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Catchings

THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VI.

TORONTO, APRIL, 1850.

NO. 6.

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Notices.

COLLECTION FOR THE FOREIGN MISSIONS OF THE FREE CHURCH.

By appointment of Synod, this Collection, the fourth and last for the Synodical year, will be taken up in all the Congregations and Mission Stations of the Church, on the third Sabbath in May. Ministers and Catechists supplying the various congregations and preaching stations, will cause due notice to be given.

The Free Church of Scotland has in India and Africa, thirty-seven European, and fifty-seven native Missionaries and Agents, including converted Hindoos, Abyssinians, Mohammedans, and others, with about 6000 children, in connection with their Missionary Institutions.

The Jewish Mission also occupies a prominent place.

JOHN RAMPART, Esq., Terrace Bank, Montreal, is the Treasurer to the Fund, to whom all contributions should be sent. For the accommodation of those who can more conveniently communicate with Toronto, Mr. Burns will be happy to receive collections.

PRESBYTERY OF TORONTO.

A meeting of the Presbytery of Toronto will be held in the Library of Knox's College, Toronto, on the 16th April, at 12 o'clock, noon.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton will meet at Hamilton, in Knox's Church there, on Wednesday the 8th day of May, at 11 o'clock, forenoon, and it is enjoined on the Ministers of the Presbytery, to see that the Session Records of their congregations are made up and forwarded to the Presbytery at that meeting.

M. Y. STARR, Pres. Clerk.

SYNOD'S HOME MISSION COMMITTEE.

A meeting of the Synod's Home Mission Committee, will be held at Toronto, (D. V.) on Tuesday the 16th April, at six o'clock, P. M., when the Missionaries and Catechists at their disposal will be distributed for the summer half-year. Clerks of Presbyteries are requested to send to the Convener, applications for missionaries, not later than ten days previous to said meeting. At the same time they are specially requested to communicate such statistical information as may furnish materials for a General Report to the Synod. Please specify the number of stations within the bounds of the Presbytery, and the number of persons connected with each, as far as can be ascertained—the amount of missionary services supplied to these stations—whether religious services are conducted at the stations in the absence of a missionary, and what is the attendance on such occasions—what are the apparent fruits from the labours of the missionaries—what funds have been collected within the bounds of the Presbytery for the Presbytery's Home Mission—and how have they been applied—are there any localities within the bounds of the Presbytery where it would be desirable to open new stations? Mention any other particulars that would be generally interesting to the Church.

Last year the Report to the Synod was very imperfect, in consequence of several of the Presbyteries not furnishing the necessary information. It is hoped that all of them will attend to this duty for the current year.

It is further requested that those Congregations and Stations that have not yet made the Collection for the Synod's Home Mission Fund, will do so at their earliest convenience, and send the proceeds to the Treasurer, Mr. D. McLellan, Bookseller, Hamilton, in order that a full statement of the income may be submitted to the Committee at its next meeting.

RALPH ROSS, Convener.

CONGREGATIONAL STATISTICS.

Presbytery Clerks are hereby notified that answers to the queries at page 152, of the fifth vol. of the Record, are required to be filled up to the 30th inst., and transmitted as soon thereafter as possible to the Agency Office, in order that the General Statistical Table may be completed for the Synod. Congregations will please send in their reports to the Presbytery Clerks.

Agency Office, } J. BURNS.
April 1, 1850. }

Mr. Burns, acting Clerk of the Presbytery of Toronto, requests that the statistical returns from all the congregations and mission stations within the Presbytery, be transmitted to him early in May.

Poetry.

The following poem, sent to us by a friend, has no little interest attached to it, from the fact of its having been composed by the inmate of a Lunatic Asylum:—

THE DEATH OF MOSES.

Deut. chap. xxxiv.

To Pisgah's height, midst Nebo's hills;
Where gushing fountains feed the rills
Which course the plains of Jericho,
And water where the palm trees grow,—
'To get a look, the last and first,
Of that rich land, which now had burst
Upon his loving gaze—the Seer,
About to close his long career,
With eye undimmed, and prime day strength;
By God's command, repairs at length;
'Tho' distant, can he yet descry
Dan, Gilead and Naphtali,
And Benjamin and Ephraim,
And Judah, never reached by him,
And Zoar and the South. "This land
I Abraham gave to understand
Was his and his posterity's"—
This Moses hears and dies.
Twice sixty years had passed him o'er,
Thro' grief and pain, and want and gore;
And he a faithful servant was—
But where his sepulchre he has—
Save that he died on Nebo's hill,
Was then, and is a mystery still.
The Lord composed his limbs in death,
From whom at first he had his breath—
Save that upon that hill he died,
To find it has in vain been tried;
For God, from whom he had his breath,
Himself composed his limbs in death.

P. R.

STUDENTS' MISSIONARY SOCIETY OF KNOX'S COLLEGE.

In publishing a new constitution of the above-mentioned society, it may not be improper to give a brief sketch of its origin.

On the 26th of March, 1845, a few young men, preparing themselves for the work of the Ministry, met in a small building in the City of Toronto. Impressed with the truth of the Gospel, they had assembled, for the purpose of forming themselves into a Missionary Society. Unble, from the smallness of their numbers, to accomplish much for the cause of missions, they resolved, at first, merely to procure missionary intelligence from every possible quarter. Roused by what they thus learned of God's doings among the heathen, they felt impelled to engage in some direct Missionary work. Their first effort was the raising of a small sum to assist the students of the New College, Edinburgh, in supporting their Missionary in India. In the meanwhile, as their numbers multiplied, their contributions grew in proportion; and their sympathies were called forth in behalf of individuals in their own more immediate neighbourhood. Struck with the spiritual destitution prevailing in some parts of Toronto, they felt constrained to take steps for its amelioration and removal. With this object in view, a system of tract distribution was set on foot, and a number of prayer meetings established throughout the city. Soon afterwards, another field of labor unexpectedly presented itself. By means of an essay delivered by one of the members, the attention of the Society was, in the spring of 1847, directed towards the French Canadian population. They saw hundreds and thousands of their fellow-countrymen perishing for lack of knowledge. They saw the greater portion of the Protestants looking with apathy upon the field of spiritual death that was spread out before them. They perceived with sorrow, that, comparatively speaking, little, very little had been done to enlighten and deliver from spiritual slavery those bondmen of the Romish hierarchy. Impressed with these facts, and alive, in some measure, to the guilt that so many Christians were committing, through their Cain-like neglect of their fellow-countrymen, they felt constrained to make exertions in behalf of a people so ignorant, so enslaved, and so perilously situated on the verge of eternal ruin. The hand of God seemed to be with the Society in carrying out this resolution. Difficulties apparently insurmountable, were removed; crooked places were made straight; and the voice of God in providence, seemed to be saying:—"Let the field of your Missionary effort be among the French Canadian population." In obeying this apparently providential call, the first matter of importance was the selection of a proper Missionary. After much deliberation and prayer, Mr. John Black, one of the students, was selected and set apart for that office. Since the summer of 1847, he has been more or less continuously engaged in the study of the French language; and having made considerable proficiency in it, he has recently more directly entered upon his duties. For some months he has been employed in advocating, throughout Canada West, the claims of the French Canadian Missionary Society. As the fruit of this tour, about the sum of £150 has been collected, and several contributions are continuing to flow in from various sources. In the meantime, Mr. Black has been offered an office of trust and importance, in connection with the above-mentioned institution—an office of which he sees more clearly every day the propriety of accepting. No doubt many difficulties have occurred in the prosecution of the mission, and at times it seemed that to carry it on would be impossible. Opposition arose to it on every side; and especially with those who were unacquainted with the peculiar and solemn circumstances under which the undertaking was commenced. But this opposition has gradually subsided; difficulties now begin to vanish, and the prospect of effectually co-operating

with other Christians in furthering the spread of divine truth among our perishing countrymen, is becoming more promising. And even if we admit that some of the specially cherished designs of the Society shall be frustrated, yet the interest that has been excited in regard to the French Canadian population, among so many of those who may hereafter become watchmen on the walls of Zion, cannot but produce important results.

From this imperfect sketch it will be easily perceived that the Society has gone beyond the original design of its institution. Commenced solely for the purpose of obtaining and diffusing missionary intelligence, it has now embarked in a missionary enterprise of its own. This has rendered it necessary to frame the constitution which follows these remarks. Before, however, we conclude them, one or two further observations seem to be demanded.

We are authorized to state, in behalf of the members of the society in general, that they disclaim all sectarian ends. They are seeking the good of their French fellow-countrymen—not the aggrandizement of their own denomination. If their fellow-countrymen be only freed from the priestly thralldom of the man of sin, they are not over anxious as to the particular Christian body by means of which God may be pleased to accomplish the great work. They feel a deep interest in the welfare of the French Canadian Missionary Society, and rejoice in the prospect that is opened up to their Missionary for co-operating with that noble institution. Long may it spread its truly catholic branches throughout the land, and long may it continue to call forth the united sympathies of every evangelical denomination!

In connection with this point we feel compelled to remark that the Christians of our land have need to arouse themselves, for the danger is imminent. The small cloud of Popery, that a few short years ago seemed no larger than a man's hand, has extended, and is extending its dark mantle over the whole country, shutting out from men heaven's own light—the living word. More and more widely is it stretching itself out; and if efforts—strenuous and unceasing efforts, be not simultaneously made by the Protestant population, the entire land will soon be overspread with the blackness of ignorance, and made to groan beneath the heavy yoke of spiritual despotism. The thick clouds, that portend the coming storm, are already gathering themselves; and how dreary will our beloved land become, if God, in his sovereign wrath, permit the terrific tempest of Popery to fall upon our devoted heads! Well may we cry—Christians of Canada, when will you arise? Duty, self-defence, regard for your liberties, civil and religious, regard for the future prosperity of your land, and for the welfare of your posterity, unite together in calling upon you to buckle on the sword of the Spirit, and go forth to battle against the Goliath of Romanism. By the blood of the martyrs of old, by the agonizing cries of your ancestors, as they mounted up to heaven in the flames of the burning stake; by the bones of martyrs which lay white and bleached on many a hill side; by the love that you bear for God and his word; by the love that you bear for your popery-enslaved countrymen; by the love of liberty that is instinctive in every Briton's heart, we conjure you to prepare for the coming conflict.

CONSTITUTION

Of the Students' Missionary Society of Knox's College,

(Passed at a special meeting of the Society, held on the 14th of March, 1850.)

ARTICLE I. This Association shall be called "The Students' Missionary Society of Knox's College."

II. Its design shall be, the fostering of a Missionary spirit, and the promoting of Missionary objects, by all available means.

III. Its members shall consist of all students recognized by the Presbyterian Church of Canada, as looking forward to the Ministry, along with

the Professors of the College, and such honorary members as may be from time to time appointed.

IV. The patrons of the Society shall consist of the members of the Professors' Court, and such other individuals as may be chosen from time to time.

V. The regular office-bearers shall consist of a President, Vice-President, a Corresponding, a Recording Secretary, and a Treasurer, who, along with such other members as may be chosen for that purpose, shall constitute a Committee of Management. Five of these shall form a quorum.

By-Laws.

I. The usual meetings of the Society shall be held on the first Thursday of each month, when an essay, connected with some Missionary subject, shall be read, Missionary intelligence communicated, and the general business of the Society transacted.

II. At the close of each session, the essayists for the following season shall be appointed.

III. At the beginning of each session, a general meeting of the Society shall be held, when the annual report shall be submitted, and office-bearers elected for the ensuing year.

IV. In order that the objects of the Association may be carried out, periodicals, containing Missionary intelligence, shall be procured, and such correspondence maintained as shall be deemed advisable.

V. It shall be considered incumbent on all the members to put forth every suitable effort to obtain funds sufficient for carrying on the operations of the Society.

VI. The funds of the Society shall be specially employed, in aiding the work of evangelization among the French Canadian people.

VII. The Treasurer shall submit, at the annual meeting, a statement of his receipts and expenditure, after it has been examined by two Auditors, who are not members of the Standing Committee. He shall not retain in his hands a larger sum than five pounds; and whenever any funds are received, they shall be deposited in such bank as the Committee may direct.

VIII. Such members of the Society as leave the College, and become preachers of the Word, shall be admitted as Honorary Members.

IX. A temporary committee shall be appointed at the close of each session, for the purpose of transacting the general business of the Society, during the summer months.

X. No alteration shall be made in the above Constitution or By-Laws, unless proposed at a previous meeting, and agreed upon by two-thirds of the Members present.

JOHN GRAY, President.

JOHN ALEXANDER, Rec. Sec.

The following list of Patrons and Honorary Members is subjoined:—

EX OFFICIO PATRONS—Rev. Dr. Willis, Professors H. Esso and W. Lyall, and Rev. A. Gale.

PATRONS (elected by unanimous vote of the Society)—Rev. Dr. Burns and Rev. W. Rintoul.

HONORARY MEMBERS (admitted in accordance with By-Law No 8)—Rev. A. McColl, J. MacKinnon, L. Macpherson, R. Wallace, P. Gray, R. F. Burns, J. Duncan, W. S. Ball, J. Boyd, John Black, J. Ross, A. Hudson, T. Dickson, J. Nisbet, R. Swinton, and Mr. J. Scott.

HONORARY MEMBERS (elected by unanimous vote of the Society)—John Burns, Esq., and Dr. Fraser, Rifle Brigade.

J. G.

J. A.

LETTER FROM THE STUDENTS OF THE FREE CHURCH COLLEGE, EDINBURGH, TO THE STUDENTS OF KNOX'S COLLEGE, TORONTO.

NEW COLLEGE, EDINBURGH,
7th January, 1850.

DEAR BRETHREN.—In renewing a correspondence which, it is to be hoped, may be mutually

profitable, we cannot but express our regret that it has been so long in obedience. So soon as we received your esteemed communication of date 25th December, 1848, we had arranged forthwith to acknowledge it; and, if we have been longer in effecting our purpose than is properly consistent with friendship's terms, it is not, be assured, that we do not rejoice at the relationship established between us, or do not reckon it a signal privilege to be told of your sympathies and regard. Might we not do much, by brotherly intercourse, to provoke one another to love and good works; and by mutual communications regarding the answer which the Lord is returning to our petition—"Thy kingdom come," be adding to our "wisdom" for the solemn work of "winning souls," as well as, perhaps, be "helpers of one another's joy." Let us hope that, henceforward, our correspondence may be regular and frequent, so that not even this session, though now so far advanced, much less a future one, may be allowed to pass without an interchange of sentiments of interest and affection.

We are glad to hear of the efforts you have been making in behalf of your countrymen who are the subjects of the Man of sin; and of the tokens with which you have already been encouraged, of God's countenance and blessing. Determined aggression on Antichrist's domain is surely a duty to which the churches of the Reformation are specially bound; and all the more at a time when the enemy is so active in extending his dominion to the ruin of men's souls. Though we are no longer engaged in this enterprise directly, it is not certainly from being indifferent to its importance, but from finding ourselves unable, consistently with other claims, to maintain a separate agency in the field. Those of our fellow-students who belong to Ireland, make it, as becomes them, their peculiar work, directing their efforts to the spiritual welfare of their poor countrymen at home, and also co-operating in the scheme which has been instituted here for the spread of Bible truth among the multitudes of them within our own city. That scheme is one of the most hopeful for counteracting popery which has hitherto been devised; for though it has as yet had but a brief trial, much good is believed to have resulted from its operations.

