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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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No. 6, June, 1849.

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## The Presbyterian.

### THE CHURCH IN CANADA.

#### PRESBYTERY OF BATHURST.

The Presbytery of Bathurst held their ordinary meeting at Perth on the 9th instant—Rev. John McMorine, of Ramsay, Moderator.

There was a full attendance of Ministers—all being present, with the exception of Messrs. Anderson and Evans.

Mr. Mann made a very interesting verbal report, in reference to the state of the Presbyterian population in the back townships of the District which he had visited, as appointed by the Presbytery at their last meeting. Mr. Mann spent nearly a fortnight in these townships, preaching almost every day, and visiting several families. The Presbyterians in these townships are very numerous, and the majority of them, we believe, warmly attached to the Church of their fathers. Many in these localities are indeed sheep without a shepherd. Seldom do they enjoy the privilege of having the glad tidings of salvation announced to them by a Minister of any denomination.

Mr. Bain made a similar report, in reference to the Townships of Bedford and Crosby, which he visited during the winter, by appointment of the Presbytery. The fields in all these townships are white unto harvest; but there are no labourers to send forth.

The Ministers present reported that they had held meetings in their several congregations in behalf of the Presbyterian Missionary Association, as pro-

vided by its constitution, with the exception of Messrs. Robb and Haig, who, together with such of the absent Ministers as had not already done so, were instructed to bring the matter before their congregations, and be ready to report at the next ordinary meeting of the Presbytery.

The Association raised last year for Missionary purposes the sum of £73 1s 3d. The sums paid into the hands of the Treasurer for this year amounted, at the date of the meeting of the Presbytery, to £40 14s 11d. Congregations whose collections were not completed were instructed to be prepared to report to next meeting of Presbytery.

The Association has had a Catechist employed under the direction of the Presbytery during the greater part of the last and of the present year, and it gave a bursary of £10 Cy. to a student of divinity at Queen's College.

A letter was read from the Elders of the congregation of Buckingham and Cumberland, at present without a Minister, requesting the Presbytery to dispense the Sacrament of the Lord's Supper to these congregations. The Moderator was appointed to perform this duty on a Sabbath before the next ordinary meeting of the Presbytery, to be agreed upon by him and the Elders.

Mr. Bell was appointed to preach at Smith's Falls on the third Sabbath of June, and Mr. Fraser on the third Sabbath of July.

The Presbytery adjourned to meet at Richmond on Wednesday, the 13th day of June next, at twelve o'clock.

#### QUEEN'S COLLEGE, KINGSTON.

On Thursday, the 26th of April last, the eighth session of this Institution terminated, and a public examination of the students took place, which, we are gratified to learn, was extremely creditable to them.

On the occasion of the close of the previous session, we took occasion to remark that Queen's College afforded every facility for the attainment of a thorough and sound classical education, and a glance at the course of study which has been pursued by the various classes, and which we will publish in an early number, will abundantly prove the truth of our assertion. Queen's College is gradually but surely progressing, and there is every reason to believe that it will yet attain that position among the educational institutions of the country to which it is deservedly entitled. During the past session there was a considerable increase of students, and the numbers will continue to increase so long as the chairs are filled by such learned and zealous Professors as the present incumbents persons. Several students completed their curriculum in the Faculty of Arts, and were admitted to Degrees. After the distribution of the prizes to the successful competitors, the Rev. Dr. Machar, Principal of the College, delivered the following instructive and interesting valedictory Address to the assembled students:—

GENTLEMEN,—Your attendance at College necessarily withdraws you for a season from the parental roof. This absence from your homes, were it to be long continued, would, at your period of life, be a serious evil, for home is the best place for the education of the heart,—that education for which, such is its preciousness, all other education is a poor substitute. It is, there-

fore, with feelings of high satisfaction that I now contemplate your return, after your labours here, to the bosom of that peaceful home where the loving and the beloved are expecting you, and which is associated in your minds with so much that is beautiful and tender. The season you are to spend there, let me remind you, is a precious one—precious in many ways, but precious above all for the opportunity of reviving and cultivating those domestic feelings and affections which it is so delightful to indulge, and which communicate to the character a nobleness and grace which nothing else can impart. Let me trust that you are now leaving us with a deep sense of the high privilege of having a home of love to revisit; and that when you again meet father and mother, and brothers and sisters, in that home, it will be your earnest concern to add to its joys by all those untiring expressions of interest in its scenes, and of affection to its inmates, which give a charm to home which makes it unlike all other places on earth. Go, and draw closer yet the solemn and tender bonds of domestic love. Go, and render a more cordial obedience than you have ever yet rendered to the precept, "Honour thy father and thy mother." They who, some months ago, sent you forth from them with anxious hearts, will be delighted to receive you back, grown in wisdom, but it will delight them more to observe that you have grown in goodness. There may be some distinctions which you are cut off from acquiring; but here is one you may all aspire after and attain—that of being a dutiful son. It is a noble one. It is recommended to us by the most touching of all examples. Among the few things recorded of the youth of Our Lord is his dutiful affection to his parents: "He went down to Nazareth, and was subject to them."

You are now looking forward to the scenes to which I have referred, eagerly looking forward to them; I should sympathise with you if you could not, and if for you there were no happy home to receive you. You are naturally looking forward with many a delightful anticipation; but let us look back for a little upon the course of College life and activity you have just passed through. The retrospect will awaken different feelings in different individuals. There is a high happiness attendant on the diligent discharge of duty; there is a corresponding misery accompanying the neglect of duty. Those of you who, seconding the efforts of your Professors, and regarding the wishes of your parents, have zealously devoted yourselves to the prosecution of your studies, and made large advances in learning and science during the past months, are now reaping a high reward in the consciousness of well-doing; to you the retrospect of the session is attended with elevation and pleasure. But with you who have neglected the proper work of this place, and frittered away your precious hours and opportunities in idleness and folly, how different is the case. Your residence here has been anything but agreeable; and now the review of it, unless you are lost to a sense of everything noble, is stinging you with regret, and covering you with shame. To both classes a word of counsel may at this time have its use. Let not those of you who have laboured strenuously and successfully during the session be lulled asleep, at this point in your career, by the satisfaction you feel in the attainments you have made. If you feel pleasure, as you rightly do, in having done well, let this be an incitement to you to do better. Count not as though you had already attained, but press on after new acquisitions in those paths which you have already found so inviting, and which you will find the more inviting the farther you proceed; for here we can never know the sadness of feeling that we have nothing more to acquire—here the higher we climb, the grander and more beautiful the objects that reveal themselves to the eye.

"Hills peep o'er hills, and Alps o'er Alps arise.

And let not those of you who are smarting under the consciousness of having failed in the duties of this place, and who now see your-

selves outstripped in the race where you, too, might have run well, think that because much has been lost, all has been lost. It is not so; there is no cause for your being thus hopeless. Yet seek not to drown those accusing thoughts which are now rising in your minds. Painful as they may be, welcome their presence and continuance. They may thus, by the blessing of God, be ministers of good to you. They may break the chains of those frivolous and slothful habits which are destroying you, and we may yet see you recovering the advantages you have lost, and giving promise of being as much a credit to your College as you now threaten to be its reproach. God is speaking to you in those accusing thoughts, but not as he will one day speak to you if you shall continue to disregard his warnings. Remember that to the slothful, there at length comes a time when it is too late to repair the mistakes they have committed, and all that remains is bitter and unavailing regret. Be thankful if this time has not yet come to you, and shew that you are thankful for this mercy by hastening to repair the evil which is now giving you pain, lest a worse thing befall you—lest the die with you be cast, and your prospects of usefulness and happiness be forever darkened.

