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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME V.

Price 2s. 6d. per annum.

No. 2, February, 1852.

The Presbyterian.

We beg leave to express our thanks to the parties who have so promptly responded to our wishes as conveyed in our last number. A glance at our Subscription List will show that remittances to a considerable amount have been made during the month of January. We doubt not that in our number for March we will be able to announce that a large proportion of our Subscribers have been induced to follow the good example that has thus been set. We embrace this opportunity of tendering our grateful sense of the very favourable terms in which the parties, above alluded to, have been pleased to speak of our periodical, assuring us of their best wishes for its increasing prosperity and usefulness. We are happy to add that, through the exertions of these and other friends, a considerable extension of our Subscription List has been recently effected.

We beg to announce that Mr. Mackendrick, Bookseller, Hamilton, has kindly consented to act as our agent for Hamilton and the surrounding country, and is authorized to receive payments for "The Presbyterian."

We beg to make a similar announcement in regard to Mr. Johnston, Bookseller, Greenock, Scotland.

The communication from Kingston came to hand too late for this number; and some articles from valued correspondents, though in type for upwards of one or two months, have been unexpectedly crowded out.

THE CHURCH IN CANADA.

To the Editor of the Presbyterian.

SIR,—Herewith you will find a state-

ment of the sums collected from Congregations in Canada West, in connection with the Church of Scotland, in aid of the Funds of Queen's College from the month of November, 1850, to this date, and paid to me as Treasurer. It will no doubt be satisfactory to the Subscribers that it should be published in your paper.

I remain,

Sir,

Your obedient servant,
F. A. HARPER,
T. Q. C.

Kingston, C. W., 29th Jan., 1852.

COLLECTIONS IN AID OF QUEEN'S COLLEGE.

	£	s.	d.
Congregation of St. Andrew's, Kingston,	21	7	3
" Cornwall,.....	12	0	0
" Niagara,.....	15	10	0
" Nelson,.....	5	10	0
" Perth,.....	4	2	6
" Esquensing,.....	4	12	9
" Hamilton,.....	2	10	0
" Fergus,.....	2	0	0
" Guelph,.....	2	0	0
" Simcoe and Victoria,...	2	10	0
" Dundas and Ancaster,...	2	6	3
" Galt,.....	1	5	0
" Cumberland,.....	0	15	0
" Buckingham,.....	0	10	0
" Stratford,.....	0	15	0
	77	13	9

FRENCH MISSION FUND.

The Treasurer acknowledges the following contributions since last month:—	
A Friend, per Rev. R. McGill,.....	£0 10 0
Congregation of Camden East, per Rev. T. Scott,.....	1 0 0

HUGH ALLAN,
Treasurer.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Collections in aid of this Fund are to be transmitted to the Treasurer.

Congregational Collection at	
Cornwall, per Rev. H. Urquhart,.....	£6 5 0
Brockville, per Rev. J. White,.....	5 0 0
Hamilton, per Rev. D. Macnee,.....	8 0 0
Fergus, per Rev. H. Mair,.....	2 0 0
Toronto, per Rev. J. Barclay,.....	10 0 0
Huntingdon, per Rev. A. Wallace,...	1 10 0
Chatham, C. E., per Rev. W. Mair,...	1 10 0
Lachine, per Rev. W. Simpson,.....	7 0 0
Martintown, per Rev. J. McLaurin,...	3 0 0
Kingston,.....	£21 1 8 and
Addition from Dr. Machar 3 0 0,....	24 1 8
Lanark, per Rev. T. Fraser,.....	1 15 0
St. Paul's, Montreal, per Rev. R. McGill	21 3 10
Cumberland, per Rev. D. Shanks,....	1 16 0
Buckingham,.....	0 15 0
Finch, per Rev. D. Munro,.....	1 10 0
Williamstown, per Rev. J. Mackenzie,	5 5 0
Perth, per Rev. W. Bain,.....	3 16 0
McNab & Horton, per Rev. G. Thomson	3 0 0
Esquensing & Milton, per Rev. P. Ferguson,.....	3 0 0
Belleville, per Rev. W. McEwen,....	3 0 0
Seymour, per Rev. R. Neill,.....	6 0 8
Chatham, C. W., per Rev. J. Robb,...	3 5 0
St. Andrew's, Montreal, per Rev. Dr. Mathieson,.....	25 0 0
Clinton, per Rev. George McClatchey,	1 5 0

JOHN GREENSHIELDS,
Treasurer.

THE CONGREGATIONS IN THE EASTERN TOWNSHIPS.

In order to promote the object of your useful periodical, and to lay before your readers at a distance some information concerning the vacant Congregations of our Zion, it may not be deemed improper to state that on the 1st. Sabbath of January the Rev. James Thom preached to a very respectable and attentive audience in the Church at Melbourne. This was by appointment of the Presbytery of

Montreal. The text was from Heb. ii, 3. "How shall we escape if we neglect so great salvation?" At the conclusion of the service the church at Melbourne was declared vacant. Intimation was also made that, if it please the Lord, the Rev. Robert McGill, of Montreal, will dispense the Sacrament here on the 4th. Sabbath of January. On the same evening the people at Windsor were addressed on the nature and duty of Prayer, and the sickly were twice visited in the house of their afflictions.

During the week a pastoral visitation was made to most of the families at Ely and the Gore. Our progress in this work of love was greatly impeded by the storm of snow, the roads in the back-woods not being yet traced out. In different parts of this settlement, so thriving and populous, five children were baptized. On the 2nd. Sabbath of the month, the people at Melbourne were addressed from Acts xviii, 21. "I must by all means keep this feast that cometh at Jerusalem." In the evening about eighty persons were addressed at the Gore School-house on the important duty of Self-examination with a view to their near approach unto God at His Holy Table. At the close of the service two children were baptized.

In the course of our visitations among this flock of the fold of Christ we had reason to deplore the want of pastoral superintendence as well as of other means of Religious improvement. We had, indeed, the high satisfaction to see some children who were instructed in the Bible and Catechisms of our Church by their parents. In the several stations, we estimated that the number, who were fit to attend a Sabbath School, might be upwards of a hundred. But, alas! we saw no active agency at work, that might direct the minds of the rising generation, or cheer the drooping hearts of the aged. Yet, all are hastening onwards to eternity. We fondly hope that those, who are blessed with the ordinary means of Grace on each successive Sabbath, may improve their day of salvation, and feel thankful for their mercies; in fine, that they would remember at the Throne of Grace the destitute portions of our Zion.

Three Rivers, 19th January, 1851.

PRESBYTERY OF HAMILTON.

At our last meeting on the 14th of Jan., all the ministers, who are members of the Court, were present with one exception. The ministers, who were absent from our former meeting, being interrogated as to the cause of their non-attendance, made explanations which were declared satisfactory.

Mr. William Bell and Mr. Gibson reported that they had fulfilled the appointments made for them by the Presbytery. Mr. Macnee stated that he had preached according to appointment in London, but had been prevented by indisposition from preaching in Williams as directed.

On enquiry it was found that all the Congregations excepting two had made the Annual Collections for the College as enjoined by the Act of Synod.

A letter was read from the Colonial Committee, granting permission to the Congregation at Woodstock to withdraw their application to the Committee for a Minister, in order that they might send a Call to the Rev. John McLaurin, of Martintown, with whom they have been in communication.

A Memorial was read from the adherents of our Church in Woolwich, depicting in a striking manner their spiritual destitution, and earnestly requesting the advice and assistance of the Presbytery. They state that the Disruption in the Church not only caused a scarcity of ministers, but in many cases, and particularly in the case of Woolwich, placed it beyond the limited means of either party to pay an adequate salary to a fixed pastor; and ever since that unfortunate event there has been no stated clergyman of any denomination in this large, densely peopled, and otherwise flourishing district; in consequence whereof the Sabbath is desecrated to an enormous extent, the young and rising generation likely to perish for the lack of religious instruction, and the public, if not the private worship of God, all but neglected: That several Providential circumstances at the present time have encouraged your Memorialists to hope for a speedy amendment of such a state of things, and with a view to the realization of this hope they have resolved to become bound for and pay the sum of fifty pounds currency per annum in name of stipend to a suitable and acceptable minister, if permanently settled amongst them. Your Memorialists are fully aware that the yearly sum above mentioned is small; but, while it is all they could consider themselves justified in promising under their present circumstances, they humbly hope, nay, firmly believe that, if an efficient minister were permanently settled amongst them, their strength would soon be augmented by present adherents becoming members, waverers becoming steady adherents, and by many from other denominations, and from no denomination at all, joining their ranks, in proportion to which increase the congregation would be rendered able, as they are willing, to increase the salary, or otherwise to promote the comforts and improve the accommodation of their "pastor." The Presbytery directed the Clerk to assure the Memorialists of their deep sympathy with them, and in the meantime instructed Mr. Gibson, of Galt, to preach in Woolwich on two Sabbaths at an early date.

An application for a minister from Port Elgin, County of Bruce, was then taken up. The Presbytery felt deeply grieved that it was utterly out of their power to supply immediately the spiritual wants of our people in this interesting part of the Province; but resolved not to overlook their claims and to provide them as soon as possible with the Ordinances of Grace.

Messrs. Macnee, King, and Mowat were appointed to preach at Scarborough on the three first Sabbaths of the vacancy occasioned by Mr. George's temporary removal to King-ton to take charge of the Divinity Class in Queen's College. It is understood that the Brethren of the Toronto Presbytery are to provide the necessary supply for the remaining Sabbaths on which Mr. George is to be absent. This arrangement is in accordance with the injunction of the Synod at its last meeting.

The following appointments were then made: Mr. Mackid to preach in Williams and London, and dispense the Sacrament of the Lord's Supper in the former place, Mr. William Bell in Woodstock, Mr. Gregor in Puslinch, Dr. Mair in London, Mr. George Bell in Fredericksburgh and Big Creek. It was left with these brethren to select whatever Sabbath might be most convenient for themselves, and to intimate the particular days to the people.

The following is an extract from the Report of Mr. F. P. Sim.

I officiated in Woodstock on the 26th of November, when I was very kindly received; and notwithstanding the very unfavourable weather there were present one hundred or more, wholly from the Town. When from an occasional preaching such a good attendance was effected on a day which was so disagreeable that the country people, of whom this congregation is chiefly composed, were prevented from being present, it can be clearly seen how numerous the congregation would be if there was a placed Minister over them. Here there is a large and commodious place of worship in excellent condition, and the people are anxious to have the Ordinances of Religion administered among them. If a Minister could be obtained suitable to their minds, he would in a very short time gather a congregation which would be among the largest within the bounds of your Presbytery.

Mr. G. Bell laid before the Presbytery the following notices of Missionary operations among the destitute Presbyterian Settlements in the County of Norfolk.

1. Dover For some time after I commenced furnishing regular supply to this place, the attendance was so small that I was about to abandon it, but, considering that we have a comfortable church there, and being earnestly solicited by a few adherents not to forsake them, I determined to give the place a better trial. For some time I have preached there on Sabbath once a month in the forenoon, and once a month in the evening, and the congregation has been steadily increasing. In August last I spent a few days in visiting, and found out many adhering families. There are also several adhering families about Jarvis, and could regular and frequent supply of sermon be given to these places, I have no doubt that a respectable congregation might be raised.

2. Fredericksburgh and Big Creek. To each of these places I have given one Sab-

bath evening once a month with occasional week-day services, and at longer intervals a whole Sabbath between the two places. At Fredericksburgh we generally have the use of the Baptist Church; but I believe arrangements will soon be made for commencing to build one of our own. This village is connected by plank and gravel roads with two ports on the Lake, Dover and Normandale, and is rapidly increasing. The attendance here is very good, and, being the centre of a large Missionary field, it is of the highest importance that Fredericksburgh should as speedily as possible be occupied by our Church. Some miles to the West, and also to the North, there are settlements containing several Presbyterian families.

At Big Creek, four miles south of Fredericksburgh, the number of our adherents is not very large, but they have become remarkably zealous, and a number of families, some of whom have formerly belonged to other denominations, and some to none, are desirous of obtaining the ministrations of our Church. In September I spent some days in visiting, and conversed with several of them about building a place of worship. On the 13th of October a public meeting was held, when, after considerable discussion as to the propriety of having a church belonging to all denominations alike, it was unanimously agreed that it should be a Presbyterian church in connection with the Church of Scotland. A most beautiful and romantic spot, a promontory formed by the winding of the valley of Big Creek, was offered by Mr. Patrick McMaster as a site for the Church and Burying-ground; Trustees and a Building Committee were appointed, and they are now preparing the materials to erect a church during the ensuing summer, fifty feet long by forty feet wide. The site overlooks the valley, which will soon be occupied by a village, and this village must become a place of importance, as it contains the best sulphur-spring known in America. There are many both here and at Fredericksburgh, who are mourning their destitution, and earnestly praying the Great Shepherd to remove that destitution. May their prayers be speedily answered in the mercy of our Lord by their obtaining a faithful Pastor to break to them the Bread of Life.

The labours of our esteemed brother, Mr. Bell, have been recently interrupted by severe family bereavement. May he find his Saviour very precious and very near to him in his season of trouble. What a blessing that Christ is a present help in time of need and often manifests Himself more plainly and fully to His people when they are most destitute of earthly sources of relief and comfort!

SABBATH SCHOOL SOIREE, NIAGARA.

A Soiree was held on the evening of Dec. 30th for the benefit of the Sabbath School

connected with St. Andrew's Church. It was attended by upwards of seventy children and by the majority of the Congregation. Addresses were delivered by the Chairman Dr. Campbell, Mr. Mowat, Mr. McColl, Presbyterian Minister at Lewiston, and Mr. Young of the Methodist Church. The Ladies with their characteristic kindness and liberality had provided an abundance of wholesome and dainty refreshments, to which ample justice was done by young and old. In the course of the evening we were enlivened by music, which elevated the feelings as well as charmed the ear. The children sang three hymns, and the choir, some beautiful anthems and various other sacred tunes under the able direction of Mr. Harkness, R. C. R., to whom the congregation is much indebted for his skilful and disinterested aid in the improvement of our singing. The room, in which we assembled, was very tastefully decorated with festoons of evergreens interspersed with a few elegant engravings, and the entertainment generally was conducted with a refinement and decorum, which are not always witnessed in festive meetings of the kind. As a company often take their tone from the individual who presides over them, we were fortunate in securing for the Chair the services of one who has the bearing of a gentleman and uses the language of a scholar.

It was gratifying to observe the different families sitting familiarly together, and apparently disposed to contribute to their mutual enjoyment. One advantage of social gatherings of this sort is, that they are calculated to make the members of a congregation acquainted with each other, and to cement the bonds which unite them.

