressing as are the exigencies of the times, there are not many families in this country who would feel four shillings laid out for a religious paper, to be a tax upon them, or at the year's end, that their resources had been diminished. There are few who complain of want of ability to pay for such a paper, who are really serious. It is the best economy to have the minds of families imbued with sound scriptural truth, and we know of few things more likely to accomplish an end so desirable.—The Students of Knox's College have done much to promote the circulation of the *Record*. One of them, who was employed as a Catechist during the summer vacation, has sent in twenty-five additional names from the station in which he laboured; others have added smaller numbers, and we believe all of them have directed the attention of the people to whom they ministered, to the duty of supporting the only religious paper over which our Church has any controul. We expect a very considerable increase of subscribers from the settled congregations, as the result of the efforts which we believe have been, and will continue to be put forth for that purpose.

All communications to be addressed (post-paid) to JOHN BURNS, Knox's College, Toronto.

INTEMPERANCE.

This degrading vice prevails to an alarming extent throughout the land. The philanthropic efforts put forth by the benevolent and sober portion of the community, to stem its course, successful as they have been, to a large extent, have yet left much to be done. Drunkenness is one of the prominent symptoms, indicative of the morally diseased state of the body politic. Sin, every sin, is a reproach to any people; and we fear that drunkenness has fixed a stain upon our national character. Strangers who visit Canada, compare us unfavourably with the Americans. The cause of such a state of things may be found, in some degree, in the number of low tippling-houses, tolerated by an almost indiscriminate system of licensing. Houses of public entertainment are indispensable, and ought to be so protected, as to secure the best accommodation to those who have occasion to frequent them. This we think could best be done, by suppressing a very large proportion of the public-houses throughout the country.

We are firmly persuaded that nothing but the Gospel, will effectually remove either drunkenness or any other sin; but men can strive against a common enemy, and by the enforcement of external prudential rules, may be co-workers with the Author of the great remedy—may be the instruments in His hand, of promoting the moral regeneration of perishing souls. Although magistrates cannot make a drunkard a sober-man,

they may do much toward making him so, by removing temptations, and abridging the opportunities of gratifying his depraved appetite. In one of the New England states, the power of granting licenses for the sale of intoxicating drinks has been withdrawn, as we learn from an American paper.

"No Liquor.—The Legislature of New Hampshire have taken from the select men of the towns the power to grant license to sell alcoholic liquors, except for medical or mechanical purposes. The drinking-houses throughout the State will be closed after the 1st of March next."

Perhaps our law is too facile in this respect.—There is, however, beyond all controversy, reason to complain of its lax administration. How many public-houses are licensed without having the requisite accommodations. How many of the keepers of low taverns, are well known to the public, and to the magistrates who grant them license, to be themselves dissipated? These evils might, in some degree, be checked, if, in the published lists of licensed innkeepers, the names of those who recommend them were also given; that the public might know on whom the responsibility rests.

Total abstinence from the use of intoxicating drinks might do more, to put down the large number of really bad, or very indifferent taverns, with which our country is disgraced. Houses of public entertainment, kept on the strict abstinence principle, have, in most cases, failed for want of support. Were such houses better patronized, by the sober, respectable part of the community, the mere drinking-houses, could scarcely exist. If the law, as it is, were faithfully brought to bear upon them, they would soon disappear, and with them much misery.

In Sweden the laws against intoxication are enforced with great rigour. "Whoever is seen drunk, is fined, for the first offence, three dollars; for the second, six; for the third and fourth, a still greater sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in the house of correction, and condemned to six months' hard labour; if he is again guilty, to a twelve month's punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance at a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled, if the person is a minor. An ecclesiastic who falls into this offence, loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies when drunk in a public house, is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without, however, being, on that account, exempted from the fine. One half of these fines go to the informers (who are generally police officers); the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year, these ordinances are read aloud from the

penit by the clergy, and every tavern keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house."

The truth of the Gospel finding its way to the hearts and consciences of men, will operate more powerfully than penal statutes, or any other device. Public sentiment, on the drinking usages of society, has undergone a change for the better. As that sentiment is more and more moulded, according to the Gospel standard, so will the ranks of the miserable victims of drunkenness be thinned. It is not the charm of Father Matthew's presence, nor the fervid eloquence of the lecturer that will cure the disease.

We think our republican neighbors have taken not the most temperate way of promoting a good cause, in the extravagant and pompous entertainment provided for the Romish priest. We would say with the *Christian Alliance*, should Father Matthew accept an invitation to visit Canada, "Let him be received as an advocate of temperance, but man-worship of every kind should be strictly avoided by Protestants," and especially such unseemly doings as we find in the following extract:—

"THE IRVING HOUSE.—This is said to be the most splendid house in New York. Father Matthew was quartered there, at the expense of the city, we believe. The *New York Express* describes the pomp and splendour with which his rooms and the table were decorated, as being of an order of magnificence bordering on that of a prince, and adds:—'The public table provided for him abounded in every conceivable luxury but alcoholic beverages; all of which was so strikingly appropriate and temperate, that one could not resist its congruity with the very temperate character of the Guest. But what struck us as peculiarly accommodating, was the summing-up of one of the pyramids, or prominent ornaments on the public dinner table, with a *Papal Crucifix!*'

In allusion to the above, one of our exchanges very pertinently says, that—"Had Father Matthew been a Presbyterian instead of a Roman Catholic, it is not probable that the city of New York would have been saddled with the expense of a portrait of John Knox, for the purpose of decorating his table."

BUT WHERE ARE THE NINE?

The following article, which we have taken from the *New York Observer*, is quite applicable to ourselves, and especially to the inhabitants of those localities so recently suffering from the noisome pestilence. During its ravages in this city, there was an appearance of thoughtfulness and a certain degree of solemnity, pervading the community. Weekly public meetings were held for the express purpose of imploring Divine mercy; applications were made to God in the ordinary prayer-meetings, that He would stay His hand; and we doubt not that from every closet and family altar, where prayer is wont to be made, like petitions were offered up. For a season business was almost suspended, and the haunts of dissipation and places of amusement were frequented only by their more hardened votaries. We are still reminded by the sable garments in which so many of our citizens are habited, that death has been at work among kindred and friends. But now, that we are not disturbed by the Cholera eart and hearses traversing our streets at all hours

—now, that God, it may be, in answer to prayer—the effectual fervent prayer that availeth much, has withdrawn the scourge—we are returning, it is to be feared, to our former ways. They who have been called upon to mourn, and are now surrounding desolated hearths, have reason for thankfulness that mercy was, in their case, mixed with judgment. Every family that the fell disease invaded, has cause of gratitude that it was not permitted to make greater inroads; and those who have been in mercy preserved, whether exposed or not, should be found among them that return to give glory to God:—

"Our Saviour, in passing through Samaria and Galilee, on his way to Jerusalem, entered a certain village where were ten lepers, who, standing afar off, besought him to have mercy upon them. He directed them to go and show themselves to the priest, but 'as they went they were cleansed.' Thus suddenly and miraculously restored by the Saviour, we might expect that they would have returned at once in a body, to express their gratitude to him for so great a favor, and bow in adoration before the Son of God. One only and he a Samaritan, turned back and glorified God. Well might the astonished Saviour exclaim, 'Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger.' This allusion to the unthankful lepers, is suggested by the present state of feeling in respect to the recent visitation of the cholera. This bosom of destruction has swept over our land, and thousands upon thousands have been numbered with the dead. Upon its dreaded approach, fear seized upon the stout hearted, and strong men trembled. Like the leprosy, it baffled human skill. Even the ungodly looked upward for help, and when our Chief Magistrate recommended a day of fasting and prayer, the nation with surprising unanimity, observed the day, and, as with one voice, millions lifted up the cry of the lepers, 'Have mercy upon us.' The Lord hearkened and answered. The plague was stayed. Scarcely a vestige of it now remains. *But where are the nine? Where are the great numbers who have been raised up from sickness, and the still greater number, mercifully preserved from its apprehended attack? Scarcely one has returned to glorify God. Why might not a day of national thanksgiving, now that the calamity is past, be as appropriate as a day of fasting while the danger was pressing upon us? When the children of Israel were sore afraid of the Egyptians who were in close pursuit, they cried unto the Lord, and the Red Sea was opened before them. They escaped, and their enemies were destroyed. Then Moses and the assembled hosts sang praises to their great Deliverer, and Miriam responded, 'Sing ye to the Lord, for he hath triumphed gloriously.' Why should not churches, associated and individual, now make special acknowledgment of God's merciful providence? Why should not each one for himself, like the grateful Samaritan, humble himself before the Lord and give thanks? Would it not be acceptable to God, well pleasing in his sight? Would it not be profitable to ourselves? And might it not serve in future against similar judgments, for a defence more powerful than all the 'sanitary measures' which human wisdom could possibly devise?"*

FAITH ESSENTIAL TO TRUE MORALITY.

BY THE REV. JAMES FYFER, TORONTO.

Faith in Christ is not only, according to the teaching of the Bible, essential to what we call piety, but also to what we call morality. True, something short of this is regarded as morality by the world; yet with all the generosity, and bene-

volence, and social integrity, which we meet with the morality of the world is still defective. Its standard of perfection towers no higher, and sinks no deeper, and extends no wider, than the precepts of human legislation, and the established etiquette of social society. I need scarcely say that the Gospel erects a higher standard than this. It embraces in its moral code, our whole relations and exacts obedience to Divine as well as righteous human legislation. And the persevering despisers, or even neglecters, of any, of all, its equitable demands, whatever may be the extent of his reputed morality amongst men, is but ill-prepared to stand before God in judgement, or to meet the final decision of that great day of solemn reckoning.