Your account of the City Mission work in which you are engaged personally, we have perused with deep interest. Most cordially do we concur with you in the estimate you have formed of the importance of such labours—convinced, as we are, that, whether we regard the benefit to the visitor himself, in the moral training to which he is thus subjected, or the blessing he may be privileged to convey to those with whom he comes in contact, a student of Divinity could not occupy a portion of his time more profitably. We are very prone to persuade ourselves, however, that this is not our province, and that for us, in our present circumstances, practically to put forth evangelistic effort, is neither expedient nor warrantable. But to entertain and act upon such a notion as this is but to mislead ourselves, and give a triumph to the great adversary of souls. For what can be more advantageous, on the low ground of prudence even, than to be initiating ourselves now into what is to be the work of our whole future lives? And if, much more, we have been brought to realize, as the regenerate only do, the value of an immortal soul, and taught to "know the terror of the Lord," can we fail to feel deeply for the outcasts and degraded for whom, alas! so few are caring; and as far as our duties as students permit, go and beseech them to be reconciled unto God. It is to this department of the Missionary field that we have been obliged, of late, as an association, almost exclusively to confine ourselves, maintaining a catechist, as we began two years ago to do, in connection with the West Port mission. The condition of the masses in all our large towns, now exciting the anxiety even of the most thoughtless, gives to this enterprise a peculiar importance; and the remarkable success with which it continues to be attended, would seem to demon-

strate that the "Territorial System," of which this is an illustration, and with which the name of Chalucers will forever be associated, is the method by which, above all others, we should set ourselves to reclaim our abandoned population. The Church, it is to be feared, has but little regarded the cry which their sad case has so long been addressing to her; but if she would maintain what she has already won, much more, enlarge and extend her conquests, it behoves her instantly to meet this enormous evil, and, in earnestly beseeching and confidently expecting that the Church's Great Head will prosper her labours, effectually check and counteract it. On us, then, who are looking forward to being engaged as her ministers, will devolve a great responsibility with reference to this object. Unite with us, dear brethren, in supplicating grace that we may be enabled to act up to it—that, taking hold of the strength of Him who is Almighty, we may address ourselves to this undertaking, and be honoured as the instruments of spreading throughout our land, the seeds of Divine truth, and of making it, indeed, as the garden of the Lord.

In being unable, from the low state of our funds, to do anything, during the past year, for the cause of missions in India, we have cause not only for deep regret, but also for deep humility. When the Church is making such efforts in behalf of this great object, it would well become her students surely to be foremost in the work—manifesting, by self-denying conduct now, that the true missionary spirit animates them, and that should God ever honour them to engage in His service, it will be as entirely consecrated to it—as ready to go whithersoever He may send, to do whatsoever He may command, and to suffer whatsoever He may appoint, with unreserved submission to His will. To India, beyond every other foreign field of labour, he seems to be inviting the regards, pre-eminently—of the Free Church of Scotland, calling upon her by the sight of its myriads sunk in heathenism, by the signal success vouchsafed in the past, and by the great and encouraging prospects for the future, to go in and possess the land. God grant that she may not prove unfaithful under such an appeal. May she be found responding to it by increasing in prayerfulness and faith, and by exerting herself more and more devotedly in behalf of the good cause; and may many be prepared to go forth from her midst to spend and be spent in that land for Christ's name's sake, until at length the Sun of Righteousness, with healing in his wings, may arise and shine on it, throughout all its borders.

Praying that you may grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ,

We remain, dear brethren, yours sincerely.

In name of the New College Missionary Association,

ROBERT G. BALFOUR, *President.*

WILLIAM K. MITCHELL, *Secretary.*

HISTORICAL ESSAY ON THE CULDEES.

Read before the Missionary Society of Knox's College.

[CONCLUDED]

The following historical facts, besides showing the exemplary zeal and activity of the Culdees in their missions to England, will speak for themselves in relation to this part of the subject. The ancient kingdom of Mercia, in England, containing the counties of Chester, Nottingham, Derby, Stafford, Salop, Northampton, Leicester, Lincoln, Huztngton, Rutland, Warwick, Worcester, Oxford, Gloucester, Buckingham, Bedford, Hereford, and part of Hereford, was converted to Christianity by Finnans, Diuma, Ceollach and Fiumher, Irish Culdee Presbyters. The kingdom of Northumberland, which contained York, Lancaster, and the northern parts of England, and extended a considerable way into Scotland, was chiefly

converted by Aidan, another Irish Culdee Presbyter. Ebor, Middlesex, and Hereford were re-converted by Cedd, another Irish presbyter, after they had relapsed into paganism. In short, the early ecclesiastical histories unite in proving that the greater part of England was planted with churches, by these zealous and active Christian ministers, who had no other ordination to their office, except what they received at Iona. And this state of things did not exist for a short period only, but for several hundred years, during which, England continued to be supplied by the Culdee institutions, with bishops educated and ordained solely by presbyters. The following extract from the venerable Bede, will afford us some idea of the ordinations which took place at Iona. It is the ordination of Aidan whose name we have just mentioned. Oswald (an English prince) sent to the elders of the sects amongst whom he had been baptized, that they might send him a bishop, by whose doctrine and ministry the nation of the Angles, which he governed, might be instructed in the Christian faith and receive the sacraments. The presbyters of Iona accordingly sent him Cormac, whom they ordained to that office; but as his manners were too austere, he failed in conciliating the affections of the people and was obliged to return. Upon his arrival at Iona, the Presbyters met to receive his report,—which Presbyterial meeting Bede thus describes: "Cormac in the assembly of the elders, made relation, how that in teaching he could do the people no good to the which he was sent, so much as they were folked that might not be reclaimed, of a hard capacity, and fierce nature. Then the elders began to treat at long, what were best to be done." While they were thus deliberating about what ought to be done, Aidan, one of the brethren present, and who probably was only hitherto a student or teacher of secular learning among them, arose and addressed them, offering his opinion on the subject under consideration.—Bede thus continues to describe the circumstance: "All that were at the Assembly, looking upon Aidan, debated diligently his saying, and concluded that he above the rest was worthy of that charge and bishoprick; and that he should be sent to instruct those unlearned Paganims. For he was tried to be chiefly garnished with the grace of discretion, the number of all virtues. Thus making him bishop they sent him forth to preach. From this island therefore," continues Bede, "from the college of these Monks, was Aidan sent to the province of the Angles, who were to be initiated into the Christian faith, he having received the degree of the Episcopate."

I cannot refrain from giving one other testimony in confirmation of the fact we are attempting to illustrate. It is part of a speech delivered before the Pope's Legate, in 1176, by Gilbert Murray, at that time a young clergyman of the Scottish Church, when popery, at that period gaining the ascendancy in England, was desirous of bringing the Church of Scotland into subjection to the Archbishop of York, and the kingdom of England. "It is true," said he, "English nation—thou attemptest, in thy wretched ambition and lust of domineering, to bring under thy jurisdiction thy neighbour provinces and nations, more noble, I will not say in multitude of power, but in lineage and antiquity; unto whom if thou wilt consider ancient records, thou shouldst rather have been humbly obedient, or at least laying aside thy rancour, have reigned together in perpetual love; and now with all wickedness of pride, that thou shewest without any reason or law, but in thy ambitious power, thou seekest to oppress thy mother the Church of Scotland, which from the beginning hath been Catholic and free, and which brought thee, when thou wast straying in the wilderness of heathenism, unto the safeguard of the true faith, and way of eternal life, even unto Jesus Christ the author of eternal rest. She did wash thy kings and princes in the laver of holy baptism; she taught thee the commandments of God, and instructed thee in moral duties, she did accept

many of thy nobles and others of meaner rank, when they were desirous to learn to read, and gladly gave them duly entertainment without price, books also to read and instruction freely; she did also appoint, ordain, and consecrate thy bishops and priests &c. &c." These were stubborn facts, which the enemies of our primitive church could not withstand or gainsay, and they are facts with which we would all do well to be familiarly acquainted.

Our time fails us to trace the decline of the Culdees in Britain; suffice it to say, that it was brought about, and almost completely accomplished by the intrigues of the Papacy. The attention of Pope Gregory the Great was accidentally directed to Britain. Thither he sent Augustine, the monk, about the beginning of the 7th century. This was the commencement of the corruption and tyranny of the Romish Church in Britain.—The imposing pomp and the keen subtlety of the Italian Monk and his associates, gradually acquired an ascendancy which the simple Culdee Presbyters could not withstand. The adaptation of the Romish system to the national pride and ambition of man, lent it a mighty impulse in England, and the Culdees were either allured to exchange their office of presbyter abbot, for that of a prelate and diocesan bishop, or abandon their settlements and return to Scotland. The Romish party not only expelled the Culdees from England, but following up their ambitious designs, assailed them in Scotland itself, and finally procured their suppression. One cause which accelerated this melancholy event, was the residence, for a time in England, of some of the most powerful Scottish Kings, such as Malcolm Canmore and David I., who returning to Scotland with their minds filled with prejudices in behalf of the pomp and splendour of the English prelacy, made it their most strenuous endeavour to erect buildings and endow a hierarchy, which might vie with their more wealthy neighbours. In vain did the best of the Scottish clergy oppose these innovators; their more ambitious brethren were but too ready to grasp at the proffered wealth and honour, and at length, to save themselves from the usurpation of the Archbishop of Canterbury, who strove to assert supremacy over the Scottish Church, they yielded up their spiritual liberty to the Roman Pontiff, in the year 1176.

It may now be asked, what were the doctrines of the Culdees,—we answer, they were the doctrines of the Presbyterian Church. The Scripture alone was the rule of their faith. The great doctrine of justification by faith alone was the leading doctrine in their creed. They were opposed to all the errors of Popery, They rejected auricular confession, penance, authoritative absolution, and transubstantiation. They opposed the worship of saints and angels, and were more strict in this respect even than the Presbyterian churches of the present day, for they would not permit any of their churches to be designated by the name of any saint, being all dedicated to the blessed Trinity. Prayers for the dead, works for supererogation, and the ceremony of confirmation, were things unknown to them. "In short," says a writer on the Culdees, "their doctrine and worship in an age of abounding superstition and corruption, were worthy of the purest days of protestantism: and if I were requested to name the section of the Church which resembled most nearly the church of the Apostles, during the 6th, 7th, and 8th centuries, I would say, that with the single exception of the Vaudois, it was the Church of Scotland."

When we reflect that the great doctrines of the gospel, had thus been disseminated far and wide through Scotland and England, and that the final suppression of the Culdees was not accomplished until the year 1297, that being the date of the last document signed by them as a public body, we need not be surprised to find, amongst the deepening shades of Popery, a few shining here and there as lights in the world, and testifying that although the shepherds had deserted the flock of

Christ, yet the great Shepherd of Israel had his own people there, and had not left himself without a witness. Between the period just referred to and the Reformation, we find many instances of this,—and one more memorable, perhaps, than the rest in Scotland, is found in the history of the Lollards of Kyle, so called, not because they had imbibed the tenets of Lollard the Waldensian, but as a term of reproach. They had only retained and revived the ancient faith, and conscientiously opposed the doctrines of the papacy.

Time does not permit me to make an application of the subject. Suffice it to say, I have given what I believe to be a faithful though imperfect sketch of a Missionary Society, which prayed for great things, attempted great things, hoped for great things and were not disappointed. Let this Society go and do likewise.

To the Editor of the Record.

OAKVILLE, March 13, 1850.

MR. EDITOR,—

In a late number of the *Record* you gave some extracts from the *Samoan Reporter*. If these have been well received by your readers (as from aught that I can learn they generally have,) you may perhaps find space in a forthcoming number, for some notes from a private letter from the same quarter, of a later date.

Although, as a church, we do not take any particular share in the work of the South Sea Missions, it is proper that we should know what God is doing in these benighted islands; that we may assist the missionaries there employed, at least by our prayers. We have a great work to do in Canada, before Popery and wilful worship be finally swept away: both while we desire to provide for those of our own household, (if we may use the expression) we are to remember that Christian charity embraces the whole family of man, and there is little danger of home subjects suffering by our trying to do a little, and to pray much, for those who are far off from our borders, and who stand peculiarly in need of the efforts and the prayers of the different sections of the Church. What you remark, Mr. Editor, is true, that tokens of their Heavenly Father's favour have not been withheld from the heralds of the cross, in these islands. Marvellous transformations have already been effected, and it requires only the unweary efforts of Protestant Christians, with the blessing of God, to bring permanent spiritual blessings to these lovely gems of the ocean. But let Protestant Christians remember, that Popery is now active, not waiting till the way to the natives be broken up by the Protestant Missionaries, but entering upon untrudged grounds—pre-occupying the soil, and establishing the baneful sway of the man of sin, over an unsuspecting people, and add to that the, perhaps, equally dangerous tendency of intercourse in the way of trade with godless foreigners, whose superior learning only makes them more potent for evil. Satan seems now to be employing all his forces, to hold these islands, but we know that it is written, that all the ends of the world shall remember and turn unto the Lord.

It is pleasing to see that there is some prospect of permanent peace being established in the Samoan islands. So much for the influence of the Gospel on those who still hold their heathen customs. Let us pray for the coming of the time when war shall cease to the ends of the earth.

Sincerely yours,
N.

Extracts from a letter from the South Sea Islands.

UPONO, SAMOA,
31st. May, 1849.

But speaking on the subject of Sabbath Schools, just reminds me that that is one of the departments of labour, in which we find our greatest difficulty, and till now, can scarcely make out a plan by which to remedy it. The Missionary cannot give his time, except occasion-

ally, to the superintendance of these, and the agency, of which we can avail ourselves, is very deficient. Very few native teachers can keep authority and order among the children, or gain their attention so as to keep it for any length of time. Thus we have to move on, mourning over present inefficiency, and hoping in the future for greater facility in this department of labour, by the blessing of God on our plans and exertions.—It is difficult to explain to you without some knowledge of the native character, the nature and extent of our difficulties in this respect. But we hope to see an improvement, as the people advance in education and civilization.

It is delightful to hear of the increasing piety and spirituality of those, who are aspiring to the work of the ministry among you, and that you have the prospect of a more extensive agency, in spreading the knowledge of the Gospel. May the Lord increase you more and more.

But now, what can I tell you about ourselves and our work since I last wrote? I wish I could give you a more cheering account than it is my privilege at present to do. I told you the state of the islands in my last. I have still to tell you that the hostile parties have not yet come to terms, although there has not been any real open fighting among them since my last letter to—A few have been killed by parties lying in wait.—Some time ago, the peace party (and they form a large and influential body) made a united effort for the restoration of peace and order, by going in one mass and holding a meeting with both of the belligerent parties. Aza and Atua received them civilly, and engaged to give up the war, but those holding by Manono gave an indefinite answer, saying that as all the different departments of their forces were not assembled, they could not give any answer. This was as much a put off as anything else, for although they seem as heartily tired of the war as any of the others, yet their pride stands in the way of their being willing to make up matters on equal terms. They have hitherto been the *malo* i. e., the dominant party, and it does not suit their ideas that now they should take a position simply on an equality with the others, although, by the bye, that is the only thing by which permanent peace and prosperity are likely to be secured to the islands. We hope that surely something definite will soon be decided upon, as it is said the Manono forces are again about to be collected—may it be to choose peace. The parties still keep their respective forts. In the mean time, we try to fall back upon the promises and assurances of his word; God will make the wrath of man to praise Him, and He will restrain the remainder thereof. Pray for us that all these trials and troubles may be sanctified to us and our people.

When I wrote to—, we were sojourning on Savaii, endeavouring to assist Mr. Macdonald, who had been long laid aside with a broken leg caused by a fall from his horse, my own district still lying waste and desolate. But as he is again recovered we have decided upon returning to our lonely abode at Vaitea, which is now literally in the midst of a wilderness. But we have the prospect of being able to hold regular services with an encampment, about five miles distant, at the east end of my district. A number of the teachers and church members who have stood firm, have agreed to go there and live with us, so as to form a little village. You will be glad to know, that, although some of my teachers and church members have been drawn aside to the war, yet others have remained firm, and are a source of hope and comfort. May the Lord still preserve and keep them. All the other districts have suffered, and continue to suffer much, in a moral and spiritual point of view, from this sad war, and we shall all have, probably, long to mourn over its dire effects: yet "the Lord reigneth."