The evening seemed to pass away agreeably to all. Even those, who have no relish for such scenes, or even a great personal dislike to them, as is the case with the writer, derived gratification from contemplating the happiness of others. In a world where there is much to harass and annoy, who can be but pleased to see people able for a while to forget their cares and troubles, and give free vent to the promptings of a genial temper and a cheerful heart? It is true the hilarity that was felt was short-lived, and, even while it lasted, the soul was but half satisfied; but may not good result from its being so fleeting and imperfect? May not some of those, who have thus experienced how transiently and insufficiently earthly objects have power to cheer us, be led to seek their felicity in God, whose services afford a never ceasing delight equal to their utmost capacity. It is to be hoped that such will be the effect, especially on the young who attended on this occasion. They had long thought of the pleasure they anticipated, and talked about it, and even dreamed of it, and yet every reflecting one among them was ready to say, when it was over, "And is this all?" For they felt a void within, as deep as ever, a thirst as insatiable as before. May it not then be

expected that some of them may in this manner be induced to hearken diligently unto Christ, to walk in His ways which are pleasantness, and in His paths which are peace, and so obtain that happiness, which, while it will fill their souls, will not disturb them with the fear of its quickly passing away?

The Subscriptions to defray the expenses of the Soiree were so liberal that there remains a considerable surplus, which is to be devoted to the purchase of a Sabbath School Library.

THE LATE HUGH BRODIE, ESQ.

We take the following justly merited tribute to departed worth from the columns of a contemporary, as showing the estimation in which Mr. Brodie was held by the community generally. Mr. Brodie was one of the founders and original members of the old St. Andrew's Church in this city, and lived to take part in the erection of the new building. He had been for many years an elder in that church. His unobtrusive charities, his humble spirit, his practical, energetic turn of mind, the exemplariness of his whole life, and the consistency of his Christian character, endeared him to the community in which he lived; while his removal from the conscientious and faithful performance of the duties of the eldership leaves a blank in the Church to which he was throughout life a warmly attached member, and within whose communion he was a humble worshiper. Full of years, he has been gathered like a shock of ripe corn to the garner; but a meek follower of his Master he strove to fight the good fight, and has, we confidently believe, entered upon his reward.

MR. HUGH BRODIE.—On Saturday morning last one of the oldest, most generally known, and highly respected Scotch residents of Lower Canada, Mr. Hugh Brodie, of Cote St. Paul, departed this life at the mature age of 72 years, 49 of which he had spent in the vicinity of Montreal. A native of the parish of Lochwinnoch in the West of Scotland, his life was devoted to agricultural pursuits, in which he became a pattern to his French Canadian neighbours, and more recent immigrants; and in which he acquired an independent competence. Mr. Brodie was emphatically the friend of his fellow-men, ever ready to assist with his counsel, his personal labour, and, in deserving cases, with his purse. He especially took pleasure in giving information and counsel to his countrymen newly arrived, for whom his house was ever open; and many in various parts of Canada can look back to their visit to Mr. Brodie as one of the first and most profitable they paid on Canadian soil. The deceased was an elder in Dr. Mathieson's church, and took a lively interest in the establishment of good schools in Lower Canada. His fame as an agriculturist extended beyond Canada, and he was several times appointed a judge at the New York State Agricultural exhibitions. Though without the advantages of early education, few men were more intelligent than Mr. Brodie, and still fewer surpassed him in sagacity. He took every opportunity to store his mind with knowledge, and, though eminently practical, did not disdain book knowledge in farming. He took several Agricultural and other papers, and was a very warm friend of the *Montreal Witness* through its whole career. On the whole, we doubt if Mr. Brodie

has left behind him in Lower Canada another agriculturist so extensively known and respected.—*Witness.*

THE LATE DUGALD STEWART, Esq.

(The following observations formed the introduction to a discourse on John ix. 4., delivered by their Pastor to the Congregation of St. Paul's Church, Montreal, on Sabbath last, February 1st.)

When I last addressed you from this place we were engaged in one of the most solemn ordinances of our holy religion, the commemoration of His death who brought redemption to His people, and who by the ordinances of His Church is conducting them to its possession. On that occasion a place in our remembrance, and an interest in our prayers, were requested by one of the elders of this church, then lying on the bed of death, but still seeking to enjoy with us the fellowship of the Spirit. On the morning of last Sabbath* he entered, as we humbly trust, into the fellowship of the Upper Sanctuary; and it may now be useful for us to consider for a moment what lessons are conveyed by this event, the removal of one of the Office-bearers of this Congregation to his reward.

The founders of the Church of Scotland, and its General Assembly, in the exercise of their discrimination, so remarkably wise and judicious, have discountenanced, generally, the preaching of funeral sermons, and all discourses and eulogies on the dead; and, with only few and rare exceptions, even the most faithful and exemplary among our people are permitted to pass in silence away from the land of the living with the lively persuasion on the part of surviving relatives, only expressed in whispers, "that their witness is in Heaven and their record is on high."

Among other Christian denominations, we are aware, a sentiment and a practice, different from this, are not unfrequently met with. Almost every death, especially of persons having any name or distinction, is seized on as the subject for a funeral sermon, and the inculcation of lessons connected with our mortality. Persons also, not very remarkable for piety or usefulness, have on their death-bed requested their Minister to preach a funeral sermon for them after their decease, sometimes choosing for him the text, and suggesting to him the materials, connected with their personal history, on which they wish him to dilate. It may be doubted whether there is not in such requests a tincture of that vanity which insinuates itself, often unsuspected, even into pious minds: a vanity which wishes its own little circle to speak well of its possessor when he has gone from it: and the practice of preaching such sermons on all occasions has an obvious tendency to foster this vanity, and

to blind its objects to all just apprehensions of their own insignificance and sinfulness. We greatly prefer the customs of our own Church, and the habits of feeling that have grown up among our people, which leave the remembrance of personal worth in the bosoms of those who best knew it, and its judicial estimate to the decision of Him who cannot err. This would without doubt be the wish of a truly enlightened mind in that awful hour when eternal realities rise up before him in near prospect. Feeling that he has been only an unprofitable servant, and filled with humility under the consciousness of the sins and imperfections of an unsanctified nature, he shrinks from the very idea that even his acknowledged good should be made the subject of human discourse or of human praise.

This custom, which permits the faithful, who fall asleep in Jesus, to be committed in silence to the hands of a merciful Creator, sets the minister free from a task from which all correctly thinking men will shrink—that of delineating the life and character of a fellow-creature, one, it may be, but imperfectly known to him, or one for whom he may feel all the partialities of a warm affection. To delineate character honestly, truly, profitably, it should be done impartially, and with the exactest touches of discrimination. Character, individual and personal, is a multifarious combination of traits, tempers, principles, developed in action, and to select from this combination either the faulty or the praiseworthy would be to deal unfairly with the whole; it would be a shading and colouring of the piece, not according to truth or nature, but according to the fancy of the artist. Such a license should not be taken by religious men, either in the funeral discourse, or in the biographic memoir. It confers no real honour on the faithful dead. Were they conscious of the act, they would no doubt view with stern reprobation every human judgement not in exact conformity with truth and with the judgement of the Divine tribunal, which to them is now known. Such unfaithful, indiscriminate sketching of the Christian's history gives no impulse or wise direction to the piety of the living age. Too often, if it have any effect at all, it lowers the standard of that piety by giving an undue prominence to an imperfect model. The critical observer sees everywhere the partialities of the eulogist in bringing into bold relief only the excellencies of his subject, and in concealing under the drapery of affection and charity all that was essential to an exact likeness. Even friendship, when it is enlightened and discriminating, feels the delineation to be inaccurate, perhaps deceptive, and would rather that the subject had been left alone to its own silent affectionate remembrances and charitable judgements. Now from all temptations to unfaithfulness of this kind the ministers of our Church, who follow the

judicious recommendations of its founders respecting personal allusions to the dead, are happily free. They go out of their way when they eagerly seize upon occasions to preach funeral sermons. Partial to a custom in unison with truth and rigorous propriety, our people also in general are averse to the bringing-up of the incidents of private history as themes of public discourse, either for the gratification of the curious, or for imparting an adventitious pathos to some common admonition. May we long retain this characteristic peculiarity. It is correct in sentiment. It is in harmony with orthodox belief. It stands as a barrier against a flood of evils. It is soothing to those hallowed affections which in the most susceptible minds are very tender under recent bereavements, and which would in the hours of their sadness most anxiously shelter the memory of the departed within their own bosoms, not only from the tattle of the church, but from the animadversions of the world.

And yet, with all these precautions and proprieties before us, it must be admitted that instances will now and then occur in every congregation that may warrant a special notice on the part of the minister, not for the indulgence of unmerited eulogy or the minute delineation of character, but for the commemoration of a few well known circumstances, calculated to stir-up serious thoughts, and to perpetuate affectionate remembrance. Such an instance is now before us. Let us advert to it for a moment.

Our late brother and fellow-elder has been a member of this church since its formation in 1832. About six years ago, on the choice of the church-members unequivocally signified, he consented with six other brethren to take part in the office of the Eldership. Since that time until his last illness he continued in the discharge of its duties. On all occasions I found him ready to visit with me, not only the families in the district that had been allotted to him, but those also who lived at some distance in the country, with whom he was in habits of familiarity and friendship. Nor were his views and good wishes limited to our own congregation. He manifested an interest in the well-being and extension of our Church generally in this land. From the origin of the Montreal Lay Association he was not only a stated contributor to its funds but a zealous and efficient office-bearer, regularly attending its meetings, and taking part in the labours incident to such an Institution. Nor ought it to pass unnoticed that the seeds of his last illness were caught in the discharge of one of those duties which had devolved upon him as a member of this congregation. He was chosen, as you will remember, one of our representatives in the Montreal Cemetery Corporation, instituted to secure, protect, and beautify the last resting-place of our dead. Having gone out to survey the proposed locality, a

* The Communion was observed on Sabbath, January 18th. The subject of this notice died on Sabbath, 25th January, when the preacher was absent on a Missionary visit to Melbourne and its vicinity.

few weeks ago, on a severe day, the cold struck into a frame not naturally robust; inflammation of a vital organ supervened, and, not detected at the outset, or mistreated, or, it may be, too deeply seated to be reached by human skill, it ran rapidly on to a fatal termination, and brought him to the grave, the house appointed for all living. Mr. Stewart was a native of Callander in Perthshire, Scotland. He emigrated to this country in his youth, and in a career of persevering industry he acquired an ample competence. He had reached the 55th year of his age.

We are not among the number of those who attach any undue importance to the spiritual frames and feelings of a death-bed, when they are not in harmony with the antecedent life. Be they gloomy or be they bright, their value is to be estimated by the habits and the character from which they result, and their connexion with the sacred truths by which that character has been formed. In the case of our departed friend we are able, as we believe, to discover evidences of that connexion, not, it may be, so much in actual attainments, of which man is only an imperfect judge, as in distinctive tendencies which lie more within the reach of human observation. His face had long been set on that which is good. His place in this sanctuary was rarely vacant, and then only when some urgent necessity compelled. His reception of the great fundamental verities of Religion was clear and unhesitating, and he delighted in their simple and unequivocal announcements. He was never reluctant to engage in such active duties as lay within the range of his ability, and in all that resulted from his connexion with us, as a Christian society, he bore his full share. When, therefore, in his last illness we witnessed the tranquillity of hope which he possessed, his submission to the Divine will, his patience under the languor and weariness of a sinking frame; even his unwillingness to prolong the struggle with disease by the use of such means as were prescribed to alleviate its bitterness, we had before us the consequences which were to be expected from his previous career. And, when along with this patience, resignation and hope, we met with frequent humble confessions of sins and short-comings, contrite reviews of much that had been done amiss, penitent self-upbraidings for acerbities of temper and of speech, a readiness to forgive combined with an earnestness to be forgiven, a longing for refreshment from the Word of Truth, and a prayerful waiting for the expected change, we have together such signs and evidences of Christian character as afford a consolatory hope that it cannot be otherwise than well with our departed brother in that new state of existence on which he has now entered.

How momentous the change from time to eternity, and how vast the preparation

required of the entrants, a preparation that cannot otherwise be attained than by the mighty efficacy of that Spirit that maketh all things new! Death has in itself no sanctifying power. This work must be wrought upon that part of our nature which mortality cannot touch; and the Divine Spirit, we are assured, will in the right moment so refine the soul from its dross as to make it meet for the inheritance of the saints in light. But dissolution is an important step in the process of transformation. It sets the soul free from a body that has been injuriously affected by the disorders of the Fall, and the depravities of sinful habit; a body in which the inordinations of appetite, and the numerous irritabilities of its distempered organization are so apt to arise; a body which so impedes and clogs the higher faculties as to prevent the attainment of a perfect life; a body connected by such gross ties to this mundane system as debase the ethereal essence of which it is the tenement. From these corporeal and temporary adjuncts death sets the believer free; and the emancipated soul returns to the Upper World with its proper attainments, whatever they may be, to stand in its appointed station, and to receive its appropriate recompense. While we follow in hope the departed, let us be stirred-up afresh to make the resolve of our Divine Exemplar our own: "*I must work the work of Him that sent Me, while it is day: the night cometh when no man can work.*"

THE LATE REV. JOHN DICKEY.

With much pleasure we extract from the advertising columns of *The Constitutional*, Cornwall, C. W., the following testimony, additional to those which appeared in a recent number of *The Presbyterian*, to the acceptable ministry of the late incumbent.

We, the undersigned Inhabitants of Williamsburg, Matilda, and Winchester, promise to pay (to the Committee appointed) the several sums set opposite our respective names for the purpose of purchasing a Tomb-stone as a token of respect to the memory of the Rev. John Dickey, late Pastor of the Presbyterian Church of Canada in connexion with the Established Kirk of Scotland.

WILLIAMSBURG, June 10th, 1851.

Here follows a Subscription list of 80 Subscribers, amounting to £16 14 9.

Mr. Whitney, of Ogdensburg, has been employed to prepare a Marble Tomb-stone, 7 feet long, 3 feet wide, and 13½ inches thick, with 5 Marble Pillars of 5 feet long, and 6 inches square, with a suitable inscription for the above amount, to be delivered in a few days.

CANADA WEST.

We give the following extract of a letter, dated 27th October, from the Rev. George Thomson, who has entered upon his duties at Renfrew with every prospect of acceptance and success:—
Commencement of Labours.

On the 19th I preached for the first time in the church of M'Nab to a large and very respectable congregation; and yesterday I preached in the schoolroom of Horton, or, as it is generally called, Renfrew. Renfrew is the name of the village

where the church is being built in the township of Horton. It will be a handsome and commodious building. The distance between the two churches is five and a-half miles. There is also a piece of ground, of between one and two acres, secured at the east end of the village, where a manse is being built. This ground is to be laid out as a garden for the minister.