In order to be esteemed as virtuous by any government, we must, if we be within the limits of its jurisdiction, obey its laws. And we could not plead in extenuation of an every day violation of its most essential precepts, that we were faithful in the observance of some merely local regulations. Our fidelity in observing those arrangements, which were limited in their nature and influence, however valuable in the circle to which it was adapted, could never atone for a wanton neglect of those wide-spread laws which were for the government of the whole nation. And can it be otherwise in the government of God? What is the real moral condition of the man who neither loves nor obeys Christ? He may meet the demands of all human enactment so far as fulfilling the letter of the law is concerned. His counsels and cautions may be truly valuable in social or civil matters. His politeness, and affability, and hospitality may be proverbial, yet these are but local matters. He is the native subject of a government out of the sway of the power of which he cannot pass, the universal moral government of that God that made him. And can obedience to mere worldly arrangements, or to some Divine arrangements employed for mere worldly purposes, justify any man in assuming an attitude and following out a course of conduct which—should every intelligent agent in the universe do the same—would necessarily result in the utter subversion of the laws of God, and the total extinction of His moral government. If a human Government could not recognise the man who disregarded its righteous demands as a virtuous citizen or subject, can a holy God see the solemn precepts of His law transgressed, daily transgressed, and still regard as virtuous the transgressor? Impossible! There is no controversy between man and the Bible with reference to the absolute necessity of living up to some authentic code of morals in order to virtue; but the question is as to what constitutes a sufficient code for the wants of man, as an intelligent moral agent, as a rational and immortal being? Here man makes an issue with his Maker. He plants before the eye of heaven his own standard, which is only a plain accommodation to the emotions and demands of depravity, and looks upon the standard which God has erected, as the unnecessary requirements of a tyrannic exaction. Yet it is by God's standard that men must be judged at last, and if we fail in reaching that standard, all our virtue will not save our souls from perdition.

But—it may be asked—seeing that God's standard is perfection in the inner and outward man, who has come up to this standard? We reply, that God will regard every one who has embraced Christ by a living faith, as having reached his standard. The righteousness of the law is fulfilled in such a soul; his union to—his connection with Christ—places him in a position where, in his salvation, the law is abundantly magnified and made honorable. None of its claims are abated—not one jot or tittle passes from it—its requirements have all been met—its curse borne—and justice has been satisfied. Faith, then, which works by love, &c., is essential to saving morality. This brings us into union with Christ, and leads us to overcome the world.—*Evangelical Pioneer.*

KNOX'S COLLEGE.

We expected to have been able before going to press, to have given some statistical information respecting this institution. Students are still coming in, and the catalogue is not completed.—In our next issue we shall endeavour to give particulars. There is a prospect of the attendance being equal to, if not greater, than that of last session. Every effort will be put forth to maintain the character of the College, and promote its efficiency. Students will, as far as practicable, avail themselves of the classes in King's College; and we believe valuable assistance to the junior students will be obtained in the Toronto Academy, which is now in successful operation, upon an extended basis, under the control of various evangelical denominations.

We are sorry to have to report at the commencement of the session, the low state of the funds. On all hands it is admitted that the College is essential to the extension of our Church.—It should therefore be sustained in a way corresponding to its importance. We would respectfully request those congregations from which either very inadequate, or no contributions were received for one or both of the last years, to take up this matter, and endeavour, in some measure, to make up for past neglect. The time is at hand when the regular subscriptions for the year should be made. Let it be borne in mind, "that he who gives soon gives twice; and he who takes the trouble of assisting to get in other people's subscriptions, adds handsomely to the value of his own."

SCHEME FOR THE SOCIAL AND RELIGIOUS IMPROVEMENT OF OUR COLOURED POPULATION.—We learn from the Rev. Mr. King, who has laboured so indefatigably and successfully to promote this scheme, that a valuable tract of land, in the Township of Raleigh, W. D., has been purchased from the Government, and that the Association will proceed at once to the allocation of it. Full particulars will be advertised for the information of intending settlers. We would especially call upon those who have subscribed to the Mission fund of the colony, to forward, without delay, to John Laidlaw, Esq., Treasurer, Toronto, their respective contributions. Mr. King has secured an eligible site for the mission buildings, which will be commenced immediately, if the necessary means can be made available. It is most desirable that Mr. King be enabled at once to enter upon his appropriate work—the religious and educational department.

At the meeting of the Presbytery of Toronto, held on the 16th and 17th ult., Mr. James Nisbet, Student of Divinity, appeared and delivered the remainder of his trial discourses for license. The examinations, and all the prescribed probationary exercises, were satisfactory to the Presbytery and creditable to the candidate. After solemn prayer, the Rev. Dr. Willis, Moderator of Presbytery *pro tempore*, proceeded to license Mr. Nisbet to preach the Gospel; and in a most impressive manner, addressed him on the important duties,

privileges, and responsibilities of the sacred office of an ambassador for Christ.

Mr. Nisbet is already well known as a labourer in the missionary field. Our prayer is, that he may be blessed in his ministry and become a blessing to many.

PRESBYTERIAN CHURCH, BOWMANVILLE, DARLINGTON.

This Congregation has for some time been exposed to peculiar difficulties. We rejoice to know, that in the good providence of God, the Church is now in a prosperous condition. The people, true to their principles, came out at the disruption, and were thrust out of their church.—They have, since that event, built a comfortable brick church, which is now completely finished. During the recess of Knox's College, Mr. McRuar, one of the Divinity Students, laboured in that congregation with much acceptance. On the departure of Mr. McRuar, to attend the College, the ladies connected with the church, presented him with an elegant purse, containing £5, as a gift from themselves. This congregation has also set a good example, by paying up the missionary's allowance in full, and discharging his account for board. It is truly gratifying to find that the young men who were sent out as Catechists during the summer, have been so well received, and their services so much appreciated.

We learn with regret that the congregation at Enniskillen, Darlington, have also been deprived of their church. Instead of sitting down despondingly to mourn their loss, they set to work at once, and put up a frame building which is now in progress. With a little aid they would get into their new Church in the course of the winter.

*THE ELDER WHO TOOK NO RELIGIOUS PAPER.

He was a good man, but his early training had been deficient. He had no taste for reading. He had no enlarged and elevated views of things, and consequently was content to be in ignorance of the state of the church and of the world. So he took no religious paper. And what was the effect? Why, in most respects he was altogether unprepared to perform the duties of his office. He knew but little of the condition of the body of which he had been chosen an officer or leader. What the church was doing and was called upon to do, he never enquired. Her trials, her labors, her encouragements, her plans of doing good, the difficulties and opposition she had to encounter, the state of the world and its calls upon her, her resources and facilities for doing her proper work; of all these he scarcely knew any thing at all. How could he? He did not read. Though information was abundant, within reach, and cheap, yet he took no pains to secure it. Of course he could not instruct the church in these duties. He could not call forth her energies nor make her efficient in fighting the battles of the Lord. So far as the influence of this leader of the host was concerned, the church was exposed to the curse of the Meeroz for "not coming up to the help of the Lord against the mighty." His pastor, under a sense of his responsibility, endeavored to call out the energies of the church, and train her for doing good. But the elder did not understand one half that was said about the operations of the church—things that the minister thought every Sabbath

school scholar would readily understand. Some asserted that the elder did not know the difference between domestic and foreign missions, nor the precise meaning of "church extension." At least, instead of lending forward to the conflict the church of which he was an appointed leader, he discouraged them and held them back. He gave encouragement to the clamors of the worshippers of Mammon when they complained that "there was too much said about money, the calls were too frequent," and all that. He agreed that his pastor expected too much of the people, and did not properly sympathize with them. Thus instead of sustaining, he undermined his pastor's influence. But though his pastor could not, yet he could sympathize most admirably with a portion of the church. He and they were together in profound sleep, which the groans of a dying world, and the loud note of preparation and activity in an awakened church never disturbed. They shut their eyes and ears against all such calls and refused to read.

The elder sometimes went to presbytery and synod; but there he felt himself a stranger. Full half he heard seemed in a strange tongue; for though the topics were familiar to the very children of families that take religious papers, yet to him they were strange and mostly unintelligible. He there met his brethren of no better natural talents than his, and of no greater early opportunities or literary advantages; but he was surprised to find them familiar with many topics of which he was ignorant. I thought his pastor was sometimes ashamed of him on such occasions; not of his coarse coat and plain manners, and want of literary culture, (he was too good a man for that,) but of his marked want of interest in, and information about, the general affairs of the church. He was once asked in private by a friend, "What sort of a man is this elder of yours?" The poor man blushed and said, "O, he is a good man, I hope." "But he seems not to know."—"Well, the fact is, he don't read any religious paper. He thinks he can get along without it, and I can't persuade him that it is an absolute requisite in a religious family in our day."

The elder's children are not very well governed, and of course are not intelligent, for they have not access to sources of information. They take no interest in the affairs of the church, because they know nothing about them. They are not likely to ever be of much service in the world. Ask them to give a dollar or two to the cause of missions, and they will stare with surprise as great as if you had asked them to take a voyage to the moon. Thus the elder's children are educated and their character formed. I am sorry to say that the elder thus fails to "rule well his own house."

The elder has of course but little religious enterprise and fails to be an example to the flock. Now some may desire to know what particular elder we refer to. No matter; probably several answer to some parts of this description. And there are some deacons and some private members that might be benefited by seriously contemplating this picture. Many that think it a matter of no great consequence whether they take a religious paper or not, may find themselves greatly injured by the neglect. They find themselves—or others find them, if they do not ascertain their own standing—far behind the times in which we live—lagging far behind every noble enterprise which marks the age, and mere hangers on of scarcely any use in the church. If any are afraid to know their duty and unwilling to hear the appeals for benevolent effort; why, they of course will not amend. But to sincere christians whether elders or not, let me say, never be without a good religious paper of your own church, which you and your family will weekly welcome and read with interest. Let no man think of being "a ruler in the house of God" in this day, without this indispensable means of knowing the state of the church, and the claims providentially thrown upon her by her glorious Head and Savior.—*Pres. of the West.*

READING SERMONS.