When we were on Savaii, I attended a revision

•Referring to the prospects of Knox's College.

Committee on the book of Exodus. We had five weeks work on it, and it is now ready for the press. * * * The Reporter will tell you how the institution gets on, and the mission generally. We are trying to get up substantial buildings at the Institution. They are going on with a nice School Room, with stone walls. * * *

* * * We have heard from the brethren at Aneiteum. They are still safe, and have teachers located in the principal parts of the island. They have begun to use their printing press a little. There are no immediate fruits of their labours, but the natives are friendly. Tana is again calling for teachers and missionaries—when will that poor people receive the truth in the love of it? Intelligence from Tahiti says, that that mission does not get on well—the moral and spiritual state of the people low. Rarotonga &c., are going on as much as usual.

(From the English Presbyterian Messenger.)
CHINA.

LETTER FROM THE REV. W. C. BURNS.

Hong-Kong, Oct. 29, 1849.

MY DEAR FRIEND,—I had the pleasure of receiving your welcome letter, and from the uncertainty which it throws over the views of the Committee in regard to Amoy as the future headquarters of your Mission in China, I see in this new cause to admire and praise the gracious providence of God, which kept me back when about to go there. I trust that both you at home and we abroad may be directed to do the work committed to us in this land, in the places and in the manner which shall most conduce to the advancement of the cause and glory of our God and Saviour. I feel some hesitation in answering definitely the questions which you put regarding the relative importance of an educational institution, and the best situation for establishing it. Regarding the importance of such means in connexion with the spread of the Gospel in China, I think there can be no doubt; but I fear that if we wish or expect to do here in this way what is done in India, we shall be disappointed. As I have before reminded you, in order to teach Chinese youth our own tongue, and to bring them under a regular course of instruction, we must board as well as teach them; and therefore it follows, that the proper person to take the charge of such an Institution, is one who is himself the head of a family, and who has a special aptitude for giving instruction. You have as yet no such agent in the field; but when you are directed to find such, it will not be difficult to fix on a suitable locality. I can see no objection of great weight to a station (such as Amoy) farther to the north; but still with Hong-Kong and Canton at hand, I am not aware of any reason why we should seek any farther. As to my own movements, I am thankful that you still leave me unfettered. May I not be allowed to abuse to great and valuable a privilege as I feel, this liberty of action to be? Dr. Young, too, I should suppose, must be in a great measure left to feel his way forward as Divine Providence may open up his path. His capacities as a medical man, I trust, will be sanctified to open many doors that otherwise might remain closed against the messenger of the truth. During the past month I have had the privilege of being resident along with Dr. Hirschberg, of the London Society, in the very middle of the Chinese population here, and have had not a few opportunities, both indoors and in going among the people, of making our message in some degree known.

The season, however, is now again becoming cool, and as my former companions in visiting the mainland are at present here, and seem ready or even anxious to go out with me again, I have formed the purpose, if the Lord will, of again entering on this difficult but important sphere of labour. Should my way be prospered, you may not perhaps hear from me for one or two mails to come.—When I say my former companions, I speak incorrectly. One of these is to remain here

with Mr. Hamberg,* who occupies Mr. Gutzlaff's place while he is absent in Europe, and another, whom I think well of goes in his place. The old man who was formerly robbed and beaten, goes again. Our route is uncertain, but we shall probably begin at least in the district opposite to Hong-Kong, which we visited in the beginning of the present year. May the people of God be enabled and disposed to pray much for us, that our bodies, but much more our souls, may be preserved in safety and in health, and that our going forth may not be in vain. I shall add no more at present, but ever am, Yours affectionately,
W. C. BURNS.

To the Editor of the Record.

MY DEAR SIR,—

The following extract from an address by John Durie, Esq., elder, from Bytown, at the last ordinary meeting of the Perth Presbytery, are well worthy of being attentively perused by the readers of the Record:—

"The pecuniary difficulties in which many of the congregations belonging to this Presbytery, are at present placed, call for action on the part of this Court in providing, if possible, a remedy.—Otherwise it seems evident that, in several instances where such difficulties exist, the ministers will of necessity be forced, and that ere long, to abandon their charges.

"Coming out from a Church enjoying state support, sufficient to render the pastors, partially at least, independent of aid from the people, and the people, on the other hand, proportionably unconcerned about their maintenance,—and suddenly embracing the Voluntary system, a scheme was surely required, calculated at once to call forth the sympathies of our people, and to impress upon their minds, that on the free-will offerings alone of members and adherents, the ministers were henceforth to be dependent for their temporal support.

"It might almost appear incredible, that up to this period in our history as a Church, we are still without any recognized system for the support of the ministry. The Synod's Sustentation scheme was attempted, but failed. If there was confidence in it as being one adequate, and if its general adaptation was necessary to its success, it is surely to be regretted, that instead of its adoption being enjoined upon all our congregations, as the scheme of the Church, it should have been left for each congregation to dispose of at will. However simple the scheme may have been, in reality it was, we believe, too complicated in appearance, ever to obtain general sanction.

"To the want of a general system, are to be ascribed in a great measure, our present difficulties,—some system by which a fund could be secured, by which, being aided or supported for a time, weaker congregations might eventually strengthen and flourish, which if left entirely to their own resources, must even wither and become extinct.

"And here, in passing, we would recommend the plan pursued by the United Presbyterian Church of Scotland. But in the absence of any such provision, it becomes the duty of each Presbytery to adopt such measures, as in present circumstances, may be deemed most suitable. The system prevailing among us of raising revenue from pew rents, is defective, and one which experience has proved to be utterly inadequate. By it, not only are our ministers' stipends small—in some cases barely sufficient for their maintenance—but also rendered exceedingly precarious and uncertain. In large congregations, with extensive church accommodation, a surplus revenue may be secured from pew rents alone, so as to leave room for any defalcation in payment, without affecting the Minister's income; but in small congregations, such as this Presbytery is composed of, the amount derived from this source, often falling short, and

* Sent out from Germany but a Swede.

seldom, if ever, exceeding the amount of stipend, every individual sum remaining unpaid, instances of which are more or less numerous in all congregations, is a deduction from what at best may be insufficient. Supplementing in such cases will be found exceedingly difficult and troublesome. All the arrangements necessary to its being carried out cease with the accomplishment of the object, for the time being, and at every particular emergency require to be renewed. Besides, sudden efforts of this kind become ineffectual by frequent repetition.

But another evil connected with the pew rent system is, that the individual amounts raised by it bear no proportion in general to the means of the parties contributing; there is no recognition of the scriptural injunction to give as the Lord may have prospered. It seems, indeed, to stand as a barrier in the way of liberality. And besides, assuming, as it does, so much the appearance of a mercantile transaction—a bargain between the individual and the temporal committee—the object for which the sum is paid, namely, the maintenance of the Gospel ordinances, is lost sight of, and when the rich man pays his pittance in pew rent, he conceives that, equally with his poor neighbour, he is discharging the claims which the Gospel has upon him.

Moreover, it is neither calculated to encourage nor to foster a Missionary spirit in the Church. By it the young are overlooked: it never reaches them. They grow up, and while their attention may occasionally be called to the claims of missions, it would seem unnecessary to remind them of the claims which their own pastors have upon them.

"The scheme we would now recommend to consideration, is simple in its nature, may be deemed more scriptural in its character, and better adapted in all respects to our circumstances; besides, it has been tested, and is, we believe, in successful operation in some of our own congregations and congregations belonging to other denominations in the Province. It will place the duty of contributing to the support of Gospel ordinances more immediately before the minds of all, young and old, and by having regard to the means of individuals, will tend to a juster and more proportionate division of the stipend, or other funds, which congregations may be expected to raise. With its adoption, the system of letting pews will cease, and free sittings take its place—individuals and families retaining their present pews and sittings, except in as far as private arrangements may lead to a change. Prior to the beginning of each congregational year, an elder, with a member of the temporal committee, will visit the several districts into which the congregation may be divided, and obtain the annual subscription of each member and adherent within the bounds, at the same time placing the true object directly before the minds of all.

The changes taking place in the circumstances of a people will render it necessary to renew the lists yearly. These, when completed, should be placed in the hands of the temporal committee, and, through collectors appointed for that purpose, the amount taken up at stated periods, say quarterly, and placed in the hands of the Treasurer. Female collectors are to be preferred, as they are generally found to be most successful in the work.

"In conclusion, we may remark that it will matter comparatively little what changes we may adopt, unless the support of the Gospel ministry as a duty be more fully recognized and enjoined—a duty solemnly binding upon all. While there may be those who, reared within the pale of the establishment, have yet to learn the duty of contributing more liberally of their means towards this great and good object, it is to be feared that there are, on the other hand, many who, although conscious of its claims, manifest a sinful apathy and indifference about the matter—who can speak, and that truly, of the heavy responsibility resting upon the Pastor in making provision for the spiritual wants of his flock, while they show no cor-

responding sense of the obligation resting upon themselves, in consequence of what "the Lord hath ordained, that they who preach the Gospel should live by the Gospel."

The above will probably occupy as much space in your columns as you can allot to one communication. I therefore refrain from writing more at present, but shall send you (D. V.) some account of our next meeting of Prophytery, to be holden at Beckwith, on Tuesday, Feb. 26.

I am, my dear sir,

Yours, very truly,

THOMAS WARDROPE,

Clerk, Perth Presbytery.

Bytown, Feb. 18, 1850.

To the Editor of the Record.

WOODSTOCK, C. W., March 13, 1850.

DEAR SIR.—It always gives me pleasure to hear of the prosperity of Zion, especially of our own part of it. I feel as if I had received something personally, when I hear of progress made in any part of the church. Others no doubt have the same feelings. This induces me to send you a short account of our progress here.

In the early part of the summer a very fine site for a church was presented by a wealthy member of the congregation, and the building was commenced in June last. It is now so far finished that we are enabled to worship very comfortably in the basement story; The Church is built of white brick, 42 by 60 feet, and with a basement. It stands on an elevated situation, and is conspicuous for many miles around.

On the 8th and 9th of February, the ladies of the congregation held a bazaar and soiree, to aid the Building Committee to meet the heavy demands which the undertaking brought upon them. The day was very favourable, and the proceeds of the bazaar and soiree amounted to £32 13s. 0d., which, after deducting £8 or £10 for cost of materials, &c., &c., enabled us to pay a handsome instalment of our debt. We have great reason to be thankful for the result in a pecuniary point of view; but there are other causes of thankfulness which we are called to notice; for there was the greatest kindness and friendly feeling shown by the members of other denominations, who shared, not only the sociality, but the labours of the occasion. We cannot too warmly express the grateful feelings we cherish towards Christians of other denominations, who were liberal purchasers at the bazaar; especially must we mention the kindness of those ladies who assisted in the laborious preparations for the soiree, and provided even tables in the evening. There was another pleasing feature of the proceedings, viz., the activity shown by so many of the young persons, of both sexes, of our congregation. To mention names would be invidious. Every member of the congregation seemed to feel a personal interest in the matter, and untedly and willingly all did their share. While we rejoice that so much has been done, we do not forget that much is yet to be done. The basement story is seated, but not plastered. Nothing is done to the upper story but the laying of the floor, and if the boarded window frames speak of our poverty they speak of our honesty too. A considerable debt still hangs over us, and we do not wish to proceed till we have means to do so; and although we have only the unplastered stone walls of a basement story to worship in, we are thankful for having so much. At the same time, any aid which our friends may kindly send us from abroad will be most welcome. Any remittances addressed to our treasurer, JOHN DOUGLAS, saddler, will be thankfully received.

I am,

Yours truly,

Wm. S. BALL.

THE TONGUE.—By examining the tongue of the patient, physicians find out the disease of the body, and philosophers the disease of the mind.

SAUGEEN.

We gladly give a place to the following interesting account of Saugreen and its aboriginal population, from an intelligent gentleman who is well acquainted with the locality, and has had the best opportunity for observing Indian character in its various phases. We hope often to hear from him, and will have pleasure in publishing, as we know he has in recording, anything connected with the triumphs of redeeming grace:—

MY DEAR MR. BURNS,—

According to promise, I now proceed to give you a short account of this section of country; first, very briefly, a few particulars of the place itself, and then, a little more fully, something about its highly interesting population.

The country is called, in the Indian language, *Saugreen*, which, being interpreted, signifies "the mouth of the river." It lies about sixty miles north of Goderich, and about twenty-two west of the fast-rising village of Sydenham. Few places that I have seen offer more advantages than it does, for those looking for a permanently earthly home—possessing as it does a most productive soil, a healthy climate, numerous water privileges, an extensive seaboard, on the one hand, and an interior navigation for craft of a small description to the distance of eighty miles into the very centre of Canada, and which, for so much of it as has been surveyed, has been pronounced to be so excellent, as likely eventually to become the Garden of Canada—on the other, a by no means contemptible harbour, and for varied beautiful scenery, exceeding any thing I have yet seen. To give you one instance only. I have seen a scene there which has ever since strongly reminded me of nature's second marriage with her rightful Lord, that I even now see it vividly before my mind. It was on one of those lovely calm mornings, when, as it were, nature having had a refreshing sleep, presents around a prevailing smile, and, in its solitary silent stillness, sends forth a song of praise, sweeter far than even the sweetest of "Scott's" sacred lays"—its ready, cheerful obedience being its song. Huron's widow being crossed over, for the first time this season, presented the idea of an ample robe of purest white—a strong refraction reflecting this, gilded the picture with a transparent belt, and united it with an almost perpetual mirage, which served more to give enchantment to the scene, than perhaps any other thing connected with it, varying and changing in its active form, would now present, as it were, a numerous rejoicing company, and next, a stillness which showed that order and harmony were there. The ethereal vault, in its deepest azure, enshrouded all, and in its midst the brilliant orb of day, irradiating its grateful beams with more than usual lustre. In short, and so complete a picture, which I believe no other poet nor painter could finish, methought I could once more hear this delightful sentence pronounced over the head of parent earth. "And God saw every thing that he had made and beheld it was very good."

The "Saugreen Tract," as it is called, being as yet unsurveyed, of course possesses but a small population of Europeans—it, however, has an Indian population of some two hundred all told. These are located on the right bank of the river, about a mile and a half from its entrance, and have, through a healthful missionary influence, attained that degree of civilisation which enables them to appreciate such dwellings, as are generally occupied by "whites" on their first betaking themselves to the forest life—these are so placed in comparatively close neighborhood, as to form something like a regular village. The houses being all of one form, and generally of one size and in line, present a uniformity rather agreeable than otherwise. In the midst of the village a Wesleyan Church of rather an imposing appearance presents itself conspicuously to the view, and is

the more grateful to the eye, for being found so far in the backwoods. The situation of the village is one of the loveliest imaginable, being on an elevated table land, which commands a view alike of several windings of the beautiful meandering Saugreen and its low lying banks, on which rather unexpectedly are to be seen grazing on its verdant sward, cattle in goodly numbers. A sufficient extent of the forest has been cleared, to indicate that agriculture is beginning to be substituted for the chase; but much more—a little cluster of boys and girls are, at certain hours, to be seen gathering together at a particular spot.—These, doubtless, are to be the future "forests of pine and myrtle that will yet clap their hands," when the present "thorns and briars" shall have been cleared away, if they have not already been removed. Indeed, from what I have seen, I am inclined to think that this happy change has at least to some degree already taken place. If I did not witness some evidence of it at a meeting of theirs on last Christmas day, I am surely sadly mistaken, and to give you some faint idea of it I shall attempt to describe it.