This is a large and important charge. It comprehends the townships of M'Nab and Horton, each ten miles square, with portions of the adjoining townships of Bagot and Admaston. It is the highest point reached by the Church of Scotland on the Ottawa or Grand River. The settlement is new, and decidedly a Scotch one, most of the people being from the West of Scotland, and many of them from Perthshire. I receive at their hands every encouragement to labour in the great work for which I have come among them; and my earnest prayer is, that by the blessing of God I may be the honoured instrument in His hands of advancing the Redeemer's cause here. Through the strength of His grace it shall be my anxious desire and endeavour to approve myself in some measure worthy of the appointment bestowed upon me by the kindness of the Colonial Committee.—*H. & F. Miss. Record.*

THE CHURCH IN THE LOWER PROVINCES.

We regret much that it has been out of our power to furnish our readers with any ecclesiastical intelligence regarding our Brethren in the Sister Provinces since "The Halifax Guardian," that excellent channel for their communications, was reluctantly obliged to discontinue its useful labours in the beginning of November last. We have been indulging the hope that matters might have taken such a favourable turn that its conductor and proprietor would have been encouraged to re-issue the periodical in the large form, as contemplated. Meanwhile we beg to assure our Clerical and other friends and subscribers in the Lower Provinces that the columns of "The Presbyterian" will be cheerfully thrown open for any communications, containing ecclesiastical intelligence of a local character, which might be regarded as interesting to the British N. A. Provincialists adhering to the Presbyterian Churches in connection with the Church of Scotland.

ST. JAMES'S CHURCH, CHARLOTTE-TOWN.

On the evening of the 11th ult, the Annual Meeting of the St. James's Church Society for Religious and Missionary purposes was held in the Church at seven o'clock, the Rev. Robert Macnair, the President, in the Chair. The Meeting having been opened in the usual manner with Praise and Prayer, the Report for the past year was read by the Secretary as follows:—

REPORT.

Under the influence of Divine Providence we are privileged to assemble this evening to take a retrospect of our proceedings during the past year, and receive from those of us, to whom has been delegated official power, an account of their Stewardship.

At a General Meeting of our congregation on the 19th August, 1850, a proposition was submitted and discussed, recommending the formation of a Religious and Missionary Association in connection with our Church; and some preliminary arrangements were then adopted for the immediate organization of an Alliance, designated

"The St. James's Church Society for Religious and Missionary purposes."

The first meeting was held on the 21st September, when the draft of the Constitution was submitted and adopted, and the Office-bearers for the year accordingly elected. The subsequent monthly meetings were regularly held, and the interest of the Society sustained by the delivery of discourses and essays by the President and others on subjects relating to the characteristic objects of the Society. Among others the Hon. Mr. Birnie and Mr. Morpeth delivered interesting and instructive Essays, claiming special notice in the detail of our intellectual department.

During the last quarter, as other congregational meetings of importance were instituted and could not be advantageously sustained without the general support and the united efforts of all concerned, to avoid an embarrassing collision, a temporary suspension of our meetings was deemed expedient; but this postponement has not been prejudicial to the vital interests of our Society, as the Collectors did not relax their persevering diligence and praiseworthy devotion in discharging the duties devolving on them.

The Treasurer's Account shows a total of upwards of £39 0s. 0d. collected on behalf of the Society during the past year, which, considering the other calls upon its members, the Committee regard as creditable to the diligence of the Collectors. This amount is for the most part allocated by the donors, and in pretty nearly the following proportions, about one-third of the whole amount to the Library, and about the same sum to the Home Mission. For the Indian Mission of the Church of Scotland about £2 5s. has been subscribed, and for the Jewish Mission £4 1s. 6d. Of the remainder, the sum of £1 15s. was voted to the Foreign Mission of the Presbyterian Church of Nova Scotia, conducted by the Rev. Mr. Geddie, who formerly laboured in this Island; while the rest consist principally of collections at the Monthly Meetings for incidental expenses, and of small sums not allocated by the Subscribers.

The Committee beg to recommend, that the sums subscribed for objects, whose field of operations is out of the Island, should be forwarded as speedily as possible, as a token, however small, of our good-will, that the sum subscribed for the Library be expended immediately in the purchase of books; and that the fund under the head of Home Missions be left in the hands of the Committee for the coming year, to be expended in whole or in part, or in accordance with the object of the Scheme, or to be reserved till a larger sum is accumulated.

In retiring from the offices, with which you honoured us, we cannot do less, while gratefully thanking you for the distinction, than to assure you that, if we have not fulfilled your expectations, it has not been from the want of a sincere desire to realize your wishes.

All of which is respectfully submitted, in behalf of the Office-bearers, by

JOHN ARBUCKLE, Sec'y.

11th December, 1851.

The following Resolutions were then brought forward and adopted—

Moved by Mr. J. W. Morrison, seconded by Dr. Mackieson,

Resolved 1st—That the Report now read be adopted as the Annual Report of the St. James's Church Society for Religious and Missionary purposes.

Moved by Mr. John McNeill, seconded by Mr. James Purdie,

Resolved 2d—That this Meeting recognizes the value of a well selected assortment of books, as a subsidiary help to the preaching of the Gospel, for redeeming the time from unprofitable thoughts and occupations, furnishing the mind against sceptical doubts, supplying intelligence of the progress of Christ's Kingdom in the hearts of individuals, in societies, and in the world, and imparting consolation in the hour of affliction;

and accordingly views with gratification the present attempt to establish a Library in connection with the congregation.

Moved by the Rev. Isaac Murray, Minister of the Presbyterian Congregation, Cavindesh & New London, seconded by Mr. J. Arbuckle,

Resolved 3d—That this Meeting, believing that all power is of God, and that Prayer is the instituted means of obtaining the aid of God, is convinced that a greater measure of prayer would be followed by a greater blessing; and therefore, while acknowledging past shortcomings, anxiously looks for a more enlarged spirit of prayer, private, family, and social.

Moved by the Hon. George Birnie, seconded by Mr. M. W. Skinner,

Resolved 4th—That this Meeting recognizes the work of sending the Gospel to the Heathen as a duty incumbent upon all who love the Lord Jesus, and the necessity of greatly enlarged liberality for this purpose.

Moved by Mr. E. L. Lydiard, seconded by Mr. James Anderson,

Resolved 5th—That this Meeting, convinced of the duty of aiding the poor as devolving upon the followers of Him who said, "The poor have ye always with you," tenders thanks to the Ladies of the Benevolent Society for their exertions during the past year.

The following Gentlemen were then appointed Officer-bearers for the ensuing year,

President,—Rev. R. Macnair,
Vice-Presidents,—Dr. Mackieson, Mr. J. Purdie,
Secretary,—Mr. John McNeill,
Treasurer,—Mr. H. D. Morpeth.

The old Committee were reappointed with power to fill the places of any members who might not be able to act.

The following is a Statement, as furnished by the Treasurer, Mr. E. L. Lydiard, of sums collected and expended by the Congregation within the last two years with the exception of the first named sum, which was subscribed in the winters of 1847-48.

Fund for painting inside of Church,	£40	0	0
Bazaar, March 1850, for building			
Session House, repairing Tower,			
&c.	120	0	0
Bell	50	0	0
Subscriptions for repairing Church,	43	0	0
Society for Religious and Missionary			
purposes,	39	0	0
Ladies' Benevolent Society, one			
Year's Subscription	23	0	0
	£315	0	0

—*Haszard's Gazette, Charlottetown, P. E. I.*

(Slightly abridged from the Home and Foreign Missionary Record.)

The various fields of Colonial labour are vast, encouraging, and, as yet, it is deeply to be regretted, deficiently supplied. The Ministers of the Church of Scotland abroad labour, we have every reason to believe, with the utmost assiduity. Their qualifications are of a high order, and their flocks are ardently attached to them. But they demand our sympathy in the arduous and trying positions which they have been called upon to occupy; and, as the communication from New Brunswick, which we subjoin, will evince, the utmost diligence and zeal cannot adequately overtake churches in different and distant quarters placed under the care of one individual. But for the efforts of a kind similar to those prosecuted by the Rev. Messrs. Ross and Hunter, many congregations would remain entirely destitute of the Bread of Life. Surely such statements should enlarge our sympathy and regard at once for those who labour among them in holy things, and for those who, amidst many discouragements and depressing circumstances, still set so high a value upon Christian ordinances as administered in connexion with our Church. The latter have not forgotten the Zion of their fathers. With her their early and tender associations have been linked; and it would cause to them the deepest

pain were they compelled to seek instruction for themselves and their families within the pale of a different communion.

MISSIONARY LABOURS IN VACANT CONGREGATIONS.

EXTRACTS FROM THE RECORDS OF THE PRESBYTERY OF ST. JOHN, NEW BRUNSWICK,

At Frederickton, the 8th day of August 1851,—the which day the Presbytery of St. John met, &c.

Inter alia the Moderator reported, that on application the General Assembly's Colonial Committee had supplemented the stipend of the Rev. John Hunter, Richmond and Woodstock, to the extent of L.50 s erling.

The Clerk reported, that, in obedience to the instructions of the Presbytery, he had made application to the Colonial Committee for an increased grant to the trustees of Greenock Church, in the town of St. Andrews, to enable them to maintain the Ordinances of Religion; and that the said Committee had granted the sum of L.75 sterling, on condition that the Rev. Mr. Ross, minister of said church, should give part of his time to supply Ordinances at St. Patrick; and further, that on application he had obtained from the Committee the sum of L.50 sterling for the widow and daughter of the late Rev. Mr. Cassilis. The Presbytery, taking into consideration the great liberality of the General Assembly's Colonial Committee in these urgent cases, cordially concur with the congregations thus aided, in expressing the deep sense they entertain of their obligation to the said Committee for enabling them to continue the Ordinances of Religion in the respective districts in question, which otherwise must have been left destitute, and especially in their benevolence to Mrs. Cassilis and daughter.

At St. John, and within the Session-house of St. Andrew's Church there, 2d day of October, 1851,—the which day the Presbytery of St. John met, &c.

Inter alia the Rev. John Ross, in reference to his fulfilment of the appointment of the Presbytery for the past year, stated as follows:—

"I have to report, that the trustees and kirk-session of Greenock Church, in the town of St. Andrews, having agreed to the terms proposed to them by the Presbytery in October 1850, namely, 'that I should give as much of my time and services to the Presbyterians of St. Patrick as my duties at St. Andrews would permit,' I have preached there one-fourth of my time,—two services on each Sabbath. The morning service is in the church on Whittier's Ridge, "the afternoon, in a schoolhouse seven miles distant from it. Considering the nature of the settlement, and the distance of many families from the places of worship, the congregations are usually large, being, on an average, 300. The sacrament of our Lord's Supper has been dispensed twice; there during the year,—viz., on 10th November 1850, and 15th June 1851,—there being present at each time from 60 to 70 communicants. Some have been added to the Church, and I have no doubt many others would avail themselves of that privilege, were it in my power to bestow upon them the necessary attention and amount of preparatory instruction. In order to promote the sanctity of the Sabbath and their own spiritual profit, I have prevailed on the people to assemble in the church every Sabbath for social worship. Two of the elders conduct the devotional exercises, and the schoolmaster reads a chapter of the Holy Scriptures, and a sermon from some approved author. These meetings are generally well attended, and produce some good effects. We have also in that district two Sabbath schools, twelve miles apart, at which the children of all denominations attend. The numbers in each vary, according to the state of the roads and weather, from 30 to 50. I have also spent five week-days in visiting and preaching at different places. In March, when the snow was from four to five feet deep, and many therefore unable to come to

the place of worship, I spent two days in visiting over twelve miles; and in the evening preached in the house of one of the elders in the most remote part of the settlement, where the people all assembled on very short notice. The original settlers in this part of New Brunswick were chiefly Presbyterians from Scotland and the north of Ireland; but time, and the want of pastoral superintendence and instruction and of the dispensation of Divine Ordinances, have produced the like effects here as elsewhere, namely, great indifference to public worship and private instruction among the rising generation, and diversity of religious sentiment. But still many are steadfast to the principles and religious services in which they were schooled in their fatherland, and there are no other religious principles or worship acceptable to them as those of the Church of Scotland.

"I may also mention, that in obedience to the request of the Presbytery, when returning from the meeting of our Synod, I spent Sabbath, 10th August, in the Harvey settlement, twenty-seven miles from Frederickton, on the St. Andrews' road, and about thirty miles from our church on Whittier's Ridge. This settlement is also particularly worthy of the attention of this Presbytery. It contains a population of above 300, and has been formed in the midst of an unbroken forest within the last twelve years. The people came from the borders of England and Scotland. They are all Presbyterians, and are still firmly attached to their Church. They have built a place of worship during the last season, so far as to be fit for Divine service in the summer; but it requires much to make it fit to be occupied in the winter. This settlement and the parish of St. Patrick would form an ample and perhaps the most pleasant field in the province for a missionary from our Church, and I sincerely hope the Presbytery will renew their urgent application to the General Assembly's Colonial Committee on their behalf for a missionary.

"There has been no increase in the business or population of St. Andrews during the past year, but rather the contrary. Our small congregation are steadfast, and living in peace among themselves. When I am absent, public worship is conducted by the members of Session and schoolmaster, as I have represented as done at St. Patrick. There is a very general attendance, and I hear no dissatisfaction. The timely and liberal assistance, obtained from the Colonial Committee last year, was thankfully received, and regarded by the people of St. Andrews and St. Patrick as a strong proof of the warm interest which the Church of Scotland takes in their welfare, while it enabled me to continue my services to two congregations, twenty-five miles from each other. The fifty pounds, so liberally granted by the Committee to the widow of the late Mr. Cassilis, were put into the Savings' Bank at St. Andrews, and drawn as her necessities require. One-half of the sum still remains in the bank.

The Presbytery approve of the diligence of Mr. Ross in fulfilling their appointments, and order his report to be recorded.

Mr. Ross then laid before the Presbytery a memorial from the chairman of the trustees of Greenock Church, in the town of St. Andrews, requesting the Presbytery to apply again, to the General Assembly's Colonial Committee for a grant to aid them in maintaining the supply of Ordinances among the congregation, stating, that no improvement had taken place in their circumstances. Read also copy of a letter from Rev. Mr. Ross to the chairman of trustees, stating, that for the sum of L.75 currency, the amount that can be raised by the congregation for the current year, he can afford them only one-half of his time and services; but that, should the Colonial Committee continue their grant, he will give them such additional time and services as the Presbytery may think right.

The Presbytery, regretting that no improvement has taken place in the circumstances of this congregation, and that they feel themselves under

the necessity of reducing the amount of stipend hitherto allowed to Mr. Ross, agree to recommend their case to the favourable consideration of the Colonial Committee for another year, but trust that the trustees and congregation will in future make an effort to be more self-dependent.

