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THE ECCLESIASTICAL AND MISSIONARY RECORD.



Presbyterian Church of Canada.

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

VOL. VII.

TORONTO, APRIL, 1851.

NO. 6.

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KNOX'S COLLEGE.

Close of the Session of 1850-51

The examinations will commence about the first of April, and will be conducted partly in writing and partly orally. The examinations by writing will be taken first, to be followed up afterwards by oral exercises, in connection with an announcement of the order of merit of the written exercises. We refer for more minute particulars to the printed programme.

The formal closing of the session has been appointed to take place on Wednesday, the 16th instant—the public exercises on that occasion commencing at noon.

All who feel an interest in the institution are respectfully invited to attend.

COLLEGE COMMITTEE.—The Committee of Knox's College will meet in the Library of the institution on Tuesday, the 15th April, at 12 o'clock, noon. A full attendance is earnestly desired.

The Committee for the current year consists of the Rev. Messrs. McKenzie, Roger, Gregg, R. Boyd, Wardrope, Gordon, Stark, Gale, Bayne, and Rintoul, Ministers; and the Hon. M. Cameron, Hon. J. MacDonald, Dr. Dickson, John Fraser, G. Davidson, J. Burns, W. Notman, J. Gibb, J. Redpath, J. McMurch, S. Spreull, and James Shaw, Esquires, together with the Professors.

SYNOD'S HOME MISSION COMMITTEE.

A meeting of the Synod's Home Mission Committee will be held at Toronto (D.V.), on Tuesday, the 15th April, at six o'clock, p.m., when the Missionaries and Catechists at their disposal will be distributed for the summer half-year. Clerks of Presbyteries are requested to send to the Convenor applications for missionaries, not later than six days previous to said meeting. At the same time they are specially requested to communicate such statistical information as may furnish materials for a General Report to the Synod, specifying the number of stations within the bounds of the Presbytery, and the number of persons connected with each, as far as can be ascertained—the amount of missionary services supplied to these stations—whether religious services are conducted at the stations in the absence of a missionary, and what is the attendance on such occasions—what are the apparent fruits from the labours of the missionaries—what funds have been collected within the bounds of the Presbytery for the Presbytery's Home Mission—and how they have been applied—whether there are any localities within the bounds of the Presbytery where it would be desirable to open new stations; with

any other particulars that would be generally interesting to the Church.

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

ALEX. GALE, *Convenor.*

COMMITTEE ON THE STANDARDS.—The Committee on the Standards of the Church will meet D.V., in the Divinity Hall of Knox's College, on Thursday the 17th inst., at 10 o'clock, a.m.

M. WILLS, } *Joint*
A. GALE, } *Convenor.*

The following members compose the Committee, viz: the Moderator of Synod, Dr. Wills, Messrs. Bayne, Harris, McMurray, Roger, McLeod and Starke, ministers; and Messrs. Davidson, Fernier, McLellan, Elder, Osborne & Blain, elders.

PRESBYTERY OF TORONTO.

The meeting held on 5th March was attended by ten ministers and five elders.

A call from Ohio and Ottawa in favour of Mr. John Gray, Probationer, was laid upon the presbytery's table, and sustained. Mr. Gray by letter, signified his acceptance of it.

The Committee on the College Charter were authorized to transmit the draft of Charter to the various presbyteries calling their attention to such points as they may deem peculiarly important.

The Clerk was instructed to write to the Session of Thorah and Eldon, asking a deliberate and full statement of the condition of these congregations, and the supply required.

It was resolved that the Presbytery's accounts be made up and submitted for audit at the next ordinary meeting, and that in the meantime the Home Mission Committee of the Presbytery make out and submit a statement of all the Presbytery's liabilities.

The Presbytery referred to their Committee the duty of preparing a report as to the Home Mission field within their bounds and its subdivisions, the organization of the stations, the necessity of a more ample supply of missionaries and the means of their support.

Several applications for supply and other matters of routine were disposed of, and the Presbytery adjourned to meet on the 19th March to receive reports of Committees and on the 16th April, at noon, for ordinary business.

The following lines have a melancholy interest. They were written on the occasion of leaving her four boys, by Mrs. Millar, wife of the Free Church Missionary, at Chinsurah. She died of cholera, within forty-eight hours after their arrival.

"ON LEAVING MY BOYS.

"Jesus! my Lord! to thee I call
In this the hour of deep distress;
Thou art my hope, my trust, my all,
In this life's dreary wilderness.

"My children I have given to thee,
Oh shield them in temptation's hour!
A mother's eye no more can see
To interpose her gentle power.

"Oh may the holy Spirit fall
In copious showers on these young hearts,
That, undisturb'd at folly's call,
They may stand proof 'gainst Satan's darts.

"And may they join that valued few
Who Jesus own, as sovereign Lord,
And choose for friends the good, the true,
Who walk by faith, and keep God's word!

"Then, should we ever meet again,
We'll taste of sweetest, purest joys,
And all forgot shall be the pain
Of parting from our dearest boys.

"But if on earth this may not be,
Oh, Father! may we meet above—
An unbroken, ransom'd family,
Join'd in the bands of Jesus' love.

"At Sea, July 1850. "M. M."

PRESBYTERY OF TORONTO.

The Presbytery of Toronto will meet in the Library of Knox's College, on Tuesday, the 16th inst., at 12 o'clock, noon.

CORRESPONDENCE BETWEEN THE STUDENTS OF KNOX'S COLLEGE, TORONTO, AND THE STUDENTS OF THE NEW COLLEGE, EDINBURGH.

To the Students of the New College, Edinburgh.

KNOX'S COLLEGE, TORONTO,
6th February, 1851.

DEAR BRETHREN,—

It is only at this apparently late date that we recipitate your kind letter of January 7, 1850. Our delay requires some explanation. Your letter of last year was only received at a date which enabled us to read it at our usual monthly meeting in March, after which we could not have written you, so that you would have received our answer before the close of your regular session. This circumstance led us to defer our response to your affectionate and fraternal letter, until we should re-assemble. But, at the same time, we owe an apology for not having written at an earlier date of the current session. Our interchange of sentiment, and mutual expressions of interest in each other's welfare and prosperity will, we trust, prove beneficial to both parties. Professing to be fellow-heirs of the same kingdom, to serve the same Lord, to have been baptized with the same spirit, and still more, as fellow aspirants to the same solemn and responsible work of the ministry, and that, too, in these portions of our Saviour's Zion which are affiliated to each other in the bonds of a common faith and ecclesiastical government, and which have been led to assume a distinct and formal existence from the same cause, fidelity to the crown rights of the King and Redeemer, how can we but feel an interest in each other's welfare? You in the parent country have been called to unfurl the banner which God has given you because of the truth, and to declare your adherence to these precious doctrines, for the maintenance of which our covenanted forefathers counted not their lives dear to them, but resisted even unto blood,—we, in this our transatlantic home, have felt the call to stand by you, and to express our sympathies with you, and our adherence to those principles for which, through Divine Grace assisting you, you have so nobly contended. We have a common cause, a common Zion, and we are servants of a common Master,—are we not then united by the closest, the most sacred of bonds?

It afforded us much pleasure to hear of your progress as a College, through the channels of public information. The account of the opening of your New College was read with deep interest by many of us. Under the superintendence of your able Professors, with an ample library at all times available, and with the facilities and comforts which your new building will place within your reach, we would express the hope that, under the blessing of God, the present session may be one of pleasure and of profit to you all.

We regret to learn, that from the low state of your funds you have been obliged to relinquish your India Mission, or rather to devolve the support of it upon other agencies of the Church. The difficulties which you have experienced in this respect are not entirely unknown to ourselves. You are aware that, about three years ago, one of our own number was designated for the Mission field among our French Canadian countrymen of Lower Canada. After spending some time in improving himself in the French language, he commenced his labours in connection with the French Canadian Missionary Society, with which our Society agreed to co-operate. Ultimately he was led, with the concurrence of the Missionary Society of Knox's College, to accept the office of General Secretary to the former Society, an office of responsibility and importance, which opened to him a new and unexpected, but most promising field of usefulness, and one for which he was regarded on all hands as admirably qualified. In the capacity of Secretary or General Agent for the French Canada Missionary Society, he last

year visited most parts of the Province, and his visit has, we trust, been productive of good fruits, in awakening a deep interest in behalf of the large proportion of our fellow countrymen who are held captive by the man of sin. He is at present repeating his missionary tour. The subject of Popery is one which, at the present day, cannot but stir up the soul of every true-hearted Protestant. Its recent aggressions in Britain have doubtless aroused from their lethargic state, many who had hitherto been, alas! too indifferent to the enormous evils connected with, and the soul-destroying nature of that monstrous system of error and delusion. That which you now are fully alive to, has long been familiar to us. But especially of late years has Popery in the Lower Province been making rapid and alarming progress. Everywhere it is putting forth its most strenuous exertions, grasping at power, both civil and ecclesiastical, and causing its influence to be felt even within our halls of legislation. Its vast wealth is here expended, in rearing Seminaries and Colleges, and in supporting those various Jesuitical agencies which have ever been found to be so successful in forwarding its interests. In looking, then, at the vast array of power, wealth and individuals (many of whom are men of no mean talent) which we have here to oppose, well may we ask, "Who is sufficient for these things?" Our only hope of ultimate success is in this, "Our sufficiency is of the Lord." But as already hinted, we feel the very difficulty of which you have had to complain, in meeting all the financial demands which, in the support of our Mission, are necessarily made upon us. Still we hope that, trusting to Him to whom "the earth and the fulness thereof belong," we will be able to meet all. Yet a full treasury alone, will never give success to any Missionary undertaking. We need the outpouring of the Spirit from on high, that proud and stubborn hearts may be made to bow in faith and lowly submission to the Saviour. It is "not by might nor by power, but by the Spirit of the Lord" alone that any good can be effected in the field of Missions. Let us then, dear brethren, unite in earnest and believing supplications at the throne of Grace, for the enriching and prospering blessing of God to descend upon all our undertakings of this nature, and upon all the Missionary enterprises of the Christian Church, especially of that portion of it with which we are more immediately connected. And were we thus to pray without ceasing for an outpouring of the Spirit, might we not expect that many a poor devotee of Indian idolatry, and many a deluded votary of the man of sin, would be led to the experience of the precious truth, "that there is none other name given under Heaven among men whereby we can be saved" than the name of Jesus,—but that, "being justified by faith, we have peace with God through our Lord Jesus Christ." We cannot pass from this subject without adverting with pleasure to the accounts which we have read of Dr. Duff's visit to Scotland. His holy zeal in his Master's service, his fervent piety and devotedness, and his eloquence in pleading the cause of Missions, will all undoubtedly be productive of much good. Fain would we hope that he may yet extend his visit to America, that even the wild woods of our beloved Canada may echo to his voice.

We rejoice in the zeal with which you have entered upon the West Port Mission. You will there have an interesting and important field of labour. While it is certainly our bounden duty to do what we can for the perishing heathen abroad, and while we acknowledge that a Missionary spirit is one characteristic of a lively Church, we surely ought not to overlook the masses who, in the large cities, are perishing at our very doors for lack of knowledge. In every such city there may be found a large mass of moral profligation, which must be removed ere that healthy tone be given to society which it is so necessary it should manifest. And it is not the least exercise of Christian benevolence and

philanthropy to seek out the individuals who compose this mass, and to apply to them the remedial measures which the Gospel proposes. It is often the case, that the romantic associations connected with Foreign Missions in distant lands enlist the sympathies of even the mere sentimentalist. But seldom will anything, save a deep conviction of duty, and love to the souls of men, engage our efforts in behalf of the wretched and miserable to whom we have now referred. We have been, and still are to some extent, engaged in the same department of labour. Most of our number have tract districts allotted to them, which they visit every fortnight, leaving a tract in each house, addressing a word of exhortation, or engaging in prayer with the parties visited, as the case may seem to require. Weekly Prayer Meetings are also sustained in some of the districts. Such visits often prove refreshing to our own souls, and we hope may not be unblest to others. It is not, we believe, the least important part of our training, as aspirants to the holy ministry, to be thus brought into contact with individuals whose characters, wants and experience are so diversified. We are thus enabled to study human nature in its actual developments, and may, if the Lord spare us, be all the more fully qualified for adapting our public ministrations, when called to exercise them as Ministers of the Gospel, to the wants and necessities of our hearers. But beside these advantages, such exercises, when gone about in a prayerful spirit, have the tendency of deepening our sympathy for those "who are ignorant and out of the way," and of leading us to pray the more fervently for the coming of the Redeemer's kingdom, and to labour more assiduously for the advancement of this all-desirable object.

The attendance of students at the College this year is nearly equal to that of any former session. There are twenty-three in the Divinity Hall, and upwards of thirty in the preparatory department. Seven of our number last year completed their course, and since licensed, have been labouring either as settled Pastors or as Missionaries. It is probable that about the same number will this year be ready for license. It is with feelings of pleasure that we remember that one of our number of last session is this year prosecuting his studies in the new College, Edinburgh,—as, through him you may receive all desirable information on the state of matters in the Presbyterian Church of Canada, we deem it the less necessary to enter more fully into these matters at present.

And now, dear brethren, we would commend you to God, and to the word of His Grace, praying that the choicest blessings of the covenant may descend upon you,—that you may be blessed in your own souls, and made a blessing to others, in leading the unconverted to Jesus, the sinner's Saviour, and in promoting the sanctification of the Lord's dear children. May the "Lord bless you and cause His face to shine upon you," that thus to some extent, through your instrumentality, "His way may be known upon the earth, and His saving health among all nations.

In the name of the Students' Missionary Society of Knox's College,

JOHN ALEXANDER,
Cor. Secretary.

To the Secretary of Knox's College Missionary Association, Toronto, Canada.

EDINBURGH NEW COLLEGE,
30th January, 1851.

DEAR BRETHREN,—

We have much pleasure in resuming correspondence with you; we esteem it alike a privilege and duty to do so. We cannot forget the special ties which bind you to us in respect of your country, your Church and your College. Considerations arising from each and all of these should stimulate us to growing fellowship and the warmest mutual interest. We esteem you as brethren in Christ; your College we regard as an

important centre-point from which, by her trained and well-furnished sons, a testimony to the truth of Christ's Headship over the Church (so alien alike to Popery and Erastianism) may be speedily heard through the length and breadth of your land.

It were vain to enlarge upon the importance of Christian fellowship in general. Blessed be God, the Churches of Christ have begun to see more eye to eye in this matter. They have come to realize that unity may and does exist where uniformity is wanting, and upon this actual and realized unity they have begun to base harmonious intercommunications. It were well for us to learn thus early the importance and necessity of an evangelical alliance among all in training for the ministry of the word. Between you and us, dear brethren, there does exist already a close alliance,—let us set our seal and amen to it by drawing it closer still. In order to this, and that we may stir up each other to love and good works, bear with us while we recount a few of the Lord's kind providences with us, as students in connexion with the Free Church of Scotland, under training at her New College, and as members of the College Missionary Association. And, first of all, in the spacious building in which we are now met,—erected through the liberality of a noble and generous-hearted few, and dedicated by the Church as her Theological Institute, we have abundant cause of gratitude. We do not allude to this in way of self-gratulation and boasting. Rather, we would regard our College, its Chairs and Professors together, as a proof that the Church is alive to the importance of our ministerial preparation, and has not been asleep amid the strange controversies and revived errors of our times. As to attendance upon our Classes, we rejoice to be able to say, that the enrollment list presents a considerable increase over the average of past years. We trust the Lord has put it into the hearts of so many thus to dedicate themselves to his service, and that out of our number many a faithful missionary may proceed to heathen lands.