This is a subject on which there has been much difference of opinion. Notwithstanding the popular prejudice, and the very generally expressed opinions of a large proportion of the preachers in the Evangelical Churches, against the practice, it seems to be gaining ground. There is nothing recorded in the Scriptures, of either the Saviour or His Apostles condemning the reading of a written exposition of the Divine word. But we doubt not their practice was, neither to write nor to read their discourses. Their supernatural gifts rendered it unnecessary that they should use helps to memory. The Synod of the United Presbyterian Church in Scotland, and the old school General Assembly in the United States, discussed the subject simultaneously at their last meetings, and by large majorities carried the anti-manuscript motions. While we would heartily approve of Church Courts recommending, or of Ministers resolving, as we have reason to believe the Students of Knox's College have done, not to use manuscript in the pulpit, we question the right of any Church Court to make an absolute rule in the case. The following appropriate remarks on the subject, are selected from an article in the *Edinburgh Witness* :—

"We do not think the subject one regarding which a sober-minded man ought to experience any difficulty in making up his mind. We believe that of the best uninspired sermons which the world ever heard, some were delivered with, and some without notes; and that of the very bad and very useless sermons which have been poured into its unwilling and drowsy ear, the one-half has been spoken extempore, and the other half has been read. O, the utter weariness of pointless common-places, monotonously chimed from off faded manuscript, kept, like the manna of old, until the worms had got into it! O, the chilling effect of watery deluges of idle extempore verbiage, which if it conveyed the gospel message at all, conveyed it as if on the homœopathic principle—a millionth part medicine, and the rest water. It was urged by some of the majority of the United Presbyterian Synod, that the extempore plan was the apostolic one, and we doubt it not. It was the apostolic plan; but it is one of the ecclesiastical evils of the present time, that not a few of our younger ministers of the various Presbyterian churches are getting, in some part by far to apostolic in their preaching—seeing that not only do they preach without notes, but also to all appearance without "taking any thought beforehand what they are to say," Apostolic practices invariably demand apostolic gifts; and as he who would preach extempore, and without taking thought, simply because Peter must have often done so, might sink in the attempt, without knowing it; we would recommend him first to try walking, as Peter did, upon the water, as were he to sink there, he would be sure to find it out. On the other hand a spoken discourse, when of the character of those which we have been often privileged hear from at least two of our choice—men of eloquent lips, capacious minds, and careful preparation—is a very noble thing; had it not been our lot to live in the age of Chalmers, we would perhaps say, a more magnificent and impressive thing than it is possible for a read discourse to be. But it has been our lot to live in the age of Chalmers, and so we cannot say it. We cannot even say that spoken discourses are more useful than the written. God made the read discourses of Jonathan Edwards instrumental in working a great revival. This we shall say, however, that there are districts in Scotland in which the feeling against

read discourses is very strong—where a minister could not persist in being what some of our country folk term a "reader of the gospel," without offending against men's souls, and mightily abridging his own usefulness; and for a matter as indifferent in itself as the "eating of meat," a minister has no right to cast "a stumbling block" in the way of his people. "If thy brother be grieved," we would say, "with thy [read discourse] now walkest thou not charitably; destroy not him with thy [read discourse] for whom Christ died." Still less, however, would we recognize any right in the members or ministers of these localities to debate on any such subject to the ministers or members of a different locality, in which there obtained no such feeling. Nay, it would be the believer's solemn duty, founded by the Apostle on his liberty in Christ, not to permit men to judge him in things as indifferent in themselves as matters of meat or drink—i. e. the reading or not reading of discourses. It would be a duty in him to resist such legislation as a capricious exercise of usurped power, arbitrarily founded on the human will and nothing else.

"There are subjects proper to the pulpit that require to be carefully and elaborately written; and congregations, composed of men of cultivated minds and refined taste, demand their frequent treatment. The epistle to the Romans would form a magnificent discourse, but not a discourse that could be delivered extempore. Jonathan Edwards read his sermons, nor is it easy to understand how they could have been spoken. We are not quite sure that any minister in the majority of either the American Assembly, or the Scotch Synod, thinks and reasons in the style of Edward's far famed "Treatise on the Will; but if so we would advise him by no means to attempt embodying such thoughts and such reasonings in his extempore prelections. Let him by all means write and read. Or, if able to produce such sermons as those produced by Butler, we should humbly urge that, instead of making them spoken ones, he would take considerably more pains in the writing of them than was taken by even Butler himself. We heard, some two or three years since, one of the most distinguished preachers of the Free Church deliver to a highly taught Edinburgh congregation, part of a course of very elaborate sermons on a prevailing heresy of the time, which have since appeared as a volume; and saw that, as became the subject, the sermons were carefully written and impressively read. When listening to the same preacher addressing country congregations (in our instance in the south of Scotland, in another in the north) we found he did not use a single note; and his discourses on these occasions, interesting and powerful, though of course looser in their texture than his written ones, were greatly more acceptable in both localities just because he did not. We regarded him as equally in the right in using his manuscript in Edinburgh, and in dispensing with it in the country; and we would regard that Church Court as very unwise that would prohibit him either from setting it aside in the one case, or from employing it in the other.

"That while the average qualifications of the pulpit are not heightening and improving, are, to state the matter in no extreme form, at least no higher than they were a century ago, the general intellectual qualifications of the people are greatly heightening and improving. The pulpit has been a fixture, while the general platform of the Church has been rising. During the site-refusing persecution, we travelled several miles in the Western Highlands to hear a sermon preached in a steam-boat, and found that, while more than one-half the congregation occupied the deck of the boat, the minister had, in consequence of a curious arrangement, stationed himself with the remainder in the cabin below, and had to speak up through the hatch. It did strike us at the time that the position was, alas! too typical of what is taking place in many of the churches: the pulpit has got too much under the level of the congregation, and

it is not legislation against written or read discourses that will ever have the effect of elevating it, so as to enable it to meet the legitimate demands of the age. What is imperatively required in the first place (we of course speak merely of what man can do,) is the elevation of the standard of requirements in candidates for the ministry, and, thorough conscientiousness on the part of Presbyteries, that rash hands be not laid on incompetent heads. What is imperatively required in the second is, that ministers of the gospel resist as their worst enemy the temptation of yielding to mental indolence. We say mental indolence: a thing quite compatible with great bodily exertion and ceaseless activity. A minister may preach three sermons every Sabbath, and may be most sedulous in visiting his people during the week, and may be a very sluggard, notwithstanding, living on a few stock ideas, and unable to submit himself to the drudgery of thinking out more. Let no such man, too indolent to think himself, ever expect to set other men a-thinking. There is a sympathy in cogitation; the thoughts of the preacher must be drawn fresh and vital from the fountain of the intellect, not stagnant and old, or it will wholly fail to awaken thoughts in other minds. It is no apology to urge, if it be really dead, that it came originally from heaven: the manna did so of old; but it was wholly useless on the second day. But we can merely indicate the direction in which the ailing Churches ought to apply the stethoscope. Their acts and declarations against manuscripts and read discourses serve merely to show how sadly they mistake their own case.

"PRAY THAT SERMON."

A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent Gospel sermon in the pulpit and presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance. "I have but just one remark to make," was his reply, "and that is to request you to pray that sermon." "What do you mean, sir?" "I mean literally just what I say: pray it, if you can, and you will find the attempt a better criticism than any I can make upon it." The request still puzzled the young man beyond measure: the idea of praying a sermon was a thing he never heard or conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God undertook to make it into a prayer. But it would not pray; the spirit of prayer was not in it, and that for the very good reason—as he then clearly saw for the first time—that the spirit of prayer and piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory." With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks. I have no remarks to make," was the complacent reply; "you can pray that sermon."

BENEFICIAL EFFECTS OF A WELL SPENT SABBATH.—I am prepared to affirm, that to the studious especially, and whether younger or older, a Sabbath well-spent—spent in happy exercises of the heart, devotional and domestic—a Sunday given to the soul, is the best of all means of refreshment for the mere intellect. A Sabbath so passed is a liquefaction of the entire nature—a dispersive process—dispelling mental cramps and stagnations, and enabling every single faculty again to get its share in the general diffusion of the intellectual powers.—Isaac Taylor.

VOLTAIRE AND PAINE.

Voltaire was born near Paris, Feb. 20, 1694. His father's name was Francis Arouet. The name of Voltaire was assumed. He was a bright child, and at the age of three years committed to memory an infidel poem of Rousseau. He chose letters as a profession rather than law, and was early introduced into the gay and dissolute society of his age. He was banished from Paris for his letters on the English nation, and soon after became a resident at the court of Frederick the Great. His stay here was short. Quarreling with the King, he was banished from Prussia.—Not allowed to return to Paris, he took up his abode on the shores of Lake Lemman, where, loosed from every tie, human or divine, base in morals, having lived a whole life in open violation of the laws of God, he poured out the hatred of his heart against religion and humanity, boasting that while it took twelve men to write up the Christian religion, one man could write it down, and using as his motto, "crush the wretch," alluding to the blessed Son of God. He was jealous, sordid and revengeful; and though one of the most brilliant writers, he has left behind him but a wreck of falsehood and shame; using his pen to preach vice and decay virtue and religion. He was denied Christian burial by the Archbishop of Paris, and was privately interred in the vicinity of his birth-place. He died at the age of 85 years.