Mr. Ross reported, that the congregation of St. Patrick had paid his travelling expenses during last year in supplying Ordinances to them. The Presbytery appoint him to supply said congregation as last year, and resolve to recommend him to the Colonial Committee for an allowance on account of Missionary services performed according to the appointment of the Presbytery, till said Committee can send out a minister or missionary.

Eodem Die.—The Rev. John Hunter reported in reference to missionary work in the districts around Richmond and Woodstock, and also in reference to his congregations as follows:—

"I am desirous that the General Assembly's Committee on Colonial Churches should renew their assistance to the congregations of Richmond and Woodstock for another year, and for the following reasons: I am exposed to a great amount of expense, and have to keep two horses instead of one, having to perform a much greater amount of missionary labour than I did last year.

"Some months ago I had a requisition from Williamstown, entreating my services at least once a month; and shortly after a similar application from Greenfield and Buttermilk Creek. The majority of the people are Presbyterians, and have never been visited by a minister of their own denomination. I found some of them settled from 15 to 20 years, without ever having seen the face of a minister of our body. They are entirely destitute of ordinances, and are anxiously desiring to have the Bread of Life broken among them. The distance of these places respectively from the place of my residence is 35, 46, and 50 miles.

"A few days ago I had a requisition from the Pokick and Lake George settlements, setting forth that they had subscribed £300 currency to build a church in connection with our Presbytery, and requesting a visit, which I have promised. They are distant about 44 miles from my residence, and in an opposite direction from the places above mentioned.

"I am also in possession of an urgent application from the Hammond settlement, 25 miles distant, now a flourishing locality, where there are many Presbyterians.

"These new places, in addition to my other regular preaching stations, involve a great amount of toil and expense; but, in hopes of assistance soon in the shape of a missionary for the Presbytery, I cannot refuse to visit them as often as it lies in my power.

"My people at Richmond are under the necessity of building a new church. The one, in which they at present assemble, besides other inconveniences, is much too small. They are at present subscribing liberally to build a church sufficient to contain the congregation, and respectfully request the Presbytery to renew their application for assistance to the General Assembly's Colonial Committee for another year until they get their church built.

"The congregation of Woodstock have finished their church, and it is clear of debt. It has cost them upwards of £400; and for a small congregation the amount is a great deal to have been raised in less than two years. The effort has nearly exhausted them, and the stopping of the iron works has lessened their ability for the present. They continue steadfast, however, to the principles of the Church of their fathers, and are full of hope that they will continue to increase with this flourishing community.

"The members of the two churches had nearly doubled at our last communion, and they anxiously look for assistance for a short time to encourage them to go forward."

The Presbytery highly approve of the diligence of Mr. Hunter, as manifested by the amount of missionary labour performed by him in the course of last year, and resolved to recommend the case of the rising congregations under his charge to the

favourable consideration of the Colonial Committee, with the view of obtaining assistance to them, at least for a time, until the Richmond congregation get their new church finished.

Extracted from the Records of the Presbytery of St. John, New Brunswick, by
W. DONALD, *Presbytery Clerk.*

CHURCH OF SCOTLAND.

FROM THE H. AND F. MISSIONARY RECORD. (*Slightly abridged.*)

Opening of a School at Vellore.

Before closing our observations for this month, we have a communication to make that cannot fail to prove as gratifying to a numerous circle of Christian friends at home, as it has been the source of gratification to others abroad. It is contained in a recent letter to the Convener from the Rev. R. K. Hamilton of the Scotch Church, Madras; and we give it without any additional comment beyond the prayer in which many will join, that he, of whom it speaks, may long be spared to be an honour to the respected name which he bears, and a blessing to the Church of his fathers:—

"I have to report the opening of a new Christian school at Vellore, about 70 miles from Madras, a station at which no similar school has been before. It has been effected through the zeal and liberality of Lieutenant Walter Cook of the Madras army, son of your excellent friend and coadjutor, Mr. Walter Cook of Edinburgh. I was merely employed by him to get the teacher, and supply books, Bibles, &c.; but the school will probably be ultimately placed under the care either of the Scottish Church or Mission here. By Mr. Cook's last letter the attendance was about 70 children, Hindu and Mussulman. This is truly a good work, and I pray that our estimable young Christian friend may be blessed in his deed, and that his conduct and example may find many imitators among our fellow-countrymen here. I am indeed glad to say, that both in Madras and up the country many Christian gentlemen, in the different branches of the service, support similar Christian schools at the stations at which they reside; and much good is thus done in a quiet and unobtrusive way."

SCOTTISH LADIES' ASSOCIATION FOR THE ADVANCEMENT OF FEMALE EDUCATION IN INDIA.

REPORT ON THE ORPHANAGE AND SCHOOLS AT BOMBAY.

The Secretary has received from the Rev. Dr. Stevenson, Bombay, a Report of the Orphanage and Schools there in connection with this Association, dated 1st September last. From this Report we have much pleasure in making the following excerpts:—

Female Schools in India—Operations at Bombay
Books used in Tuition—Miss Hughes's abilities as a Teacher.

It is cheering to reflect, that the labours of missionaries have not only been blessed to the spiritual enlightenment of numerous individuals, but have excited a movement among the masses of heathens who yet remain attached to their ancient superstitions. This exhibits itself in the new explanations given by some educated natives of the grosser parts of their religion, and the total rejection of these by others, the Deism of some, and almost Christianity of others.

The exertions of Christian females have during the past year begun to tell upon those who are out of the pale of Christianity. Every one has heard of the exertions of the Hon. Mr. Bethune of Calcutta, who has just been called away from the scene of his earthly labours, and of the success which attended those exertions. A similar movement was begun some time previously by the students of the Government College in Bom-

bay. They thought it incongruous that, while their own minds were being stored with knowledge, their wives and sisters should grow up in the old ignorance and superstition; and therefore set about establishing female schools; and now they have a goodly number in the various quarters of the town. This effort of theirs, however, would never have been thought of, had not Christian faith shown them the way, and had not Christian love broken down to a certain degree the prejudice against female education. Our work, however, is not yet finished. We have done something, but we have not done all. In those schools, the name of Jesus is not mentioned; the books there read do not exhibit the grace of Him who, when He was rich, for our sakes became poor; nor are the children from their youth taught those Holy Scriptures, which through faith in Christ can make them wise unto salvation. Our vocation, then, is not accomplished. We must go on till the natives themselves take up, not education, but Christian education; and we must labour, too, in the faith that the same feeling of want, which led them to see their need of knowledge, will continue still to press upon them till they seek to satisfy the cravings of the soul with the Bread of Life that came down from heaven. Till then we shall require foreign aid. But why do I seem to doubt or to anticipate the failure of the faith of the disciples of Him who hath said, "It is more blessed to give than to receive?" No! the money given for missions is not that which Christians on their death-beds will look on as ill spent. It is not the shillings or the pounds expended on advancing the cause of female education among the poor Hindus, for which we shall find it the hardest to account when the Judge begins to reckon with us.

Our operations in Bombay are so much of the same character as formerly that I cannot say much that I have not said before. A number of the elder girls have left the day-schools, having gone home to the houses of their fathers-in-law to engage at the age of 13 or 14 in the duties of domestic life. They have carried away with them a power of reading the Scriptures with facility, and a general knowledge of the facts and doctrines of Scripture; but I cannot speak of anything further. Either no impression has been made, or it has been borne down by reasons of worldly prudence. Let us hope and pray that the time may not be distant when, by a general effusion of the Spirit from on high, these truths, which they have carried away with them, may be made operative, and become the seeds of eternal life. The day-schools, then, as formerly, are in number *three*, and in the same localities. In one of them a very intelligent man, whom we had for a teacher, was cut off by cholera about four months ago, and some time elapsed ere we got a suitable successor; but the school has been again for two months in operation, and, I trust, will again prosper, though it is not yet equal either in numbers or advancement to what it was before. To make amends in some degree for this, the third and last established school has been making great advancement during the year. The general attendance during the very heavy rains we have lately had in Bombay has not been very good; and, before the rains fell, cholera had tended to thin our ranks. The numbers on the roll, however, still continue much the same; and, now that the weather is clearing up, we shall, I trust, have a better attendance, so as still to enable us to strike the yearly average at one hundred, than which at present it is five or six less.

The books read are—the New Testament with extracts from the Old; Mrs. Sherwood's *Ayah and Lady* in Marathi; and a small book of easy lessons, giving a general outline of Scripture history and doctrines. A Scriptural Catechism is learnt by heart, and a small Treatise on Geography is also studied. Forty girls are more or less advanced in these books, and the rest are at more elementary lessons, learning to write and read on the sand-boards; for in India, the first day a child enters a native school, it begins to

write, and forms the letters, as it learns to pronounce them, on boards covered with soft sand, with a small wooden twig it holds in its hand. Four of Miss Hughes's native girls are well advanced, and can read the New Testament in English; the others are at elementary books. But, instead of repeating what I have said before, I shall give you an extract from the *Bombay Guardian* of 23d May last, in which a notice of Miss Hughes's operations, written by a gentleman of a different denomination, and in no way connected with our Church, was published:—"The Committee have been especially favoured by Divine Providence in having been enabled to place the Institution under the care of a lady in every respect thoroughly furnished unto every good work, highly accomplished, of much experience and aptness in teaching, and devoted to the cause of Christ. . . . A well cultivated, well stored mind, is an inestimable treasure in any station of life. It is as useful and as necessary in the domestic circle as in the public walks of life. To meet the difficulties of life, the female needs the same acumen of intellect, the same maturity of judgement, and refinement of taste as the male; and whatever is valuable as a mental discipline for the one is equally so for the other. Mind expands only by patient thought. This cannot be secured by attention to mere accomplishments. A severer discipline is needed, if women would have *strong* minds, *cultivated* minds, *mature* minds; if they would acquire an intellectual strength and firmness of judgement, which will enable them to meet with fortitude the stern realities of life. It is a great blessing to be under such instruction and training, physical, intellectual, and religious, as this Institution affords. And we trust the blessing of God may be vouchsafed to Miss Hughes, and her youthful, interesting, and highly favoured charge."

THE SCHOOLS AT CALCUTTA.

One of the Sub-Committee has also received from Mr. Yule, Calcutta, an interesting account of the Schools and Orphanage under his charge. It is dated 6th September last, and from it we make the subjoined excerpts:—

We have some very promising girls in the schools. There is one, a widow, about the age of 12 years; being a widow, she has been longer at school than the majority of girls. She is tolerably conversant with the New Testament, and has read the old Testament as far as Chronicles. There are several others who display considerable quickness, and have made good progress. Our number in all the schools for this month is about 260. The decrease in the attendance arises from various causes, sickness, this being the rainy season, and the great scarcity of proper teachers. I have had to close two schools during the past month for want of suitable persons to take charge of them. I had no conception of the difficulty there is in procuring teachers. Yet such is the fact that I have tried nearly all the Missionary Institutions, and cannot get one among the number of young men, who have been educated there, to take charge of a girls' school. Last week I went to Serampore to try if any could be had from the Baptist Institution, but did not succeed. The teachers hitherto employed (with one exception) were utterly unfit for their work; so that, although a number of girls were collected together, no good was done, and hence, partly, has arisen the sad cry against female education. Now, however, that a fair trial is to be given to the work, I feel that, in order to accomplish anything vigorously, we must have active teachers, men willing to do their duty; and I feel persuaded that, if we could get such, our labour would not be in vain, always bearing in mind that the blessing must come from God. My Saturday teachers' meeting has become very interesting, and I trust some of the teachers are not only improving in their mode of communicating instruction, but are becoming alive to their responsibility in the sight of God.

Oh! that we could impress them with a sense of this, then we might expect that they would deal with their young charge in prospect of the judgement-day.

The girls in the Orphanage are going on steadily. It is now very interesting to teach them; still they require constant care and watchfulness. They have been nearly all sick from hooping-cough and fever; but are now getting better. Several of the more careless among them are becoming attentive, and all are striving to learn.

UNIVERSITY OF EDINBURGH MISSIONARY ASSOCIATION.

We give the two following extracts from the last Annual Report of *The Missionary Association of the University of Edinburgh*. From the latter it will be seen that £15, sterling, have been allocated for Bursaries in Queen's College, Kingston:—

Foreign Operations.—To their *Foreign* operations a special interest has attached, owing to the establishment of a new agency at Calcutta. In accordance with the Resolution of a former year Ghopaul Chunder Laha entered in January upon his duties as Catechist to the Association at that Presidency. For securing the services of this devoted young convert the Association are indebted entirely to the kindness of their much respected friend and brother, the Rev. John Anderson, who has ever taken the warmest interest in their proceedings, and for whose unwearied exertions in their behalf the Committee feel they cannot be sufficiently grateful. Under the immediate superintendence of Mr. Anderson, Ghopaul has been trained and educated in the General Assembly's Institution at Calcutta. His proficiency in the different branches of knowledge taught in the Institution, and the evidences he gave of genuine piety and growing zeal for the cause of the Gospel, induced Mr. Anderson to recommend him to the Association as in every respect fitted, so far as he could judge, for the important work which has been assigned him. Since his appointment he has laboured with earnestness and fidelity. In addition to his own peculiar work of teaching and preaching to the natives, as opportunities occur, Ghopaul has recently, at the suggestion of Mr. Anderson, opened a Bible Class on Sabbath mornings for the benefit of young men, with whom, it is hoped, he may have considerable influence. From the interesting letters received from Ghopaul himself during the past Session, as well as from those of Mr. Anderson, the Committee feel they have every reason to congratulate the Association on this most important addition to its foreign operations. It is believed to be mainly through the instrumentality, under God, of the Hindus themselves that the evangelization of the vast continent of India can be effected, and that through *this* channel the Providence of God designs to convey the waters of life to the spiritually dry and barren plains of Hindustan. The Committee venture to solicit the earnest prayers of the Members in behalf of their Catechist, and for a special blessing upon the interesting work in which he is engaged.

Allocation of Funds.—The receipts of the Committee during the past Session show a decided increase over the income of the Association for many years previous. This fact affords ground for much satisfaction and encouragement; and the Committee trust that the progress of the Association may continue to be marked by a gradual rise in the amount of its income. The following allocation of the funds was recommended by the Committee, and agreed to by the Association at the General Meeting in March:—

£40 for Ghopaul's Salary.
£31 for Scholarships at Calcutta
£15 do. do. at Madras and Bombay.
£15 for Bursaries in Queen's College, Canada.

£5 for the Education of Native Irish.
£10 to the Home Mission Scheme; and
£5 to the Education Scheme of the Church
of Scotland.

THE CHURCH IN THE COLONIES.

Slightly abridged from the H. and F. Miss. Record.

COLONIAL CHURCHES.

RECENT APPOINTMENTS BY THE COMMITTEE.

THE Colonial Committee have lately been able to make some appointments to charges in Australia. The Rev. John Reid, late of Liverpool, and the Rev. John Macbean, formerly of Charlotte Town, Prince Edward's Island, are now on their way out, while the Rev. James Low, previously assistant at Fettercairn, will shortly sail for the same quarter.

