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Rev. P. Wallace

THE
ECCLESIASTICAL AND MISSIONARY

RECORD

FOR THE
PRESBYTERIAN CHURCH OF CANADA:

Published under the direction of a Committee of Synod.

"WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES, AND STRENGTH OF SALVATION."

VOLUME VII.
NOVEMBER, 1850, TO OCTOBER, 1851.

TORONTO:
PRINTED BY JAMES CLELAND, 62 YONGE STREET,
FOR JOHN BURNS, AGENT FOR THE COMMITTEES OF THE PRESBYTERIAN CHURCH
OF CANADA, KNOX'S COLLEGE.

MDCCCLI.

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FOR THE
Presbyterian Church of Canada.

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

VOL. VII. TORONTO, NOVEMBER, 1850. NO. 1.

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COLLECTION FOR THE HOME MISSION FUND.

By appointment of Synod this Collection will be taken up in all the Congregations and Mission Stations of the Church, on the first Sabbath in December.

We beg to refer our readers to the statements in the *Record* for February last, and to the Report of the Home Mission Committee in July number. Both of these documents were from the pen of the late lamented convener, the Rev. Ralph Robb. By them and other forcible appeals which he has left on record, he is yet speaking to us.

The power delegated to the Committee, is to ascertain the wants of the Presbyteries, and apportion the supply accordingly. No power over Presbyteries is claimed. Were the supply of preachers and the means of sustaining them equal to the demand, or were the latter available within the several Presbyteries, in proportion to their respective wants, the Presbyteries could manage the whole business without the Committee, and the whole gifts of the Church for this great object might be safely left to the Presbyteries, both to collect and apportion. Matters actually stand, however, far otherwise. Where the necessity is greatest, the resources are generally most scanty; and one main design of this collection is, to furnish this committee with the means of aiding those Presbyteries which have few settled charges, and a large number of vacant stations, unable to maintain ordinances amongst themselves, and thus to send missionaries into the localities which have been wholly neglected or very partially visited. This Committee being a party to the appointment of the general Agent for the schemes of the Church, is responsible for a proportion of his salary.

It is farther to be observed, that the salary of the Superintendent of Missions, appointed by the authority of Synod, will also be chargeable upon this Committee as soon as he enters on his duties; and although appearances seem to indicate that hope is still farther to be referred in this respect, yet we do not despair of seeing this wise and well considered arrangement of the Synod carried into effect and we would on this ground call upon the Church to place a liberal collection at the Committee's disposal—under the assurance, that whatever amount of funds may remain available after the fixed charges have been defrayed, shall be distributed among the several Presbyteries on equitable principles. Such, briefly, are the ends for which the Committee was appointed, and the objects to which the collection will be devoted.

SYNOD'S HOME MISSION COMMITTEE

At Toronto, October 16th, 1850, which day the Home Mission Committee of Synod met and was constituted. Present—Rev. Mr. Gale, Convener; The Rev. Messrs. Reid, Harris, Rogers, McLean, Wightman, Lowry, Ure, Nisbet, and Mr. McLellan, Mr. Heron, Mr. Elder, Mr. Burns, Elders.

The following list of ministers and preachers at the disposal of the Committee was submitted, viz.: Rev. Messrs. Gordon, Gray, Troup, Wilson, Greer, Andrews, Cameron, Ross, Swinton, Porterfield, and Archibald Currie, and Mr. Jamieson.

After mature deliberation, the following distribution was unanimously agreed to for the ensuing half year, viz., to the Presbytery of

London—The Rev. Mr. John Ross, 1 month from this date, and the Rev. Mr. John Gray, and Mr. George Jamieson, were placed at the Convener's disposal, to enable him to make some suitable provision for this Presbytery thereafter.

Hamilton—The Rev. Messrs. Wilson, Porterfield, Greer, and Troup; Mr. Troup to labour six weeks in the Presbytery of Cobourg—his place being supplied by the Rev. Mr. Andrews.

Toronto—Rev. Mr. McLellan, and Rev. Mr. Gray, 2 Sabbaths.

Cobourg—Rev. Mr. Andrews; Mr. Andrews to labour six weeks in the Presbytery of Hamilton—his place being supplied by Mr. Troup.

Kingston—Mr. A. Currie.

Montreal—The Rev. Messrs. Gordon, Swinton, Cameron, Ross, (after 1 month) and Rev. Mr. McLellan for one month.

The Presbyteries of Brockville and Perth made no application for missionary labourers.

The Committee had under consideration the delay of the Rev. Mr. Gilbert Johnston in entering on the important duties which were undertaken by him in connection with this Committee.

It appeared from statements made by members of Committee, that according to recent communications from Mr. J., it was his intention to sail for Canada, either in the end of August or beginning of September.

The Convener reported that he had had no communication from Mr. Johnston or the Colonial Committee, and knew nothing of Mr. Johnston's movements or intentions beyond what was to be derived from the public journals—and made reference to the proceedings of the Presbytery of Glasgow as reported in the *Witness* and *Scottish Guardian* newspapers.

The Committee having considered these statements, resolved to record their strong feelings of surprise and regret to learn, from such authentic sources, that the Presbytery of Glasgow had agreed to moderate in a call to Mr. Johnston from a congregation at Govan, a village in the neighbourhood of Glasgow; notwithstanding Mr. Johnston's engagements with the Synod, and the Colonial Committee of the Free Church, and the extensive and interesting field of usefulness thereby opened to him, the necessities of which have been greatly enhanced, since the original appointment, by the lamented death of several excellent ministers of this Church.

And farther the Committee authorize the Convener to put himself in communication with the Convener of the Colonial Committee of the Free Church of Scotland and Mr. Johnston, on the subject, without delay.

The Committee, considering the peculiar and distressing difficulties under which they labour at this season, in providing any measure of supply for the urgent wants of Presbyteries in the Home Mission field, resolved to represent these necessities to the Rev. G. Paxton Young, and authorize the Convener to do so, and to solicit the continuance of his valuable services in this country for some time longer.

The Committee authorised the Treasurer to pay twenty-five pounds towards the salary of the Agent of the Church.

The Committee had under consideration the important benefits that would arise to the Church, from a more extensive circulation of good books throughout the bounds of the Church, especially in the more remote stations—and after deliberation, resolved to appoint a sub-committee to examine the subject more fully, to digest a scheme of operations, and to take any further action that they may deem expedient, reporting at next general meeting, viz., Mr. Esson, Dr. Burns, and Mr. Gale, ministers, and Mr. McLellan and Mr. Burns, Elders; Mr. Burns, Convener.

The Committee authorize the Convener to exercise his best discretion as to the missionary appointments in any contingency unprovided for in the foregoing minute.

PRESBYTERY OF TORONTO.

The ordinary meeting of the Presbytery of Toronto, was held in the Library of Knox's College, on the 16th ult. Nine ministers and four elders were present.

The Rev. Francis Andrews, an ordained minister from the Presbyterian Church in Ireland, produced satisfactory testimonials, and was received into connection with the Presbyterian Church of Canada. The names of Messrs. Greer and Andrews were given to Synod's Home Mission Committee.

A deputation from Gwillimbury presented a petition for moderating in a call, to the Rev. J. McLachlan, and praying that in the event of his not being admitted into connection with the Church, until next meeting of Synod, that the congregation may enjoy his ministrations during the winter. Several other applications were made for Mr. McLachlan's services. The Presbytery authorised their Home Mission Committee to make out his appointments.

Dr. Burns, Moderator of the Presbytery, Dr. Willis, and Mr. Burns, elder, were appointed a committee for the examination of students within the bounds of the Presbytery.

On application, the Presbytery authorised an afternoon Sabbath service, in the city, for the benefit of young persons living in the Toronto Academy, and others who may choose to attend, and appointed a committee to obtain a suitable place for the purpose, viz: the Moderator, Dr. Willis, Mr. Gale, Mr. Harris, ministers, and J. Burns, elder.

The name of Dr. Willis was added to the committee for considering the Charter for Knox's College.

After transacting some routine business, hearing reports, and making appointments, the Presbytery adjourned to meet in that same place, on the 13th Nov., at Twelve o'clock, noon.

PRESBYTERY OF HAMILTON.

Since the previous meeting of Presbytery the new Church at Caledonia has been opened and service performed there, and at the 7th concession of Ancaster, to good congregations by a missionary. The Sacrament of the Supper was dispensed at Woolwich by Mr. McGregor of Guelph, and at Port Dover by Mr. McLean of Wellington Square, there was a good attendance at both places. Mr. James Black, the only student within the bounds, who was present, was examined, and a certificate of progress granted to him for the College Committee. Mr. William Forrest and Mr. William McMullen applicants for admission as students to Knox's College, were also examined and certificates granted to them. Mr. Wilson, student, delivered his trial discourses and was examined in Hebrew, the Presbytery having taken a conjunct view of all his trials sustained the same, and the Moderator did, after solemn prayer, license him to preach the Gospel within the bounds. At the request of the Congregations at Port Dover and associated stations, Mr. McLean was appointed to moderate in a call there. The Draft of a Constitution for Knox's College was brought under the consideration of the Presbytery, and approved of, with a few slight alterations. Quarterly financial reports from most of the Congregations were received and remitted to the Financial Committee. Mr. Walker, the Secretary of this Committee, reported that a meeting had been held, when the reports given in at the previous meeting of Presbytery had been considered, and that he had held communication with several Congregations, in accordance with the instructions of the Committee.

A proposal was taken up for endeavouring to form a library of books of reference, and books necessary for the examination of students for the use of the Presbytery—towards which it was agreed to request donations by ministers or others who may have copies of such books to spare, and

may be willing to aid in the object. An unoccupied book case belonging to the Bible Society was kindly put at the disposal of the Presbytery in the meantime, to contain their books and papers. The next ordinary meeting was appointed to take place at Hamilton on the second Wednesday of January 1851. Such is an outline of our proceedings. The meeting was, I believe, felt by all to be a pleasant one, and on the whole the aspect of matters is encouraging, notwithstanding the painful circumstance of three of our principal Congregations being vacant. It is pleasing to find young men of piety and respectable gifts turning their views to the other of the ministry—affording a ground of confidence, that the increasing calls of our Church for labourers will be answered.

M. Y. STARR, P. C.

PRESBYTERY OF LONDON.

The Presbytery met at London on the 9th October, the following is an abstract of the minutes:

A letter was received from John Burns, Esq., enclosing the "Report on the Constitution of Knox's College, and on the course of study to be pursued therein," and requesting the Deliverance of Presbytery thereon. The Presbytery was of opinion that the subject was of too much importance to be decided on immediately, and agreed to postpone coming to a deliverance on the subject till their next ordinary meeting.

A petition from certain inhabitants of the south part of Blenheim, praying to be formed into a congregation, and to have the ordinances of the Gospel dispensed among them, was laid on the table of the Presbytery. A Committee, consisting of Messrs. Allen and Wallace, ministers, and John McKay, elder, was appointed to make an investigation into the state of matters, and to report to the Presbytery at the next ordinary meeting.

A petition from the Church Session, Aldboro', praying that the Presbytery would moderate in a call in favor of Mr. John Ross, probationer, was laid on the table of the Presbytery.

Documents were laid on the table of the Presbytery, from the Presbyterian Congregation at Amherstburg, respecting the state of the Congregation, and soliciting a supply of preachers; the Presbytery resolved to apply to the Home Mission Committee for a missionary, and if possible an ordained person, to labor among them for a definite period.

The Presbytery resolved to recognise the members and adherents of the Presbyterian Congregation on the "London Road" as a mission station; and the Rev. L. McPherson was requested to visit them at an early day.

The Clerk was instructed to write to each congregation within the bounds of the Presbytery, requesting that a report on the financial state of each congregation, be submitted to the Presbytery twice a year; and that the first report be submitted at their next ordinary meeting.

The Presbytery having considered the resolutions of the Committee on the Widows' Fund, at their meeting at Hamilton on the 17th September last, cordially approved of the same; and resolutions were passed with the view of carrying them into effect.

A circular from the Presbytery of Toronto, respecting the admission of the Rev. John McLachlan, having been submitted, the Presbytery saw no reason why Mr. McLachlan should not be received under the first clause of the amended act for the admission of ministers.

It was agreed that the last Thursday of October be appointed as a day of Thanksgiving to God, for His goodness in sending an abundant harvest, provided, that, in the intervening period, no other day be appointed by competent authority.

Mr. John Scott, preacher of the Gospel, was on the 10th inst., ordained to the pastoral charge of the Congregation of St. Andrew's Church, London.

The Presbytery took up the case of the Rev. Robert Peden; and it having been satisfactorily established, that he continues to hold and propagate those tenets and doctrines, for the holding and propagating of which he had been suspended by the Synod, the Presbytery felt itself shut up to the painful necessity of proceeding, in accordance with the Deliverance of Synod, to the deposition of the said Mr. Peden from the office of the holy ministry, which, after prayer offered up by the Rev. Mr. Ball, was formally pronounced by the Moderator.

The Presbytery having appointed their next ordinary meeting to be held at London on the second Wednesday of January next, was closed with the benediction.

A. McCOLL, P. C.

ADDRESS TO THE REV. DAVID M. McALEESE.

AMHERST ISLAND, Oct. 14th, 1850.

REV. AND DEAR SIR,—

We, the members and adherents of the congregation in connection with the Presbyterian Church of Canada, in his place, cannot let you depart from this sphere of your christian labors, for more than two years, without expressing our deep regret at your departure, and our earnest hope that in whatever part of the Lord's vineyard it may please the Great Head of the Church to call you to labor, He will still give you grace to be faithful, and as your day so may your strength be, so that you may ever preach the pure Gospel with efficiency and power, as you have done unto us, to the awakening and watering of souls.

In much tempestuous weather on the raging waters you have risked your person, for the good of our souls; and well may we say, in season and out of season have you labored among us, preaching in the open air and from house to house, you ceased not to declare unto us the whole counsel of God.

When first you came to this place, you found us overlooked, and neglected, wandering and straying as sheep without a shepherd; through your instrumentality, by the blessing of God, we have been collected, and joined together as a congregation—then we had no place in which to meet to worship God—now we have a sanctuary in which to glorify the God of our fathers.

