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THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

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

VOL. IV.

STREETSVILLE, C. W., MAY, 1848.

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Poetry.

COMING LATE TO CHURCH.

BY THE REVEREND JOSEPH IRONS, CAMBRIDGE.

Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour?

Shall such attention to a worm be given,
And be refused to the God of heaven?
Who can expect to be by Jesus blest,
If absent when he comes to meet his guest?

My brethren, this would never be the case,
If we were lively in the Christian race;
Then every hindrance would be laid aside,
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.

A little less indulgence in the bed,
A little more contrivance in the head—
A little more devotion in the mind—
Would quite prevent your being so behind.

I grant, lest I should seem to be severe,
There are domestic cares here and there;
Age—illness—service—things quite unforeseen,
To obscure which I surely do not mean.

But such will not (unless I greatly err)
Among the prudent very oft occur;
And when they do, you surely should endeavour
To come at last—'tis better late than never.

KNOX'S COLLEGE, TORONTO,
29th December, 1847.

To the Students of New College, Edinburgh.

DEAR BRETHREN,—Being desirous of still enjoying the privilege of your correspondence, and having again met for our College labours, we gladly embrace the opportunity of writing you. The good news from a far country, which your interesting letter of the 1st February communicated to us, were very refreshing. We rejoiced to hear of the manifestations of vital godliness among you; of the cheering intelligence from your beloved missionary, Mr. Braidwood; and of the addition of labourers for the missionary field. We trust that we shall not cease to strive, together with you, in our prayers to God, on behalf of the three brethren who lately went forth from your College to the Jewish and Indian missions. From the very gratifying account which you gave us of their attainments in learning an advancement in piety, we cannot but regard them "as vessels unto honour sanctified, and meet for the master's use"—as good soldiers of Jesus Christ, prepared to endure hardness in the trying warfare on which they have entered. May the Lord make Danjiblar the honoured instrument of leading to the cross of Jesus many of his deluded countrymen, who are now "carried away unto these dumb idols," and bless Mr. Edersheim and Mr. Thomson with the spirit and success of him who said, "Brethren, my heart's desire and prayer to God for Israel, is, that they might be saved."

Since our last correspondence, you have been visited with a very painful dispensation of Providence, which we cannot forbear to notice. The Lord has been pleased to remove from your head your most esteemed Professor, Dr. Chalmers, and to call him to a higher seat than the one he occupied here. Great was the honour to which his Master called him in the Church below; but now, in the Church above, he enjoys the "far more exceeding and eternal weight of glory." Ere you had time to say, "My Father! my Father! the chariots of Israel, and the horsemen thereof!" the Lord had said, "Well done, thou good and faithful servant, enter into the joy of thy Lord." The shock which his decease gave to the Church generally, would be felt with peculiar force by you. As the bond which united you to that honoured servant of the Lord was intimate and tender, so the stroke by which it was broken would be peculiarly afflictive. Though we were not so immediately related to that great man, yet, when tidings of his death reached us, it seemed as if a new era of our life had come—as if a wide chasm had been made between the past and the future—and as if the glories of former years had departed with the illustrious person around whom they so conspicuously shone. Dear brethren, may grace be given both to you and us, to be followers of him as he was of Christ. May the singular example of real and godliness which he has left for our imitation, never cease to have a stimulating influence on our minds.

But you will naturally expect some information respecting the present state of affairs amongst us. We are happy to say that our infant Theological Institution still continues to prosper. We would wish to speak with caution; but we think that there are evidences that the blessing of the Head of the Church still rests upon it. There is much to encourage us in hoping that it is destined to be an extensive blessing to this destitute country. The number of students which God, in his Provi-

dence, has brought into it—the evidence of piety in many of these—the many congregations in the country that are anxiously waiting for spiritual teachers from it—and the promptitude and liberality with which the Church has contributed to its support, seem to indicate that the Lord has a work to perform by it. The number of students still continues to increase. Last session 37 were enrolled. Out of this number two were licensed in the early part of the summer, and have since been ordained,—the Rev. Robert Burns at Kingston, and the Rev. James Boyd at Markham. The number this year is 43; out of these 19 are in the Theological Class proper. In the earlier part of the session, in the absence of a regular Professor, the class was taught by the Rev. Ralph Robb, Hamilton, and is now under the care of Dr. Willis, who, a few days ago, was regularly inducted to the Chair of Theology. We regard the appointment of Dr. Willis to this important charge as a special token of the Lord's favour towards us. We are happy to say that he has entered on his labours with a spirit which indicates that he is willing to spend and be spent for the good of the Lord's cause in this land. If it be the will of the Lord to spare him in his present honourable and responsible office, he will doubtless be instrumental in laying a solid foundation of evangelical and systematic truth in the minds of those who may have the privilege of waiting on his instructions.

As there is still a lack of ministers in connexion with our Church, several of the students were engaged as Catechists during the summer months. We are aware that many disapprove of students being thus employed; but we think that the present destitution, and impatient cry for labourers, render it in the meantime justifiable. No doubt, men partially educated will be less efficient instructors than those who have finished their course; yet, such persons may be the means, in the hand of the Lord, of feeding the desire for spiritual knowledge, which has been awakened by the late agitation in the Church, and of preventing the people from falling back into their former state of supineness. Upwards of twenty mission stations have been supplied with the means of grace (some constantly and others occasionally) during the summer vacation, which would have been entirely destitute, had not the Church availed herself of the services of the students. We hope that in a few years the labourers will be so much increased, by accessions both from your College and ours, as to make the service of students unnecessary.

Since we last wrote you, our Missionary Society has entered into arrangements for establishing a mission among the French Canadians. These people are the descendants of the French settlers that were in Canada at the time when it fell into the hands of the British Government. They are universally under the bondage of Romish superstition, and consequently ignorant of the Lord's scheme of redeeming love. Their case was brought before our Society, last winter, by the Rev. Mr. Doudet, a missionary of the French Canadian Missionary Society, who gave a very interesting and awakening description of their character and condition. The Rev. Mr. McCorkle, (who was at that time our Professor of Theology, and whom we will long remember with gratitude and respect,) set before us in a stirring manner the sin of British Christians in so long overlooking the sad state of these people. It was suggested that we might commence a mission among them. To this step several difficulties appeared in the way, of which the two most prominent were, the procuring

of a missionary, and the obtaining of a sum requisite for his support. After several meetings, spent in solemn deliberation and prayer, we decided on establishing a mission, and chose Mr. Black, one of our students, as our missionary; and in order that he might prepare himself for the work, by acquiring a knowledge of the French language, he was sent, at the close of the session, to Pointe aux Trembles, the establishment of the French Canadian Missionary Society. At the opening of the present session, he returned to Toronto, and is now with us finishing his theological course. We have already said that doubts were entertained respecting our ability to raise a sum adequate to the support of the mission. That such doubts were groundless has now been sufficiently proved. The sum which we proposed to raise was £100; and it was found, at the opening of the session, that the contributions collected by the students during the summer amounted to upwards of £131. The Lord gave the people a heart to offer willingly, and we succeeded much beyond our expectations.

As we are desirous that our brother Mr. Black, should have a complete knowledge of the French language, and should be able to speak it with perfect facility before entering on his important work, several months must yet elapse before he is prepared to proceed to the contemplated field of missionary labour.

While we are thus preparing to send the gospel to our ignorant fellow-subjects in a distant part of the country, we are also endeavouring to foster practical religion among our fellow-citizens. We have commenced a city mission, in which every student is a labourer. The city has been divided into a certain number of districts, to each of which four students have been appointed, to work jointly in distributing tracts, and establishing and maintaining prayer-meetings. As we have not sufficient strength to overtake all the city, we confine our attention chiefly to the more destitute parts of it. The work of tract distribution is performed once a fortnight, on Saturday afternoons; and the prayer-meetings are held weekly, on the day most convenient to the parties concerned.

We have thus given you a brief account of the present state of our College, and of our missionary operations; and now, brethren, before closing our letter, permit us to plead a little with you on behalf of our destitute country. We earnestly hope that some of you will be led to give yourselves to the service of God in this land. From no part of the world is the cry, "come over and help us," more loudly raised than from Canada, and from no part ought it to be more quickly responded to by you. It comes from your own countrymen—from those who were wont to go up to the house of God, with the multitude, in your own cities or rural parishes, and listen to the word of God poured forth from lips touched with "a live coal from off the altar," and who now find themselves exiled in the back woods of this Province, where the glad tidings of the kingdom of God are seldom heard. Once they drank of the refreshing streams of grace with which the Lord was pleased to bless their native land, but now their souls languish "in a dry and thirsty land, where no water is." Their present state of mind, also, is exceedingly interesting and hopeful. Many of them, a few years ago, were sunk in a state of spiritual stupor, into which they had fallen, partly through the destitution of the means of grace, and partly through the deadening influence of moderatism. But the shock caused by the separation of the Free Church from the Establishment has aroused them from their slumber, and opened their eyes to the poverty of their state. There is now a general anxiety to hear the word—a general thirsting for evangelical truth. The cry for missionary labourers is heard from almost every part of the country. The members of vacant congregations who are at present left as sheep without a shepherd, are anxiously waiting for pastors to care for their souls. In some places there are spiritual awakenings. Jesus is sending the promise of his Father upon his people. If it might be the will of the Lord now to send forth faithful preachers of the Cross, we might expect a rich harvest to be gathered in. But if the

expecting minds that are now thirsting for divine knowledge should be neglected, they may soon sink back into a state of indifference. The condition of the people is perilous as well as hopeful. There are not the same external restraints from wickedness, and incentives to piety, in this country as in Scotland. The tone of society is not so decidedly religious, and there are greater temptations to a worldly spirit. Besides, this is the country of speculation in religion as well as in commerce. There is a freedom and independency of mind, which, if not properly directed, will speedily run into the snares of scepticism. Even at the present time, the country not only abounds with heresies, such as Arminianism, Puseyism, Universalism, Millerism, and the heresies of the Romish Church, but is, to an alarming extent, affected by the principles of absolute infidelity. The Bible is not only perverted by many who profess to receive it as the Word of God, but is treated by others with daring contempt, and its divine authority denied. Those who are natives of Britain, and who were in their early days trained up in the principles of the Word of God, still manifest a respect for religion; but in many instances their children are being carried away by the general influence of ungodliness, and are growing up in the utmost indifference to their eternal interests. Come then, dear brethren, to the help of the Lord in this land. Let the relation in which our Church stands to you, the present interesting and hopeful condition of the country, and the dangers to which it is exposed, influence you to hasten to our aid. We have it not in our power to bribe you with temporal advantages. We cannot promise you manes, glebes, and large stipends; but we can assure you of abundance of labour under the easy yoke of the Lord Jesus. And you know who hath said, "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." And again, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or land, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." We trust, brethren, that there are none among you who would preach Jesus with other objects in view than the glory of his Cross, and the salvation of souls. If there are such, we hope that they will be restrained from coming to Canada. But come those of you in whom God has revealed his Son; who have been "separated unto the gospel of God;" and who will not merely be able to say, "we preach Christ crucified," but also, "we are crucified with Christ." Such as have ability to preach in Gaelic, will find a wide field of usefulness here. There is a large portion of the Gaelic population destitute of the means of grace; and though those who compose it are grateful for an occasional sermon in English, yet they are thirsting intensely for the word of life in their own native language. Among this class of people, especially, the Lord is already giving an increase to the labours of the Free Church deputies; and were men of a similar spirit to give themselves to the cause of Christ in these Provinces, we doubt not that the Lord would give them many souls for a joy and a crown. Dear brethren, may the Lord direct the way of some of you to us, and bless you all with a mind determined not to know anything, "save Jesus Christ and him crucified."

Seeing that we have undertaken to support a missionary of our own, you will not expect the same degree of assistance in maintaining your esteemed missionary, Mr. Braidwood. But as an evidence that our interest in that which interests you, has not diminished with our ability to assist you, and that we regard the cause of the Redeemer in the East and West as one, we enclose a draft for the small sum of £5 sterling.

Signed, in the name of the Association.

ROBERT URE, President.
JOHN SCOTT, Secretary.

NEW COLLEGE, EDINBURGH,
2nd March, 1848.

DEAR BRETHREN.—We hasten to acknowledge your kind letter of December 29th, and to express

the high gratification which its perusal afforded us. It is very refreshing to hear of the progress of the Lord's work in all places of his dominion—of those tokens which the Great Head of the Church is ever giving of his continued interest in his people, in the fulfilment of his precious promise,—"Lo, I am with you always, even unto the end of the world." It were enough surely to render our intercourse both sweet and profitable, though there had existed no mutual ties or sympathies between us but those which result from our common Christianity. Even in that case, it would be our duty to "consider one another to provoke unto love and to good works;" and the faithful and affectionate discharge of such a duty could not fail to carry with it its own reward. And is not the duty rendered at once far more imperative and far more delightful, when, besides having "One Lord, one faith, one baptism," we are also knit together by those natural bonds of brotherhood, which distance should serve only to strengthen?

We were extremely glad to hear of the increase of your number, and the general prosperity of the College; and we have little doubt that the appointment of so able a Theologian as Dr. Willis to the Divinity Chair will still further elevate its position and add to its efficiency. But what is even more interesting and instructive to us as members of a Missionary Association, is the account you give us of your personal exertions in the work of the Lord, and of the signal success with which your plan for the support of a missionary among the French Canadians has already been crowned. Of this most benevolent purpose, and of the energetic spirit in which it has been carried out, there can be but one opinion in the minds of those who have any compassion for the souls of their fellow-men. Nor would we feel at all disposed to rank ourselves among the number of those, who would look with a cold and jealous eye upon your own personal labours, whether in supplying the bread of life to those who are hungering after it, or in creating that blessed appetite in those, who, though insensible to their necessities, are yet perishing for lack of knowledge; for, though study is undoubtedly for the present our main and primary business (of which we feel assured that you are as fully sensible as we), yet there are many advantages to be obtained by judiciously combining practical with intellectual training for the work of the ministry. And it would argue little zeal for God's glory and man's salvation, were we able altogether to hold our peace, and see souls going down to perdition around us, without our making a single effort to avert their doom. We agree with you in thinking that certain circumstances may render a departure from strict Presbyterian order justifiable, and that, so far as we at this distance can form any estimate, the circumstances in which you are placed are evidently such. We therefore heartily wish you God-speed. Our earnest prayers on your behalf is—that the Lord whom ye serve would pour out upon you the spirit "of power, and of love, and of a sound mind"—that he would greatly bless your present labours, giving you even now to reap the first-fruits of a future and abundant harvest. We are all, with few exceptions, engaged, to a greater or less extent, in work of a similar nature; but we very much fear that, when compared with your multiplied and systematic labours, our feeble and unfrequent efforts would shrink into insignificance.

The very large sum which you have been enabled to raise for the support of your own missionary, is a most pleasing evidence of your zeal and heartiness in the work you have undertaken, and holds out high promise of your ultimate success. We may well draw reproof and encouragement from your example. For your farther and unexpected liberality in subscribing £5 to the Braidwood Fund, after having yourselves embarked in a similar enterprise, you have our most grateful acknowledgments.

You will most probably be surprised to learn, that at a general meeting of the Association, held about the commencement of the current session, it was resolved, almost unanimously, that the pecuniary connection which had hitherto subsisted between us and Mr. Braidwood should be discontinued.

Perhaps you will be at a loss to discover any reason for such a step; you may be even disposed to condemn it as rash and hasty, if not extremely injudicious. But in truth our course was neither inconsiderately nor unreasonably adopted, as we hope to be able to show. It was not because we had ceased to take an interest in Mr. Bradwood and his work, or because we had any reason to be dissatisfied with him as our agent and representative in the heathen world, that we thought it expedient to divert our funds into another channel. Far otherwise. On the contrary, every year that elapsed, and every communication that we received from him, served only to enhance our estimate of his character as a man and his qualifications as a missionary. Indeed, in his very last letter he speaks of the by-gone year as the most eventful and encouraging of the seven which he has spent in India. Our reasons were simply these: In the first place, we were all agreed that, while the direct advancement of the Redeemer's Kingdom was one main object of our collecting funds for the support of a missionary, yet there was another end to be served by these efforts, to which our circumstances as a Missionary Association of Students gave peculiar importance. And that was—the reflex influence which they were fitted to exercise upon our own minds, in the way of kindling a missionary enthusiasm, and giving point and fervour to our prayers. Now, there had been for several years a growing conviction on our minds that the scheme in which we were embarked was failing to secure these most valuable, though perhaps secondary, ends, and that, as a natural consequence of this, we were coming short of the primary end itself,—the raising of the sum requisite for Mr. Bradwood's support. To whatever causes the fact may be attributed, a fact it undoubtedly was, that at the very time when the interest taken by the Church at large in all its missions, and the collections raised for their maintenance, were daily on the increase, there was such a marked falling off in our funds as to leave them utterly inadequate to serve the purpose for which they were designed. This unquestionable and lamented deficiency was generally ascribed to two circumstances—1st, That all those students who had known Mr. Bradwood personally as one of themselves, had finished their course and ceased to be members of the Association; and 2dly, That our funds were just thrown into those of the Foreign Mission Scheme of our Church, where they were merged and lost sight of. On these grounds, then, to obviate the acknowledged evils by removing their alleged causes, it was resolved, with the concurrence of Mr. Bradwood, and by the advice of certain high authorities, that for the future our funds should no longer be devoted to his support. Of course the £5 which you had the generosity to transmit, will be appropriated to the object for which you intended them, along with all other sums which have in a similar manner been specifically destined by the subscribers, which will probably amount this year to something considerable. Hoping, then, that you are satisfied as to the prudence and propriety of the first part of our resolution, we now proceed to give an account of the new plans we have formed, and the new enterprises which we have undertaken.