The Saugreen Indians held a Soiree, or as they themselves called it, a feast, on Christmas last, to which I was invited. It was held in their church, the only building in which they could all meet. Every "variety of the season" got up in a neat, clean, and orderly manner, was lavishly heaped upon two lengthened tables, each extending from end to end of the Church, the walls of which were most tastefully decorated with flags, pictures, evergreens, and every other agreeable *et cetera*. Four rows of men, each with his better half by his side, being seated at a board arranged after the European style, a portly chief was asked to implore a blessing. This being done in the soft and mild language of the tribe, and with a *gracefulness* that gave much expression to the act, the cheerful repast began. One company succeeded another at the board until all were served, each separate company being first dismissed, whilst another was invited, by the melody of sacred music, which, for sweetness, variety, and fullness of tone, would leave far in the shade what is sometimes called music, because sung where better singing is expected. This being over, a motion was made to elect a chairman, who was appointed to regulate the amusements of the evening. The choice fell on a shrewd, sensible old man, who, on assuming the chair, bowed gracefully, and acknowledged the plaudits of the company. Forthwith he named a number of individuals in the assembly, whom he gave to understand should be called upon, during the course of the evening, to give addresses on *Temperance*, for the amusement as well as edification of the company there met. The first he called upon stood up, and with a readiness, a dignity, and confidence, commenced an address which, for matter, manner, and effect, equalled, if not exceeded, anything of the kind I have seen or heard on such a subject. One orator succeeded another in the order in which they had been first named by the chairman, whilst a delightful choir gave a most agreeable variety to the amusements of the evening, by filling up each space of time with the sweetest melody in which, above anything else, they excel. The last who spoke was Misquah-quah, or the "red cloud." He spoke for about half an hour, and gave, as the substance of his address, the following, as near as I can remember:—"Mr. Chairman," said he, "and dear friends, I rejoice exceedingly at the favourable view in which the Indian character is now placed, compared with that which my early recollection calls forth. Then, when any feast was to be held, it was the first care of the women to conceal the bows and arrows, guns, axes, spears, and scalping knives, because they were well assured that as liquid fire was to form a prominent article of the feast, there was the greatest danger of the one brother imbruing his hands in the blood of the other, in the course of their uproarious feast; but now no such necessity exists, as the entire absence of such a pernicious article, together with the ac-

companying blessings of the peace speaking Gospel, enables us all to meet and continue our feast in the uninterrupted concord of brotherly love. Then, too, when a feast was made, it was ever the first care of the Chief men of the feast to make, as they thought, a sacrifice to the Great Spirit, by pouring some of their *ekooy-wee-boo** into the fire, along with a portion of food, accompanying it with the words *gi-chu-man-doo gi-tash-sha-m. danne*—'Great Spirit, I make an offering to you.' But now, instead of making such an offering to one who needs nothing from us, we seek the things of which he possesses abundance—abundance of blessings for ourselves and little ones, by saying grace before the present repast was begun. That which then formed the sole amusement was the most hideous noise and uproar, occasioned by the improper use of strong drink, by which men, women, and children were to be found far below the level of the dumb animals, rolling alike into, as well as around the fire, equally disregarding of themselves and children, who were in danger of being trampled under foot, and quite unconscious of any pain from burning, which often took place to the equal destruction of hands, feet, and raiment, yes, and lives too.

"It is one of the earliest things I remember to have seen, an Indian in a state of intoxication, taking his knife and plunging it into his breast! methinks I hear him fall after he had done the deed! Methinks I see his drunken wife and mother repair to the unconscious body, and with living coals of fire attempt to stay the flowing of the blood; yes, methinks I yet see the man get up as from the dead, and like a very maniac reel round and round his tent, until again exhausted by loss of blood, his huge frame fell heavily on the earth, and there lay extended at the tender mercies of those who renewed the same burning rite!! But without having to go so far back for instances of the evil effects of intemperance, we have only to look back to a period not extending to many weeks, which is the most melancholy, because it occurred on the person of one who from having been born under happier circumstances than the Indian, a much better example might have been expected of him. The person I allude to is that of a Canadian, who, only a few days ago, was among us, as cheerful, happy and vigorous as any of us, who, on his way to Goderich, became drunk and wandering out of the house in which he got the destroying drink, fell asleep on a stump, and not being discovered until his lower limbs were frozen up to the knees, was taken to Goderich, where after amputation was had recourse to, fears were after all entertained that he should not recover. Thus through this baneful beverage, another of our fellow creatures is likely to be carried off in the prime and vigor of manhood. Now, though such instances of the ill effects of the improper use of strong drink are exquisitely painful to the body, and are such as might lead us to think that, that alone would restrain men from its use, yet these are but the lesser consequences, for what shall we say of him who dies a drunkard? Why, the only reply that can be made to this—and we have a standard authority for it—is, that he affects his condition throughout the endless term of ages. Seeing, then, these things are so, what carefulness should be observed, as well on mission premises as when away from it, lest any should be enticed to its use, and that it should end in this unhappy manner.

"Dear friends,"—continued the red cloud—"it should be the study and care of the Indian to run a race with his more happy white neighbour—a race in the path of virtue, but not of vice—a race in the path of temperance, as exhibited by the manner in which this evening is occupied.—How much better are we now enjoying ourselves, than if we had any of that evil thing amongst us? it is an enjoyment of which all so cheerfully par-

take, no regrets, no disappointments, no sore heads, and distracted, deadened senses can possibly succeed this feast; and on the contrary, cheerful, healthy, refreshed neighbour, can on the morrow meet neighbour, as brother should meet brother, renewing and strengthening former friendship, and thus fulfilling the great end of life. Another thing more I wish to mention, as that in which the Indian should run a race with the white man, it is that the 'voice of melody and thanksgiving' may be more regularly heard ascending from their dwellings than it is usually heard from that of the white man; that it may appear before the Great Spirit as the smoke of the various chimneys in this village is seen by us rising heavenward, on a beautiful calm evening. As an earnest of this let us now conclude with an appropriate hymn, and let us so sing it with the heart and spirit, and so present it in the name of the only Accepted One, that in the great day it may be found among the list of accepted songs of praise."

My dearest Mr Burns, after having witnessed as well as heard all the particulars of a scene which I have very imperfectly described, I went away from it as a man feels who knows he has been at a feast of reason and true flow of soul. In fact I went away from it "a better man." I waded my homeward way knee deep in snow, against the drift and falling snow, at the lone midnight hour, rejoicing the long solitary way, whilst conning in my mind the song of the good old man, which begins:—

"Mine eyes have thy salvation seen,
And joy doth fill my heart."

I had that night, I believe, more fully than at any other period of my life experienced the force of that joyful proclamation—"Peace on earth, and good will to men." I had witnessed the grateful fruits of healthy missionary enterprise. My heart being enlarged, opened itself, and enclosed within it an entire world of fellow-beings, for one and all of whom my prayer was, that they might be saved, through the *peace-speaking* blood of the Lamb.

REMARKS BY THE REV. J. HARRIS, NIAGARA,

On Acts xxiv, verse 25—"Felix trembled."

The individual who in this verse is said to have trembled before the reasoning of the great apostle of the Gentiles, as he opened up to him the faith of the Gospel, or, as it is here called, the faith in Christ, procured his elevated office of Procurator of Judea, through the instrumentality of his brother Pallas, both of whom had been slaves. The domestic slaves of great and public men were then in the way for seeing much of political business and intrigue, and if they had natural talent, their facilities for calling it into exercise sometimes obtained their liberation. This was the case with Pallas, the brother of Felix. He was originally the slave of the Roman Emperor Claudius, but, having for these, or similar reasons, been manumitted, he probably obtained the same privilege for his brother, and henceforward they were called the *freed men* of Claudius, and not his slaves. Different words in the Latin language designate both these descriptions of persons. These remarks explain the introduction of Felix's name in this book of the sacred writings, and show how, by the Providence of God, he was brought into contact with the faithful and energetic deliverance of the Apostle Paul upon the great and substantial verities of the Christian faith. His public conduct, however, as Procurator of Judea, was far from exemplary. We see here in the next verse that he was venal, and was seeking money from the imprisoned, the unjustly imprisoned Apostle. This was one part of his general character. He was also, as a Governor, violent and arbitrary, extremely cruel and malevolent in his disposition. As a specimen of his relentless spirit I will just mention, that on account of the High Priest's remonstrating with him, he

had him assassinated. Banditti then fearfully infested the country, and it was very easy for the Governor to get a man despatched. His private life was much like his public. He was living then in open adultery with a very beautiful woman, but who was as licentious and unchaste as himself. She had deserted her husband on Felix falling in love with her, and wishing her to come to him. Drusilla, the Jewess, here mentioned, was a descendant of Herod the Great, daughter of that King Herod mentioned in the 12th chapter of this book, who was eaten up of worms, and consequently great grand-daughter of Herod the Great. She was one of three wives which this unprincipled man had married. She is spoken of here as a Jewess, because another of his wives, a Roman lady, bore the same name. She, you see, inherited some of her great grandfather's worst vices. It was at her instigation evidently, that the Apostle was sent for by Felix on this occasion. She had been educated in the Jew's religion, and as Christianity was represented, and that truly, as its compliment, she had a natural curiosity to hear what so celebrated a convert to it, from her own faith, had to say. The interview, I apprehend, was private. There might have been friends or domestics present, but nothing more. Felix, then—the Procurator of Judea, the freedman of Claudius, the unlawful husband of an unlawful wife, a man great in office but base in character—heard a persecuted man, and a prisoner, plead, not for himself, but for his Master—not for his own enlargement, but for the interests of religion—and trembled. And so have many others when the same reasoning has reached them, and the same spirit has brought home the reasoning to their guilty consciences. Doubtless some here have; but mere trembling will leave no man. It is sometimes just, anticipatory of a man's doom. He trembles because he feels self-condemned, and yet in effect he says with Felix—"Go thy way for this time, when I have a convenient season I will send for thee." A fearful state of mind this! Trembling, and yet dismissing with chagria the minister of Christ!

It will be necessary, then, *first*, to consider the nature of this trembling; *secondly*, to investigate its cause; and *thirdly*, to look at its results.

Trembling is spoken of in many parts of sacred scripture, but not in the precise sense in which it is used here. We are enjoined to work out our own salvation with fear and trembling; but this trembling is something very different from, and superior to that of Felix's; for God is said in the next verse, to "work in such to will and to do of his good pleasure." This is evangelical trembling, a holy fear, which proceeds to the joyful reception of the Minister of Christ, and not to his dismissal. So God is said specially and favorably to look on him who trembles at his word; but this man has a broken heart and a contrite spirit, that is why he trembles. How different this trembling from that of Felix! This trembling the Apostle Paul himself had on his conversion, for it is said that he, trembling and astonished, said, "Lord, what wilt thou have me to do?" The jailer, likewise, when under the same saving influences, called for a light, and sprang in, and came trembling. Holy fear of God, on account of their sins, while they were giving their hearts up to him, led them to tremble; but Felix trembled while resolutely refusing thus to surrender his heart to God. He trembled while abruptly sending away God's messenger, and while venality was cankering his soul. These tremblings then must differ. It is with Felix's that we have now to do, and not with Paul's or the jailer's, or the saints in general who rejoice with trembling. Now Felix's trembling was the trembling of the devils, for we are told that the devils not only believe but tremble. It was the trembling of a man who feared the punishment of his sins in the world to come, and who, yet, was firmly resolved to hold fast by the indulgence of them. Its nature, therefore, is that of legal, slavish, foreboding, ungodly, sin-loving, and god-hating trembling. And

* Literally translated signifies "liquid fire," and is certainly an expressive term to apply to all strong drinks.

are there none here of whom it may be said in this sense, they tremble?—whose consciences are stricken, but who shrink from the stroke, and say, when the blow is heavy, not now, but bye-and-bye—"Go thy way for this time, when I have a convenient season I will send for thee." This convenient season perhaps never arrives, or perhaps it is the season of death, and only a convenient season then, because the trembling sinner feels that after all, he must die, and that this appointment is connected with another—the judgment—"Felix trembled." O! I beseech you, tremble—not like him—at the fear of that God, whom you will not serve. Such, at all events, was the nature of Felix's trembling. And alas! it is the nature of the trembling of many unconverted sinners, who live and die with convictions of sin and nothing more, hating, perhaps, the truth the more for having brought home those convictions to the soul.

But, secondly, let us investigate the cause of this trembling. It was the faithful preacher's reasonings; his voice uplifted with energy and truth, and fearless of consequences, bringing home the great matters of the Christian faith to the hearts and consciences of his hearers. It was not personal, yet most powerful and overwhelming. The faith in Christ has everything to do with righteousness, temperance, and judgment to come! It is that grace of God which "bringeth salvation, and which teacheth that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world." In every point it struck like a barbed arrow in the heart of the sinning Governor. His venality as a judge and public officer, received a deadly wound in the Apostle's reasonings concerning righteousness. His licentious conduct, in abstracting the wife of another man, and living in open, unblushing adultery with her, was exasperatingly condemned by a sublime and elevating discourse on the opposite virtue and fruit of the Holy Spirit, while an appeal to that final judgment which has a responsive voice in almost every bosom, completed the delivery, and evinced the man who had been called to this special open declaration of the Gospel faith to be no mean instrument in his Master's hands, but to have been a "chosen vessel to bear his name before the Gentiles and Kings, and to have shown him how great things he must suffer for his name's sake." The faithful application of the Word of God then in the hands of the living ministry, is the cause why unconverted as well as converted sinners tremble; and the reason of this is that the Spirit of God is with the Word, and with them when they preach it—that "Spirit which searcheth all things, yea, the deep things of God." It shows the inherent, vital, spiritual energy and efficacy there are within the Word. It shows its wondrous and Divine adaptation to lay hold of the sinner's conscience, and to leave him without excuse if that word is not made unto him the Word of Life. It shows how conclusive is the evidence of the Holy Scriptures, and how they who resist in this way the Word and the Ordinances of God shall receive unto themselves the greater damnation. Hearer! have you trembled with Felix? Do you tremble with the Devils? This is the cause of it. "The Word of God is sharp and powerful, sharper than a two-edged sword." O! "serve the Lord with fear, and rejoice with trembling."

But, thirdly, let us look at the results of this trembling. How ineffective! How accumulative of guilt! How aggravating of provocation against God! No change, no decision, no anxiety to escape that wrath to come, the apprehension of which had produced this very trembling! No saving alarm, and yet the Lord awful!—discomposd! Absolute denial was impossible. The truth—the faith in Christ had been too conclusively reasoned out to admit of doubt. There was no false philosophy, no moral fallacy, no speculative mist. All was clear, convincing, irresistible. What refuge—what recourse then for the guilty conscience? Alas! that so often practised

now by unconverted hearers, the Devil's crowning stratagem, Postponement! Procrastination! "When I have a convenient season." This is the result of mere natural trembling, of mere lazily awakened consciences. No desire for Christ! No love to Him! No throwing themselves at His feet, saying, "Lord, save, or I perish." No coming to the Cross. O! take warning; rest not in trembling! Conviction is not conversion.

TO CORRESPONDENTS.

Several communications came to hand after our pages were completely filled. An account of the Missionary Field in Lower Canada, by Mr. McIntosh, and suggestions regarding it, is among the number. We shall lay the M. S. before the Home Mission Committee.

The Record.

PRESBYTERY OF TORONTO.

The ordinary meeting of this Presbytery was held in the library of Knox's College, Toronto, on the 6th ult. The attendance was good. Ten ministers were present; but we regret that only three ruling elders appeared. We have always considered it as one of the excellencies of our system, that they who "rule well," but who "labour not in word and doctrine," have a voice in the government and discipline of the Church. Even Bishop Burnet, with all his episcopal predilections, admits that "the office of ruling elder, now peculiar to the Presbyterian Church, was, in the reign of Queen Elizabeth, kept out of the constitution of the Church of England, into which there was every prospect of its being received, not on the ground that it wanted divine authority; no, that authority was conceded; but expressly on the ground that it would interfere with the Queen's prerogative." In other words, the reformation of the Church was sacrificed to narrow views of supposed political convenience.