That the Lord, the faithful Judge, may recompense you for all your labor and travail on our behalf—that the good seed of the word sown in our hearts may appear to your account in that day when you shall be called to render an account of your stewardship, and those talents he has committed unto you—that you may be enabled to say Lord here am I and they whom thou hast given me, is the earnest and heartfelt prayer of,

Rev. and dear Sir,

Your devoted servant,

(Signed) JOHN OLIPHANT, Chairman.

REPLY.

MY DEAR CHRISTIAN FRIENDS,—

This expression of your kindness and regard is to me wholly unexpected, but not the less valued on that account.

I feel deeply humbled when I consider how ill I deserve the high encomiums you have been pleased to lavish upon me. But if by laboring among you, I have under the good hand of our Lord, been made instrumental in awakening one sleeping soul, in bringing back one straying sheep, or one wandering lamb to the fold of the Great Shepherd and Bishop of souls, I am amply compensated for all the toils I bore and risks I ran. What though the winds did blow and the waves roar—I was still under the protecting care of Him who slumbers not nor sleeps—who with a word calmed the raging of the stormy sea, and appeased the fury of the roaring hurricane.

It is to me a cause of deep regret that I now must leave you—gladly would I have remained,

for, many happy days have I spent among you, and sweet converse have we held together—but it must not be; to another part of our Lord's vineyard am I sent to preach the Gospel to them also. But though I must not now remain, I trust you will not long be destitute of the ordinances of the Gospel among you. You have now a comfortable house of worship, nearly completed; you have this day taken the initiatory steps to your complete organization as a congregation in connexion with the Presbyterian Church of Canada—to them you may look with confidence for what supplies of preaching they may be able to afford; and finally, and I hope at no distant day, to the settlement of a pastor over you, who shall minister to you in holy things, and doctrinally and sacramentally break to you the bread of life.

And now my dear brethren, I must bid you all farewell, and be assured that though absent in body I shall be present in spirit with you; and wherever I may be called to labor or to wander in the service of my Lord and Master, I will ever remember you at a throne of grace.

DAVID M. McALEESE.

METIS.

To the Editor of the Record.

DEAR SIR,—

I have been requested to send you an account of my visit to Metis—a station in Lower Canada. I do so with unfeigned pleasure, believing as I do, that the people of that locality have peculiar claims on the sympathy and immediate attention of the Church.

Metis is a Seignory, situated on the south shore of the St. Lawrence, about 200 miles below Quebec. The very mention of such a distance below Quebec is apt to convey to the Upper Canadian mind, some very dismal, unpleasant ideas: it is suggestive of poverty, ignorance, rudeness, sterility of soil, frigidity of climate, the *ultima thule* of civilization. Well, even on the ground that such suppositions are correct, Metis would be well worthy the attention of the Missionary Committee. It is the glory of the gospel that it is preached to the poor. So that on the supposition that Metis is a settlement of poor outcasts—a desert place—a forlorn hope—it would be in all respects a proper field for missionary labour and the exercise of self-denial and Christian philanthropy. But I have to mention particularly that our common notions of Metis are, in several respects, very far from being correct. It is not the fearful place we imagine it to be—indeed it is very much the reverse. Speaking of its physical character and scenery, it is truly a romantic, fertile, salubrious locality. The shore, consisting chiefly of two spacious bays, unequal in size, divides the settlement into Little Metis and Grand Metis. The scenery along the shore is perfectly marine—diversified with stupendous rocks, gently sloping banks, friths of rivers and rivulets. Here the geologist, mineralogist, or conchologist may find something to gratify his taste. Stretching away across to the wild north shore, which is seen in the distance, lie some forty miles of water, salt as the ocean. During the season of navigation this watery expanse is enlivened with the many ships which frequent Quebec and Montreal. Industry at Metis has its due reward. The sea teems with “fishes” and the land with “loaves” and all the *et ceteras* of animal sustenance. The inhabitants, however, are farmers, not fishers. They are chiefly from Scotland, a few only being from England and Ireland. There are fifty-two families in all: and all, with one or two exceptions, attended more or less the public services on Sabbath—the average attendance being about 130. Immediately after service a Bible Class of young men met in the church, which for number is not often surpassed in the country. Before leaving them, I suggested to the young men the propriety of forming themselves into a Society for Mutual Improvement in Religious Knowledge, and submit-

ted to them a plan for conducting their proceedings. They appeared to enter cordially and unanimously into the proposal, and promised to carry it into execution on the following Sabbath morning. Some of the members of the church, in the absence of a minister, hold a meeting themselves on Sabbath, when one of their number reads a sermon, and one or two others engage in prayer. I understand, however, that there is but a poor attendance on such occasions. There are three Sabbath Schools, one of which I taught in the after part of the day. The whole number of scholars was sixty, and of teachers three. We had prayer meetings on Wednesdays, in different parts of the settlement, which were uniformly well attended. From the shortness of my stay in the place, (about two months) and not having much intercourse with the people, I cannot be expected to say anything definitely as to the general state of religion; but there are strong indications of decided piety among some of them. The Revs. J. Cairns and A. McIntosh have been both useful, each in his own way: the former in effecting a perceptible change for the better in the drinking usages of the neighbourhood, and the latter, by his kindly manner, in drawing out many to church, to prayer meeting, and to the Bible Class, who might otherwise have remained away. The Rev. Mr. Paul, who was long a resident in this quarter, has now left, and is settled in another part of the country, where, I rejoice to learn, he is now more likely to be useful.

The people at Metis have had a Disruption in miniature. They have had their reasonings, and hopes, and fears, and staves about the principles involved. They have had divisions and subdivisions: excitements about sites, deeds, subscriptions, and other matters of ecclesiastical interest peculiar to the occasion. All has issued in the building of a new church in close proximity to the old one. The excitement has subsided, and unanimity seems in a great measure to have been restored. Just as I was leaving, they were in great hope of having, as a united people, the old church and manse, which are both under the one roof, as an additional accommodation for a minister should he settle among them. They can give but little in money to support a minister, but they are willing to make up the deficiency in such as they have. They have been able hitherto to give £45 a-year in cash, and what produce was necessary; and this is what they still propose doing. That is, as I understand, the minister shall have a lot of land, manse, fuel, and provisions free, and forty-five pounds a-year besides.

The churches, manse, and church-yard are in a beautiful situation—a point of land running out a little into the sea. Previous to the settlement of the Seignory, an extensive shipwreck, it is said, had occurred here, and the drowned were buried on this spot. Hence its sombre name—“*Landes de Mort*,” the lands of Death.

The situation of the people in Metis reminds me very much of that of the Jews in Canaan. They are hemmed in by the sea in front, and by an idolatrous people behind and on each side of them. Between Quebec and Metis there are more than 200 miles of Popish midnight, with only a slight gleam of Protestantism about half way, at Riviere du Loup. Here the Rev. Mr. Ross, a truly amiable and hospitable minister of the Church of England has a small congregation, chiefly of Presbyterians I understand. Our people at Metis, when they have no minister of their own, usually apply to him for marriage, and I believe, sometimes for Baptism. The young people at Metis are fast learning the language and habits of the French Canadians around them—already there have been intermarriages between our people and “the people of the land.” There will undoubtedly be a rapid deterioration in the religious principles and habits of the Presbyterian community unless something be done speedily in their behalf. Travelling by land homewards, between Metis and Quebec, I met with a man whose name indicated Scotch or Irish descent—it

began with a *Mac*. His fresh, ruddy, round countenance, corresponding with his name, formed a strong contrast with the meagre, sallow visages of his French Canadian neighbours. I enquired, in English, respecting his national origin, but he only replied by pointing to himself, staring me in the face, and stammering out spasmodically the broken English words—“*ma fadder, ma fadder*.” His father, I learned, was from Scotland. But here was the son, with only a Scotch countenance, his mind and heart thoroughly degraded by French Canadian ignorance and popery. I fear that unless something vigorous be done for Metis, it will soon be no uncommon thing to meet there with individuals presenting the same doleful spectacle: men and women with nothing but the name and look of their ancestors, and almost ashamed to own that they are of Protestant descent. I have heard such fears expressed by the people themselves; and I am sorry to say, that certain circumstances, painfully visible, prove that such fears are but too well founded.

Such then is Metis: multiplying at present, in population, I am informed, tenfold yearly. It looks as though destined, at no distant period, to become a fashionable watering-place—its bays are beautifully adapted by nature for the purpose, and the water far superior to that at Riviere du Loup, where people generally at present resort from Quebec, in the summer season.

Let me then express the earnest wish and hope of the people at Metis, that they will not be left destitute of the public means of grace. They look to our Church for supply; it is but reasonable they should do so on account of the position they have assumed. They would fain have a minister or an ordained missionary who can dispense the sacraments but rather than be left to the mercies of popery and to the downward tendencies of corrupt humanity, they would be glad to see a Catechist among them. Is there not some one who has exhausted his energies at College, or in the unhealthy parts of the missionary field, and who needs the bracing influence of the sea?—Send him—If it is a luxury to rusticate at Riviere du Loup, it is doubly so at Metis. Or better still—Is there not some one whose heart pities the destitution of the people there, seeing them, as they are, cut off from all intercourse with their Protestant brethren; having no minister of any evangelical denomination to preach to them, a privilege which scarcely any locality in Upper Canada is deprived of?—If there be amongst the missionaries such a one, as no doubt there is, who can thus pity poor Metis, by all means send him. By thus strengthening the things that remain, that are ready to die, this important station may be saved to the Church, and many brightened souls, now hastening to popery and eternal perdition, may be brought to the Saviour, through your timely interference on their behalf.

I remain, Dear Sir,

Your's sincerely,
McK.

Baltimore, Oct. 16th, 1850.

ORDINATION AT CORNWALL, OF THE REV. J. CHARLES QUIN,

Missionary from the Free Church of Scotland, to the charge of the United Congregations of Cornwall and Osnabrick.

A Special Meeting of the Presbytery of Montreal, of the Presbyterian Church of Canada, took place here on the 4th ult., for the purpose of ordaining Mr. Quin in the said united charge.—The Rev. Henry Gordon of Gananoque, and the Rev. William Gregg, of Belleville, were invited to take part in the Ordination Services. The Rev. D. Clarke of Indian Lands, presided on the occasion; at his request Mr. Gregg preached from Revelations, 4th chap. The Rev. gentleman developed with much clearness and impressiveness, the great truths symbolically set forth in

this striking passage of Scripture, and applied them to the special objects of the day.

After sermon, Mr. Clarke, in a concise manner, opened up the spiritual grounds, nature, and mode of ordination to the office of the Ministry.

Mr. Quin having satisfactorily answered the questions required on such occasions, was set apart to the office by a solemn and affecting prayer by Mr. Clarke, and by "the laying on of the hands of the Presbytery;"—and then cordially welcomed by the brethren to take part and lot with them in Gospel labours.

Thereafter, Mr. Gordon, of Gananoque, made a most earnest and affecting appeal to the young Minister. He presented a full and faithful enumeration of the duties and qualifications of the office—an eloquent and moving description of the vastness and arduousness of the work, and greatness of its responsibilities; but, at the same time, the all-sufficiency of the divine promises, and blessedness of the rewards connected with the faithful discharge of the office.

The Rev. Wm. Rintoul, of St. Gabriel street Congregation, Montreal, next addressed the people, clearly exhibiting and strongly and affectionately impressing on them the Christian duties of the Pastor devolving upon them by the Pastoral relation.

In his address he showed the scriptural duty of giving such a liberal support to the minister as was absolutely necessary for the free and efficient discharge of the manifold and weighty duties incumbent upon him—this part of the people's duty being all the more urgent from the position of the Presbyterian Church in Canada, whose ministers, in order to maintain inviolate the supremacy of Christ, had thrown themselves entirely upon the people for their support, in the hope that the Gospel would open their hearts to give liberally as God had prospered them, "for the work's sake." Mr. Rintoul pointed out the great importance of a regular attendance on the preaching of the word, and other divinely appointed ordinances, and the necessity of a hearty co-operation on the part of all the office bearers, members, and adherents of the church, in all those evangelical and benevolent plans for the conversion of the world, and edification of the body of Christ. He showed that towards the constitution of a proper scriptural church, it was necessary that there should not only be one to preach the word and dispense the sacrament, but elders, deacons and members, all working in their respective spheres, for the furtherance of the Gospel and extension of the Kingdom of Christ. The necessity of the use of much fervent prayer for God's blessing on the relation then formed was strongly urged.

The services of the day were then closed by an impressive prayer by the Rev. Donald Gordon, Missionary from the Free Church of Scotland, labouring at Lingwick, C. E.

The Christian duty of hospitality was not overlooked;—dinner having been provided (by the considerate arrangement of the congregation, in one of their houses) for the Ministers and friends (some of whom came from a distance) present at the ordination, which was well attended.

The Presbytery and Congregation desire to express their gratitude to the Sheriff and other authorities for the cordial manner in which the use of the Court House was given.

Several of the Brethren proceeded to Osnabruck, on the following day. An appropriate Sermon was preached by Mr. Rintoul. An address was afterwards made by him in which he, in a luminous manner, stated the Scriptural grounds and reasons for the separation from the Synod in connection with the Church of Scotland, which took place in July, 1844.

Mr. Gordon then made an appropriate and affecting appeal to the Congregation on the nature of the Pastoral relation and the mutual duties and privileges which it involves; and Mr. Clarke closed the solemn Services of the day with prayer.

The Township of Osnabruck was originally

settled by Dutch Refugees, driven from the United States during the American Revolution, for their attachment to the British Government. They are, in general, attached to Presbyterian principles; and, although some have joined other Christian bodies, a large portion of the population is disposed to adhere to the Presbyterian Church of Canada.

The spiritual progress of the Township has been greatly retarded by the unfaithfulness, at one time, of those who undertook the oversight,—and by a subsequent train of untoward circumstances.

Upon the whole, and taking an impartial survey of all the circumstances of this united charge—while there exists abundance of stirring motives to stimulate a zealous and right-hearted labourer to enter upon this important field, and, while there is every reason to think that Mr. Quin possesses high gifts and qualifications, and such, as in many respects, adapt him for the field,—there are, at the same time, peculiar elements connected with it which render his work difficult, and which require much self-denial on the part of the Pastor, and a most hearty and vigorous co-operation in all his labors and plans on the part of all who adhere to the cause which he represents.—Communicated.

REVIEW.

The Atonement of Christ, chiefly in relation to the great question, Was it for mankind, or for the Elect only? By Robert Peden. Toronto, 1850, pp. 66.