One encouraging feature in connexion with our Missionary Association, this session, is the large increase of attendance upon its ordinary meetings. We accept this as a good omen, both as an index of the present prevalent tone of feeling among our students, and as a happy omen for the future. The weekly meetings have been mainly occupied in addresses from Missionaries, calculated to stir up our little zeal, and to direct our eye to special fields of foreign labour, and in the delivery of papers illustrative of the Missions of various Evangelical Churches. By thus cultivating fellowship with Missionaries of various Churches, and searching out the Lord's manifold workings in grace, we have sought to expel anything like injurious isolation and narrow-minded bigotry. Another feature of interest and importance we would desire in a single word to allude to. We mean to the institution of what may be called a Society of Enquiry on Home Missions! Three-fourths of the students are embraced within this society, whose labours are spread over various destitute localities, and under the cognizance of certain of the City Ministry,—sectional reports are brought up from time to time,—the plan has been found to work well. May the Lord own it as a means of furnishing men for the public work of the ministerial office! May many in the midst of this work have enkindled within them that Missionary zeal which shall carry them to other lands, rejoicing to bring with them such a message as that of salvation through a Redeemer.—We are happy to know that in so acting we are but following in the footsteps of our brethren, whom we now address. The subject of Popery, at the present time, demands a passing remark—as a huge barrier to the world's evangelization. Never was there a time when an intimate acquaintance with the doctrines and practice of that Church was more imperatively required. Let us buckle on our armour now for the contest, that

when it does come we may not shrink, but manfully "Come to the help of the Lord against the mighty." We will now bid you farewell. We rejoice that there are placed over you faithful shepherds and guides,—men skilful in dividing the Word of God aright. Let us, dear brethren, value our mutual privileges; let us seek to grow in the conscious knowledge of divine things, let us be earnest in prayer for those placed over us in the Lord, for one another, for the Church of Christ; for the speedy subjection of the world to the faith of Christ. Meanwhile let us labour earnestly and prayerfully,—that at length, our work on earth done, we may hear our Master pronounce in our ears that blessed saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And now, farewell. The best wishes and prayers of our students attend you. A communication from you, at your convenience, we shall receive with much satisfaction.

We remain, your brethren in the Lord, in name and room of Missionary Association,

ROBT. G. BALLOU R.
President.
ALEX' BROWN,
Secretary.

COLDSPRINGS, COBOURG & GRAFTON

[FOR THE RECORD]

Mr. EIRON,

It is with no small degree of interest that those articles are read, which from time to time you insert in the *Record*, relative to the progress, the welfare, and the missionary efforts of the Church in particular localities. Zion is evidently "breaking forth on the right hand and on the left;" its numerous suburbs, which for a time retain the appearance of "scattered villages," are gradually being received into the good old ecclesiastical corporation;—old, we say, because bearing the venerable and veritable proofs of Apostolic origin. Rejoicing, as we do, in being a constituent part of that ecclesiastical unity whose interests are represented in the *Record*, and bound by the strongest ties of duty and privilege to sympathize with every member and every congregation, we gladly avail ourselves of your columns in contributing our share of such information as may be interesting and encouraging to your wide circle of readers, knowing assuredly, that while we ourselves give God thanks and take courage, we shall also give occasion to many warm hearts to thank God on our behalf, while, at the same time, some congregations that may be struggling with pecuniary or other temporal difficulties may be stirred up to more vigorous efforts for their own melioration. The first thing we shall notice is a

SOIREE AT COLDSPRINGS:

And as it was of a *sui generis* character, you will bear a little with a particular description of it. The congregation here have erected a beautiful edifice for the service of God. The site, the outward appearance, the internal finish—are worthy of admiration. The people, in getting up their church, acted spiritedly, to say the least of it. They said,—“We shall have a neat church, a substantial church—nothing mean, nothing paltry: if we do not get a decent church at first, it will remain unimproved and wanting in decency while it lasts.” In carrying out their principles, they were under the necessity of incurring a heavy debt,—heavy, where so few were responsible for its payment. But, like honest men, they resolved with all speed to pay it honestly. The church was opened by Dr Burns, last October, and both before and since that period considerable sums had been subscribed and paid; yet there remained a debt of more than £90. What was to be done? One thing they resolved to attempt—that was, a Soiree, to be held in the Hall of

the District Council, adjoining Mr. McIntosh's Inn, at Coldsprings. Some of course objected to its being held there, but necessity, not choice, dictated the locality. The whole affair was projected and accomplished suddenly. The weather, the moon-light, the roads, were propitious, and these circumstances were improved. Old and young entered into the matter in earnest—there was an emulation to do good. Some of the less sanguine sort predicted that the Hall would probably be filled, and that the proceeds would probably amount to about £10; but even that, said they, is worthy of a little trouble. Several ladies contributed all that was needed of the substantiations for the occasion. The Soiree was held on the 18th February. We arrived early on the ground. Some, even from considerable distances, had already come, and were moving about outside and in. It was interesting to see them,—some in great excitement, evidently expecting a night of it, or as though something tremendous were about to happen; others looking on with the greatest placidity, having, no doubt, made up their minds to enjoy everything; while those who were actively engaged in preparations, and were initiated into the secret probabilities of coming events, had evidently become resigned, and were going about matters as coolly and rationally as people in such circumstances could be expected to do. The hour arrived, and with it arrived the guests—pedestrians, equestrians, and *royal-cars*, in all kind-of summer and winter vehicles. Cobourg, Baltimore, Keene, Monaghan, and surrounding regions, were well represented. The rooms of the Inn were rapidly filling with comers, and still there were many waiting outside for admission. We went to the Hall to see whether any had yet been admitted there—we were astonished to find it already crammed—not a seat unoccupied, except those on the platform. It was a crisis—an interesting difficulty to be disposed of: and the managers naturally fell on the expedient of employing the several ground-floor apartments of the Inn for additional accommodation—this had been anticipated and provided for. A plentiful supply of everything needed was then served out—except accommodation. It was delightful, however, to witness the good nature that everywhere prevailed in such trying circumstances. We took a tour round the premises to mark the progress of events,—we beheld a conglomeration of soirees—a soiree in each room, and soirees in the passages, and, in looking into some dark corners and places under stair-cases, we could discern somewhat indistinctly the white cups and saucers, and gentlemen's collars all in motion, indicating that there were soirees there too. Then came "the feast of reason and the flow of soul," interspersed with appropriate sacred music. The heaters drew nearer the point of attraction, each occupying the smallest possible space. W. Carpenter, Esq., w. s. called to the chair, and having stated the object of the meeting, the proceedings began with devotional exercises. Four resolutions were passed, all bearing on the general subject of the evening. These were moved by the Rev. Messrs. McLeod, Hayden, Mackenzie, and Tapsco, and seconded by lay gentlemen. In moving and seconding these resolutions, there were, as might be expected, great principles evolved, illustrated by striking facts and narratives, and enforced by eloquent and serious appeals. At the conclusion, the chairman (who is noted for his own generosity), suggested the propriety of giving an opportunity to any present who might be disposed to contribute still further to the object of the meeting. This spontaneous idea being carried into effect, was in a few minutes proved to be worth £5. This, with the whole proceeds of the evening, amounted, we understand, to between £35 and £40; which, taken in connection with a subscription lately entered into by members of the congregation themselves, will help very materially to relieve the congregation of its liabilities. We have lin-

gered rather long at this time: let us pass to our
MISSIONARY MEETINGS.

This Presbytery (Cobourg) holds annual meetings for the furtherance of missionary objects in general. There has lately been one at Peterborough, another at Keene, and there is one in near prospect at Baltimore. Our present intention, however, is only to notice those of Cobourg and Grafton. On the evening of the 21th of last month, Saint Andrew's Church, in Cobourg, presented a brilliant spectacle. We call it brilliant, because we cannot find another single term to express its character so fully. This year's meeting has been a vast improvement on anything that has been in Cobourg hitherto, and is a perfect contrast to that held last year. The meeting of last year was held in the school-house, and even the school-house was "a world too wide" for those who on that occasion assembled in it—it was very discouraging. But a new era in missionary enterprise has dawned, we trust, on the members of St. Andrew's Church. Compared with other congregations, they have not been lacking hitherto in zeal and liberality to the cause of missions; but they are now aiming at a higher standard and more systematic efforts to reach it; and of this, their last meeting was a cheering indication. The Church was literally crowded with people of all the evangelical denominations. On the spacious platform were present the following Ministers, who took part in the proceedings, such in the same order in which their names are given:—the Rev. Messrs. McLeod, Smith, Snell, Douglass, Kingan Bredin, Roger, McKenzie, Taylor, Thomas Wilson, Esq., and A. Fraser, Esq., were also on the platform, and took an active part in the proceedings. We regretted the unavoidable absence of the Rev. Mr. Andrews, of Keene. A choir of excellent singers was stationed in the front gallery, who not only led the congregation in singing appropriate psalms, but also enlivened the meeting with one or two select missionary hymns. C. H. Morgan, Esq., being called to the chair, the Pastor of the congregation opened the proceedings with devotional exercises, and then submitted a Report of the missionary operations of the congregation during the past seven months. The Report, which was unanimously adopted, exhibited a variety of well-sustained and praiseworthy efforts on behalf of the Presbytery's Home Mission, the Synod Fund, Knox's College, and the French Canadian Mission. The resolutions of the evening were of the most interesting and appropriate character; referring, as they did, respectively to the following subjects:—the necessity of personal, family, and congregational religion; the necessity of the agency of the Holy Spirit; and the necessity of employing every proper means for promoting missionary enterprise and securing success;—then, the encouragement afforded by the success of past efforts, by the signs of the times, and by the prospect of the millennial age as described in unfulfilled prophecy. The resolutions were ably seconded by several lay gentlemen of the congregation. Indeed the addresses of the evening were characterized by all that we could desire—piety, enlightened zeal, eloquence, and illustrations of the most pointed and interesting description. The proceedings throughout were a practical comment on the precept—"let all things be done decently and in order." A collection was taken up, amounting to \$17 10s.—thus making the proceeds of the last seven months upwards of Fifty Pounds. Every month they have a collection for missionary purposes, which on an average will amount to about Sixty Pounds annually. This plan of monthly collections, instead of subscriptions, is found to work admirably. Although the proceedings lasted until a late hour, the interest of the audience seemed to continue undiminished to the very last. On the forenoon of the following day (25th) a missionary meeting was held

AT GRAFTON.

At the hour appointed the speakers, the Rev.

Messrs. McLeod, Smith, Snell, and Mackenzie were on the platform, and W. Glover, Esquire, having been called to the chair, the Pastor, Mr. Smith, opened the proceedings with devotional exercises. At first the attendance was rather thin and discouraging; but we beheld the dark side of the picture in the first instance, for as the business of the meeting progressed, another and yet another of the good people of Grafton dropped in, until the church was tolerably well filled, and all seemed to be deeply interested in the proceedings. A missionary meeting during the day is not a common occurrence; but we were led to see that the thing is not impracticable, at least at Grafton. Men left their farms and their merchandise, and brought their wives and children with them in a manner that was quite refreshing to contemplate. Resolutions of a similar kind and similarly illustrated, were moved and seconded as on the preceding evening at Cobourg, and the Rev. Mr. McLeod concluded the proceedings by a masterly address, characterized by the energy, impressiveness, and felicitous illustration, which usually distinguish him on such occasions. A collection was taken up, which amounted to about £2 10s. Such week-day meetings are tolerably good tests of the amount of religious interest which obtains in a congregation, and we cannot but think from appearances that there is some good being done at Grafton.

PROGRESS OF THE CHURCH—NAPANEE—MADOC.

To the Editor of the Record.

DEAR SIR,—

Having recently returned from a short Missionary tour, a few jottings may not be out of place. Without regard to geographical or chronological arrangements, we shall notice some of the places visited and the proceedings engaged in.

NAPANEE.

This village stretches along the high road—exactly between Kingston and Belleville, being 25 miles distant from each. It skirts the borders of a river of the same name which mingles its waters with those of the noble Bay of Quinte, seven miles off—is as wide most of that distance as the Clyde at Govan, and deep enough to float vessels of average dimensions. This powerful water privilege has been much in favour of Napanee, and while sufficiently explaining its present comparative prosperity it furnishes a guarantee the most sure and satisfactory for its future advancement. A few years ago, the traveller could see nothing save a grist and saw mill, a tavern and a store—the stereotyped nucleus of a Canadian village—Now, his ear is arrested by the sound of revolving machinery from three or four different quarters, and the cheerful hum of a brisk and busy population, while a score of shops, some of which would do no discredit to your ambitious metropolis attract the eye. Three churches have already been erected—one Episcopalian and two Methodist—and even a weekly paper has been started, glorying in the somewhat ambiguous title of the "Bee." The surrounding country is well adapted for agricultural purposes, and is being rapidly filled up with rich and respectable settlers. The possession of such an easy outlet for grain, lumber and every species of commodity, renders the locality peculiarly eligible for the industrious emigrant.

Religious and educational advantages at first but scantily enjoyed are now being superadded to an extent in some measure commensurate with its growing importance. There are several who profess to belong to our church both in the village and its vicinity. During the sojourn of our friend Mr. Wightman in the adjoining township of Camden, supply more or less regular was given them, since his removal (an event deeply deplored by not a few) they have wandered as sheep without a shepherd. No doubt, during one season a slice of one of our Catechists labours was allotted them—and individual members of Presbytery have re-

peatedly preached, but nothing like a pastoral oversight has been exercised and our visits have at best been rather *Anglic*—"few and far between." Nevertheless, our cause though "cast down" has not been altogether destroyed. At no previous period were we more deeply impressed with the importance of getting it revived and securing for ourselves a firm footing, than during our last visit. The few who continued to rally round the standard of freedom wore a more hearty and hopeful aspect. At a meeting held after the public service in the W. Methodist Chapel (always kindly thrown open to us) we had a most agreeable conference with them, and a Committee was appointed to consider the feasibility of our recommencing operations, and if possible to adopt immediate and vigorous measures for an efficient reconstruction of the dilapidated framework. One means by which this desirable result may be realised will be the employment during the ensuing summer of an energetic Catechist. Such an instrumentality planted on the spot, and assiduously wielded will go far to pave the way for the elevation of Napanee, united with one or two stations in Camden or Sheffield, to the status of a regular ministerial charge.

It is in rising regions like this we should strive to secure a fulcrum for our lever. Even though at present there be but a little flock of direct adherents, if we once get standing ground, the mind of the community may become gradually leavened with our principles; and our ranks swelled by the tide of new comers rapidly flowing in; or the restoration to our good old Presbyterian channel of some streams which for a variety of reasons at some previous period may have been diverted.

MADOC.