"I know," says Archbishop Whitgift, "that in the primitive church they had, in every church, certain seniors to whom the government of the congregation was committed."

Independency is an attempt to conduct the government and discipline of the Church by the whole of its members, instead of selecting representatives. It also confines all cases to the final judgment of the congregation, without making provision for review or appeal, unless, indeed, an aggrieved party bring his case before a civil tribunal.

On the other hand, certain systems make the Clergy the Church, excluding the popular element altogether. If argument were necessary to establish our own ecclesiastical polity, it is furnished in the fact, that in many Independent congregations, they appoint a committee of their most pious and influential laymen for preparing and arranging the business, and managing cases of discipline. Both in this country and in England, intelligent Methodists are insisting upon having their church government less exclusively clerical than it has hitherto been. In the United States Episcopacy is becoming more and more assimilated to Presbyterianism. And in most of the Continental churches of Europe, the ancient presbyterial

form of church government prevails. It is based upon scriptural authority, and tends more than any other, to promote civil and religious liberty. Whilst other churches are approximating to our own forms, it is to be lamented that practically we do not to a larger extent, avail ourselves of the advantages of our system. The absence or inefficiency of the eldership in any Presbyterian congregation, is a certain evidence that such congregation is either in a declining, or but in an incipient state. In regard to the office of the Deacon, there is, we are sorry to think, amongst ourselves, diversity of opinion; but respecting the eldership only one opinion obtains, as to its scriptural warrant and expediency. Why then are our Church Courts, to so large an extent, composed of ministers only? The answer is, that the evil (for evil it is especially to the Ministers) arises not from the system but from the abuse of it—through the apathy, it may be, of elders themselves. Much of the business of Church Courts appertains to external arrangements and financial matters, in which Ministers cannot be deeply engaged, without distracting their minds and interfering with the right discharge of their more appropriate duties. The external business of God's house, as well as the internal, must be attended to, and if those to whom it more properly belongs, neglect it, ministers must either take it up or it will remain undone.

It is cause of complaint, that at all our Church courts, so few elders take their seats. At last Synod the attendance was composed of 44 ministers and 22 ruling elders. When, at the same time, had all the congregations been fully represented, the Court would have been composed of about 60 ministers and 120 elders. Each organized congregation having a right to send a ruling elder.

At the late meeting of the Presbytery of Toronto, we were cheered by the thought that a Presbytery which, at the Disruption in 1844, was reduced to one ordained minister, now musters so strongly, and, also, that at no distant day, we may confidently look forward to farther additions. The prosperity of our Church depends, under God, upon the maintenance of a wholesome discipline—the faithful administration of ordinances—adherence to her standards—a pious and well-educated ministry, and a godly and efficient eldership.

Presbyterial visitations have an excellent effect in stirring up congregations. Counsel and advice, sometimes admonition and warning, have been advantageously given on such occasions. And it might be worthy of consideration, whether, when it is proposed to appoint a Superintendent to the Home Mission field, such supervision might not be extended also to the settled congregations. We have no fear of verging toward episcopacy. In the early history of the Church of Scotland, the Superintendent, like the officer bearing the same name at the present time in the Lutheran Church, was not, by virtue of his office, of a superior grade to the other ministers. He held only a temporary appointment, and was, for the time, *primus inter pares*. So will any Superintendent or authorized visitor be, who may be appointed in

the Presbyterian Church. No superiority can be tolerated amongst those who are, by the very constitution of the Church, on a footing of equality, unless, indeed, we except the respect due to age, long experience, and transcendent gifts. It were, however, desirable, when practicable, that such visitations should be conducted by the Presbytery, or a deputation, rather than by a single individual. It is clear that much has to be done within our bounds for the organizing of rising stations and congregations, and also for resuscitating the declining. In many of our stations the people have been kept together through the exertions of pious laymen. Amid many discouragements, it is pleasing to see thriving congregations who, only at long intervals, are privileged to hear a sermon, but who forsake not the assembling of themselves together on the Lord's Day. Let us hope that God, in His own time, will supply such with the more regular dispensation of ordinances.

We have wandered far away from the purpose with which we set out, which was to give a short account of the proceedings of the Presbytery of Toronto on the 6th ult. We now return.

On that occasion Mr. Wightman reported that he had, agreeably to the appointment of Presbytery, dispensed the sacrament at Beaverton, in which duty he had received efficient aid from Mr. Alexander Cameron, student in Divinity, who conducted the Gaelic services, and that they had attended to the duties assigned to them in other stations.

Several applications were made from vacant congregations for supply after the close of the college session.

Dr. Burns gave in a report of the visitations appointed by the Presbytery on the 5th of December. All the places mentioned in the Minute have been visited excepting Mono, which the Dr. was unable to reach, on account of the great fall of snow. The roads were so blocked up, that after proceeding ten miles he was obliged to return, in order to keep his other appointments. Meetings were held at all the other places, and after the preaching of the Gospel, conferences were held with the office-bearers and people, regarding the state of the congregation—the measure of support given to the Ministry, and the collections for religious purposes. By reason of doubt, in some places, as to whether there would be sermon or not, the attendance was not so large as might have been expected, and in most instances no collections were made. Still there is reason to think that the visits did much good; and they were received by the people in good part. It is the opinion of the visitors that they ought to be repeated annually, on announcement being made and collections taken up for one or more of the schemes of the Church.

In a few instances the visitors found something like a systematic plan adopted for the support of the ministry, but in general they had to regret the want of this, and the consequent failure of the congregation to implement their engagements.—Directions were given to the people in regard to these matters. The visitors were impressed with the conviction that an association for the support of the Gospel amongst ourselves, and for the help-

ing weak congregations, is essential to our prosperity as a Church, and they recommend this to the serious consideration of the Presbytery and the Synod.

Dr. Burns brought under the notice of Presbytery the absolute necessity of adopting some measure calculated to afford assistance to weak and struggling congregations—recommended that an association be formed for the purpose—and proposed to overture the Synod on the subject.

It was also proposed to consider the overture before the Synod in regard to the Clergy Reserves.

The Rev. Mr. Gray resigned the Clerkship of the Presbytery, which was accepted, and on motion, it was agreed to record the thanks of the Presbytery to Mr. Gray, for his faithful and correct discharge of the duties of the office.

Mr. J. Burns was appointed interim Clerk.

The Rev. Mr. Lowry brought under the notice of the Presbytery, that a large emigration was expected from Ireland—that several ministers from the Presbyterian Church in Ireland would come to Canada during the ensuing summer, for whose employment it is desirable to make arrangements. To be referred to the Synod's Home Mission Committee.

Applications for supply were referred to the Home Mission Committee of the Presbytery, who were also instructed to prepare a report of the state of the mission field within the bounds of the Presbytery, to be laid before the Synod's Home Mission Committee, in terms of the circular of the Convener.

Adjourned, to meet in the Library of Knox's College on Tuesday, the 16th April, at noon.

Closed with prayer.

THE HALIFAX PRESBYTERIAN WITNESS.

In the number of this valuable paper, of the 2nd ult., is inserted an interesting letter from Dr. Burns, of our own city, on introducing which, the Editor among other things says:—

"We trust the time is not far distant, when there shall be at least a mutual interchange between the Free Church in these Provinces, and in the Canadas. It was one of our most delightful musings in connection with the projected Railway between Halifax and Quebec, that this we might all be incorporated, and meet by representatives, in some central place, as a General Assembly. We fear, however, there is little likelihood of such a scheme being carried out, for many a long day. In the mean time we think it might be productive of great advantages to our common cause, were there something in the shape of regular periodic correspondence maintained, and we trust that the Doctor's promised letters will be the harbingers of such an arrangement. Perhaps, too, it might serve to promote the same end, were the *Canada Record* more extensively circulated in these Provinces. We shall be glad to hear from the Editor of that excellent Journal on such a subject."

Cordially do we reciprocate the kindly proffered services of our cotemporary, in extending the circulation of our *Record* in the Lower Provinces.—We only regret that we have permitted him so far to anticipate us in proposing a mutual interchange of good offices. The extension of a sub-

scription list, is always encouraging to the conductor of a periodical, and cheers him on amid the trials and difficulties to which he is necessarily exposed. In the case in hand, this is a very secondary consideration. If ever there was a time when unity in the ranks of the professing people of God was indispensably necessary, that time is the present. Infidelity and delusive error in many insidious and destructive forms are wide spread, and rapidly spreading around us. We cannot spare time or strength in bickering with those, with whom we are nearly agreed. Evangelical Protestants, if they would be the honoured instruments of reclaiming a ruined world, must merge their distinctive peculiarities and minor difficulties, in zealous and untiring efforts to promote our common christianity. Popery, that foe to God and enemy of man, both in respect to time and eternity, is mustering its forces, it may be for its final struggle. Its doom is written and its downfall certain, but we know not what evil it may be permitted to do, before its overthrow. It certainly becomes all evangelical christians to combine their energies, and in the use of the weapons which God has provided for them, to make an assault upon the kingdom of darkness. If this be true of these, who, though they belong to the army of the faith, yet differ in many respects from each other; how much more true is it of those, who, not only are enlisted under the same banner,—engaged in the same warfare, but who wear the same uniform, and whose equipments and appointments are the same! We consider the Presbyterian Church of the Lower Provinces, of whose principles the *Witness* is so faithful an exponent, as being such close affinity with our own, as to make us one member of the Presbyterian family. The identity of our descent, of our standards, and of most, if not all the circumstances connected with our position as witnesses for the truth, give us a common and mutual interest in each others progress and welfare.

The *Halifax Presbyterian Witness* is a well conducted paper, published weekly, at 12s. 6s. per annum, and sent free of postage to those who have paid in advance. The articles original and selected are of a character to warrant the hope that it will continue to be the consistent advocate of sound Presbyterian principles, and an efficient instrument in promoting the interests of pure and undefiled religion—elevating the tone of public morality—and in securing and cherishing a deep reverence for the Divine authority of the Word and Day of the Lord. Such being the object of our cotemporary, we wish him God speed, and hope that an enlightened public may extend their patronage to a periodical, calculated to disseminate useful information, to produce a taste for profitable reading, and to counteract the influence of error so extensively propagated. The *Witness* should find its way to every Presbyterian family in the Lower Provinces, and we shall esteem it a pleasure to extend its circulation within our bounds, with the view of consolidating the friendly relations which we trust shall always subsist between us.

Specimen numbers of the *Presbyterian Witness* may be seen at our office.

DECENT CHURCHES.

We lately heard an essay read on Moravian Missions, in which especial notice was taken of the transforming power of the Gospel upon the character of the most barbarous savages. Even in the view of their temporal comfort, there is a tribute to religion, in the decency of their deportment, in their dress, in their dwellings, and in their intercourse with one another. When the essayist mentioned the case of the poor degraded Hottentots, that when they came to the knowledge of the truth, they rose so much in the scale of civilization, and gave as an evidence of this fact, the improved accommodations in their dwellings, and especially their strict attention to the comfort and decent arrangements of their places of worship, we thought, that some congregations amongst ourselves might take a lesson from these poor Hottentots. When we see a dirty unswept church, polluted by the vile odour of tobacco, and approachable only through seas of mud, or over mountains of rubbish,—broken windows—broken plaster—rickety seats, and—pulpit,—apply not the name to that coarse, ill contrived box, like a pillory, which a careless people have provided for an ambassador of the King of Zion to occupy, when he comes amongst them to declare his Sovereign's message—we can, without the spirit of prophecy, safely declare, that religion in such a place is at the lowest ebb. We do not by any means suppose, that an elegant church is a certain proof of a high state of religion, any more than that fine dress betokens spirituality of mind, but, a certain degree of external decency, is intimately connected with the profitable use of the means of grace. Poor people often find it difficult to provide the meanest accommodation. There is no reason, however, why the most humble place of worship should not be clean and neat, and as far as practicable, so arranged that worshippers may without distraction, attend to the service of God, with that decorum which is becoming its solemnity.

It is difficult to conceive how a minister without inspiration, can preach to a listless auditory in such a house as we have described, or how people in such circumstances, can expect to profit by their attendance.

Such relics of a dark age, are happily very rare, and since the Hottentots will not tolerate them, we may expect that they cannot long exist in a christian country.

OUR CHURCH AT WHITBY.

"A Presbyterian" taking offence at a short notice in our January number, under the above caption, deems it due to truth, to state that for sixteen years there has been a zealous and efficient ministry, and a large and influential congregation of Presbyterians in the Township." We have no reason to question this statement, and only wish that our hasty paragraph had been worded, so as to have applied to the town of Whitby in the rich and growing Township of the same name. We intended the town and the immediate neighbourhood. "A Presbyterian" construes our language as applying to all the Township, and locali-

ties in it, a dozen of miles distant. We are not so "egotistical" as to suppose that we have the only, or all the pure Presbyterianism, but it is just because we believe ours to be the purest that we have a separate communion, and that we raise our standard wherever Providence opens up the way.

We disclaim every feeling of hostility to other evangelical churches. There is room enough for them and for us. Let the only rivalry between us be,—which shall do most for the cause of truth.

SACRED MUSIC—MEETINGS FOR PRACTICE.

Of late, attention has been more directed to this delightful exercise. In most congregations efforts are made to improve the singing, by practice through the week. Much as we approve of these weekly meetings for so laudable an object, and much as we respect those, whose untiring exertions render them profitable, we have thought there was something wanting to prevent the mechanical drilling from deadening the devotional spirit which is, and ought to be, so closely connected with our Sacred Music. We commend the following remarks which we find in the *New York Observer*, to the attentive perusal of our readers, as suggesting a plan calculated to obviate such objection. Every parent should encourage his family in acquiring and cultivating this most valuable accomplishment. How many young men, especially in towns and villages, would be saved from ruin, if, instead of spending their evenings among dangerous companions, amid the fumes of tobacco, and strong drink, and the kindred, but no less pestilential atmosphere of ribald mirth and profane jest, would meet together in some suitable place, to learn or practice music. Its softening and elevating influence would soon tell upon their characters.

In the Toronto Academy, and some other well regulated schools, music is introduced as a branch of education. This is a step in the right direction. It is interesting to think that we may be learning here on earth, the rudimental part of one of the delightful exercises, that will constitute, perhaps, a large proportion of the employment of the redeemed in heaven:—

"We have seen that religious affections will be wanting in this connection, unless we cultivate and cherish them in our efforts for improvement; and we have seen that efforts of this nature must find admittance in our schools and rehearsals, or continue to be neglected. Suppose, then, we adopt some such order of exercises as the following: First, an exercise of prayer and praise, occupying but a few moments of time. Second, exercises in notation and in the culture of the voice. Third, exercises on enunciation, in connection, perhaps, with tunes, new or old, which are so familiar as not to embarrass the attention of the pupils. Let the second and third exercises be variously interwoven, or be protracted or abridged, as circumstances may suggest: but, in the fourth place, let another hymn be sung in a devotional manner and spirit, aside from every thought of criticism; though in connection, perhaps, with a brief word of comment on the meaning of the words, or a suitable hint upon the devotional uses of the hymn, and upon the proper employment of the affections in acts of praise.—The object here should be, to promote real spirituality in distinction from the mere sobriety of a

decent formalism. The hymn should be judiciously selected, so as to be somewhat in keeping with the state of mind observable in the school. Sometimes a didactic or a hortatory hymn might be preferable: for we must never attempt practical impossibilities. Our minds, for example, may have been so fatigued with hard drilling, as to be unfitted, at the moment, for the loftier sentiments of praise. Ye these, and all other classes of religious sentiment which appertain to practical Christianity, should occasionally form the theme of the closing or the opening hymn. The last hymn should be followed by a short appropriate prayer. Let the religious exercises be fervent. They need not occupy a great deal of time; but their influences, if they are well conducted, will be sweet and heavenly—just such as we love to cherish: and in this way the spirit as well as the manner of praise will be subject to improvement. The method here proposed is a perfectly plain one: and it has the advantage of having often been tried with gratifying success. A single short, dull, and formal prayer, after two or three hours hard drilling upon artistic elements, will be of little avail. The exercises, too, should be well balanced, and have reference, not to the greatest amount of proficiency in some one given direction, but to the indispensable claims of religious edification. Let these claims be fully met by an appropriate system of training, and all will be well. Try this experiment. Try it faithfully, and then tell me if it does not succeed. For one, I can say that, after more than forty years' experience and observation, I do not recollect a single example of ultimate failure. H."