This pamphlet contains an exposition of the author's views respecting one of those points wherein his opinions are widely at variance with those taught in the Westminster Standards, and his promulgation of which has accordingly led to his separation from the Presbyterian Church of Canada. In the Confession of Faith it is explicitly taught (III. 6.) that "the elect being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith into salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." Again it is said (VIII. 8.) "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same."—In opposition to these views the author of the publication before us avows his belief that Christ died "for mankind sinners generally, and not exclusively for the elect"—that he suffered as the substitute not only of those who shall ultimately be saved, but of those also who shall finally perish.

After some general observations on the doctrine of the atonement, the author proceeds to quote certain passages of scripture which seem to favour his peculiar views. His chief efforts, however, are directed to an exhibition of objections to the doctrine of a definite atonement. We do not deem it necessary at present to refer to his arguments from scripture, as we conceive that these have been satisfactorily enough disposed of in the articles on the extent of the atonement, which appeared in two late numbers of the Record. We shall therefore confine ourselves to a consideration of the objections stated. These are very numerous, inasmuch that if their strength bore any proportion to their number, we might well regard them as truly formidable. We do not, however, apprehend that there will be much difficulty in replying to them all.

The first objection which the author states is, that a definite atonement is inconsistent with its nature. Now we believe that proper view of the nature of this atonement, constitutes one of the strongest proofs that it was made only for those who shall finally be saved. The atonement, as

the author admits, was a substitutionary work.—It was made in the room and stead of others; it was thus intended to expiate the guilt of those for whom it was made. Thereby, therefore, Christ purchased a right of deliverance from condemnation on behalf of those for whom he suffered. It would consequently be inconsistent with our views of Divine justice to suppose that any whose guilt was expiated by Christ, should remain forever under condemnation. In short, on the supposition that Christ suffered as a substitute, there is no intermediate doctrine which can be consistently maintained, between that of a definite atonement on the one hand, and of universal salvation on the other. If Christ expiated the guilt of all, the views of universalists are certainly less inconsistent than those of Arminians. But how does our author urge the nature of the atonement as an objection to our doctrine? His mode of reasoning on this point is certainly strange. We believe, and he is aware that we believe with him, that Christ did not endure the identical sufferings incurred by sinners; but that their value arose from the Divinity of His person. Now the author states that if the doctrine of identical sufferings were correct, then the atonement must be definite. He then proves that this doctrine is incorrect, and having succeeded in this, concludes that the atonement is not definite. He thus attacks a position which we do not defend, and having shown that this is untenable, he supposes there is no other ground which we can occupy—this is all he does—not a single word is said to illustrate or enforce his objection.

The next objection which is urged is, that "there are no passages in the word of God which expressly assert that Christ died for the elect only." We shall not here stop to shew that there are many important doctrines confessedly true, which are not expressly taught in scripture, but only deducible from it by good and necessary inference. We at once affirm that the doctrine of a definite atonement is expressly exhibited in the word of God. Not to multiply quotations, is it not predicted of Christ that "He shall see of the travail of his soul and be satisfied?" Are we not told that "if when we were enemies, we were reconciled to God by the death of His son, much more being reconciled we shall be saved by His life?" Is it not written "He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Do not these passages of scripture plainly teach that the benefits of salvation will be enjoyed by all for whom they were purchased? that all those who were reconciled by the death, shall be saved through the life of Christ?

It is further objected that "if there are any for whom no atonement has been made, their salvation is a moral impossibility." "For such no door has been opened up into spiritual pastures." If there be any force in this objection it will be found to militate against the justice of God's providential arrangements, and thus to land us in conclusions from which the author must shrink. It is not a matter of argument but a matter of fact, that God in his providence has left millions of our fellow creatures for many ages without any provision of ordinances and means of grace. "For them no door has been opened up into spiritual pastures." They perish for lack of that knowledge which had God so willed it might have been conveyed to them. When our author will have fully considered and explained this fact, he will need no further refutation of his own objection, and will moreover learn to be somewhat more cautious in advancing statements as to what the justice of God requires him to do. But when it is urged that our doctrine renders salvation a moral impossibility to some, we cannot but remark that it

is with an exceedingly bad grace that this objection is brought forward by the advocate of a system, according to which it can be shewn that salvation is morally impossible to all. It forms part of the general system which the author advocates, that there is no internal subjective work of the Holy Spirit in renewing the understandings of believers—that while an external revelation is provided, there is no change wrought on the faculty of spiritual discernment. Now the Apostle Paul informs us that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned.” Unless therefore there be an internal work of the Spirit there can be no spiritual discernment. And if there be no spiritual discernment there can be no saving faith. It will follow, therefore, according to the author's system, that salvation is morally impossible, not to some only, but to all—that notwithstanding the whole apparatus of redemption, every individual of the human family must inevitably perish.

In the reference we have already made to the case of the heathen, we have said enough to shew the futility of the objection which is next stated—“that God is not willing to save any for whom Christ did not die.” Here the author assumes that God wills to do every thing that might or could possibly be done for the salvation of all.—Unless this be assumed, the objection has no force. Now we know, that in point of fact, it was the will of God, to permit millions of our race to remain in entire ignorance of that Saviour, without a knowledge of whom, they could not be saved. And may it not as well be said that God is not willing to save any to whom Christ was not preached, as that God is not willing to save any for whom Christ did not die? For had God so willed it, Christ might have been preached to all, as well as have died for all. Both statements are equally true or equally false. Both are alike reconcilable or irreconcilable with the declaration that “God is long suffering not willing that any should perish.” Both are incorrect if in speaking of the willingness of God we mean to refer simply to the infinite benevolence of His nature. Both are admissible if in speaking of the willingness of God we mean to refer to the actual purposes of His mind, as formed in accordance with considerations of infinite wisdom, justice, and holiness.

“A limited atonement is inconsistent with a universal offer.” This is an objection which has been frequently urged and as frequently answered. On all hands it is admitted that the glorious gospel is to be preached to every creature—that the invitations of mercy are to be addressed to all—that all are to be exhorted to believe in Christ, with the assurance that believing in him they shall be saved. But, says our author, if the doctrine of a definite atonement be maintained then “we represent God as tantalizing the non-elect with false offers of mercy.” This we deny. If indeed the gospel announced that salvation would be actually bestowed on all, whether or not they were believers in Christ; and if it were purchased for and bestowed on believers alone, then we admit that there would be a tantalizing of the sinner with false offers of mercy. But the scriptures only warrant the announcement that salvation will be bestowed on those who believe. They declare that unbelievers shall perish. And we see not how the condition of the unbelieving would be bettered by the assurance, however true, that a salvation had been purchased for them in the benefit of which, as unbelievers they could never partake. It may here be observed that a man is not required in the first instance to believe that he is one of the elect, or that Christ died for him in particular; and on the other hand he has no reason to conclude that he is not one of those whom God hath chosen in Christ, and for whom Christ laid down his life. He has this assurance however, and it is a sufficient warrant of faith

that Christ is both able and willing to save, and will actually save all who come unto God by him. There is no inconsistency therefore between the doctrine of a definite atonement and of a universal offer—no inconsistency between the declaration “All that the Father giveth me shall come to me” and “Him that cometh to me I will in no wise cast out.”

“A limited atonement presents us with the singular incongruity, of God's requiring multitudes of the human family to believe in Christ as a Saviour able to save to the uttermost, whilst there are infinitely mightier obstacles between them and salvation than unbelief—the insuperable legal obstacles arising from the justice and holiness of God have not been removed.” To this objection we simply reply that the scriptures no where teach, and no man is required to believe, that Christ is able to save to the uttermost, all men, whether they believe or not. Christ is only able to save to the uttermost all that come unto God by him. Between these and salvation there are no insuperable legal obstacles—these have been removed by the atonement of Christ.

It is further objected that “a limited atonement presents us with the singular and awful spectacle of God's punishing with severest condemnation all those for whom Christ did not die.” We know not what opinions the author entertains of the equity and justice of the Divine administration, but we confess that to us an unlimited atonement “presents the singular and awful spectacle of God's punishing with severest condemnation any one of those for whom Christ did die.” It seems to us a monstrous supposition that Christ expiated the guilt of those who, previous to his death, had descended to the place of torment; or that any shall be doomed to everlasting punishment, on behalf of whom a satisfaction was rendered to the justice of God, by the death of Christ. This doctrine of a double satisfaction appears to us to be utterly irreconcilable with the views which the scriptures present of God's holiness, justice, and truth. It is but fair, however, to state the author's reason for considering it an awful thing, that on the supposition of a limited atonement any should be condemned. It is “because they would not trust in Christ as a Saviour, although he did not die for them.” Now, the truth is, that no man is condemned because Christ did not die for him. No man will ever be punished in consequence of any thing which Christ has not done for him. All who suffer, are condemned to suffering because of disobedience to the Divine commands. In other words it is not the want of an atonement which makes men guilty and therefore liable to punishment. It is their want of submission, whether, to the requirements of the law or the invitations of the gospel.

But continues our author “a limited atonement obscures the gospel,” for “if we cannot point sinners to an atonement that has been made for them before they believe, we cannot tell them of a Saviour able and willing to save.” Again and again are we assured that Christ is both able and willing to save all who come unto God by him. It seems, however, that our author is not satisfied with this assurance. According to him nothing less should satisfy the sinner than to know before he believes, that Christ died for him in particular. He should not be satisfied unless he knows before he believes, not only that salvation has been purchased for all who come to Christ, but that it has been purchased for himself personally, whether he believes or not.—Surely this is to make light of the truth and faithfulness of God. Does God assure the sinner that if he come to Christ he will be saved, and will our author justify the sinner who hesitates to come until he has farther evidence that he can be saved? If a man of unquestionable veracity, should offer to give a certain sum of money to all who came to his residence to receive it, and should connect with his offer an assurance that he was able to give this money to all who would

actually come—on the supposition would it not be an impeachment of the man's veracity to say, that no individual should be satisfied, unless before he came, he had positive proof that the money promised, was not only provided for all who would come, but, moreover, that it was provided for himself personally, whether he came or not? The bearing of the illustration is sufficiently obvious.

The next objection is, that “a limited atonement is a very subordinate atonement.” By this the author means that it is indistinct in the view of men. Ministers, for example, have no definite knowledge who they are for whom Christ died, and, therefore, according to our author “they are required to preach at a peradventure, and in the dark.” We grant that no man knows who are the objects of redeeming love. This is one of the secret things which belong to the Lord.—Ministers do not need to know this. They have a plain command to preach the gospel to every creature, and they do not preach in the dark so long as they can refer to the declaration, that “it pleases God by the foolishness of preaching to save them that believe.” In one sense, indeed, they may draw the bow at a venture, not knowing whether the arrow may pierce the heart of any. In another sense, however, they are assured that God's word will not return to him void. It will prove to those who hear it, either a savor of life unto life or of death unto death.

“A limited atonement presents us with a most inconsistent view of what is termed the sufficiency of the atonement.” Here the author seems to misapprehend what we mean by the infinite sufficiency of the atonement, as distinguished from a limitation in its objects to whom it shall become actually sufficient. What we mean is, that the sufferings of Christ derived such an infinite value from the dignity of his person, that had God so designed, the atonement might have expiated the guilt of all as well as the elect, but that it was the intention of the Father in giving the Son, and of the Son in laying down His life, to present this sacrifice of infinite value, not for all, but for His people. This explanation, we trust, will seem to remove the apparent inconsistency to which the author objects.

Enough has already been said to meet the objection, that “a limited atonement is a great barrier to the enquiring sinner's first step to peace.” It is therefore unnecessary to refer anew. We shall, however, take occasion to remark in this place, that there do not appear to us any solid grounds of peace to a believer on the supposition of the atonement being indefinite. If Christ has done nothing more for those who believe in him, than for those who perish, then, we cannot see wherein their security lies. On the other hand, if we believe that Christ will save by his life, all whom he reconciles to God by his death, then, how strong is the consolation of those who have fled for refuge, to lay hold on the hope set before them in the gospel! Their faith, if genuine, is an effect of the special work of Christ for them. From the fact of their having believed, therefore, they can argue to the fact of their being redeemed by Christ—and thence to the fact of their final salvation.

We feel not a little surprised at the statement, that “a limited atonement has no proper analogy in the types and emblems of Scripture.” Does the author suppose that the typical atonement made by the Jewish High priest was indefinite or unlimited? We must be fully aware, as every one knows, that their atonement was not made for those who were aliens from the Commonwealth of Israel—that it was made exclusively for God's peculiar people. It was therefore properly typical of the sacrifice of him, of whom it is said, “for the transgressions of my people was he stricken;” and that “he gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people.”

"A limited atonement cannot be preached." This is certainly a bold assertion, and we feel perfectly astonished that the author should have ventured to make it. He knows that the doctrine is maintained by a very large proportion of the most faithful and successful ministers of the gospel, and yet he hesitates not to brand them with the duplicity or cowardice of refusing to own or proclaim what in their hearts they believe. It is quite true, that the doctrine is exceedingly distasteful to the natural mind. It so humbles the pride of man, and exalts the sovereignty of Divine grace, that to carnal-minded men it is extremely unpalatable. Ministers, therefore, who are afraid to encounter the prejudices, or anxious to court the applause of their hearers, may studiously avoid the declaration of this, as well as of any other peculiar doctrine of Christianity. This doctrine, however, we fearlessly assert has been preached, is preached, and will continue to be preached, wherever and whenever the ambassadors of the gospel are not ashamed or afraid to declare the whole counsel of God.

The author concludes this part of his pamphlet with the statement, that the doctrine of a definite atonement "was unknown in the christian church till the ninth century." In proof of this he refers to a speech of the Rev. G. Kennedy of Leith, who refers to certain passages in the writings of the Fathers, which seem opposed to our views.—That such passages occur we do not deny. But if our author will turn to the closing part of Owen's work on the death of Christ, he will find how little dependance can be placed on Mr. Kennedy's sweeping assertions. He will there find extracts from the writings of such early Christian Fathers as Ignatius, Clement, Cyprian, Athanasius, Augustine, and others, which plainly shew, that so far from the doctrine of a definite atonement being unknown till the ninth century, it was maintained by the most eminent of the early Christians. From Augustine, for example, the following extracts are given: "Christ will possess what he bought; he bought it with such a price that he might possess it;" and again, "He that bought us with such a price, will leave none to perish whom he hath bought."