Thomas Paine was born in Sheffield, England, in 1737. His father was a Quaker, and by trade a stay-maker. He followed for a time his father's business, and then became a grocer. He was deprived of his business for defrauding the revenue. He was found by Franklin in great poverty as a "garret writer," and at his suggestion came to America. He abandoned his wife and never returned to her. He was elevated to political trust in Pennsylvania, and was disgraced from it in disgrace, having violated his official oath and been found wanting in general integrity. He soon after this returned to England, and published his "Rights of Man," in reply to Burke on the "French Revolution." He was tried for sedition, and though he escaped to France, the trial went on, and he was outlawed. He began his "Age of Reason," without possessing a Bible, in 1792, in order to lead to a revolution in religion, which he supposed would follow the political revolution in France and the world.—He was imprisoned eleven months in France, and came out an habitual drunkard. He paused in his attack on the Bible long enough to make a profligate attack on Washington, then President of the United States. In a letter of 64 pages, he denies him all "generalship" as a soldier and all honor as a man, and says—As to you, sir, treacherous in private friendship and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor.

Paine returned to his country in 1802, bringing with him a woman and her three children, whom he had persuaded to leave her husband and clope. He was found ever after in the most abandoned company—daily and almost hourly drunk—wearing his linen till it became the color of tanned leather—and being in person so filthy that no one could approach him. He reached the close of life one of the most indecent, blasphemous, impure men that ever breathed. Without friends, home, house, truth, friendship—at war with his God and his race, he closed his career. His death was terrific. His shrieks and blasphemies drove from his bed-side men hardened as himself. His cry, "My God! why hast thou forsaken me," would be followed by the most terrible blasphemies against Jesus the Son of God. He saw visions, he heard sounds; no doubt the fires of the second death had begun to burn—the worm that dies not had begun his repast. Denied a sepulchre among Christian people, where he had sought it he was hurried from his death-bed to a solitary grave on his own farm in New Rochelle, N. Y. His memory can live only in infamy; his name must perish.

RELIGIOUS CONSOLATION.

We do not know that we ever met with a letter more admirably fitted to administer needed religious consolation, than the following from the late Dr. Payson, of Portland, to his mother.

"My dearest Mother.—Never did I more ardently wish to impart consolation, and never did I feel so utterly powerless to do it. You say yourself that neither reason nor religion can restrain your tormenting imagination. What encouragement, then, have I to attempt to comfort you under the evils it occasions! I wish I could communicate you the feelings which have rendered me happy for some weeks past. I will mention the texts which occasioned them; texts on which I have preached lately. Perhaps the great Comforter may apply them to you. If so, you will little need any consolation which I can give. The first is Isaiah xxi, 20. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were for a little moment, until the indignation be overpast." The time of our continuance on earth is but a moment; nay, it is but a little moment. Suppose, then, the worst. Suppose all the evils which imagination can paint should come upon you. They will endure only for a little moment; and, while this little moment is passing away, you may run and hide in the chambers of protection, which God has provided for his people, till the mansions preparing for them above are ready for their reception. O, then, my dear mother, glory in these afflictions, which endure but for a moment. O, how near, how very near is eternity. It is even at the door.

"New-year's Sabbath, I preached on this text, 'As the Lord liveth, there is but a step between me and death.' One inference was, there is but a step between Christians and heaven. So it has seemed to me almost ever since.

Another text, which I have preached on lately, and which has been much blessed to me, is Rev. xxi, 23. 'And the city has no need of the sun, &c. O, how unutterably glorious did heaven appear! It is a weight of glory; an exceeding weight of glory; a far more exceeding weight of glory; a far more exceeding and eternal weight of glory. O how shall we bear such a weight of glory as this! How shall we wait with patience till we arrive at it! O, it seems too much; too boundless, too overwhelming to think of. Come afflictions; come troubles; come trials, temptations, distresses of every kind and degree; make our path through life as painful, as wearisome as you can; still, if heaven is at the end of it, we will smile at all you can do. My dear mother, break away; O that God would enable you to break away from all your cares and sorrows, and fly, rise, soar up to the New Jerusalem. See its shining inhabitants, all in a blaze with reflected light and glory, the light of God, the glory of the Lamb! Say with David, 'Toward this city I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. My mother, what a righteousness is this! The righteousness of God! A righteousness as much better than that of Adam, nay, than that of angels, as God is better than his creatures. Since, then, my dear mother, you have such a heaven before you; such a righteousness to entitle you to heaven; and such blessed chambers to hide in, during the little moment which separates you from heaven,—dry up your tears, banish your anxieties, leave sorrow and sighing to those who have no such blessings in store or reversion, and sing, sing, as Noah sat secure in the ark, and sang, 'the grace that steered him through.'

* I would urge father to be more careful of himself, if I thought it would do any good; but it will no. The nearer he gets to his sun, his centre, the end of his course, the faster he will fly and you cannot stop him. Catch hold of him, and fly with him, and I will come panting after, as fast as I can."

SERVE GOD.

FROM A HEARER'S NOTES OF AN ADDRESS BY THE REV. W. C. BURNS.

Believers have need of patience in the work of God. You need it that you may not become weary in well doing, or begin to be idle in the vineyard. The Master is gone away, we see Him no more, you may begin to forget his commands, but He does not forget what work he has given you to do. Professing Christian, what are you doing for the cause of Christ? Do not be satisfied to enjoy the comforts of the Gospel without labouring to do the will of God. Religious feeling is a very precious and indispensable thing in its own place; but it must never be substituted for exertion in the cause of God. Remember that the best experiences are to be got in doing his holy will; that the duties which you find most easy, are generally those of the least importance, while the most self-denying and difficult duties generally bring down the greatest blessings upon the soul. Judging from the word of God, the most private duties are those which Christ especially loves, and which he will honour in the day of God—actions done in secret, such as visiting, clothing, and supporting the afflicted members of his Church. One reason for this would seem to be that there is far less room for self-getting in there, than in actions of a more public kind; and it is thus more pleasing in his sight to give a cup of cold water to a poor believer for Jesus' sake, than to rule a kingdom wisely, to be seen of men.

Let none of you then complain that you do not fill a station where you can do much for God.—True, you cannot all be ministers or elders, or Sabbath-school teachers; but even Christ Himself did not despise the condition you are in.—Was He doing no good thing during all the thirty years he lived on earth, before he entered on his public work? What was He doing? Obeying the holy commands of God in secret, and working out that perfect righteousness by which you believers are justified in the sight of God. Follow Him through that life of submission and obedience to earthly parents in the humblest station, and say,—Was it not more wonderful that He should have fulfilled the law in secret there,—than if He had done it with the gaze of a world resting on Him?

Be willing to work,—and to ask direction about your work. Do it as under the Lord's eye, and He will teach you what is for his glory, and He will use you as an instrument to advance his cause upon the earth.

THE TRUE REMEDY.—The gospel furnishes us with real remedies against all the evils of our present state. It is the true paradise wherein the tree of life is planted, whose "leaves are for the healing of the nations." We are assured that God disposes all things, with the wisdom and love of a father; and that his providence is most admirable and worthy of praise in those things wherein they who are only led by sense, doubt whether it be at all; for as it is the first point of prudence to keep off evils, so the second is more excellent, is to make them beneficial. Christians "are more than conquerors through Christ that loves them," they are always in an ascending state; and believing, rejoice with an unexpressed and glorified joy. Death itself is not only disarmed, but made subservient to their everlasting good. Briefly, Christian patience endures all things as well as charity, because it expects a blessed issue. It draws from present miseries the assurance of future happiness. A believer, while he possesses nothing but the cross, sees by faith the crown of the eternal kingdom hanging over his head; and the "lively hope" of it makes him not only patient, but thankful and joyful. This sweetens the loss of all temporal goods, and the presence of all temporal evils. Paul in his chains was infinitely more contented than Cæsar or Seneca, than all the princes and philosophers in the world.—Bates.

PRIMITIVE BAPTISM.

An American missionary at Constantinople, writing to one of the Editors of the "Congregationalist," under date May 9, 1819, makes the following judicious observations.

"Without any literary apparatus to help me, I have for many years felt confident that the apostles and primitive Christians did not baptize by immersion. I do not find in the climate, dress, or social customs of the East, anything to lead to immersion for baptism, though their religious customs may have led to it. The geography of Palestine is much opposed to its having been the prevailing custom. The only river with water in it the whole year is the Jordan. The Arish, 'south of Gaza,' has no water a part of the year. The houses of ancient Jerusalem, as appears by the ruins outside of the city, had cisterns and not tanks. Water to drink is not kept in tanks, i. e., which are open, except in case of large reservoirs. People would not be allowed to defile the water in such open reservoirs by being bathed for immersion, as in the case of the three thousand on the day of Pentecost. In various places along the roads in Palestine, are to be found wells of fifteen feet in diameter, with steps to go down to them, for the purpose of supplying travellers. It is by a flight of steps that one arrives at the pool of Siloam. In the quarantine at Jaffa, we descended to the well by a flight of, I should think, forty steps, there being besides a perpendicular opening. Towards Enon, near to Salim, in a company of twenty-five horsemen, we pressed on to reach it by night, because we wished to encamp there as there was much water, or many waters, for ourselves and horses.—The cliffs around have several eyes or springs, that give out each little dribblets of water. How absurd, if John, wherever he was, baptized by immersion, that he went to Enon because it was only there he could get enough! The crowd would need an hundredfold more to drink than he would need to immerse with. As for the 'many waters,' it is equivalent to the phrase 'Saratoga waters,' as often used for the springs, or as we say in Turkish, of a hll near Constantinople, where are scattered several springs, 'There are many waters there,' always using the plural."

TO THE BEREAVED.