Your Professors have pointed out the new studies that should engage you during the summer recess, but let it also be one part of your employment in that season, to review with care the acquisitions you have made during the past winter. This you will find most important to you. It may look like a staying of your progress, but it is not so; it is the way to ensure and accelerate your progress. It is not by the amount of what we do in any science, but by the amount of what we do well in it, that we are to estimate our proficiency. It is thus our wisdom to go back again and again upon first principles, nor once to think that we do well in proceeding onwards, until we are sure that there is nothing on the ground we have already passed over which we have not comprehended and stored up for ready use. To build high, we must dig deep; and when we have laid our foundations well, we must carry up the edifice with equal care, laying no new course until we have ascertained that all is solid and compact beneath our hand. Even such is the way in which we must proceed with our studies; and while our progress may appear to be less rapid, it will be more real, while it will communicate that spring and animation to our minds which we always feel when we know that we are working to purpose, not labouring in vain, or spending our strength for nought.

When you look around you, and see that the great majority of mankind must be contented to pass their life in comparative ignorance, being debarred by their circumstances from intermeddling with those high and ennobling pursuits in which it is your very calling to engage, you must surely feel that the lines are fallen to you in pleasant places—that you have a goodly heritage. Whether you thus appreciate your lot or not, it is a truly favoured one. If regard be had to that development of character which is the accompaniment of the education you are now receiving, to that expansion and invigoration of the intellectual faculties which it secures, and to the stores of literary and scientific wealth to which it gives access, it seems impossible to over-estimate the advantages that are placed within your reach. To the importance of a University education, as preparing you for entering with advantage upon the prosecution of those honorable professions to which you purpose to devote yourselves, it is unnecessary to refer; but I may be allowed on an occasion of this kind, to glance at its importance in some other points of view. You are familiar with the philosophical maxim, that "knowledge is power." The sound knowledge, the solid learning, which you here acquire, will be power to you, supplying you with a constant and inexhaustible fund of pure and elevated enjoyment, enlarging your means of doing good, protecting you from many evils, and especially preparing you to grapple with the great practical

questions of those perilous times in which our lot has been cast. The motto of our University is, "Sapientia et doctrina stabilitas," and like all the sayings of that book from which it is taken, it contains a most important truth, a truth which those occupying prominent stations in public life would do well, at this crisis in our history, deeply to ponder. In wisdom and learning—I mean as including what is sacred as well as what is secular—in this wisdom and learning is stability; they alone afford us firm and unyielding footing; they alone support our hearts, gentlemen, and they will afford you this footing, nor shall that rash and reckless empiricism, by which so many are now suffering themselves to be carried away, they know not whither, have any power to unsettle you. The discrimination which true wisdom and learning impart, the calmness and sobriety of mind which they produce, will enable you to disentangle the confusions, to see your way through the mists, of that confident and blind empiricism; and while you may be unable, in the dark and cloudy day of its strength, to save others from drifting from their moorings and being lost, yet fixing your own anchor in the firm ground of everlasting truth, you shall yourselves ride out the tempest, nor suffer disaster from its violence, until He who sitteth upon the floods, who sitteth King for ever, shall rebuke it down, and give His own peace to a vexed and agitated earth.

Looking at these benefits of the education you are receiving here, I cannot conceive a happier course than that upon which you have entered. Shall I then speak to you in vain, while I now urge you in conclusion to prosecute it with unwavering ardour and decision? It is by such ardour and decision that you have made that progress, of which we have just had such pleasing evidence; let the whole of your future course be marked by the same ardour and decision. Be assured that the cold and indifferent must ever lose ground; that the unstable cannot excel; that the prizes that are here placed before you can only be grasped by the hands of the firm and decided student.

Let your decision be evinced in the diligence and perseverance with which you set yourselves to overcome the difficulties you meet with. There is no royal road to learning; learned you cannot be without being laborious. But you may be so by being laborious. The biographies of all those who have risen to eminence in literature or science teach you how much perseverance can effect; your own experience has taught you the same thing—has taught you that there are no limits to the conquest which real industry may achieve. Let your whole course testify of you that you have learned this lesson effectually. Difficulties you must meet with in the path you travel; if you did not, if it were all easy and smooth, it would lose its interest and its advantage to you. But do not let your fears make these difficulties greater than they are; do not suppose that they are invincible by you. Go on, toil up the steep acclivity; and, sooner than you think, will you stand on the hill-top, rejoicing in the rich and sunny prospect it has to reveal.

Let your decision be shewn in the systematic redemption of time. Time is a thing too precious not to be turned to the very best account; but this cannot be done by those who live at random, and without system and arrangement. Of any given day we are safe in saying, that it will just be lost if we surrender it up to be spent extempore, and in obedience to the suggestion of the moment. We must have a plan distributing its hours among the various subjects, to which we give ourselves, according to their relative importance, and especially securing our making the most of its best hours, that is, its early ones, when the mind is most vigorous, and we are least liable to external interruption. Here then be resolute. Have a plan for laying out your time—a plan formed under a sense of your responsibility for its use to Him who gives it; and having such a plan, adhere to it. Away with all desultoriness. Be up in the early morning; and when up, give each hour its appointed task, departing from your ar-

rangements only on a call which, when you lay your head upon your pillow at night, you shall feel was the call of an obvious and imperative duty.

Be equally decided in the choice of your companions. We are social beings, and long to have some from among the many with whom we can take sweet counsel. But all are not fitted to be our counsellors. It is dangerous to associate either with the unprincipled or with the idle. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Recollect this, and act upon it; act upon it resolutely, nor suffer yourselves to be drawn into intimacies with those whose intimacy can only injure you, and may be your ruin. Little do young men know what they do, when they make bosom friends either of the frivolous and light, or of the loose and profligate. Men are judged of from the company they keep; and many a young man has, through the intimacies he was known to maintain at College, brought a blight upon himself from which he has never afterwards recovered, which has lowered him in the opinion of those who could have helped him forward, and which has shut him out from offices of usefulness and distinction, which he would otherwise have been selected to fill.

Did time permit, I would urge it upon you to be no less resolute as to the entertainment you give to the seductions of sinful indulgence. I must not conclude, however, without entreating you to evince your decision in the determination with which you improve every opportunity you enjoy of holding communion with God, and of growing in that knowledge which makes wise unto salvation. Remember the maxim,—" *Bene orasse, bene studuisse.*" Let no press of literary occupation ever tempt you to forego the entering into your closet, and praying to your Father who seeth in secret. "Remember the Sabbath day to keep it holy." Let all its hours, both public and private, be employed by you in strict accordance with its hallowed design. Think not that the appropriation to secular studies of any of the hours of the day of sacred rest, is to advance you in secular knowledge. If it did, what would it matter? Such knowledge has its charms,—is of things not spiritual the noblest and best of our possessions; but there is a better knowledge—a knowledge without which, though you possessed the wisdom of a Bacon, or the science of a Newton, it would profit you nothing. It is the knowledge of the only true God, and Jesus Christ whom He hath sent. This knowledge is better than rubies, and all the things that may be desired, are not to be compared to it." Be resolved, my young friends, that whatever knowledge you acquire, you shall acquire this. And acquire it now, even in these days of your youth. Youth is full of earthly hope; it makes its calculations as if here it had a continuing city; it casts its kindling eye down the deep vista of coming years, as if it were sure of reaching them. Alas! death may be lurking in its path on a few steps onward, for death observes no order as to the victims he seizes; he conducts his approaches to us under no fixed law, enabling us to calculate the season at which he will appear to "change our countenances and send us away."