The Record.

TORONTO, NOVEMBER, 1850.

KNOX'S COLLEGE.

THE Session of 1850-51 was opened on the 17th ult. The attendance of students at the opening was very good, equal to, if not larger than on any previous occasion of the kind. We were much gratified to see several of those ministers who had received their education in Knox's College, and who are now settled in pastoral charges in various parts of Canada, revisiting their *Alma Mater*, and mingling again with their younger brethren. One very pleasing feature connected with the institution is, that feeling of christianian fraternity which has characterized the students to so large an extent from its establishment. We see in this an important element, calculated to promote the vigor and harmony of the church, when these men assume, as they must necessarily very soon, the active management of her business. Every day's experience is teaching us, and recent events have made the fact more palpable, that it is to a native trained ministry we must chiefly look for the supply of our congregations with ordinances.

Together with the Professors and students, the ministers and elders from various Presbyteries of the church, there was present a considerable number of ladies and gentlemen, who take an interest in the College.

The Rev. Dr. Wallis opened the service by giving out Psalm lxxii. 16-19. After singing, the Rev. William Reid of Pictou, Moderator of Synod, offered up a suitable and impressive prayer.

Dr. Wallis then proceeded to address the students. We can only give a brief outline of this comprehensive opening lecture, some passages of which struck us as exceedingly appropriate, and expressed with eloquence and power.—We refer especially to that part of the address which pointed out the motives which should actuate an aspirant to the holy ministry—his duty to aim at a high standard of ministerial qualification and general learning—and the deportment that should characterize him in his intercourse with men.

After some introductory remarks, Dr. Wallis proceeded nearly as follows:—

"The object for which we convene here is one of prime interest and importance; and it is well that we should feel alive to the responsibilities connected with our pursuits, at the very commencement. What can be more interesting and important than the business of preparation for the service of Christ in the gospel! The least reflection on the design of the gospel ministry, and on its bearing on the temporal and eternal well-being of our fellow-creatures—nay, on the effects which may follow even to generations unborn, from the manner in which the duties of religious teachers are discharged—I say, the least reflection on these things, should secure serious thought from those who spontaneously address themselves to this spiritual calling, or who, by the advice of others, separate themselves to the Lord's service. "If a man desire the office of a bishop—a spiritual guardian of others—he desireth a good work;" but in proportion to the magnitude of the interests involved in the care of souls, is the blame-worthiness attaching to whatever is frivolous in the spirit in which it is undertaken; faithless in the manner of its performance; or even slight and functory in our preparations for such a trust.

"We wish to speak to you, dear friends, in the language both of encouragement and admonition. Placed at the gate of your entrance to this school of the prophets, we must warn you of the danger of thoughtlessness and formality, not to say falsehood and hypocrisy, in a business of the very highest concern, whether as it regards the glory of God or the good of man. We do, indeed, welcome and hail every sincere proffer of service to the best of Masters, and the best of causes.—And we do most heartily and affectionately—I speak for myself, also for fathers and brethren around me—sympathize with all the honorable aspirations of studious youths, with all the cares and anxieties of right-minded candidates for the Holy Ministry. We would as frankly tell you of the encouragements that await you, as of your responsibilities; of the great and noble rewards—great I mean in the light of faith and of heaven—that belong to the walk of life you have chosen. But, assuming that your resolution has been well weighed, and that you have addressed yourselves to your design in a spirit of prayerfulness, we are persuaded you will all the more candidly welcome any counsel of ours which may guard you against temptations incident to the position of Students, or aid you in realizing the great end of your pursuits.

"I am compelled to say, that while there is no station more honorable than that of a gospel min-

ister, none, in which one may count, perhaps, on a larger share of real human happiness; there is not a character more contemptible than a trifler in the vineyard of the Lord, and no walk in which more bitter mortifications await the presumptuous intruder into an office, for whose duties he has no congeniality of disposition, and whose responsibilities he has never had to heart. If the office be undertaken in a spirit of mercenary secularity—if the profession be chosen only as a retreat from more and more laborious vocation—if even undertaken mainly for the sake of its opportunities of intellectual leisure and enjoyment; or, last of all, if, supposing the presence of some higher views, there be in the Student a vain conceit of innate and unassisted sufficiency, tending to make light of the means of thorough preparation for the work in view—be assured the sin of such persons will find them out, and the mistake on which they have proceeded in arranging their plans of life will be discovered, it may be, too late both for their comfort and their usefulness.

"It is grievous to think of the numerous instances of disappointed hope which the history of the pulpit records—chargeable on errors at the outset of the student's course—disappointment to candidates for the ministry themselves; disappointment to their friends; and to the public;—which it is in vain sought to refer to causes so general as the innate prejudice of men against religion, or the itching ears and fastidious taste of the age, or the multiplication of competitors in the Gospel field. We are not forgetting that these causes do exert an influence in hindering the acceptance of well-intentioned and even well-accomplished labourers. But I wish to impress it on your minds, that these causes are often pleaded in explanation of what they do not explain—and that a responsibility which is nearer and more subjective is often shifted to the distant and objective, in accounting for the phenomena of listless auditories, empty pews, and decaying congregations, in communities well affected to the cause of religion, and disposed to give to the ambassadors of Christ a favourable hearing. That in such circumstances the preacher does not gather around him eager and grateful listeners, or that the interest in the ministrations of the pulpit is seen daily to wane, is in a large proportion of cases to be attributed to the effete and unimpressive character of the preacher's matter and style—and to the want of becoming earnestness in the work, both out of the pulpit and in it. When men of active and inquisitive mind are disappointed of finding the expected aliment of their souls—or their taste as well as conscience is offended by the incongruity between the transcendently important themes which the preacher handles, and the absence of even the ordinary pains in illustrating and enforcing them, which a very moderate degree of intelligence in the hearer desiderates and appreciates,—men who are busy and ardent in other pursuits, are conscious of something being grievously wrong. They are pained to miss in him who deals with them on the high concerns of eternity those tokens of method and adjustment,—those fruits of industry, and conscientious application, which are demanded in other departments of human labour; but which when wanting here, betray an inadequate estimate on the part of the preacher himself of the interests which he professes to commend to the attention of all.

"My young friends, the real cause of a minister's disappointments is often to be found in a neglect of adequate preparation. And the reason why I labour to impress this now is, that the evil is not seldom traceable to college days. The minister is inefficient because the student was indolent; and ill habits acquired in the class-room, and at the divinity-hall, have been transferred to the minister's sitting-room and manse. The counsels of experience are despised by the self-sufficient. Indolence satisfies itself with contemplating a passable style of acquirements—not what is best, but what is tolerable. Procrastination

whispers, that if in the mean time, the peremptory demands of a college curriculum be just fulfilled in form and letter, a time will come again for careful review and deeper study. Whole sessions or terms, are trifled away in loose, miscellaneous, accidental readings: Lectures are heard but not pondered; and opportunities of choice intellectual, literary, and religious enjoyment, are next to thrown away, through the want of a serious and systematic endeavour to turn them to the best account. Beware, gentlemen, of satisfying yourselves with low standards of clerical qualification and character—"Covet earnestly the best gifts." Be diligent—use all methods of preparing yourselves by God's blessing for an office that needs all the qualifications you can bring, and which—I add for your encouragement—affords the finest field for the exercise of every natural and acquired talent, every gift and grace. You may indeed easily acquire as much theological learning and even as much of a speaker's gift, as may keep you from sinking altogether; nay, as may gain for you the attachment of a good natured few, who, appreciating your good qualities, will indulgently forbear your deficiencies. Some hearers from real charity—some too from carelessness and indifference, may adhere contented to a ministry that is formal, and but in the smallest degree profitable. But it will never largely engage the interest and affection either of intelligent men, or of fervent and spiritual christians. If ministers are to do good on a large scale; if they are to live in the hearts, not merely on the forbearance of their flocks; if they are to command the attention of the gainer, not merely to retain the sympathy of the amicable; they must spare no pains—they must neglect no opportunity of improvement—and the student must reckon and calculate before; he must aim at a high standard;—he must beware now of the formation of habits of inattention and procrastination, which he may in vain seek to throw off from himself hereafter."

After some further observations in a like strain, Dr. Willis urged attention to the several branches of education, preliminary as well as theological, in detail. He dwelt at some length on the necessity of a good and graceful elocution; contrasting the too great negligence as to the manner of pulpit address with the care taken to acquire good habits of speaking at the bar, in the theatre, and even in the counting-house, and the merchant's store. Adverting to the indolent plea of those who, despising the art of elocution, allege they will follow nature:—"I only wish, he said, that in this respect, we had more of nature. The design of elocution is to impress the real lessons of nature in the department of oratory: and the necessity for it lies in the proneness of many speakers to depart from nature. A just elocution seeks to assist us in unlearning, not natural, but bad acquired habits and modes of address. What men call nature, is rather their fashion, or their imitation—offensive and grotesque sometimes—of the taste and fashion of others; or it is what accident and company have formed them to. Hence that drowsy monotony; that strained and affected articulation—those inappropriate musical cadences—which so mischievously affect public speaking. We desiderate, with the dignity and solemnity proper to the pulpit and its high themes, the simplicity, the energy, the adaptation of voice and action to all the variety of feeling and sentiment, which characterise the interchange of thought and earnest sympathy between man and man, even in the discussion of their ordinary affairs."

"Nature, Dr. Willis proceeded, admits of com-

bination with the best rules of art, and is not to be confounded with the mere negation of culture, the absence of taste, and the accidental and capricious modes of an indolent passiveness. A great actor was once asked by a preacher—Why is it that men of your profession meet with such attention, as you address your eager crowds from the stage, and we preachers, find so often that our addresses are lost on sleepy audiences? The answer he gave, was one most instructive to us all.—You speak truth; but you speak it as if it were fiction—We speak fiction as if it were truth."

The Rev. Doctor urged the cultivation of personal piety—such a piety as originating in faith, yields present peace and good hope, and forms to holiness of life. He wished all men, and especially young men, to know how Christ's yoke was to be experienced to be easy, and his burden to be light. This, he said, much depended on the communion of the Holy Ghost, and on the experience of comfort in the belief of the truth. It was too little considered that a sense of happiness, and of present salvation, was within the compass of the privilege of christians, and was essential to cordial, christian obedience. He inculcated courtesy to superiors, and even to equals, as a becoming part of religion itself—and urged the duty on each student, of considering others—of courteously remembering how much his conduct and manners might contribute to promote or hinder the educational progress and happiness of his associates—in fine, never to forget, in all their intercourse with mankind at large, and with their fellow-christians, the inoffensive and blameless manners which even the world agreed to hold, as demanded by all consistency, of aspirants to the gospel ministry, as well as of those already under its direct responsibilities.

Dr. Willis closed his lecture, which was listened to throughout with deep attention, by quoting the admired words of Cowper, expressing his estimate of the value of the pulpit, and portraying the character of the true minister of Christ.

"The pulpit, therefore (and I name it fill'd
With solemn awe, that bids me well beware
With what intent I touch that holy thing)—
The pulpit (when the sat'rist has at last
Strutting and vap'ring in an empty school,
Spent all his force, and made no proselyte—
I say the pulpit (in the sober use
Of its legitimate, peculiar pow'rs)
Must stand acknowledg'd while the world shall
stand,
The most important and effectual guard,
Support, and ornament, of Virtue's cause.
There stands the messenger of truth: there
stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war
The sacramental host of God's elect!
Are all such teachers?—would to Heav'n all
were!"

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose
life,

Concident, exhibit lucid proof,
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say, that they respect themselves.

Would I describe a preacher such as Paul,
Were he on earth, would hear, approve, and
own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt: in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of peace to guilty men."

The Rev. Dr. Burns, after thanking Dr. Willis for his lucid and excellent practical address, made a short speech, in which he noticed the Providence by which excellent ministers and one student had been removed by death since the close of the previous session. He recounted the causes of gratitude to God, for having restored to us, after a lapse of several months, and a journey to his native land, the Theological Professor, who, with his associates, was now, with renewed vigor, to enter upon the duties and labours of the session. The Rev. Dr. noticed the large number of students who came forward at the opening, and the ground of thankfulness in that they had been so mercifully preserved in the enjoyment of health and freedom from painful casualties, in the discharge of their catechetical and other duties, during the recess—and concluded by exhorting all to make a wise use of present privileges, and to devote themselves to their academic and personal duties.

At the call of Dr. Willis, the Rev. George Paxton Young, deputy from the Free Church of Scotland, offered up the concluding prayer, invoking the Divine favor to rest upon the Institution and all connected with it—imploping that God would bless our College, and make it a blessing to this land and to His Church.

After singing the 10th and 11th verses of the 68th Psalm, the Rev. Professor Esson being called on, closed the public exercises, by pronouncing the blessing.

THE RECORD.

It is admitted on all hands that a periodical published more or less frequently, is of importance to the progress and prosperity of the church. The churches in Britain and America have made use of this instrumentality to a considerable extent in time past; and now, as the result of experience, find it to be to their advantage to do so yet more extensively. The Presbyterian Church in the United States has its *Home and Foreign Record* as the official organ of the different boards, besides a large number of well conducted papers in her interest, and advocating the cause of the church. The Free Church of Scotland we believe now issues 30,000 copies monthly of her *Home and Foreign Record*. In the explanatory statement published in the first number of the new series, its editors say, "a carefully conducted periodical is evidently one of the most effective means of exciting and maintaining a proper interest in the Christian undertakings of the Church. Her

living agents cannot be constantly going about proclaiming every where in person her proceedings and her claims. Luminous and inspiring narratives of the work that is being done, or to be done, or to be performed by the church, might exercise an unceasing power in making and keeping all concerned alive to their privileges and their duties, as labourers together with God, in building up His house upon the earth."

Who will deny that these propositions are, if possible, more applicable to our own case. We have pleasure in announcing that a very considerable addition has been made to the subscription list of our own *Record*, and that we hope to come up to one tenth of the issues of the *Scottish Record*. Three thousand copies of this number will be printed, and we ask those who wish well to our cause, to assist in procuring subscribers for them all. One of our own ministers has already sent in a list of forty-nine new subscribers, other agents have procured smaller numbers. We request that notice be forwarded as soon as practicable, of additions to the list, and any changes that may be desired.