In addition to these appointments the Committee have sent out the Rev. William Beaton as Minister of the Church of St. Andrew in the island of Grenada.

The Rev. Alexander Blair will also sail from Glasgow in the course of a few days, having been nominated and approved of with a view to labouring as a missionary at Toronto.

The appointment of these five Ministers and Missionaries will be regarded as testifying the deep interest felt by the Committee in regard to the many pressing appeals for assistance which are brought under their notice, and their strong desire to supply, with as little delay as possible, the numerous applications which they receive from different quarters.

NEW SOUTH WALES.

The following interesting communication, addressed to the Convener of the Colonial Committee, has been received from the Rev. Dr. Fullerton, Sydney: and the special attention of ministers and missionaries is called to the many openings of usefulness which exist within the bounds of the Synod of Australia:—

Vacant Churches—Additional Ministers—Gold-Search-
ing at Bathurst—Efforts for Church Extension.

MANSE, PITT STREET SOUTH, SYDNEY,
NEW SOUTH WALES, 6th June, 1851.

REV. AND DEAR SIR,—I beg leave respectfully to address you on behalf of the 1 resbyterians of New South Wales. They are scattered over all parts of this extensive colony, and we, the Ministers of the Synod of Australia, are so few in number that it is utterly impossible for us to officiate in the remote localities. Many populous districts are altogether destitute of Religious Ordinances. The Rev. William Purves, of Maitland, our late Moderator, wrote urgently for ministers to the Colonial Committee of the Church of Scotland. His communications, however, seemed not to have reached their destination, as we have not yet received a reply. At our annual meeting in January last we instructed our present Moderator to renew the correspondence. The church at Paterson has continued vacant since the removal of its late minister, the Rev. W. Ross, to Goulburn, in the county of Argyle. The minister of the Paterson Church is entitled to a Government salary of £150 a year; and, as there are many people in that neighbourhood who speak the Gaelic language, it is desirable that they should have a minister who could preach in Gaelic. May I request that your Committee will have the goodness to send us an efficient minister for Paterson Church? It is more than six years since the Presbyterians of Musselbrook erected a neat and substantial church; but they have never yet received a pastor. They are wholly dependent on occasional visits from the members of the Presbytery of Matland. A Presbyterian church has been erected at Newcastle, an important seaport, in the neighbourhood of which are extensive coal mines, and the Stockton factories; but the Presbytery of Maitland has no minister who could be settled there; and the Presbyterians of Shand and Dungog, within the bounds of the same Presbytery, have been long calling to us to send them a pastor. In the southern district,

Brulee on the coast, and the pastoral districts of Albury and Maneroo, are destitute; and on the western side of the colony ministers could be profitably employed at Molony, Hartley, and in the district of the gold mines.

During the past year, three new districts have received ministers. The Rev. James B. Laughton, who was educated for the Church of Scotland, was ordained at Carcoar; Mr. Morrison, a licentiate of the Presbytery of Auchterarder, has preached in New England since July 1850, and will be ordained so soon as his testimonials arrive from Scotland; and Mr. Garvan is now preaching at Shoalhaven, where a large body of agriculturalists reside, chiefly on the estate of Alexander Berry, Esq., who has granted a valuable portion of land as a glebe for the use of the minister. A great change has been already produced by the late discovery of gold in the Bathurst district. Geologists say that the Australian Cordillera, which extends from Cape Howe in the south to the coast opposite to New Guinea, abounds in gold. Should the truth of this opinion be demonstrated by experience, there will be a vast influx of respectable emigrants from Britain and the other parts of Europe. It is of great importance, therefore, that we should be prepared for this increase. Two-thirds of the seat-holders in my church have already gone to the gold mines; and, if reports continue to be favourable, nine-tenths of our people will shortly be removed to the golden districts. I entreat you, therefore, to send us as soon as possible a few devoted and zealous ministers to help us in building our Zion in this remote and important colony. Our Synod instructed the Moderator to transmit to you £300 towards the passage and outfit of ministers out of that part of the rents of the Church and School Estates of this colony which has been allotted to us. This money is not, however, yet payable; but you will, I expect, receive it in the course of a few weeks. There are some Presbyterians here who follow the Free Church, and some who condemn Establishments altogether; but a faithful minister of the Church of Scotland will be cordially received in any part of the colony; and I trust you will be able to send us, without delay, some men of energetic and missionary spirit, that we may be enabled to supply the localities to which I have referred, and send one or more ministers to the district of Moreton Bay. At the last meeting of our Synod we adopted a general plan of raising funds for Church Extension. Of this plan I will speak more fully in my next letter. If it be vigorously carried out, I have no doubt that we will be enabled to collect annually £1,000. I am persuaded that Australia is destined, at no very distant period, to exercise a mighty influence on the Southern Hemisphere; and the most effectual means of directing that influence properly is the faithful preaching of the Gospel. Praying for your sympathy and co-operation, I am, &c.

Intelligence has been received of the induction of the Rev. John Morison to the pastoral charge in New England, where no minister of the Church of Scotland has previously been settled. We annex the greater part of a communication recently received from him.

State of the Colony—Ministerial Duties—Scheme for Erecting a Female Boarding-House.

New England is one of the pastoral districts of New South Wales, about equal in size to Scotland. It has received the name from its remarkable natural advantages. It is situated in the interior, and, though it is little more than fourteen years since it was opened up, it already contains a population of five thousand souls. The district is all divided into sheep-farms, varying in extent from eight to twenty square miles. The great proportion of the proprietors or occupiers, and nearly all the overseers, are adherents of the Church of Scotland. My duties hitherto have consisted in almost daily riding, preaching from house to house, endeavouring to unite the people together, and in procuring subscriptions towards the erection of three places of public worship, one at Armidale, a township of five hundred inhabitants; the other two in central localities at

the respective distances from Armidale of forty and seventy-five miles. In every instance I have been most cordially received; and persons of all religious persuasions have come forward to assist, with the means with which God has blessed them, in a work which is the Lord's, who maketh a way in the wilderness and rivers in the desert, and to whom be the praise and the glory, the kingdom and the victory.

To meet the difficulty of providing for the education of children of parents of the humbler class, schools being altogether inapplicable, I have commenced receiving contributions to be devoted to the establishing of a Female Boarding and Industrial School. I find there are individuals who will contribute in aid of this, who are sparing of their liberality towards other benevolent objects. One of the first contributors was a gentleman from the interior, with whom I accidentally met in Sydney, a stranger to me, and in no way connected with the district. On showing him my subscription-book, he handed me two sovereigns, adding, he never gave anything for churches and ministers, but he could not possibly refuse to give to this. It is the only available method of educating the young members of the female portion of the community of the humbler class, and of rescuing them from a state of heathen ignorance and of absolute barbarism. Attention is also certainly required in behalf of the other sex; but, in a moral and humanizing point of view, female education is that which especially deserves attention.

I have experienced a very great destitution of the Sacred Scriptures amongst the class to which I have just alluded, and among the labouring population generally. On one occasion I preached to an audience of professing Christians without a Bible being in the hands of one individual present. On inquiry I found none of them had a copy of the Sacred Volume, though they all appeared to acknowledge its value and importance. One individual, a Scotch overseer, acknowledged he had possessed one, but a sick person, he said, had asked the loan of it.

MAURITIUS.

Population of Mauritius—Proportion of Scottish Residents—Efforts to obtain a Clergyman—Mr. Beaton's Settlement—Church-Building—Ecclesiastical Arrangements.

The Island of Mauritius contains a population of above 150,000 persons, the great majority being Roman Catholics. The two principal towns are Port Louis, the seat of government, and Glahébourg, about thirty-two miles distant. The population of the former may be reckoned at about 50,000.

The proportion of Scottish residents is very considerable. Many of the leading merchants, several of the Government officials, and a numerous body of the soldiers connected with the garrison, profess their adherence to the Established Church of Scotland. For a number of years endeavours have been made to obtain the services of a well-qualified clergyman, a salary of £250 per annum be allowed by Government. For reasons that need not now be stated, these efforts, until about six months ago, were utterly fruitless, more than one minister, after appointment, having obtained a parish in Scotland, and, naturally enough, having preferred remaining at home.

A public meeting was held, at which it was resolved to make application to Sir George Anderson, the Governor of the Settlement, to procure an augmentation of the salary to £400 per annum, the sum paid to the junior Colonial chaplain of the Church of England, as also to take immediate steps for procuring a suitable minister to fill the charge, and for the erection of a church. A subscription list was opened, which soon amounted to £140, the contributions being annual so long as the donors remained in the colony. As the society of Mauritius, however, is constantly changing, it was found to be exceedingly desirable to have a fixed and permanent sum allotted for the maintenance of the

minister. A deputation was accordingly appointed to wait on the Governor and represent the case. They were very favourably received, and, some little time after the conference with his Excellency, an official communication was received to the effect that Sir George was prepared to recommend the increase on the condition that half the amount should be contributed by the subscribers, the remainder being made up by the Treasury, and the annual salary thus permanently fixed at £400. After considerable delay, in consequence of the then Governor being transferred to Ceylon, the matter was at length finally adjusted, and the Rev. Patrick Beaton, a gentleman in every respect well qualified, was, on the recommendation of the Colonial Committee, nominated by Earl Grey as first Minister of the Church of Scotland to Mauritius. Mr. Beaton sailed last June, and arrived early in September. He has commenced his valuable labours under peculiarly favourable auspices; and there is every reason to believe that with the Divine blessing his exertions will be successful.

The next point of importance is the erection of a place of worship. The Scottish residents in Mauritius are numerous, but by no means rich, while recent events have contributed to lessen the ability to give of some who are most favourable to the object. Labour likewise bears a high price, though building materials are plentiful, and a comparatively large sum is requisite for the erection of a suitable and substantial edifice, capable of accommodating 500 persons. To contribute to the accomplishment of this most desirable object, a grant from the Colonial Committee has been solicited. Towards this object the Committee in Mauritius will apply any surplus fund in their hands after paying £75 per annum for Mr. Beaton's salary. This sum the Committee are bound to pay into the Colonial Treasury. Mr. Beaton will probably receive a further allowance for his ministrations to the garrison. To this, it is believed, he is fairly entitled as a matter of right.

The Ecclesiastical arrangements in Mauritius are as follow:—

The Roman Catholics, who are numerous and influential, have a Bishop, who receives from our Government a salary of £750 per annum in addition to a splendid residence, called the "Palace." He has a strong staff of priests, who are also liberally endowed from the same source; they have chapels in every direction, and are quite indefatigable in their zeal to make converts among the poor blacks: they are beginning now to see the tricking and juggling of those men; and it is believed that the labours of Protestant missionaries in this sadly neglected spot would be eminently successful; the people are anxious and willing to receive instruction; but, as long as they are priest-ridden, and the Bible carefully kept out of sight, no large amount of good can be expected.

The Church of England has three chaplains, viz., two civil, and one military; the former receive £600 and £400 per annum respectively; the latter, having the charge of two regiments, £700 per annum; they have three churches, one in Port Louis, the others in the country; two additional churches will shortly be erected.

The only other Protestant church is a small chapel in Port Louis, formerly belonging to the London Missionary Society; the congregation is almost exclusively composed of coloured people; the minister is a Mr. de Brun, who has resided in the colony for many years; he is an eminent Christian, and much respected for his pious zeal and consistent life.

A letter, received from a gentleman residing at Port Louis, gives an encouraging account of the commencement of the Rev. Mr. Beaton's ministerial labours. The congregation assembled the first time in the Court-house on the 21st of September last, when the accommodation thus afforded was completely filled by a most attentive audience, which included about forty Scotch soldiers belonging to the 5th Fusiliers. Mr. Beaton's services gave much satisfaction.

CORRESPONDENCE.

[The Conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

CHURCH-YARD GLEANINGS.

No. 2.

To a contemplative mind the Church-yard offers many a subject for sad and sober thought: but what Monumental Epitaph can equal the touching exclamation of the bereaved King of Israel, "Oh, my son Absalom, my son, my son Absalom! Would God, I had died for thee, Oh, Absalom, my son, my son!" Here was the grief of the too fondly indulgent father, sadly bewailing the wreck of his hopes in the miserable end of him, who was very dear to him notwithstanding his having stolen his subjects' hearts and raised the standard of rebellion against himself, but was made a monument of Divine vengeance, while the aged saint almost sank beneath the stroke. We see an approximation to his sorrow in the Epitaph at Ashburn in Derbyshire on *Penelope*, the only child of Sir Brooke and Dame Susannah *Boothby*, who died 13th March, 1791, in her 6th year.

'She was in form and intellect most exquisite,
The unfortunate parents ventured their all
On this frail bark, and the wreck was total.'

How very much is expressed in these despairing words of the broken-hearted parents! and how similar to the description, given by the pious *Hervey*, of a kindred visitation! "Here lies the grief of a fond mother, and the blasted expectation of an indulgent father. The youth grew up like a well watered plant, he shot deep, rose high, and bid fair for manhood. But, just as the cedar began to tower, and promised ere long to be the pride of the wood, and the prince among the neighbouring trees, behold the axe is laid unto the root; the fatal blow struck; and all its branching honours tumbled to the dust: "And, did he fall alone? No, the hopes of his father that begat him, and the pleasing prospects of her that bare him, fell and were crushed together with him."

Who, then, but must acknowledge that in such circumstances it is good to be enabled to adopt 'the childless mother's resolution', to be found in the Church-yard of Stevenston,

'Strength to my tryal hath my Lord made eaven;
Oh, to bedew His feet, that tears were given:
His will's my weell, in Him my soule content
Nor grieves to goe, nor give what He hath lent.'
and can refuse to join the poet in saying,

'They build too low,
Who build beneath the skies'

In the Burial Ground of *Bunhill Fields*, London, a fond mother seeks the sympathy of the passer-by in her afflictions in these terms;

"Reader, pay thy tribute here,
A Tear, a Rose, and then a Tear;
Grief may mark thee marble too,

Yet, weep on, as marbles do;
Gently let the dust be spread
O'er a gentle Virgin's Head;
Press'd by no rude Passer-by,
Nothing but a mother's eye,
Sacred Tomb, with whom we trust
Precious piles of sandy dust;
Keep them safely, sacred tomb,
'Till a mother ask for room."

In a different strain of mingled quaintness and pathos, in the Church-yard of *Montrose*, the destroying angel is addressed in the following Epitaph,

'Here lies four bairnes of *Robert Adam*
and *Janet Orrock*, viz., John, Jean, Christian,
and Margaret Adams,
1679.

'O! cruel death; O! furious death; what fury
makes thee rage,
Thus to cut down young pleasant plants, and pass
by crooked age?'