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all—  
Thou hast all seasons for thine own, O Death!  
We know when moons shall wane,  
When summer birds from far shall cross the sea,  
When autumn's hue shall tinge the golden grain;  
But who shall teach us when to look for thee?  
Is it when spring's first gale  
Comes forth to whisper where the violets lie?  
Is it when roses in our path grow pale?  
They have one season—all are ours to die!"\*

If so, is it not right and reasonable for you to address yourselves instantly and resolutely to acquire that knowledge—which may have been neglected—the knowledge of the Holy? You are now going to your homes, to taste the sweetness of basking in the sunshine of a father's and a

mother's love; if it were that misconduct of yours had produced a soreness in your relations with them, so that you felt, for example, that your father's face could not be towards you as in other days, would you not feel that I was right in urging you to go instantly and get that soreness healed, that the blessedness you once enjoyed in your father's love might again be yours? And shall I plead with you in vain when I urge you to go this day to your Heavenly Father, and obtain the healing of the soreness between you and him, that he may lift up the light of his countenance upon you, and put gladness in your heart?

I seek not to damp your ardour in intellectual pursuits; to restrain your endeavours after high scientific attainments. I would only impress upon you the inestimable importance of your acquaintance with that science which sweetens and hallows all other knowledge, and which will enable you to direct all your talents and attainments to their great and blessed ends—the glory of God, and the true and permanent good of yourselves and of your fellow men. Go, and along with all your getting, get this science, and grow in it. Over the great gate of the University of Padua, there is this inscription, "*Sic ingredere ut teipso quotidie doctor; sic egredere ut indies patria Christiana que republica utilior evadas.*" "So go in that thou mayest daily become more learned than thyself; so go out that thou mayest from day to day become more profitable to thy country, and to the Christian commonwealth." This counsel, I trust, many of you have had before you during your residence here. Have it always before you, and always follow it. This is the will of God concerning you. This your parents expect from you. This every true friend you have, expects from you. This your honour, your happiness, your usefulness, all demand from you. This, let me add, the credit, and consequent usefulness of this infant institution, ask from you. Its reputation and usefulness, I think I may venture to say, are on the increase, but it has much to contend with; it is struggling into notice and favour amidst difficulties and discouragements of no ordinary kind. The struggle will be all the shorter, and the success the surer if you, its students, shall be distinguished by a spotless academic reputation, and if they who take knowledge of you as having been here, shall behold in you—what I trust you will ever be concerned to exhibit in higher and yet higher degrees—the union of moral excellence with intellectual attainment.

We sincerely trust that the students of Queen's College will treasure up as a "choice and goodly thing" the advice given them by the Reverend Principal, and that they will so conduct themselves as in their future life to reflect honour upon the institution which they will claim as their *alma mater*. The perusal of this address, and of the *curriculum* adopted in the institution, convinces us of the correctness of the course adopted by the projectors of the College in its formation. We are strongly of opinion that the fact of a College being instituted originally for the benefit of the members of some one or other of the divisions of the Christian Church, in no way detracts from its usefulness. If a University is under the control of some orthodox religious body, there is then a guarantee that nothing will be taught within its walls contrary to the great distinctive features of the Christian creed. If, on the other hand, a University is divested of all religious character, there is no guarantee against doctrines being inculcated that will sap the foundations of all religious and moral

principles in the minds of youth. Place, for instance, a gifted infidel in the Professor's chair, one whose talents weave a veil of interest around every subject he handles. Let him descant on the beauties of the classic writers and eulogize in glowing colours the sentiments of some pagan writer, which, though fair and beautiful to all appearance, are yet tinged with the false and hollow philosophy of the natural heart of man, and who does not see that, every day and every hour, such a man would find and would avail himself of his many opportunities for instilling into the minds of young men his pernicious principles. This is no exaggerated or impossible case, for so soon as a University is deprived of all distinctive religious character, so soon is the door opened to the entrance of professors of no creed or religious belief. We are firmly persuaded that no man of sense would hesitate to send his son to Queen's College, so long as it remains as now under the control of the Presbyterian body; but many would hesitate, and with reason, to send their children, were it divested of all religious character. Queen's College is now attended by students of various Christian denominations, besides those attached to the Church of Scotland, and the reason is, that a good education in the widest sense of the term can there be obtained. When we publish the synopsis of the course of study pursued in the College, it will abundantly satisfy our readers as to the efficiency of the system adopted and the thoroughness of the education imparted. We are gratified to notice that prizes have been awarded to students from almost every part of the Province. We are pleased to observe this, because it augurs well for the future success of the College, as the happiest results may, in a few years, be anticipated, from the combined influence which will be brought to bear upon the advancement of the prosperity of the College, by those who have been educated within its walls. In quitting the subject for the present, we cannot refrain from expressing our ardent wishes, that Queen's College may grow and prosper as a goodly tree planted by the riverside, and that discouragements and difficulties may speedily vanish, and be succeeded by an abundant and prosperous harvest.

#### QUEEN'S COLLEGE SCHOOL.

We are gratified to learn that, on the 1st of May last, the scholars of Queen's College School, presented Mr. Neil Dunbar, the Assistant Classical Teacher, with several volumes of books, accompanied by an Address, expressive of their regret at his departure from the College, as well as of their respect for him personally, which Mr. Dunbar acknowledged in appropriate terms.

\* Hæmans.

## REPORT OF THE REVEREND E. LAPELLETRE,

OF HIS TOUR AMONG THE FRENCH ACADIAN AND OTHERS INHABITING THE DISTRICT OF GASPÉ AND THE NORTH COAST OF THE PROVINCE OF NEW BRUNSWICK.

As may be seen by my preceding Report, the people settled in the District of Gaspé have every reason to thank and to bless the name of their bountiful Creator for His numerous and wonderful benefits. But, I am sorry to add, all are not grateful; they do not all enjoy those benefits to their full extent. I have found the Scotch Protestants, as I have already shown, mostly without the ordinances of the Gospel. The Jersey and Guernsey people, who are also Protestants, are entirely or almost overlooked by every section of the Protestant churches; and we may easily conceive that the consequences of such a condition cannot but be detrimental to sound morals and good habits. I have found the French Acadians, who form a large majority of those residing along the coast of the Bay of Chaleur and the Gulf of St. Lawrence, generally ignorant, superstitious, and fanatical in the extreme, believing that they do service to God, even in persecuting those who desire to worship Him in spirit and in truth. None of them are Protestants, as I had been previously led to believe they were. The only French Huguenot that I have found among them is an old man, a native of Normandy, in France, who has been settled in this District for forty-five years, and whose wife and children are Roman Catholics. In a conversation that I had with him, that venerable old man told me that his grandfather had been a Presbyterian Minister in France in the time of the great persecutions in that country against the Protestants; and that after the revocation of the Edict of Nantes, his ancestors had been obliged to leave their own country; but that afterwards, by some bountiful dispensation of Providence, they had succeeded in returning again to their ruined homes. This statement led me to quote to him the beginning of the 12th chapter of Hebrews:—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses," &c. I observed to him that as his ancestors had despised their own lives rather than forsake Jesus Christ, and invoke saints and angels, who cannot be everywhere present, and who cannot, therefore, hear the requests of those who address them, I expected that he would be able to follow their noble example, and die in the full hope of the mercy of God in Christ Jesus. His answer was, that this was now his only desire.