There are five things which should prevent us from indulging excessive sorrow for those whom Providence may remove from us by death:

1. The absolute sovereignty of God over us. He has an undisputed right to do with us and ours as He seeth best. His claims are infinitely paramount to all others. Our breath and being and every blessing we enjoy is from Him. We cannot merit or purchase any thing at His hands. Our goodness extends not to him. He is wholly independent of us. As clay is in the hands of the potter, so are we and ours in the hands of the Almighty—He is our Creator, Benefactor, Sovereign, Father and Friend.

2. The character of God should prevent any intemperate sorrow for the loss of friends. He is not only sovereign, but he is merciful, just, righteous, and good. His goodness and wisdom are infinite. It is impossible for Him to err. Like as a Father pitieth his children, so the Lord pitieth them that fear Him.

3. Intemperate grief for our dead is totally unavailing. They cannot come back to us. Nor can our sorrow in any way affect their state. We must follow them, and our highest duty is to be prepared for our change.

4. The infallible certainty that we ourselves must die, should moderate our sorrow for the loss of friends by death. *The hour of separation is one that must be.* It cannot be avoided. Our friends must go and leave us, or we will go and leave them. It is a question only of time and precedence. Nor can it be of much consequence who goes first, provided we are all ready for our

departure. We all must needs die, and are as water spilt upon the ground, that cannot be gathered up again.

5. The cheering prospect of soon joining our departed friends beyond the grave, should moderate our grief. There is something noble in the conduct of the old heathen, who strengthened himself for the conflict with death by the thought of meeting in the Elysian fields, Homer and Hesiod, and the worthiest of his race that had preceded him. But we have certainty, where he had only conjecture. We sorrow not as those that have no hope. We know that there is a blissful home for all who die in Jesus,—that there is a glorious resurrection—and that all who love the Lord shall meet at last in His presence, and see Him as He is, and be like Him, and be forever blessed with the society of saints and angels. Who would not rejoice with Daniel, and adore with John, and raise the notes of redeeming grace with Peter and Paul! Who would not be happy forever with saints and angels, prophets and apostles, friends and relatives, who have gone to glory! They are happy now, and by grace, we shall soon see and share their happiness, and in the joys of a reunion and blissful recognition in our Father's House, we shall forget all the sorrows of our pilgrimage here below.—*N O Pres*

A RAILWAY TRAIN STOPPED BY FLIES.

I heard not long ago of a thing which astonished me much—a railway train stopped by flies. Only think of a ponderous machine, several hundred feet in length, thundering along at perhaps fifty miles an hour, compelled by a few insects to stand still!

My friend's account—he had heard it from a credible source while travelling in the United States—was as follows:—"Over the wheels of the original locomotives which ran on the American railways, is a receptacle for grease, which as it melts by the heat (arising from the friction) runs down a perforated tube into the boxes. In the year 1844, an engineer on one of the lines in that country, finding that the axles of his engine were becoming red-hot, stopped the train, and discovered that his machinery was so clogged by flies, that the oil had been prevented from running."

Is there nothing, I thought to myself, to be learnt from this? Has the story no moral? May not the progress of our undertakings in spiritual matters, Sunday school teaching for instance, be greatly retarded by trifling things? Does not Scripture warn us against little sins? Do we not read in one passage (Eccles. x. 1.) of "dead flies," which spoil the rich ointment, "little foxes" which injure men of wisdom and reputation?—And does not another text speak of certain "little foxes," insignificant, but subtle and mischievous habits, which eat out the fruitfulness of our Christian profession? (Cant. ii. 15.) "Behold," said St. James, (iii. 5.) "how great a matter a little fire kindleth!" And our Lord, as if to warn us against allowing ourselves in trifling omissions and commissions, speaks of some commandments which he calls "the least," and of "joys and titles" of the law, (Mat. v. 18, 19) and "fragments," (John vi. 12) as by no means to be disregarded.

Let us then examine ourselves. If I am unsuccessful, let me search and see what it is that clogs the wheels, and hinders the oil from running. What is it that prevents the gentle flow of the Holy Spirit's unction? Is it neglect of special prayer? levity of mind? self-love un-mortified? love of dress? undue association with the world? carelessness in my preparation of the lessons? tartness of manner? too much attention to the mere machinery? war of life and spirituality in teaching? what is it in me that grieves the Divine Spirit, and interrupts his gracious influence? Let me remember that my God is a jealous God, that the Lord Jesus claims (and deserves) all my affections; that he had a controversy with the active and diligent Ephesians, (Rev. ii. 4) on account

of declension, not entire absence of love; that though we talk of little sins, there is in reality, nothing little or unimportant between him and our souls. Let me seek to have all my ways brought into sweet captivity to the obedience of Christ; to be sanctified wholly; and to have all my body, soul and spirit, preserved blameless unto the hour of his coming.—*S. School Journal.*

THE JEWS.

One effect of the late (?) commotions in Europe has been to produce a great change both in the political and mental condition of the Jews. They have been relieved from a vast load of cruel oppression by several governments, and their minds have been much more accessible to the light of Christianity. A letter from Rev. B. W. Wright, written at Vienna, in May last, appears in the *Jewish Intelligencer*, London, in which it is stated that the 600,000 Jews scattered over Austria, were every where sending up letters of thanks to the young Emperor (who also bears the title of King of Jerusalem,) for having restored them to a political equality with the other inhabitants of the empire. He proceeds to say that the terrible commotions in those countries were having a beneficial effect upon both Jews and Gentiles.

Jews, who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming;' and both in the Roman Catholic and Protestant churches the tone of piety is deepened, and the expectation of the nearness of the second advent of Christ is becoming more general. In one bookseller's shop here, I purchased three pamphlets, written lately by Roman Catholics, all stating clearly the premillennial advent of Christ, and the need for preparation for that day; although in one of these Paris was said to be the "great city" mentioned in the seventeenth of Revelations, and some future Napoleon would, it was supposed, be the Antichrist. In addition to this, secret circles of believers are being formed within the fold of the Romish Church, who, like the Duchobors in the Russian Church, prefer for the present, to remain within the outward circle of the Church to which they belong. So, as our greatest trials often turn out to be our greatest blessings, we have reason to hope that out of this present and coming tribulation much good will come, many hearts will fail, many knees be bent in prayer, and many hands be stretched out to heaven for help; until (if the signs of the times do not greatly deceive us) the work is 'cut short in righteousness;' and a new Sabbath era is introduced as the conclusion formed to vindicate the justice of God and complete the happiness of man."

GOLD! GOLD!—Wanted!—An indefinite number of men, women, and children, to enter their names without delay, to embark for that country which surpasses all description, the very streets of which are paved of gold. The climate surpasses everything that was ever heard of, the inhabitants are never sick, and no deaths there.—Those who are so happy as to get there, will never have the least desire to return. None who join this company are required to furnish any capital: on the contrary, the conditions are, that every member join without money and without price, so that the poorest stands an equal chance with the rich. It is true, the country lies at an immense distance off; but then, such is its magnificence and opulence, that it can be seen, even at the commencement of the voyage, through the telescope, which it is the exclusive privilege of those who embark to make use of. On very clear days especially, those of strong vision obtain such distinct views as to fill them with unspeakable joy, and raise their anticipations so as to cause them to leap and cry aloud with the most ineffable ecstasies. It is to be hoped that the excitement this winter, in reference to this wonderful country, will become general; and that thousands, yea millions, will join their great interests with this great company.

CHINA—REV. W. C. BURNS.

The following brief extract contains the latest intelligence from Mr. Burns. Let us hope and pray that a great and effectual door may be opened to him, amid the opposition he is called to endure:—

Chinese Hospital, Morrison-hill, Hong-Kong, June 21, 1849.

My dear Friend,—In the all-wise arrangements of Divine Providence, I am again allowed to write to you from this place, although when I last wrote I had hoped to be absent from Hong-Kong for several months. Having previously visited the district on the coast of China, opposite to Hong-Kong, we on last occasion went farther to the westward, and here the people were in general so little disposed to admit a foreigner among them, that, after spending nine successive days and nights on water, I returned here a fortnight ago, and not seeing in the meantime any opening for a return to the continent, I am quietly engaged in my Chinese studies, going out also as I find opportunity among our countrymen, and among the natives of this place. I am very favourably situated for the present in lodging at this Hospital, with my esteemed fellow-servant, Dr. Hirschberg, of the London Missionary Society, as I can attend, and sometimes take part in the meetings which are daily held among the Chinese patients, and can also accompany him, as I purpose to do, if the Lord will, to-morrow, June 22, in the visits which he makes from week to week to places in the neighbourhood. P. S.—A day keeps us at home.—W. C. B."

AN IMPORTANT FACT.

In one of the hill-towns of New Hampshire there were two neighbourhoods—one of six families and the other five. The advantages of the two were about equal—except that the five families were about three miles farther from church, and had to pass one of those mountain-ridges, so common in that vicinity, called "Governor's Hill." The six families were fond of social intercourse, and used to spend their Sabbaths in visiting from house to house—never visiting the sanctuary.—Some of them totally disregarded the Sabbath, and all eventually formed such a habit. Each of the families had children, which grew up under their influence.

Now mark the result. In a course of years, five of these six families were broken up by the separation of husband and wife, and the other by the father becoming a notorious thief, and fleeing to parts unknown. Eight or nine of these parents became drunkards, and most of them have already found a drunkard's grave. One of them committed suicide, and nearly all have suffered for want of the comforts of life.

And now as to their children and grandchildren. Of some 40 or 45 of them, about 20 are known to be notorious drunkards, jockeys or gamblers. Four or five are, or have been, in the State's prison. One fell in a duel. Some have entered the army and have never been heard from; others have gone to sea and never returned—and only a small number remain within the knowledge of their friends. Some are in the almshouse. Only one of the whole is known to have become a Christian, and the only one who has either competency of property, or the confidence of his neighbours, who was plucked as a brand from the burning, having pursued a miserable, vicious course from his youth.