We again request clerks of Presbyteries to send condensed notices of the proceedings of these courts, especially accounts of licences, inductions, ordinations, &c., and we solicit *short* articles on interesting subjects connected with the history, statistics, present state and progress of our church, and of any other Evangelical Church. It is necessary to publish the *Record* at the lowest possible price, this makes a large circulation indispensable; in order to obtain which, it must be made interesting. Surely we shall not ask in vain for some well written contributions from friends who know what sort of aliment our columns should furnish, and who have the materials at hand. One main design of our publication is to make it a complete register of all the proceedings of the church. In catering from exchange papers, we aim at making selections calculated to excite an interest in religious matters. We desire to record what God is doing by the hands of His devoted servants in other churches—to give some accounts of missionary operations among the heathen, and to make the *Record*, as far as possible, a welcome monthly visitor to every family connected with our church. Any hints or suggestions for its improvement will be thankfully received. We shall endeavour to give no cause in future for the old stereotyped complaint, so often repeated, against *long* articles. This has been the universal fault from the beginning—from all quarters it has been reiterated, we think, not always with good reason. It is necessary sometimes to give reports and official documents in full in one number, for the sake of future reference. We can supply some back numbers to such as wish to complete a file for binding, and have a few complete sets from the fourth number of the last volume; new subscribers, who desire them, can be supplied from February, 1850.

We send a few extra copies to some quarters, in the hope that subscribers may be found for them. Those who send new names will please to name not only the place of residence, but the designation of the Post Office to which each paper should be addressed.

To those who have gratuitously acted as agents in procuring names, and collecting subscriptions, in some case even advancing them, we are under particular obligations. We solicit the continuance of their good offices, and hope that they will not be unrewarded, in the consciousness of having done so much to promote the efficiency of an instrumentality confessedly necessary for the growth and prosperity of the Church.

SLAVERY AND THE AMERICAN FUGITIVE SLAVE ACT.

Whatever opinion enlightened individuals may hold, it is practically denied by our Republican neighbours in their legislation that "God made of one blood all nations that dwell upon the face of the earth." Even admitting that the scriptures had not settled the question of the common origin of the whole human race, it would not follow that one portion of that race had permission to oppress and hold the other in bondage. The word of God recognises all as under the same condemnation and needing the same salvation. This being admitted, it follows that all should have access without restraint, to the use of all the means which God has appointed for securing present and future happiness, and which the law of slavery denies. It is not necessary to prove that slavery is unscriptural and unjust. The proposition to any one who will be convinced, is self evident, and no people ever had a juster apprehension of the rights of humanity than the Americans, nor more happily expressed a great and sound principle, than the framers of their Declaration of Independence, viz., That all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness; and yet no people ever perpetrated a greater outrage upon human liberty and human nature than that people. We condemn Russian cruelty and injustice to the brave Poles. We execrate Austrian perfidy and barbarity in the case of Hungary. These enormities have this palliation, that their perpetrators are only half civilized; but what apology can the largest extension of charity find for the American Fugitive Slave Act—an act worthy of the butcher Haynau, and yet solemnly enacted by the FREE AND ENLIGHTENED Americans? It was surely bad enough that so foul a stain as the slavery of the Southern States existed on this continent, without involving the free States in their sin and guilt, or compelling them to nullify the laws:—

"Now the north is to be made, if the authors of this bill can get it executed, not only the hunting ground of slave-catchers and kid-nappers, but the people of the north are to be the agents, in assisting the work. The *Pennsylvanian Freeman* well says:—"The act forbids under heavy penalties of fines and imprisonments, justice to the oppressed, hospitality to the stranger, compassion to the suffering, help to the needy. It spreads over the whole north a horde of licensed kid-nappers, commanding all good citizens to aid them to drag into endless slavery the innocent refugees who have escaped its horrors. It puts the liberty of every northern freeman at the mercy of some petty dependent upon the slave power whom it bribes to decide in all cases for the slave-hunter. It takes the word of the claimant against freedom, in oral testimony or affidavit, as legal evidence, but denies to the party claiming

the right to testify for freedom. It destroys, for personal liberty, the securities and protections given to property, compels a hasty judgment in the most momentous of all issues and interests, spurs its slave-hunting instruments to extraordinary eagerness in their inhuman pursuits, by making them peculiarly liable for any want of vigilance, and finally gives a gratuitous national insurance upon slave property, by paying from the Nation's treasury for every fugitive who may be rescued from the hands of his hunters. The law contains not one word of truth, not one provision of justice, not one requirement of right, not one prohibition of wrong."

We sympathize with the fugitives who have escaped from the yoke of the oppressor, many of whom have lived in the free states and have acquired property, but are now compelled to flee to our shores, or run the risk of being dragged back into bondage. Large numbers of these refugees are seeking an asylum in Canada; we have seen and conversed with several of them. They are generally intelligent persons and respectable in their appearance. From the suddenness of their flight, and the manner in which unprincipled men take advantage of their circumstances to deprive them of their property, they are cast amongst us in a state of destitution. They have a claim upon the benevolence of a free people, and will, we hope, show themselves worthy of the privileges to which they are freely admitted.

Steps have been taken for procuring employment and supplying the immediate wants of such as have come to this city. The colored population have generously extended their hospitalities to the refugees, and a meeting of the citizens of Toronto will soon be called to give expression to their abhorrence of the whole system of slavery, and of the iniquitous Fugitive Slave Law of the United States in particular, and to make arrangements for aiding and advising those who, through its operation, are thrown destitute upon us.

The Canadian people claim no right to interfere with the internal legislation of our neighbors, but the case before us is one of world-wide interest—it belongs to our common humanity—we would "hide the out casts, and not betray him that wandereth," and we would protect the servant "which is escaped from his master," Deut. xxiii. 15, 16.

We regret that religious papers in the United States, the *New York Observer* for example, have taken the ground that "there is not anything in slavery contrary to the law of God, in such sense as will justify those who are under the yoke, in attempting violently to throw it off, or their friends in aiding and assisting them in such attempts."—We had faintly hoped that the day had gone by when religious men could be found to apologise for slavery.

Such sentiments will find little sympathy in the Northern States or in Canada. The death-knell of the accursed system is rung. The slave-holders of the south, and their guilty abettors in the north, have precipitated a crisis, and a mortal blow to the "peculiar institution." The *New York Observer* does not propose to abolish slavery, but seeks an amendment of the constitution, which will leave it optional with the friends of the fugitive, either to permit him to be taken back by his master, or to pay for him at a fair valuation.

Either liberty or "the constitution" must perish in such a case. In the meantime the new law, we rejoice to think, cannot be carried out, and the means of escape and of successful resistance, if required, will be furnished to the poor slave—he will throw off the yoke of slavery peaceably if he can, violently if he must.

PROGRESS OF THE CHURCH IN CANADA.

1. KING, COUNTY OF YORK.—The congregation here has hitherto met in two small school houses, at three miles distance from each other. A new church is now erected in a central situation, so that both divisions may meet in one place. It is a neat and substantial fabric; on an elevated site, and remarkably well finished. It was opened by Dr Burns of Toronto, on Sabbath, October 20th, when it was packed with a congregation of not fewer than 600; a large country assemblage in Canada. Dr. B. expounded the 132nd Psalm; preached twice on Psalm xlviii. 12, to the end; and baptized six children. On Monday the congregation met, and after sermon, proceeded to the election of Elders, pursuant to a notice formerly given; when Messrs. Alex. Thompson, Samuel McCutcheon, D. McFadyen, N. Irvine, and D. McDrewitt—men of approved christian character—were unanimously chosen. The communion was announced at Vaughan, for Sabbath, Nov. 3; and the rest of the day was spent in catechetical and devotional exercises connected with the orderly organization of the church. On Sabbath a collection was made for the building.

2. WEST GWILLIMBURY.—The Rev. John McLachlan of the Reformed Presbyterian Church, a minister of tried gifts and experience, has been supplying here for some time, by appointment of Presbytery, and in the view of a closer connexion with the Presbyterian Church of Canada. In the rising town of Bradford, a Free Church was reared two years ago, the first in the place; a neat and commodious building. There are thus two stations connected with this charge, besides subordinate posts. The cause is exceedingly promising. On Sabbath, 29th Sept., the ordinance of the Supper was dispensed at Gwillimbury, when a large English and Gaelic congregation assembled, and Dr. Burns and Mr. McLachlan presided in the English and Gaelic services.—There were two double services in English, and one in Gaelic; the Gaelic congregation assembling for worship in the school-house, and adjourning to the church, at the close of the services in English. There had been very full attendances on the fast-day and Saturday, and on Friday also, when a diet for conference, prayer, and speaking to the question, was held. Many of the settlers at Gwillimbury belonged originally to Lord Selkirk's settlement at the Red River.—They retain the deep piety of the devout Ross-shire men, and are thirsting eagerly for a godly pastor. The closing sermon on Monday, was preached by Mr. McLachlan.

3. BARRIE AND INNISFIL.—At Innisfil, two years ago, there were only three members of our church in communion—now there are sixty—a consider-

able number having come from Scotland last summer, and having been previously in connexion with the Free Church, and the General Assembly of the Presbyterian Church of Ireland. The place of worship has been enlarged, but a new and larger one is contemplated. At Barrie a handsome new church is roofed in, and will be ready for opening about December or January next.—The site for it was handsomely granted by Jos. C. Morrison, Esq., M.P.P., and as it is an elevated one, the church will be seen to advantage from the Lake. Along with Barrie and Innisfil are associated other two stations on the Pentanguishene road, at both of which churches are in progress. The Rev. Thomas Lowrie, from the north of Ireland, has the pastoral charge of these important stations; and his pious diligence and pious gifts have tended in to consolidate the interest. Barrie is the county town for the County of Simcoe; is favored with a flourishing Academy; and is rising into importance every year.

4. ORO, ORILLIA, MEDONTE.—These stations, with Tara, a recent Gaelic settlement in addition, will, in all probability, be soon under the charge of two ministers, one of whom will be specially appropriated to the Gaelic settlers. One church was erected at Oro four years ago; and a second is about being reared on a most suitable spot at Orillia. There, a few years ago, the Free Church could with difficulty count one member, now there are at least twenty. But in the other districts the number has always been large.—They have never had a settled pastor, although it is more than fifteen years since they made application to the Glasgow Society. As a proof of the earnestness of the wish felt and expressed for a regular administration of ordinances, four individuals have put down their names for £120, in order to the erection of the church in Orillia; and the subscription last year, for the support of a minister there and at Oro, exceeded £130. The settlements are young, but they are rising yearly in importance.

5. ELDOX, THORAN, AND MARITOSA.—In these three townships there have been lately reared by the settlers themselves, with very little help from any one, two places of worship. No settled pastor has ever had the charge, but catechists and ministers occasionally have supplied, though very partially. On Sabbath, Oct. 6th, the ordinance of the Supper was dispensed to this important Gaelic congregation, when numerous assemblages were held on each of the days, notwithstanding the unfavourable weather. Mr. Nisbet of Oakville, presided, and Mr. McLachlan from West Gwillimbury, assisted, and took entire charge of the Gaelic part. It was a refreshing season.—Their local situation places them out of the reach of the supplies from the College during winter—and this remark applies to several other localities—and hence the necessity of a fixed settlement. May the Lord put it into the heart of a Nectarish or a McLeod to take pity on their neglected countrymen, on the Lakes Simcoe and Couchichou and the Narrows!

6. SCOTT, UXBRIDGE, REACH, BROCK.—In these townships we have not reached a fixed and per-

manent pastorate; but a fine beginning has been made. Three places of worship have been reared, a congregation has been organized, and the communion has been twice administered. An Eldership of seven valuable men was chosen eighteen months ago. One of them, Mr. Johnston, was lately removed in circumstances very affecting, as noticed in last Record. Mr. John Black, Mr. McLachlan, Mr. Smith, Mr. Kennedy, students, have all been in succession catechists here, and this last season Mr. W. G. McKay has followed very acceptably in the footsteps of his predecessors. The Reach settlers are, many of them, from Breacalbane, Perthshire; and their old landlord, the noble Marquis, would be delighted to see how industriously they are getting along, and how liberally they have contributed to work, labour, and money, to their half-erected temple of worship, whose elevated appearance attracts the eye and cheers the heart of any christian traveller on the concession road. There is a residuary lumberer in this district who has for some time past been in Lord Melbourne's "most enviable" situation—good pay, and nothing to do—"otium," sine "dignitate."

7. WHITBY.—In the rising town of Whithy there was opened about a year ago, a station for preaching; and prior to this, an adjoining district to the north, and within the township, had enjoyed partial supply for several seasons. A large proportion of the Presbyterian congregation under the charge of the late Rev. James Lambie, of the Established Church of Scotland, have now declared for the Free Church, and at their request Dr. Willis and other ministers have repeatedly paid them a visit. On Sabbath, Oct. 13th, Dr. Burns, at the invitation of the people, preached in both stations; and on Monday and Tuesday following, organized the Church, by the examination and enrolment of about forty members, embracing a large proportion of the respectability and moral influence of the place. At a congregational meeting thereafter, three Deacons were unanimously elected; Dr. Gunn, and James Anderson, and James Fringle, lately from Chicago. Measures are in progress for the election of a minister; and if a man of some experience and tact can be got, few places promise to rise more rapidly in the scale of spiritual growth.

All the above places are within the bounds of the Presbytery of Toronto. Let every minister and every member remember these rising interests at the heavenly throne! How important does the College at Toronto appear in connection with such cases as the above! and these are only a specimen out of multitudes. In all our eight Presbyteries are specimens more or fewer of the same kind; while Chicago on the south, and the Red River settlers on the north, have been looking wistfully to the same source of supply. The Lord is doing great things for us!

Donations to the Museum of Knox's College, brought from Britain by Dr. and Mrs. Willis, will be acknowledged in our next. Among them are waters from the Dead Sea and Jordan. Mrs. Eason has also brought some valuable additions to the Museum.

THE MISSIONARY MAGAZINE AND CHRONICLE.