In the first place, we have determined, if God shall enable us, to give £60 for the support of a missionary among the Irish Roman Catholics. You will be at once struck with the strong similarity between this scheme and your own. Both are inroads into the kingdom of the man of sin; and in these days, when Popery is rising "like a giant refreshed with wine, and from a long sleep," what can better besit the Church of Christ than to be actively anticipating the contest! But there are also certain specialities in the present state of Ireland, which had the effect of strongly drawing our attention towards it as a very interesting missionary field. You cannot be strangers to the fact, that God in his providence has sent very heavy calamities—famine and pestilence—upon that unhappy island; and perhaps you may not be ignorant of the beneficial consequences, in a moral point of view, which these calamities, in themselves so sad, have instrumentally produced. They

have gone far to soften and subdue the hardness of heart, and to impress and solemnize the thoughtless; but more especially to open the eyes of the poor deluded Papists to the utter heartlessness of their Priests, who wring from them their last penny, and then forsake them in the hour of greatest need; and to the true Christian benevolence which prompted the Protestant minister to peril his life in his attempts to do them good. One of our Edinburgh ministers, the Rev. M. Mooly Stuart, who travelled through a great part of Ireland last summer, brought these circumstances prominently before the public. Such a providential call was not to be disregarded. It was a partial opening that might soon again be closed against the truth, if it were not promptly thrust in to fill up the gap; it was an opportunity which we did not create, and which if lost we could not recall. Accordingly, a missionary was sent over at the beginning of winter, whom, as was already mentioned, we mean to support.

Then we have further agreed to devote an equal sum for the support of a missionary who is to labour in the West Port, one of the poorest, most populous, and most neglected parts of our Old Town. It may look a little selfish to concentrate any of our energies, or appropriate any of our funds, to operations earned on in the very bosom of our own metropolis; but we think there are substantial advantages to be derived from such a partition of the field of labour, from the contemporaneous prosecution of the good work—*domi forsque*. Besides, the great necessities of the district are beyond all question, and of course the very proximity of the spot renders the neglect of it all the more disgraceful. It was on the evangelization of the West Port, and such destitute localities, teeming with a population almost as really beyond the pale of Christendom as if they were in the heart of Africa, that the last energies of our venerated and lamented Chalmers were spent; that lay nearest his heart as the time of his departure drew near.

Such is a brief account of what we have engaged to do. The destination of any surplus funds that may be collected, will be fixed by the Association, at its last meeting, which will be held in about a month from this date.

We cannot, of course, in our collective capacity, give any formal answer to your urgent request that some of us would go over and help you; at the same time, we have no doubt that, while we are all, we trust, as Christians, prepared to go wherever the Lord has any work for us to do, we are, also, as Scotchmen, fully alive to the strong and peculiar claims of Canada. We are, as you know, besieged by applications of a similar nature from every quarter of the globe; and as every successive case is represented as more necessitous than another, you need not wonder if, amidst these conflicting calls, we should be somewhat at a loss to discover the path of duty. And yet we may rest assured that, if in all honesty and singleness of heart we make this our aim, our path will be made plain, and grace will be given us to enter on it. We fear, however, we cannot hold out any great prospect of sending you out any Gaelic preachers for some time to come. Many important congregations in the North are at present without a minister, and the proportion of Gaelic students among us is but small; so much so, that it was with difficulty that one could be procured to act as our missionary in Ireland, where the Gaelic or Irish tongue is all but indispensable.

Let it not be thought that we are in the least disposed to disregard your earnest appeal. Many of us, we believe, did in heart respond to it, and will, at some future date, when we are in circumstances personally to entertain the question, cheerfully say, "Here am I, Lord, send me." Meanwhile, as members of Christ, and in him members one of another, let us "comfort ourselves together, and edify one another, even as also we do"—as expectant heirs of the glory that is to be revealed, let us "exhort one another; and so much the more as we see the day approaching"—and as good soldiers of Jesus Christ, let us mutually encourage our hearts for that great spiritual conflict which cannot now be far distant. "Now our Lord Jesus Christ himself, and God, even our Father,

which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

Signed, in the name of the Association,
ROBERT RAY, President.
ROBERT TAYLOR, Secretary.

Address—Robert Taylor, Secretary,
New College Missionary Association,
Edinburgh.

Home Missions.

THE FRENCH CANADIAN MISSION OF MONTREAL.

In the *Record* for March will be found a letter from the esteemed Missionary at Bellevue. We have much pleasure in inserting another communication from the same gentleman.

Home Missions, including Missions to the French Canadians, ought to be the first and principal enterprise of all the Evangelical Churches of Canada. We take a lively interest in the operations of the French Canadian Missionary Society, and shall rejoice to see its educational institutions and missions receiving increased support. Our correspondent at Bellevue informs us that the school for girls, mentioned in his former communication, is increasing. He attaches great importance to the obtaining a female assistant for the institution. But it is perhaps too much to expect that any one should volunteer her services for such a department of labour. The ordinary law of all labourers in the spiritual field is, that they should be sent. Some one congregation or Missionary Association might furnish the assistant which the Bellevue institution requires. Mr. Doudet makes the following remarks in regard to some of the qualifications of such an assistant:—

"You will hear with satisfaction that our boarding-school for young Canadian girls at Bellevue, is now in full operation. They are now eight in number, and we are expecting several more. We shall, however, not receive beyond a limited number, for want of room, as well as because of the expenses; and besides, Mrs. D. is already overburdened. We are still expecting our much-needed assistant. I forgot, in my last letter, to mention that she should already be somewhat acquainted with the French language; at least, so far as to be able to teach occasionally the first rudiments of that language, to the beginners, and also to be able to converse with Mrs. D. about the interests and the management of the school, and other daily matters. Our assistant should, therefore, not expect that Mrs. D. would be able to give her stated French lessons. That would be beyond her physical strength, and would also interfere with her duties towards the school, to which she is devoting nearly all her time. However, any intelligent assistant, hearing continually French spoken, or taught to others, studying also privately, would, in a very short time, acquire a perfect and practical knowledge of that language."

We trust that it is hopeful for Knox's College that the first student who has completed an academic course in that institution, is devoted, and that on the call of his fellow-students, to missionary labour amongst the French Canadians. The Synod has already formally recognized the importance of this field of missionary labour, and recommend it to the Home Mission Committee. And we are hopeful that we shall be able to announce, in our present number, some resolutions of the Committee, tending to use the Church to more energetic measures, for the evangelization of the benighted Romanists of Canada East.

At the period of the Reformation, the power of

Gospel truth easily overleaped the barrier which was interposed, by the Gaelic language, to its spreading throughout the Highlands of Scotland. And oh! had the Presbyterian Church in Canada in these days, the oneness and vitality that characterised it in the days of our Reformers, the French language would soon be made the channel for pouring forth the life-giving word amongst the Romanists of Eastern and Western Canada!

For the Record.

"The blind see."—LUKE vii. 22.

There are some among the Roman Catholics, that are come to the knowledge of the truth, who think they know all they need, provided they be able to discern some of the errors of their church, and who unhappily allow themselves to be deceived by such an opinion. It is indeed a snare of the devil that has taken hold of their spirit, and is drawing them away from the one thing needful—namely, from the saving faith towards the Son of God. The following fact corroborates our asser-tion:—

Mr. R., a French Canadian, about forty years old, called upon us yesterday. He is a man whose mind is beginning to have a glimpse of the lies and impostures of Romanism, in the midst of which he was trained up from his infancy. What he perceives about that system of iniquity is exciting him very much, and he is indignant to the utmost against those who, under the barefaced pretence of teaching Christianity, do but lade the people with burdens grievous to be borne; treacherously keep-ing them in darkness and ignorance; and, with all deceivableness of unrighteousness, drawing them away from Him, who alone is the Fountain of the living waters, and the Saviour of poor perishing sinners.

After having listened for a good while to the hot expressions of his controversial feelings, I interrupted him, and the following conversation between him and the writer of this took place:—

W. All you have said may be perfectly true and correct; but, sir, allow me some questions. Is your own soul enjoying grace? Are you sure to be saved? and do you know whether you are a child of God?

R. Sure to be saved!—to be a child of God! That I cannot say, I am too sinful.

W. And when do you hope to be less sinful?

R. Alas! I do not know, for my debt is daily increasing.

W. So then the days to come, instead of bringing you peace, will but increase your awful uncertainty; and, death drawing nearer and nearer, what is to become of you?

R. God will probably care for it. As to myself, I am completely at a loss about that matter.

W. So you do not care about the Lord Jesus Christ—you may be without him?

R. Be without him! No, no! Has Christ Jesus not redeemed us? Did he not die for us!

W. The Son of God, the true Christ and Saviour, has indeed saved and redeemed from the curse of God's holy law as many as believe in him.

R. That is precisely what I always believed.

W. Dear sir, you think you have believed that, but allow me to tell you that, in fact, you do not believe it. Has not God declared that Jesus has taken upon himself the curse of many sinners? Is it therefore not evident that all those for whom Christ suffered are freed from punishment, and that their sins having received their reward in Christ's own person, they can no more be prosecuted for a ransom that has been paid? Where are the sins to be found from which the blood of Jesus has for ever washed and purified? Where remission of these is, there is no more offering for sin, says God. (Heb. x. 13.)—Should, for instance, some generous friend come to you, declaring that he has himself paid for you a debt, for which you deserved to be imprisoned, and showing you the writ that is warranting you that all is settled, how could you still be in suspense, and be afraid, as if you had not been freed from your debt? Now, sir, that generous friend is God himself; who has given his own well-beloved Son, that he should pay the heavy

debt you owed to God's holy law. That law did not spare him the least, and as to Him, he satisfied all its claims. In his body, as well as in his soul, he bore all the sins of his people. He was stricken, smitten, and afflicted—even unto death—by God's righteous judgment. Those, therefore, for whom he was thus delivered (Rom. iv. 25), are they, or are they not, free from the curse of the law? Are their sins pardoned, or are they not?

R. I should think they are. And now I begin to understand that Jesus has indeed saved those who believe in him. For if my burden has been placed upon another, it does no more press upon me. That view of the Saviour's work appears to me something entirely new. Now I see how, fancying that I believed, I did, however, not believe in a right way what Christ has done for me. So you think I may believe that I am saved?

W. Scripture declares that "There is now no condemnation to them which are in Jesus Christ." To be uncertain about your salvation would be as much as to declare that you do not believe that Jesus is the Son of God, the Saviour. To say that one believes in Christ, and that however one is not sure to be a child of God, is, straightway, to make God a liar (1 John v. 10). There is no salvation in any other, for there is none other name under heaven given among men whereby we must be saved (Acts iv. 12). In Him, in Jesus, is life eternal (1 John v. 11). He that hath the Son, by faith unfeigned (1 Tim. i. 5), in Him, possesses what is in Him, even life eternal (1 John v. 12).

R. It surprises me that I never understood these things before. Now it appears to me so clear, so plain. Yes, indeed, I too can say that I am saved, Christ having redeemed me. But now

W. Gold a miner is digging out of the ground, is not all at once so pure and bright as it appears after it has been refined and separated from all the dross that cleaves to it in its original state. Take away the dross from the precious metal, and there shall come forth a vessel for the finer (Pa. xxv. 4). Like unto gold, and even much more precious than gold that perisheth (1 Pet. i. 7), our faith, most holy (Jude 20), in itself, being the work of God, is at first,—that is as long as we live in this world of sin,—surrounded by the impurities of our own nature; but, by degrees, it will be cleansed from it. Day by day its sanctifying influence will be more powerfully experienced, by a heart that is born again, that is truly believing, and that until that blessed day when, breaking out of its earthly frame, faith is to be changed into sight. Faith is what introduces us into the Saviour's school. There we are taught, by his Spirit, by his Word, precept upon precept, line upon line. There Jesus teaches us to hate what he hates, to love what he loves. The firmer, therefore, you hold that free full pardon of all your sins, that life eternal God is granting to every believer, the more you will feel constrained to love and to obey him; for our sanctification flows but from our certainty that we are beloved of God. "Perfect love casteth out fear, for he that feareth is not made perfect in love."

R. O could I but carry these things into the hearts of those who have deceived my soul! Could I but prove to them that lies and darkness are their only weapons, by which they draw poor immortal souls away from the saving knowledge of the Living Christ, constraining them to prostrate themselves superstitiously before a wooden cross, and before a Saviour that cannot save!

After these and other expressions of the same kind, showing how deeply he had felt the power of truth, our Canadian friend, thanking us cordially for our instructions, took leave of us; however, not before he had repeated several times again, and with all the appearance of satisfaction, these words of the Apostle, that seemed to have struck his mind more particularly: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world,

and things which are despised hath God chosen, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."—1 Cor. i. 27—29.

It is now fully one year since some Christian friends of our neighbourhood called upon us one day, and brought us a little Canadian girl, ten years old, begging that we would take her under our protection and instruct her. Such, indeed, were her family circumstances, that, leaving her where she was, would have proved to her the way to perdition. For another particular reason, also, we felt quite willing to admit her, even as a gift of God. That very same day we had expressly prayed to the Lord, that, if it was his will we should open a school for Canadian girls in our place, he would show us his good pleasure in sending us some. It was therefore all at once decided that Louisa (which is the little girl's name) should be the first-fruits of our institution. Shortly after, seven other girls were sent us to us by different Canadian families.

One of these, Louisa's eldest sister, 19 years of age, was at first a Roman Catholic and superstitious as all the rest, but having stayed with us for several months, it pleased the Lord to enlighten her mind. She has since been with other people, with Roman Catholics as well as with Protestants, and we hear that she is still continuing to be faithfully attached to the Gospel.

As to Louisa, she was several times visited by her mother during the summer, and the little one, having already become serious, talked with her about Jesus; how sweet it was to serve him. That woman, whose public conduct was far from being blameless, was easily convinced of sin; and when her child once besought her to leave the path of corruption, and to be converted to the Lord, she felt the word dropping deep into her heart. God's Spirit had begun his work. We visited her since, in her own place. As soon as she saw us, she began to cry bitterly, telling us also that she felt excessively tormented in her mind, and that she could not shut her eyes at night, being so much frightened at the thoughts of God, and of God's judgment. She said she would feel happy if she could but escape out of the way of her former life, and find somewhere a place of safety. She besought us, if we could, to receive her, along with her two youngest children, under our roof. Still uncertain whether she was sincere or not, we felt not quite willing at first to yield to her desire; but then, in order to try her feelings, we ventured to tell her that, if she would decidedly leave sin, and follow Christ, she might come. Two months had nearly elapsed, and, having not yet made her appearance, we began to doubt whether she would come at all, when, some weeks ago, she came indeed. We were delighted, seeing how she was persevering in her former good resolutions, and decided, if we could not receive her, to look after some other place where she could find the means of supporting herself; by honest labour. Being precisely at that time in great need of a servant, and perceiving at once how one, like her, clean, active, intelligent, and, above all, piously disposed, would be a precious acquisition for our growing institution, we determined to keep her. Now, to our great satisfaction, she continues to prove a true and faithful servant of the Lord, following the path of faith and holiness, in a manner most edifying and exemplary to all around her. She is even like a mother for our Canadian children, and they are grown themselves very affectionate to her. All that is contributing, by the grace of our God, to make of our home, however crowded, a home of peace and real comfort. Dear little Louisa remains steadfastly attached to her Lord and Saviour, and the whole of her conduct is blameless. May she become a blessing to her younger companions!

These facts we relate, not so much to have them made public, but rather to refresh and to encourage the sympathy of those who rejoice at the real progress of Christ's Kingdom in the world; to prove also, once more, how important it is to establish and to support true Christian schools, that the gospel may find an easier entrance into many families. And pray for us, beloved brethren, pray that we may be assisted by God's mighty Spirit,

and be indeed faithful witnesses of his saving grace among the poor French Canadians. But we beseech you, likewise, knowing the material, and increasing wants of our institution, be liberal givers towards what you know, in your own consciences, to be also the cause of the Lord. And

may He who ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness!

March, 1848.

D.

SUSTENTATION BOARD.

MINUTES OF MEETING HELD IN KNOX'S CHURCH, HAMILTON, 13TH JANUARY, 1848.—THE REV. MR. BAYNE IN THE CHAIR; PRESENT: THE REV. MEMBERS ROSE, SMELLIE, MELDRUM, CHEYNE, MCINTOSH, STARK, McLEAN, AND MESSRS. OSBORNE AND THE SECRETARY.