Although this was the only Huguenot that I found in the District of Gaspé, and although I did not meet with one among the French Acadians on the north

coast of New Brunswick, in spite of my earnest and repeated enquiries, I am still of opinion that the Huguenots were at one time pretty numerous in this quarter. I visited a place on the Canada side of the River Restigouche, where once stood a tower called *La Petite Rochelle*, "which," says Gesner, in his Topographical History of New Brunswick, in which he makes much mention of the French Acadians, "contained from four to five thousand people, when it was bombarded and rased to the ground by an English force, and the people scattered or destroyed." The great probability is that the inhabitants were French Protestants, and what induced them very likely to call this fortified and rising town by the name of *La Rochelle*, which was the stronghold of Protestantism in France, was the expectation that this town would also become the stronghold of Protestantism in Acadia. This opinion is confirmed by the following quotation from the above-mentioned author:—"During the reign of Henry IV. King of France, who before his coronation was a Protestant, and remained a Protestant at heart afterwards, a gentleman, or rather a nobleman, named De Monts, under very favourable auspices, made an attempt at colonisation. He received from his sovereign almost unlimited powers and privileges, and every encouragement to pursue his arduous undertaking. De Monts had accompanied Chauvin up the St. Lawrence, and had made himself acquainted with a part of the Atlantic coast. His commission embraced all the territory from the 40th to the 46th degree north latitude, or from Hudson's Bay to Virginia; and he had the monopoly of the fur-trade over that vast tract of country, which was then called New France. The colony was to be established at the expense of individuals, who cheerfully devoted their money to the popular enterprise. De Monts was a Protestant, and obtained permission for the free exercise of his religion in the country, on the condition of providing for Roman Catholic Missionaries for the conversion of natives." I have read somewhere else, that De Monts emigrated with the intention of forming a Protestant colony in this then New World, and thus providing for them a retreat where they would no longer experience the persecutions of the Romish priesthood, and where the wounds inflicted by the still recent and ever-memorable day of St. Bartholomew might be healed up. The permission which was granted him, not only to have the monopoly of the trade over that vast tract of country then called New France, but also to enjoy the free exercise of his religion, sufficiently shows that the intention of De Monts was to procure a peaceful home for his fellow religionists, since he did not forget to make it a clause of his commission, "that he and his followers

would be allowed to enjoy the free exercise of their religion." This privilege is a memorial of De Monts' zeal for the glory of God, and of the favorable disposition of King Henry IV. towards him and towards Christian Protestantism; for in those times it was almost as great a thing to get and as difficult to bestow such a benefit, as to give the half of the kingdom of France. And the great concession which De Monts was obliged to make, "to provide for Roman Catholic Missionaries for the conversion of natives," proves that the enemies of the persecuted Protestants were not indifferent to this munificent and royal grant. It was, in short, like the triumph of Mordecai over Haman. But, alas! this triumph has proved but of short duration. The wars of England with France on this continent greatly paralyzed the efforts of De Monts; the revocation of the Edict of Nantes gave the death-blow to all the privileges, grants and commissions bestowed on the French Protestants; and now, there is not even a single Acadian who knows whether his forefathers were Protestants or not, although, most probably, such was the case with many.

In New Brunswick I preached and held prayer meetings in the following places:—Belle-Dune, once in English; Bathurst, four times in English; Chatham, three times in English; Douglstown, once in English; New-Castle, once in English; Tabusintac, once in English, besides an address in French; Tracadie, once in French; Shippagan, once in English and an address; Carquette, once in English; Grand Anse, once in French. My visit to New Brunswick has been of great service to me in my missionary work, and also, as I have reason to hope, to the cause of the Gospel in that part of the Province through which I passed. The Synod of New Brunswick happening to meet during my stay in Douglstown, I was invited to attend thereat, and was received in the most friendly manner.

During my stay in New Brunswick, I obtained very good collections for the building fund of the French Mission of Montreal, considering the dullness of the times. And here I must state, that I do not remember ever to have lost one single day in employing a portion of my time to make collections; but, on the contrary, I feel that I have been so directed by a kind Providence, that I am persuaded I could not devise a better plan nor divide my time better than it has been. For, every time that I preached in New Brunswick, I did not only get pecuniary aid towards our Missionary work in Canada, but I got also very important information respecting the French Acadians, which has been of the greatest importance to me already, and I got from the Bible Society of that Province (New Brunswick) the services of their colporteur,

Mr. E. Bertram, who is from the Island of Jersey, and who, on account of his respectable connection, (being the brother of one of the judges of that Island), has been of great service to me in the District of Gaspé, where he has several acquaintances and friends, to whom he introduced me, and among whom he prepared the way for me. Mr. Bertram has since returned to his native Island, and as he has promised to correspond with me, he might be of great service to us in procuring us labourers for the Missionary work from Jersey and Guernsey.

In going round the north coast of New Brunswick I had excellent opportunities of proclaiming the glad tidings of salvation to numerous French Acadians and to a few Irish Roman Catholics. I may relate one case in Shippagan, for instance, as one of the seals of my ministry. On the morning after I preached there, I received a visit from a very intelligent and well informed Irishman. He mentioned that what I had said on the day previous in the church, where he was, had suggested to him some doubts against the Church of Rome, to which he belonged, and that he was come to have religious conversation with me. Having asked him if he could let me know what had suggested these doubts, he answered that it was my saying that "saints and angels could not be everywhere present, because they are finite beings" This had struck his mind, and convinced him that even to invoke them is a gross idolatry. I told him that not only it was a true idolatry to do so, but that it was rejecting Christ Jesus and his expiatory sacrifice for our sins; for we know well that Jesus Christ being God manifested in the flesh, He is everywhere present in spirit; and since he has given us such a manifestation of his merciful love for us in even sacrificing his own life to save our own from eternal perdition, it was injurious and a denying of his power and love to seek salvation, or any spiritual benefit whatever, from any but himself. This seemed to convince my new friend that Christ, and Christ alone, can be the Mediator between God and man, the only Saviour of mankind; that He, Jesus, "is the way, and the truth, and the life," and that "none can go to the Father but by him." Consequently, he manifested an earnest desire to become the possessor of a Bible, and Mr. Bertram, who was accompanying me, sold him one. I added to it a Shorter Catechism of the Church of Scotland; and, before I left Shippagan, on the following day, I saw him again, and had another short conversation with him. Before we separated I asked him if he thought he would be able to persevere in his new convictions? His answer was this: "There's no mistake, Sir, I will." This gave me occasion to tell him to rejoice, but to rejoice with trembling; for although it was very possible that

divine light was shining upon him, and although the Sun of Righteousness possesses healing in his beams, still light is not life. It was not enough, I added, to know God, but we require also to love Him, to be happy; and as we cannot love Him unless spiritual life has been kindled in us by the Holy Spirit, he required to look to Christ, and to receive Him as his wisdom, his righteousness, sanctification, and redemption, and to ask of God, in that all-prevailing name, the blessings which He has acquired for us as the price of His blood, which He shed on the cross. I saw the tears rolling in the man's eyes, and his last words when I departed were still these: "There is no mistake, I will persevere." May God enable him so to do! I could state a similar case in Fredericton; but as this report is already long, I shall do no more than allude to it.