We thankfully acknowledge the receipt of this interesting periodical, the organ of the London Missionary Society. It contains brief notices of the missions in India, Africa, and the Polynesian Island. From it we learn that the Rev. David Livingston, one of the Society's Missionaries in Africa, like the Rev. Robert Moffatt, has not only been honored to bear the imperishable word to the benighted African, but to render important service to science, in the discovering and determining the position of a great lake in the interior of South Africa. For which service the Royal Geographical Society have awarded him a premium of 25 guineas. The missionaries in prosecuting their high calling, have made extensive discoveries in the hitherto unexplored regions of that vast country, which, although peopled in the earliest ages of the world's history, is now cast known and least civilized of any portion of our globe. The Rev. Dr. Tidman, Secretary to the London Missionary Society, bears honorable testimony to Mr. Livingston, as possessing "many of the most important qualifications for exploring the hitherto terra incognita of South Africa. He is intimately acquainted with the Sechuana language, which appears to be understood by several other tribes and nations to the northward—He is a man of great self-denial and of singular intrepidity, combined with sound discretion. His benevolent character and blameless life make him regarded by the natives as their friend and benefactor; and as a christian missionary, sustaining this honourable consistency, he travels without fear where the face of a white man has not been seen. Impelled by a love of geological science, and the yet higher motives of Christian benevolence, I venture to predict that he will hereafter accomplish yet more important objects in exploring the unknown regions of that vast continent." The London Missionary Society was established in the year 1795. For a period of 55 years it has continued with varied success to convey the blessings of the gospel to the most distant nations and savage tribes.

COTE STREET CHURCH, MONTREAL.—The *Free Church Magazine* announces that the Rev. Mr. Couper, of Burntisland, has been appointed to supply for the winter months, the congregation of Cote Street, Montreal. That congregation, we understand, is likely soon to be supplied with a permanent ministry. One of the Students of Knox's College may be called to that important charge, as soon as he is in a position to receive a call.

ARRIVAL OF REV. PROFESSOR LYALL.—We are glad to be able to announce the arrival of Professor Lyall, by the steamer from Boston, on Thursday last. Mr. Lyall has been engaged for the last two years as one of the Professors in the Free Church College at Toronto, and from his distinguished scholarship, his fine literary taste, and scientific attainments, will, we have no doubt, form an able successor to the lamented Mr. Mackenzie in the Collegiate Institution here.—Our readers will observe by the advertisement, in another column, that the Free Church College will be opened on Friday the first of November. Professor King will deliver the introductory address in Chalmers' Church, at 12 o'clock on that day.—*Hol. Pres. Witness.*

COLPORTAGE.

The American Presbyterian Church has, with great success, employed this agency for disseminating the truth in the destitute places of the land. The humble but indefatigable Colporteurs bearing the life-giving Word, have penetrated into the remotest wastes of the country, and into the dens of infamy in the crowded cities. God has in an eminent degree owned their labours. In September last a Convention of these self-denying labourers was held at Cleveland, Ohio.

The business of the convention commenced on Wednesday, the 25th September, and, with barely sufficient intervals for meals and rest, continued five days, exclusive of the Sabbath. The first exercise consisted of a narration of the individual christian history and experience of each member, and of the dealings of God with his own soul. No sketch could convey just impressions of this service. The internal life of fifty Christians frankly revealed, and the providence and grace of God practically illustrated in their history, furnished such a spiritual repast as is rarely enjoyed. Seventeen of these men were from Germany. Several had been delivered from Romish superstition: some from infidel or rationalistic errors. Nearly all had enjoyed the instructions of pious parents, and with few exceptions, they had been led to Christ in early life. Some had been battling with sin for a quarter of a century or more; others had been converted by the blessing of God on the labors of colporteurs here present. It was deeply affecting to learn from these narratives, that one valued German colporteur traced his conversion to the fidelity of another, who, in turn attributed his salvation, under God, to another then present. And as such facts were developed, the convention was more than once lashed in tears. Such an illustration of Christian unity as was afforded by this meeting, has rarely been witnessed. Here were members of ten different evangelical denominations, namely, Congregational, Presbyterian (O. S. and N. S.), Baptist, Free-will Baptist, Methodist Episcopal, Lutheran, German Reformed, German Evangelical, and Evangelical Association. Each told his story in simple language: no two narratives were alike. And yet, with characteristic diversity, there was entire unity in the great cardinal points of evangelical doctrine and experience. Not a word would have indicated to the observer the denominational affinities of a single individual, if the peculiar use of the word "penitent" in one instance be excepted. Ruin by sin and salvation by grace lay at the foundation of all. All traced their salvation to the Holy Spirit as the efficient cause, and gave all the glory of man's redemption to God as the author.

Most interesting personal narratives and statements from Colporteurs respecting their fields of labour were given; and the following preamble and resolution unanimously adopted:—

"Whereas, notwithstanding all that has yet been done to meet the increasing religious wants of this nation, thousands of souls, not only in the newer, but also in the older sections of our country, are to an alarming degree destitute of the means of grace, and other destitute thousands are coming to our shores from foreign lands; and

"Whereas, from developments made in this convention, it is clearly seen that the labors of pious and self-denying colporteurs are eminently adapted to impart a knowledge of the unspeakable riches of Christ to multitudes ready to perish in their sins, and also to explore our moral wastes, and prepare them to receive ultimately all the appointed ordinances of the gospel; and the Head of the church has greatly blessed them to the accomplishment of such results: therefore

"Resolved, That this department of benevolent effort, so worthy the confidence, the prayers,

and the pecuniary support of the American church, ought to be enlarged by bringing more colporteurs into the field; and that not less than one thousand of these pioneers and helpers of the gospel ministry ought to be commissioned and employed in our country without unnecessary delay."

The hospitable Christians of Cleveland tendered their sympathies and their homes to the toil-worn labourers. The churches of different denominations were opened to them, and the pastors cheered them with their presence and counsel.

The labours of these godly pioneers are not sufficiently appreciated. They prepare the way for the regular dispensations of ordinances, and sow the seed of that imperishable truth, before which the mountains of ignorance and Popish delusion and superstition will one day be dissolved. They are worthy of all encouragement. We welcome them to Canada and hail them as fellow-labourers in the work of the Lord.

Since the foregoing was in type, we have received the advertisement which appears on our last page, for a Colporteur in Canada West.—We hope our friends in Kingston, who have the honor of taking the lead in this movement, will find a suitable agent, and that their example will be speedily followed in other quarters. The subject of circulating good books has been before the Home Mission Committee of our Church. It has become a necessary instrumentality, second only to the preaching of the Word.

ORDINATION OF THE REV. J. SCOTT, AT LONDON.

The Rev. John Scott was ordained to the office of the holy ministry in the congregation of St. Andrew's Church, London, on the 10th of Oct.—The Rev. John Fraser of St. Thomas, preached on the occasion. There was a very full meeting of the London Presbytery, and a large assemblage of people. We believe the call to Mr. Scott was unanimous. He enters upon the discharge of his arduous and important duties under favourable circumstances, among a united and intelligent people. The congregation has been organized for ten years; they have a comfortable church, built about seven years ago. Although not enjoying a regular ministry, the congregation has not only been kept together, but has increased. This state of things is creditable to the people, and especially to John Fraser, Esq., who has for six years conducted the Sabbath services and religious exercises on week days. To his christian zeal, and excellent management, the present pleasing state of things is in no small degree attributable. We feel warranted in indulging the hope that the cause which has been so well sustained in the face of many adverse circumstances during a long vacancy, will now be strengthened, Mr. Scott is well known to the church as an excellent missionary, and a devoted labourer in the Lord's vineyard. In the summer vacation of Knox's college, and even during the seasons his labours in our vacant congregations and destitute stations have been abundant, and his ministrations acceptable. We congratulate the congregation of London, on obtaining such a pastor, and hope that he may be long spared to break the bread of life among them; the sphere of his labour is large and important—may he as a faith-

full and wise steward, show himself approved unto God, and the people of his charge strive together with him in their prayers to God for His enriching blessing.

The elder from whose letter we took the substance of the above notice will accept our thanks for his early attention, without which we could not have given it in the present number.

MISSION TO THE COLOURED POPULATION.

We clip from the *Cleveland Plain Dealer*, the following notice of Canadian effort, in behalf of the African race:—

A PRACTICAL PLAN, HELP IT—Where are our coloured people to go? What do?

It is enough to make a hard heart bleed to see so many, leaving old homes and their families, after years of Freedom, to escape the tyranny of the Fugitive Law. The old, middle-aged, and young are fleeing.

Yet Canada is their only place of refuge, and fortunately they can find there freedom and a home.

The Rev. Mr. King, of the Canada Presbyterian Church, is in our city, soliciting aid for the coloured population of Canada. Once a slaveholder, and a man of large heart and head, he understands them, what they need, what they can do, and what should be done for them.

Through his efforts a Society has been formed and incorporated by Act of Parliament, called the "Elgin Association." A tract of lands, in the township of Raleigh, C. W., containing 9000 acres, has been purchased, and is now being settled by coloured families of intelligence and good character. A mission and a school has been established on these lands, both of which are in active operation. Through the influence of this Society prejudice is fast disappearing, and a strong sympathy awakened for the exiled and self-made freeman.

We rejoice to find that American Christians are taking an interest in our efforts to ameliorate the condition of the coloured population. A deputation from Canada will soon visit some of the Northern cities in behalf of our Mission, and from the very kind reception which the Rev. Mr. King our missionary, has already received, we look for some substantial expression of their approval of our exertions in behalf of their own coloured people, who have found an asylum with us.

PRESENTATION.—The Session of the Presbyterian Church in Aldboro' gratefully acknowledge the gift of a handsome service of Communion Plate, from Robert Young, Esq., late of New Glasgow, Aldboro', and now of Stewarton, Esquewaing. Mr. Young leaves Aldboro' with the best wishes of the congregation to which he has been useful; and the valuable present now sent to them, will be long remembered as a token of respect and esteem from a benefactor. We give the simple facts only, as communicated to us by a member of the congregation, knowing that the less we say on the subject, it will be the more grateful to the generous donor.

BREAVEMENTS.—O God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not from his heart, nor grieveth the children of men.—*M. Cheyne.*

IRISH ASSEMBLY'S MISSIONS.

In our October number we gave some interesting statements regarding the Assembly's Home Mission and the Mission to the Roman Catholics. We had purposed to give some account of the Foreign and Colonial Missions this month. We have since, however, received the September number of the *Missionary Herald*, containing the following statistics, which comprehend what we had intended to say:—

Statistics of the General Assembly of the Presbyterian Church of Ireland—1850.

Total number of Ministers.....	514
Ditto Congregations.....	433
Ditto Presbyteries.....	36
Ditto Licentiates.....	67

HOME MISSION.

Weak Congregations.

Number aided during the present year, 35.
1. Several outposts were also supplied with occasional preaching.
2. Congregational collections and other contributions. Nett amount for the year ending July, 1850, £2,115 18s. 7d.

MISSION TO ROMAN CATHOLICS.

I. Stations.

Cushendun, Six Mile Cross, Pettigo, Tully, Birt, Camban, near Boyle, Ballinglen, Ballina, Baldeary, Mullaferry, Dromore West, Foxford, Ballymoate, Mesport, Fortfield, Galway, Athenry, Monivea, Lavally, Roundstone, Miltown, Laherin.—22.

II. Agencies.

1. Missionaries (ministers and probationers) 16
2. Scripture Readers..... 16
3. Irish Schools (about 800 scholars) 80
4. English Schools (over 2000 scholars) . . 40

III. Income.

Nett amount from all sources, £1,209 0s 9d.

FOREIGN MISSIONS.

1. Established 1840.
2. Stations—3: Gurat, Rajkote, Gogo, with good mission stations at each.
3. Missionaries—Five Native Converts are employed at each station. About 500 children are under christian instruction.
4. Income—Received during the present year, £2,270 19s. 6d.

JEWISH MISSION.

1. Established 1841.
2. Stations—2.
3. Missionaries—5: two at Damascus, and three at Hamburg.
4. Teachers—one at Damascus.

3. Income—£1,315 9s. 3d.

COLONIAL MISSION.

1. Established 1846.
2. Mission Field—Canada.
3. Missionaries.—Total number of ministers and licentiates sent out—8.
4. Income.—£321 19s. 8d.

NELSON AMONG INFIDEL LAWYERS.

Nelson's Cause and Cure of Infidelity has been blessed to many in this country. I have disposed of some seventy copies. One infidel who had not heard a sermon in five years, bought it, and read it, renounced his infidelity, prays now, and wishes to buy Bibles for his family, and some ten dollars' worth of our books, as soon as he has sold his hemp. Nelson among infidels is truly like Sampson among the Philistines. He mows them down wherever he goes, or rather, God does this by him. A deeply interesting fact respecting one copy of Nelson on Infidelity, will illustrate what may be effected through a single book. Some two or three years ago, an infidel lawyer, the son of a

Presbyterian elder in Virginia, purchased a copy at auction from curiosity, not knowing which side it favored. He read it, and his scepticism vanishes, leaving him miserable, but not yet a Christian. In this state of mind he loaned it to a brother infidel lawyer, who read it, at once renounced his infidelity, became hopefully pious, and joined the Methodist church. Six months after this he was called to die, and sent for his unconverted friend, declared his confidence in Christ, his peace, hope, and readiness to die, and said that he owed his salvation, under God, to Nelson's book, thanking his friend earnestly for the loan of it, and exhorting him to secure this great salvation. In a few months these exhortations were hopefully complied with. The lawyer first named is now a member of the Presbyterian church, has erected the family altar, superintends a monthly tract distribution at the county-seat where he resides, and is an active and efficient helper in every good cause. You will not be surprised that though not a man of large means, he purchased twenty copies of Nelson, the most of which he distributed gratuitously among sceptical friends. But that copy of Nelson which he first purchased, what was its history we know not. It has since been loaned and reloaned, and loaned again, until it is now lost sight of. How many have been slain by it, or will yet be, God only can tell. May the history of the seventy lately sent out be similar.

A COLFORTHUR IN MISSOURI.

FOUR PILLARS OF THE BAPTIST SYSTEM.

The Baptist Almanac gives the following positions as the four pillars of the Baptist system: "We believe that Baptism is immersion: that its design is to represent in a solemn and beautiful symbol, the objects and influences of Christian faith; that visible believers, and they alone, (already regenerated, and justified through this faith) can lawfully receive it; and that such believers are thereby not only inwardly confirmed in grace and peace, but also qualified for visible Church relations and the Supper of the Lord. These four positions are the four pillars of the Baptist system."