The Secretary reported that some congregations upon the Fund had not made returns for the whole year, whereupon it was

Resolved,—That distribution for the year 1847 be deferred until the middle February, and that the Secretary do correspond, in the meantime, with such congregations.

Resolved,—That the Rev. Mr. Bayne and the Secretary be authorised to prepare a statement, to be submitted to the Synod at its ensuing meeting, declaring the unaltered opinion of the Board as to the importance of the Scheme to the welfare of the Church, and their conviction formed upon their experience of its actual working, as to its practicability, if placed by the Synod upon a proper footing, as a Scheme of the whole Church; but ex-

pressing, at the same time, their opinion that the obstacles to the success of the Scheme, which arise from its present anomalous position, are such as to render it inexpedient to continue the Scheme in existence, unless the Synod is prepared to place it on the above footing, and to employ an agent to devote himself to its regular management.

FEBRUARY 25.—The Board met by adjournment, —present: Messrs. C. C. Ferrie, James Davidson, W. P. McLaren, Daniel Macnab, James Osborne, and James Walker.

The Treasurer presented his report as below, which showed that the deficiencies amounted to £265 10s. 2d.; the surpluses to £90 0s. 6d.; from which take the balance advanced by the Treasurer in 1846, £15 17s. 6d., leaves in his hands the sum of £74 3s., being 5-7 in the pound on the deficiencies; whereupon, it was Resolved, that distribution for 1847 be now authorized at that rate.

(Signed) C. C. FERRIE,

Chairman.

ABSTRACT OF SUSTENTATION SCHEME FOR YEAR ENDING 31ST DEC., 1847:

CONGREGATION.	Annual Contribution	Proportionate Sum.	Common Multiplier	Stipend for 1847	Surplus.	Deficiency	Actual payment for 1847.
	£ s. d.			£ s. d.	£ s. d.	£ s. d.	£ s. d.
Amherstburgh.....	80 0 0	10	11	110 0		30 0 0	88 7 6
Fergus.....	90 16 1	10	11	110 0		19 3 11	96 3 4
Galt.....	200 0 0	15	11	165 0	35 0 0		165 0 0
Grafton.....	120 0 0	11	11	120 0			120 0 0
Hamilton.....	250 0 0	80	per cent.	200 0	50 0 0		200 0 0
Indian Lands.....	80 0 0	10	11	110 0		30 0 0	88 7 6
Osgoode.....	81 0 0	10	11	110 0		29 0 0	89 1 11
Peterboro' 2 qrs.....	70 0 0	12	11	66 0	4 0 0		66 0 0
Sarnia.....	80 0 0	10	11	110 0		30 0 0	88 7 6
Saltfleet.....	80 0 0	10	11	110 0		30 0 0	88 7 6
Streetsville, 2 qrs.....	50 3 9	10	11	55 0		4 16 3	51 10 7
Tuckersmith, 2 qrs.....	40 0 0	10	11	55 0		15 0 0	44 3 9
Zorra.....	116 10 6	10 10	11	115 10	1 0 6		115 10 0
East Hope.....	80 0 0	10	11	110 0		30 0 0	88 7 6
Otanabee, 1 qr.....	25 0 0	10	11	27 10		2 10 0	25 14 0
Dundas.....	80 0 0	10	11	110 0		30 0 0	88 7 6
Wellington Square, 2 qrs.....	40 0 0	10	11	55 0		15 0 0	41 3 9
	£ 1563 10 4			£ 90 0 6	£ 265 10 2		£ 1547 12 4
				By Balance due Treasurer on 31st December, 1846.....			15 17 6
				By Balance in Treasurer's hands			0 0 6
	£ 1563 10 4						£ 1563 10 4

HAMILTON, 25th February, 1848.

(Signed)

W. P. McLAREN, Treasurer.
JAMES WALKER, Secretary.

Every Congregation in connection with the Church is requested to make return for the first quarter of 1848, on or before the 1st of May, 1848.

The following form of Receipt is appended for direction to Local Treasurers, in remitting to the Sustentation Board, to be addressed to W. P. McLAREN, Esq., Treasurer, Hamilton.

Received from the General Sustentation Fund of the Presbyterian Church of Canada, per Mr. _____, the Local Treasurer of this Congregation, the sum of _____, being my Instalment for the Quarter ending _____ Minister.

£ _____ Cy. _____ 1848.

JAMES WALKER, Secretary Sustentation Board.

QUEBEC, 13th March, 1848.

To the Editor of the Record.

MY DEAR SIR,—

I lately returned from a visit to the destitute settlements of Lingwick, Inverness, and Leeds. The first-named township is distant from Quebec about 160 miles, by the way I travelled to it. I was much gratified with my sojourn, for a short time, among the Highland settlers in Lingwick; indeed, the inhabitants are all Highlanders, I believe, with only two exceptions. They are generally well versed in the principles of our Church, and are unanimously attached to it. I saw in the settlement the frame of a place of worship, to assist in erecting which I had the pleasure of transmitting, some two or three months ago, the sum of £20, raised by my congregation. There are some really excellent people among the settlers. Two of themselves, farmers, act as Catechists. They meet with the people for the reading of God's word, and for devotional exercises, every Sabbath, as also every Thursday. I preached to a large and apparently deeply interested congregation, on Sabbath, the 27th February. There was a second congregation, worshipping at the same time, consisting of those (principally females), who neither speak nor understand English. One of the Catechists presided. There are in the township in all about 112 families. They are in expectation of being supplied, by the Colonial Committee of the Free Church of Scotland, with a Gaelic minister, in the course of the approaching summer. I firmly hope that they will not be disappointed. The Land Company has, I understand, engaged to give their minister £50 a-year for five years. This is well, for the people are not able to give much for his support, lest in the way of produce. They are far from a market, and are very much isolated. They have been only about ten years in the country, and came out from one of the remote Islands in the Highlands of our native land, where they had been almost wholly occupied as fishermen; consequently, they were in a great measure ignorant of the art of agriculture, and peculiarly unfitted for following that occupation in the bush. They are now getting over their difficulties, but their privations and sufferings have been great, and it is the testimony of those who have had the best opportunities of forming a judgment, that they have borne them without a complaint. They have three week-day schools in the township. It is a very interesting sphere for a minister of Christ. Among the people there are, unquestionably, some godly men, who would be the means, under the Great Head of the Church, of upholding his hands, amid all the coldness and opposition of the worldly. I regret that neither Dr. McGilvray nor the Rev. John Fraser has been able to visit the Lingwick people as yet this winter. I hope the one or the other of these brethren will be able to do so, before its close, and to extend the visit to Leeds and Inverness.

I preached at Inverness both in going to Lingwick and in returning. In Inverness there are two places of worship. I preached, on both occasions, in the largest of them, and on both, though it was on week days, the number of the audience was very respectable. On the day after I first preached there, a Congregational minister was ordained in the township, an account of which you may perhaps have seen in the Witness newspaper of Montreal. There has been for many years a Congregational minister in it, who preached only in the Gaelic language, as I have understood; but he is now *ab agenda*. The new minister, I am told, preaches only in English.

On my return, I preached to the same congregation, on Wednesday, the 1st instant, and on the day following I preached in Leeds. In this township there are also two places of worship, and a third in the contiguous settlement in St. Sylvester. I preached in Leeds, in the largest of the two places of worship, and baptized ten children in the presence of the congregation. I had the counsel of some of the Elders, of whom there are five or six connected with the congregation, regarding the parents in whose behalf I baptized the children. The place of worship was filled with an interesting

and attentive audience. I may remark, that in Lingwiel: I baptized only two children. There were other unbaptized children, but as their parents did not understand English, the Catechist and I agreed that it was right to defer the baptizing of such children till Dr. McGilvray or Mr. Fraser, or some other Gaelic minister, should visit them.

The seeds of division have been sown among the people of Leeds: they have sprung up and are beginning to yield fruit. A minister of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, has lately been settled in Frampton, at no very great distance from Leeds. He has been officiating in the latter place, and some of the people are disposed to give him encouragement; and it is not to be wondered at, when they can get no supply from our Synod, nor from the Church at home. I have again and again pressed the necessities of Inverness and Leeds on the Colonial Committee, both before and since the Disruption. For a short time before that event, the Leeds people had a minister, but immediately after it, he left for Scotland, in the hope of succeeding in obtaining a presentation to a Church in the Establishment. From what I have said, it is obvious that the circumstances of our people in Inverness and Leeds are peculiar, and I fear it would require the united efforts of the people of both places to support one minister, and, with a little exertion, he might be able to serve both. The distance between the respective places of worship in Inverness and Leeds, in which I preached, is only ten miles or so. I wish some one of your recent licentiates would come down this way; he would find a field of usefulness.

At the close of the service in Leeds, I was requested to remain and confer with a meeting immediately to be held; but as my time was pressing, and I had to set about preparing for starting for Quebec, I was necessitated to beg to be excused. I have little doubt that the result of the meeting will be an application to the Presbytery of Montreal, and through that body to the Home Mission Committee, for supply.

A collection was taken up at the conclusion of the sermon on the second day I preached in Inverness. The sum, amounting to £1 15s., was handed to me, with the request that I would do what I thought best with it. I, of course, suggested sending it to the fund of Knox's College, Toronto, to which assent was at once given; I therefore herewith enclose it.

If you can do anything for the destitute people of whom I have been writing, with the "Home Mission Committee," do not overlook their case. I am the nearest minister of our Church to them, and little indeed can I do for them. Both they and I have felt the evil of being so far from the help of the brethren.

I have written at greater length than I had at first any intension of doing, but my letter has lengthened out. I hope you will easily make out its contents, and that you will not find them without interest.

Give my kind regards to Dr. Willis, and the other friends associated with you, at your first opportunity.

I am, my dear sir,
Yours, faithfully,
JOHN CLEGGON.

Foreign Missions.

CALCUTTA.

In the following letter Dr. Duff announces the baptism of seven of the orphans reared in the Institution where Charlotte Green found a refuge. The Lord has been pleased greatly to honour it, and we trust what is given here, and what follows in another part of our publication, will tend to enlarge the sympathies of the godly regarding it.

Dr. Duff refers to the winding up of the anti-missionary movement. It has been singular in its character from the commencement, and its termination, as described in this and the following let-

ter, shows that the Lord has helped his servants, and brought to nought the "ignorance of foolish men";—

LETTER OF REV. DR. DUFF TO THE CONVENOR.
Calcutta, Dec. 7, 1847.

MY DEAR DR. BUCHANA.—Yesterday an examination was held of the Female Orphan Refuge, under the superintendance of Miss Laing. If the home friends and supporters of this admirable institution had only been present, they would assuredly have found more than an ample recompense for all their self-denying efforts and noble liberality in its behalf. Of yesterday's proceedings I enclose an account, which has appeared in the *Bengal Hurkaru*—an account which, though faithful enough so far as it goes, so far from exceeding, falls considerably short of the reality. From it you will learn the nature of the studies pursued, and the impression left on the respectable assemblage of visitors on the occasion. But no statement can do any justice to the mingled feelings of surprise, gratitude, and holy joy which the varied proceedings of the day, as they followed each other in rapid succession, were fitted to awaken in pious minds, that "sigh and cry" over the abominations of this idolatrous land, and intensely long for the salvation of its benighted inhabitants.

But the fact of the day was the baptism of not fewer than seven of these orphan children, on a credible profession of their own faith in the Lord Jesus Christ, as the only and all-sufficient Saviour of lost sinners. The interesting yet singularly diversified appearance of these young persons—one being a Jewess, the other Gentiles, but of different races and castes; the manifest seriousness and solemnity depicted in their countenances; the distinctness and deep-toned utterance of their replies as they stood or knelt around the sacred font—all tended greatly to impress the audience, some of whom were visibly affected to tears.

For a long time past Mr. Swart has been in the habit of attending on Sundays, at four o'clock P. M., for the purpose of imparting religious instruction to the children; but as the number increased, and their proficiency in knowledge augmented also, Miss Laing felt that an additional service was required for the earlier part of the Lord's-day. To convey all to church was impracticable; nor, if practicable, would it be at all desirable, since the majority could profit nothing, and the minority comparatively little, from the didactic, systematic discourses that are ordinarily delivered to an audience composed of individuals whose judgments are matured, and understandings cultivated and enlarged, by much reading, meditation, and experience. In these circumstances, I felt myself called on, in the providence of God, to offer to "hold church" in the forenoon of every Lord's-day, in the hall of the Orphan Refuge; in other words, to hold a service for the worship of God and the exposition of his holy Word, of a nature suited to the wants and capacities of a juvenile audience. This, accordingly, has been regularly done since the month of April last; and I can truly say, that there is not one of my public duties which has afforded me more pure and unmingled delight. The orderliness, quietness, and sedateness of the demeanour of these young persons, of so many different or blended races—the extreme fixedness of their attention, and earnestness of desire to understand and remember what is addressed to them—all bespeak, more emphatically than words can express it, the admirable efficiency of the system of every-day training pursued in the institution, and hold out the fairest prospect of lasting beneficial results.

A few months ago a spirit of earnest inquiry broke out among the senior pupils, accompanied with deep convictions of sin and guilt in the sight of God, and earnest cries from the depths for deliverance. This movement was, of course, watched by Miss Laing and others with anxious solicitude, and prayer to the Father of spirits for His guidance, direction, and blessing. Of those who were sensibly moved in a spiritual manner, seven continued to exhibit symptoms of a decidedly favourable character. After experiencing relief of conscience in resting on Jesus as their only Saviour,

they spontaneously applied for the privilege of admission into the visible Church by baptism. They were then subjected to a searching course of probation. Mr. Swart and myself repeatedly examined them—both collectively and separately, one by one—not merely as to their knowledge of the great scheme of redemption, but more especially as to the state and workings of their own hearts—their felt need of a Saviour, their realized sense of the suitability of such a Saviour as the Lord Jesus Christ, and their actual embracement of Him, by a living faith, as presented in the Gospel. The result was, that we were thoroughly satisfied; and yesterday the ordinance of baptism was duly administered. And our prayer is, that these may become "burning and shining lights" in this dark place, and that others may be moved from on high to imitate their example.

In my last letter I stated that public meetings were about to be held in the hall of our Institution, for lectures and discussions on the evidences and doctrines of the Christian faith. This new movement arose naturally from the previous anti-Christian movement of the Calcutta Baboos. The steps were very few and obvious. A leading man among the Baboos summoned a public meeting for the purpose of devising measures for the annihilation of missionary institutions. On this I was led to address a letter to the said leader, expressing my persuasion that he and his associates lay under many grievous misapprehensions respecting Christianity and its adherents, and inviting them to a friendly conference, with the view of amicably discussing the respective claims of Christianity and Hinduisms. After a fortnight's deliberation, this invitation was declined. Other circumstances had, in the meanwhile, transpired, which led to an exposure of the persecuting nature of the proceedings of the unprincipled anti-Christian agitators. The result has been, that the intended further public meetings which were to be convened for the purpose of terrifying and coercing the more ignorant portion of the native community, have been indefinitely postponed. Every step since taken has been under the cloak of impenetrable secrecy; but though no small mischief has thereby been done, it has not been of that wide-spread and over-awing character which would have been the result of a more public and daring agitation left unchecked and uncontrolled.

As matters were rapidly subsiding into quiescence, a note reached me from a Mr. Tuite, presently a mathematical teacher in one of the native seminaries of Calcutta. He styled himself "an old warrior," and an "Anti-Christian," who wished to discuss with me the merits, or, as he would profanely have it, the demerits, of the Bible. He is a native of Ireland; brought up as a Papist, he has relinquished Popery and the Bible together. Having enlisted in the British army, he has visited every quarter of the globe, and, according to his own account, was wounded in the battle of Waterloo. He stated, that as Baboo Prematnath Deb had declined my invitation, he would accept of it, and maintain the anti-Christian side of the argument as the champion of the Hindus. With a more thoroughly ill-regulated mind or distempered heart it has seldom been my lot to meet. The utter worthlessness and palpable insincerity of the man with reference to his boastful pretensions to disinterestedness and benevolence, might well have justified me in declining to have anything to do with him, as a public antagonist—however much I might strive in private to reclaim him from the error of his ways. But, as it was known that he was pushed forward by the Hindu anti-Christian party, who thought that in him they had really found a redoubtable champion, and as it was currently reported and believed among the great mass of ignorant natives, that now at last the Christian advocate would be overmatched and silenced, I felt it to be my duty to encourage Mr. Tuite and his native allies to bring forward openly in the light of day all their objections and arguments.