To recur again to the author already cited, "One is tempted to exclaim against the king of terrors, and call him capriciously cruel. He seems, by beginning at the wrong end of the register, to have inverted the laws of nature. Passing over the couch of decrepit age, he has nipped infancy in its bud; blasted youth in its bloom, and torn up manhood in its full maturity. Terrible indeed are these providences, yet not unsearchable the counsel, 'For us they sicken, and for us they die;' " And again, "Ye mourning parents, dry up your tears; why should you be so dissatisfied with that kind precaution which housed your pleasant plant, and removed into shelter a tender flower before the thunders roared, before the lightning flew, before the tempest poured its rage? O, remember they are not lost, but taken away from the evil to come."

Yes, in addition to this consideration, we may truly and wisely conclude, when sorrow is brought to our door, in the sentiment of the poet;

"Kind, loving, is the Hand that strikes,
However keen the smart,
If Sorrow's discipline can chase
One evil from the heart."

and, by occasionally meditating among the tombs, we may experience the truth of the wise man's declaration, that "by the sorrow of the countenance the heart is made better", whether we can enter with absorbing interest into particular instances brought under our notice, as we may, if, like *'Old Mortality'*, we seek out the record of those who once belonged to the 'blessed Army of Martyrs', and witnessed a good and glorious confession before many witnesses; or peruse with less highly wrought feelings the simple tale of humble piety, witnessing in a quieter walk and testifying by the even tenor of their Christian pilgrimage that their conversation was in Heaven: and that they were only going Home, when they caused the tears to flow, and the full hearts to dictate the lesson of a life well spent, "to teach the rustic moralist to die."

(For the Presbyterian.)

HISTORY OF PRESBYTERIANISM.

THE WORSHIP OF THE PRESBYTERIAN CHURCH.

Presbyterians do not administer the Lord's Supper in private.

3. If persons on their death-beds earnestly desire this ordinance to be administered to them as a *viaticum* or preparation for death, and as a kind of pledge of the Divine favour and acceptance, we believe that on this very account it ought to be refused them. To comply with their wishes, at least in many cases, is to encourage them to rely on the power of an external sign rather than on the merit of the Saviour Himself. Such views, being manifestly unscriptural, false, and adapted to deceive and destroy the soul, ought by no means to be countenanced. But what can tend more directly to favour, and even nurture their views, than to hasten with the sacramental memorials to the bed-side of every dying person who desires them? Ought the evident propensity of careless and ungodly men to flee to this ordinance as the last refuge of a guilty conscience, to be deliberately promoted by the Ministers of Religion?

4. If this practice be once begun, when is it to end? All men are serious when they come to die. Even the most profane and licentious are in that crisis commonly in no small degree anxious and alarmed, and disposed to lay hold of every thing that seems favourable to the smallest hope. Yet every one, who has lived long, and observed much, is deeply suspicious of the sincerity of death-bed penitents. What is a conscientious Minister to do in such cases? How is he to draw the line between those who are, and those who are not, in his judgement, fit subjects for this ordinance? Is it not unreasonable, as well as distressing, to have any thing like arguing or disputing with the sick and the dying on such a subject? On the one hand, if we faithfully refuse to administer the ordinance when the dying man gives no evidence of either knowledge or faith, shall we not agitate the patient, distress his friends, and give against him a kind of public sentence, so far as our judgement goes, of his reprobation? And, on the other hand, if we strain conscience, and in compliance with earnest wishes administer the ordinance to those who give no evidence whatever of fitness for it, shall we not run the risk of deceiving and destroying souls by lulling them asleep in sin, and encouraging reliance on an external sign of grace? Will not bystanders be likely to be fatally injured? And shall we not, by every such act, incur great guilt in the sight of God?

5. By declining in all ordinary cases to administer this ordinance on sick-beds, either to saints or sinners, we avoid these embarrassments, so deep and trying to a conscientious man. We avoid multiplied evils, both to the dying themselves and their surviving friends. And we shall take a course better adapted than any other to impress upon the minds of men that great and vital truth, that the atoning sacrifice and perfect righteousness of the Redeemer, imputed to us, and received by faith alone, are the only scriptural foundation of hope towards God; that without this faith ordinances are unavailing; and with it, though we may be deprived by the providence of God of an opportunity of attending on outward ordinances in their prescribed order of administration, all is safe for time and eternity. The more solemnly and unceasingly these sentiments are inculcated, the more we shall be likely to benefit the souls of men; and the more frequently we countenance any practice which seems to encourage a reliance on any external rite as a refuge in the hour of death, we contribute to the prevalence of a system most unscriptural, deceptive, and fatal in its tendency.

It has been remarked, that Presbyterians take this ground, and act upon these principles in all ordinary cases. It has sometimes happened, however, that a devout and exemplary communicant of our Church, after long enjoying the priv-

ileges of the sanctuary, has been confined for several, perhaps for many years, to a bed of sickness, and been of course wholly unable to enjoy a communion season in the ordinary form. In such cases Presbyterian Ministers have sometimes taken the elders of the Church with them, and also invited a few friends of the sick person, thus making in reality "a Church" meeting by its representatives, and administered the communion in the sick chamber. To this no solid objection is perceived. But, the moment we open the door, unless in very extraordinary cases indeed, to the practice of carrying this sacrament to those who have wholly neglected it during their lives, but importunately call for it as a passport to Heaven in the hour of nature's extremity, we countenance superstition; we deceive souls; and we pave the way for abuses and temptations, of which no one can calculate the consequences, or see the end.

In continuation, we shall next state why Presbyterians reject bowing at the name of Jesus.

To the Editor of the Presbyterian.

Sir,—As I know that it is the anxious desire of the conductors of the Presbyterian to avoid, as far as possible, any thing like party polemics in their periodical, it was not without some hesitation that I made up my mind to request insertion for a few remarks on an article in the last *Supplement to the Montreal Witness* on the subject of the Clergy Reserves. It is impossible, however, not to perceive that several observations in that article are designed to apply to our periodical, and present it in an unfavourable light by ascribing to policy what, I am sure, flows from principle.

The Presbyterian is not in any sense the organ of the Clergy of our Church, and only in a restricted sense the representative of our Ecclesiastical policy. It is conducted by a Committee of the Lay Association of Montreal, and is generally under the more special control of some two or more of the members of that Committee. It seems to me that its conductors have acted a very proper as well as prudent part, considering their relation to the Church at large, in keeping out of their pages all discussion of the party questions that arise among ourselves, as well as of those which exist between us and other bodies. In recording the Acts of our Church Courts something of the kind will of course occasionally appear. A correspondent will also occasionally touch upon such disputed points. How in such times of controversy could this be altogether avoided? But on the whole it has been pretty carefully excluded from the pages of the Presbyterian. The few following remarks on the article in the *Witness*, by showing into what kind of discussions we would have to enter, were we to debate all questions which arise about Ecclesiastical affairs in this country, may perhaps satisfy our readers that the conductors of the periodical have done wisely in endeavouring to exclude these, more especially such questions as become the subject of talk at the hustings on election-days, and of debate in our ordinary political Newspapers. As a general principle, we hold that Churches, and

consequently Clergymen, have to do with politics; but, judging from observation, it seems to us that in these days a clergyman had better go mad at once, if he engage in politics, and thus escape the responsibility of the mischief he is likely to do. Most clergymen, who meddle with politics, get nearly driven mad before they can get out of them. They become involved in party cabals, and, without being either honoured or consulted by those with whose intrigues they are mixed up, are very plentifully abused by those opposed to them.

Now for the article in question, which we might have passed over but for the very pointed allusions in it both to our Church and our Periodical.

It is alleged that the Clergy Reserves are the cause of sundry great evils to this Province, while we for selfish purposes support the alleged iniquity.

1. It is said, that, by keeping certain lots vacant in the midst of Settlements, they cause great inconvenience to the first settlers. We supposed the Government had the same power of disposing of the Clergy Reserves as of other wild lands and on the same terms: so that, if this evil exists, we do not see how it can be attributed to the denominations that are benefited by the proceeds of the sales, but have no control over the times or terms of sale.

It is further said they are the cause why this Province has not been so well supplied with Religious Ordinances as were the first Puritan Settlements in New England. Now the early history of the New England Churches is not all on the side of the Voluntary principles, as now interpreted. Are the New Settlements, every day making in the United States, in which the supply of religious instruction is left to that principle, better off than those in Canada? We believe not. But surely it is not fair to allege without investigation, that it is a thing established in the history of New Settlements that any public support given to religious teachers is injurious to the cause of Religion among them. Now I think, and it will not be easy to prove the contrary, that the Established Church did as much for the cause of Religion in Scotland as the Puritan Church did for it in New England, and that greater evils have not manifested themselves in connexion with the one than in connexion with the other. Nothing more alien to Evangelical Christianity has arisen, or spread more widely in Scotland, than Unitarianism in its various shades in New England. I am persuaded, too, that the Educational system established in connexion with the Church of Scotland, and the character impressed upon the various religious denominations, which have sprung out of and grown up around the Established Church of Scotland, have been and are still as beneficial to my native land as

the Puritan Educational and Religious institutions are and have been to the States of New England. I believe the institutions of the Reformers of Scotland, and those of the Puritan fathers in New England, to be the back-bone of the moral, educational, and religious social system in both communities.

But it is alleged that the Clergy Reserves furnish an excuse to congregations, whose ministers receive aid from them, for not contributing to their support as they ought. It is true that this is eagerly laid hold of by many who are able, but not willing; but it is also true that congregations by this means enjoy the services of ministers, who are not able to support them, and that some ministers enjoy something like a competency, who would not obtain it, though well deserving of it, from the penurious disposition of those among whom they labour.

But do those denominations, whose ministers receive no such aid, support them better? Unless we are greatly misinformed, they do not; so far as we can learn, their people do no better than ours; and the only difference therefore is that their ministers are worse off. Nothing but honest statistics can settle this question, and we have nothing but vague assertions on all sides. Meanwhile it is notorious that throughout both this country and the States the ministry is very inadequately supported.

We have now to notice a charge, which to us seems most unfair, namely, the evil done by those who desire to abolish Clergy Reserves. It is, he says, generally admitted that the Clergy Reserves and the Rectories were the main causes of the Rebellion of 1837 in Canada West. This is not generally admitted. It is generally known that many parties alleged this to be one cause why they rebelled; but I might say, it is generally believed that in so doing most of them lied. Lust of political power and official emolument with some, and a desire to carry Canada over into the Union of the States in others, were the main causes of that rebellion. It had no other rational aim whatever, and we do not believe there are or can be two opinions on the subject, either among the rebellion party, or that which remained firm to British allegiance. They fought on neither side for Clergy Reserves or Rectories. But, when the Witness uses such arguments to damage the reputation of religious bodies receiving aid from the Reserves, as fostering a cause of rebellion for selfish purposes, we may see that, if we are to defend ourselves against him, we must descend into the very thick of our not very reputable political partizan warfare, where no religious body could appear to much advantage.

What follows is as bad as the charge noticed above, and comes with a very bad grace from the Witness. The Witness, though no advocate of Rebellion, certainly

was a favourer of Annexation to the States. Though no partizan, also, of the Protestant party in the Legislature, who mainly assisted in conferring Corporate powers on the Church of Rome, of which he complains, he is on the whole favourable to them, and glad to see them again strong in our new parliament. Now it is unfair in him to say that it was the representatives of those parties, favourable to the Clergy Reserves, who enabled the Ministry to carry these Acts. They might swell the majorities by voting according to their principles; but he is wrong in supposing they could have prevented them by giving a party vote against them. Our body applied for an Act of Incorporation to that very party of the Legislature, which granted them so liberally to the Church of Rome, and we were refused. They had therefore the power both to grant and to withhold any such acts without our aid, and showed that they had. The conduct of the agitation party against Clergy Reserves in Canada West, when in power, should, we think, disqualify them from giving testimony on any question of religious principle as a party. Whether these Acts of Incorporation were just or unjust, we take it very ill that the Witness should endeavour to remove any share of the odium, which, he thinks, attaches to them, from the shoulders of the party to whom the whole credit or discredit of it belongs, to which party he is on the whole friendly, and lay it upon the shoulders of others who had no hand in it. Have we not cause to complain when, as recipients of the Clergy Reserves, we are reproached with a rebellion raised for the very purpose of accomplishing an object favoured by our accuser, that of establishing a democratic form of government in these Provinces, and joining the United States?

Is it just to charge the Clergy Reserves with what springs from the covetousness of the people, as is proved by the daily increasing complaints of every religious denomination of a difficulty in obtaining a sufficient support for the ministry, and the theological institutions in which they should be trained for their work? Was it fair in the Witness to tax us with refraining out of corrupt motives from discussing in our religious periodical the question about certain Acts of our Legislature granting Acts of Incorporation to the Church of Rome, when, if we had done so, our main ground of complaint must have been that a party, favoured by the Witness in the hope that they will take from us our Clergy Reserves, while aiding the Church of Rome to obtain such Acts, put a veto upon one sought for by us.

I do not think it either righteous or religious to oppose the Church of Rome on such grounds, I mean when opposing it as a false system of Christianity. I acknowledge, however, the right of the Civil Government to refuse such powers either to them or to us, if they judge it detri-

mental to the State. The withholding of such powers did not weaken Popery in Ireland; the taking of them away did not banish it from France.

I have endeavoured to deal with the present subject in as moderate a spirit as I could, yet I am disposed to think that the readers of the Presbyterian will deem that its conductors have done not amiss in striving to keep clear, as far as possible, of all such irritating and, we fear, not very profitable discussions. The Witness is read by many of our people, and, whatever might be the design of the writer, the tone of the article will leave this impression upon the mind of the reader that our Clergy are prevented from giving honest expression to their principles through fear of endangering their interests in the Clergy Reserves. We have not made ourselves conspicuous by any attempt at political agitation to retain them, and our not coming forward to be abused by political brawlers about Acts of Incorporation either for ourselves or others might have been more charitably interpreted.

A MINISTER.

For the Presbyterian.

EMERSON'S REPRESENTATIVE MEN.

"A man dreads hell; show him that the *dread* is evil. The less we have to do with our sins the better. No man can afford to waste his moments in compunctions. The Divine effort is never relaxed, the carrion in the sun will convert itself to grass and flowers; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true."

The above language exhibits something more than *rhetoric*, differing from that employed in the Bible. What is here taught as truth differs in *substance* from what is laid down as such in the Christian system, and not merely in the *symbols* by which it is represented. There is more in it than an implied denial of the *facts* on which Christianity rests; there is an attempt to disparage the *moral discipline* which Christianity enjoins as necessary in the present condition of human nature, in order that it may be delivered from the tyranny and cleansed from the pollution of sin. It is not the necessity of an atonement that is here denied, but the propriety and use of repentance. "No man," he says, "can afford to waste his moments in compunctions." But Christ says, "Except ye repent, ye shall all likewise perish." There is here therefore a difference, not of symbols, but of moral sentiments.