And now for the other neighbourhood of five families. A strict observance of the Sabbath and attendance at the sanctuary were their most prominent trait. No work was done nor visits made on the Sabbath. But all, riding or walking, were sure to be seen on their way to the house of God—not without occasional taunts from their Sabbath-breaking neighbours. These families all liv-

ed in peace, and were prospered in their labours. A large number of their children were reared up around them, which, with their descendants, now number from two to three hundred. Eight out of ten of the children are members of the church, and adorning their profession.

In but a single instance has a crime been known to have been committed by one of the descendants—and that was followed by speedy and deep repentance; and but one is known to be intemperate. Some of them are ministers of the Gospel. One is a missionary to China. Numbers are supporters and officers of churches. A colony on the prairies of the West has been planted by them, sustaining the institutions of their fathers, and are now reaping the benefits of their Sabbath-keeping habits and principles. The heads of these families lived to good old age, and with a score or more of their descendants, have gone down to the grave in peace—most of whom have left evidence that they died in the Lord. There has been among them no separation of husband and wife, except by death, and no suffering for want of the necessaries of life. The homestead of a number of the families is now in the hands of the third generation. These facts speak a language not to be mistaken, and they come to you from the hand of the descendants of the five families.

SCRIPTURE ILLUSTRATION.

"Strike his hand over the place."—2 Kings v. 11.

This is a curious and most ancient instance of a very prevalent superstition, which ascribed extraordinary healing power to the touch of persons of high rank, or of real or reputed sanctity. The touch was in fact everywhere the established mode by which a person was expected to exhibit whatever healing power he possessed or pretended to. At this day it is not unusual in the East for a European physician to be expected to heal a patient merely by stroking his hand over the ailing part; and still more is this the case, when the person applied to is supposed to be endowed with supernatural powers. We can find illustrations of this in England. Even so late as the reign of Queen Anne, our sovereigns were supposed to possess the power of healing the king's evil by their touch; and as it was found a convenient instrument of state for confirming the loyalty of the ignorant, the virtue thus liberally conceded to the touch of royalty was not until the above-named reign, left unexercised. On stated occasions, the touch of the royal hand was bestowed on the afflicted, during a religious service appropriate to the occasion. Edward the Confessor and Charles II. are even reported to have healed the blind by the same process, as the Emperor Vespasian was said to have done long before. This notion still lurks among us, as there may still, in our remote towns and villages, be found certain old women who are believed to have the power of curing warts and such things, by simply stroking the affected parts with their hands. The leading idea which assigns to the hands the faculty of transmitting spiritual powers, or of communicating healing virtues, is clearly taken from the common use of the same members in communicating or bestowing temporal benefits, and in conformity with it, the lame, the blind, and the deaf, who sought help from "the Son of David," often received it through the imposition of his hands upon the parts affected.—*Pictorial Bible.*

THE ANGLO-SAXONS.—Much is said and written of the character of the Anglo-Saxons, of their wonderful enterprise, perseverance, success—of their wisdom and grasp of plan, and indomitable vigor to accomplish. But all history will bear out the assertion that it is their Protestantism, and not their Anglo-Saxonism, that has been the source of their peculiar characteristics. In the uniform influence of Protestant principles is to be found the explanation of all they have been and done.

THE ENGLISH WESLEYANS.—We find the following succinct statement of the late rupture among the Wesleyans in England, in the London correspondence of the *New York Commercial Advertiser*:—"Our religious communities have been interested by a rupture which has taken place among the Wesleyan Methodists, the richest and most influential sect in the country next to the Established Church. Some articles in a paper called the *Fly Sheet* having described certain leading and powerful members of the body as indolent, selfish, artful, ambitious and tyrannical, steps were taken to trace the authors, and one of them having been discovered, he forthwith made his submission, and was sentenced by the Conference to a solemn admonition and to be disqualified from the superintendence of a circuit. It being found impossible to detect the others, the question was put generally to each minister, whether he was or was not the author. This proceeding, supposing it to be intended with a view to subsequent punishment, was wholly opposed to all ordinary notions of right, and four of the ministers refused to answer. Upon this one of them was admonished and three were expelled, and the consequence has been that meetings in their behalf have taken place throughout the country, and that matter has assumed all the appearances of a party contest."

PRIEST AND DOCTOR.—Much dissatisfaction has been recently expressed at the interference of the Romish clergy with the efforts to cure persons attacked by cholera. The cholera is a disease, as all know, which, when it attacks the human system, requires immediate and most energetic treatment without the loss of a moment. But so firmly are multitudes of Roman Catholics convinced, that their priests hold the keys of the kingdom of glory, and that dying without their absolution they are in danger of being eternally lost; and so important do they regard extreme unction, that they will send for the priest before they will get a doctor; and the doctor's efforts must not interfere with the priest's manipulations. To what extent this interference of the priests may account for the fearful mortality amongst the Roman Catholics of this city, we pretend not to know; though we have little doubt that many have by this means lost their lives.—*Presb. of the West.*

READING THE BIBLE IN COURSE.—Read three chapters every week day, and five every Sabbath, and you will go through the Bible in a year.

A better method still is, to divide the Bible; to begin with Genesis, Job and Matthew, to read three chapters in a section daily, in consecutive order, and five in all every Sabbath, thus finishing at the end of the year. It is a good method for two, three, or more friends to begin the reading at the same time, and occasionally to confer together as to what they have read. This fixes the Word of God in memory.

THE OPPRESSED IRISH.—From the report of a select committee of the British House of Commons, who have recently investigated the subject, it appears that there are seventy-three towns in Ireland, with a population averaging more than 2,000 each, in which a bookseller's shop is not to be found! Can we wonder that such a people should be an oppressed people?

REFUSAL OF THE ROMAN GOVERNMENT TO RELEASE DR. ACHILLI.—Monsieur de Tocqueville has redeemed his pledge concerning Dr. Achilli. Nothing can be more straightforward than his conduct. The Inquisition replies to his remonstrances, that they have grounds against Dr. Achilli other than religious. We have been made acquainted with an extract from a despatch from Rome detailing those grounds. We are informed that there is reason to disbelieve these accusations. But we can only say, let them be investigated, publicly, impartially, immediately.—*Christian Witness.*

SPECIMEN OF INDIAN PREACHING.

"Good Peter" was the name usually given to an Indian chief, who was converted to Christianity by the missionary Oakum, in the early part of his labors among the Indians. After his conversion, he became a zealous preacher among his own people. I saw him and the missionary Oakum, in the city of Philadelphia, in my early youth, near sixty years ago, and felt the kindly pressure of his hand. He was a man of venerable appearance, his hair whitened, and all his features softened by the paleness of old age. The interest thus awakened in him made me feel more deeply the account which I afterwards heard related of his mode of preaching;—a specimen of which was given in these few sentences, and which, Mr Editor, if you think proper to insert them, I send for publication in the Christian Intelligencer. It was in substance as follows:

He told his Indian brethren "that the Lord Jesus Christ, the Lord of glory, had come from heaven to earth to save sinners. His glory (pointing upward) was like the sun in yonder heavens—so bright—so bright, that with our weak eyes we could not have looked on him. He therefore, to save us, took a body of flesh and wrapped himself in it, as we wrap ourselves in our blanket, and came and lived among us on earth, to teach us how we might be able to live in heaven. And he not only told us the way, but he pointed it out and went before us in it; and, that we might not mistake or forget it, he tracked it for us with his own blood."*

J. K.

New Brunswick, Dec. 25, 1843.—*Chris. Intcl.*

* Alluding to the custom of the Indians of marking their path through the forest by cutting or by blazing the trees; or, possibly, to their following the tracks of the wounded deer by the blood that drops from him.

BEGIN AND END EVERY DAY
WITH GOD.

(PSAL. iv. 8; v. 3.)

Let prayer be the key to open the heart to God in the morning, and lock it against all his enemies at night. Let no Christian say he cannot pray; for prayer is as necessary to him as breath. Let none say they have not time for prayer; better take time from sleep, than want time for prayer. Think with yourself, "This morning may be my last morning, or this night my last night;" for certainly that morning cometh of which you will never see the night; or that night of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days, by the long night of death, which will put an end to all your works, and bring you to account and reckoning with your great Master about it. O, to lie down every night reconciled with him! O, that we could lie down and leave our hearts with Christ, and compose our spirits, as if we were not to awake till the heavens are no more!

Since none knoweth what a day may bring forth, spend every day as if it were your last. Look on yourself as standing every day at the door of eternity, and hundreds of diseases and accidents ready to open the door and let you in. No doubt you have sometimes apprehended yourself nearer death than you think you are just now; yet it is certain death and judgment were never so near you as they are at present. We who stand every hour at the door of eternity, should spend our precious hours with the greatest frugality, seeing the work we have in hand is *soul-work*, and work on which eternity depends; and the time we have to do it in is very short, and cannot be recalled. This short life being only a passage to eternity, it should be spent as a continual preparation for it.—Surely those who have immortal souls so near eternity, have other work to do than trifle away time in tippling, idle talking, gaming, and such diversions.

Sejourn in this world as travellers, keeping eo-

lose from the world as to be able to pack up and be gone from it upon short warning. We have no continuing city nor certain abode here; therefore let us always be ready to arise and depart; and, if we would be right travellers toward Zion, we must have Christ in our hearts, heaven in our eyes, and the world under our feet.—We must take God's word for our rule,—God's Spirit for our guide,—God's glory for our end, God's fear for our guard, God's people for our companions, God's praise for our recreation, God's promises for our cordials. We must make religion our business, prayer our delight, holiness our way, and heaven our home.