But how was this to be done? To allow them to advance all manner of wild, incoherent, heterogeneous doubts, difficulties, and objections, without beginning, middle, or end—without any definite scope, object, or design—without any proper know-

ledge of the subject which originated the objections—would plainly answer no useful purpose. For instance, one asks, whether Abel was not a murderer in slaughtering animals for sacrifice, while Cain was a good man in offering fruits? A second, Why did Christ, who was innocent, suffer for the guilty? A third, How can the genealogies of Matthew and Luke be reconciled? A fourth, Prove that the whole Bible, without a single line excepted, is the effect of divine inspiration. A fifth, How could there be light, as Moses says, before the sun and the moon? A sixth, Was not the extermination of the nations of Canaan contrary to the justice of God? A seventh, If Christ was a perfect man, how could he be God? An eighth, How could a star, as if endowed with intelligence, guide the wise men to Jerusalem? A ninth, Does the Septuagint of the time of Ptolemy Philadelphus exactly coincide with the Septuagint of the present day? A tenth, If Moses killed an Egyptian, was he not an assassin; how then could God employ him as a prophet? An eleventh, May not the doctrine of the Trinity be mathematically demonstrated to be impossible? A twelfth, What are the proofs of the truth of the miracle recorded by Eusebius of a cross appearing in the skies, during the reign of Constantine the Great? But enough. These specimens are sufficient to indicate the strange and chaotic medley of questions and objections which would be stated at every meeting, were the parties allowed to take their own lawless and wayward course.

Our preliminary meetings, therefore, were chiefly occupied with discussions as to the necessity of adopting some regular course, which would gradually open up the whole subject in successive order, and, at every step, admit of doubters and objectors advancing one and all of their honestly-entertained doubts and objections. After no small difficulty in persuading those concerned, the adoption of such a regular course was at length reluctantly agreed to; and as the number of hearers became too great to be accommodated at the mission-house, it was resolved that we should hold our meetings in the great hall of our institution. Five such meetings have already been held, which have been attended by numbers varying from four to six hundred. Of the varied nature of our proceedings, I cannot at present venture to furnish you with even the faintest outline. Only this much I will say, that I have much reason to bless and praise God, my heavenly father, for the opportunity which has thus been unexpectedly afforded for addressing so large an assemblage of educated natives on the evidence and doctrines of the Christian faith. It is thus that He is ever graciously bringing good out of evil, making the very wrath of man to praise him, and causing the machinations and devices of the enemy to recoil upon himself. That good, much good, of a general kind has already been effected, I have had many gratifying and satisfactory assurances. Meanwhile I send you a copy of the *Christian Advocate*, the weekly organ of our Independent brethren, as it contains some editorial remarks, with extracts from the *Englishman* newspaper, which may furnish a glimpse of some of our proceedings, with their probable tendency and effects. And, "oh that the Lord would rend the heavens and come down, that the mountains might flow down at his presence; as when the melting fire burneth, the fire causeth the waters to boil, to make his name known to his adversaries, that the nations may tremble at his presence!"

At some of our earlier and more private meetings, Mr. Tuite threw out sundry insinuations respecting certain alleged sinister means resorted to by the missionaries, as well as the alleged mercenary motives of our converts, and their ignorance alike of Hinduism and Christianity. As regarded the alleged misdoings of the missionaries, I pressed him very hard, in the presence of his Hindu associates, to particularize any of them, promising an instant searching investigation. But, when so pressed, he was constrained to acknowledge that he only took up "the reports in the native newspapers!" And when further pressed as to the foundation of these reports, he was compelled to admit that they rested only on "the guess or con-

jecture of the editors!" As to the converts, I at once suggested a summary process, which was to summon some of them before him and his friends, and allow him to question them at his own pleasure. This accordingly was done. To every question the reply was so prompt, so decisive, so triumphant, that in the end Mr. Tuite's scepticism fairly gave way, and he felt constrained to declare that they were "fully exculpated from all the charges brought against them." Some of the converts then turned round upon Mr. Tuite, and put sundry questions to him, which fairly gravelled him.—I remain, &c.

The contest in which Dr. Duff has been engaged may be regarded as now terminated, and terminated so as to gladden the hearts of all who love the cause of Christ. The following letter relates what, we trust, is the last of those abortive efforts of error against the truth of God:—

LETTER OF REV. ALEXANDER DUFF TO THE CONVENER.
Calcutta, January 8, 1818.

MY DEAR MR. TWEDIE,—Enclosed are some notices of our late annual examinations. That of the *Bengal Hurkaru* is the fullest, as that paper has all along taken a friendly view of our operations. The *Englishman*, on the contrary, has, for years past, manifested an unfriendly spirit towards missions and missionaries. Its favourable testimony, therefore, on the present occasion, is the more remarkable. Let us in all this recognize the hand of a gracious God. The last year has been one of uncommon trial in many ways. But the Lord has continued to smile on us; and with the smile of his approbation we may well rejoice amid all trials, difficulties, and reproach from the world—whether of traitorous Christian profession, or undisguised infidelity and heathenism.

Considering the mighty efforts made by the great Hindu conspiracy to uproot our institution; considering, also, that the hall of that institution was made the scene of a recent conflict between the powers of light and the powers of darkness; it is, indeed surprising in our own eyes, that we are enabled to present the attitude which we now do, in the face of this great community of natives and Europeans. Well may our hearts be filled with gratitude and our lips with praise.

Of the essays of the young men, two of those on the important subject of the exposure of the sick on the banks of the Ganges, were considered so able and interesting, that a desire has been expressed that, in some form or other, they should be published. Some of the others, in whole or in part, will appear in *The Free Churchman*—a copy of which will be sent to you. Altogether, the year has closed upon us with manifold blessings.

The Colonel Lawrence who assisted at the public examination, is the same gentleman whose measures have been so wonderfully successful in pacifying the Punjab. He is to accompany Lord Hardinge to England. For years past he has taken a warm interest in our institution and its success, and has been a liberal contributor to its funds. In this, and in other ways, God is raising us up friends, even in high places; and to Him we desire to ascribe all the praise and the glory.

In the *November Record* I was delighted to see the subject of scholarships so prominently brought forward by Mr. Mitchell of Bombay. To every syllable of his, we can respond "Amen." The subject is one which, for years past, has been forcing itself on my own mind with constantly augmenting urgency. I have repeatedly spoken of it to our Financial Board, and to other friends of the mission; and nothing prevented my making an appeal to our friends at home, but the feeling that their hands were more than full. Its vast importance cannot be pressed too strongly. The Hindu Government College here has many scholarships, varying from £16 to about £50 per annum. This is a mighty lure; while it enables the most talented to remain for years beyond what they otherwise could do. The establishment of such scholarships was forced on the Government as a matter of necessity. It is only a few months ago, that the Honourable Mr. Cameron, the President of the Government Council of Education, expressly admit-

ted to me, that "without them they could not get on at all." And if "without them" (the scholarships) even the Government "could not get on at all," with all the immense patronage at its disposal, distinctly in prospect, what are we to do? how are we to get on? He who the Lord has marvellously prospered us, in spite of the great disadvantages under which we labour. But that is no reason why the friends of the Redeemer should not endeavour to remove or to mitigate one of the chief practical difficulties against which we have to contend in bringing Christian education to bear, in the fulness of its power, on the minds of the more mature and better cultivated of our young men.

During the present vacation of most of our educational institutions, the series of lectures and discussions, formerly noticed, has been suspended. At the fifth of our public meetings in the great hall of the institution, Mr. Tuite, the volunteer champion of the infidel cause, fairly broke down. At his own request, he was allowed that evening to commence the discussion, in order that he might have time to do full justice to his cause. He occupied about two hours, partly reading from an elaborately-prepared document, and in part extemporaneously. He kept to no one subject; but wandered widely over all manner of hackneyed anti-Christian themes. If he had spoken before an intelligent European audience, most of what fell from him might fairly have been left alone, as too absurd or too inconclusive to require a formal reply. But spoken as it was, chiefly before a native audience, it was necessary to follow him through all his deviant wanderings. This was done. His alleged facts were shown to be either mis-statements, or gross exaggerations, or downright fictions; and his pretended arguments, to be silly sophisms, impertinent surmises, or transparent fallacies. In the end, he had not a single word to say. He was fairly silenced. But, instead of honestly and meekly confessing that he was in the wrong, and expressing regret for having misjudged the cause of truth and righteousness, he simply rose with a rictus crest-fallen countenance, to say, that "his object was now accomplished"—that he "saw no more use for meeting there"—that, for his own part, he "would not again attend," and that he "recommended his Hindu friends to imitate his own example." This statement was followed by shouts of uncontrollable derision, on the part of the majority of his own Hindu friends and allies, who had sense enough to see that their champion, as such, was fairly defeated and crushed. Some of the more noisy and blustering of his coadjutors did follow his cowardly example, and appeared no more. The sixth evening was comparatively calm. The most candid of the young men, who had several times before spoken with great fluency, addressed the meeting. His remarks were instantly replied to. The seventh, and for the present, last evening, I had entirely to myself; no one, though all were freely invited, volunteering to defend the infidel cause. The attendance continued very large and very attentive to the last. Thus has the storm burst. Our troubled atmosphere has been purified, and now there has succeeded a great calm. That a vast deal of good has accrued, in the over-ruling providence of God, from the whole of this recent movement, is undoubted. But of this more hereafter.—Ever yours, &c.

We altogether sympathize with the feelings of the Presbytery of Calcutta in consequence of the removal of Mr. Macdonald from his earthly pilgrimage. The loss thereby sustained by the Church of Christ is, in the resolution of the Presbytery, feelingly described. The difficult duty of supplying the void created by his removal lies upon the Committee. May they be guided aright in this solemn emergency! Well may we cry for help when the "godly faithful, and when the merciful are taken away."

Repentance is God's gift, a gift with a *peradventure*, in the case of those who oppose themselves; and, therefore, though we are not to despair of the grace of God, yet we must take heed of presuming on it.

CONVERSION OF THE JEWS.

JASSY.

Mr. Wingate records a notable instance of the power of divine grace—the conversion of an aged 1st elite, and how he became a blessing to those that were “under his shadow.” Several facts of a hopeful and encouraging nature are in addition added, all tending to the elevating conclusion that the God of Jacob is with our brethren. We call for much prayer on their behalf.

LETTER OF THE REV. MR. WINGATE TO THE CONVENTOR.

Jassy, January 20, 1848.

MY DEAR BROTHER,—Since last letter, I have had abundant opportunities of marking the spiritual condition of the little flock which the great and good Shepherd of Israel has been gathering together in Jassy, and sent out among the wolves—the flock of which Jesus says, “I go before my sheep, and they hear my voice, and they follow me.” Our meetings for public worship have been more numerous and regularly attended—the congregation steady and attentive; and in a place where even appearance in the house of God calls down the scoff and ridicule of a godless community, we feel called upon to adore the God of grace and love, that any are made willing to lift up even this testimony. The only Protestant community in the province under pastoral superintendence, numbers about 1,000 souls, of whom seldom twenty assemble within the walls of their chapel. Our congregation is always more numerous; on the occasion of the baptism of Mr. Bierman's little child, between forty and fifty were present. We cannot speak of any general manifestation of Jehovah's arm, in awakening and imparting life to the dead sinners around us. We think, however, we can affirm the “dew has been silently descending on the little Church, reviving and quickening it under ordinances.” The north and the south winds have blown on Christ's little garden, and its spices have emitted their heaven-born fragrance. Faith, love, and patience, are exhibiting, however faintly, the divine origin of Christ's gospel and grace. The true nature of the Christian warfare is better understood by those who have been some time in the faith, while those young in profession seem more anxious to adorn the gospel of the Lord and Saviour Jesus Christ by a holy walk and conversation.

The justness of these remarks will be best brought out by a little narrative of events. The first endeavours of brother Edwards and myself were directed to bringing the most spiritual and experienced members of the little Church together weekly, for mutual prayer and Christian fellowship. This was accomplished, and we do feel the Lord has blessed these meetings, cherished brotherly love, smoothed difficulties, and increased heavenly-mindedness, reminding us often of these precious words in Malachi: “Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.” On Saturday, again, we have a ministerial prayer-meeting, with our respected and valued elder from Glasgow, Mr. C ——. We recently sat down at the Lord's table—old Mr. Bierman and three others for the first time. The services were public, and the place of meeting continued to be well attended till we dismissed.

We humbly trust it was a day known unto the Lord. For some weeks previous, old Mr. Bierman, whose baptism created such a commotion among the Jews, was ready to sink under the constant reproaches and reprimands of his wife and eldest son, neither of whom are baptiz'd. His wife assailed him daily, reproaching him with having ruined his business, lost their influence in society, and with having attached themselves to a despised and hopeless cause. Satan, about the same time, excited troubles in the remaining part of his family, and stirred up the Jews to bring him before the

authorities on various false and calumnious charges. At the communion season, however, the Lord suddenly commanded all these stormy waves to be still. On the evening of that day, his wife sat up to a late hour, eagerly listening to her husband's animated account of all he had heard and experienced; and while reading and explaining the closing scenes of the Redeemer's life, she was not a little impressed, and seemed convinced her husband had acted rightly in all that had occurred. From that day her violence, blasphemies, and constant opposition to her husband's profession of Christ have ceased. She has begun to attend public ordinances; in the family, her husband, Mr. Bierman, reads the Word of God and prays daily; and she has expressed her willingness to have the youngest child baptized. This little one, six years of age, was forcibly withheld by her and her relatives, at the period of the baptism of the rest of the family. The little one has been accordingly received into the Church. This worthy old Israhel, whose testimony has been so valuable, and so hateful to the Jews, is most diligent in the service of the Lord, receiving Jews into his house, and seeking, by every means in his power, to “pluck the brands from the burning,” and to be instrumental in placing them on the only rock of salvation—the Lord Jesus Christ. Numbers of Jews have had interviews with him, and he has just finished, without our suggestion, an address to his brother in Jassy, written in Hebrew, which we may see fit to publish. The school is most diligently taught by another proselyte, whose attainments in education since his baptism (three years ago), considering the disadvantages under which he labours in this sequestered place, are most commendable. The Scriptures, Old and New Testaments, are daily read and explained. For some time the opposition of the Jews will prevent Jewish parents from sending their children; but we doubt not, if enabled to persevere, some will yet burst through these bonds of oppression and superstition. Our catechist, Mr. Weiss, has also almost daily opportunities of testifying to his brethren that Messiah is come, and unless they repent and believe the gospel, they must all everlastingly perish. There are at present ten catechumens, out of whom we look for souls being added to the Church, even such as shall be saved. The persecution and enmity of the Jews is so great, that it is almost impossible for any Jew to obtain time and opportunity for a patient examination of the everlasting Gospel. Still every real addition to the body of believers makes their cause more hopeless; and if the little Church are only enabled to walk in the light of the God of Jacob, we doubt not an extensive work of God will one day be erected in this camp of Satan. A few weeks ago, a young man, Isaac, for some time under instruction both here and in Galatz, suddenly disappeared, carrying off with him Mr. Phillip's pulpit gown, which he usually carried home after service. As he had previously exhibited signs of “repentance towards God, and faith towards our Lord Jesus Christ,” this event perplexed us not a little. About three weeks afterwards, he called on us at Jassy. His family reside there, but are very superstitious and hostile. His story was this: On coming out of church in Galatz, his uncle and cousin waylaid him, supported by a Cossack (the police), forcibly carried him off, his uncle tearing the gown in pieces, and placed him on a conveyance, in which they and he proceeded hither. For a time he was so strictly watched he could not come to us, but finding no rest in his conscience, he at last visited us secretly. He was placed in the shop of his relative, and made, in temporal matters, comfortable. The deceit practised in the business, such as false measures, &c., however, he could not submit to, and said he would rather accept the meanness far than commit such sins. He has since left, but is in daily fear. He says, his relatives threaten to send him off bound hand and foot, to Galicia, where he will be handed over to the Austrian Government, and forced to serve as a soldier. We commit him to the Lord, and trust he will make a way of escape for him. Other two are beaten by their father for persevering to visit us. One of these was last winter imprisoned for six weeks on a

false charge of theft, at the instance of his own father! and this solely because he held intercourse with the mission! The young man is twenty years of age. Another will probably be abandoned by a wife and three children, in consequence of the profession of being an inquirer into the way of salvation. Another, a watchmaker, has travelled two weeks through the snow, after being awakened to a concern for his soul at Galatz, and promises well. Such are some of the details of the daily business of a mission to Israel; and it often needs a strong exercise of faith in the preciousness of Christ and his salvation to maintain firmness of purpose amid so many scenes of suffering, so trying to flesh and blood. We have had occasionally refreshing testimonies, during the last six weeks, of the extent to which the sound of the gospel has gone forth into the country. A respectable merchant from Lemberg, the capital of Galicia, visited us during the fortnight of his stay in Jassy, very frequently. He said he had heard there were Jewish Reformers in Jassy, and he was resolved to satisfy himself as to their tenets. He had evidently never heard the gospel before, and although he has taken leave, the seed sown may at a later day produce a heavenly plant. Another, a medical man in a county town of Moldavia, called and said he had been for some time disputing with his brethren, and defending Christianity, and asked Mr. Edward to correspond with him, as he could not answer some of their objections. Two of the chief Jews of another town called last week with a long list of German books they wanted to purchase. On inquiry we found they were for a large school which has been opened for a higher education than the Jews usually give, where German is to be taught (which the old orthodox Jews will by no means suffer), and the teacher of these seventy young Jews is a teacher who, two years ago, was instructed at the mission, and although not savingly brought under the power of the gospel, will, we doubt not, teach the Scriptures, and secretly try to lead the Jews away from their superstitions to these fountains of truth. Another circumstance occurred this week which cheers us. A well educated Jewish teacher, who was on the eve of being received into the Church last spring, and seemed a remarkable trophy of the Redeemer's power to change the lion into the lamb, suddenly apostatized, and became a malignant foe. This individual, who holds a respectable appointment as teacher here, came last week to old Mr. Bierman by night for fear of the Jews, and confessed his anguish of mind, and desire to be enabled again to confess Him whom he had so shamefully denied. On Christmas eve, a night set apart to superstitious feasting, Mr. Weiss (catechist) began speaking with some Jews in a shop. “The thousands of florins spent on feasting is not given to Christ, but to the devil, the god of this world,” said he. “We can show you the history of thousands of martyrs, who have sealed their testimony with their blood—that was a preparation for Christ. This feasting will never prepare us for Christ.” A Jew immediately began, as usual, to blaspheme the Lord, and Mr. Weiss, in answering, began proving the Messiahship of Jesus. During his conversation, about fifty Jews had crowded the shop and street. A Jew called on Saturday for a book, and having been furnished with a Judæo-Polish New Testament, he said, “I am one of six who have resolved to become missionaries;” that means, in the language of the Jassy Jews, to adopt the missionary religion. From these notices you will have some idea of the nature of the work here, and the difficulties attending the propagation of the Gospel. The Jews are as ignorant here as during the middle ages. Few understand pure German; few can read except a little Hebrew, and those who know a little more are bigoted Talmudists. We have been refreshed by cheering tokens of the presence of the living God of Zion, both in Constantinople and Pesth. May the same Lord abundantly bless us here. He it is alone who can graft the natural branches, broken off by reason of their unbelief, into their own olive tree. Through the mercy shown unto the Church of Christ among the Gentiles, may more and more of the natural posterity

of Abraham obtain mercy, even an everlasting salvation in Christ Jesus!