Again Mr. E. would exhort us, not to flee from the wrath to come, but to get rid of the present dread of it; not to avoid hell by forsaking our sins, but to extinguish the dread of it by forgetting them. The less, he tells us, we have to do with our sins, not in the matter of committing them, but in troubling our-

selves with compunctions on their account, the better. This too is symbolical of a difference in moral sentiment between him and Christians. According to the Christian symbol what is the dread of hell but fear of the righteous displeasure of God against sin? In accordance with this sentiment Christ says, "Fear not them that kill the body, and after that have no more that they can do, but I will forewarn you whom ye shall fear, Fear Him, who, after He hath killed, hath power to cast into hell, yea, I say unto you, fear Him." According to the Christian symbol, therefore, the dread of hell is the dread of God's righteous displeasure against sin; and, so far from being evil, is most salutary, most just, and well warranted by the moral character of God, and the dispensation under which He has placed His creature man.

Mr. E's calling this dread *evil* is in like manner the symbol of his denying a moral character to the government of God. We are not quite certain whether he would admit this to be a just inference from his statement or not. To us it seems to follow from it as a matter of course; and from the general tone of Mr. E's remarks on the subject of Deity we are led to suppose that he does not consider, what he calls the Divine energy of the universe, as possessing any distinct moral character in the ordinary sense of the words. He speaks of the "Moral Sentiment" as the chief glory of Man; but he reprobates all ascription of such a sentiment to every thing which men call God, and, as we shall see, quotes with peculiar complacency such odds and ends of Hindoo philosophy as represent the Deity as devoid of moral sentiment. As he perceives such a thing as moral sentiment to exist in man, he will of course speak of it as one attribute of spiritual existence in general; but a moral governor of the world, who, as righteous judge, will require of all men an account of the deeds done in the body, and will render to every one according to that he hath done, whether it be good or bad, such a Divinity as this he seems to consider a mere bugbear of the imagination.

We presume, as he says, that "the carrion converts itself into grass and flowers," he also admits a conversion to be necessary for the frequenters of brothels, and those who bring themselves to jails and gibbets, before they can arrive at all that is good and true. He cannot deny that it is not well with the wicked now. That one would believe him; he could not believe it himself, if he were to assert that it shall ever be well with the wicked continuing in his wickedness. When he finds so much to quote with approbation from the wisdom of the Hindoos on moral subjects, he might have brought forward from the wisdom of the Hebrews, with which he so often finds fault, this one declaration at least as what

could neither be questioned nor gainsaid. "There is no peace, saith my God, to the wicked. The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." This is not only true, but every man feels that it is certainly true, we may say, *knows* that it must be eternally true. Whether repentance be a necessary part in the conversion which sinners must undergo, as Christianity affirms, and Mr. Emerson denies, we in the meantime leave our readers to judge for themselves. But, whether conversion or regeneration is to be produced by the Christian agency and according to the Christian type, or by some other agency, and after some other model, it must be allowed that every sinner must undergo conversion by some means, and after some fashion, before he can arrive at all that is good and true. Though he does so sparingly and with no good grace, yet by a moral necessity Mr. Emerson is constrained occasionally to use language, implying that the character of the sinner must suffer a moral renovation before he can either love or enjoy the good and the true. For such an admission we give him no more credit than we would for admitting that stones, before becoming bread or living rational beings, must needs undergo a very great change as to their previous qualities. On some such slender admission, we suspect, rests the whole claim of Mr. Emerson's system to retain any, even the faintest, trace of resemblance, in substance or in form, to the body of Christian Truth. But into the nature and necessity of repentance, or of that conversion which sinners must undergo to fit them for eternal life, we propose not now to enquire. We think Mr. Emerson should have explained his views upon these points, and consider his not having done so a very sufficient proof that he talked at random, not knowing what he said, nor whereof he affirmed, when he spoke of Christianity "having arrived at its natural term, and in the great secular providence retiring from its prominence before western modes of thought and expression." The natural term of Christianity in the great secular providence is the consummation of all things.

If Mr. Emerson believes that men are not sinners, and do not love things which produce misery, and that it is a possible thing for them to be happy in the present state of their affections and moral sentiments, it would be very easy for him to say so plainly, but rather difficult to prove the truth of his saying, or persuade others to believe it. So far as he intrudes into the domain of moral speculation, it seems to be with the design of defending and palliating vice in the usual way of concealing its true character, not that of recommending virtue by illustrating its principles, and pointing out its gracious properties and benign effects.

"This is his condemnation, that light has come into the world, and he has loved the darkness rather than the light, and will not come into the light because it cannot be made manifest that his deeds are wrought in God.

If he believes that man must undergo a moral renovation (and he must believe this, or believe that he shall perish in his corruption, or perpetuate misery by perpetuating vice; that while men are capable of seeking delight in brothels, they must continue miserable, even though there were no brothels in which to seek delight,) if this philosopher does not seek refuge from moral retribution in annihilation like the atheist, but looks for a moral regeneration of human nature, like the Christian;—why does he not bend all his energies to ascertain on what grounds it is to be expected, and by what means it is to be brought about, and put forth all his eloquence in urging men to follow after it, as the one thing needful for them to attain. These things Jesus taught, and encouraged His disciples to seek after them by a promise that they should receive aid from the Almighty Spirit of Holiness. What then does this man teach, who finds fault with Jesus as not able to unite intellect with sanctity? He teaches that men need give themselves no concern about holiness, for, as the "carrion converts itself into grass and flowers," so shall sinners, without thought on their part, pass on to all that is good and true. On this morsel of shallow philosophy and abominable morality we mean to say a few words hereafter. Meanwhile we observe that it is in perfect consistency with his corrupt system in things spiritual to make Rottenness a God among things material. The carrion in the sun converting itself into grass and flowers is a proper parallel to the piece of Hindoo carrion, which he compliments as a moral governor of the world according to his mind. Here he is with Mr. Emerson's right loyal flourish of trumpets to introduce him.

"Every thing is superficial and perishes but love and truth only. The largest is always the truest sentiment, and we feel the more generous spirit of the Indian Vishnu: I am the same to all mankind. There is not one who is worthy of my love or hatred. They who serve me with adoration,—I am in them and they in me. If one whose ways are altogether evil serve me alone, he is as respectable as the just man; he is altogether well employed; he soon becometh of a virtuous spirit, and obtaineth eternal happiness."

Even such a trite, common-place saying as the following, "every thing is superficial and perishes but love and truth only," taken in connexion with the fundamental principles of Mr. Emerson's system, and interpreted in conformity with the general strain of his teaching,

will be found false in every particular, if compared with the standard of Scripture. He utters many things without knowing or much caring what he says, or whereof he affirms; for which random speeches we have no desire to bring him to account. But he not seldom advisedly puts forth sayings which from their resemblance to common notions are likely to pass without question or examination, when, in the sense he uses them, and on which he proceeds to comment upon them, they are utterly false, and to which none but thorough disciples of his own philosophy would assent, if fully explained. Love and truth are terms which hardly admit of definition; and we are not so unreasonable as to complain that no definition has been given or attempted. But, when pompous and emphatic asseverations are made with a view to get-off the writer's contemptuous estimate of Scripture, as was the case when the above words were used, we are tempted to enquire what general notions he entertains on the subject of Truth and Love.

That Truth and Love comprehend all that is essentially good and great, real and abiding, the Scriptures teach much more emphatically, and much more explicitly, and to much better purpose than Mr. Emerson. That all else is a vain show, and will deceive and disappoint every one who looks upon it, and endeavours to embrace it as real, substantial good, they enforce with a rhetoric which, for impressive earnestness in warning men to beware how they put trust in illusions, he has no chance to rival or come near. But *their* realities of Love and Truth are not the same things as *his*. They differ as to the source in which they take their rise and whence they flow; they differ as to their nature and working when they descend into the spirit of man; they differ in their whole inward subsistence and outward manifestation. They differ also greatly on the subject of falsehood. The Scriptures speak of a deceivableness of unrighteousness in those who receive not the love of the Truth, which leads them to believe in a lie to their own destruction. They teach that those, who are thus deceived, are deceived by vain, unsubstantial, superficial shows; but not that the effects, produced in the minds which yield to these delusions, are either superficial in their character, or transitory in their existence. We have therefore a few words to say as to the superficial and perishing nature of every thing but "love and truth only," that his vague assertions of seeming verity may not pass for more than they are worth, because of their mere formal resemblance to the true sayings of God. It is an assumption essential to his philosophy that sin and all its effects are things superficial, and from a necessity of their nature destined to pass away. They are certainly not comprehended under love or truth, which, we

all agree, are things which cannot be shaken, and must for ever remain. But he appears far more anxious to impress the minds of his readers with a conviction that their sins, and all the evils connected with them, are mere superficial accidents of their present condition, which will vanish of themselves in some unimaginable manner, than to stir them up either to seek for truth, or to cultivate love. Thus for instance he says, "The carrion in the sun will convert itself to grass and flowers; and man, though in brothels or jails, or on gibbets, is on his way to all that is good and true." This will be news to such as go to these places, for they certainly do not go thither in search of the good or true, or expecting to find them there. On this passage we intend to make some remarks on a future occasion; we will only observe at present, that there is here something more than a rhetoric different from that made use of in the Bible.

Sin, according to the Scriptures, is not a mere spot of dirt, accidentally adhering to the outward skin, which can be easily wiped off, but a deep-seated sore, eating into the very substance of the soul, poisoning all its springs of gladness and immortal life, and changing them into fountains of everlasting bitterness, corruption, and death. The lie, which is believed, is not so much as the shadow of truth, of any thing in God, or of any thing coming forth from God; but, though a vain illusion in itself, the dark image it stamps on the soul, which receives it, is no superficial impression that will quickly vanish, like dimness from the polished steel when breathed upon, which fades so fast as to illustrate the brightness it cannot tarnish nor permanently obscure. No, our souls do not more readily receive than deeply imbibe and firmly retain the dread image of the Father of lies, even till they become changed into his horrid likeness. His foul breath penetrates their inmost being, quenching all their light in the very blackness of darkness and despair, and, unless God bring help, quenching it for ever.

The Scriptures with solemn and emphatic warning teach expressly in plain distinct terms, that there are other things beside Truth and Love, which are not superficial, and do not of themselves vanish away. Those, who think that Mr. Emerson knows more about things unseen and eternal than the Prophets and Apostles of Christianity, may believe the contrary on his bare word; but they have nothing for it but his bare word. Whether such confident assertions about our future state of existence by one who knows nothing of the matter, are to be received as certainly true, when contradicted by all the experience of our present state, we leave the reflecting to consider. Meanwhile it cannot be denied that falsehood and sin have entered deeply into the soul of man and do in this life very firmly keep their

place, and that disappointment and misery, cares, fears, vain longings, insatiable cravings, dread of God, distrust of all goodness, cleave to them like inseparable companions, filling the cup of existence with all the bitterness of death.

SELECTION.

"THE BIBLE IN MY TRUNK."

A few evenings ago I was present at a tea-table where the conversation turned upon praying "before folks." Some of the party contended that, where two travelers chanced to lodge in the same room for a night, it would be Pharisaical for one or the other to kneel down "to say his prayers" in the presence of the other; while the other party defended the propriety of it, and asserted it to be a duty. As an illustration, an incident was related, where two members of our church, at home good men enough, both got into bed prayerless, for fear of praying before each other's eyes. This conversation, which was very interesting, and in the course of which many striking illustrations were brought up to prove the healthy example of never neglecting prayers, led a Clergyman present to relate the following anecdote, which I think worthy of preservation, and which perhaps may do some good:—

"When I was a young man," said the Clergyman, "I was a clerk in Boston. Two of my room-mates in the boarding-house were clerks also, about my own age, which was eighteen. The first Sabbath morning, during the three or four long hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible, which my mother had given me, out of my trunk and read in it; for I had been so brought up by my parents as to regard it as a duty at home to read a chapter or two in the Bible every Sabbath. I was now very anxious to get my Bible and read; but I was afraid to do so before my room-mates, who were reading some miscellaneous books. At length my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me that it might look too sanctified and Pharisaical; so I shut my trunk and returned to the window. For twenty minutes I was miserably ill at ease; I felt, I well knew I was doing wrong. I started a second time for my trunk, and had my hand upon the Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-mates, who had watched my irresolute movements, said laughingly—

"I——, what's the matter? You seem as restless as a weathercock."

"I replied by laughing in my turn; and then, conceiving the truth to be best, frankly told both what was the matter."

To my surprise and delight, they both spoke up and averred that they had both Bibles in their trunks, and both had been secretly wishing to read in them, but were afraid to take them out lest I should laugh at them.

"Then," said I, "let us agree to read them every Sabbath, and we shall have the laugh all on one side."

"To this there was a hearty response; and the next moment the three Bibles were out, and, I assure you, we all felt happier all that day for reading in them that morning."

"The following Sabbath, about ten o'clock, while we were each reading our chapters, two of our fellow-boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed—"What is all this? A conventicle!"

"In reply, I smilingly related to them how the matter stood, my struggle to get my Bible from my trunk, and how we three, having found that we had all been afraid of each other without a cause, had now agreed to read every Sabbath.

"Not a bad idea," answered one of them. "You have more courage than I have; I have a Bible too, but have not looked in it since I have been in Boston! But I'll read it after this, since you've broken the ice."

"That evening we three in the same room agreed to have a chapter read every night by one or other of us at nine o'clock, and we religiously adhered to our purpose. A few evenings after this resolution four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking, when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom, "We'll all stay and listen," said they, almost unanimously.

"The result was, that without an exception every one of the sixteen clerks spent his Sabbath morning in reading in the Bible; and the moral effect upon our household was of the highest character. "I relate this incident," concluded the Clergyman, "to show what influence over persons even a youth may exert for evil or for good. No man should ever be afraid to do his duty. A hundred hearts may throb to act right, that only await a leader. I forgot to add that we were all called the "Bible clerks." All those youths are now useful and Christian men, and more than one is labouring in the Ministry."—*Banner of the Cross.*

MISCELLANEOUS.