We had often heard of this district, but somehow or other we had got the notion that a journey to it was next thing to setting off for the north pole. In the streets of Belleville we happened to fall in with one of the natives. A pressing request was made by the worthy patriarch, whose silvery locks and expressive look unitedly appealed to our sympathy. We could not resist. It was accordingly arranged that Sabbath the 16th should be devoted to inspecting this outlandish quarter. We shall never regret that we resolved on going. Never did we enjoy a missionary excursion more. In almost every particular we were agreeably disappointed. The appearance both of the place and the people was very different from what we anticipated. Though 30 or 40 miles in rear of Belleville, Madoc is a well-cleared and cultivated region. Externally, it resembles Caledon or Vaughan; but in regard to the fertility of its internal resources it is superior to both. It has two pillars to support it. In the first place its soil is admirably fitted for the growth of our staple crops. In the second place, minerals abound. Ten miles off are the celebrated Mar-mora Iron Works. The whole surrounding district teems with the ore. Were there just the means and the machinery adequate to the development of this hidden treasure, Madoc would become one of the richest and most influential townships in the Province. Nor does the period seem distant when these may be forthcoming. A plank-road has been projected and carried through to Smiths-ville, eight miles from Belleville. Let it be only continued to the "Mills," twenty-four miles further on, and connected with the proposed grand Provincial Railroad (which seems now something more than a shadow), and our most sanguine expectations respecting Madoc will be fully realized. Already there is a large body of settlers, principally Scotch and Irish. We were astonished to find about one hundred Presbyterian families. In one small clump a friend who accompanied us counted over fifteen; in another twenty-five; and so on. They were to a man ready to receive us with open arms. On the Sabbath we addressed three of the most attentive audiences we ever witnessed, in as many distinct parts of the township. And on Monday, at 10 o'clock, before starting, we had a

meeting on the subject of the Sabbath. The school-house was full, and the people heard us gladly. We had repeated personal interviews with some of the leaders. We discovered them to be men of devoted piety, and more than ordinary intelligence. They made the strongest representations as to the extent of their spiritual necessities, and their anxiety to secure the services of one or two catechists or Missionaries, with a view to a permanent settlement. Two Churches are in process of erection. The sacrament of the Lord's Supper has been dispensed amongst them, by Messrs. Rogers and Gregg; and all that is wanted is a faithful Pastor, to make Madoc one of the most flourishing of our country stations. They are already almost in a position to give a call. We are almost disposed to envy the brother to whom it may be addressed.

There is one most superior man, a particular friend of Mr. Wightman's, from Toronto, who gathers the people round him from Sabbath to Sabbath, and leads them into the green pastures, just as our noble-minded Elder, Mr. John Fraser, used to do in London. Another, a warm-hearted Gael, exhorts in his native tongue. We left the place and the people with regret; but bearing away with us the deep and decided conviction, that there is not a spot within the wide range of our Home Mission field that deserves or demands more our prompt and considerate attention.

We had intended giving a short account of our missionary anniversaries, and of some Presbyterian and miscellaneous meetings we have recently had, but we have already trespassed too long on the columns of your paper and the patience of your readers. If you desire it, these may be made the subject matter of a distinct communication. In regard to our annual missionary meetings, just terminated, we may state in a sentence, that in no previous year were they so successful; whether we look to the attendance given, the attention exhibited, or the money raised.

We are getting more into the way of the thing now, and both pastors and people appear to enter into it with greater spirit. In some stations the contributions for the Home Mission this year trebled those of last year, notwithstanding that they are weighed down with the burden of local claims.

Let all our Presbyteries adopt and pursue this plan with energy and prayerfulness;—then, depend upon it, though at times our treasures be drained and our cause seem weak and wavering, we may confidently look for "God to help us, and that right early."

R. F. B.

Kingston, March 18th, 1851.

The notice of Tyendinaga lies over for want of space.—Ed.

PRACTICAL SUGGESTIONS AND SHORT SKETCHES OF THE TOWNSHIPS IN THE COUNTY OF WATERLOO.

To the Editor of the Record.

GUELPH, 17th March, 1851.

DEAR SIR,—

If the following sketch of the County of Waterloo is of any use for guidance to settlers of the Presbyterian Church, which is what you seem to require in your last number, you can make what use of it you please.—I could not make it any shorter. (E) means Scotch Establishment; (F) our own body; (U) the United Presbyterian. I remain,

Yours most sincerely,
A. D. FERRIER.

Beginning with GUELPH.—There is very little wild land for sale, but emigrants with cash can get good farms, and at moderate prices. In the town there are three Presbyterian Churches, F., E. and U., Episcopalian, Wesleyan Methodist, Independent and Roman Catholic. Land good,

roads good, Grammar School and very good Common School's.

PEEL.—I believe there is still wild land in this township, but at a high price. A great deal of it is in farms. There are two Presbyterian Churches, F. and U. is preached in one of them. There is a good road through the township, from Danforth to Guelph. The schools are improving but

WATERLOO and WILMOT are chiefly settled by Germans, and there are few Presbyterian Churches (U) in either townships. Good cleared farms may be had.

WILMOT is taking up pretty much with Germans. Wild land may be bought in it at a moderate price. It is a Clergy Reserve land.—There are a good many Scotch in it, but no Presbyterian Church or station. The roads are somewhat rough. Settlers ought to look at it. The approach is through Berlin and Waterloo. The land is very good.

WOODWICH.—The greatest part of the population is German. The Piking on tract is a fine block of land. There is a number of Presbyterians in Woodwich, and our Church has a station near the Post Office. The schools are improving. This place is well worth visiting.

PEEL, adjoining Woodwich, is another fine township. All sorts of farms can be had in it. Wild land is valued at from 10s. to 20s. per acre, 10 years' credit. This and Maryborough are both Clergy Reserve lands. The land in Maryborough is not considered equal to Peel. There are a good many Presbyterians in both townships, but no Church nor Minister.

NICHOL is a fine township, but few except cultivated farms are to be got. There are two Presbyterian Churches (F and E) in Fergus, one (U) in Elora, also a Methodist and Episcopalian in Elora, and a branch grammar school. There is a very good common school in Fergus, besides others in the township. A good gravel road will likely be finished this summer to Fergus, besides another far on, to Elora. Settlers ought to visit both these places, as Fergus is on the main road to the Owen Sound settlement, and Elora on the main road to Peel and Maryborough.

ERAMOSA is a fine township. All sorts of farms to be had; also, wild land. There is a (U) Presbyterian Church in it, one or two Independent, and an Episcopalian. The roads are good, and also the schools.

FRAN has a great variety of land, and farms of all sorts and at all prices. The Rev. Mr. McMillan (F.) preaches in this township both in Gaelic and English; as to the other denominations, I cannot say much, not being acquainted. The roads are improving fast.

GARAFRAX is a fine township. Farms of all sorts are to be had. Adjoining Nichol it is thickly settled with Scotch, who attend the Fergus Churches. The Gore, or East end, is chiefly settled with Protestant Irish, from Ulster. I do not think there is any Presbyterian Minister resident in the township. Many cheap farms, both wild and improved, are for sale. Settlers can get information at Feigus, McKee's Inn, or Erin Village.

AMARANTH and MELANCTHON I can say little about. There are immense swamps in both.—The Grand River, Speed, Credit and Nottawaga rise in Amaranth. There are settlers in both Townships.

LUTHER and PROTON are very thinly settled, but there is a new road at Proton, along which are lands laid out for settlement, and I think Mr. Snider, the Government Agent, lives in Proton. The Owen Sound road runs from Fergus to Sydenham, passing through Peel and Arthur, and then between eight townships, and is thickly settled on both sides. There is a Presbyterian Minister (F) at Danham, a village in the township of Bentinck. Here are all sorts of land, and at various prices.

There are a great many Highlanders in BENTINCK and GUELPH. There is a Presbyterian

Minister (U), at Sydenham, who preaches in Gaelic and English. The schools are still few, but increasing. There is a Government Agent at Danham, George Jackson, Esq., a very intelligent, obliging man. There is a daily mail to Guelph,—a man three times a week to Elora, Fergus, Waterloo, Wilmot,—a mail once a week to Toronto, Elora, Woodwich, Peel, and the north in townships. There are stores in almost all the townships. There are three or four great saw-mills on the Owen Sound road, but none in Maryborough, Amaranth, Melancthon or Proton.

Mary has but few settlers. I am not sure that she will be yet for sale.

Andrew Geddes, Esq., Agent for all the Clergy Reserve and Crown Lands lives in Elora. Cleared land is valued, except near towns and large villages, at about 20 per acre. Houses, of course, depend on the material they are built of. Wild land varies from 10s. to 30s. per acre in the newer townships.

IMPRESSIONS FORMED ON RE-VISITING SCOTLAND.

EDINBURGH, 31st Jan., 1851.

It warms one's heart, after years of absence, to see the 'dear old country' again. Here is our father-land, distinguished as of yore by its industry, order and intelligence, and best of all, marked as the fortress of evangelical truth among the nations of the earth.

In America, amidst the rapid and exciting developments of new society, men sometimes think and speak of the mother country as somewhat superannuated,—her energies beginning to fail, and her best and brightest days fading fast away. The man who really fancies so had better come and witness for himself the astonishing vigor, energy and prosperity of the whole British people at the present day. Though there is poverty in remote districts, and in the cities a festering mass of degradation and crime, any one who saw the state of society in former years of distress and popular discontent, will mark in 1851 a gratifying amelioration. While the material interests of the country are thriving, a constantly increasing attention is directed to the social welfare of the population at large. The condition of the people is the standing question of the day. You hear of no violent political excitement. It seems to be felt, that while the aristocratic element gives steadiness to the state machine, the popular element has sufficient play to keep it in healthy motion. Nor can it be overlooked that the immense, the unprecedented popularity of the Queen, exerts a silent soothing effect on the whole spirit and tone of the nation.

A visit, or landing in Scotland, is at once struck with the painful fact that intemperance is emphatically the national sin and misery. Noble efforts have been made by churches and schools to maintain the long established christian character of the Scottish people, but it is only too palpable that the whiskey-bottle makes new victims faster far, than all the religious institutions of the country gather new converts to Christ. Why should any wonder at the slow progress of the Gospel, so long as there are at least ten tipping-houses to every church? Earnest men are beginning to see how the matter stands, and to set their shoulders to the wheel of reformation. Dr. Guthrie's late "Plea" has given no small impulse to the practical consideration of this whole subject. Some are joining Temperance Societies for the sake of example, and others have formed a powerful association for "the suppression of drunkenness."

In no part of the world is there anything like the amount of active philanthropy manifested that appears in this country on every hand. I cannot attempt to name the numerous efforts by Ragged Schools, City Missions, &c., which are directed to the benefit of the long neglected poor in popu-

lous towns. Complaints are made of the large influx of Irish Roman Catholics, who bring with them all their unhappy characteristics of ignorance and turbulence and bigotry, and instead of rising with the population around them, rather drag down that population to their own pitiful level. The only way to do these people good is to rescue them, by God's blessing, from the degrading grasp of Popery. A very successful mission is being carried on among them in Edinburgh, under the superintendence of the Free Presbytery. Something of the same kind must be attempted in those towns in Canada where the Irish Roman Catholics abound.

This leads me to refer to the strong anti-Popery movement which has pervaded the whole island of Great Britain. In the noble Pastoral Address issued by the General Assembly of the Free Church of Scotland in 1845, a distinct warning was given of the encroachments of the Romish power. "It has been the grievous sin of the Protestant Churches, that having lapsed into formality themselves, they have become indulgent or indifferent to the evils of Romanism. But the age of compromise is over, and earnest times are come." Assuredly the earnest time has come. The heart of the nation is deeply stirred. In every quarter the Popish controversy is receiving fresh and searching discussion.

During the present crisis Socinians and Infidels have supported the Romanists. Substantially the same course is taken by certain political ultra-voluntaries—persons of one idea—always complaining of bigotry in others, while they are themselves the most bigoted men in the community. But the thoroughly Protestant feeling of the nation at large has been triumphantly vindicated. I say *feeling* rather than principle; for one cannot help observing, that while the people of England have an honest Protestant instinct strong in their hearts, they possess little intelligent apprehension of the true nature and danger of Popery. You will have noticed the pitifully low ground on which most of the ecclesiastical personages in that country have opposed the "Papal Aggression." Mainly they contend for their own inviolable diocesan jurisdiction, and for the supremacy of the Crown in the appointment of Bishops. Some of them blame over the intrusion of the Bishop of Rome into their dioceses, implying that they acknowledge his rightful jurisdiction in his own. We hear much of ecclesiastical proprieties, but where is the good old Protestant principle, that Popery is to be opposed because it is not the Christian religion, but the great obstacle to that religion, the predicted anti-Christ."

Very soon we shall see what is said and done in Parliament. The state of the Church of England is alarming. While many of the Puseyites are openly embracing Romanism, and others are even applying to the Russian Synod for admission to communion with the Eastern Church, the Evangelical Clergy betray an object Erastianism, and great weakness of purpose. It appears to me, that the zeal of very many is enervated by the extent to which Pre-millennial views have spread in that party. Expecting daily the visible advent of Christ, they are tempted to leave controversies to take their own course, and in general to undervalue the importance of present movements. Visionaries, however pious, are not the men for such an emergency as this.

A word in conclusion on Church matters in Scotland. Confining my view to Edinburgh, I find the Establishment quite out of the public eye. It is said, however, that a few of the old Churches are respectably filled. Since the translation of Mr. Caird to a country parish, Dr. Glover is, I presume, the most popular preacher of the Established Clergy here. The United Presbyterians have some large congregations, but their body is probably stronger in the west country than in the east. I need not tell you that the Free Church has in Edinburgh a choice staff of gospel ministers. There is rich pasture by the

shepherd's tents. It is pleasing to notice that there is practice as well as profession among the people. An extraordinary Christian activity is manifested in most of the congregations. It is rather a delicate task to give an opinion in reference to living preachers, but it will be very generally admitted that Dr. Gordon, Dr. Candlish, and Dr. Guthrie occupy the first rank here. The last named is the most *in* after. For my own benefit, I exceedingly value the ministry of Dr. Candlish. His elucidations of scripture truth, and discussions of Christian casuistry, are admirable, and more admissible still his pungent, powerful, thrilling appeals to the conscience and the heart.

Dr. Duff has overwrought himself in his exertions for the cause of Christ in India. He is obliged to rest from all public duty for a few months. Oh, that all our hearts were filled with something of his fervid missionary zeal!

D. F.

To the Editor of the Record.

SIR—

I was glad to peruse in your February number the letter exposing Mr. Brownson's dangerous principles. Mr. B. delivered a course of Lectures in Montreal, "contrasting what Popery and Protestantism have done for the world." In his sophistical manner of reasoning, he stated that Romanism (Popery) had done and was doing more for the *Civilization of the World* than Protestantism. "By their fruits ye shall know them." It does not require long Lectures to unfold the fruits of Mr. Brownson's boasted system. May the population of Canada West value their present civil and religious liberties and be very jealous over the smallest attempt to impose upon them the Popish shackles.

Let us glance at a few of the leading Roman Catholic Countries and see what Popery is doing for "the Civilization of the world." The following I cut out of papers by the last mail. Begin with head quarters, Rome. "In Papal Rome the circulation of the English Bible is a crime, the police have orders to destroy it, whenever and wherever they can find it; and those who shall presume to teach publicly in their own hired houses would be sent to the Inquisition."

"The only English papers admitted into Rome are the *Times* and the *Morning Chronicle*, which are permitted only to the English club."