PRESENTATION.

We have felt much pleasure in being honoured to present to a zealous and most unassuming Sabbath School Teacher, in the name and on behalf of the young persons who have been his pupils, and the objects of his solicitude and prayers, a very handsome testimonial, consisting of "Scott's Commentary," "The Life, Remains, Lectures, Letters and Sermons of Rev. R. M. McCheyne," upon which is the following inscription:

To Mr. William Johnston, Student in Knox's College.

We, the scholars of the Free Temple Church Sabbath School and Bible Class, feeling that we are under many deep and lasting obligations to you, for your unwearied exertions in teaching us the sacred truths of Scripture, beg your acceptance of the accompanying books, as tokens of our gratitude, and may the Lord make you successful in the work of the ministry, to which you aspire.

(Signed) HUGH CLARKE,
On behalf of the Sabbath School children.
Chinguacousy, March, 1850.

EKFRID.

At a meeting of the Presbyterian congregation of Ekfrid, which took place on Saturday, February 23d, a chaste and elegant set of silver-plated Cups, Flaggon, &c., intended for the service of the communion, was presented, in name and on behalf of the Ladies of the congregation, by Capt. Wm. Symes. Thanks were cordially tendered to the ladies, for their attention to the affairs of the house of God, and their zeal in procuring such an appropriate and acceptable gift.—Com.

The Puseyites in the National Church have begun to persecute the evangelical brethren for reading the Scriptures. A Mr. Thornton, lately appointed as a Scripture reader, in the parish of Cirencester, has been refused the sacrament by the Vicar.

NOX'S CHURCH, TORONTO—ANNUAL MEETING—SALE FOR REDUCTION OF DEBT.

The importance of a strong congregation in Toronto, to the pre-eminence of the Church at large, cannot be questioned; and the disinterested friends of the Church must be gratified in hearing that at the late annual meeting of the congregation of Knox's Church, on the 12th ult., the state of the temporalities was reported as being on the whole very prosperous. The amount received for the year's seat rents was £410; and the amount of ordinary collections, for support of the ordinances of the Gospel in the congregation, was £284. The balance of account on the annual expenditure and receipts, was considerably in favor of the congregation. The amount of contributions, by subscriptions and collections, to purposes strictly religious, such as the Home and Foreign Missions, College fund, Synod and Canadian Missionary Society fund, &c., considerably exceeds £200; and this is in addition to all that is raised for the ordinary support of the gospel by rents, and collections, as stated above.

At a Soiree of the congregation, held on the 14th of February last, it was unanimously resolved to make an effort to pay off a portion of the debt on account of the building of the church, by means of a sale of ladies' work, and articles of a miscellaneous description that may be furnished by the friends of the church, either in this country or Great Britain. An address on the subject has been circulated, and we trust that the results of its effort, for an object so laudable, will come up to the highest expectations of all who are interested in it. The sale, it is expected, will take place towards the end of June, and of this, and all particulars, due notice will be given.

In the original erection, both of the tabernacle and of the temple, the efforts of female industry and skill were put forth and duly appreciated.—Any who may not have large funds at command, may do something by the labours of their hands, or by gathering of the products of human skill. May all such plans of benevolence be wisely regulated, and their issue tend to the glory of God!

GALT FEMALE ASSOCIATION.

Two years have now nearly elapsed since a report was given of this Society. We rejoice to think that the interest taken in its advancement has suffered no diminution, but, on the contrary, has grown with its growth, and strengthened with its strength. The end contemplated by its members, even the promotion of the blessed kingdom of the Son of God, is at once great and glorious, and well fitted, in every respect, to enlist the energies and call forth the efforts of those whose hearts have been warmed with love to the Redeemer of men. It is an inestimable privilege to be permitted in any way to help forward Messiah's cause, to occupy the position of "fellow workers with God." And it is surely the duty of all who profess the name of Jesus, to devise liberal things for the spread of the honour and glory of Him, who, though rich, became poor, that we, through his poverty, might be made rich.

The Association is sustained by contributions of articles of work and money, by members and friends of the Society. A variety of work was received from Mrs. Esson, Toronto, part of a box sent by the Misses Spreull, of Glasgow, for the Bursary Fund. Also a few articles from Mrs. Dr. Burns, for the Home Mission Fund.

The following are the receipts and disbursements of the Association:—

AMOUNT OF INCOME SINCE LAST REPORT, 1848.	
Balance in Treasurer's hand, June, 1848,.....	£2 11 1½
Proceeds of sale, January, 1849.....	29 14 7
Do. do. 1850.....	33 17 3
Donations and articles sold between sales.....	12 16 5
Proceeds of Sale at Guelph.....	8 0 0
	£86 19 4½
DISBURSEMENT OF FUNDS.	
To Materials for work, and expenses, £10 6 10	
Home Mission Fund, 1849.....	10 0 0
College Fund, 1849.....	10 0 0
A Bursary, Knox's College, 1849 ...	10 0 0
College Fund, 1850,.....	20 0 0
To a Bursary, Knox's College, 1850	10 0 0
Home Mission Fund.....	10 0 0
College Fund.....	5 0 0
	£85 6 10
Balance in Treasurer's hand,.....	1 12 6½
	£86 19 4½

The Association has had four sales, and the amount realized at the last was greater than at any former one.

Let us not, however, by this pleasing circumstance, be led to relax our efforts, but rather be encouraged to go on in the work in which we have begun. We feel persuaded were there more concentration of effort, more unanimity of aim, and more of that vital interest which the Saviour enjoins, and which the cause demands, exhibited by us, incalculable benefits might accrue to the various schemes of that church to which we belong.

We trust the members of our Association will not fail to entreat the Lord for his enriching blessing upon its labours. Without that, all said and done will prove of no avail. Our individual and united prayer now and at all times should be,—“Bless, O Lord, the work of our hands, yea, the work of our hands establish thou it.”

Galt, 13th March, 1850.—Communicated.

RAILROAD LOTTERY.

DR. BURNS begs that some one friendly to the above scheme, and who may be at the same time a member of the Presbyterian Church of Canada, would state, through the medium of the *Record*, or otherways, the precise points of difference between the Toronto tirage, and those schemes for gain, either to government or private parties, which were put down by the decision of the British Parliament in 1826, expressly on the ground of their demoralizing tendency.

Dr. B. has heard it pleaded in defence of the present scheme, that it differs totally from those referred to; but he has found it impossible to trace out the difference; and he would take it kind if some one of the very respectable gentlemen whose names are associated with the tirage, or who are understood to be friendly to it, would come forward and undeceive the public on the question.—According to his present views on the subject, he must look on the scheme—however valuable its object—as calculated to countenance gambling, and to demoralize the community of Canada.

Toronto, March 21, 1850.

THE ESTABLISHED CHURCH OF SCOTLAND.

In a Postscript to his letters on the position and prospects of the Established Church of Scotland, Sir George Sinclair exposes the gross injustice that has been perpetrated, in the eviction of the congregations from the *quoad sacra* churches. Matters are in a worse state in the large towns, with the Establishment, than we were previously aware of.

“Many of the evicted edifices (as, for example, in the town of Perth), have been actually closed. The Establishment, therefore, not only advocates the building of new churches by its own members, but is the cause of many places of worship being erected by others,—having put the Free Church hearers in different parts of Scotland to an expense of £40,000 in order to supply the places of the churches, of which they have been deprived, and to the original erection of which they themselves had, in many instances, largely contributed, thereby diverting from foreign missions, and other religious schemes, large sums, which have been unexpectedly absorbed by the necessity of building new churches for themselves at home.

“But supposing that the members of the Establishment have evicted crowded congregations from certain chapels, erected chiefly at their charges or through the contributions of others entertaining similar opinions—thereby entailing a heavy and unforeseen expense upon many who can ill afford it—whose self-denial and devotedness have already been taxed to the utmost extent, in building the original edifices, and contributing to the furtherance of other religious objects, I cannot understand how, on a communion occasion, the Establishment ministers in such districts, with these closed or nearly empty edifices staring them in the face, can stand up in their pulpit and say,—‘We pray O Lord for our dear friends who at present are engaged in the same solemn duty with ourselves, (perhaps as in the case of the Cockenzie fishermen, accommodated in a ‘large upper room,’ in the place of their evicted chapel, supplied out of their own hard earnings). ‘May thy servant, whom Thou hast placed over them, experience at this holy season, the special tokens of Thy presence! Long may his bow abide in strength! May he have souls for his hire, who shall be his joy and crown in the great day.’ It does, I own, appear to me, that to wish that ‘fire should come down from heaven to consume them,’ would be, under such circumstances, a far more consistent and appropriate prayer.

I have, within these few days, learned with astonishment, that even in the great towns, where I had, during several years, imagined that the Establishment was carrying everything before it there are loud complaints uttered, as to its exorbitant cost and limited usefulness. At Glasgow, in the ten parochial churches, which are the property of the congregation [Corporation], it is stated that the total number of sittings is 12,630—of which 5354 are let, and 6776 unlet; that in Edinburgh, out of a population of 130,000, 8,300 constituted the whole of the church-sitting adherents of the Establishments; that in the three town churches in Paisley, at March, 1848, the total sittings belonging to the community are 2334; let 850, unlet rents received £18 3s. 7d., and it is not expected that for the whole year, the revenue will exceed £50, being not more than sufficient to pay insurance, precursor's fees, &c., and nothing for repairs. At Dundee, out of 4951 seats, owned by the town, in 5 churches, 1098 were let, and 3853 unlet. The revenue derived from these churches from Whitsunday 1848 to Whitsunday 1849, was £283 10s. 9d. The ordinary expenditure for the year to pay stipends and other expenses was £1100; and in a newspaper sent to me from Dundee, I find the following graphic paragraph:—The financial position

of St David's, with its 201 sittings, annually decreasing 17 per cent, is peculiarly miserable. The revenues of that church amount to £33. The minister is paid £200; other expenses amount to £50. So far from being able to support itself in a respectable way, St. David's can with difficulty pay its precentor and door-keepers! When the little patch of ground in front of the church wants delving, St. David's must apply for pecuniary assistance to pay the gardener. Such is the dilapidation of the Established Church in Dundee, and such its utility and costliness. I have not received any detailed accounts as to the state of matters at Aberdeen, but I am told that it is no better, or rather worse; the truth being that it is threatened with bankruptcy, in consequence of the annual draught made on the revenues for paying stipends, interest of debt, &c., and it is stated that Perth, and several other towns, are in a condition precisely similar. May not the procedure adopted in regard to the *quoad sacra* question, be one at least of the grounds on which it may be said, in reference to Established congregations in many places, 'for this cause many are weak and sickly among you, and many sleep.'

We take the following table shewing the amount of missionary funds realized by the Free and Established Churches, from a statement drawn up from the published accounts of these churches, by the Rev. John Jaffray.

There was raised in the Established Church of Scotland, for missionary purposes, omitting fractions:—

In 1840-41.....	£22,267
In 1841-42.....	25,290
In 1842-43.....	22,296

Total..... £69,853

Then came the Disruption, when the missionary contributions were as follows, sinking fractions:—

	Establishment.	Free Church.
1843-44.....	£18,920.....	£23,874
1844-45.....	15,538.....	35,526
1845-46.....	18,963.....	43,310
1846-47.....	20,429.....	43,317
1847-48.....	18,312.....	47,468
1848-49.....	19,215.....	49,214

Totals.....£111,449 £242,819

THE SUPPORT OF THE MINISTRY IN CANADA.

ADDRESSED TO THE MEMBERS OF THE CHURCH AND ITS FRIENDS; BY DR. BURNS.

DEAR CHRISTIAN FRIENDS,—

As the senior member of the Visitation Committee of the Presbytery of Toronto, I beg to lay before you the following appeal.

The object of the visitation, as appointed in November last was, to hold meetings in each district, and, if possible, at each station, for the worship of God, and for conference with the office-bearers and members, with the special view of cherishing an evangelistic and missionary spirit, stirring up our brethren to the great duty of supporting gospel ordinances, by regularity of attendance, earnest united prayer, and cheerful contributions according to their means. The report of our visits has been laid before the Presbytery, and the recommendations and hints contained in it will be made, from time to time, the subjects of consideration and the basis of practical measures. In the meantime there is one point regarding which I feel it my duty, without delay, to solicit your careful and serious attention. Were our impressions indeed regarding that matter limited to our own congregations, and had we reason to think that the duty to which I mean to call you was attended to as it ought, in all the other Pres-

byteries of the Church, I would have satisfied myself with private efforts to obtain on your part a hearty and zealous cooperation with the general body. But, persuaded as I am, that what has come under our notice as visitors, is simply a specimen of what is too common amongst our people generally, I feel no hesitation in bringing it solemnly before you. I refer to the great subject of the temporal support of the gospel ministry in the land.

Do not think, dear brethren, that this is a thing which is wholly secular, or that it has little in common with the spiritual and eternal concerns of men. This is a sad mistake; and it is greatly to this mistake I would trace the neglect of the duty in question. St. Paul took a very different view of it when he laid it down repeatedly as a great principle, "that they which preach the gospel shall live of the gospel;" and when he spake thus to the Church of the Galatians: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Yea, is it not manifest to common sense, that the ministry of the gospel cannot be efficiently and vigorously carried on if the man who exercises it is pressed down with anxiety about the subsistence of himself and his family? The heart of a parent must in any circumstances be affected by anxiety about the temporal comforts of his children; and surely a pious and affectionate man of God, who ought to have it in his power to perform acts of sympathising charity to the families of the afflicted, will feel more keenly even than ordinary men, when his own domestic concerns become to him and his partner, sources of constant perplexity. If you desire to enjoy the benefits of a really standing and efficient ministry, you must form a far higher idea than hitherto of the remuneration which ministers ought to receive, and learn more earnestly the duty of payments in full and at the proper time.

I have observed that, in most cases, the sum of £100 is considered as an adequate support for a minister in the country districts. My impression is, that it is too small; and when Presbyteries agree to ordain or induct on such a sum, they always do so on the assumption and in the hope that a manse will be added, or an equivalent in house rent. This, however, is not always done, and in more than one case even the sum of £100 is not actually paid. I would earnestly recommend that congregations should make conscience of seeing the sum fixed and agreed on, paid quarterly and in advance, and in one sum rather than in trifling contributions. A minister ought to be an example of prompt and full payment of all he orders, and how can he set such an example if his people put it entirely out of his power by their tardiness in fulfilling their engagements? A little systematic and methodical management on your part, dear brethren, would go far to remedy this evil, and to remove from your pastor all reasonable cause of anxiety.