O Zion's traveller! distinguish yourself from the men that dwell upon the earth! Let Christ always be precious to you, the word sweet, sin bitter, the world a wilderness, and death welcome. Let Christ's will be your will, Christ's dishonor your affliction, Christ's cause your concern, Christ's cross your glory, Christ's sufferings your meditations, Christ's wounds your refuge, Christ's blood your bath, Christ's presence your heaven; and so shall you come to his eternal joy.

Floods of everlasting light

Freely flash before Him;

Myriads with supreme delight,

Constantly adore Him.

Angel-trumps resound his fame,

Lutes of shining gold proclaim

All the music of His name,

Through eternity the same.

Hark! the thrilling symphonies

Seem, methinks, to seize us;

Answer we their heavenly lays,

Jesus! Jesus! Jesus!

Sweetest note in seraph's song,

Sweetest note on mortal's tongue,

Sweetest carol ever sung,

Jesus! Jesus! flow along.

—*Christian Miscellany.*

RUSSIAN SERFDOM.

It was formerly considered that the noble had no right to demand from his serf any labor but the cultivation of the ground or domestic service; but Peter the First had set the example, when he established his factories, of attaching to them villages of workmen; and had thus given rise to the idea that all the labor of the serfs belonged of right to the lord, and that he was legally entitled to employ them at any work he pleased, and to wring from them the utmost profit he could obtain. In many Governments agriculture has been almost entirely abandoned; and as the lords have discovered that the workmen may be rendered more active by stimulating their self-interest, they often allowed them to seek work where they could find it,—thus releasing themselves from the charge of their maintenance, and exacting, of course, from the serf, a certain, or rather an uncertain amount of tribute. "This is now the position of great numbers of the Russian serfs; and the relation in which it places them to their lords is obviously a very different one from the original patriarchal tie. "Every one acquainted with the subject," says Baron Harlhausen, "will agree that it is impossible that serfage can subsist much longer. Every one in Russia is aware of this; but how is reform to be obtained without revolution and political convulsion?" This is the question of the day. If, then, the danger appeared imminent before, it will scarcely be thought that the moving a large body of Russians,—soldiers though they be,—into countries blazing with revolution, is precisely what will tend to avert the danger. In his benevolent efforts to extinguish the fire in his neighbor's house, it is more than probable that the Czar may set fire to his own. The armies that returned to Russia after 1815, are known to have brought with them a tendency to liberalism and agitation before unknown in that latitude; and the present invasion of Hungary is certainly not less likely to be attended with similar results. —*Westminster Review.*

INFLUENCE OF SINGING ON THE
HEALTH OF CHILDREN.

One of the prejudices most obstinately maintained against teaching children to sing, arises from an opinion frequently broached, that singing, if practised at a tender age, may have a baneful influence on the health, and occasion pulmonary affections. It is not long since this idea prevailed in Germany also, but the most minute investigations, made by Governments as well as parents, have proved it to be quite erroneous. From the many thousand instances of contrary results, the German people have at last learnt the utter fallacy of this notion, and have not only ceased to dread singing as been injurious to health, but go so far as to consider it one of the most efficacious means, not only for refining the ear, for developing the voice, but also for giving strength and vigor to all the physical organs it calls into action. Nothing is better calculated than the practice of singing to produce the power of free and lengthened respiration. In proportion as matter is soft and plastic, it receives impressions the more readily and indelibly. The human body is necessarily subject to this physical law; and its mysterious union with the living principle, and with spirit, must contribute to increase rather than diminish the effect of that law. Childhood is the fittest period to receive to its fullest extent all the advantages resulting from this branch of instruction. All the organs of the voice are then soft and flexible, and susceptible of the slightest impression. The lungs expand with unobstructed ease; the muscles and nerves connected with the throat and chest yield readily to the action of respiration; the ear receives and conveys sound with facility, and ideas communicated at that early epoch of life are not easily effaced. On the whole, then, we are convinced that singing, or, as it may be termed, the art of extending and managing breath, is one of the best preventives of, and sweetest remedies for, general weakness of the chest; and that its use, provided always it be proportioned to the other physical powers of the singer, is calculated to exert a most favorable influence on delicate constitutions, to impart vigor to the organs connected with the lungs, and thus to conduce to a healthy state of those important functions of the body. Those who assert that children who learned to sing early have lost their voices, do not take into account the thousand accidents and changes to which their constitution, by our effeminate training, may be subjected; disease of any kind, violent colds, and whatever else, may have weakened the chest and destroyed the former better quality of the voice. At that period of life when the voice undergoes a change, boys lose theirs altogether; the notes of a higher pitch disappear one after another, till, by degrees, a new one presents itself upon a lower octave of the scale, in the form of a tenor or a bass. Often an excellent treble is, in the space of a few months or a few weeks, replaced by a bass of the roughest kind. Although the female voice does not undergo such a remarkable transformation, it nevertheless changes its whole character; a low voice often becomes a high one, and a high one descends and becomes a contralto; a good voice changes into an indifferent one, and *vice versa*. This depends entirely upon the development of the bodily frame and the state of health, so that no one can say, with certainty, what the voice of a child will be at a more mature age. The loss of voice is, therefore, unjustly attributed to early singing, unless injudiciously chosen exercises, or too high notes, have occasioned efforts beyond the power of the voice and chest.—*Music and Education, by Dr. Mainzer.*

He is wise enough who hath learned the gospel: he is altogether out of his senses, who seeks saving knowledge any where else, for here are all treasures.

He is too covetous whom God cannot suffice: he hath all things that hath Him that hath all things.

DONALD AND THE CATHOLIC NOBLEMAN.

A Scotch nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenants, named Donald, rented a farm upon which his forefathers had lived above two hundred years.—The lease by which he held was, on the point of expiring, and the steward refused to allow Donald a renewal, wishing to give it to a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain. At length he determined to make his case known to his lordship himself; but at the castle he was refused, the steward having given orders that he should not be admitted.

Donald, almost in despair, resolved on a bold measure. He climbed over the garden wall, and entered a private door, made his way unobserved towards the apartment of the nobleman. As he drew near and heard his lordship's voice engaged in prayer; and waiting till he should conclude, distinctly heard him pleading earnestly with the Virgin Mary and St Francis to intercede with the Father and Son in his behalf.

After the voice ceased Donald gently knocked at the door, was admitted, and made his case known to the nobleman, who greatly moved by his tale, assured him that his lease should be renewed, and himself and family protected from the resentment of the steward. Donald poured forth his earnest and artless thanks, and was about to take leave, when a feeling of anxiety for the generous nobleman took possession of him thus:

"My Lord, I have been a bold man, but you have forgiven me, and saved me and my family from ruin; I would again be a bold man, and say something farther, if I have your permission.

"Well, Donald, speak out," said the nobleman.

"My lord," replied Donald, "as I stood waiting at your door I heard you praying with great earnestness to the Virgin Mary and St. Francis; you seemed to be very unhappy. Now, my lord, forgive me, but I cannot help thinking that the Virgin Mary and St. Francis will do you but little good. I had been a ruined man if I had trusted to your servants; but I came direct to your lordship, and you heard me. Now if you would but leave the Virgin Mary and St. Francis, who I am convinced will do no more for you than your steward would for me, and just go direct to the Lord Jesus himself and pray to him for what you need, he will hear you and grant the desires of your heart; for he has said in his word, 'Him that cometh to me I will in no wise cast out.'

THE DEATH-BED OF CHARLES IX. OF FRANCE.

—It is said that the solitary hours of Charles the IX. of France were rendered horrible by the repetition of the shrieks and cries which had assailed his ear during the massacre of St. Bartholomew.

The massacre of St. Bartholomew lasted seven days, during which time more than 5,000 persons were slain in Paris, and from 40 to 50,000 in the country. During the execution, the King betrayed neither pity nor remorse, but fired with his long gun at the poor fugitives across the river; and on viewing the body of Coligny on a gibbet, he exulted with a fiendish malignity. In early life, this monster had been noted for his cruelty, nothing gave him greater pleasure than cutting off the heads of asses and pigs with a single blow from his couteau de casse. After the massacre, he is said to have contracted a singularly wild expression of feature, and to have slept little, and waked in agonies. He attributed his thirst for human blood to the circumstance of his mother having at an early period of his life familiarized his mind with the brutal sport of hunting bullocks, and with all kinds of cruelty. It is recorded that, when dying, he actually sweated blood.

Lowliness of mind is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

RECEIPTS FOR THE RECORD.

VOL. IV.—Andrew Thomson, Beachville; Donald Calder, Beaverton.

VOL. V.—D. McLellan, Hamilton, £1 13s. 6d., A. Sutherland, Bradford, P. Brown, City, Rev. J. Harris, City, George Campbell, Norval, C. Campbell, Streetsville, H. Walsh, Weston, R. Reid, Steamer Magnet; Wm. Poly, City; James Paterson, Humber; J. J. Lauder, City, Andrew Thomson, Wm. Matheson, Beachville, John Sutherland, Wm. Dunn, Oxford, Rev. R. H. Thornton, Oshawa, Lachlan McDonald, Acton, Donald Calder, Charles Robinson, Beaverton, James Campbell, Storrington; John Shaw, Esq., Toronto; Wm. Humphrey, Norval; James Tocher, James Brebner, Alex. Henry, Wm. Hunter, Alex. Dalziel, Brock; Robt. Luster, Grafton; Mr. Moffat, Brockville, Mr. McMartin, J. Stark, St. Eustache; Donald McKinnon, elder, Edward Miller, Arch'd McCallum, Pine Grove; Hugh Munro, John McArthur, Archibald McArthur, John McIntosh, Andrew Kennedy, Peter McMartin, Finlay Munro, bal. 1s. 9d., Martintown; John Steele Aphodel; Etobicoke, per P. McTavish, £1 2s. 6d.; W. Mitchell, Woolwich, 9s.; James Hume, Esq., Esquesing; A. Spring, D. McRuar.