We hope our Baptist brethren have some more important and substantial pillars than these. If they have not, their temple will not stand. But the second proposition is far too vague for a pillar in the temple of truth. The design of Baptism, we are told, is to represent in a solemn and beautiful symbol the objects and influences of Christian faith. Now the objects of Christian faith are quite numerous. Creation is one of these objects, for "through faith we understand that the worlds were framed by the word of God." Does baptism represent creation? Another of these objects is *Divine providence*. We believe, that Christ is "head over all things to the Church." Does baptism represent providence? Another object of faith is the punishment of the wicked. Does baptism represent this?

And then the influences of Christian faith are very numerous. Amongst them is *peace*. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Does baptism represent peace?

Now, we should like to see the portion of Scripture which teaches, that baptism is designed to represent "the objects and influences of Christian faith."

POPERY.—A priest of the Roman Catholic archdiocese of Tuam, in Ireland, complains in a late Romish paper, that "one half of the people of Clifton, Roundstone, and Ballinakill are now professed Protestants," not for the want of the bishop's "visitations, but because the visitations are not held for promoting the spiritual interests of the people, but for the collection of money and the discussion of politics."

SHORT COMMENTS ON THE PSALMS.

PSALM III. *Title.* A Psalm of David, when he fled from Absalom his son.—The Syriac version has it "A Psalm of David concerning the blessings of those who are prepared."

1. Lord, how are they increased that trouble me! Many are they that rise up against me.

So long as the world is under the dominion of Sin and Satan, the people of God must expect to meet with many enemies, and many troubles. Let them, however, remember that, like the Psalmist, they can find a refuge from them all, in Jehovah's grace and power.

2. Many there be which say of my soul, There is no help for him in God. Selah.

Some of God's most choice people have, like the Psalmist, and like their own adorable Lord, been in circumstances of such deep destitution and suffering that the world has at the time, concluded that they were abandoned of God, and has in a kind of blind compassion, recommended them to cease looking to him for deliverance.

3. But thou, O Lord, art a shield for me; my glory, and the lifer up of mine head.

But, however, the believer may be tempted to unbelief; he cleaves to God as his almighty Protector—he views him as the source of his glory, and the object of his glorying. And he assures himself that God will yet raise him from the dust of death, and introduce him into his heavenly kingdom.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

The God of Zion is known as the hearer of prayer, and his afflicted people do not long call upon him in vain.

5. I laid me down and slept; I awaked; for the Lord sustained me.

In sleep, the believer can neither think of God nor serve him; yet, God's providential care is never for an instant suspended: and, with the light, and the refreshment of every new morning, the believer may well find new reasons for thankfulness and praise.

6. I will not be afraid of ten thousands of people, that have set themselves against me round about.

What to the believer is the number or the power of his enemies, when he knows that God lays such restraints upon them, that, beyond these, they cannot touch even a hair of his head!

7. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

God's people appeal to him with confidence when they are set upon with persecutors and oppressors: for they know, that in his righteous government, these shall sooner or later, like beasts of prey, be destroyed without mercy.

NOTE.—For "thou hast smitten," "and thou hast broken," in our text we would read "thou smitest" or "thou wilt smite"—and "thou breakest" or "wilt break." What is called the preterite tense of the Hebrew verb is often used "to denote absolute certainty with regard to the future." See Nordheimer's Grammar, § 966, 1.

8. Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

"All things are of God"; and he is eminently

the God of salvation. On his chosen Israel, his complacency and love continually rest.

PSALM IV. *To the Chief Musician. On stringed instruments.* A Psalm of David.

1. Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

"Experience worketh hope." And so those who have known God as their justifier, and have been delivered by him from spiritual distress, may on all other occasions, confidently apply to him in prayer for a further experience of his mercy.

2. O ye sons of men, how long will ye turn my glory into shame! how long will ye love vanity, and seek after leasing! Selah.

Believers are sometimes ready to appeal to the ungodly respecting their infatuation in ridiculing that truth in which they themselves find their highest blessedness and honour—and in cheating themselves with lies in the pursuit of the veriest phantoms of happiness.

3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

Little do the wicked think, though their ignorance and inconsideration are inexcusable, that the godly whom they ridicule and oppose, are the objects of God's special favour and complacency, and that they enjoy the privilege of access to his presence-chamber at all times.

4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

The dread of sin will impose a limit to passion of every kind. And when night withdraws from our view the visible world; and, with it, many hindrances to meditation, we should often commune with ourselves on the solemn realities of the spiritual and eternal world.

NOTE.—The word translated *stand in awe* is translated in the Greek version which the Apostle Paul quotes in Eph. iv. 26, *be ye angry*. It seems to mean to be affected with passion, as in different places it is used in regard to the passions of anger, grief, fear, and even joy.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

The Israelites in offering in their season the various sacrifices prescribed by the law, could look with confidence for the favour and protection of Jehovah. We, in appearing before him pleading the sacrifice of his own dear Son, and offering the sacrifice of broken and contrite hearts, and consecrating to him our very selves as living sacrifices, may assure ourselves of all the blessings of his infinite grace.

6. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

The desire of happiness is universal: yet, few in pursuing it, raise their thoughts above the creature, to seek it where only it is to be found, in the enjoyment of the loving-kindness and approbation of God.

7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

The joy of the believer flows from communion with God himself; and so, is infinitely more noble and enduring than that of the men of the world

even when their condition is all that their hearts can desire.

8. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

They who happily know God as their friend and protector, will lie down on their beds without any distressing anxieties or fears; and, when he exempts them from external troubles, their sleep will be sweet and refreshing.

TEMPERANCE LECTURES—MR. GOUGH.

On Wednesday, 23rd ult., Mr. Gough delivered his opening lecture in Toronto. The large church (the Rev. Mr. Roaf's in Adelaide Street) was filled with a respectable and eager audience, who preserved a decorous attention throughout, restraining their irresistible bursts of applause to clapping of hands. On the two succeeding evenings the meetings were held in the Wesleyan Chapel, Richmond Street, which, on both occasions, was filled to its utmost capacity.

Mr. Gough's eloquence, is the eloquence of nature. He speaks freely what he believes and feels. He is hampered by no rules of rhetoric, or elocution, but from the overflowing of a mind saturated with his subject, and a heart feeling all its importance, he makes the most stirring appeals to the conscience. From his large fund of anecdote he very happily illustrates his positions.—His language is well chosen and powerful. Indeed he is no ordinary man, and it is a treat to hear him.

Mr. Gough lays no claim to originality—yet he is original—not so much in the matter as in the manner of treating his subject, and his mode of expression. He has great command of language—enunciates distinctly and with rapidity, and being restrained by no rules, his imaginative mind ranges over an unlimited expanse, and passes at a bound from the absurd and ludicrous to the solemn and awful.

The cause of Temperance is sometimes damaged by the intemperate and ill-advised advocacy of professed friends and volunteer lecturers—not so in the present instance. The Committee in Toronto have acted wisely in securing the services of Mr. Gough, whose manner is attractive, his descriptions inimitable, and his powerful appeals such as must tell favourably on every intelligent mind.

It has been suggested that efforts should be made to retain Mr. Gough in Canada, in the same way that he was employed for a time by the friends of Temperance in the State of New York. Where is there a field standing so much in need of his services, or which promises more abundant returns?

To the Editor of the Record.

MY DEAR SIR,—

Fresh evidences of the great destitution which exists in this part of the Province, as to religious ordinances, are constantly presenting themselves to our notice. Great fields of usefulness are opening up, summoning us to action, and calling forth our most untiring energy. Our church has, I believe, a great and effectual door opened to her, and I trust she shall never consider her work done, until she hath fully entered and taken possession in behalf of her Master.

Some time ago this portion of the field to which

my labours are most especially given, was brought before the notice of your readers, and I have now to report large settlements of Presbyterians lying in all but "the desert and Dead Sea state," within the townships of Williamburgh and Winchester. I visited them a few times last winter, and always received a hearty welcome from them, and had always good, and on some occasions very large congregations. Last week I took occasion again to see and preach to them, and found their zeal waxing much stronger, and many of them have expressed great anxiety for a minister of our Church. I believe, with very little effort and attention, this field would be ripe for the services of a stated minister immediately.—To endeavour to supply their present lack of religious instruction, I brought before their notice the *Record*, and they at once ordered thirty-eight copies, commencing with your seventh volume, and I hope in God's providence to see them a few times during the winter months. You will likewise have the goodness to send eleven copies to Osnabruck, as directed by the subjoined list, and I hope when the *Record* becomes known to our friends in this quarter, many others will order it.

I am, Sir, yours sincerely,

J. CHARLES QUIN.

CORNWALL, Oct. 14, 1850.

TRANSUBSTANTIATION AND BAPTISMAL REGENERATION.—The doctrine of baptismal regeneration as held by English Tractarians, is "that all who were ever baptised, except simply those adults who place the resistance of unbelief or hypocrisy in the way of the influence of baptism—that the millions of the ungodly, but baptised, of *Papal* lands, for example, who have never exhibited the least sign of the fruits of the Spirit, have all been the subjects of a great 'moral change' by which, in the most actual sense, they were *joined unto Christ*, and made *partakers of the Divine nature*," *'created anew*,' as they can never be created again; *'transformed*,' *'renewed*,' *'regenerated*,' *'born again*,' *'spiritualized*,' *'glorified in the Divine nature*,' and that, not *conditionally*, in any sense, but *'actually*' and *'really*,' in the fullest sense." Of this doctrine Bishop McIlvaine of Ohio, in a recent charge to the clergy of his diocese, says:—*"A greater dishonour is not done to the dignity of the Gospel, and the understandings of men, by the Popish fiction of transubstantiation, than by the doctrine of baptismal regeneration."* In the *former* we are required to believe that consecrated bread has been changed into the actual flesh of Christ, while all our senses testify that it is as much bread as any that is unconsecrated. In the *latter*, we are required to believe that millions upon millions of persons have been made new creatures, the subjects of a great moral change, wherein the old man was put off, and the new put on, actually, fully, spiritually, in the strictest sense, while our senses testify that *they are precisely the same wicked men, and always have been, as the unbaptised and ungodly around them.*—*N. Y. Observer.*

LAMBS OF THE FLOCK.—The frequent intercourse and association with the young members of the flock, identifying yourself with them, knowing them personally and by name, conferring with them on their studies, their engagements, their reading—counselling with them on their plans and prospects—interrogating them on matters connected with religion, their growth in grace, knowledge and principle—are points so obviously necessary in the due training of a parish, and for the maintenance and exertion of the true ministerial influence among the people, for guiding them in the paths of Christian holiness and the ways of God, for strengthening their attachment to the Church, and securing their steady adherence to its worship, its principles, its usages, doctrines and ministry, that they hardly need any further enforcement than thus briefly to name them.

A STRANGE DISTEMPER.

Dr. Bates, an old and very able writer, has a sermon on *The Danger of Prosperity*, in which he thus describes a certain distemper which is quite an epidemic in our sinful world—

"There is a strange distemper of the eyes of some persons; wherever they look, their own image visibly encounters them. The reason of it is assigned by an enquiring philosopher: 'That the visive faculty has not spirits and vigor to penetrate through the air to see other things; and the air, as a glass, makes the reflection of their own image.' Thus one of a shallow and weak understanding, is constantly representing to himself his own conceited excellencies; and *prosperity* increases their esteem of themselves immeasurably above their just value. 'Tis like a concave glass that breaks the rays, and dilates the visive angle; and by a natural enchantment, makes an exorbitant figure, a dwarf to appear a giant."

This distemper is not only in "some persons but in *all*." Depravity renders men blind to their faults, and fills them with a high conceit of their wisdom and their virtues. Consequently one of the most difficult, and yet most important parts of true wisdom, is *self-knowledge*. He who thinks himself *wise*, is likely to learn slowly—"Seest thou a man wise in his own conceit?—There is more hope of a fool than of him." He who imagines himself *righteous*, will be less humble and less penitent than he ought to be, and will under value or reject the righteousness of Christ. The Jews "being ignorant of God's righteousness, and going about to establish their own righteousness," rejected the Messiah and perished in their pride.

There are three methods of gaining self-knowledge. The first is searching the Scriptures and comparing our character with their requirements. Let us compare God's commands with our performances. His word is a light by which we may discern our darkness; a perfect rule by which we may discover our crooked ways; a glass in which we may behold our features, perfectly reflected.

The second method of gaining self-knowledge is by taking heed to the reproofs and counsels of faithful brethren. Our sins do us incalculable injury; and he is a faithful friend who will candidly tell us our faults. It is far easier to flatter our friends than to deal candidly and faithfully with them. Our friends often see in us faults which we fail to discover. Let us encourage them to be faithful to us; and when they tell us of faults they think they see in us, let us make it a matter of careful inquiry, whether they are not right in their opinion. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." *Psalms, cxli., 5.*

The third method of gaining self-knowledge is by earnest prayer. 'Tis difficult, extremely difficult for us, blinded as we are by sin, having exceedingly deceitful hearts, to discover all our faults, even by the clear light of divine truth, and with the aid of faithful friends. "Who can understand his errors? Cleanse thou me from secret faults." "Search me, Oh God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." We need the aid of the great Physician to heal this strange distemper.—*Prisd. of the West.*

FEELINGS OF A YOUNG MISSIONARY.—No class of men, it is believed, are more happy than missionaries. They make many sacrifices; but the Saviour supplies the lack of all which they leave behind them, when they turn their faces towards a heathen land. As a beloved brother once said, when speaking of the field which his mission were occupying, "We have no privations, Christ is with us; and that is enough!" Others would doubtless bear the same testimony to the fullness of their Master.—*Day-spring.*

THE LITTLE BOY WHO LOVED THE SABBATH-DAY.

A poor little boy, whom we knew very well, had often read about the Queen's fine palace at Windsor. He wished very much to see it, and very often asked his papa if he would take him. Little Johnnie's mamma died when he was quite a baby, so his papa loved him very dearly, and told him when he was old enough he should go to Windsor. Little Johnnie thought the days went very slowly, and often wondered when he would be big enough for papa to take him to see the Queen's great house. At length one bright sunny Friday, his papa said to him, "Well Johnnie, now you shall have your long promised treat, your little cousin is coming to-morrow, and the next day I will take you both to Windsor." The little boy clapped his hands and jumped for joy; but in a moment a cloud came over his little face and looking up to his papa, he said, "Not the day after to-morrow, papa, that is Sunday."—"Yes I know it my boy," said his father. "But you know papa has business to attend to on other days, and besides, your cousin is coming on purpose, and it is all arranged."