VACANCY IN THE GREEK CHAIR, EDINBURGH UNIVERSITY.—Late advices from Scotland bring us intelligence of the death of George Dunbar, F.R.S.E., compiler of the best Greek and English Lexicon extant, and for many years Professor of Greek in the University of Edinburgh. We understand that the Rev. P. C. Campbell, A.M., Minister of the Established Church of Scotland, Caputh, Scotland, is a candidate for the Greek Chair thus vacant. Mr. Campbell was long and favourably known in this country, both as an officiating Clergyman at Brockville, and particularly as Professor of Humanity in the University of Queen's College, Kingston. His classical and literary attainments are of the highest order, and his philological erudition most extensive and profound; while a sound understanding, a rich and vigorous imagination, combined with a logical precision of thought, and indomitable energy of character, eminently fit him for the arduous duties of a Professor. We hope the learned Professor will be successful in obtaining the Greek Chair of the University, the high reputation of which his talents and other qualifications are so well fitted to maintain.—*The Freeholder, Cornwall, C. W.*

MONTREAL SABBATH SCHOOLS.—On New Year's Day morning a number of the Sabbath Schools in the city assembled according to custom in the American Presbyterian Church. The attendance of children, considering the badness of the roads early in the day, was very numerous, there being little short of 700 present, and a great many adults. The Rev. Dr. Wilkes presided with his accustomed tact, when, after an opening hymn, and prayer by the Rev. Mr. Marling, the Rev. Donald Fraser addressed the children in a very happy manner, likening the Sabbath Schools, congregated together as they then were, to an exhibition of the Horticultural Society, in which there were three essential things prominent—beauty, fragrance and growth, without all of which flowers would be nothing better than artificial. The Rev. Dr. Taylor addressed the teachers, showing the importance of the work in which they were engaged, and the certainty, if the Truth was faithfully taught, of a good result following, reminding them of the Chief Shepherd's charge to Peter, "Feed My Lambs," a charge which was still binding upon all who professed to follow Christ. The Rev. Mr. Spaulding gave a very impressive charge to the parents, showing that the respon-

sibility could not be transferred to the Sabbath School teacher, and hoped that the power, almost unlimited, which nature and God gave them over their offspring, would be during the present year exercised for good. A good collection was taken up on behalf of the "Canada Sunday School Union," when, after the Doxology was sung to the immortal "Old Hundred," at half-past eleven the congregation separated, all apparently well satisfied with the good beginning of 1852.—*Montreal Herald.*

DR CUMMING AND DR NEWMAN.—The Town Hall of Birmingham was thronged on Tuesday evening last by an auditory, numbering upwards of 4000 persons, to hear a lecture from the Rev. Dr. Cumming on "Romish miracles." As it was announced that Dr Cumming's immediate object was to answer Father Newman's recent statements in Birmingham in reference to miracles, great interest had been excited. It was stated in the course of the evening that tickets had been sent to Dr. Newman; but he did not make his appearance, nor was the lecture in any way questioned or interrupted.

PRESENTATIONS.—The Queen has been pleased to present the Rev. Hugh McDonald to the church in the island of Bernera, in the parish of Kilbride, in the Presbytery of Uist, and shire of Inverness, vacant by the death of the Rev. John Bethune, late Minister thereof.—The Queen has also been pleased to appoint the Rev. Walter Ross Munro to be preacher to the church or chapel at Cromarty, vacant by the transportation of the Rev. John McLennan to the parish of Kilchewan.—*London Gazette of Friday.*

THEOLOGICAL PRIZE ESSAY.—The Rev. Joseph Angus, Professor of the Baptist Theological College, Stepney, has been adjudged the prize of two hundred guineas, offered two years ago by a gentleman from India for the best essay on the "Life of Christ." The adjudicators were all Clergymen of the Church of England.

MUNIFICENT BEQUEST.—By the death of Thos. Marriott, Esq. of London, which took place at City Road on the 18th ult., the Wesleyan Missionary Society has been put in possession of the munificent bequest of £10,000. Mr. Marriott's will also, after providing for the payment of legacies to several relatives and friends, bequeathes the residue of his property, amounting, we understand, to between £5000 and £6000 more, to the Wesleyan Preachers' and Preachers' Widows' Fund. Drs Bunting and Alder, the two ex-Missionary Secretaries, are appointed the executors.

It will be seen that the Baptists of Canada are once more mustering their energies to act in an organized capacity to promote their denominational interests. Home Missions, a Periodical, and an Educational Institute, are the points about which they now rally. These three things are at the foundation of denominational prosperity; nor needs any section of the Church in this age expect to advance or hold their ground, neglecting them. It is encouraging to see the progress and general acceptance of this conviction.—*St. John's Christian Visitor.*

EPISCOPACY IN THE UNITED STATES.—According to the statistics collected for Swords' Almanac, just published in Philadelphia, the number of dioceses in this country, of the Protestant Episcopal Church, is 29; bishops 33; priests and deacons, 1,572; whole number of Clergy, 1,605; deaths of Clergy in the past year, 16; ordinations—deacons, 49; priests, 66; candidates for orders in fifteen dioceses, 145; communicants in six dioceses, 67, 200; Sunday-school scholars in twenty-two dioceses, 40,507; contributions to Church objects in twenty-five dioceses \$380, 533 01.

NEW YORK BIBLE SOCIETY.—The twenty-eighth Anniversary of this Society was held at the Broadway Tabernacle on Monday evening, the 17th instant. The attendance was large and respectable, and the meeting characterized by

light, heat, and power. The President took the Chair, and called on Professor Loomis, late Missionary to China under the direction of the American Seamen's Friend Society, to open by reading the Scriptures and prayer. The Treasurer's Report was read by A. W. Smith, Esq., which gave the financial exhibit of the Society. The Report of the Managers was read by the Corresponding Secretary, Mr. H. G. Deforest. It was a beautifully written document, and contained an argument strong and sweeping for the cause, especially in the field covered by the Society. The Report stated that they had distributed during the year 37,536 Bibles, and 94,283 Testaments, making a total of 131,821 volumes, being 29,696 more than last year. Of this number 8030 volumes were distributed among the destitute population of the city, 11,944 to newly arrived emigrants, and 12,796 to seamen. Of the latter number 4955 were in foreign languages. On a single Norwegian vessel the sailors purchased twelve copies to take home with them. Italian sailors, fearing to take the books home, had them furnished for their use while in port. The Income of the year, including the money received from Sales, amounted to \$42,126, and the Expenditures were \$41,041. The Debt of \$800 remaining last year has been paid, and a Balance of \$285 paid over to the Parent Society.

IMPRISONMENT FOR TEACHING TO READ THE BIBLE.—A woman has been tried and convicted in Virginia for teaching a slave to read the Bible, and sentenced to two years' imprisonment in the penitentiary. According to the indictment "she, not only not having the fear of God before her eyes, but moved and instigated by the devil, wickedly, maliciously, and feloniously, did teach a negro woman to read the Bible, to the great displeasure of Almighty God."

RELIGIOUS PERSECUTION IN MADAGASCAR.—The Queen of Madagascar is bent on exterminating Christianity in her dominions, and has long persecuted those who prefer the new religion." In the last outburst of this protracted persecution, four persons were burnt alive; fourteen precipitated from a high rock and crushed to death; a hundred and seventeen persons sentenced to work in chains as long as they live; twenty persons cruelly flogged with rods, besides seventeen hundred and forty-eight persons cruelly mulcted in heavy penalties, reduced into slavery, and compelled to buy themselves back or be deprived of their wives and families. Persons of rank have been degraded, and sent as forced labourers to carry stones for twelve months together to build houses; and in an endless variety of other ways have the maddened passions of one wicked woman been permitted now for years past to plunge a large, populous, and beautiful country in misery and ruin.

POETRY ORIGINAL AND SELECTED.

ON THE CLOSE OF THE YEAR.

This year shall soon be numbered with the past,
The Spring, though fair she was in robes of green
And lovely garlands moist with dew, away
Has gone; her lilies and her roses died.
And Summer too, that loved to guide the deer
To morning pasture in the shady vale,
To watch the feeble rays in eastern sky,
And call the warblers to their early song.*
While noon beheld her slumber 'neath the oak,
Or in the little eddies plunge her loins,
Or dip her ringlets in the mountain rill,
Has sought another home in distant lands.
And her, that with abundance crowned the fields,
To whom the peasant looked for wholesome fare,
To whom the king for dainties and his stores
Of wine, the Winter King has banished from
Our door. He now in snow-clad majesty
Supremely rules, while 'neath his frozen heel
All verdant borders found a tomb; and, ere
This monarch leave the throne, the present year

* *Matin.*

On ne'er returning wing shall take its flight,
To seek those vision lands where dwell its sires,
Like kings dethroned, reviewing former scenes.
Ah! fleeting year, thou too hast tales in store!
The babe, thy dawn that never saw, is now
In playful mood upon its mother's knee;
While many in thy short-lived day have reached
Their long, last home: and one of them has been
A classmate, yes! but yet to me endeared
By ties more tender far,—one ardent in
Pursuit of knowledge, of stature tall,
Of noble aspect, and of waving locks,
While brilliant rolled his jet-black eye. I drop
The doleful theme. Farewell; I name thee not.

P. W.

Queen's College, Kingston,
December, 1851.

HYMN FOR THE NEW YEAR, 1852.

BY THE REV. THOS. RAFFLES, D. D., L. L. D.

Who can count the grains of sand
On the Ocean's shores that lie?
Who, the numbers understand
Of the gems that stud the sky?
Who can tell the leaves that straw
Earth amid autumnal glow?
Or the drops of pearly dew
From the morn's prolific womb?

Yet more numerous far than these
Are the mercies I receive;
Sands, nor stars, nor forest leaves
Can the countless numbers give.
Mercies every morn renewed,
Fresh at every evening's close;
From the Boundless Source of Good
Ceaseless is the stream that flows.

From my mother's anxious breast,
Where a helpless babe I hung,
He my onward path has blest,
Filled with songs of joy my tongue.
When, beset by every ill,
Danger lurked, and death was there,
He has been my guardian still,
Made my worthless life His care.

Through another year, so true,
He hath helped me on my way;
How the thanks and praises due
Shall my grateful spirit pay?
Language, thought, and feeling fail—
All too faint and feeble prove;
Endless is the wondrous tale
Of my Heavenly Father's love!

Then, O take this heart of mine,
All I am I yield to Thee,
All I have I now resign,
Thine in life and death to be;
Thine, in poverty or wealth;
Thine, in sorrow or in joy;
Thine, in sickness and in health;
Scenes that gladden, or annoy.

Thine, through all the devious way
Yet my feet are doomed to tread;
Thine, to serve from day to day
Till I'm numbered with the dead.
Then, when'er the summons come,
Glad from earth my soul shall fly,
Rise, to claim my Heavenly Home;
Thine, for ever in the sky!

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

Subscriptions for arrears received.

Joseph Harkness, Niagara, 2s. 6d.; John Hemphill, do. 2s. 6d.; John McMartin, 2s. 6d.; Miss Miller, Montreal, 2s. 6d.; James Benning, St. Louis, 2s. 6d.; Duncan McMillan, do. 2s. 6d.; William Thomson, do., 2s. 6d.; Edward Thomson, do., 2s. 6d.; Gilbert Cook, do., 2s. 6d.; William Paton, do., 2s. 6d.;

Hugh Symon, do., 2s. 6d.; Ralph Young, do., 2s. 6d.; Miss Flora Thomson, do., 2s. 6d.; Thomas Thomson, do., 2s. 6d.; Arch. McGill, do., 2s. 6d.; Arch. McCormack, do., 2s. 6d.; Miss Ann Hall, Montreal, 2s. 6d.; D. Stewart, do., 2s. 6d.; W. & R. Muir, do., 2s. 6d.; James Smith, do., 2s. 6d.; John Kingan, do., 2s. 6d.; W. Kinlock, do. 2s. 6d.; W. Carter, do., 2s. 6d.; W. Cowan, do. 2s. 6d.; J. M. Ross, do. 2s. 6d.; John Frothingham, do. 2s. 6d.; A. McFarlane, do., 2s. 6d.; Wm. Ross, do., 2s. 6d.; John Greenshields, do., 2s. 6d.; Wm. Greenshields, do., 2s. 6d.; J. B. Greenshields, do. 2s. 6d.; Robert Blackwood, do., 2s. 6d.; Alex. Begg, do., 2s. 6d.; J. G. McKenzie, do., 2s. 6d.; John Smith, do., 2s. 6d.; James Law, do., 2s. 6d.; Mr. Low, do., 2s. 6d.; John Boyd, do., 2s. 6d.; R. McNaught, do., 2s. 6d.; R. Esdaile, do., 2s. 6d.; C. Alexander, do., 2s. 6d.; Alex. McGibbon, do., 2s. 6d.; Hon. P. McGill, do., 2s. 6d.; Robert Weir, do., 2s. 6d.; J. G. McKenzie, do., 2s. 6d.; Mr. Lachlan, do., 2s. 6d.; Mr. Clarke, do., 2s. 6d.; Mungo Ramsay, do., 2s. 6d.; D. L. MacPherson, do., 2s. 6d.; Capt. McCulloch, do., 2s. 6d.; John Smith, do., 2s. 6d.; Jos. McKenzie, do., 2s. 6d.; John Aitken, do., 2s. 6d.; J. F. Smith, do., 2s. 6d.; John Porteous, do., 2s. 6d.; E. Bowie, do., 2s. 6d.; Robert Morris, do., 2s. 6d.; D. Gorrie, do., 2s. 6d.; John Riddell, do., 2s. 6d.; John Webster, do., 2s. 6d.; George Bowie, do., 2s. 6d.; Dr. McCulloch, do., 2s. 6d.; Rev. John McMurchy, Eldon, £1; Rev. Thos. Scott, Camden East, 15s.; Rev. George McClatchey, Beamsville, £1.; Mrs. J. MacPherson, Danville, 2s. 6d.; William Johnston, Greenock, Scotland, 2s. 9d.; Rev. John McKenzie, Williams-town, £2 10s.; Rev. Professor William, Kingston, 5s.; Rev. Robert Neill, Seymour, C. W., £5.; Robert Hunter, Chateaugay, 2s. 6d.; Rev. John Tawse, King, £1.; Andrew Hall, Waterdown, 2s. 6d.; John Bremner, do., 2s. 6d.; James Harkness, Perth, 2s.; William Weir, Bathurst, do., 2s.; Kenneth McCuaig, Lancaster, 2s. 6d.; Samuel McConekey, Montreal, 2s. 6d.; James Henry, do. 2s. 6d.; John McGavin, Brompton, 2s. 6d.; Rev. J. C. Muir, North Georgetown, £2 10.; Rev. Thos. Haig, Beauharnois, 5s.; A. Struthers, Durham, Ormstown, 2s. 6d.; Peter Lindsay, do., 2s. 6d.; J. Sangster, do., 5s.; John Cruickshank, Williams, 2s. 6d.; Hugh McIntosh, do., 2s. 6d.; Murdoch McKenzie, do., 2s. 6d.; Hugh McDonald, do., 2s. 6d.; Donald McIntosh, do., 7s. 6d.; Miss Fergusson, Montreal, 2s.; Wm. Skakel, do., 5s.; David Anderson, do., 2s. 6d.; John Donaldson, Durham, Ormstown, 2s. 6d.; Simon McKenzie, Montreal, 2s. 6d.; Rev. Duncan Moody, 5s.

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