Two years ago, numbers of persons had to leave Madeira and take shelter in the British West Indian Islands; large numbers of them were also settled in the Western States by the kindness of christian friends in New York. And for what had those poor people to fly from their dear homes, to escape the authorities and people of Madeira? Because they read the Bible and attended meetings where it was read in their own tongue.

About four years ago, an English Medical gentleman visited Cuba, to remain only whilst the vessel was loading her cargo; having the Spanish language he conversed with the people. In a visit to Havana, being a stranger and speaking the Spanish fluently, he went to the Government House to pay his respects to the Governor; when his card was sent in, he was desired to enter, when the following was addressed him by the Governor's Secretary: "You are Mr.—I am just drawing out a warrant for you at the request of the Governor of Matanzas." And without any more ceremony, it was handed to a person at the door, and the gentleman taken off to the common prison, where he was kept until the vessel was loaded and out of the harbour, when he was put on board by the Guard Boat. When in prison he had to pay for his food. And what was the charge against him? "Speaking to the people on religious subjects."

"RELIGIOUS INTOLERANCE IN SPAIN.—The Hon. R. Dundas Murray, in his book, entitled "The Cities and Wilds of Andalusia," makes the following comment, after describing the death of a

young Englishman in Spain:—"It is a scandal to Spain, and a reproach to Britain, that the bones of our countrymen are denied a nook in the public cemeteries, nay, more, the privilege of a separate place of interment is conceded only as a special favour, and then only after many representations and protracted diplomacy. Two or three of the large towns are, however, provided with resting-places for Protestant clay. Malaga was the first to obtain this boon, and I believe Cadix is now added to the number. Where, then, do our countrymen rest who die at a distance from these places? They are buried like dogs, either in ditches, gardens, fields, or in the sands by the sea-shore. The clay of a heretic is that of an outcast; any place is therefore good enough for it, and above all, let it be removed to a distance from Cadix dust, which would shrink with holy terror from the continuation of its approach. Such are the language and the sentiments of bigotry, and its notions to the rancorous spirit they breathe, it deals in the manner I have described with the corpses of our Protestant countrymen."

At a public meeting lately held in Edinburgh, one of the speakers stated the following:—"A friend of mine lost his wife a few years ago in Madrid; her Protestantism excluded her from the cemeteries of the city, but after most annoying perplexities and at great expense, a piece of ground was obtained, most undesirable for sepulture; to secure the grave from dishonour he had it surrounded with a railing—fondly hoping that the body would be permitted to sleep in peace, but he has just learned that it has been invaded and converted into a stall for Mules." This refers to the departed wife of the Rev. Dr. Thompson, agent of the British and Foreign Bible Society. Mrs. Thompson's memory is held very dear by a large number in Canada.

"ULTRAMONTANISM IN AUSTRIA.—The results of the recent edicts of the heads of the Roman Catholic Church begin to show themselves. In the little town of Plau, in Bohemia, a half-pay officer, a man of 78, who had served 41 years in the army, fought 17 battles, and received five wounds, died without having confessed. The Dean and Vicar of the place refused to bury him with the usual ceremonies. The consequence was that some other priest, who was not, however, allowed to wear the "pluvial," accompanied the corpse to the place of burial. He either would not, or dared not, throw into the grave the customary three shovels-full of earth. A regular "demonstration" may be said to have taken place on the part of the public, for almost all the inhabitants of the town of Plau attended. The National Guard appeared in full parade, and even the government employes were present. If the clergy continue to carry matters with such a high hand, we shall probably live to see vast changes in religious matters in Austria, for the spirit of the people is evidently opposed to "ultramontanism."

Similar events have also occurred in Sardinia. DIEGO.

JUGGERNAUT'S TEMPLE, A CHRISTIAN PULPIT.—While the great festival of Juggernaut was held at Dunroo, Bengal, June 33rd, 1849, a missionary of the name of Bion, and some of his associates, were present with their Christian tracts, which they distributed among the crowd testifying of Jesus to as many as they could reach. But with this Bion was not satisfied. He wished to speak to the vast multitude, but finding no elevated place, he sprang to the lowest terrace of the idol car. The astonished people flocked thickly around him, and permitted him to speak, without disturbance, salvation through Jesus Christ. "I was never so happy," he writes, "in my pulpit, as upon the car of Juggernaut."

HINDOO NEWSPAPERS.—There are in Hindostan twenty-six newspapers in the native languages.

FOREIGN MISSIONS.

The Home and Foreign Record, of the Free Church of Scotland, for February, contains a Missionary map of India, occupying one page, on which the different Missionary Stations are marked. The scale, though small, is sufficient to show the relative position of the Mission Stations, and to point out the vast extent of country wholly unoccupied.

1. "It represents a country fully thirteen times larger than Great Britain, or of a greater extent than the united areas of the following eleven European countries, viz. Great Britain and Ireland, France, Holland, Belgium, Spain, Portugal, Switzerland, Prussia, Denmark, Norway, and Sweden.

2. "The population of India is estimated to be 140 millions, or between seven or eight times that of Great Britain. These 140 millions are our fellow-subjects, placed equally with ourselves under the government and protection of the British Government.

3. "It is doubtful whether there are so many as 200 European and American missionaries of every denomination in this country—that is, only one missionary to every 700,000 persons; in other words, whether there is a larger proportion of missionaries there, than if there were only twenty-two ministers in the whole of Great Britain."

In the Presidency of Bengal there are 15 Stations; Agra, 17; Madras, 15; Bombay, 7.

The Free Church of Scotland, on behalf of whose Foreign Missions our next Synodical collection is to be taken up, has in this very destitute country, Mission Stations in Calcutta, Chinsurah, Calna, and Bansberia; In Madras, Nellore, Conjeveram and Chingleput; Bombay and Puna. The Presbyterian Church in Ireland has also Missions in Surat and Rajkot, and Gogo in Katiawar.

FREE CHURCH COLLEGES.

Among the many things for which the Free Church has cause to render deep and devout thanksgivings to God, our collegiate institutions occupy a chief place. Never, perhaps, since the Reformation, did our Church possess such advantages for the training of her theological students as she does at the present hour—whether as regards the learning, ability, and piety of those who have the work of instruction in their hands, or the completeness of the curriculum of study through which the students are made to pass. When, in addition to such considerations as these, the very large number of students at this moment under training for the Free Church ministry is taken into account, it will need no argument to satisfy any one of the unspeakable importance of upholding institutions, so valuable in themselves, and so indispensable to the Church.

At Aberdeen the number of theological students enrolled this session is thirty-nine—being two more than in the session of 1849-50, and six more than in that of 1848-49. What serves to lend additional interest and importance to the Free Church Divinity Hall there, is a fact, that in its immediate vicinity there is a Jesuit college, from which a busy agency and an active influence are continually going forth upon the town of Aberdeen itself, and upon the surrounding country. The presence of a Free Church Theological Institution, with its band of intelligent students, cannot fail in such a neighbourhood to be an important auxiliary to the cause of Protestant truth.

At Edinburgh, the New College, a noble and capacious edifice, has been at length completed, and was opened under the immediate auspices of the Commission of the General Assembly at the commencement of the present session. The number of theological students enrolled in the

New College this session is 250, being 38 more than were enrolled in the session of 1849-50, and 56 more than were enrolled in that of 1848-49. The number of theological students of the first year amounted last session to 63. This session the number amounts to 87—a fact which is full of encouragement both for the New College, and for the Free Church. There are, however, at the classes of logic, moral philosophy, and natural science, about 150 students, in addition to those already alluded to—making in all, in attendance at the New College, about 400 students.

It thus appears that the Free Church has this session 289 theological students under training for the ministry. Large, however, as this number is, no one can look with an intelligent Christian eye at the wants of the Free Church at home—at the immense and myriads of field opened for the labour of Free Church ministers in the colonies—and at the urgent and extensive claims of the heathen world, without acknowledging that all the provision for theological education we at present possess is imperatively required."

CHINA.

LETTER REV. W. C. BURNS.

Canton, November 27, 1850.

MY DEAR FRIEND,—Two months have again elapsed since I sent you any account of what I am doing here. At that time I was engaged a good deal in addressing Chinese meetings, both in the place where I at present am located, and in other places, in the way of co-operating with my brother missionaries. During the past two months my employments have been similar, with this only difference, that my opportunities have increased to about as many as I have ability for. Before the cool weather set in, which is only a few days ago, I found it difficult to take some care in order to avoid feverish symptoms, but now that the weather is bracing, should the Lord spare me in health, I may be able to exert myself as I can find opportunity to the full extent. I cannot speak of any thing striking that I am seeing or hearing of at present in regard to the progress of the Gospel among this people. On most of those who hear, the truth does not seem to take much hold, but where it is heard and in any degree understood, we know that it will produce in due time important results. I feel it my unspeakable privilege, from day to day, to be allowed to speak to these benighted Heathen of salvation through Jesus the Son of God, and I am assured that God's word "will not return into Him void." I trust that in the belief of this, many both in England and Scotland, will not cease to pray for us, and that they will not relax, but increase the earnestness of their prayers, when we have no remarkable testimonies to the truth of the Gospel and the power of God accompanying it, to which we can at present point them. May they and we be enabled to manifest in the prosecution of this great enterprise "the work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father," yea, may we be "steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord." What need there is that many labourers of every character and qualification should enter this great Gospel harvest-field—some to teach, some to preach, some to write and translate, &c., &c. I would keep no man back, whatever may be his qualification, if only he has learned to follow Jesus with a single eye, and in all things is ready to put the question of usefulness before that of personal comfort and accommodation, i. e., "to seek first the kingdom of God and the righteousness thereof." Pray for us who are honoured to be in the field, that we may have all this spirit given us, and assuredly we shall not then be left by a gracious and faithful God to run in vain nor labour in vain. It is now some time since I heard from Dr. Young at Amoy, and I

need not give you his intelligence, which you get directly from himself. He was busy picking up the language when I heard from him, and engaging in other duties chiefly in subordination to this, which is of so primary importance. In comparing Amoy and Canton as seats of missionary operations, I dare not say anything against a place so very important as this great heathen city is; but I have no doubt, from all that we can hear, that an "Educational Institution" can much more easily in every respect be conducted there than here.

I am, ever, dear Sir,

Yours, with affectionate regards,
Wm. C. Burns.

REVIEW.

CRUMBS FROM THE LAND OF CAKES.

—By JOHN KNOX. D. McLELLAN, Bookseller, Hamilton, p. 192.

A neat and very unpretending volume under the foregoing title has been given to the reading public, by one who adopts the name, while he evidently possesses a share of the spirit, of him "who never feared the face of man." We like even the mask which the lively author has assumed. The volume is adorned with a handsome engraving of John Knox's house. It contains nineteen distinct yet somewhat connected chapters; each of which gives a vivid picture of the scene which it professes to describe. The author, a citizen of New York, but a true son of the

"Land of the mountain, the torrent and rock,"

after an absence of eighteen years, revisits the place of his birth, takes a rapid glance at the principal Scottish towns and places rich in ancient historical recollections—takes a run to London, Liverpool, &c., visits Paris and Versailles, goes to the ancient city of Dublin, returns to Glasgow, whence he took passage to the land of his adoption, in the good steam-ship City of Glasgow. In reading the book, we began to mark interesting passages for selection, but found that to reproduce them would just be publishing a second edition of the work.

We are immensely carried along with the writer in his beautiful sketches, and participate in his delight, while admiring the romantic scenery and magnificent grandeur of nature, we are compelled to sympathise with him in his keen sense of the ludicrous. We join with him in his moral reflections, as when describing the Chapel of Roslin he says, where are the thousands who once thronged its deserted aisles? "The temple where they congregated remains, they have become as the clouds of the valley. The hope of immortality is the only relief to this dark picture; and though their religion was one of superstition and ignorance, yet we are not without hope that some of them may have found the way of life, and are now rejoicing in that temple not made with hands, eternal in the heavens." And it is not the least of the attractions of this charming volume, that the author looks abroad on the world with the eye of a Christian; and whilst claiming a proud pre-eminence for his fatherland, he does so on higher grounds than the genius or the valour of her sons. He sees her true greatness only in that "righteousness which exalteth a nation."

"Richer and prouder other lands may be,
But while the world endures be thus thy boast,

A worthy one, that unsheer gilds no coast
Where God is served more purely than in three "

We give only the concluding paragraph; hoping that our readers will get the book, and we confidently predict that, they will only regret that the author has, in his maiden effort, earned them from the affecting and affectionate dedication to the last page, at such railroad speed. Our hopes, that he will soon again claim our attention to a more formidable tome.

"Scotland has been, and is, pre-eminently a religious country—a land of Bibles. To this more than to any other cause, she owes her superiority. The Bible, and the Bible alone, can make a nation free. She affords, too, a living and prominent witness to the advantages of Presbyterianism, as a system of pure church government.—Since she became Protestant, she has been Presbyterian; and what other system can point to such blessed results? Contrast her with Popish Ireland, Prelatical England, or Infidel France, and how strikingly is she superior. In which of the four countries are the masses most intelligent, free, prosperous, and peaceful? A man who has learned the Assembly's Catechism (which I am happy to say is still taught by almost every Christian parent in Scotland), knows more divinity than some who have read their folios. An illustrious line of martyrs have testified with their blood to those principles which Scotchmen hold so dear. May generations yet unborn, fair Scotia, reverence the memory of their sires!—may thy covenanting banner, which has been so long and so justly thy glory, long wave over a sin-hating, God-fearing, Sabbath-keeping land! for "righteousness exalteth a nation, and sin is a reproach to any people."

The Record.

TORONTO, APRIL, 1851.

IS THE CHURCH EXERCISING DUE CARE IN REGARD TO CANDIDATES FOR THE MINISTRY?—ILLUSTRATIONS.