Need I tell you, that in so far as the question of finance is concerned, our Church is based wholly on the principle of voluntary support. We are all agreed, or nearly all agreed in opinion, that in this country the endowment of any one religious body is inexpedient, and that the existing state of things in this respect is much to be deplored. We all concur in sweeping away the clergy reserves, and appropriating them to the support of education, common schools, and academies. It is plain, that in this state of the case, our people, if they go along with us in these views, must learn the duty of supporting their minister themselves, and on the scriptural principle of a workman being worthy of his hire. The existence of the clergy reserve system, and its application to the support of the ministers of the English and Scots Churches in the colony, is one great reason why

your views of the duty in question are so low and inadequate; and assuredly it becomes a question of great moment, whether the members of the Free Presbyterian Church of Canada should not, in self defence, and in order to learn more effectually the duty of supporting the gospel, take a lead in agitating for the removal of one of the greatest barriers that stands in the way of their prosperity as a Church in these lands. At all events, you ought, my dear friends, to recollect, that so long as you do not come forward with more liberality for the support of the gospel, you place strong temptations in the way of ministers, and particularly of such as may, in the mother country, have been accustomed to receive aid from public funds, to accept, however reluctantly, a share of the clergy reserves. This, to my view, would be tantamount to an extinction of the Free Protestant Church in this land.

A large number of our congregations and stations remain without ministers. For the temporary or occasional supply of such places, the young men of our seminary have nobly and most cheerfully given their services during the winter, and now the Home Mission of the Synod are just about making arrangements for locating our young friends among you for the six months of summer. I am happy to think that so many of your vacant congregations have shewn a commendable liberality in suitably providing for the support of the missionaries labouring among them. The allowance which has been countenanced by the Church for four years back, as fair in such cases, has been £20 to £25, besides board, for six months' services. This is not more than the teacher of a common school on a very moderate scale would receive; and I earnestly hope, dear friends, that there will be an anxiety on the part of the vacant stations, cheerfully to raise it. But as there are some places able to raise more than this, and some which may, with all their efforts, not be able to raise so much, I would earnestly recommend to the wealthier stations, to give beyond the sum strictly required, so that the Home Mission Committee of Presbytery, which meets weekly on all matters of supply, may have it in its power to make up such deficiencies as may occur in other places, without any blame whatever on the parties. Let me also add, that every congregation and station ought regularly to keep up its quarterly collections for the schemes of the Church. I observe many blanks in the printed lists of contributions, and blanks that are by no means creditable. Our ministers and our catechists have particular instructions from the Synod and Presbytery, to announce and to plead for all such quarterly collections, duly notified as these are in the monthly Record. Our prosperity as a Church, depends on our making these collections regularly on a liberal scale. Let me press this matter earnestly upon you; and I am sure that at the year's end you will never find yourselves the poorer, because you have supported the cause of Christ at home and abroad.

May the blessing of the Most High rest on your families, and may your dwelling place in the end be with the redeemed around the throne!

INDUCTION OF THE REV. JOHN FRASER, AT ST. THOMAS.

On Wednesday, January 23rd, the Presbytery of London met at St. Thomas, for the induction of the Rev. John Fraser, ordained Missionary of the Free Church of Scotland, into the pastoral charge of the united congregations of St. Thomas and Fingal. The Rev. W. R. Sutherland of Ekfrie, presided and preached on the occasion.—The Rev. L. McPherson of Williams, addressed the minister and the congregation in reference to their respective duties; and Mr. Clarke, elder, from London, addressed the congregation, at the close of the solemn services of the day, on the

support of the christian ministry. The attendance on the occasion was large, and the people were apparently much impressed and edified with all the important services to which their attention was directed. Mr. Fraser is an approved workman, and the people of his charge seem to be sincerely and strongly attached to him.—*Com.*

FATHER CHINIQUY'S DISCOURSES AT POINT AUX TREMBLES.

Perhaps we have neither felt, nor expressed an adequate amount of grief at the wholesale misrepresentations made by this heretofore highly esteemed man, and his unscrupulous attempts to deceive the poor people who confide in him, by incorrect statements of what has even some foundation in fact. It is really heart sickening to see the manner in which Popery converts the noblest materials, as in the case of the speaker in question, to the basest uses; but this should only beget a greater earnestness to seek the emancipation of both priests and people from the fearful thralldom of their system. Respecting both classes, let this prayer ascend, "Father forgive them for they know not what they do."

We continue our translation of a portion of Mr. Pasche's notes, and call the attention of the rising generation in particular, to this exhibition of the unscrupulous character of Popery. Speaking of the Bible Mr. Chiniquy said:—

"These miserable Protestants find anything they choose in this book; and alluding to the fact of Miller preaching the end of the world, he said, this man took care to gather the jewels and dollars that his disciples threw away, and thus acquired a great fortune, which he went to enjoy in England, where he died lately. (This is as true as many other things affirmed by Mr. Chiniquy. Miller died lately in the States.) You see the readers of the Bible, added he, cannot only believe anything, but do anything. Last winter, in the middle of January, the anabaptists of St. Pie broke the ice of the river to plunge wholly into it five Canadians, men and women. It was in vain these poor people screamed, they could not get away from the talons that held them. It was a terrible business, I assure you, and two of them died of it. He then expatiated upon the immoral tendencies of reading some parts of the Old Testament, and told an anecdote to show how a young girl had been ruined thereby, (we would like to see an accurate comparison of the number so ruined, with the number that have been ruined by the confessional) and he added, what think you, my friends, of those young persons, who at the Swiss House, have always the Bible in their hands. Oh I have seen some of these poor creatures, who told me what passes there. (He had better give a new version of Maria Moak's story, substituting, of course, Protestantism for priests and nuns.)

Protestants say they follow the Bible, but let us see how they do it; a priest had a discussion with a Swiss Minister who had a cane in his hand. The latter declared that his religion was that of the Bible, and when questioned by the priest, affirmed that he followed it; then the good priest showed him our Lord's own words where he forbids his disciples to carry a cane. Protestant heretics blame us for having images, saying even that we worship them, when they have themselves pictures in their houses and images on their churches! At St. Pie I saw upon one of their Churches—what do you think? It is too amusing—a cock without a tail! When I was at Albany I saw something still more curious. Try to guess what? I see you can't. I will tell you, but do not laugh too much—a great sturgeon, that length? (extending his two arms.) What makes me most indignant, and what I cannot pardon, is that these infamous Protestants speak evil of the Holy Virgin; but it is admirable to see how God avenges her

Here Mr. Chiniquy told how he had a discussion before a number of persons at Quebec, with a Swiss minister, which terminated, as may be believed beforehand, in the confusion of the latter, especially upon the article of the Virgin. So much so that next day three Protestant ladies came to throw themselves at the feet of Mr. Chiniquy, praying him to receive them into his church. This summer, also, during the ravages of cholera, the holy bishop of Montreal, not knowing what to do to stop it, addressed himself to the Holy Virgin, making a vow to her to conduct her statue in procession. He made this known to the curés, and immediately 300 priests joined their bishop. Then the statue was brought out of the parish church in great pomp, and an imposing solemn procession of 20,000 persons, some of them Protestants, followed it through the streets of the city. The cholera ceased. (He should have said that the cholera continued after this, until the Protestant churches of this city humbled themselves, and interceded with God, after which it abated most rapidly.) Finally, after protesting that Catholics did not worship the Virgin, he closed his address of two hours by an extatic laudation of the goodness and greatness of that blessed woman, and made to her alone a prayer of considerable length.

So much for these remarkable discourses, which are, we think, well calculated to open the eyes of the intelligent public, whether Protestant or Roman Catholic, to the true nature of Popery.

The Rev. Mr. Tanner, Director of the Institute at Point Aux Trembles, for diffusing the blessings of Scriptural education among the French Canadians, having heard from Mr. Pasche that the Swiss nation had been made the subject of the most horrible calumnies, and that the Missionaries at the Institute had been represented as the very filth of that nation, as also, that some passages of the Bible had been ridiculed in order to make the people laugh—decided with the other missionaries not to hide their candle under a bushel, but to seek a public conference with the Rev. Mr. Chiniquy on these topics. Accordingly they went to the *presbytere* or priest's house, next morning, and as the boys who had heard Mr. Chiniquy might possibly have their confidence in their teachers shaken, by what he had advanced, they were included in the visit.

Mr. Chiniquy being at church at the time, the servant very politely asked them to walk in, and when Mr. C. arrived, Mr. Tanner told him the object of their visit. Mr. Chiniquy replied, that he would have no conference with them. Mr. Tanner then called upon the French Canadians, a considerable number of whom were present, to notice that Mr. C. had refused a conference.—Mr. Chiniquy said, he would not defile his mouth by discussing with those who belonged to a nation which had killed the Catholics and stabbed the priests. Mr. Vernier asked him if he would sign the accusation he had made, which Mr. Chiniquy refused to do. Having no alternative, and feeling the crisis to be one of importance to the interests of truth among the French Canadians, Mr. Tanner took them all to witness his words, and then deliberately told Mr. Chiniquy to his face that he had stated what was false. Mr. C. then ordered them out, and some of the Canadians pushed them so forcibly that they were all rolled on the snow which was slippery at the time. The caps of the missionaries being thrown after them, they were allowed to reach the street without farther injury than a few scratches received in falling. There some snow was thrown at them, but the great majority of the crowd were quite quiet, and, indeed, the churchwardens had great difficulty in hindering the people from conversing with the missionaries.

This is the simple and true account of an affair, out of which we perceive by our neighbour the *Melanges Religieux* has made something dreadful, affirming that the Swiss Missionaries had indecently and audaciously seized possession of their peaceful dwellings, &c., &c. We can, however, calm the apprehensions of the Point

aux Trembles' correspondent of that journal, respecting the prosecution which he says the missionaries contemplate. These gentlemen are too well acquainted with the opposition which the gospel is destined to encounter on its first introduction to any people, to have recourse to law for any object, except that of vindicating their equal right to its protection, a right which has been sometimes denied in the pulpit denunciations against them.

We ought to add, that the consequence of this formidable attempt to crush the Missionaries in the estimation of the French Canadians, have been anything but what the priests had desired and doubtless expected, and that, so far as we can learn, Father Chiniquy has only succeeded in damaging himself both with Protestants and Roman Catholics. This we are sincerely sorry for, as he has already done a great amount of good in the temperance cause, and might from his influence and abilities, be another Moses to lead his countrymen, not only out of the bondage of intemperance, but out of the still greater bondage of superstition and idolatry, if he only took the Scriptural view of their condition on the one hand and of his position as a religious teacher on the other.—*Mon. Wit.*

READING THE BIBLE.

"Mamma, why do you read the Bible so often?" said little Mary to her mother. "Haven't you read it all through?"

"Yes a great many times my dear."

"Well, then, you must know all that is in it by this time; but yet you read it every day."

"Do you remember last summer, Mary, when you were at Miss Brooke's school, you told me that when you got a letter from home you used to read it over and over again, until it was worn out?" "And so I did, mamma."

"Well, what made you read the letter so often; you knew all that there was in it?"

"Why because it seemed a pleasure, and made me think about home, and you and dear papa."

"Well, my dear, I read over many parts of the Bible, that I have many times read before, for the same reason that you read your letters. It reminds me of my home in heaven, of my heavenly Father, and my dear Saviour, and therefore I love to read it."

"Is heaven my home too, mamma?" said little Mary; "and will you take me with you when you go there?"

"I cannot tell you my dear; I cannot give you leave to go to heaven, but I know who can."

"You mean Jesus Christ, mamma?"

"Yes, my love, you must ask him, and you must read and learn to understand this book, which is like a letter from Him to us, to tell us about heaven. When you do, I pray God you may love the bible as much as I do."

CABINET.—It remains a truth, in defiance of all the cavils of the ignorant that the Holy Spirit does influence the hearts of all the children of God, or, in other words, they are inspired, not with new revelations, but with grace and wisdom to understand, apply, and feed upon the great things already revealed in the Scriptures, without which the Scriptures are as useless as spectacles to the blind. Were it not so, when we become acquainted with the poverty, ignorance, and wickedness of our hearts, we must sit down in utter despair of being ever able to think a good thought, to offer a single petition aright in prayer, or to take one safe step in the path of life. But now we may be content with our proper weakness, since the power and spirit of Christ are engaged to rest upon us; and while we are preserved in a simple dependence upon this help, though unable of ourselves to do anything, we shall find an ability to do everything that our circumstances and duty call for. But this life of faith, this living and acting by a power above our own, is an inexplicable mystery, till experience makes it plain.—*Newton.*

CULTIVATION OF THE MIND.

No one who has observed the powers of the human mind can doubt but that they may be cultivated indefinitely. By proper training they become capable of performing much more than when left to grow without regard to discipline.

We cannot fail to perceive, that man is destined to a high and noble end. He stands pre-eminant in all the lower creation of God. That germ which a beneficent Creator has planted within him, raises him to the highest pinnacle among all the animal race. Conscious of an existence unlike to material things, he turns to look upon himself. This reason, this judgment, this consciousness, this power of beholding the past and of looking forward to the future, what are they? and whither are they tending?

First, let us inquire, what is the object of cultivating the mind?

Were the husbandman asked why his care for the plants just springing from the earth, he, no doubt, would answer—that he might receive abundant fruit. So with the mind, unless it is cultivated, it will not produce its full degree of fruit. Uncared for, it becomes weak and brings no fruit to perfection; or, it may appear like a beautiful tree, rich only in foliage. If it is necessary that time should be given to produce fruit from seed placed in the earth, how much more necessary that the mind should have a season of cultivation? How can the mind withstand the storms of life, if it has no nurturing?—no rich soil in which to expand and strengthen itself?—Can the mind control itself in the midst of conflicting elements, if it has no strength to endure them? How can the self-acting mind bear fruit without a knowledge of its own powers and resources? How can it acquire this knowledge without time to compare itself with others. To view the past and compare it with the present? In a word, the main object is, that it may possess the power of self-control, and thus fulfil its destiny.

Second, the means to be used.

Were there nothing to be done but to cultivate our minds, the work would be comparatively easy. But how many things break up the hours of study. Each day brings its succeeding duties. Multiplied objects of interest attract us. In the midst of the exciting scenes of life an important means to the attainment of this object, is, the improvement of the flying moments.

The mind is often disposed to allow little things to pass with a mere observation, in the hope of a more suitable opportunity to attend to them. A few moments may have accomplished that for which it hoped to have hours. Passing life as those who are on a journey, we cannot but see the necessity of improving every opportunity to treasure up knowledge. Principles are learned not less by our own observation than from the observation of others. The common affairs of every-day life are a prolific source for the manifestation of principles from which maxims and proverbs may be drawn. To neglect noting these as they occur, is suffering a loss which the observing mind is very unwilling to sustain. Though it requires some resolution to rob the hours of rest to note the observations of the day, yet, the mind is fully compensated by the freedom of thought and treasures of knowledge which it thus acquires. One thought expressed leads to others new and varied, enlarging the scope of mental vision. This cannot all be accomplished at one time; for the mind, like the body, requires repose, that fresh strength may be gathered for a new and more vigorous effort. As the body, by proper treatment, may perform immense labors, so the mind, bearing such burdens only at the time, as it is capable, will acquire and dispose of many things.

Intercourse with others is an important aid in the attainment of the object of which we have spoken. In argument it is strengthened,—in the

social circle, enlivened and expanded. The genial influences of chaste and social society are to the mind what spring-time is to the budding plants. Counseled and assisted by other minds, its progress is more rapid. The knowledge and experience of others is light, by which it advances with greater safety. Subjected to the trial of actual experience, it acquires a kind of knowledge of itself which is obtained in no other way.

Third, the results:

Who can fully estimate the results of cultivating the mind? Once conscious of its powers what will it not attempt? What will it not accomplish? How necessary then, that it receive a careful cultivation. Its prerogatives usurped the body, becomes a vassal of its power. Faithful to exercise its rightful authority, it becomes itself the vassal. Rightly cultivated, it lays upon the body no unnecessary burden, while at the same time it acquires ability to lighten the severest labors.