We desire to sympathize with our brethren in India, who now mourn the loss of their honoured fellow-labourer, the late Rev. J. Macdonald. Our beloved Free Church has lost in him a distinguished, faithful labourer, and the Church of Christ universal, a bright and shining star, whose radiance will now be eternal among those who have been honoured to turn many to righteousness. How many of our brightest luminaries have ceased, during the past year, to shine in the Church militant! Surely the call is loud and pressing to be everywhere at the throne of grace, seeking grace to obey the command: "Pray ye the Lord of the harvest, that he would raise up, qualify, and send forth labourers at home and abroad." Apathy or indifference here, will prove that we ourselves are sleeping the sleep of moral death. The Lord give us grace to work while it is called to-day!—Yours affectionately, &c.

ARRIVAL OF REV. MR. BURNS IN CHINA.

We have great pleasure in announcing that, through the good providence of God, our beloved missionary, Mr. Burns, has safely arrived in China. The following letter has just been received by the Rev. James Hamilton, the Convener of the Foreign Mission Committee:—

HONG KONG, Nov. 26th, 1847.

DEAR FRIEND,—In the great mercy of God, I am at length permitted to address you from this far distant shore, which we reached in safety ten days ago, after a passage of fully five months. We had a good deal of stormy weather after reaching the Cape, and at intervals were detained by calms; and, in the China Sea, a few days before our arrival here, we were in not a little jeopardy from a typhoon or hurricane, which raged for some hours with amazing fury, and was driving us very fast upon the land, which, when the wind changed its direction (as it most mercifully did about the middle of the storm), was not far distant. It pleased God, in His abundant mercy, to spare us, and to bring us in peace to this our wished-for haven. I had many opportunities on board the vessel of labouring for the good of the crew and passengers; and, since my arrival here, I have been encouraged by finding some doors providentially opened for doing what I can in the meantime, especially among our own countrymen. I preached once last Lord's-day in the chapel connected with the London Society's Mission, and have been asked to continue this service regularly while I continue here. A good many of our countrymen, I understand, were present. During the voyage I made some progress in acquaintance with Chinese, especially as a written language; and I am now endeavouring to master the common speech of the people here, who generally use the Canton dialect. An acquaintance with the language in this form of it is of the first importance, as opening up one's way, not only to the people of Canton city, but to the whole of the lower section of this vast empire. I live close to the London Society's Mission-house, and can have daily opportunities of uniting in worship, conducted by native Christians; and this, with other occasions of intercourse with the people, is a great assistance which the first missionaries did not enjoy. The language, you well know, is very peculiar; and, I must add, with many who have gone before me, it is difficult. The written language does not teach what is spoken, and even when you know the spoken words, you cannot, without knowing the local pronunciation, and still harder without attaining certain peculiar intonations, be sure of speaking so as to be understood. The Chinese language fills but very poorly the mouth of those who are accustomed to the more lengthened and weighty phraseology of our western tongue. It is but little I have seen of China's population; but even here, on land and sea, their numbers, within the narrowed compass, are astonishingly great. I have, as yet, had no intercourse with them generally, but from the specimens we meet with, in house-servants and tradesmen, &c., they seem an intelligent and interesting people.

The boy that waits on myself and another come to me occasionally to learn a little English. They are very apt scholars, except where met by sounds that are foreign to their own language, and they repay me in Chinese for all that I can give them in this way.

I have not yet seen much of the moral and spiritual state of our countrymen here. In our part of the town last Sabbath it was pretty quiet. The only interruption to this which met my ears was the din of the Chinese workmen employed, as usual, close to my lodging in sitting up a Roman Catholic Foundling Hospital! The friends of the Gospel here have generally welcomed me very cordially, and are ready to aid me by every means in their power. But, in regard to my first days in Hong Kong, I may refer you for further particulars to Mr. Gillespie, of the London Society, who, with the family of another missionary (Mr. J. Stronach) left us a day or two ago in the "Monarch," for London. Their departure was an affecting scene, and to me not the least affecting part of it was the missionary's closing address in Chinese to the inmates of the Missionary Institution, and the closing prayer of an esteemed native Christian teacher. In regard to my future plans of labour, I can, as yet, determine nothing. The field which is here open to me among the British population, and the facilities which I here enjoy for acquiring the Canton dialect, determine my stay for a season at least in Hong Kong. Further light will, I trust, be given us we advance. Dr. Balfour has corresponded with you about a medical missionary's work. I feel at a loss, after much thought and conversation with him, what I ought to say on the subject. Happy should I be to see one capable of speaking Chinese, and employed as a good physician, ministering to the wants of the people, temporal and spiritual; but I believe he is right in thinking that without at least one minister permanently conjoined with him in his medical arrangements, he could effect little good of a spiritual kind; and I do not feel at liberty to bind myself in such a way to a particular spot in this interminable harvest field. I may see reason—it may be even soon—to alter this view; but this is all the light I have at present. It will be a cause of thankfulness when the Lord of the harvest sends any of His own servants from among you to join us here. But I need not say, send none under the idea of strengthening us by numbers. The natural and spiritual difficulties of the field will try the faith and patience even of those who are most clearly called of the Lord to enter on it. I say not this to discourage any one. The grace of our covenant God and Saviour is all-sufficient, and is ever equal to the necessities of His people; but it is right that we should count the cost; and living in this atmosphere of death we have need to know, and have access to the fountain of spiritual life. Scotland, as you and we both feel at present, is slow to part with her Gospel ministers; and for this I am thankful on her account, while I must lament it for the sake of other less favoured lands. May the Lord soon multiply His own servants among us so greatly, that the gain of the foreign shall not be the loss of the home field, and may He deliver my dear countrymen from the sin and the curse of cleaving to ministers while they reject the Divine Master!

I am very conveniently situated; and at no great expense as a boarder with a Mr. and Mrs. Power, having beside me, within a range of a hundred yards, Dr. Balfour's house and the Mission premises of the London Missionary Society. I enjoyed good health during the voyage, and our late arrival here has brought us at a season when the climate is delightful, and quite invigorating. I am agreeably surprised by the appearance of Hong Kong—both the town and the situation. The lofty encircling hills and placid enclosed bay, studded with British shipping, give the whole scene a picturesque and a home aspect.

I shall not write further at present, but with Christian regards to all friends, and trusting to be continually borne on the hearts of God's people at the Throne of Grace, expecting also to hear from you, I remain, ever yours, affectionately,

Wm. C. Burns.

P.S.—I omitted to mention the solemn fact, that before we reached the Cape, during a dark and rainy night, one of the ship's crew, a young lad from Rothsay, fell overboard and disappeared! Thus, with many other circumstances, made our voyage a very solemn one. W. C. B.

Luther began the Reformation with burning the Canon Law. Nevertheless, there is one point much insisted on in it which well deserves your serious consideration; that is, *Restitution*. Where men have obtained riches without right, or have heaped up wealth in any dishonest or criminal way, a restitution will be a necessary and essential part of that repentance which alone will find acceptance with heaven. The solemnity of this thought may stand like "an angel with a drawn sword" in your way, when you may be under a temptation to leave the path of duty and go after "the wages of unrighteousness."—*Cotton Mather to Gentlemen of the Law.*

NOTICES.

HOME MISSION COMMITTEE.

Our space does not allow us to give any report of the Meetings of the College and Home Mission Committees, though the Minutes are now before us. Presbyteries will be apprised of the distribution of Missionaries and Catechists, for the period intervening until the Meeting of Synod, by the Rev. Mr. Robb, of Hamilton, one of the Conveners. The Home Mission Committee meets again at Hamilton, on the 10th May, at seven P. M.

COLLEGE COLLECTIONS.

The congregations in the Cobourg Presbytery are reminded, that all the subscriptions for the College were made payable on the 18th of this month; and all congregations who have not yet subscribed or paid to this important fund, are reminded that the Synodical year ends with the month of May. So the arrears of other funds, whether Home Mission, Foreign Mission, or Synod Fund, should be paid to the respective Treasurers in the course of this present month.

Toronto, 25th April, 1848.

SYNOD.

The Synod of the Presbyterian Church of Canada meets at Toronto, on Wednesday, the 21st day of June next, to be opened with Sermon by the Moderator, at seven P. M.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet in Knox's Church there, on the second Wednesday of May, at 11 o'clock A. M.

M. Y. STARK,
Presbytery Clerk.

DONATIONS TO THE LIBRARY OF KNOX'S COLLEGE:

The Rev. R. McCheyne's Works, from Mrs. Burns, Toronto. Also, Tucker's Light of Nature, from Mr. Thos. Nisbet, Toronto.

NOTICE.—Catechists and Students of Knox's College may expect a short letter from the Convener of the College Committee, in the next number of the *Record*, according to instructions from the Acting Committee.

TO CORRESPONDENTS.—Several communications have been received too late to appear in the present number. We cannot promise a place to any article that is not forwarded before the 20th of the month preceding our publication.

REMITTANCES RECEIVED SINCE OUR LAST.—Belleville; J. F., Otonabee; Dalhousie; Lanark; Toronto; W. H., Norval; W. H., Streetsville; J. R., student; W. M., Woodwich; J. McG., Pelham; St. Thomas; W. H., Beachville; W. W., London; W. F., South Dorchester; Hamilton.

The Record.

THOUGHTS ON THE REVOLUTIONS IN EUROPE.

No event in the natural world is more terrific than the earthquake, from its suddenness, and the ruin in which it involves the most durable structures which man can raise—such as walled cities, towers, and temples. Those who are not overwhelmed in it where it occurs, are forced to acknowledge the impotency of man, and the terribleness of Jehovah's judgments. What the earthquake is in this globe in which we dwell, that, revolution is, in the political world. Before it, the most powerful dynasties, and well-established thrones are in a moment subverted and destroyed, high places of dominion are submerged—gulphs and valleys are filled up—and, it may be, thousands of immortal beings perish in the ruin.

Such revolutions are at this moment shaking the whole of Europe. God has so ordered it, that the force of the concussion is not yet, at least, carried along any of the conducting lines that unite us to Europe, so that we scarcely feel the slightest tremor from shocks which are overthrowing imperial thrones. In this let us recognize the forbearance and mercy of God towards us, and let us seek to improve the calm which we enjoy.

We have an important duty even in the contemplation of such mighty acts of God's providence, inasmuch as that a very awful threat stands recorded against those who "regard not the works of the Lord nor the operations of his hands;" and so we think it right, though at present we can afford only a few sentences, to call the attention of our readers to the tremendous revolutions which are now in progress in Continental Europe.

And 1st. Let us behold with awe and fear the retributions of Jehovah. Louis Philippe, himself trained up in the school of adversity, and placed on the throne of France by a people revolting against priestly rule and despotism, was in a fair way to become a despot—as witness the restraints put on the press, the abridging of the elective franchise, the corrupting of voters and their representatives, and the intolerance of Protestantism by his Government.

Thus he had thrown himself on the support of Popery—he was strengthening it in France, establishing it in Algeria, and, at its bidding and for its propagation, was crushing the new-born, and yet small and feeble Christian States in the Pacific Ocean.

The Emperor of Austria could not tolerate even a prayer-meeting in Vienna. Mighty armies, swarms of police and spies, all secured his extended dominions against the Bible and liberty. But God has in a moment shaken the firm foundations of these powers and others, in Europe; and they are for the time, some of them doubtless for ever, overwhelmed. Verily "there is no wisdom nor understanding, nor counsel, against the Lord."

2d. Let us think to what the present changes are tending.

God made "the glory" of the family of David, who reigned over Judah, "to cease and cast his throne down to the ground" in one view, simply because of the wickedness of princes and people; yet, in another view, God designed the depression of the royal house to be subservient to the setting

up of his kingdom in the person of Jesus, the son of Mary; hence, the commission by the Prophet, "Thus saith the Lord God, remove the diadem and take off the crown; this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him."

So now, the time of the end draws on apace, and the execution of judgment on usurping and tyrannical potentates and states, will make way for the establishment of the Kingdom of the Prince of Peace in our world. The barriers opposed to the spread of truth by those despotisms and privileged castes which have so long existed in Continental Europe, must all be thrown down; and though, in the absence of a vigorous evangelical influence, it is much to be feared that Popery and infidelity may appear for a time, and covertly sway the power which the multitude are grasping; yea, and though "that worst of tyrants, an usurping crowd," should yet wield the sword of persecution, and silence for a time the witnesses of God, yet let his people take courage, for when the darkness is deepest the morning light is approaching. And so even coming troubles shall usher in the long-wished-for millennial day.

Our space at present permits us only to add,—let all our readers seek to know God as their friend and father, through the blessed Saviour; then shall they be able to sing with joy, even when "the waters of the sea roar and are troubled, and the mountains shake with the swelling thereof;" "GOD IS OUR REFUGE AND STRENGTH, A VERY PRESENT HELP IN TROUBLE."

KNOX'S COLLEGE TORONTO.

No subject connected with our Church more important than the training of its future ministers can occupy our columns; and as Knox's College is the training school for these, we feel ourselves called on to keep our readers well informed in regard to its progress. In no other department of the Church's enterprises since the Disruption in 1844, have we beheld more manifest indications of the blessing of her Great Head. In the increasing numbers of our students,—in their devotedness to study, and to the cause of Christ, we have seen tokens that he is with us, and that he is about to honour us to do something towards setting up his kingdom in this land. The number of ministers who renounced the connexion with the Scottish Establishment, at the meeting of Synod in 1844, was 22; and now, in less than four years from that time, the number of students aspiring to the ministry is just double that number. But God forbid that we should glory in the numbers either of our Church members, or ministers, or students! We would rather be reminded, by the statement we are now making, of the increased responsibility laid on us, and our obligations to honour God more, both in the way of trusting to him, and of labouring for the advancement of his kingdom.

The first number of the present series of the Record contained an account of the opening of the Session, 1847—8. We must now give a short account of the close of that Session; and, in doing so, we may take advantage of a very full and, on the whole, faithful account of the proceedings which appeared in *The Banner* of the 27th April. One

mistake, which we ourselves made in the number of the students attending the first Session of the College, and in respect of which others have followed us, we would here correct. The number was 13*, and not 7. This latter number was, we believe, the amount of the attendance in the Divinity Hall of Queen's College for the preceding year; and as these all, with the exception of one or two, joined us at the Disruption, the mistake has arisen from this circumstance.

According to previous arrangements, the regular lectures and exercises of the Session closed one week before the breaking up, and that week was devoted to examinations in the several classes, at which all the Professors attended. In these examinations questions were dictated, to which written answers were given; while at their rehearsal oral questions of a more minute kind, were also propounded and answered; and the result, it is believed, was useful to the students, while it was highly satisfactory to the examiners.

Thursday, the 18th April, was appropriated for the closing exercises. On that day, the folding-doors between the Divinity Hall and the College Library were thrown open, and the large apartment thus formed was well filled with Professors, Members of the College Committee, Students, and visitors. The number of the latter, we are quite sure, would have been increased manifold had more publicity been given to the meeting and its object. As it was, we were pleased to see the Press represented by a distinguished Editor, and the Provincial Ministry by one of its members, himself the son of a Professor of the Oriental Languages.