Besides the places which I have already mentioned, I preached in the District of Gaspé in the following places: L'Ance au Gascon, once in French; Grand Ance, once in French; Pabos, once in French; Grand River, twice in English and in French; Percé, once in French; Malbaie and Point Peter, once in English and once in French. All these meetings were attended by a few Roman Catholics and by many Jersey and Guernsey men, and the latter have manifested some anxiety to get an active ordained Missionary settled among them, able to preach both in French and in English, and they have promised to do their utmost to support such a Missionary, in the event of our being able to send such. Some have even promised to subscribe as much as five pounds annually towards his support; and they have further promised to purchase 90 acres, at least, of very good land between Malbaie and Point Peter, together with a house which is situated on the land, and to build a chapel in connexion with the house, the whole of which they would readily give to the Synod, for the benefit of their French Missionary settled on that spot. Accordingly, if we could procure two Missionaries, able to preach both in English and in French, one for the Saguenay, and the other for the District of Gaspé,—settle a Minister in New Richmond and another in Hopetown,—we might thus easily increase our Synod by two Presbyteries more—one to be called the Presbytery of Quebec and the other the Presbytery of Gaspé; and the usefulness of active and zealous Ministers thus settled, would be very great.

The ministrations of the one established in New Richmond might be thus extended: over New Richmond, Maria, Carleton, and Nouvelle. The members of the Scotch Church

In New Richmond number.....	420
In Maria " .....	9
In Carleton " .....	6
In Nouvelle " .....	228

The ministrations of the one established in Hopetown, might be thus extended: New Carlisle, Hopetown, Hamilton, and Port Daniel. The members of the Scotch Church

In New Carlisle number.....	325
In Hopetown " .....	36
In Port Daniel, " .....	96
In Hamilton, " .....	64

521

The population which the French Missionary would have to evangelize is very great, and disseminated throughout the following places: Malbaie and Point Peter, St. George's Cove, Grand Grève, Gaspé Basin, Douglastown, Percé, Cape Cove, Grand River, Grand Pabos, L'Ance au Gascon, and Paspebiac. The population in all these places is about six or seven thousand, composed of Acadians, of people from Jersey and Guernsey, and of several Scotch families. I have obtained these numbers from the census which was lately taken in the District of Gaspé, and I am quite sure that it is rather under than above the exact number. The head quarters of an ordained Missionary could not be better placed than between Malbaie and Point Peter, where the great bulk of the population is, and especially of the French Protestants. But there is, I know, a very great difficulty to the fulfilment of this important plan. How shall we get the men required? This, I think, is the only difficulty which can be raised, because we ought not to fear in the least that we shall be called to contribute to the support of these Missionaries. We might, it is true, try to obtain from the Colonial Committee of the Church of Scotland an annual grant for each of them, until they may be allowed to get their share of the Clergy Reserves Fund, and that would be right enough; but I do not think that there is any occasion for anxiety about their salary, because it would be paid by the people among whom they would labour. Consequently, we have only to bestir ourselves about getting the men; and I am of opinion that we might find them in the Islands of Jersey or Guernsey. I have already been so often and so long away from Montreal, that I would prefer that we could engage these two Missionaries by correspondence, but if we could not succeed in that way, I am ready to go next spring to these Islands, if the Synod desire it, in order that I may try to bring the plan I now propose to a full and complete fulfilment.

All of which is respectfully submitted.

E. LAPELLETRIE.

LIST OF CONTRIBUTIONS

FOR ERECTING A FRENCH PROTESTANT CHURCH IN MONTREAL, RECEIVED IN THE PROVINCE OF NEW BRUNSWICK.

Collected in the Scotch Church, Bathurst,...	£4 2 6
Do. in the Methodist Chapel, do. ...	2 13 8
Chatham, in the Methodist Chapel, .....	4 8 5
Do. in the Presbyterian Church, .....	5 2 6
Douglastown, .....	3 2 6
New Castle, in the Scotch Church, .....	5 2 9

Carried forward,.....£24 13 4

Brought forward.....	£24	12	4
Tabusintac, in the Presbyterian Church,.....	2	0	0
Carquette, Mrs. Macintosh,.....	0	2	6
In the Presbyterian Church, Fredericton,.....	10	6	4
Do. do St. John,.....	21	12	5
	£58	13	7
RECAPITULATION.			
Received at the Saguenay,.....	£18	15	2
Do. in the District of Gaspé,.....	6	7	10
Do. in New Brunswick,.....	58	13	7
	£83	16	7

PRESENTATION TO THE REV. MR. URQUHART.

A friend has obligingly sent us a pamphlet, from which we learn that a number of the former pupils of the Revd. Hugh Urquhart of Cornwall, presented him on the 18th of August last, with a handsome silver tea service and salver, of the value of £150, as a token of their respect and esteem for him personally, and as a mark of their appreciation of the affectionate solicitude with which he had superintended their education. It is gratifying, when such sentiments of mutual esteem and respect are cherished between a teacher and his former pupils, and it would conduce much to the elevation of the profession, were there more frequent manifestations of respect shewn, in after years, by pupils to their teachers. The connection, which has subsisted between the master and teacher, is one which, in many instances, can be traced in its effects, throughout the future life of the pupil. Gratifying must it be to a master, to see his pupils going out into the world, and when they have risen to eminence in the various walks of life, which Providence has assigned them, still retaining cherished sentiments of respect and esteem for their former tutor. Thankless as the office of a teacher too often is, such instances of life-long attachment, must go far to smooth the irksomeness of the dull, dry routine of a school. Teachers always must feel interested in the future welfare of those, whose education was committed to their charge; and who has not heard of the aged Corsican teacher, who, when Napoleon had risen to the zenith of his glory, exclaimed with rapture, on the news of every successive victory reaching him. "I made the man—I taught Napoleon!" With such feelings of exultation and pleasure, we are fully assured, many teachers regard the success of "their boys," and we cheerfully record the fact of this presentation to Mr. Urquhart, as it is alike gratifying to him, and creditable to his former pupils. We copy the Address, which was presented with the testimonial, as well as the reply of Mr. Urquhart.

ADDRESS.

REVEREND AND HONORED SIR,—Though many years have passed since the relations of Teacher and Pupil have ceased between us, the lapse of time has only had the effect of strengthening our feelings of respect and esteem for you, and of convincing us that to your exertions as a Teacher, and to the excellent example you have always set before us as a man, and a

Christian, we owe a great portion of the success which has attended us in our various avocations in life. Entertaining these sentiments, we feel that it is a pleasing duty incumbent upon us, to mark in some manner worthy of you and ourselves, the high sense we have of the great and lasting benefits you have conferred upon us.

We indulge the hope that while the conscientiousness of high and important duties, diligently and faithfully performed, must ever be your best reward, you will not be the less gratified at receiving from your old pupils this token of the affection, esteem, and respect with which we can never cease to regard you.

In conclusion, we can only add that it is our earnest prayer that you may long be spared to your family and friends, and that the choicest blessings of Providence may ever be upon you and yours.

To which Mr. URQUHART replied :

MY MUCH ESTEEMED FRIENDS,—I find myself but ill able to give suitable expression to my feelings at this moment.