The discovery it makes of itself is a rich reward, and a source of great happiness. To the Christian a cultivated mind is of the highest importance. "Know thyself," is a comprehensive injunction to study moral and intellectual philosophy, and applies to both our moral and physical system. Such is the connection between the mind and body, that the development of the one is the strengthening of the other. A constantly active mind inhabits an active body, and an acquired vigour of mind follows an acquired vigour of the physical system. But allow the sluggish members to repose till the sun has far advanced to his meridian, then will the mind complain of work undone, with no disposition or ability to perform it. —*Presb. Witness.*

SCOTTISH PRESBYTERIANS.

The following article, extracted from the Scottish Presbyterian, gives a concise view of the various branches into which the Presbyterian family, in Scotland, has been divided.

In the reign of Charles II. there were two bodies of Scottish Presbyterians diametrically opposed to the Church of England, and to each other, called "Resolutionists" and "Remonstrants," and answering to "Hoadleyites" and "Romaineists" in England,—using the terms in their conventional sense. At the Revolution, these two bodies, for the most part, coalesced as "Establishmentarians," but some of the Remonstrants would admit of no settlement that did not embody the Solemn League and Covenant, whereupon they separated and called themselves "Reformed Presbyterians." Thus at no period since the Revolution, have the Scottish Presbyterians been one. 1st. In 1700, there were,—1. Establishmentarians. 2. Reformed Presbyterians.—2d. In 1793, a dispute arose at Kinross about the placing of a preacher. In 1740, eight preachers were deposed by the General Assembly, and formed the first Secession, so that, in 1740, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Seceders.—3rd. In 1747, a dispute arose on this point: on admission as a burgher, an oath was to be taken, embodying the words, "I do profess the religion presently established in this realm." Some of the Seceders thought this a declaration against Romanism, others thought it in favour of the Establishment, and they parted as "Burghers" and "Antiburghers," so that in 1747, there were, 1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers.—4th. In 1755, a dispute arose at Jedburgh, similar to that at Kinross. Two preachers were deposed, and formed the "Relief Presbytery," so that in 1755, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers. 5. Relief Presbyterians.—5th. In 1806, some Burghers wished a declaration to be made in favour of the union of civil and ecclesiastical powers, others murmured and parted, as the "Associate Synod of Original Seceders," so that in 1806, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. An-

tiburghers. 5. Relief Presbyterians. 6. Associate Synod of Original Seceders.—6th. In 1821, the Burghers' Oath became obsolete, and the Burghers and Antiburghers prepared to coalesce, but some burghers parted off as the "Original Burghers' Associate Synod," thus, when six bodies were reduced to five, they at the same moment parted into six; and in 1821, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod.—7th. In 1834, the Romaineist party in the General Assembly passed the veto act, which gave an absolute veto on the placing of a preacher, to the majority of male heads of families being communicants. This being declared illegal by the Court of Session and House of Lords, on the 18th May, 1843, and subsequent days, about 450 Romaineist preachers and elders left the Establishment, and formed the "Free Presbytery," so that in 1843, there were—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod; and 7. Free Presbyterian.—*Inverness Courier.*

The recent amalgamation of the Relief and United Associate Synods, reduces the above number to 6 separate Presbyterian bodies in Scotland. Other parties have expired, or are dying in the nursery.—*Covenanter.*

PRESBYTERIANISM.

In Scotland, of Presbyterian congregations, including the Establishment, and other Presbyterian bodies, there are about 2600.

In Ireland, there are about 700 Presbyterian congregations, embracing about half of the Protestant population of that beautiful island.

In England, there are upwards of 200 congregations professedly belonging to the Presbyterian Church, and in Wales, there are about 550 congregations of Calvinistic Methodists whose form of government very closely approaches to Presbyterianism.

In Holland, the established religion is Presbyterian, with 1500 ministers and 1,500,000 adherents.

In France, there are 400 congregations of the Reformed or Helvetic Church, and 200 of the Lutheran—collectively numbering 2,000,000 adherents.

In Switzerland, the Established Church is Presbyterian, and the population are almost entirely attached to the national church. Its ministers are estimated at 800 or 1000.

The Waldenses, like their forefathers, are Presbyterians; they have 13 pastors, and 24,06 people.

In Hungary, Germany, and Prussia, the grebody of the people are Protestant, and belong either to the Reformed or Lutheran Churches—the former thoroughly Presbyterian, and the latter approaching far more closely to Presbyterianism than to any other form, maintaining that Prebyter and Bishop are identical, and that all pastors are equal in office, possessing what is termed Superintendents only from human expediency.

If from the Old World we pass into the New we find Presbyterianism in great strength. The largest proportion of the ministers and congregation of the United States are Presbyterian—there being about 7,500 churches, 5,500 ministers.

A DAY OF DEVOTION.

This being the first Monday of the month, I gave the forenoon to devotional exercises, of which the following is the record: Prayed for God's blessing upon the service. Felt assured and comfortable. Wandered a good deal after this. Felt a cordial reception of Christ, and had

some lively actings and exercises of faith in Him. Expressed this reception in prayer; and asked through Him for repentance; for a sense of God's holy law, for sanctification, and all those spiritual blessings which are poured in abundance upon those that believe. Felt a certain degree of gloom and disgust at the withdrawal from the world, and familiarization with heavenly things which religion implies. Prayed that God would give me grace to help in the time of need; prayed for heavenly-mindedness, and that God may be the satisfying portion of my heart; I again prayed for the grace of patience and contentment with my present lot; that I may endure hardness as a good soldier of Christ Jesus; that patience may have her perfect work. I then prayed in reference to my peculiar conduct as a husband, that I may conduct myself with wisdom; that I may love my wife; and that we may encourage and support one another in the great concerns of a Christian family. Prayed for the comfort and salvation of my parents, for all my relations, acquaintances, and the world at large: for a more frank, sincere, and single-minded deportment toward all; and for the extension of the gospel over the earth. I again prayed for the forgiveness of my long continued neglect and indolence as a Christian minister; for a more zealous activity in the time to come; for a more awful and affecting impression of the importance and responsibility of my situation; that I may watch for souls as one who is to give account; and that I may be more constant and more zealous among them. Prayed also that the Spirit would be great among the people themselves. I then concluded with a prayer for the Divine blessing upon the whole, and that I may keep the subject of my speculation in habitual remembrance.—*Chalmers.*

THE SERPENT AND THE BIRDS.

Once on a time the great Boa Constrictor in the hot swamps of South America, writhed itself around a tree, and seemed for a time to be fast asleep. As he hung in this position, the pretty birds which had nests about, came flying around with food for their young. At first they were a little frightened to see such a large animal hanging on the branches, but as he was very still, they thought no harm could ensue. While they were thus coming and going without any apprehension of danger the great Boa opened his eyes and fixed upon them his glistening and fascinating gaze. At first it was little noticed, but soon it won upon them, and drew them nearer and nearer. What it was that charmed them so, they knew not; but they could not escape. They would make an effort to fly away, but it was all in vain. That eye was upon them, and around they went in concentric circles until, at length, they dropped one after another into his opening jaws and were devoured. Poor little birds! How foolishly, some will say, they perished. Why, when they saw their danger, did they not fly away! But not more foolish than those little boys who are fascinated with the wine cup. God said, "Look not upon the wine when it is red, when it sparkleth in its cup, when it moveth itself aright,"—tempting just like the serpent—therefore he said, as the results were alike,—"At the last it biteth like a serpent and stingeth like an adder." "O foolish young man," many are ready to say of one who has become a drunkard, "why did he not stop when the charm was upon him?" Ah! why did not the little birds stop! They could not. The charmer with his charm was upon them. They were spell-bound, and every whirl they took, brought them nearer and nearer. So it is with the youthful inebriate. He looks at the wine and there is no escape. Be enticed, children, not at all by the wine cup. There is poison there. It will produce a delirium from which there is no escape. Around and around you will go until you are lost forever.—*Chris. Her.*

A LITTLE STORY FOR LITTLE CHILDREN.

[FROM THE GERMAN.]

"Out of the mouths of babes and sucklings thou hast perfected praise."

Two little boys, sons of a poor woman in Sheltenham, the one two years of age, and the other nearly three, attended the Infant School of the same place. It gave the older brother great pleasure to teach the younger any thing which he himself had learned. In the winter of 1832, both were taken ill with measles; and whilst they lay in the same room, the older boy was often overheard trying, though without success, to make the other pronounce the words, "Hallelujah, praise the Lord." The child died before he was able to repeat them. When the news of his death was conveyed to his brother, he remained silent for a moment, and, then turning his little eyes toward his mother, he said, with a smile, "mother, little John can say hallelujah now." In a few hours after this lovely child died also; he was taken away to glory, doubtless to stand before the Redeemer's throne, and sing the same song there.

THE YOUNG MAN AND THE TIGER.—Mr. Bennett, of the Savoy Baptist Mission, relates the following incident respecting a tiger and a young Karen, who was sleeping in a verandah some seven or eight feet from the ground. While he was thus sleeping, a tiger came near, and felt a strong desire for human blood. He made an effort to reach the sleeper by a powerful spring; he came so near seizing him that he left, on the head of his intended victim, four small gashes made by his sharp teeth. The young man was probably thoroughly awakened, and took care how he went to sleep within reach of tigers again. The church in that place have had several members carried off by tigers. It is a sad thing for a person to be carried away and destroyed by a tiger; but it is still worse to be carried away and destroyed by him who goeth about like a roaring lion, seeking whom he may devour. Many little boys have been carried away and destroyed by this cruel foe. In order to avoid so dreadful a fate, they must be careful to keep out of his reach. They must not go where he will be likely to meet them. Places where his temptation will be likely to meet one, should be avoided as carefully as places where tigers would be likely to meet one. If, after taking pains to avoid him, you meet him, resist him and he will flee from you. He is cowardly as well as cruel, and will flee when the sword of the Spirit is brandished before him.

Mr. Burns acknowledges receipts for the various Funds of the Church, as follows, viz:—

SYNOD'S HOME MISSION FUND.

Dundas and Ancaster, per T. H. McKenzie	£3 15 0
Knox's Church, Hamilton, per John Fisher, Esq.	7 0 0
Baltimore Congregation, per Rev. A. Hudson	£1 3 9
Cold Springs, per do.	0 5 0
Caledonia, per Dr. Ferrier	1 2 2½
Ancaster Settlement, do.	0 8 9
	1 10 1½
Binbrook and Saltfleet, per Rev. Geo. Cheyne	1 2 6
Niagara, per Mr. Christie	2 13 3
Sydenham, per Rev. J. McKinnon	2 0 0
Free Temple Church, Chinguacousy, per Rev. A. T. Holmes	£0 12 8
East Toronto Township, do	0 12 4
	1 5 0
Melville Ch. Markham, per Rev. J. Boyd	£1 0 10½
Crosby's Corners	0 12 1
	1 12 1½
Trafalgar Mills, per J. Proudfoot, Esq.	0 10 0

SYNOD FUND.

Dundas and Ancaster, per Rev. M. Y. Stark	£2 10 0
Oakville, per Rev. J. Nisbet	0 10 0
Per Rev. John McKinnon	—
Sydenham, Owen Sound	£0 13 10
Lake Shore congregation	0 14 0
	1 17 0

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FRENCH CANADIAN MISSION.

York Mills Missionary Box, per Rev. T. Wightman	£1 3 2
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Burwick, per Mr. J. Chesnut	£1 7 1
Free Church Cote Street Montreal per J. Redpath, Esq.	23 0 0
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Jas. Frazer, Dundee, per do	0 0 6
	0 10 6
Galt Female Association, per Miss Brown	5 0 0
Dundas & Ancaster, first instalment	5 12 6

HOME MISSION FUND.

Presbytery of Toronto.

Oakville, per Rev. J. Nisbet	£0 10 0
Per Rev. T. Holmes	—
Free Temple Church, Chinguacousy	£0 12 8
E. Toronto	1 11 1½
	2 4 7½
Per Mr. Kennedy	—
Whitby	£1 2 6
Reach	0 13 9
Brock	0 10 0
	2 6 3
Trafalgar Mills, per J. Proudfoot, Esq.	0 10 0

FOREIGN MISSIONS.

Peith Congregation, per Rev. Mr. Duncan, Jewish Mission	£6 10 0
India Mission	6 10 0
A Sabbath School Scholar	0 5 0
	13 5 0
Peterboro' Congregation, per Mr. Hall	7 7 6
Sabbath School Missionary Box	1 12 3
Cavan Congregation	1 1 4
	10 1 1
Less postage	0 1 1
	10 0 0

The Treasurer of the MISSIONARY ASSOCIATION of Knox's College, has to acknowledge the receipt of the following sums:—

Mr. James Black, Vaughan	£1 16 6
Do. do. Barwick	1 11 9
Mr. John Smith, West Gwillimbury	2 19 2½
Do. do. Holland Landing	0 12 6
Do. do. King	3 1 10½
Mr. W. Troup, Storrington	0 16 4
Do. do. Ballynahinch	0 11 0
Do. do. Shibley School House	0 13 5
Mr. J. Scott, Jarvis	1 14 9
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Mr. W. McLaren, Grand Frener	1 14 9
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Mr. W. Heron, Dalmore Station, Whitby	0 14 1

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Do. do. Mara.....	0 6 9
Mr. A. Cameron, Vankleekhill.....	0 15 0

KNOX'S COLLEGE FUND.

Subscriptions from Knox's Church, Toronto, (additional.)

Donald Matheson, 10s.; James Crowther, Barrister-at-Law, £1; Dr. Fraser, of the Rifle Brigade, 10s.; John McNab, Attorney, 10s.; Hon. James Lealie, Prov. Sec'y, £5; George Brown, Globe, £2 10s.; Wm. Leys, 6s.; Hon. Malcolm Cameron, M.P.P., £10; Rev. Dr. Willis, £2 10s.; Jesse Ketchum, jr., £1 5s.; Alex. McGlashan, £2 10s.; Hon. J. H. Price, M.P.P., £5.

DONATIONS TO THE LIBRARY.

THE LIBRARIANS of Knox's College have great pleasure in acknowledging the following donations to the Library:—

From the Rev. Dr. Willis, *Lutheri in Psalmos Operationes, (1521)* Cotton Mather's *Magnalia Christi Americana*; or the Ecclesiastical History of New England, from 1620 to 1698. *Melmothian Libellus de Scriptoribus Ecclesiasticis.* *Riveti Critici Sacri, cum Tractatu de auctoritate Patrum.* *The Orators of France, by Timon, Viscount de Cormenin.* *The Improved Version (Unitarian) of the New Testament.* *Tholuck on the Romans, (vol. 1) being vol. 5 of the Biblical Cabinet.* *Works of the Rev. S. Johnson, chaplain to Lord W. Russell.* *Dr. Free's History of the English Tongue, [1602.* *Spanish New Testament, by Cipriano de Valera.* From the Rev. Dr. Burns, *Cranz's History of Greenland, 2 volumes.* *Paley's Evidences.* *Combe's Notes on the United States, 3 volumes.* *Bellamy's True Religion Delineated.* *The Christian's Companion, or Sermons on several subjects, by Rev. G. Whitfield.* *Works of D. Forbes, Lord President of the Court of Session, 2 volumes.* [hands.]

"Tracts concerning Patronage, by some eminent Theologians, for the use of the Laity. *The Biblical Cabinet, published by Clark of Edinburgh, consisting of 45 volumes.* This most valuable present supplies a deficiency in the Library, which has been long felt, and deserves a more extended notice, than what is usually given. These volumes contain the cream of that massive and profuse learning which German Theologians have so successfully employed in illustrating the Grammatical meaning of the Inspired Word.

A mere public acknowledgment of such a useful present, appears a tame and formal return for a boon so great, but the Reverend Donor may rest assured, that as his name is inseparably connected with the establishment of Knox's College Library, so he will be as closely associated with its extension and improvement.

From Mr. John Crichton, Caledon—per Rev. Dr. Burns—*Erskine's (of Edin.) Theological Dissertations, Newcomb's poetical version of Hervey's Meditations, 2 vols.*

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