The interests of the Gospel have incurred immeasurable detriment from the utter unsuitableness of a vast multitude of its professed ministers,—men who had no love to Him whom they called Master, nor to the souls of men,—no personal experience of the great salvation, and nothing but the merest professional interest in their work. It is not our object, at present, to enquire when or how this fatal corruption crept in and extended itself. Constantine and Establishments, we are aware, get the blame of all in some quarters, and they deserve, doubtless, no small share of it,—although even those whose reading respecting the first three centuries has reached no farther than Isaac Taylor's Primitive Christianity, know full well that the Christian Church, and the interests of truth and purity, have had other and not less formidable enemies to contend with than estate endowments and the favour of the civil magistrate. It is a hopeful symptom of improvement, and the harbinger, we trust, of a better day for the Gospel, that the absurdity and impiety of an unconverted ministry is extensively and powerfully felt in the present age. But there are errors and oversights of a different kind in regard to the ministry which have also operated, more or less extensively, in all

ages against the interests of religion, and to the importance of which the Church, if we are not very much mistaken, is by no means sufficiently alive. In all Churches having any pretensions to the character of evangelical, piety is recognised as indispensable in the minister of the Gospel.—Is the recognition equally clear and decided in other essential points? What, for instance, is the actual and prevalent sentiment in the Churches in regard to the education and training necessary for the Gospel ministry? and what degree of care and judgment is manifested in their educational arrangements to secure a thorough intellectual training, as well as theological instruction in behalf of candidates for the sacred office? Is the method of examining deemed sufficient, or is there enforced a well-considered, deliberate and efficient course of education in all departments of literature and science? Is there a due and discriminative attention given in the educational arrangements, to the mental and moral conditions which the masses of our population exhibit in the present day, to the new forms which the infidel spirit is now assuming, and to the peculiar departments of literature and science from which it is seeking to procure its weapons? We suspect there are few Churches established or unestablished that could give satisfactory answers to such questions as the foregoing.—But there are other points still which Churches would do well to look to, and which, we suspect, are too generally overlooked by them in this great matter of providing a succession of Gospel ministers, who will indeed prove workmen that need not be ashamed, and will not cause shame in those who authorize them. What precautions are Churches using to secure good, vigorous, natural talent in those who are to be trained for the great work, and what pains are they taking to seek out parties so endowed, and to encourage them to the dedication of their powers to the Lord's service? Are the Churches really and practically considering how utterly ineffective—nay, how detrimental in many respects—intellectual feebleness and inferiority must ordinarily prove, in those who are called to do the work of evangelists in our day, and how necessary mental alacrity and vigour are in dealing with the minds of the men of the present generation—once more, as it will be readily admitted on all hands that prudence, discretion, good sense, and a kindly and affectionate disposition, are essential qualifications to real and permanent usefulness and efficiency in the Gospel ministry.—we would ask, are the Churches exercising a due degree of care and vigilance in this respect, in the selection of those whom they encourage to aspire to this office, and designate to it:—We feel that we might here, also, with much propriety, direct attention to the care necessary, and usually so imperfectly bestowed, in forming, according to a correct standard or model, the tastes, habits and manners of youthful candidates for the ministry, so that coarseness and vulgarity in these respects may be got thoroughly rid of, together with all uncouth, offensive, and inconvenient peculiarities. Let no one undervalue these things as being of inferior importance,—they go very far, as we

well know, to make or mar an acceptable and useful ministry, and surely nothing that produces such effects can be safely disregarded. The minister of the Gospel should be prepared to occupy his place and act his part with equal propriety in the most refined drawing room, and in the humblest cottage; and he should as little lay aside his refinement of manners, or forget the sacredness and moral elevation of his character and office in the latter as in the former. But we have quite exceeded what we intended at the outset, which was merely to offer a remark or two, introductory to certain extracts which we have been led to make in the course of our reading, as illustrative of the importance of some of the foregoing qualifications. As our first illustration we take

DR. CHALMERS AND THE CAMLACHE WEAVER.

We wish we had room for all the details of the story, but the following facts will answer our present purpose. The weaver was the only son of a pious mother, who was a widow. In his boyhood he was apprenticed to a minister who was an infidel, and who was so diligent in spreading his principles among his men—about twenty in number at the time referred to—that every one of them was seduced into unbelief. The widow's son fell a victim to his arts among the rest. In the course of years consumption seized upon him. The near view of eternity, and perhaps the remembrance of his mother's instructions and prayers, threw him into spiritual distress. A minister was sent for, who attempted to reason with him; but this minister, according to the poor man's account of the matter, "was o'er deep for him," and the wound remained unhealed. He was living in St. John's Parish, in the district of it assigned to Mr. John Wilson, one of the most valued and beloved of Dr. Chalmers' elders, who soon brought his minister to see the dying man. The simplicity, the earnestness and sympathy displayed by Dr. C. won the man's heart,—he related the whole history of his unbelief, and through the blessing of God, on a succession of affectionate visits, instructions and prayers, the sinner was turned from the error of his ways, and a soul was saved from death. The lessons conveyed by the expressions which we have italicised are well worth attention.

Our second illustration is drawn from a very different source, but has, we think, much instruction in it also. It is the case of

AN ENGLISH SOCIALIST IN PRISON, AND THE CHAPLAIN.

"He," the Chaplain, a pious and zealous Clergyman, "deluged me with tracts, weak and well-meaning, which informed me that 'Christians,' being 'not of this world had nothing to do with politics; and preached to me the divine right of kings, passive obedience to the powers—or impotences—that be, &c., &c., with such success as may be imagined. I opened them each, read a few sentences, and laid them by. They were written by good men, no doubt; but men who had an interest in keeping up the present system; at all events, by men who knew nothing of my temptations, my creed, my unbelief; who saw all heaven and earth from a station antipodal to my own; I had simply nothing to do with them.

..... The good man laboured under the delusion, common enough, of choosing his favor-

its weapons from his weakest faculty, and the very inferiority of his intellect prevented him from seeing where his true strength lay. He would argue, he would try to convert me from scepticism, by, what seemed to him reasoning, the common figure of which was, what logicians I believe, call begging the question; and the common method, what they call *ignoratio elenchi*—shooting at pigeons, while crows are the game desired. He always started by demanding my assent to the very question which lay at the bottom of my doubts. He would wrangle and wrestle blindly up and down, with tears of earnestness in his eyes, till he had lost his temper, as far as was possible for one so angei-guarded as he seemed to be; and then when he found himself confused, contradicting his own words, making concessions at which he shuddered, for the sake of gaining from me assent to propositions which he found out the next moment I understood in quite a different sense from his, he would suddenly shift his ground, and try to knock me down authoritatively with a single text of Scripture; when all the while I wanted proof that Scripture had any authority at all. . . .

Besides, I never denied the existence of Jesus of Nazareth, or his apostles. I doubted the myths and doctrines which I believed to have been gradually built up round the true story. The fact was, he was like most of his class, attacking extinct Satans, fighting manfully against Voltaire, Volney and Tom Paine; while I was fighting for Strauss, Hennell and Emerson. And at last he gave me up; for some weeks as a hopeless infidel, without ever having touched the points on which I disbelieved. He had never read Strauss—hardly ever heard of him; and till clergymen make up their minds to do that, and to answer Strauss also, they will, as he did, leave the heretic artisan just where they found him."

Our third illustration will, perhaps, surprise, but, we hope, will not offend. We are in some doubt whether the bearing of it will be readily discerned; but, we are persuaded it contains suggestions which could be turned to the most valuable account by a minister of mental vigour and alacrity, in dealing incidentally with a large and influential section of the population of this very Canada, in the nineteenth century. We shall leave it with our intelligent readers, to ponder the example of

SOCRATES AND HIS METHOD IN DEALING WITH THE MINDS OF MEN.

"Early in the morning he frequented the public walks, the gymnasia, for bodily training, and the schools where youths were receiving instruction; he was to be seen in the market-place at the hour when it was most crowded, among the booths and tables, where goods were exposed for sale; his whole day was usually spent in this public manner. He talked with any one, young or old, rich or poor, who sought to address him, and in the hearing of all who chose to stand by, not only he never either asked or received any reward, but he made no distinction of persons, never withheld his conversation from any one, and talked upon the same general topics to all."

"To him the precept, inscribed in the Delphian temple—*Know thyself*—was the holiest of all texts, which he constantly cited and strenuously enforced upon his hearers; interpreting it to mean, Know what sort of a man thou art, and what are thy capacities, in reference to human use. His manner of enforcing it was alike original and effective, and though he was dexterous in varying his topics and queries according to the individual person with whom he had to deal, it was his first object to bring the hearer to take just measure of his own real knowledge or real ignorance. To preach, to exhort, even to confute particular errors, appeared to Socrates useless, so long as the mind lay wrapped up in its

habituai mist, or illusion of wisdom, such mist must be dispersed before any new Light could enter. Accordingly, the hearer being usually forward in announcing positive declarations on those general doctrines, and explanations of those terms to which he was most attached, in which he had the most implicit confidence, Socrates took them to pieces, and showed that they involved contradiction and inconsistency, protesting himself to be without any positive opinion, nor ever advancing any until the hearer could had undergone the proper purifying cross-examination.

It was this indirect and negative proceeding which, though only a part of the whole, stood out as his most original and most conspicuous characteristic. . . . His constant habit of never suffering a general term to remain undetermined, but applying it at once to particulars—the homely and effective instances of which he made choice—the string of interrogatories each advancing towards a result, yet a result not foreseen by any one—the indirect and circuitous manner whereby the subject was turned round, and at last approached and laid open by a totally different face—all this constituted a sort of prerogative in Socrates, which no one else seems to have approached. Its effect was enhanced by a voice and manner highly plausible and captivating—and to a certain extent, by the very eccentricity of his Silemic physiognomy. What is termed his *irony*—or assumption of the character of an ignorant learner—asking information from one who knew better than himself—while it was essential as an excuse for his practice as a questioner, contributed also to add zest and novelty to his conversation; and totally banished from it both didactic pedantry and seeming bias as an advocate, which, to one who talked so much, was of no small advantage."

ANNUAL REPORT OF KNOX'S CHURCH, TORONTO.—On March 7th the Annual Meeting of the congregation of Knox's Church was held, when a report of the temporalities was submitted, and trustees appointed for the year. Captain Thomas Dick was unanimously called to the chair. The preliminary religious services having been conducted by Dr. Burns, the statement of accounts was submitted by Mr. McMurrich, Treasurer, and Mr. John Shaw, Secretary, when the pleasing fact was announced, that during the year more than *one thousand* pounds of debt on the building had been paid off, partly by the sale of June last, and partly by savings on the income above the expenditure. It appeared, also, that the sum of £266 had been contributed to religious objects, such as the College, Home and Foreign Missions, and the French Canadian Institute. In aid of this last object, the young ladies of the Bible Class had had a very successful Soiree, in January last, when, after paying all expenses, the clear sum of £30 was realized. The financial state of this large and growing congregation is, we are happy to say, in a more flourishing condition than in any year since it was organized. May its spiritual prosperity advance in due proportion.

QUESTIONS FOR BIBLE CLASSES—A correspondent writes—"by all means continue the questions from the *Banner of the Covenant*." We regret our inability to do so—the *Banner* for the last month not having reached us.

The Rev. F. Andrews has been inducted into the pastoral charge of Ottumbee. We have received no report of the services.

CONGREGATIONAL ORGANIZATION.

In prosecuting the business of life those who would succeed have to manage with prudence, and regulate their affairs by system. Much of the confusion, and the usual failure that attends even the most honorable enterprises would be prevented, if their projectors had a fixed plan of operations, in order to the attainment of their end.

If in the management of the secular affairs of men the utmost prudence be requisite, how much more necessary is it, that good men guide with discretion the affairs of the house of God. In stewards it is required that a man be faithful. Our Presbyterian polity founded upon and drawn from the Divine word is admirably fitted when faithfully carried out, for the regulation not only of the internal and more spiritual affairs of the Church, but also for the outward business of the house of God. All things pertaining to it internally and externally should be done decently and in order.

When we hear of a congregation becoming cold and lukewarm, the very natural inquiry is made "are the minister and elders right-hearted men? Is the word faithfully preached and discipline maintained?" So also when we hear of a congregation becoming involved in debt—falling into arrears with the ministers stipend—neglecting the stated contributions for the Schemes of the Church, the first inquiry that occurs to the mind is, "what means are used to guard against this state of things?" In such of our congregations as have a proper working organization we do not hear of delinquency in any department. Nor do we believe in many cases where a deficiency exists, that it is to be ascribed to the inability of the people, or always to the want of will. The latter is a libel upon the Presbyterian people of Canada and the former not in accordance with fact. What then is wanting to remedy the evils of which we hear so many complaints? How are arrears of stipend to be paid—even the scanty means of bare subsistence to be provided for ministers and their families? How is the missionary cause in our own and other lands to be sustained? We answer, under God, by systematic organization, by having in every congregation and at every station in its feeblest infancy, some association for carrying on the "outward business," as Dr. Chalmers has so appropriately designated the Secularities of the Church.

It is the duty of every Station applying to the Presbytery of the bounds for a missionary, to make an honest and strenuous effort to defray the expenses that must necessarily be incurred, they should not count upon supplies from other quarters. The very effort on their part not to be burdensome, will afford to the Presbytery the best argument for furnishing the desired missionary labour, and if necessary, asking out the contributions of the people. Although the duty of appointing the proper persons to attend to such business belongs of right to the people, and can only be legitimately exercised by them, yet Presbyteries ought nevertheless, by visitation or otherwise, to ascertain that such necessary organization has been formed. For this end we would respectfully suggest that in the absence of any general Superintendent of

the Home Mission field, each Presbytery appoint a deputation consisting of say not less than two ministers and a larger number of intelligent laymen, conversant with the management of congregational affairs, whose business should be to visit each congregation and preaching station, at the season of the year most convenient for the people to meet—to enquire into the nature, extent and working of the organizations found to exist—to collect information that might be of service to other congregations—to suggest improvements where the system is defective, and especially to aid in arranging the necessary machinery in places where it is wanting. It will produce a good effect in directing attention to a matter, which although it may be utterly worthless as a substitute, may be of the uttermost worth and importance as a help to the life of God in the souls of men—deriving in fact its principal, if not all its value from its suberviency to this high and noble end.”

With respect to the settled charges which have no congregational machinery, and are consequently low in funds, it were perhaps ungenerous and unfair to say that the Minister was to blame; and yet there is a backwardness, or rather a feeling of restraint, in declaring the whole counsel of God in reference to the duty of liberality in supporting ordinances. Ministers feel a delicacy in speaking on the subject, lest unworthy motives should be imputed to them, or it may be “lest the expense of a self-sustained Church should deter the people from adhering to it.” Dr. Chalmers, from whose “Earnest Appeal to the Free Church of Scotland, on the subject of its Economics,” we copy the last objection, says,

“This is very like the invention of enemies; and, at all events, the apprehension which they would fain ascribe to our respected friends and fellow-labourers is one which we do not share in.—say, even though we did, we should utterly refuse it as an element of slightest influence upon the question. We have no wish that our Church should be otherwise expanded than by the accession to it of pure and well-principled members. We have no ambition for mere numbers; and should regard it as a disgusting spectacle to see thousands and tens of thousands congregated at sacraments, who were persisting in the neglect of a plain duty, and not only inflicting a disability on the general cause of our great Home Mission, by taking as much to themselves and giving as little to others as possible, but even doing nothing to alleviate the penury and privation of their own immediate ministers. To talk of a people’s thirst for ordinances, in conjunction with such an apathy or sordidness as this, is to palm on the face of the world a most hideous and revolting combination. But we again repeat our conviction that the people are not in fault; and if hitherto any of them have been living in the neglect of a plain duty, it is because they have not been plainly told of it. Were their eyes once opened to the state of the case, they would no longer remain an incubus or dead weight upon a cause in which their affections are so thoroughly engaged.”

The contributions to the schemes of the Church have not been generally and systematically taken up. Where they have been attended to, the result has been satisfactory, without imposing an unreasonable tax upon any. Were all the collections observed at their proper time, one would not interfere to the prejudice of another. There are cases in which several collections have been omitted. When an effort is made for them all

together, the result is little more than would have been realized for each in its proper course.

With proper congregational officers to attend to the secularities such cases would not occur. The affairs of individual congregations would be free from the embarrassment which is so adverse to their prosperity, and the Church at large would have the means of engaging with vigour in that work which, by the Divine blessing we believe she is destined to achieve.

PREPARATION FOR THE WORK OF THE GOSPEL MINISTRY.