While the sense of your generous kindness in this visit, and the object of it, fills me with gratitude, the sense of my own unworthiness tends greatly to abate the intensity of my pleasure.

Indeed, were I now called upon to estimate the value of the sentiments contained in your kind and affectionate Address, and of the token of affection, esteem, and respect, with which you accompany them, by any peculiar merit of my own that called them forth, I should feel rather humbled than gratified; but when I regard both, as I am sure I am warranted in doing, as a spontaneous honorable expression of your appreciation of the blessings of a liberal education, and of a generous desire to distinguish even the humblest instrument that may have been employed in conferring these blessings, by some mark of your favor and esteem, I feel that I can sympathize with your feelings, and even partake in the pleasure you now experience in giving expression to them.

So far from disavowing that bond of gratitude which should bind ingenuous youth to their teachers, I honor it, and rejoice at every manifestation of it.

The office of the Teacher of youth has ever been regarded as useful and honorable, and has its rewards; it has also, as admitted on all hands, its toils, trials, and heavy responsibilities; but of all the rewards of his work, that alone which compensates a trust-worthy and right-minded Teacher for all his toils and trials, is the reward which is to be found in the after well-being and well-doing of the scholar, and in the gratitude that survives all the ties of their mutual relation. It is then no small part of the gratification I now experience that the token of your gratitude and regard comes to me a good many years after the mutual relations of Scholar and Teacher have ceased, and after your minds have been matured by the practical experience of the benefits you have received; and also, after I have had the unspeakable satisfaction of seeing not a few of you take places in your several professions and occupations which do you credit now, and give promise of still higher attainments, and all of you engaged in a career of present or future usefulness and honor.

The present occasion forces upon my memory the grateful recollection of a similar token of affection and regard received upwards of twenty years ago, on my separation from the first school I ever taught in Canada, known as *The Montreal Academical Institution*, when I had the pleasure of seeing assembled as interesting and promising a group of youths as I have ever seen assembled in one School—many of whom it is still my happiness to know, and reckon as attached friends, but many of whom, alas! are now numbered with the dead—having lived just long enough to leave with endeared and sorrowing parents an earnest of future eminence and success never to be realized.

Nor do I think it unsuitable to our present

meeting to be reminded that this is not the first time that the Scholars of the School of Cornwall have distinguished themselves by their appreciation of the blessings of a sound education, and by their gratitude to their Teacher. And though removed from these our predecessors, by many years of separation, and perhaps still more by their superior attainments, yet I am sure that we can with pride look back to their example and pre-eminent distinction, and feel no common satisfaction in having our names associated with those of many, who by their talents and patriotism have reflected no ordinary honor on their country, and not a few of whom are now adorning the highest stations of honor in the land.

Having then the happiness to live under a Constitution which freely opens up the way of eminence and honor to all the deserving of all classes, I will have no greater joy than to hear and know that all my boys be found, in generous and virtuous emulation, striving for the first places in virtue, piety, and true patriotism. Next to the approbation of our Heavenly Father, and the conscientiousness of endeavoring to discharge all my duties with a single eye to His Glory, I may truly say, that the assurance of enjoying your friendship and esteem, will constitute one of the most valued elements in the remaining part of my life; and permit me now to say that "this Token of your affection, esteem and respect," which I receive with gratitude, and for which I offer you my heartfelt thanks, will be kept by me as the most valued and precious ornament of my house.

I thank you fervently for your earnest prayer for me and mine; and in conclusion let me offer my fervent prayers to Almighty God for you all, and for all whom you now represent—that He may pour upon you His best blessings, temporal, spiritual, and eternal, in your persons, in your several avocations, and in your domestic relations.

THE CHURCH IN THE COLONIES.

COLONIAL CHURCHES.

In reference to the claims of the colonies upon the sympathy and aid of the Church of Scotland, we cannot keep too vividly before our eyes the momentous inquiry, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" In these words, Divine Wisdom clearly indicates, that if we are inspired with love to Christ, we must exhibit the evidence of it in love towards our brethren. It is for this reason that the Church of Christ is a Missionary Church. It is for this reason that they to whom "Christ is precious," invariably desire and labour to make the Gospel known to others. When the love of the believer towards his Master and Lord is genuine and sincere—when it possesses supremacy over his heart—when it is founded on conviction and intelligence, it never fails to bring forth the blessed fruits of charity in an earnest desire, and an energetic effort to communicate to others the means of grace, and the glad tidings of a Redeemer's mercy. To promote the cause, and advance the interest of Him—with whose love his soul is inspired—must ever be in the believer's view, a duty as imperative as it is dear and sacred.

While we rejoice that this evangelic spirit is so fully and so increasingly developed in the beloved Church of our fathers, let us remember that however strong the claims of Missions in general may be upon our best attention and assistance, *our Colonial Churches possess a peculiar title to our sympathy, and peculiar claims upon our exertions in their behalf.* They consist of our countrymen and their offspring, to whom the name of Scotland is very dear; and who are firmly attached to the venerated Church of their fatherland, from the cheering conviction, that, remaining unchanged in her doctrines, and true to her standards, and the great cause in which she is engaged, she has the same reasons that ever she had to expect the

continuance of that Divine blessing, which, for so many ages, has crowned her humble labors, and made her a praise and glory to the nation. As our countrymen, and as those who are firmly attached to our Church, our Colonial brethren, therefore, have very peculiar claims; these claims are pressed upon us by the painful consideration are that, in a great variety of instances, they are destitute of the means of grace. Let us hasten to admit these claims. Let us hasten to satisfy them. While we pour forth our prayer to the throne of grace for aid to our Colonial Churches, let us make a vigorous effort to aid them. Let each Member of the Church of Scotland do something in this great cause. Let the humblest contribute to send laborers into the Colonial vineyard. We cannot all become Missionaries; but it is our happiness that each may aid in sending Missionaries.

We would address a word to the preachers of the Gospel in our land, to whom the Lord has not yet pointed out a sphere of labour at home. May not the circumstance of their being unemployed, be specially intended, by the Great Head of the Church, in His provident love to His people, as a demand upon them to hear the earnest and affectionate invitations which the Colonies have so frequently given them? In the Colonies fields of usefulness and happiness are open everywhere to zealous preachers of the Gospel. The people are ready to welcome such with gratitude and joy; and to spare no pains to strengthen their hands, and comfort their hearts, in the discharge of their duty. We would earnestly entreat our preachers to consider seriously and prayerfully, the very solemn responsibility attached to their remaining unmoved, amid the earnest and anxious solicitations which, under providence, are thus addressed to them.

The following letter has been received from the Rev. Mr. Herdman, who has recently proceeded to North America, under the auspices of the Colonial Committee, to act as Missionary in and around Pictou. The writer describes, in strong terms, the deep impression made upon his mind by the way in which he has hitherto been prospered, and by the very inviting field of usefulness presented for his labors. The spiritual wants of the people have hitherto been of a distressing kind; yet the same lack of ordinances exists in many other quarters:—

COPY of a Letter from the Rev. A. W. HERDMAN to the Vice-Convenor; dated Pictou, Nova Scotia, 31st January, 1849.