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Congregation of Niagara, per Rev. Mr. Lyall..... £2 12 6
Cote Street Sabbath School..... 3 0 9
Congregation of Tuckersmith, per Mr. Hannah..... 1 0 0
" Pustinch, per Mr. Meldrum..... 3 1 3
" Union, Boston, and Norval Churches, per Rev. P. Gray, Jewish Mission..... 2 10 0
" Ramsay, per Rev. Mr. Johnston 0 18 1½
" York Mills, per Mr. Wightman 1 10 0
" Scarboro', Do..... 3 15 0
Free Church, Cote Street Sab. School London Ladies' Soc., per Mr. Fraser 3 0 0
Congregation Saltfleet & Binbrooke, per Rev. Mr. Cheyne..... 1 15 0
Perth Sab. School, Jewish Mission... 1 0 0
Knox's Church, Toronto..... 16 5 0
Bytown, p. Rev. T. Wardrope 2 15 0
Less postage..... 1 1½

2 13 10½
J. REDFATH, Treasurer.

HOME MISSION FUND.

Presbytery of London.
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Members of St. Andrew's Church, London, for the H. M. Fund..... 8 0 0
Aldboro', Oxford, and Dunwich, per Hector Paterson..... 11 0 0
Williams Congregation, in aid of the H. M. Fund..... 5 5 0
St. Andrew's Congregation, per Angus McKenzie..... 3 17 6
Fungal Congregation, per Mr. Robert Blackwood..... 25 0 0
Aldboro', per Andrew Tolmie..... 12 11 3
Zorra, per Rev. Donald McKenzie, in all..... 10 16 3
Ekfrid, per Rev. W. R. Sutherland... 7 8 9
Howard, per Do..... 4 5 0
St. Thomas and Yarmouth..... 25 0 0
Paid the Rev. Angus McColl, per Rev. W. R. Sutherland..... £8 0 0
" Mr. John Scott..... 8 0 0
" Mr. Andrew Tolmie..... 23 0 0
" Rev. Lachlan McPherson..... 9 0 0
" Rev. Angus McColl..... 2 0 0
" Rev. Duncan Blair..... 12 0 0
" Mr. John Fraser, St. Thomas... 25 0 0

HOME MISSION FUND.

Presbytery of Toronto.
Capt. Wilson, Medonte, per J. Laidlaw, Esq..... £1 0 0
Humber and Weston, per James Paterson, Esq..... 4 0 0
Free Temple Church, Chinguacousy, per Mr. Kedej..... 6 18 4
Knox's Church, Acton, per Mr. Ross, 12 10 0
[The following acknowledgement of contributions to the above fund, should have appeared in the Record for July or August:]
Nottawasaga, per James Muir..... £4 0 3
Thora, per Rev. W. Rintoul..... 1 2 1
Eldon..... 0 6 5
From Miss Spreull, Glasgow, per Mrs. Burns..... £0 14 10
Per Mrs. Rintoul..... 0 5 0
0 19 10

KNOX'S COLLEGE FUND.

Welland Port, per Rev. W. Rintoul, £1 0 0
Do, per Mr. A. Crawford, 1 0 4½
Martintown, per Mr. McDiarmid..... 1 6 7½
James Cummings, Williamstown, per Mr. McDiarmid..... 0 15 0
Lancaster..... 0 8 9½
Baltimore Mills, balance for last year, per W. McDougall, Esq..... 3 2 6
Otanabee, per Mr. A. Wilson..... 6 0 0
J. Burns, Treasurer.

SYNOD FUND.

Proceeds, sale of minutes, per James Scott, senior, Free Temple Church, Chinguacousy..... £0 3 9
One copy minutes sold..... 0 0 6
Contribution from St. John's Church, Quebec, per J. S. Hossack..... 5 0 0
John Burns, Treasurer.

DONATIONS TO KNOX'S COLLEGE MUSEUM.

Petrifications and Geological Specimens, per Mr. Henning; Rare Coins, per Rev. Dr. Willis; specimen of Lead Ore, from Galena, per Mrs. Dr. McQuesten, Hamilton; Book, composed and printed by a weaver, in Dunfermline—the woodcuts and printing press made by himself, per Rev. M. Y. Stark, Dandas; a small Box-wood Box, 100 years old, per Master John Roberts, Toronto Academy; College Ticket, signed by Hugh Blair, D. D., Edinburgh, 1759, per Rev. Mr. Black.

FRENCH CANADIAN MISSIONARY SOCIETY.

Contributions received by the Treasurer.

Table listing contributions from various churches and individuals, including Rev. James Boyd, Markham, Brown's Corner, Crosby's Corner, etc.

A considerable proportion of the above receipts might have been acknowledged in the last Record, as received by Mr. Burns—the last then published, included only the sums that had been received by the Treasurer up to 17th Sept.

Mr Burns acknowledges the receipt of the following sums, viz.:

Table listing receipts from Streetsville, Humber & Weston, Galt Knox's Church, Toronto Township East, Acton, Sydenham Congregation, Owen Sound, Paslinch Con., Perth collection for 1848, and Danca.

COLOURED MISSION.

THE ELGIN ASSOCIATION have secured the Land in Raleigh, for the Coloured Settlement. The Committee appointed by the Synod to superintend the Mission, have purchased a cleared Lot for the Buildings, which they intend to commence immediately.

Toronto, Oct., 1849. JOHN LAIDLAW, Treasurer.

TO MINISTERS, KIRK SESSIONS, AND PRESBYTERIES.

RECORDS of the KIRK OF SCOTLAND, containing the Acts and Proceedings of the General Assembly, from the year 1638 downwards, with Notes and Historical Illustrations.

For sale by D. McLELLAN, Bookseller, King Street, Hamilton, April, 1849.

KNOX'S COLLEGE.

THE WINTER SESSION of this Institution, for 1849-50, will commence (God willing) on Wednesday the 17th October next, at 12 o'clock.

It is expected that, as far as possible, Students will be present at the opening of the College.

By the interim Regulations approved of by the Synod, each Presbytery should have a standing Committee of Examiners, consisting of two Ministers and an Elder, for the examination of all Students, as to their moral and religious character, and of all intending Entrants, as to their previous history and training—their natural talents, discretion and piety—and in general the promise they give of capacity for usefulness in the Ministry.

Certificates founded on these examinations, will be required by the Court, from all applicants for admission either to the College proper or to the Preliminary Department.

Ministers are requested to call the attention of Students or intending Entrants to the notice, and it is hoped that Presbyteries will arrange the time and places of their meeting, so as to accommodate, as far as practicable, those who, according to the terms of the Regulations referred to, may require to appear before them, before coming to College.

Provision will be made in the College buildings for boarding a considerable number of the Students, as formerly; and for such as cannot be so accommodated, suitable provision will be made elsewhere in the city.

WM. RINTOUL, Convener. ALEX. GALE, Sec to College Com

Toronto, August 29, 1849

RELIGIOUS TRACT AND BOOK SOCIETY.

THE Committee of the Upper Canada Religious Tract and Book Society respectfully inform the Public that they have received their usual supplies of

RELIGIOUS BOOKS AND TRACTS

From England and from the United States. The whole will be found well worth examination.

Among others, the following

NEW WORKS HAVE BEEN RECEIVED:

Harmony of the Gospels; Paley's Evidences of Christianity, Athens, its Grandeur and Decay; The Vaudois Church; History of Rome; History of Greece; History of France, 2 vols.; The Monthly Volume, &c. &c.

SABBATH SCHOOL LIBRARIES at the following low prices, viz.—£1 5s., £2 2s 6d., £2 10s and £3 10s; and the Infant's Library, containing 50 vols., for 12s. 6d.

STANDARD WORKS.

Baile's Works, complete; Dr. Chalmers' Works; D'Aubigne's History of the Reformation in Germany; James' Earnest Ministry, and Church in Earnest; Moffatt's Southern Africa; Jay's Cowper's and Pollock's Works, &c. &c. &c.

Daily expected, a fresh supply of BIBLES AND TESTAMENTS, With the Metrical Version of the Psalms and Paraphrases.

All of which will be sold at the lowest possible prices. By order of the Committee.

JAMES CARLESS, Depository, 47 Yonge Street. Toronto, July, 1849.

TORONTO CITY MISSION.

THE Committee of the Toronto City Mission having resolved to engage an additional MISSIONARY, communications from persons desirous of undertaking the office, may be addressed (post-paid) accompanied with Testimonials and References, to the Secretaries, Messrs. Andrew Hamilton and Thomas Ewart. August 21, 1849.

NEW WORKS AND NEW EDITIONS,

Table listing various books for sale, including 'The Seventh Vial', 'Fleming on the Papacy', 'McLeod of New York on Revelations', 'A. A. Bonar, Redemption Draweth', etc.

UPPER CANADA BIBLE SOCIETY.

THE respective Branches and the Public are hereby notified of the arrival of the Society's fresh supply of BIBLES & TESTAMENTS, and that a considerable reduction has been made in prices.

JAMES CARLESS, Depository:

Depository, 47 Yonge Street, Toronto, 14th June, 1849.

JUST PUBLISHED, by the Upper Canada Tract Society, a large edition of KIRWAN'S CELEBRATED LETTERS, to the Right Rev. Joux HUGHES, Roman Catholic Bishop of New York,—first series, price 3d. each; 2s. 6d. per dozen; and 24d. each, per hundred.

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

JAMES CARLESS, Depository.

No. 47, YONGE STREET, Toronto, 22nd Jan'y, 1849.

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All communications to be addressed (post-paid) to the Editor, Knox's College, Toronto.