The Chairman of the Committee presided on the occasion, and gave out a few verses of a Psalm, which were sung with animation and fervour. Dr. Willis, on the call of the Chairman, offered up prayer.

The Chairman, after a few preliminary observations on the progress of the College, and the objects of the meeting, called on the different Professors to give some account of their classes and the business of the Session. This was done by each in succession; while prizes were distributed in every class to those pronounced most eminent for diligence and progress. A list of those who were thus honoured is subjoined. We quote from *The Banner* a brief notice of some of the observations made on the occasion.

Professor GALE made a few very appropriate observations on the importance of classical studies, the department which more peculiarly belonged to him. He observed that classical learning was one of the best exercises for the intellectual faculties—that it imparted the very valuable habits of vigour of thought and perseverance of action. A knowledge of the Latin gives access to several very valuable treatises as well as to the Fathers, all of which were necessary to a Divinity Student. The Greek also was indispensable, as in that language was written much of the revealed will of God. The Professors were determined, instead of letting down, to raise the standard of education.

Mr. EASON read a brief and interesting account of the mode in which he taught Mental and Moral Philosophy. He observed that the science of mind lies properly at the foundation of all the sciences, and hence, it was necessary that every student should be thoroughly acquainted with the laws of the human mind, in their various departments—that he used the catechetical mode of

* The number of names on the roll was 14, but one was dropped from it towards the close of the first Session.

teaching, together with written answers to queries proposed on different parts of the course—and that he found this to be productive of the greatest good. He concluded by the remark that the mind progresses like the shadow on the dial, or like the slow but steady progress of the year—not like Jonah's gourd, which grew and perished in a night.

Dr. WILLIS stated, that in entering on his labours he had proceeded with the studies of the young men, in that part of the system in which they had been going on with his predecessor, Mr. McCorkle, last Session, and Mr. Rebb, of Hamilton, who had kindly assisted until his arrival. He stated that he had traversed over a large portion of the system of Theology, and found such enthusiasm on the part of all the students, that the courses intended for juniors and seniors severally had been attended by all; that for a few weeks past he had given lectures in Logic and Rhetoric, illustrating the former by its application to controverted topics in Theology.

Mr. RINTOUL stated, that in teaching the Hebrew he had, as in former Sessions, taught it with the vowel points; and briefly illustrated some of the advantages of a thorough knowledge of the language with this appendage. He stated that the junior class had been unsurpassed by any former class, of the same standing, for their attention to the minutiae of the language, and that the senior class had gone over some of the most difficult portions of the Old Testament, with readings in Chaldee and Syriac. He also stated that in the department of Biblical Criticism, Hermeneutics had been the principal subject of the lectures and lectures of this Session.

Some well-executed Paradigms of the verb in Hebrew and Syriac were handed round the meeting.

The Rev. Mr. ROSS, of Hamilton, whose services had been alluded to, in assisting in the Theological department before the arrival of Dr. Willis, made a few remarks, to the effect, that a blessed prospect was held out to the Church in what he had that day seen—that there existed the greater need of rearing a native ministry, seeing that there was so little prospect of getting any assistance from abroad. He had occasion from his late travels in the country to know that deep interest was awakened on behalf of Knox's College: that the students who had gone forth from time to time had given specimens, which showed the great efficiency of the institution: that he was sorry that delegates had not been present from every congregation to witness the important and interesting exercises of the day. He considered also the College as a bond of union to the Church, whose common work it is to raise up a succession of ministers to labour therein. He rejoiced that Dr. Willis, who was so celebrated for his sound Theology and spirituality of mind, had undertaken the superintendence of their studies, for in this the Church had a guaranty that not mere vague speculations would be attended to, but the gospel in all its fulness would be taught.

The students being invited to give some account of their missionary labours, Mr. Ross, on their behalf, stated that they had formed a Missionary Society, which meets monthly, and at which meeting an essay was read on some subject connected with missionary operations: that in Toronto seventeen

prayer-meetings were held weekly by the students*, and 600 tracts distributed once a fortnight: that ten preaching stations were regularly, and seven partially supplied every Sabbath, besides the General Hospital: and though these labours necessarily occupied much time, still the students found themselves benefitted thereby. They had more strongly impressed upon them the great value of time; they saw more the need of every proper preparation for the great work of the ministry, and especially they learned the close connection that existed between these exercises and the salvation of souls.

Dr. WILLIS, in closing the exercises of the day, made an animated and effective speech, of which we can give but a brief outline. He commenced by stating the difficulties under which he had engaged in the duties of the Session; the sympathy of his colleagues, and the hospitality of Toronto. He next highly commended the attention, ability, and piety of the students under his care, remarking that they were fully equal to those of the same standing in the Old Country,—a proof that God has made all nations of one blood, and that the gifts of the Spirit are dispersed with no reference to clime or soil. He especially lauded the missionary zeal of the students, and said that he felt his interest aroused more and more in this land, in this country, in the Church and College, and would be most happy to advocate their claims upon the Free Church on his arrival in Scotland. He next showed that it was necessary in the present day to keep up with the general march of intelligence which was pervading every class. That this was an age in which it would not do to stand back or be contented with a moderate share of education or common-place acquirements—the tide of error running strong must be opposed—merchants, and many others, found it necessary to equip themselves for grappling with and commenting on the great leading questions which are now agitating the world—and it would not do for Divines to be behind. They must be prepared to counteract prejudices—to defend the common version of the scriptures and Protestantism itself. He hoped that Calvinism would ere long be established in those lands whose governments appear to be renouncing their testimony for the truth. He should like to see the day when the students would recur to Continental Theology—when Calvin would be read with as much ease as an English or Greek Testament: (he said Greek Testament, because he knew that all the senior students were familiar with it.) He identified Calvinism with Protestant doctrines and civil and religious freedom, which always flourished best in those countries where the truth of God was most contended for. Why is it (said he) that these are now utterly extirpated in Switzerland, once the land of the truth? It is because Calvinism has been abandoned—for though some form of it may be obtained, the real truth has been lost sight of. Calvinism more than Lutheranism has ever been the friend of freedom. Man is never in his proper position until he understands his relation to his God. It is where the first table of the law is most recognized that the second will be best respected. In proportion as

* It will be interesting to know that prayer-meetings are conducted within the College amongst the students, in three different languages, viz., English, Gaelic, and French.

man submits himself to the will of the creature does he cease to be truly free. The assertors of the selfish philosophy of Hobbes have ever been the greatest tyrants. "He alone is free whom the truth makes free." Therefore it was, he (Dr. W.) wished to see Calvinism grow amongst us, and the students to become preachers of the truth, and vindicators of truth and liberty.

After singing a few verses of a Psalm, and offering up thanksgiving, the meeting was closed with the blessing by the Chairman.

In the evening a soiree was given by Dr. Willis, to the other Professors and their families, the Students, and many friends of the College in the city. With refreshments in abundance, the evening was spent in varied exercises, fitted alike to improve and edify. It was not an unfitting termination to a Session of close study of six months duration. Professors, Ministers, Trustees of Knox's Church, and some of the students themselves, in various ways, contributed to the interest, and we trust we may say in the best sense, the profit, of the evening. Some soul-stirring anthems, amongst which Bishop Heber's Missionary Hymn had an appropriate place, were well sung by a choir of the students.

In the course of the evening, a handsome gold watch was presented to Mrs. Gale, by Samuel Spreull, Esq., in name of a few friends and the boarders in the Academy, in testimony of their sense of the benefit conferred by that lady on the Academy and College, in presiding over the Boarding Institution.

Dr. Telfer having kindly attended the students since the formation of the establishment without charge, was presented with a testimonial of their gratitude,—a handsome Family Bible, and a copy of Cowper's Poems.

The meeting broke up at a seasonable hour.

Dr. Willis has since taken his departure from Toronto, to sail with the packet of the 3rd May. We trust that a Gracious Providence will watch over him and restore him to the prayers of colleagues, students, and the many others who appreciate his mission to Canada and Knox's College, and see the agency of God in that mission.—We believe he purposes (God willing) to return, with Mrs. Willis, about the month of August.

LIST OF PRIZES AWARDED IN KNOX'S COLLEGE FOR SESSION 1847—1848.

JUNIOR LATIN CLASS.

1. Mr. William McKenzie.
2. Mr. Duncan McDiarmid, Carlton Place, and Mr. Lachlan McMillan, Inverness, (C. B.) } equal.

SENIOR LATIN CLASS.

1. Mr. John Alexander, Quebec.
2. Mr. Robert Scott, Perth.

JUNIOR GREEK CLASS.

1. Mr. John Smith, Chinguacousy.
2. Mr. Andrew Tomie, Toronto.

SENIOR GREEK CLASS.

1. Mr. George Wardrope, Flamboro' (C. W.)
2. Mr. George Jamieson, Toronto.
3. Mr. William McKay, Tecumseth, (Dr. Willis's Prize.)

MENTAL PHILOSOPHY.

1. Mr. Robert Scott, Perth.
2. Mr. William Troup, St. Thomas.

GENERAL HISTORY.

1. Mr. William McLaren, Tarbolton.
2. Mr. John Murray, Toronto Township.

CHURCH HISTORY.

1. Mr. John Black, Toronto.
2. Mr. John Gray, Montreal.

JUNIOR HEBREW.

1. Mr. Thomas Henning, Toronto Academy.
2. Mr. George Wardrope and Mr. Robert Ure, equal.

SENIOR HEBREW.

1. Mr. John Black.
2. Mr. W. S. Ball, Niagara.

BEST PARADIGM OF A HEBREW VERB.

Mr. Robert Ure, Hamilton, (Mr. Rintoul's prize.)

BEST SPECIMEN OF SYRIAC WRITING.

Mr. W. S. Ball, (Mr. Rintoul's prize.)

BIBLICAL CRITICISM.

1. Mr. John Black.
2. Mr. Andrew Hudson, Galt.

SYSTEMATIC THEOLOGY.

1. Mr. John Black and Mr. John Ross, equal.
2. Mr. Robert Ure.
3. Mr. Andrew Hudson.

FOR WRITTEN ANSWERS TO QUESTIONS IN THEOLOGY.

1. Mr. Robert Ure.
2. Mr. W. S. Ball.
3. Mr. James Nisbet, Toronto.

SCRIPTURE READING.

1. Mr. Thomas Henning.
2. Mr. John Scott.
3. Mr. Andrew Wilson, Cobourg.

EXAMINATION ON CONTENTS OF THE BIBLE.

1. Mr. James Black.
2. Mr. John Murray.

CRITICAL NOTES ON HEBREWS.

(Last Summer's Voluntary Exercise.)

1. Mr. John Gray.
2. Mr. James Nisbet.

BURSARIES.

1. Knox Bursary—Mr. John Ross, Zorra.
2. Buchanan Bursary—Mr. Geo. Wardrope and Mr. Robert Scott.
2. Gaelic—Mr. Archibald Currie, Aldboro'.

THE DEAF, DUMB, AND BLIND.

THE following interesting account of a female who is blind, and dumb and deaf, and had been born thus sorely bereft of the means of communication with the world around her, is taken from *Notes of a Tour in the United States of America*, by the Rev. W. Chalmers. We are sure that our readers will peruse it with interest. We have ourselves read it with all the more interest, that we once beheld a female in the same condition of bereavement, and who, like her, had yet had opened up to her soul the blessed page of Divine Revelation; differing from Laura Bridgman—for such is the name of the female described by Mr. Chalmers—only in this respect, that she had enjoyed the sense of sight in her early days. This female was, at the time we saw her, now more than seven years ago, an inmate of the Glasgow Blind Asylum. In passing through the part of the house appropriated to the females, we were struck with the prodigy of a female who could not see the sun or light of day, nor see her fellows, nor hear their voice, yet capable of holding communication with them,—yea, and of reading the word of the living God.

The teacher, to satisfy us of her attainments, presented to us the Bible for the blind, and we fixed on a verse, which she, after running over it with her fingers, speedily pencilled on a slip of paper. We got it from her, and still retain it amongst the most curious autographs in our pos-

session. The verse, we had reason to suppose, from the account we received from the teacher, was one whose precious meaning the afflicted writer herself knew: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The *Notes*, from which the following account is taken, form an article in the *English Presbyterian Messenger* for February.—Mr. Chalmers is speaking of Boston:—

"The institution for the blind it is a perfect treat to visit. I know not where the world presents such a phenomenon as Laura Bridgman, born deaf, dumb, and blind: and yet, through the single sense of touch, the only remaining avenue to her mind, acquiring and exhibiting wonderful proficiency in all useful and saving knowledge. It was, in deed, a sight to see her stand before an embossed map, or beside a globe, on which the outlines of sea, and land, and river, and mountain, are raised, holding her teacher's hand in one of her own, and from the rapid motion of its fingers, ascertaining the question proposed; then passing her other hand over the rough surface of the map or globe, and pointing out any place that she had been asked to show; answering with her fingers, through her teacher, any question that might be put, and could only be put to her in that way; and manifesting thorough intelligence on all subjects, and a capacity for acquiring any amount of information. The puzzling question was, how to begin to communicate with a being having no eyes to see you, no ears to listen to you, no voice to tell whether you were understood or not, but dwelling in darkness as deep, and in silence as unbroken, as that of the grave. The effort, however, was made. It succeeded. Step by step the abyss was crossed. And now a highway of communication is established between that region of silence, solitude, and night, and the busy sun-lit world around, and the vast universe beyond, and the immeasurable and eternal world to come. The eyes of the blind are opened, the ears of the deaf are unstopped, and the tongue of the dumb is made to sing. The exile dwells no more alone, but passes into the abodes of men, and holds companionship with kindred minds, nay, ascends to heaven and rejoices in communion with angels, and with God! Never was there a more signal triumph of wisdom and patience over obstacles which at first seemed insuperable. Laura is now herself a teacher of the deaf, dumb, and blind!"

JUVENILE WORKING ASSOCIATION,
TORONTO,

FOR MISSIONARY OBJECTS.

ON Friday last, April 7th, the first sale of the products of the above Society was held, when Dr. Burns read the following report, which will be perused by our readers with the same feeling of satisfaction with which it was listened to by a numerous assemblage, chiefly of young persons. The Association is composed of the members of the Junior Bible Class, under the charge of Mrs. Burns, who, with their friends, were all present, and to whom addresses were made, on Home and Foreign Missions, by the Rev. Mr. Rintoul and Dr. Willis, and Messrs. Scott, Nisbet, and Black, Students in Knox's College. The subjects were judiciously varied, and adapted, as far as possible, to the capacities of youth. Various hymns were also sung, and the attainments of the young pupils in this department were very gratifying. A variety of questions also were put to them on subjects of a religious and missionary character, and their answers were generally ready and appropriate. Suitable anecdotes were also told them; and their attention was kept up profitably from five to nine o'clock in the evening.

The sale began at ten in the morning, and closed at four in the afternoon; soon after which the young people assembled to tea. The sale brought rather more than £20; and when it is considered that the most of the articles were made by very young girls, the amount will appear to be highly gratifying. Of the sum realized, £15 have been presented to the funds of the Home Mission in the Presbytery of Toronto; and the remaining £5 have been applied to defray expenses of materials, and to provide for the purchasing of new materials for carrying forward future operations.

REPORT.

It may not be out of place, or altogether uninteresting, to give a short sketch of the nature, plan, and object of this Juvenile Society, which we wish to be considered as only in its infancy. Formed of little members, on a small scale, the product of small efforts must at the beginning be small. But we have made a beginning, and we hope to go on.

The idea of a Girls' Working Society, connected with our congregation, was suggested by a purely incidental circumstance. Among a few tracts sent in a parcel, by a friend in Montreal, there was a paper, containing an account of a similar Association in Scotland. The friend who received these tracts took the hint, and improved upon it the week following. The young members of her Sabbath Class were invited to meet on the Wednesday afternoons, for the purpose of making articles for aiding missionary objects. It was truly gratifying to observe the pleasure this proposal gave, and the zeal with which our young friends engaged in this interesting work; and nothing was more cheering than the presentation of their little offerings, both in the way of small sums and materials for work. All these little have helped us on, and often recall to our minds the story of the "Farthing Foundation," as proving what Dr. Chalmers used to call "the worth of littles."

We have been going on for three months—have tried to do a little, and have tried to learn a little. We have seldom fewer than forty present. Two hours are spent in sewing and reading. The parents and other friends sometimes attend, and encourage us by their presence and help. It may be supposed that, in order to have something to work with, we needed something to buy with, and the very first outlay was five dollars, sent by a friend from Perth, C. W., at the very time we proposed beginning. This was our commencement: we made the most of it. The young people themselves occasionally made additions, and lately, they collected and presented seven dollars to carry on the work. We have still ventured a little beyond our means in purchasing materials, but we hope that our proceeds to-day will, at least, pay our debt, and leave a balance in favour of the Home Mission Fund. We begin at home, and our future efforts will be directed, alternately, to the other objects which may be brought before us this evening. It is not the value of our offerings—we look upon that as comparatively a small consideration—but it is the spirit and the love of the missionary cause we wish early to infuse; and this is not all. By gathering up mere fragments, we can teach habits of economy and industry, which may strengthen with years, and be turned to good account in every sphere and department of life.