I proceed to acquaint the Committee, now that a little time and opportunity offer, that I arrived in this land, at the close of last month, have served for two weeks in Halifax, and, at length, attained the scene of my labours, Pictou; in the town of which, and adjoining country, I have now been preaching. There are favours connected therewith, for which I cannot cease to give thanks to God. Surely he hath dealt bountifully with us, both on sea and land. It is too frequently the case, that, when landed safely, and in possession of comfort, travellers think lightly of their way and its events. But it becomes not the passengers in the Europa, who set sail, on the 16th December, from Liverpool for America, to forget the Right Hand that led them, and what things He did for them by the way; nor, now that they are secure and scattered in this place, to be unmindful of what they purposed and spoke when in trouble,—of the engagements they brought themselves under to live unto the Lord, and the assent they gave to the lessons of the Word on improving present time for the eternity awaiting. Assuredly, the night of the 22d was allowed to be well fitted to make serious those who had been little so, habitually before; and that it had effect in that way, might be shewn, if doing so were not unsuited to the present communication.

Farther, let me mention, that the being able to endure this climate in a season, acknowledged to be unusually severe, and the performance of the primary work, notwithstanding its rigour, is also

matter of thankfulness to one who has but lately made the change. To go forth into the country as well as town, and to shew that we would supply whatever is lacking in service to the people, as far as ability permitted, was no small affair. It was reviving to the hearts of the desponding, stimulating to ministers themselves, (I speak here, also, of Halifax and its vicinity,) and shewed that we were bold to execute the commission received,—"Preach the Gospel to every creature;" and that no power on earth, no rivalry from other churches, no fear of man, no felt difficulties and discouragements, could quell that power of love, unkindled from above, (2 Cor. v. 14.) towards Christ's cause in the most untoward circumstances. Much might be said on the destitution of these parts, and on the deficiency of supply from the Mother Church in any one place in the province. A minister goes to the country settlements, meets with an attached people flocking to worship—they have come from afar—have been without services for a long season—will not soon again have the privilege at hand;—verily he stands in similar condition with Jesus, who had compassion on the multitude, because that now they had been many days, and had no bread; and He began to teach them many things.

Since 1843, when all the ministers (but one) went home, these people have been left without due superintendence—really sheep on the mountains without a shepherd. Year after year they have been looking to the Mother Church for supplies—for their own ministers returning, or for others in their place; and yet they are waiting, reluctant to abandon hope, attached yet, though now brought to extremity. But what may ensue if their expectations be disappointed? To say nothing at all as to their own feelings, it is plain, that if present destitution be suffered to grow, it will become a question for other evangelical bodies, whether they are to suffer such a scene of want and woe to meet their eyes, without applying specific relief; and whether these fields, which are now white unto harvest, are to be unreaped, because these laborers—loudly called for, and long expected—have failed to appear? At the same time, the people will be compelled, unquestionably, to take some measure in their own defence. These things I say for the sake of the Church at home, and with a view to the willing laborers in the spirit, and with the design of corroborating those articles lately appearing under the head of "Colonial Missions," in the *Missionary Record*. Let me state some particulars in reference to myself here—It is thought I have come at the very opportunity; may the Lord cause it to be glorious in its results in eternity! Seven congregations are dependent on the services of one feeble instrument. They are made and ready, and wait my visits. I have been affectionately received by all. Favour has been given me in the sight of the people, as soon as I had preached here. There met, next day, numbers from several congregations. They arranged among themselves, and then expressed to me, publicly, their resolutions to support me while laboring among them; not by one congregation only, or two, but by as many as would unite who wanted services; and to provide conveyances to the different places, that thus I might go freely and dispense the Word of Life. This, they said, was their decision, without at all interfering with the Church's arrangements at home; accordingly, at once they formed themselves into a committee of management, to arrange and advise with the others. Now, although, as you know, I have been sent under charge of the Committee, and put, therefore, beyond necessity of applying to those here; and, in this respect, if need were, might glory in my independence, still, it were not right to forbid their efforts, yet, with the apostle, do I say, "Not because I desire a gift, but I desire the fruit that may abound to your account." "The forwardness of your mind, for which I boast of you, and your zeal, provoked very many." This was the very reason that weighed with me, while placed, comparatively, beyond the necessity of those means. It were wrong not to receive the expression of their liberality—

not to rejoice at the proof of their forwardness. Accordingly, I did so, after acquainting them with my position under the Colonial Committee. Truly, this circumstance, so far beyond your anticipation as beyond mine, will be delightful to you also, as evincing their strength of desire after ordinances, and determination for the future, to wipe off the reproach, as was said, of not sustaining the ordinances for themselves; while, it is to be hoped also, it will strengthen attachment, and further mutual welfare. But here I will pause.—In my next communication, if the Lord will, I will tell you of my labors in the Colonies. Oh! that the present would have some effect in stirring up some at home to come out, as I did, to minister to the destitute in like willing mind, and particularly Gaelic laborers, who can speak to those here, in their own language, of the wonderful works of the Lord: the true missionary will not regret the sacrifice, while the Lord is ready to accept the dedication, and the Church and people also. I remain yours, &c.—*Home and Foreign Missionary Record for April.*

ORDINATION OF THE REV. W. DONALD.—On Wednesday the 28th of March, the ordination of the Rev. William Donald, to the charge of the Presbyterian Church, in St. John, New Brunswick, took place in the Parish Church of Huntly, in the presence of the Presbytery of Strathgogie, and a numerous congregation. The Rev. Mr. Walker, minister of Huntly, preached an eloquent sermon from 1 Cor. iii. 7—"So then, neither is he that planteth any thing, nor he that watereth, but God who giveth the increase," from which the reverend gentleman forcibly illustrated the necessity of Divine influence, in order to the conversion of men by the Gospel, by discussing in order, the natural condition of mankind, the success of the Gospel in apostolic times, and the uniform testimony of Old and New Testament Scripture on the subject, forcibly impressing on his hearers at the same time, the connexion between the diligent use of the means enjoined by the Gospel, and the bestowment of the Divine blessing, showing very satisfactorily, that this connexion existed alike in the arrangements of providence, and in the economy of grace. The usual preliminaries having been gone through, Mr. Walker offered the ordination prayer, accompanied with "the laying on of the hands of the Presbytery," after which he addressed the newly ordained minister on his future prospects and duties, and feeling alluded to the general regret experienced in Huntly by all classes at the removal of Mr. Donald from his former sphere of labour. We believe Mr. Donald will carry him more than one substantial proof the high estimation in which he has been held by his fellow-townsmen.—[*Elgin Courant.*]

ST. ANDREW'S CHURCH SABBATH SCHOOL.—On the evening of last Lord's day, a very appropriate and eloquent discourse was delivered by the Rev. John Macbean, A.M., in St. Andrew's Church, to the teachers and scholars connected with the Sabbath School, and to a crowded and attentive audience, when a collection was also made in aid of its funds. The attention of the Sabbath School and congregation was directed in this discourse, from Romans xii. 1, to the solemn and important duty of self-dedication to God, a duty, at all times and in all circumstances, obligatory upon us as dependent and sinful mortals, but peculiarly urgent and acceptable in the days of our youth; while the duty itself, the motives to its performance, and the manner in which the sacrifice ought to be presented to God, were explained and enforced by Mr. Macbean in a lengthened and most impressive address, in a faithful and forcible manner, with great earnestness and affection, and by the most conclusive and cogent arguments and illustrations. The boys and girls attending the Sabbath School, in number about one hundred and twenty, (almost all of them being present,) occupied the centre pews of the church, and under the superintendant and their respective teachers forming a most interesting and promising portion of the audience, seemed to be highly gratified, and the whole assembly appeared to be deeply impressed by the striking and earnest appeals which were



made to their consciences and to their feelings. At the conclusion of the service, a collection was made in aid of the funds of the school, amounting to £6 12s. 9d., and at a meeting of the office-bearers and teachers of the school, held immediately after divine service in the Sessions, the thanks of the meeting, on motion of Mr. Clouston, the Superintendent, seconded by Mr. Kandick, were unanimously given by the Rev. Mr. Martin, to Mr. Macbean, for the excellent and eloquent discourse which he had delivered that evening at their request, for the support of the school under their charge.—[Halifax Gaurdian.]