In lately looking into the memoir of Dr. Payson, we were very much impressed by the following passages. They refer to the period of nine or ten months which immediately preceded his receiving license as a preacher. Having resigned the charge of the Academy at Portland, which he had held for about three years,—he retired to his father’s house and gave himself with characteristic devotedness, during the above mentioned period, to special preparation for the work of the ministry. It ought to be remembered, that besides the Theological attainments he made during his residence at Portland, he had enjoyed a regular course of University education in Harvard College, in every department of which he distinguished himself. Our youthful candidates for the ministry may profitably ponder the following passages—

“This period of his history is memorable, and highly instructive to the student of theology.—Having, after much deliberation and prayer, chosen the ministry of reconciliation as the business of his future life, he gave himself up to the work of preparation with an exclusiveness and ardour perhaps never exceeded. From every study and pursuit, whatever its charms and attractions, which was not directly subsidiary to his grand design, he resolutely divorced himself—at least till he had acquired the art—analagous to the supposed properties of the philosopher’s stone—of turning all to gold. He seems to have concentrated and directed all his powers to the acquisition of scriptural knowledge and the cultivation of Christian and ministerial graces in obedience to the apostolical precept, ‘give thyself wholly to them.’ A decision once formed, was with him usually final; and in executing his purpose, whatever his hand had found to do, he did it with his might. These, his permanent characteristics, were eminently conspicuous at this period, while learning to

* Negotiate between God and man
As God’s ambassador, the grand concerns
Of judgment and of mercy.*

With the most exalted views of the holy office, to which he was looking forward, and of the qualifications requisite to its competent and successful execution, he sought them with a proportionate zeal, devoting himself to the study of the sacred pages, if man ever did, with all the heart and soul and strength and mind.

“Most men, however discordant their principles, profess to have derived them from the Scriptures; but, with Mr. P. this was something more than pretence. The Bible was with him the subject of close, critical, persevering, and, for a time, most exclusive attention, his reading being principally confined to such writings as would assist in its elucidation, and unfold its literal meaning. In this manner he studied the whole of the Inspired Volume, from beginning to end, so that there was not a verse on which he had not form-

ed an opinion. This is not asserted at random. It is but a few years since, that, in conversation with a candidate for the ministry, he earnestly recommended very particular and daily attention to the study of the Scriptures, and enforced his counsel by his own experience of the advantages which would accrue from the practice. He observed, that before he commenced preaching, he made it his great object to know what the Bible taught on every subject, and, with this purpose, investigated every sentence in it so far as to be able to give an answer to every man who should ask a reason for it.”

“In this way he acquired his unparalleled readiness to meet every question, on every occasion, whether proposed by a caviller or a conscientious inquirer, which, it is well known, he usually did in a manner as satisfactory as it was often unexpected. The advantages hence derived, were, in his view, beyond all computation. It secured for him the unlimited confidence of people in the common walks of life, as “a man mighty in the Scriptures.” It gave him great influence with Christians of other denominations. It enabled him to confound and silence gainsayers, when they could not be convinced, as well as to build up the elect of God on their most holy faith. It furnished him, too, with ten thousand forms of illustration, or modes of conveying to ordinary minds, the less obvious truths with which he was conversant in the exercise of his ministry. He believed all Scripture to be given by inspiration of God, and profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and he was himself a most striking exemplification of its competency to render “the man of God perfect, thoroughly furnished unto every good work.”

CHURCH FINANCE.

To the Editor of the Record.

DEAR SIR,—

For several months past I have been looking for some reference to the financial interests and arrangements of our Church in your columns. I was given to understand, some time ago, and I can honestly assure you the information gladdened my very heart, that a decided movement in this matter had been made by influential parties in your city,—and these parties not ministers, but leading members of the Church there. It is with such parties that any new movement ought to originate. You will confer a favour on many of your readers, as well as on me, if you will tell us what, if anything, is doing in the matter. Is there any measure in preparation for the meeting of Synod, in regard to our Church finances, and especially the sustentation of the ministry?—Surely the intelligent and influential men connected with our Church in the larger cities and towns do not know the difficulties experienced in the country congregations, in making a regular and adequate provision for their ministers, otherwise they would not be so slow in taking up this

It is not here alledged that Dr. Payson comprehended all that is contained in the Scriptures, much less that he arrogated to himself such knowledge; for, though “the word of Christ dwelt richly” in him, he doubtless continued to “increase in the knowledge of God” by every perusal of it, how often soever repeated, till the last, and even then saw as through a glass, darkly, compared with the visions of heaven. Some truths cannot be fully comprehended, and may have various relations which never will be known on earth. Many things respecting unfulfilled predictions can be known by no man till after their accomplishment. But he had made every passage a distinct object of attention, and if, “hard to be understood;” he could state to the inquirer the causes of the obscurity, and in the very fact find a powerful motive to humility, diligence, and prayer for divine illumination, thus rendering the darkest texts “profitable.”

question. I have heard it insinuated, that as the city congregations can easily provide for their own ministers, they care not to trouble themselves about their brethren. Some go the length of saying that they will not even allow the question to be stirred again, in order to avoid being called upon to extend pecuniary aid to the weaker congregations. Others, who profess to have enquired into the matter more closely, inform us that the great obstacle to any movement, in the view of such men as I have referred to, is either the danger of attracting unworthy ministers into the Church, by securing a regular and general provision for ministerial support, or the other danger, of allowing the courts of the Church to meddle in any way with money matters, the regulation of which matters, it is whispered, some of them hold to be altogether beyond the province of Presbyteries, Synods, and General Assemblies, and to lie wholly and unalienably in the people. One other explanation was on a certain occasion brought forward by a shrewd Irishman, but I suspect, in joke.—“After all I have heard about this business,” said he, “my honest belief is, that these great merchants and town’s gentlemen you speak of are every man of them in favour of the establishment principle, and they are leaving our ministers to starve just to prove that the voluntaries are wrong.” All these insinuations and suggestions I repute as unjust and uncharitable, and still cling to the hope that some measure is in progress of being devised, which, by introducing a well regulated system of finance, will mightily strengthen and extend the Church, and save many congregations from ruin. Let me just add, that it is not so much your money we want as the benefit of your business knowledge and habits, to put us and keep us on the right way of providing for our own occasions.

Yours truly,
Q.

A movement was made in Toronto, in reference to the Finances of the Church, and especially with the view of providing for ministerial support on some general and comprehensive system. The gentlemen who took the lead in this most important matter, desirous of bringing forward a scheme that would embrace and secure the confidence and co-operation of the whole Church, sent, through the Agency Committee, a series of queries on the subject of Finance, in order to ascertain the views held in the several Presbyteries and congregations, or what to them appeared of vital importance. The Rev. Mr. Rintoul has sent a general reply on behalf of the Presbytery of Montreal, but with that single exception, the Committee are without any suggestions or information from those who have the means of assisting them, and for whose benefit they undertook the task.

Having noticed, in another column, the need of system and congregational organization, we refer to that article.

The Synod is approaching. If any general measure for the support of the ministry is to be submitted, the Committee would be encouraged to proceed in maturing a plan, if full information were given in reply to the queries in the circular. We have to request that those who have it in their power will enable the Committee to report progress.

THE PAPAL AGGRESSION.

The agitation occasioned by the Popish assumption in Britain still continues. The Queen’s Speech at the opening of Parliament contained a

slight allusion to “the aggressive proceedings on the part of the head of the Roman Catholic Church, who, without seeking or obtaining permission, presumed to bestow aatorial titles on Ecclesiastics, and to distribute the country into dioceses,” and recommended to Parliament immediate attention to the subject, and the passing of such law as would vindicate Her Majesty’s prerogative. Lord John Russell shortly afterwards brought the matter before Parliament, reviewed the Papal policy in the appointment of an Irish Roman Catholic Archbishop, and the denunciation of the Irish Colleges.

These were symptoms of the intended encroachments; and although the authority assumed could not be enforced, it was enough for him that there had been such an assumption. The Government had resolved to appeal, not to the law, but to the Legislature, and he proposed “that all gifts and bequests made to Roman Catholic Prelates should be null and void, that any act done by them in their official capacities should be null and void, that property so bequeathed should at once pass to the Crown, and that all Catholic functionaries should be prohibited from assuming titles derived not only from Anglican dioceses, but from any district or place in the United Kingdom.” Many of the more zealous Protestants “cannot think that the ministerial measure is adequate to what the emergency requires, and the opinions of England demand.”

THE HOME MISSION COMMITTEE OF THE SYNOD.—We beg to invite attention to the advertisement on our first page, calling a meeting of the Committee on the 15th instant. It is of the greatest importance that Presbyteries, as far as practicable, attend to the requirement of that notice, giving the fullest information in regard to the state of the field within their bounds. The Committee, in allocating the supply at their disposal must, in the absence of any general superintendence, be very much governed by the information thus communicated, and the better able to judge of the adaptation of the missionaries and catechists to the several vacant districts, and of the wants and claims of the unsupplied congregations and stations.

COLLECTION FOR THE FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.—The Synod has appointed this collection, the fourth and last for the Synodical year, to be made in all the congregations and mission stations of the Church on the first Sabbath in June.

John Redpath, Esq., Terrace Bank, Montreal, is Treasurer. For the accommodation of those who can more conveniently communicate with Toronto, contributions may be transmitted to John Burns, Esq., at the Agency Office of the Presbyterian Church of Canada.

ANTI-SLAVERY SOCIETY OF CANADA.—A public meeting for organizing the Society, was held in the City Hall, Toronto, on the 26th February, 1851. The Mayor in the chair. Appropriate resolutions were adopted, which, together with the rules of the Society, have been printed and circulated. The payment of 2s. 6d. entitles to

membership. The office-bearers for the current year are—

President—Rev. M. Willis, D.D.
Secretary—Rev. Wm. McClure.
Corresponding Secretaries—Thomas Henning and Capt. C. Stuart
Treasurer—Andrew Hamilton.
With a Committee of 29 gentlemen.

THE RECORD.—We beg to thank those friends, by whose exertions very considerable additions have been made to the subscription list; and to inform those who may wish to patronise the publication, that we can supply complete sets of the current volume, and also a few sets from number 5, of the sixth volume, as well as detached numbers from the beginning. The present number contains more than the usual amount of Canadian intelligence. For this we are grateful. Every thing pertaining to the extension of the Church, is eagerly read by our own people, and copied into other papers. We are anxious to chronicle interesting events that mark our progress.—Ordinations, inductions, opening of churches, organizing new stations, missionary meetings, &c.

THE POST OFFICE DEPARTMENT.—We congratulate our readers on the step which has been taken to reform the unreasonable and pernicious system of high postages. From and after the 5th inst., the postage of letters from any part of this or the other British North American Colonies, will be 3d. per half ounce—pre-payment optional.—Postages to Britain not changed.—Postage stamps to be prepared.—Postages on newspapers not altered, but may be reduced.—Exchanges and other printed papers free to publishers. A system of money orders is to be established.

DILLING.—A writer in *Blackwood’s Magazine* says—“There is growing up a spirit of dignified submission to the law of man, based as it is upon the law of God, which totally prohibits these unwholesome exhibitions of murderous malevolence. A truer estimate is formed of the nature of honour,—one which forbids alike the offering and the receiving of insults.”

A rigid enforcement of the law in enlightened communities would do much to banish the practice from the world.

The only duel ever fought in Illinois was in 1830. One of the combatants was killed, and the survivor was tried, convicted, and hanged for the murder. Petitions were presented to the Governor to pardon him, but he would not yield, and the hanging of the offender made duelling discreditable and unpopular. Thus the firmness of the chief magistrate has probably saved the lives of thousands, besides forestalling a barbarous practice.

KNOX’S CHURCH, TORONTO.—On Sabbath, the 23rd March, Mr. John Burns, an ordained elder, was received into the Session, and Messrs. J. McMurrich, James Shaw, and T. Henning, were ordained to the Eldership in the congregation.

The Rev. Dr. Burns on the occasion illustrated with his usual vigour, the Headship of Christ in his own house, the right of the people to choose their office-bearers, and set forth the Scripture warrant for tuning elders, as well as the duties and responsibilities of the office.

To the Editor of the Record.

HAMILTON, 26th Feb., 1851.

DEAR SIR,—

I was glad to see, in your February number, a communication from Mr. Murray of Montreal, in regard to the Widows' Fund scheme, and to find that the leading features of the plan are approved of by him, as indeed they have been by all who have given an opinion on the subject.

With regard to the want of "explicitness" in the clause to which Mr. Murray refers, he must at once see that the resolution which he commends, of leaving details to the Synod, is the very cause of this vagueness. It was scarcely possible to be more "explicit" without entering into details; and the expression "average sum," as I think, clearly and necessarily implies that the circumstances and number of the family are to be taken into account in the allotment of the annuity. I may add, however, that the views of the Committee, as far as I have been able to ascertain them, are nearly at one with those of Mr. M., viz., that a single widow should receive (as may afterwards be determined by the Synod) £25 to £30, and £5, £10, or £15, or more, according to the number of children, and that for two reasons—first, because it is but just; and secondly, because by making the allowance for the children to cease at the time when each child shall be able to provide for itself, which in Canada is comparatively at an early age, it will be less burdensome to the fund.

A provision for superannuated Clergymen is most desirable, but let us first provide for the widow and the orphan; that effected, the next step will be comparatively easy.

Various considerations deterred the Committee from naming a larger sum than £1000 to £1500, as the foundation of the fund; to these it would be inexpedient to allude; it is needless, however, to say, that they will be delighted if Mr. M.'s anticipations should be realized—nor, looking at the details, does it seem to me impossible, or even very difficult to realize them. Meantime, the matter is in the hands of the congregations of the Church, and if they will act on the suggestion of Mr. M., and resolve that the present year's contribution of £1000 or £1500 shall be an instalment of the more enlarged scheme of Mr. M., the exertions of the Committee will be crowned with a success far beyond what they had ventured to look for.

The co-operation of Mr. M., and men of a kindred spirit, will greatly contribute to the success of our object. And, in conclusion, let me once more intreat the ministry and office-bearers of the various congregations, and every liberal-minded and right-hearted man in our Church, to use their utmost endeavours to forward the object of the Committee, as a scheme which, if successful, will confer lasting benefits both on ministry and people; if unsuccessful, will tend to paralyze the exertions of the Church, and will clothe her with shame.

I am, dear Sir,

Yours respectfully,

G. ELKSTEV.

To the Editor of the Record.

DEAR SIR,—

Permit me on behalf of the members of the Students' Missionary Society of Knox's College, to acknowledge through your columns the receipt of several numbers of the *Natalia Native Herald*, per Mrs. Eason, to whose indefatigable, though unostentatious zeal, both our Society and the Church owe so much. At her request, the Rev. P. Rajahgopal, whom she met during a recent visit to Scotland, has kindly sent us this deeply interesting paper. We trust it will not be without effect in drawing closer the ties which unite us to our brethren in India, and helping us to realize that the whole family of Christ, how-

ever widely separated geographically, is one band labouring in a common cause, and fighting against a common enemy. These papers contain much cheering information regarding the Free Church Mission in Madras. The account of the annual examinations of the schools, male and female, which contain 1700 pupils, is fraught with interest and encouragement to the friends of India.—The night has long reigned, but already the faint beams of light in the eastern sky announce that "the morning cometh," when the Sun of Righteousness shall arise with healing in his wings.

W. McLAREN, Secretary.

KNOX'S COLLEGE,
22nd March, 1851.

To the Editor of the Record.