While our young friends have their hands employed, we do not allow their minds to be unoccupied. By various kinds of reading, such as missionary intelligence, biography, useful knowledge, &c. &c., followed by questionary examination, we "teach the young idea how to shoot," and we thus encourage a spirit of observation and enquiry,—uniting the mental with the industrial; and endeavouring to direct both to the service and glory of Him who was peculiarly the friend of the young—the guardian of the lamb.

What we value more than anything connected with the Association, is the precious opportunity afforded for sowing the seeds of early instruction and knowledge—of cultivating both the mental

and spiritual field—and seeking to consecrate all to one blessed end—the extension of the Redeemer's Kingdom in the conversion of men to God.

The Working Society has, hitherto, been composed of the members of the Junior Class. We now propose to extend it a little farther, and shall be most happy if the members of the Senior Class will enlist themselves in the cause. We think they will, judging from the encouragement they have given us; for in proof of the interest they already feel, it is with great pleasure we mention that the sum of £2 10s. 10d. was presented by them last evening, for the benefit of our funds. We also received yesterday, from a friend, 10s., and 2s. 6d. from a girl who came to offer her mite out of her own earnings.

If the Senior Class shall agree to our proposal, then we shall meet every alternate Wednesday. The same plan of reading will be followed, with suitable variations. More work will be done, and a greater interest will be excited—and may the Lord bless and prosper the work of our hands! These meetings are not to be considered as substitutes for, but as auxiliaries to, the original Female Association, in Knox's Church, for missionary objects. We are just combining the two, and they seem to work well together. That Association has had no sale for five months. The proceeds of the last amounted to £32 12s. 2d., of which we gave £30 to the Home Mission Fund. The object of the previous sale was for aiding the Bursaries of Knox's College, and the receipts, after expenses, amounted to £30. It is proposed that our next sale shall be for the French Canadian Missionary Society.

This Juvenile Working Society may be considered as an excellent accompaniment of the Sabbath School exercise. It is in truth the practical lessons received there, suitably applied. It is of great importance to embark the minds of youth early in the cause of God, and of Christian missions. An enlargement of views; a desire of information; a benevolent interest in the whole human race; and, above all, a genuine love to the Redeemer and his cause, are the fruits thus fostered; and these form an excellent counterpoise to the selfishness of this world. It is of great importance, also, to shew to mankind that evangelical principles are every way favourable to holy action, and that they who hold them are desirous to glorify their Heavenly Father by "bearing much fruit."

LADIES' ASSOCIATION, COBOURG.

The ladies of the Presbyterian Church, Cobourg, have formed themselves into an Association for promoting Christian Missions. The funds are to be raised by contributions, and the sale of work, and are to be appropriated to the Home Missions of the Presbyterian Church of Canada, Knox's College, Toronto, the Foreign Missions of the Free Church, and such other objects as a general meeting of the Association may determine. The following ladies constitute the Committee:—

Mrs. Morgan, Treasurer,
— Brodie, Depositary.
— Hudspeth, Secretary.

Mrs. Jeffrey, Mrs. Pratt, Mrs. Butler,
— Milne, — Glover, — Hunsack,
— Scott, — Waddell, — Hutton,
— Weller, — Dr. Burrett, — Lochead,
— Helliwell, — Lauder, — M'Lennan,
— McCallum,

From the spirit with which this Association has commenced, we trust that, through the Divine blessing, it will contribute to the advancement of the Kingdom of God in the hearts of its members, as well as in the wide field of the world.

GRAFTON FEMALE ASSOCIATION.

The Annual Meeting of the Grafton Female Association for Missionary and Religious purposes, was held on Thursday, 16th March. A statement of the amount raised during the past year was submitted to the meeting, and addresses were delivered by Rev. William Rintoul, the Rev. J. M. Roger, and Rev. W. Reid. The following is the statement of the Committee for the past year:

Balance in hand	£ 0 5 0
Subscriptions and donations	13 6 3
Proceeds of sale, per Mrs. Taylor	14 7 1½
“ “ per Miss Mason	1 15 0
Donation from Mrs. Caverhill, (for College)	5 0 0
	<hr/>
	£35 3 4½

APPROPRIATION.

Expended for materials	£6 7 4½
Account for printing	1 7 6
Home Missions	7 0 0
Foreign Missions of Free Church	5 0 0
College (including Mrs. Caverhill's donation)	10 0 0
Presbytery's Bursary Fund	1 5 0
Paying debt on Grafton Church	4 3 6
	<hr/>
	£35 3 4½

It was also resolved to give a donation, in articles of clothing, to the French Canadian Missionary Society.

A variety of articles was received from Mrs. Burns, Toronto, which added materially to the attractions of the sale-room at the annual sale.

During the three years of the existence of this useful institution, a sum considerably exceeding £100 has been collected, and appropriated to various objects of a missionary and religious nature.—Communicated.

BECKWITH.

(For the Missionary Record.)

The females belonging to the Free Church at Beckwith have presented the congregation with a handsome and valuable set of cups, and other articles for the communion service. In this they have followed the example of their sisters in the faith, who are always determined not to be second in any good work, and they have testified their sincere attachment to the cause which they have so much at heart; they have also left a memorial of their zeal and pious exertions to their daughters who are yet unborn. Their example in this respect is worthy of imitation by the ladies of other congregations. Much may be done by them for advancing the cause of the Redeemer, and, when properly directed, their influence for doing good in Christian Churches is very great. The Evangelist Luke makes honourable mention of certain women, such as Mary Magdalene, Joanna, the wife of Chuza, Susanna, and many others, who ministered unto Christ of their substance; and in the days of the Apostles pious females took an active part in promoting the interests of the religion of Jesus. We read of Tryphena and Tryphosa, who laboured in the Lord; and the beloved Peris, who laboured much in the same cause. On that account, the Apostle thought them worthy of being mentioned in his salutations. Lydia and other women at Philippi, who met for prayer by the river side, and whose names were written in the book of life, laboured with Paul in the Gospel. Priscilla and her husband Aquila were his helpers in Christ, and had a Church in their house; so had Mary the sister of Barnabas and mother of John; Mark and another Mary bestowed much labour on the Apostle and his brethren.—Let the daughters of the Presbyterian Church of Canada imitate the

example of these holy women, who, in primitive times, distinguished themselves by their zeal for the Gospel; and much may be done by them for spreading the knowledge of Christ, and promoting the interests of His kingdom among the rising population of this vast and extensive country.

N. S.

Beckwith, April 13, 1848.

PRESENTATION.

On Wednesday last, the Bible Class of the Presbyterian congregation in Streetsville, presented to the Rev. William Rintoul, their late pastor, in testimony of their affectionate regard, for his unwearied diligence in instructing them in the divine word, the following works, viz:—

- I. The English Hexapla, (Bagster & Sons, London, quarto, handsomely bound,) containing six English translations, viz: 1. Wicliffe. 2. Tindales. 3. Cranmers. 4. Geneva. 5. Anglo-Rhemish. 6. The Authorised—together with the original Greek, after Scholz.
- II. Bishop Marsh's Lectures on the Criticism and Interpretation of the Bible. 1 vol., octavo.
- III. Bishop Marsh's Lectures on the Authenticity and Credibility of the New Testament. 1 vol., octavo.

In returning thanks, Mr. Rintoul said: "I trust I am gratefully impressed with the unexpected and very kind token, which my Bible Class have sent me, of their esteem and affection. May the good Lord bless them abundantly, and make them all plants in his own house! These books will be prized by me for their intrinsic worth, but most of all, as remembrancers of those, in whose hearts I had begun to sow the word of life, and who are, on many accounts, dear to me."

PROPHECIES OF THE REVELATION.

To the Editor of the Record.

SIR,—The following extract contains the concluding paragraphs of a volume of Lectures upon the principal prophecies of the Revelation, by the late Dr. Alexander McLeod, of New York, author of the well known Ecclesiastical Catechism. He was a man of learning and profound sagacity. His Lectures were published in New York in February, 1814. Although the work is now out of print, and little known in the States, it has been more highly prized in Scotland. Two editions have been published there, besides a large edition of his Lecture on the Two Witnesses, published in Edinburgh, about three years ago. The following extract is made from the American edition of 1814, and will, I have no doubt, prove interesting to many of your readers, especially when viewed in connection with the ominous events now taking place in Europe.

R.
"Let true Christians cherish the hope of a speedy release from anti-christian bondage. The Time in which this last judgment is to be inflicted is very distinctly declared. It is at the close of the period of 1260 years. If these years are to be calculated according to the mode in use among the Jews, and supposed to be indicated in these prophecies, each of them will be nearly six days shorter than a year of our calendar; 30 days to each month, and 12 months to a year, will make the year to consist of 360 days. Of such years, 1260 amount to less than 1243, according to our calculation. Should we follow the respectable expositors who take this method of computation, we must conclude that the final overthrow of the beast and the papacy will certainly take place in the year 1848; and those who live 34 years from the present day, will see an end to all tyranny and oppression.

"I by no means admit the correctness of this mode of interpretation. The author of the Apoca-

lype, although he reveals years in symbolical language, intends by this language to give us true years. Our own calendar being according to nature, is according to truth, and the 1260 years I take to be of that description. The years of Daniel's 70 weeks, and of the Arabian locusts and Larphrates horsemen, were all the common solar time; and of course the man of sin retains power until the year 1866. It will therefore take somewhat more than half a century, from the present time, to bring the Latin apostacy to a full end. Admitting, then, that the harvest is commenced, we must expect its continuance for twenty or thirty years to come: for the seventh vial, with which the vintage synchronizes, will be very speedily in its operations; and the overthrow of the present political establishments of the Roman world, will require much more time than the execution of vengeance upon the *vine of the earth*. Let the secular power be withdrawn from corrupt churches; let the impious policy which has become venerable by its antiquity, and which is sanctioned by a thousand various interests and prejudices, be once at an end; and, even though a more absurd system should have a temporary elevation, it will be infinitely more easy for the friends of righteousness on the earth, to correct the evil, and raise upon its ruins the Christian order in Church and State.

Both the events of this age, and the sure word of prophecy, indicate the increase of knowledge, and a great growing reformation. If the *beast of the abyss*, after the friends of reform have become so powerful as to occupy his whole attention, take the alarm, and in his agony slay the witnesses, their death, and the joy of their enemies, will be of short duration. The witnesses shall rise after three days and a half, and fear shall fall upon their adversaries. Thirty years, in addition to the 1260, (Dan. xii. 11) will bring about a general improvement among the nations of the world; and 45 years more, or 1335 years after the rise of the Roman apostacy, which will bring us to the year of our Lord 2001, will reveal the happy millennium in its full light and glory. Satan will not then have it in his power to disturb the repose of the saints; to practice his temptation among the churches; or to influence, as the God of this world, the councils of civil rulers. The benevolent principles of Christianity shall then be universally known and received; and the world shall be made to acknowledge their happy influence over society. *Blessed is he that waiteth, and cometh to the thousand three hundred and six and thirty days.*

Be persuaded, Christians, from a review of the contents of this chapter, to co-operate with the friends of truth among the nations. These, although scattered and disunited, are still numerous. There are on Mount Zion, along with the Lamb, 144,000, having their Father's name written in their foreheads—the pious of different communities.

The means of reformation are already becoming visible. A powerful excitement is communicated to the Christian world. Unparalleled efforts are made for the diffusion over the nations of the light of the gospel. Be not terrified at the noise of the battle. Lo, upon the *white cloud* your Saviour sitteth, having on his head a golden crown. He directs both the harvest and the vintage of wrath, and he animates to exertion the children of promise.

Lay aside the jealousies and the prejudices of party spirit. Adhere to the truth, contend for the faith, adopt, exemplify, perpetuate the order and discipline of the sanctuary. It is no time for the friends of religion to give play to their passions, to indulge in schemes of selfish policy, to encourage emulation and strife for pre-eminence. Rather let the heralds of the divided churches boldly grasp the standard of Messiah, and march forward at the head of the people with displayed banners. Understanding and anticipating the character of the millennium, let all the churches aim at conformity to it; awakening from their stupor—arising from their languor—returning from their wandering, let them all, however far now separated, ascend the several sides of Mount Zion, until, meeting at its high summit, they shall, in the company of the Lamb, join in the music of the harp, and become one fold. Amen. Even so, come, Lord Jesus.

For the Record.

A BRIEF HISTORY OF THE JEWS.

The Jews, originally called Hebrews, from their progenitor Heber, son of Sala (Josephus), and not from Abram, the Hebrew or *passenger* over Euphrates, as many suppose, were a people well known both in ancient and modern times. They derive their origin as a distinct nation from Abram, son of Terah, an inhabitant of Ur, of the Chaldees, who afterwards resided at Haran, of Mesopotamia, where he died. When here, God made a Covenant with Abram, and commanded him to leave "his country and his kindred, and his father's house," and go to the land of Canaan: 1921 B.C. After Abram's arrival in Canaan, this Covenant was renewed, and his name was changed to Abraham, i. e. father of a great multitude. (Gen. xvii.) At God's express command the rite of circumcision was instituted, to distinguish the descendants of Abraham from the rest of mankind, and to prevent their mixing with them: 1897 B.C. (Josephus.) Shortly after this (1871 B.C.), Abraham's faith was severely tested by God's commanding him to sacrifice his beloved son Isaac on Mount Moriah. His grand-children, the family of Jacob, on account of a severe famine in Canaan, were obliged to move to Egypt, where they settled in the land of Goshen, allotted to them by Joseph. Here they became very numerous, and from this time are known as a people by the name of the Children of Israel: 1574 B.C. After Joseph's death, the King of Egypt, to prevent their increase, ordered the Hebrew (Egyptian according to Josephus) midwives to kill all the male children of the Israelites; but not being obeyed, he issues an edict that they should be thrown into the river: 1573 B.C. Moses, son of Amram, being exposed in an "ark of bulrushes," was saved by Thermuthis, Pharaoh's daughter: 1571 B.C. After dwelling in Midian for forty years, God commissioned him to lead his people out of Egypt into the promised land, and sent him to Pharaoh for this purpose. Pharaoh's refusal to allow them to go, brought ten distressing plagues upon the Egyptians—the last of which was the slaying of the first-born of the Egyptians in one night, while all the Israelites were passed over. From this latter circumstance the Jewish Passover derives its name: 1491 B.C. About 430 years after Abraham's coming into Canaan, or 215 after Jacob's removal into Egypt (Josephus), the Israelites leave it, pass the Red Sea miraculously, receive the ten commandments at Sinai, and next build a tabernacle. Having wandered for forty years in the wilderness, they arrive at Jordan, which they pass, and thus enter the "land flowing with milk and honey," under Joshua: 1451 B.C. The country is divided amongst the tribes: 1445 B.C. After Joshua's death, the Israelites relapse into their old sin, idolatry, and are eight years in servitude to Cushan, King of Mesopotamia, from 1413 to 1405 B.C., when they are delivered by Othniel, the first Judge of Israel. During the government of thirteen Judges, they relapse into idolatry six times, and are as often taken captive; but by the goodness of God, are each time redeemed, till 1905 B.C., when they pray to God for a King. Saul, son of Kish, who redeems them from their captivity to the Philistines, which had lasted forty years, is anointed their first King. Rehoboam, son of Solomon, being requested to redress some grievances represented to him by Jeroboam, son of Nebat, refused, hence a division takes place in the kingdom, which had subsisted entire for 120 years, from Saul to Rehoboam. Ten of the tribes, of which Ephraim was the principal, adhered to Jeroboam, and formed the kingdom of Israel, whilst Judah and Benjamin, remaining faithful to Rehoboam, formed the kingdom of Judah. The former kingdom subsisted 254 years under different wicked monarchs, until after a siege of three years, its capital, Samaria, was taken by Shalmaneser, King of Assyria, 721 B.C. The ten tribes were carried captive beyond the Euphrates, and thus an end was put to the kingdom of Israel. The kingdom of Judah shared the same fate, after having subsisted 468 years, from the beginning of the reign of David,