Poor Johnnie looked very sad, and could hardly speak; at length he managed to say,

"Thank you, papa, for wishing to take me; but I cannot go on Sunday; it is God's day."

"Oh, nonsense child!" said his father.—"There is no harm in your going. Nurse will get you ready by eight o'clock, and we shall all have such a happy day."

The poor little boy ran away crying, "I cannot go on Sunday, I cannot go on Sunday!"

His papa hearing this, called after him, and said, "Well Johnnie, remember this, whether you go or not, your little cousin and I shall."

A kind old servant, who had long had entire care of the dear little boy, hearing his father call, went after Johnnie to tell him to do as papa wished. She found him kneeling by his little bed sobbing so much that he did not hear her. But God heard the little boy's prayer, and soon made him quite happy again. He found the text in his own Bible.—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (*Isaiah lvi. 13, 14*) And although he did not quite understand it, as he afterwards told the nurse, he was quite sure he would not be happy if he went.

His papa thought Johnnie would soon change his mind; but Sunday came with its bright sun, and his little cousin tried, and his papa tried, but all they could say did not make Johnnie alter.

The carriage came early in the morning, and took his papa and little cousin to Windsor. As they drove away Johnnie looked out of the window and saw them go, and then sat down to his favorite book till nurse was ready to go with him to church. Notwithstanding Johnnie's disappointment when his papa and cousin came home at night they found that Johnnie had spent as happy a day as they.

Will our dear young readers remember little Johnnie when they are tempted to break God's holy day, and like them take trials to God, who will strengthen them to resist the temptation, and give them something far better than the pleasures of sin.

A FIT MONUMENT TO BUNYAN.—A large and elegant church has been erected on the site of the "barn of John Ruffhead," which was the theatre of Bunyan's ministrations after his liberation from the Bedford jail.

THE ATONEMENT.

It reflects some light upon the subject, before us to consider the origin of the controversy respecting the extent of the atonement. The primitive Church appears to have maintained with great unanimity the doctrine of a particular atonement; and when this doctrine was called in question, and the doctrine of a general atonement asserted, it was done by heretics of the Pelagian school, and in the 5th century. This appears to have been the commencement of this novel doctrine. The Fathers of the Primitive Church very naturally imbibed the doctrine of a particular atonement from the Mosiac ritual, and from the Gospel of the Lord Jesus Christ. And when, in the 5th century, this novel doctrine was broached, these primitive Fathers warmly contended against it, as a heresy. And, indeed, there appears to have been but one opinion in the Church respecting it: all the favor shown to it was on the part of those who were opposing the Church, and was confined to the class of heretics.

But those enemies of the doctrines of grace, which arose in the 5th century, did not attack the doctrine of a particular atonement alone; they showed what manner of spirit they were of, by also maintaining that the grace of God is given according to our merits; that sinners, without grace, are able to comply with the terms of salvation; that Adam was by nature mortal, and whether he had sinned or not, would certainly have died; that the consequences of his sin were confined to his own person; that new born infants are in the same situations with Adam before the Fall; that the law qualified men for the kingdom of heaven, and was founded upon equal promises with the Gospel; that God does not dispense his grace to one more than to another, in consequence of predestination; and that the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. Was it at all strange that men who could, in opposition to the Church, broach such sentiments, could also assert, that Christ died alike for all men? Do rational men expect to gather figs of thistles, or grapes of thorns? Are not trees expected to bear fruit according to their nature? "At a very remote period, Faustus, the leader of the Pelagians, and Sirmanius, an acknowledged Semipelagian, advocated the sentiments, that Christ died for all men; and they were warmly opposed by Augustine, Prosper, Remegius, and other fearless defenders of the truth." Symington on the Atonement. New York, 1847, p. 184.

If such be the spurious origin of the doctrine of a general atonement, and such the company in which it is found, it needs us with poor credentials, and a bad character, to say the least; and may it not be added, that its origin and its paternity are its confutations? If it was introduced and propagated by heretics, by those who were known to be enemies of the doctrines of grace; if it was rejected and opposed by all the Fathers, and all the valiant and fearless defenders of the truth, its history is its condemnation. Who can be willing to hazard his reputation by associating himself with its authors!—*Presbyterian of the West.*

OUR CHILDREN AND THEIR TEACHERS.

The work which the Church has undertaken, through her educational system, of furnishing provision for both intellect and heart, is a great work. Too long have our youth been treated as possessing heads but no hearts, so far as religion is concerned, reckless and heartless.

Hitherto the course of a child through the various stages of education has been one of extreme peril—peril far more imminent than most realize. Often has it been the case, that when boys have bid farewell to their hemets for the first time, for

some distant school, their virtue has bade farewell to that home for the last time. How many youth are ruined every year in College! In a majority of institutions vice, in various beguiling forms, meets the youth at every turn. In some schools the teacher is able, amiable, and corrupt—perhaps a profane swearer—and such a teacher will, in spite of himself, do a vast amount of injury—how much who can say! In some colleges there are brilliant professors who are infidels. In such cases this fatal brilliancy will inevitably attract many youth to admiration, imitation and ruin.

But the revised system seeks to remedy the evils and to make the path of education safe and more than merely safe. No profane teacher or infidel professor is allowed to teach and corrupt the youth of our Presbyterian institutions.

But how are they to be shielded from those corruptions always attending gatherings of youth? Against these inevitable evils religious instruction in the Bible and Catechism is a great preservative, in connexion with morning worship before the throne of grace. But the main object of these lines is to ask if there is not another very important instrumentality which should have charge of such institutions, for the employment of which such institutions furnish special facilities. I refer to direct personal effort to interest individual youth in personal religion—to impress his mind with the solemnities of his obligations and his destiny by conversation—by prayer with him—by putting into his hand now a tract, now a volume, and thus in all suitable ways seek his conversion to God?

Among the qualifications of teachers ought not a spirit and aptness for such work to be regarded as very important? And might we not reasonably expect, by the blessing of God, the most precious results from such a combination of sound teaching and prayerful effort? O what a blessed revolution, if parents could hope to receive their children back from school or college not only not corrupted and ruined, but converted.—*Home and Foreign Record.*

MAKING THE MOST OF LIFE.—It is related that on a certain occasion, Ryland, Fuller, Carey, Sutcliffe, and Pearce, were together, and solemnly resolved "to make the most of life." How they kept the vow, those well know who are familiar with the lives of those excellent men. Ryland, became a distinguished teacher of theological students; Fuller, a theological writer of world-wide celebrity; Carey, the most remarkable Biblical translator of his time; and Sutcliffe and Pearce, pastors of eminent fame. They made the most of life. We have thought, we know not how many times, of the example of these notable men, as one to be held up to the young men of all times and countries. They illustrated the excellence of living for a purpose, and showed through what accumulating difficulties the man of true resolves may press his aims. We refer to them now, however, to urge a single consideration upon the minds of young men, whom the grace of God has called out of darkness, into his marvellous light, and who hope for eternal salvation through the infinite merits of the Redeemer's blood. It is your duty to make the most of life—that you concede. In the hour of your bitterest repentance, when the Spirit of God had disclosed to you your sinfulness and peril, and your only hope in Jesus Christ, in that surrender of yourself to the Lord Jesus, and that acceptance of him by faith, which became to you the occasion of a peace as sweet as the harmonies of heaven, you gave your life willingly, wholly, to Christ—that, too, you concede. Would you take back the surrender? Not for the world. Would you modify or abate the obligation? Not a jot or a tittle. You are bound, then, to make the most of life, and to do this for your Redeemer? Yes on this basis, then, we make an appeal to you.—*N. Y. Recorder.*

"WHAT WILL YOU SAY, SIR?"

When Thomas Hoopoo, a native of the South Sea islands, had been about two years in the Cornwall mission-school, he took a journey with a friend, and spent an evening in a select company, who were much entertained by the questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance, "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, viz., "Do you love the Lord Jesus Christ?" Now, sir, I think I can say, Yes. What will you say, sir?"

He ceased: a deathlike stillness pervaded the room. At length it was broken by a proposition of the lawyer, that as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to; and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice, but there was no rest for the lawyer. The question of Thomas rung in his ears, "What will you say, sir?" He paced his room in anguish. The Spirit of God renewed his heart.

THE FULLNESS OF CHRIST.—There is not a want in the sinner but there is a corresponding fullness in Christ, for "it pleased the Father that in him should all fullness dwell." Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the bread of life. Is he thirsty? Let him come to Christ and he shall be permitted to drink of the wells of salvation. Is the sinner sick? Let him come to Christ and he shall have life and vigour infused into his soul.—Is he naked? Let him come to Christ, and he shall receive a beautiful robe. Is he blind?—Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and he shall hear the voice of uncreated harmony, speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Does he long for rest? Let him come to Christ, and he shall have sweet repose. Yes, no matter what may be the sinner's wants or woes only let him come to Christ, and he shall be made rich and happy, throughout all time and throughout all eternity.—*Rev. Dan. Baker, D. D.*

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BOOK-BINDING, No. 65, YORK STREET, TORONTO, in the rear of Mr. Bentley's Store, (late J. Eastwood & Co.) where every description of work is executed with neatness and despatch. The Subscriber begs leave to tender his sincere thanks to his friends and the public generally, for the liberal patronage extended to him, and hopes, by moderate charges, to merit a continuance of the same. JOS. JNO. OTTO.
Toronto, June, 1850.

ADVERTISEMENT.

THE TORONTO ACADEMY.—This Seminary was first established in the year 1816, at the instance of the College Committee of the Synod of the Pre-byterian Church of Can. U., and through the exertions of a few gentlemen of Toronto, connected with that Church. The founders of it endeavoured from the very commencement of the undertaking to obtain the co-operation of other Christian denominations; and in the year 1819 they resolved to make a special effort to effect this desirable arrangement. This effort has been crowned with success, and, in consequence, the original denominational character of the Institution has been removed—its basis extended—its field of usefulness enlarged, and its permanency and efficiency placed upon a more secure footing.

The great objects, for the attainment of which the Academy was originally established and is still maintained, may be briefly stated as follows:—

1. That the Pupils, in all departments of their Education, should be placed under the care and training of Masters of a decidedly Christian character—whose instructions and deportment should be pervaded by, and diffusive of a Christian spirit.

2. That Bible instruction should form a fundamental part of the course, and be continued in a regular systematic manner, so that the pupil should eventually go forth, possessed of a thorough knowledge of the contents of the sacred volume.

3. That the course of Education should be so arranged in its several departments, English, Classical, Mathematical, and Commercial, as that no undue preponderance should be given to any one of these, to the neglect of others, but that each receiving its just measure of time and attention, the various mental faculties of the pupil might be duly cultivated, and their proper balance in his future character secured.

4. That the course of Education and all the practical arrangements of the Seminary should be, as far as possible, adapted to the peculiar circumstances and wants of the community in this young country—and especially to those of young men of piety and talents, desirous of obtaining the preliminary training necessary to fit them for the Philosophical and Theological studies, preparatory to the work of the Holy Ministry.

5. That a Boarding House should be provided in connection with the School, worthy of the confidence of Parents and Guardians,—the vigilance, affectionate and Christian superintendence of the young being secured in its regulations and administration.

Such are the leading objects which is sought to attain in this Institution. For the attainment of these, under the Divine blessing, the Directors pledge themselves to use their best endeavours, by the careful preparation and steady enforcement of a code of Rules and Regulations, for the conducting of the Institution; by vigilant personal inspection of its practical operation, and especially by the choice of suitable Masters, and the maintenance under these of a kind and efficient discipline. In regard to this latter point they think it right to state, that corporal punishments, although by no means formally excluded, have practically been seldom resorted to in the Seminary, and are reserved mainly for cases of moral delinquency in the younger pupils—it being understood that when any immoral habit, or a spirit of insubordination, or a deliberate disregard of the rules of the Institution discovers itself, the offender in such case, whether Boarder or Day Scholar, shall be removed, and that all possible caution will, in these respects, be exercised in the admission of pupils.

It is proposed to include, in the regular course, instruction in the French Language and in the principles of linear Drawing, without any addition to the ordinary fees; Vocal Music and Penmanship, under the direction of the best Masters, having been already thus introduced.

The year will, as heretofore, be divided into

Four Terms of Eleven Weeks each, commencing and terminating as follows:—

- From 1st September till 16th November.
- From 17th November till 11th February
(Vacation—From 25th December till 3rd Jan.)
- From 12th February till 30th April.
- From 1st May till 15th July.
(Vacation—From 16th July till 1st September.)

The School will be divided into Six Forms, with reference to the attainments of the pupils, and will ordinarily embrace a Six Years' Course; each pupil at entrance having his place assigned in the Form for which his previous progress may appear to fit him, and having moreover full opportunity afforded him, in the Monthly or Quarterly Reviews, to obtain promotion to a higher Form by superior diligence and success in his studies.

The Fees, which are payable at the commencement of each Term, will be as follows:—

DAY SCHOLARS.

(Per Term of Eleven Weeks.)

- For Pupils in the 1st and 2nd Forms, £1 0 0
- For Pupils in the 3rd and 4th Forms, 1 5 0
- For Pupils in the 5th and 6th Forms, 1 10 0

N. B.—Each Pupil will be charged 1s 3d. per Term for Stationery, and 2s. 6d. for each of the two winter Terms for Fuel. Instruction in the French Language, Vocal Music, Linear Drawing and Penmanship, will be introduced at the proper stages without additional charge; but for the higher departments of Drawing and Painting, and for Instrumental Music, private classes will be formed, and separate Fees, payable directly to the Masters, will be charged. No pupil will be admitted until he can read English fluently.

BOARDERS.

- Board, per Term..... £6 0 0
- Washing, per Term..... 0 12 6

Each Boarder is required to provide four Towels, two pairs of Sheets, two Pillow-cases, with Blankets and Coverlet.

PRINCIPAL—REV. ALEX. GALE, A. M.
2nd MASTER—MR. THOMAS HENNING.

ASSISTANTS—
Mr. JOHN LAING,
Mr. DAVID WARRHOPE,
Mr. D. McKINNON.

FRENCH MASTER—MONS. DESLANDES
MUSIC MASTER—MR. J. P. CLARK, M. B.
WRITING MASTER—MR. J. S. STACY.
DRAWING MASTER—MR. E. C. BULL.

TORONTO, Aug 27, 1850.

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