MONTREAL, 19th March, 1851.

MR. EDITOR,—

When I sent you Mr. Murray's letter on the Widows' Fund scheme, which is inserted in the *Record* for February, I prefaced it with a few lines, by way of introduction. These, however, you did not insert, I presume on account of the crowded state of your columns. When the communication had reached you. I did regret that they had not been inserted, simply because without them, or some other notice, your readers must have wondered how Mr. M.'s letter, addressed to myself, and not to the Editor, found its way into the *Record*. The truth is, that as I have expressed a favourable opinion of Mr. M.'s views on the fund, especially his plan of raising a larger capital than that contemplated by the Committee, he wrote them out for me, that I might myself, and in my own name, bring them before the Committee. But I sent them to you, almost against the consent of the writer, as I believed his name would give more weight to them than my own. The temporal Committee, in my own congregation, have resolved on acting on the scheme as recommended by the Committee, though they have declared their preference for raising the larger sum by termly payments. And I may only say, and that on account of the somewhat sharp remark of A. D. F. in your last, that this would have been the true way of drawing out, both here and elsewhere, large subscriptions to the Fund, while I think it would not have delayed the carrying out of the scheme.

Regging the insertion of this explanation, and wishing the Fund all success,

I am, &c.

Wm. RIXTOLL.

THE MYSTERIES OF CHRISTIANITY.

We meet on all hands with cavillers at the simple, but mysterious, doctrine of grace, and frequently with those who either try to reduce every thing to the level of their own reason, or reject all that they cannot comprehend. The creed of such persons would be a small tract.

Vinet, in his *Christian Philosophy*, shows that it is unjust to demand of God, what he does not owe us:—

"If a claim so unjust be admitted, where I ask you, would be the limit of your demands? Already you require more from God than he has accorded to angels; for these eternal mysteries which trouble you,—the agreement of the Divine prescience with human freedom—the origin of evil and its ineffable remedy—the incarnation of the eternal Word—the relations of God-man with his Father—the atoning virtue of his sacrifice—the regenerating efficacy of the Spirit-comforter—all these things are secrets, the knowledge of which is hidden from angels themselves, who, according to the word of the Apostle, stoop to explore their depths and cannot. If you reproach the Eternal for having kept the knowledge of

these Divine mysteries to himself, why do you not reproach him for the thousand other limits he has prescribed to you? Why not reproach him for not having given you wings, like a bird, to visit the regions which, till now, have been scanned only by your eyes? Why not reproach him for not giving you, besides the five senses with which you are provided, ten other senses, which he has, perhaps, granted to other creatures, and which procure for them perceptions of which you have no idea? Why not, in fine, reproach him for having caused the darkness of night to succeed the brightness of day invariably on the earth? Ah! you do not reproach him for that. You love that night which brings rest to so many fatigued bodies and weary spirits, which suspends, in so many wretches, the feeling of grief;—that night, during which orphans, slaves, and criminals cease to be, because over all their misfortunes and sufferings it spreads with the opiate of sleep, the thick veil of oblivion; that night, which, peopling the deserts of the heavens with ten thousand stars not known to the day, reveals the Infinite to our enraptured imagination. Well, then, why do you not, for a similar reason, love the night of Divine mysteries,—night, gracious and salutary, in which reason humbles itself, and finds refreshment and repose; where the darkness even is a revelation; where one of the principal attributes of God, immensity, discovers itself much more fully to our mind; where, in fine, the tender relations he has permitted us to form to himself, are guarded from all admixture of familiarity, by the thought that the Being who has humbled himself to us, is, at the same time, the inconceivable God who reigned before all time, who includes in himself all existences and all conditions of existence,—the centre of all thought, the law of all law, the supreme and final reason of every thing! So, that, if you are just, instead of reproaching him for the secrets of religion, you will bless him that he has enveloped you in mysteries."

SHORT COMMENTS ON THE PSALMS.

PSALM XI. *For the Leader of the Music. By David.*

1. In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain!

Those who, according to the warrant of God's gracious covenant, commit themselves to his guidance and keeping, will distrust the counsels of timid friends, especially when they suggest carnal expedients for the avoiding of dangers.

2. For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

Unbelief always magnifies dangers, and quails before them; though, it is too true, that persecutors often exhibit the patience and the cunning of the fowler, in their plots against the people of God.

NOTE.—This verse and the one that follows, are part of the address that had been made to the Psalmist by some timid friends, and for which he is expostulating with them.

3. If the foundations be destroyed, what can the righteous do?

There are always some who, from eminence of station in the Church, and their piety and talents, may be regarded as pillars; and when, at any critical period, these are taken away, the timid are apt to think that the cause of God must be ruined, and they discourage even the stout-hearted with their fears.

NOTE.—With most of modern interpreters, we take the word "foundations," in the sense of "pillars."

4. The Lord is in his holy temple, the Lord

throne is in heaven: his eyes behold, his eyelids try, the children of men.

The believer, confident of being in friendship with God, justifies his own peace and security alike against timid friends and unbelieving scoffers, from the consideration of Jehovah's supremacy and universal government, and His perfect acquaintance with all the schemes and works of men.

5. The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth.

The Lord manifests the character of His people through the providential trials to which He subjects them, and the duties to which His word calls them. But sinners of every class—whether their sins be immediately directed against Himself or their fellow-men—the profane or the malignant—are the objects of His unchangeable opposition.

NOTE.—Much may be said in favour of this rendering of the first clause, "The Lord proveth the righteous, and the wicked." So Martin's French version, How intense the expression, "His (Jehovah's) soul hunteth the wicked."

6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Bitter indeed is the cup which the wicked shall be made to drink. The destruction of Sodom, and the other cities of the plain, by a storm of fire and brimstone from heaven, foreshadows their more awful doom.

NOTE.—Gesenius would render the word for "snares" "lightning" in this; he follows some ancient Jewish critics, and this rendering of the word is at least favoured by the context.

7. For the righteous Lord loveth righteousness: his countenance doth behold the upright.

Jehovah's righteousness is perfect; yea, and like all His other attributes, infinite: and such also is His love of righteousness, and His complacency in all those who practise it.

NOTE.—It seems better to render the first clause "Jehovah is righteous." So the Syriac and several modern versions. Alexander renders the last clause "The upright (man) shall His (Jehovah's) face behold." But good reasons may be given for the common rendering, as may be seen in Hengstenberg.

PSALM XII. To the Leader of the Music on the Octave. A Psalm of David.

1. Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

God's cause in this world may at times appear to be greatly dependent on particular individuals, so that their removal by death may seem to be very detrimental to it. And to whom in such circumstances can His people betake themselves but to Himself? Seeing that His faithfulness and all His other perfections are involved in the universal establishment of the reign of righteousness on the earth, and that he can make the removal of one of His faithful servants the occasion of raising up others, and these still better fitted for advancing His cause.

2. They speak vanity every one with his neighbour: with flattering lips, and with a double heart, do they speak.

Ungodly men, in so far as they justify their disregard of God, are gone up to believe a lie; and it is not be wondered that, in the indulgence

of the self-love affections, they should often practise dissimulation and falsehood in their intercourse with each other.

3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

Those who, regardless of truth, study to gratify the pride of others, and those who, in boastful speeches, give utterance to the pride of their own hearts, are alike hateful to God, who requires truth in the inward part and delights in the lowly. And, in the great day of retribution, they shall be made to experience His unmitigated wrath.

4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

The tongue is employed in its highest and noblest office, when it is celebrating the praise of God. How greatly is it debased and perverted when it is found claiming for its possessor an exemption from all authority, human and divine.

5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

The sighs and groans of the oppressed and persecuted, as well as their prayers, "enter into the ears of the Lord of Sabaoth" And He will not linger to appear in their behalf, and avenge them on their enemies.

NOTE.—The last clause is highly elliptical, and translators and critics vary in rendering it. We would give a preference to that of Gesenius, which is in substance thus: "I will place in safety him whom they treat with contempt."

6. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

The words of God are found in the Holy Scriptures; and these are truth, pure and un-mixed; and so, indestructible. They are in these respects unlike the best of human compositions—to which some defects always attach, from the limited views or the erring judgments of their authors. The truth contained in the Scriptures has an infinite excellency too, from its subject; it unfolds the character and government of God as a Saviour, and so invests with an everlasting salvation all those who receive and embrace it.

NOTE.—Some, and amongst these, Gesenius, renders the phrase, "tried in a furnace of earth," "purified from earth in a furnace." Alexander, who remarks that "the phrase is among the most doubtful and disputed in the whole book,"—for other renderings are given of it—concludes, and perhaps justly, in favour of the rendering as in our version.

7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

The world, so long as it is ruled over by Satan, must prove the enemy of the people of God. And God magnifies His grace and power in them, in making them victorious over it, and in conducting them safely through it, into His everlasting kingdom.

NOTE.—From this generation, is not from this age or time, but from this class of men.

8. The wicked walk on every side, when the vilest men are exalted.

If it be ill with a land "when folly is set in great dignity," or when "its king is a child," (Ecc. x., 6, 16,) it is still worse with it when its rulers are infamous for their profligacy, for then,

wickedness is patronised, and so multiplied and rendered more daring and powerful.

NOTE.—The last clause is truly difficult, even in rendering it "like the risings of a tempest upon the sons of men." This is perhaps fanciful; and though difficulties attach to the rendering of our version, no one of the others proposed in its stead is free from equal difficulties.

XIII To the Leader of the Music A Psalm of David

1. How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

Nature would interpret the afflictions which God sometimes sends on His people, as tokens of His having forgotten them, or withdrawn from them; and it prompts in them complaints and expostulations accordingly.

2. How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

The distraction of worldly cares, inward griefs of various kinds, and the prevalence of enemies, prompt the cry—especially when faith is weak—"Lord, how long shall it thus be?"

3. Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;

God's people are prone to give way to security when no danger is apprehended; and so, when danger is imminent and great, they are equally prone to despondency. And when in such a state of mind, they betake themselves to God, their very prayers indicate distrust and impatience. They seem to think that God requires His attention to be specially called to them, as though He were not heeding them; they feel as though all were over with them.

4. Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

The prevalence of the enemies of the people of God over them, would involve the dishonour of God himself, as well as their own shame and ruin; and so they may well plead earnestly, and withal confidently, with Him, for the overthrow of their enemies.

5. But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

The mercy and salvation of God find their true correlates in the trust and joy of the believer.

6. I will sing unto the Lord, because he hath dealt bountifully with me.

Praise is the utterance of gratitude to God, and of joy and delight in Him; and all His people, however at times tempted to indulge in the querulous strain of the Psalmist, at the beginning of this Psalm, will sooner or later, in the conscious enjoyment of Jehovah's loving-kindness, find abundant reasons for praise.

R.
MONTREAL, March 14th, 1851.

THE SIX OF COVETOUSNESS.—We read in the Bible of persons falling into gross sins, and yet being restored and saved; but not of the recovery of one who was guilty of the sin of covetousness, Balaam, Gehazi, Judas, Annanias and Sapphira, are awful examples.

A NOBLE PURSUE.—The British and Foreign Bible Society intend to present a complete set of their translation of the Bible in no less than one hundred and fifty languages at the World's Fair in London. It has also been suggested that a copy be presented to every foreigner in attendance in his own language.

THE TWO WAYS—A STORY FOR BOYS.

Bertram and Robert were two bright-eyed cheerful lads, always together in school and out. They did the same sums, and read the same books, spelled the same words and recited the same lessons. If one had any difficulty the other shared the trouble and their tears flowed together. Out of school they played the same plays, eye glistened to eye and laugh echoed to laugh.— They both had pleasant homes, and their parents were happy to see them thus united, as their hearts beat in unison in all the fresh joys of childhood. They were in the same class at Sabbath School, each had a well-learned lesson, and they were beloved by their teacher for their promptness and punctuality. How happy were they in those days of truth and friendship.

But with boys there comes a point when the feelings and character change either for better or worse, depending much on the influence under which they are placed. It is indeed a critical time.

Bertram had lost his father, and went into the family of a farmer, an infidel, who threw out his sentiments of encouragement in sin, by night and by day. He was, of course, in the midst of profanity. The name of Jehovah was used with laughter and jest, and all that is sacred and holy was a mere by-word for their wicked merriment.

At first such language and conduct shocked him; it was against all the teachings of his early life, of his home and Sabbath-school, and he determined not to use their words nor be influenced by their conduct; but "evil communications corrupt good manners," and thus it eventually proved with Bertram.

At the first profane word he uttered he had many a painful feeling, and his conscience was faithful to warn him in the stillness of night, as he lay upon his bed after his weary labours. He thought too of the judgment, and many texts of Scripture he had learned came into his mind; but they were soon dismissed with a delusive hope that they might not prove true, and thus he fell asleep. In the morning the noise and fun, coarse jests and profanity began, and day succeeded day and night succeeded night in this manner, until it ceased to be a strange sound to his ear. The infection of sin was evidently benumbing his heart, for he soon got so that he could laugh as heartily at the obscene and profane conversation as any of them; alas, how deeply poisoned was that deathless young spirit at that tender and critical age.

Bertram had from his earliest years been a member of a Temperance Society, and in his boyhood had been active in a juvenile society, but now his associates all used the stimulating drink, and were encouraged thus to do by their employer telling them to "take all they wanted, it would do them good;" and after a while he partook with the rest, and became as silly and thoughtless as the others, who would shout and drink from their bottles if they saw a friend of the noble temperance cause passing by. In the short space of one summer, Bertram was so changed in character, that he never again seemed what he was before.

In the fall he returned to the village, to the scenes of his school days, and Robert and Bertram met. It was indeed pleasant to Robert thus to meet again his old playmate and companion; and after a little conversation, Robert asked Bertram a question as he had been wont, but to his horror and surprise he replied in a tone of coarseness and anger, with a terrible oath. Robert was stung as if a viper had struck his venom into his very heart, and he went on his way in deep sorrow and bitterness, feeling that he had lost in one moment the friend of his lifetime. He often thought of the happy days they had spent together, and mourned over his loss as if he had been a brother, for his heart was lonely, and the smile of gladness for a long time was scarcely seen to play upon his once sunny features.

Bertram had chosen a new set of companions, and here they parted company, to pursue different ways through life.

Bertram went into the bar of a hotel, to deal out liquid fire to men whose wretched families were mourning over the destructive evil of rum-selling. Robert went into the store of a pious merchant, whose influence and worthy example was a constant aid in the right path of life.

Bertram, as one might suppose, soon learned to love but too well the liquors of the bar, and a few more years found him a vagabond, ruined in body and soul, without either employment or friends, while Robert became the partner of his employer, and more than equaled him in every good cause.

A few more years of intemperance and vice, and Bertram worn out with disease, brought on by exposure and dissipation, died in a poor house.