and 383 years from the separation of Judah and the ten tribes. Jerusalem, its metropolis, was taken by Nebuchadnezzar, and his King, Zedekiah, with the two tribes, were carried captive to Babylon, where they remained the 70 years predicted by Jeremiah. In 536, Cyrus, King of Persia, having conquered Babylon, permitted them to return to Jerusalem, which he caused to be rebuilt. From the time of their return, they were called by the general name of Jews, from the tribe of Judah. In the twentieth year of the reign of Artaxerxes, Nehemiah, a Jew, is appointed governor of Judea: he rebuilds the walls of Jerusalem, 455 B.C.; and here commenced the 70 weeks of Daniel, before the passion of Christ. From the close of the scripture history of the Jews, which, according to Eusebius, ends in 412, it is generally acknowledged that the best account of them is to be had in Josephus, and the Roman historians. After the death of Nehemiah, they enjoyed nearly three centuries of uninterrupted prosperity, until the reign of Antiochus Epiphanes, King of Syria, who cruelly oppressed them. The illustrious house of the Maccabees, after establishing the independence of their nation, administered the affairs of the Jews for 126 years, until "disputes arising between Hyrcanus II. and his brother Aristobolus, the latter was defeated by the Romans, under Pompey, who captured Jerusalem, and reduced Judea to a tributary province of the republic." B.C. 59. Their final destruction as a nation happened A.D. 70, when Jerusalem was taken, plundered, and burnt by Titus, the Roman General under Domitian. Forty-seven years after, when Hadrian visited the eastern parts of the Roman empire, he rebuilt the city, but not in the same spot. He called the new city Aelia, placed a Roman colony in it, and dedicated a Temple to Jupiter Capitolinus instead of Jehovah. This profanation led the Jews to burn the city. Hadrian rebuilt it. Constantine, the first Christian Emperor, improved it, and restored the name Jerusalem—but forbade Jews to reside therein. In the reign of Heraclius, Chosroes, King of Persia, took and plundered it, but it was soon recovered. In 637 the Christians surrendered Jerusalem to Omar, the Saracen Caliph, who built a mosque upon the site of Solomon's temple. It remained in possession of the Saracens above 400 years, and then was taken by the Turks. They retained it till the year 1099, when the Franks took it under Godfrey of Boulogne, General of the Crusaders. The Franks kept possession 88 years, i. e. till 1187, when the Turks, under Saladin, retook it by capitulation, and with them it has remained ever since.—(Newton on the Prophecies.) "Thus literally," says Mr. Kett, "has this prophecy been fulfilled. 'Jerusalem shall be trodden down of the Gentiles,' the Romans, the Saracens, the Franks, and the Turks. The eagles of idolatrous Rome, the crescent of the impostor Mahomet, and the banner of Popery carried by the Crusaders, have been successively displayed amidst the ruins of the sanctuary of Jehovah for nearly 1600 years." But the conclusion of the prediction (till the time of the Gentiles be fulfilled) leads us to believe that Jerusalem, "once the joy of the whole earth," shall not be trodden down for ever. But when shall the time of the Gentiles be fulfilled? Bishop Newton tells us, it will be "when the times of the four great kingdoms of the Gentiles, according to Daniel's prophecy, shall have expired, and the fifth kingdom, or the kingdom of Christ, shall be set up in their place—and the Saints of the Most High shall take the Kingdom for ever, even for ever and ever. Blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved. (Rom. xi. 25-26). May that glorious period soon arrive!"

Toronto, March, 1848.

KNOWNS COLLEGE FUND.

North Easthope, per Mr. McDermid,	£4	0	0
Wellington Square, (Mr. W. Brent's subscription),	1	0	0
Binbrook and Saltfleet, per Mr. Ptolemy	8	0	0
St. Theresa de Blainville, per Rev. Mr. Black	4	0	9

Williams, per Mr. Donald Fraser	10	10	0
Caledonia, per Mr. McKinnon	7	17	6
John Thom, Scarborough	1	10	0
Zorra, per Rev. Mr. McKenzie	22	18	0
St. Andrews, do.	3	10	0
Prescott congregation, per Rev. R. Boyd	13	15	0
Mrs. James Shaw's subscription	0	10	0
Mr. do do	1	0	0
Mr. John Shaw's do	2	10	0
Townships of Esquesing and Chingua-			
cousy, per Rev. Mr. Gray	23	5	8
Dallouise, per Rev. Mr. Finlay	3	3	6
Vaughan, (balance of subscription,) per			
Rev. Mr. Harris	2	5	3
Woodstock, per A. Smith, Esq.	14	6	6
Sarnia, (second payment,) per Rev. Mr.			
Macalister	10	0	0
Ladies' Association, Galt, per Miss			
Brown	10	0	0
Aucester Settlement, per Mr. Ferrier	6	9	6
Scotch Settlement, Oneida, do.	2	10	0
Walpole, per Rev. D. Bethune	2	13	9
do do	0	10	0
Mr. Healy, do	0	10	0
St. Thomas, per Rev. Mr. McKinnon	4	6	4
Howard do	1	7	0
Tisbury, per Rev. Mr. Wallace	0	12	6
Aidboro', do	0	7	6
Port Dover, do	2	10	0
William Hook, Esq., Beachville	1	0	0
Mr. Arnott, Lanark	0	10	0

HOME MISSION FUND.

1st Concession Yongo Street, per Rev.			
Mr. Wightman	£1	9	0
Proceeds of sale of work at Streets-			
ville, per Mrs. Rintoul	1	15	3
Proceeds of sale of work contributed			
by Bible Classes and Juvenile Asso-			
ciation, per Mrs. Burns	15	0	0
Townships of King, per David Mc-			
Cutcheon, Esq.	5	19	4½
Township of King, per David McCut-			
cheon, Esq.	5	19	4½

JOHN LAIDLAW, Treasurer.

Collections for Knox's College.

LONDON AND ITS NEIGHBOURHOOD.

John Fraser	£1	5	0
John Birrell	1	5	0
John Michie	1	0	0
Adam Hope	1	0	0
J. G. McIntosh	1	5	0
R. S. Murray & Co.	1	0	0
G. M. Gunn	1	0	0
John Dimond	1	0	0
William Clark	1	0	0
James Glen	1	0	0
Thomas Craig	0	10	0
Alexander McIntosh	0	10	0
Angus McSween	0	10	0
McLellan & Co.	0	10	0
Arthur Gunn	0	10	0
William Gordon	0	10	0
William Begg	1	0	0
Henry Michie	0	5	0
James Gillian	0	5	0
Kenneth Junior	0	5	1
James McLaren	0	5	0
Hugh Rose	0	5	0
Daniel McPhee	0	5	0
James Thomson	0	5	0
John McIntosh	0	10	0
Robert McKay	0	5	0
Andrew McCormack	0	5	0
William Durrand	0	5	0
John C. Dodd	0	5	0
James Leitch	1	0	0
Angus Gordon	0	5	0
Alexander Forbes	0	5	0
Alexander Campbell	0	5	0
C. Grant	0	5	0
Adam Ross	0	5	1
Alexander Fraser	0	5	0

Carried over) £30 10 2

(Brought over)	£20	10	2
Alexander Angus	0	5	0
John Pringle	0	5	0
John Walker	0	7	6
Thomas Fraser	0	10	0
In 3rd and 4th Con. London, per D.			
McDonald—viz:			
Donald McDonald	0	2	6½
Alexander McKenzie, sen.	0	1	3
Alexander McKenzie, jun.	0	2	6
James McDonald	0	2	6
Donald Barclay	0	2	6
John McKenzie	0	2	6
John Barclay	0	2	6
Hugh Barclay	0	2	6
Hugh McBean	0	2	6
Alexander McBean	0	2	6
Alexander McDonald	0	5	0
In Westminster, per W. W. and A.			
Nicol—viz:			
William Walker	0	7	6
Helen Walker	0	1	3
James Walker	0	1	3
Alexander Bruce	0	2	6
J. Kay and family	0	10	0
John Durand	0	5	0
William Byers	0	5	0
Robert Jardin	0	1	3
Thomas Hodgson	0	2	6
John Wilson	0	2	6
Andrew Beattie	0	2	6
William Scott	0	5	0
Margaret Scott	0	2	6
Margaret Ellott	0	1	3
Adam Nicoll	0	5	0
Christian Nicoll	0	1	3
James Beattie	0	2	6
Elizabeth Beattie	0	1	3
William Ray	0	1	3
John Dixon	0	1	3
Robert Nicol	0	1	3
Thomas Blair	0	1	3
Jane Blair	0	1	3
James Armstrong	0	1	3
Andrew Beattie	0	5	0
John Elliott	0	2	6
Jane Nicol	0	1	3
Andrew Nicol	0	2	6
In 4th and 5th Con. Westminster, viz:			
William Murray	0	5	1
George Murray	0	3	9
N. Ellott, jun.	0	5	0
James Nicol	0	5	0
John Glendinning	0	5	0
Genetus Nicol	0	1	3
Alexander Kerr	0	5	0
Niel Munro	0	2	6
William Kerr	0	2	6
In Dorchester, per W. Thomson—viz:			
William Thomson	0	5	0½
Alexander Mackay	0	1	3
Hugh McNivan	0	1	3
James McNivan	0	1	0
Alexander Robertson	0	1	3
Robert Webster	0	1	3
James Jackson	0	2	6
Richard Jaffray	0	5	0
William Niles, Esq.	0	10	0
Robert Inlay	0	1	3
William Jelly	0	1	3
Adam Oliver	0	1	3
John Jackson	0	2	6
In Lobo—viz:			
Duncan McBean	0	10	0
Augus McTavish	0	10	0
Malcolm Cameron	0	5	0
A Friend in London, per Wm. Begg	0	5	0

£32 5 1

FREE TEMPLE CHURCH, CHINGUACOUSY.

William Wiley, Collector	£	0	7	6
Nathaniel Hunter	0	7	6	
James Scott, sen.	1	0	0	
James Forrest	0	5	0	
John McClure	0	5	0	

(Carried over) £2 5 0

(Brought over)	£2	5	0
David McClure	0	5	0
Michael Hogens	0	5	0
James Sharp	1	0	0
Joseph Hunter	0	5	0
Joseph Dunbar	0	5	0
Thomas McClure	0	5	0
John McCandless, Collector	0	10	0
Robert Smyth	0	10	0
William Johnston	0	10	0
Mary Johnston	0	1	3
Anthony Turner	0	2	6
John Ferries	0	3	9
John Hagan	0	1	3
David Ferries	0	1	3
Miss Mary Johnston, Collector			
Daniel Fitzgerald	1	3	
Thomas McLroy	1	3	
Mrs. Forster	1	3	
Mr. Holmes	1	3	
William Hughes	1	3	
J. A. Thistle	1	3	
John Scott, sen.	2	6	
Mrs. Taylor	0	6	
David Young, Collector	£0	10	6
William Sharp	0	2	6
Nelson Moor	0	2	6
Thomas Young	0	5	0
Hugh Clark	0	5	0
Thomas Young, jun.	0	5	0
James Young	0	5	0
Joseph Young	0	5	0
James Coventry	0	2	6
Robert Gardner	0	2	6
Total	£9	0	6

UNION CHURCH, ESQUESING.

Robert Henderson, Collector	2	6	
Jane Henderson	0	7	½
Alexander Henderson	0	7	½
George Campbell	2	6	
John Chisholm	0	7	½
David Strrat	1	3	½
Mrs. Leslie	0	7	½
Mr. Strrat	10	0	
Mr. Dixon	2	6	
James Reid	1	3	
Mrs. Cooper	1	3	
Mrs. James Strrat	2	6	
James Frazer, sen., Collector	10	0	
Thomas Phillips	2	6	
Thomas B. Frazer	2	6	
Charles Strrat	2	6	
James O. Frazer, Collector	2	6	
Lachlan Hunter	2	6	
Duncan Hunter	1	3	
John Hunter	0	7	½
Matthew McPherson	1	3	
George Leslie	5	0	
James Lyon, sen.	1	3	
John Leslie, Collector	2	6	
Thomas Mullen	2	6	
Total	£3	8	1½

NORVAL CHURCH, ESQUESING.

John Miller, Collector	10	0	
Mrs. Humphries	2	6	
Wm. Humphry	2	6	
Mrs. Shuter	1	10	½
Mrs. Patton	2	6	
Robert Reid Collector	2	6	
John Whyte	2	6	
Francis Orr	2	6	
Malcolm McFarlane	5	0	
William Reid	1	3	
James Graham	2	6	
Alex. McKinnon, Collector	5	0	
Archibald McKinnon	5	0	
John Brown	1	3	
Total	£2	6	10½

BOSTON CHURCH, ESQUESING.

Jas. Robertson, Collector	5	0	
John Gillies	5	0	
Total	£0	10	0

(Carried over) £0 10 0

(Brought over)		£0 10 0
James Hume	5	0
John McColl, Collector	10	0
John McPherson	5	0
Hugh McColl	5	0
Samuel McGregor	5	0
Jas. Laidlaw, Collector	2	6
Andrew Laidlaw	20	0
Robert McGowan	2	6
William Chisholm	2	0
George Storey	10	0
A Friend	20	0
A Friend	2	6
A Friend	1	3
D. Robertson, Collector	5	0
James Duff	5	0
John Kerr	1	3
Duncan McCallum	2	6
John McGibbon	1	3
James Laidlaw	5	0
		£6 0 9

ACTON CHURCH, ESQUEBING.

Duncan Kennedy, Collector	5	0
Robert Kennedy	5	0
Duncan Kennedy	5	0
John Kennedy	5	0
Alexander Kennedy, jun.	5	0
Alexander Kennedy	5	0
Malcolm Kennedy	10	0
John Kennedy	5	0
George Morley	2	6
Robert Faries	5	0
Alexander Burns	5	0
William McNab	5	0
Thomas Burns	5	0
Alex. Grant, Collector	5	0
James Hamilton	5	0
Mrs. McCleuchan	5	0
James Cummings	5	0
John Simmerman	5	0
James Warren, Collector	5	0
Robert Warren	5	0
John Warren	2	6
Peter McDonald	1	3
John McGregor	2	6
William Clark	0	7 1/2
Mrs. Matheson	1	3
John Mann, sen.	1	3
Ewan Mann	1	3
John McAinsh, Collector	2	6
John Stalker	2	6
Ninian Lindsay	10	0
James Lindsay	5	0
Donald McAinsh	2	6
James Stewart	2	6
Ann McKenzie	2	6
John McBain, Collector	1	10 1/2
Christiana McBain	0	7 1/2
Alexander McDonald	2	6
Isabella McDonald	1	3
Thomas Burns	2	6
John McDonald	2	6
Lachlan McDonald	2	6
		£7 14 4 1/2

PORT DOVER AND WALPOLE.

£ s. d.	Brought over	£3 3 9
Rev. J. Marr	5	0
Mrs. Marr	5	0
Miss Vansyck	5	0
J. S. Marr	1	3
Jos. A. Marr	1	3
Jas. S. Marr	1	3
A. Thompson	1	0
Geo. Duncan	1	3
Alex. Innes	1	3
R. Sinclair	1	3
Rev. C. Quin	5	0
Th's Naughten	1	3
Robert Riddel	5	0
Henry J. Decow	2	6
Mrs. Mitchel	0	7 1/2
Mrs. Duncan	1	3
Elna Gilles	2	6
Mrs. Stafford	2	6
Susan Stafford	0	7 1/2
		£3 3 9
		£6 10 3

SALTFLEET AND BINBROOK.

Brought over		£5 3 0
Andrew Lethem	2	6
Mrs. Lethem	1	3
John Spittle	5	0
Andrew Young	2	6
Mrs. Young	1	0
Thomas Young	2	6
Margaret Menzies	5	0
Andrew Menzies	2	6
Wm. Dalglish	2	6
Mrs. Dalglish	2	6
Wm. Brown	2	6
Mrs. Wm. Brown	1	3
Margaret Brown	1	3
Hugh Brown	1	3
Thomas Brown	2	6
Mrs. Thos. Brown	2	6
Geo. Watt, sen.	1	3
Mrs. Geo. Watt	1	3
James Watt	1	3
Geo. Watt, jun.	1	3
Alex. Watt, jun.	1	3
Jano Watt	1	0
Robert Shaw	2	6
Mrs. R. Shaw	2	6
Janet Shaw	1	3
John Ptolemy	5	0
Wm. Ptolemy	2	6
Mrs. W. Ptolemy	2	6
Roger Ptolemy	2	6
James Ptolemy	1	3
Charles Ptolemy	1	3
Robert Ptolemy	1	3
Jane Ptolemy	1	3
Janet Ptolemy	1	3
Mrs. Ptolemy, sen.	2	6
Robert Craig	2	6
John McDougal	1	0
Peter Ramsay	2	6
John Ramsay	2	6
		£8 0 0
Carried over		£5 3 0

WOODSTOCK.

James Veitch	£1	0	0
Mary Pears	0	5	0
— Rounds	0	5	0
John Veitch	0	5	0
John Buchanan	0	10	0
Alexander Green	0	10	0
William Green	0	4	0
David White	0	15	0
Margaret White	0	5	0
Donald Murray	0	10	0
George McClood	0	5	0
John McDonald	0	5	0
Mrs. S. McKay	0	5	0
Robert Clerk	0	5	0
John Sutherland	0	5	0
Thomas Oliver	0	5	0
James Hughs	0	5	0
Andrew Smith	2	0	0
Mrs. Andrew Smith	0	15	0
George Strachan	1	0	0
John Douglass	2	0	0
George Gunn	0	10	0
Donald McPherson	0	5	0
John Shaw	0	2	6
William Forbes	0	5	0
Alexander Sutherland	0	5	0
Donald McDonald	0	5	0
James McDonald	0	5	0
William Wilson	0	5	0
		£14	6 6

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