Robert still lives, and though not in possession of great wealth, yet with what is far better, a heart to do good; and appropriates yearly a large share of his gains to the cause of Christ.—*Am. Mes.*

"HORRID PICTURES OF PRESBYTERIANISM."—A colporteur, whose field of labour was in one of the Western States, found not very flattering portraits of his branch of the Church, in the course of some of his explorations. Even some Presbyterian Church members were more or less ashamed or afraid of what they had been led to believe must be the distinctive features of their denomination. We are happy to know that this faithful colporteur scattered abroad the materials for a correct portraiture of Presbyterianism. He thus speaks on the subject: "I soon sold out all I had of such as *Banyan, Doolidge's Rise and Progress, Confession of Faith, Great Supper, Divine Purpose, Religious Experience, Family Worship, and several others.* In one neighborhood where I sold several copies of the *Great Supper*, there is now, since I left, a demand for several more, as I was informed by the pastor a few days ago.— That book is very much needed here. There have been so many horrid pictures of Presbyterianism exhibited to the people, and their prejudices so strongly excited that even some Presbyterians have been induced to believe that there is something terrible in the *Confession of Faith.* When these 'false accusers' make their attacks these Presbyterians (some I mean) dare not contradict them, because they do not know but it is true.— One man (a Presbyterian) when urged to buy the *Confession of Faith*, mutinied that he did not believe all that was in it. This man had never owned, never read and I think he admitted, he had never before seen the book!"

SABBATH RAIN.—What is there about Sabbath rain that renders it so disastrous to our congregations. The church that I attended last Sabbath is usually well filled, but the sprinkling in the morning made some seats vacant, and the rain in the afternoon thinned out the house, as if it had been a pestilence, carrying off two out of three, men, women and children. Rain on no other day or night produces such effects. Look at our market men, our merchant men, our labouring men, our pleasure-seeking men and women too. How few of them ever turn aside for any other rain, except Sabbath rain. So far as my own experience goes, and it goes some way touching this subject, I have not found Sabbath rain any wetter or more pestilential or dangerous to health, than rain at any other time. It may not be the duty of every one to go the house of God through rain or snow storms; some are in feeble health and able to go only in fair weather. Still does not a fearful account await many who are seen in the sanctuary only in fair weather?

DR. KALLEY.—Lord Palmerston has instituted a claim of £1,500 for damages done to the property of Dr. Kalley, the teacher of the Christian converts and exiles of Madeira.

"I CANNOT GIVE UP THE WORLD YET!"

The despairing death of a young man in my congregation, was followed by a deep seriousness among his companions. There appeared to be genuine contrition for sin, and in none more decidedly than in a young lady who was the pride of the youthful circle. She was the daughter of a prosperous merchant, surrounded by the attractions of wealth and the gay company and pleasures it brings; but a pious mother had sought to lead her to the Saviour. She had often been serious, and was now more decidedly so than ever. Before, she had grieved the Spirit; now she wished to become a Christian. Her Bible was read, she prayed in secret, and came to her pastor and freely unburdened her soul. Her convictions of sin were pungent; her views of the way of salvation apparently clear and correct. With child-like simplicity she besought me to counsel and pray for her.

I believed she was near the kingdom of heaven and expected the Saviour would very soon appear precious to her. But upon a closer examination I found an obstacle of fearful magnitude. She did not understand her own heart. She thought she was willing to give her affections to Christ resigning every idol, but she had not looked closely. The world and her old associates still had a power over her, though she knew it not.— She would be a Christian, yet like the wife of Lot, looked back with a wishful eye to what she had left. Seeing the fearful peril of her soul, and the importance of a speedy decision, I showed her the danger of continuing in her present state, and urged her to surrender her heart to God.

After an interval of a few days, I sought her residence, and found her much as before. She frankly revealed to me the exercises of her mind. "In the silence of my chamber, away from the world, where I can seriously weigh the all-important subject, I think I feel willing to give up all. I can there feel that I am a great sinner, that Christ is just such a Saviour as I need, and that the world is false; but the moment a companion comes in, I am changed, and feel unwilling to renounce all. I want to break away from these; but how can I?" I again represented her danger and told her that if she did not become a Christian now, she probably never would. As the Spirit had often striven, with her, he might now take his departure never to return. I trembled for an immortal soul, over whose conversion angels desired to rejoice. She soon made a choice—but alas, she choose the world. When I again approached her on the subject, she said, I find, "I cannot give up the world yet." She had too many sacrifices too make.

Years have since passed. She has been no more conscious of a Saviour standing at the door of her heart and asking to come in; no Spirit's whisperings have been breathed in her ear; no tear of penitence has moistened her cheek. She acknowledges she has no feeling—no desire to be a Christian at present. She drowns all thoughts of death and the judgment in the cup of pleasure.

There is a crisis in the life of every impenitent sinner, a season when the Spirit comes to him for the last time—when he must choose between the pleasures of the world and the service of God. You may not know when you pass that crisis.— With eagerness you may be pursuing the world, deferring for a convenient season the one thing needful, while God has written your name among those, of whom he says, "Ephraim is joined to his idols, let him alone." O cherish the strivings of the Spirit, ere it is for ever too late. Cast in your lot with the people of God. Go with your wicked heart—all that you value on earth carry them to Calvary, and resolve that if you perish it shall be there pleading for mercy.—*Am. Mes.*

PROVIDENCE, R. I.—The annual effort for the American Tract Society, just made in this city, has resulted in raising upwards of \$2,500.

[FOR THE RECORD.]

ABRAHAM'S CHILDHOOD.

AN ORIENTAL TRADITION,
Translated by J. M. H.

Abraham was brought up in a cave, for the tyrant, Nimrod, sought to take his life. But also in the dark cave the light of God dawned within him, and one day he meditated and said, within himself, who is my Creator? Thus he had spent sixteen years in the cave, when he one morning stepped out, and as he, for the first time, saw the heavens and the earth, he was greatly astonished, and rejoiced, and asked every thing about Him.—Who is your Creator? The sun was just rising; he fell upon his face, and said, this is surely the Creator, for its appearance is grand and beautiful. But the sun that had risen in the morning, set again in the evening, and the moon arose, then said Abraham to himself, this cannot have been the God of heaven—perhaps this smaller light may be the God, whom these numberless stars may serve. But also the moon and stars disappeared, and Abraham stood alone meditating. Thus disappointed, he went to his father, and asked him: who is the God of heaven and earth? and Terah shewed him his idols. I will prove them, said Abraham to himself; and when his father had left him alone, he placed before them the most beautiful fruits. If you are living gods, then take this offering, said he, but the idols stood motionless. And is it possible, said the boy, that my father holds these for gods, and worships them? Well, perhaps I may instruct him, and with this, he took a stick and broke all the idols in pieces save one, in whose hand he placed the stick, and ran to his father: father, said he, thy tallest god has killed all his brethren.

Terah looked upon the youth with a fierce countenance and said: you mock me boy, how can that be—how could he have broken them in pieces, whom my hand has made? Oh, be not angry with me, my father, said Abraham, and let thine ear hear what thy own mouth has said. You deny your god the power of doing that which I myself have done with my feeble hands, how can he be the God who created me and thee, and the heavens and the earth? Terah stood motionless at the words of the youth.

But soon afterwards this occurrence was made known to Nimrod, the tyrant, who demanded that Abraham should be brought before him, and said: My god thou shalt worship, boy, or be cast into a fiery furnace. For all the wise men had foretold to the king at the birth of Abraham, that he would destroy all the idols in his kingdom, and also, bring him down from his throne, therefore he sought to kill him.

Who is thy God, O King? replied the unterrified youth.

The fire is my god, it is the most powerful element.

The fire, said the boy, is extinguished by water, the water is easily carried by the clouds, the wind disperses the clouds, and man can withstand the wind, so man is the most powerful living.—And I am the most powerful of all beings, said the King, therefore worship me! or the fiery furnace is your reward.

Then the boy raised up his modest eyes, and said: I saw the sun yesterday morning rise, and set again in the evening, command, O King, that it to day rise in the evening and set in the morning, and I will worship thee. And Abraham was cast into the furnace.

But the fire injured not the boy, an angel took him softly into his arms, and drove the flames from him. More beautiful the youth went forth from the fire, and soon afterwards the Lord appeared to him, and called him forth from the land of Chaldea, and made him his friend. So Abraham became the founder of the true worship of the God of heaven and earth.

Toronto, March 18th, 1851.

THE PRAYING SOLDIER—During the unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis, was daily observed to be absent from his quarters, and from the company of his fellow soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels, and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court martial and condemned to die. The Marquis hearing of this, wished to examine the minutes of the trial, and not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service; he affirmed that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer, for which, his lordship knew, he had no opportunity among his profane comrades, who had become his enemies merely on account of his profession of religion. He said he had made this defence on his trial, but the officers thought it so improbable that they paid no attention to it.—The Marquis in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired considerable aptness in this exercise. The poor man replied, that as to ability he had nothing to boast of. The Marquis then insisted on his kneeling down, and praying aloud before him, which he did, and poured forth his soul before God with such copiousness, fluency and ardour, that the Marquis took him by the hand, and said, he was satisfied that no man could pray in that manner who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favour, placing him among his personal attendants, and in the way to promotion.

A WALDESIAN BENEFACTOR.

The American and Foreign Christian Union, for December, has a sketch of Col Beckwith, written by Dr. Baird, who has distinguished himself as a benefactor of the Waldenses. Col B is now about seventy years of age. He entered the army during the French Revolution of 1789, bore himself afterwards with bravery and prudence in the army of Wellington, and in the battle of Waterloo he lost a leg. At what time he professed Christ, is not precisely known. In answer to the inquiry, what has he done for the Waldenses, Dr. Baird furnishes the following answer:—

1. He helped them to complete their beautiful College, and their Grammar school. 2. He gave them aid in erecting, or rather furnishing their Hospital, or Alms House, at La-Tour. 3. He has assisted them in building more than 160 school houses. 4. He has expended considerable sums in small charities. We have no means of knowing how much money he has laid out for the improvement of these people; but we were informed, as much as seven years ago, by one of the pastors, that they estimate his donations at thirty thousand dollars!

It is but recently that he has engaged to erect several houses at La Tour, for the Professors in the College, to enable them to live with more comfort on their small salaries. What a blessing he has been to these people! How much to be envied—for the great esteem in which he is held by them! He is labouring to raise up in those schools and in the college, a band of pious youth, for the service of God in France—in Italy; for they speak both French and Italian with more or less ease and purity. He once begged us to ask our American Christians to remember the Waldenses in their mountain home, and pray that God would make their country a nursery for his church. He has long foreseen that the day will come when many laborers will be needed to propagand the truth in Italy—and whence are they to come but from among the Waldenses?

The day is certainly not far distant now, when an immense field will be opened in Italy for all the men whom the Waldenses may be able to furnish. May it please him who is "King in Zion," to pour out His Spirit upon these remains of a martyr-race, and raise up a great number of preachers of righteousness! The fields, in Sardania at least, are even now white unto harvest."

RECEIPTS FOR THE RECORD.

VOL. IV.—George Oat, Toronto.
VOL. V.—J Bruce, Richmond Hill; D Stewart, Godditch, Jackson Potter, Mono; A McCausland, St Vincent; A Thomson, Lloydown; Geo Oat, Toronto; Geo Armstrong, Chingucousy; A Wood, G Gonespie, John Miller, T Short, Esq (bal 1s 3d) Otonabee; Sergt K Henderson, 93rd Highlanders, Edinburgh (bal. 1s 6d).

VOL. VI.—James Walker, Seneca, by amount transferred from John Lamb; Angus McKay, David Stewart, Godditch; Andrew Colman, Jackson Potter, Mono; Alexander Thomson, Lloydown, Wm. Mitchell, Woolwich, for 5 subscribers, £1 2s 6d, Arch McKinnon, Esq., Horahy (bal 3s 6d), Geo (bal, Toronto; Samuel Currie, Norval, Wm Anderson, Mrs. McLean, Caledon, Alex Sutherland, Bradford; George Armstrong, Chingucousy, John Stark, Alex. Wood, Duncan Drummond, Peter McIntyre, John Miller, Thos Shott, Esq, Otonabee; James Duncan, Carlton Place, Sergt Henderson, 93rd Highlanders, Hugh Thomson, Waterdown.

VOL. VII.—Alex Thomson, Jas McDevitt, Lloydown, Alex Wallace, Barrie; Robt Johnson, Vaughan, Rev W Gregg, Belleville, on acct £2 10s, W Mitchell, Woodwich, overpaid on Vol VI. 2s 6d, Mrs Craig, Geo Oat, W Hannah, James Dickson, Toronto; W Mackintosh, Williams, Wm McGilivray, Lobo, J. Sutherland, Alex Sutherland, John Porter, Delaware; Andw Malcolm, Scarborough; Rev T Lowry, Barrie; Rev Joseph Lowry, Crossgate, Downpatrick, Ireland; P Cleland, Flos, Hugh Todd, Wm Cross, Innisfil, Andw Allison, Pickering, George Leslie, Norval, Rev D McMillan, Mrs McLaren, W Anderson (1s) Caledon, A Sutherland, Bradford; Geo Halliday, Oakville, James Paterson, Richard Davis, Etobicoke; Jas Cherry, John Brock, W Watson, York Mills, Rev W Graham, Tucker-smith, by a friend in Otonabee, James Fife, Esq, John Stark, D Drummond, Otonabee; James Duncan, Carlton Place, James McLaren, Joseph Easton, John McCulloch, Geo Duncan, Rev A Hudson (bal 1s 3d) Melrose, Alex Moore, Belleville, John Hamilton, Chingucousy, J Melroe, A Kirkwood, John Holiday, Rawdon, C.E.; John McDonald, Margaret McPherson, LaGuerre; D McColl, John Stark, Mr McMartin, Mr McTavish, St Eustache; D Campbell, Robt Grant, O-goole, Robert Ball, Niagara, Sergt Henderson, 93rd Highlanders, Edinburgh; W Hutchingson, James Dunbar, James R Orr, John Redpath, James Court, Archibald Ferguson, David Ferguson, David Stenat, Joseph McKay, Montreal; James Foster, Esq, Thos Stock, Hugh Thomson, Miss McMonie, Waterdown; W Clark, Esq, W Kennedy, Scarborough; Rev John Ross, George Worsley, Bell's Corners, Huron.

Mr. Burns acknowledges the following receipts: COLOURED MISSION, RALEIGH.

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From Associate Reformed Ch., (Rev. J.H Pressly's), Erie, per J. Hughes	4	15	0
Cash draft on New York, per Joseph Lyman, Esq., Cleveland.....	9	15	0
St. John's Ch., Quebec, per James Gibb, Esq.....	16	4	10
United Presbyterian Church, Smul's Falls, per A Clark.....	5	5	0
A friend to the Coloured People, transmitted through Rev. Dr. Cooper, Philadelphia, per Rev. Dr. Burns	2	10	0

KNOX'S COLLEGE.

Scott & Laudlaw, Toronto	£2 0 0
The second and last instalment of a bequest made by a member of the Presbyterian Church of Canada, on his death-bed, with instructions to his family to pay it when convenient, and, for particular reasons, anonymously	7 10 0
Williams, per Rev. L. McPherson	2 15 0
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JOHN BURNS, Treasurer.

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CHALMERS CHURCH, KINGSTON.—A & D Shaw, £5; A McAlister, £1 5s; Dr Dickson, £1; Rev R F Burns, £1, K Mackenzie, £1; J Carruthers, £1, J Stewart, 10s, J Waddell, 10s; R M Rose, 5s, two friends, 5s, J Whitehead, 5s.

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Saltfoot	4 10 0
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Rev. W. Rantoul, Montreal

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From Capt. T. Dick—
Specimen of the wire used in the Suspension Bridge at Queenston.
From Wm Forrest, student—
2 old Copper Coins.

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