**THE LATE MR. JAMES SMITH.**—Few persons have descended to the grave more generally esteemed or more deserving of respect and confidence, than the late Mr. Smith, the senior elder of St. Matthew's Church, and for more than forty years a member and office-bearer of that congregation. Quiet, modest, and unobtrusive in his manner, and gentle and conciliatory in his whole deportment, his actions were often more expressive than his words, and his life frequently indicated the kindness and benevolence of his disposition, in louder accents than his speech; anxious as he always was to please and befriend all, and to offend none. United with this sweetness of temper and gentleness of disposition, there was also displayed much firmness of purpose and steadfastness of attachment. Mr. Smith was no trimmer, or waverer, unsettled in his opinions, and halting in his profession. His attachment to the Church of Scotland during a long life, was strong and ardent, and his attendance upon the ordinances of religion in her sanctuaries, most steadfast and exemplary. The interest which he felt in the prosperity of the congregation with which he was connected was so great and constant, that it might almost be said that the care of the Church devolved upon him. At the call of duty he was always at his post, ready to assist and encourage his pastor in managing the affairs of the congregation, ready to afford all the information in his power to those who applied to him for advice, and exceedingly tender and faithful in ministering to the necessities of the poor. Many men have made a greater noise in the world, not a few have been endowed with more brilliant talents, numbers have moved in a more elevated sphere in society, but few have led a more correct, inoffensive, and useful life, and few indeed have left a more honoured and unsullied reputation behind them, than the late Mr. James Smith of St. Matthews.—[Ib.]

**ST. ANDREW'S CHURCH, MIRAMICHI.**—The following Address from the congregation of this Church to the Rev. Mr. Henderson, has been handed to us for publication:

REVEREND AND DEAR SIR,—At a meeting of the Trustees and Elders of St. Andrew's Church, Chatham, held on Monday, the 12th day of this month, it was resolved unanimously "That an address be presented to you, tendering the thanks of this congregation, for your ministerial 'labors of love' conferred upon them during their late season of destitution."

We feel assured, Reverend Sir, that within your own breast you enjoy an ample reward for all your labors, and therefore need no sentiments of eulogy, nor expressions of gratitude from us, to sustain you in your career of usefulness. Nevertheless, we are persuaded, you will not despise the tribute of a grateful people, in whose spiritual welfare you have evinced so deep a solicitude.

It pleased the Great Head of the Church, in his inscrutable providence, to withhold from the congregation of Saint Andrew's Church, the stated services of a settled clergyman, from the date at which the Reverend Mr. Macbean took his departure for England, till the arrival of the Rev. Mr. Stewart, a period of nearly eight months; and for some time prior to the removal of our late Pastor, he was unable, owing to severe indisposition, to perform fully

the high functions of his ministerial office; yet, during the interval thus noticed, the pulpit of Saint Andrew's Church, through your prudent Presbyterian arrangements, and personal exertions, was but seldom vacant on the Sabbath days.

Nor are we unmindful of your frequent visits to the bedside of our afflicted brethren, during the period to which we have referred. Many a downcast spirit among us has been 'raised up, and many a sad countenance made glad,' by the soul sustaining comforts administered by you, from the book of eternal life!

For all these things, Dear Sir, we are unfeignedly grateful to you; and our earnest prayer to God is, that you may be long spared, in the enjoyment of health and strength, to continue in the service of your Divine Master—what you have long been—an able and zealous minister of the Gospel of our Lord and Saviour Jesus Christ.

FRANCIS ELLIOT,  
JAMES MILLAR,  
ROBERT NICHOLSON, } Elders.  
RICHARD COULTART,

FRANCIS ELLIOT, Chairman of Trustees,  
JAMES CAIE, Secretary of Trustees.  
Chatham, Miramichi, March, 1849.

The following is Mr. Henderson's reply:—  
Manse, Newcastle, 2nd April, 1849.

GENTLEMEN,—I beg leave, through you, to acknowledge the honor which the Elders and Trustees of Saint Andrew's Church have done me in giving this expression of their satisfaction with the feeble efforts which I made to supply in some measure, the late vacancy in their church.

I have ever considered it my duty as a Minister of the everlasting Gospel, to embrace every opportunity offered, for edifying the body of Christ; and I hope I shall always be ready, whenever my feeble services are required, to do whatever the God of all grace may enable me, for promoting the interests of that Church which Christ has purchased with his own blood.

The congregation with which you are connected, was, in the providence of an all wise and sovereign God, deprived for a season of the services of a stated Pastor; but in the Church of Scotland, when any congregation ceases to enjoy the pastoral superintendance of a Minister, the care of that congregation devolves upon the Presbytery, and it becomes the duty of the Presbytery to make what provision may be in their power for supplying the spiritual wants of that portion of the Church of God. I know it was the earnest desire of all my brethren in the Presbytery, that the interests of the numerous and respectable congregation assembling in St. Andrew's Church, should be as fully attended to as possible. Proximity of situation enabled me, without neglecting the duties which I owed in the first place, to my own charge, occasionally to extend my services to you. These services, I assure you, were most cheerfully given. My only regret was, that I could do so little: yet it is both gratifying and encouraging to find that these services, well-intended, however weakly performed, were acceptable, and therefore I beg you will convey to the Elders and Trustees of St. Andrew's Church, my warmest acknowledgments for this expression of their regard.

It is with unfeigned pleasure that I behold your church again filled with an able, zealous and faithful Minister. I sincerely hope that he may be long spared among you, and that the great Head of the Church may abundant-

ly bless his labours, and make him an instrument of much good to all committed to his pastoral care. I have the honour to be, Gentlemen, Your obedient humble servant,

WILLIAM HENDERSON.

To James Millar, John Mackie, } Esquires.  
W. Muirhead, James Caie, }  
—Chatham Gleaner.

**HOME MISSIONS.**—There cannot be a better or more promising field for Missionary labours than the Country for thirty or forty miles around Halifax, as well as many other remote districts of this Province. Happily there are now very few stations or settlements entirely destitute of a preached Gospel; but there are still a great many places where public worship is performed once in three or four, sometimes only in six or eight weeks, and even at longer intervals. There can be no doubt that it is the duty of every private Christian and of every individual Minister, as well as of the Church Courts, not only to sympathize with these people in their spiritual destitution, but also to make every effort to provide them with the means of grace. It is but little however that any one Clergyman having a fixed charge, and more especially one who is the Minister of a congregation in Halifax, can do to supply distant country settlements with even occasional services. It is difficult to collect the inhabitants generally, for divine service on week days: and it is next to impossible for a Clergyman so situated, to meet them on the Lord's Day. Yet we are happy to be enabled to record that some of the Ministers of this city have found leisure amidst their manifold labours, to perform no small amount of missionary duty. The edifying services in this important field of Missionary exertion of the Rev. Mr. Martin of St. Andrew's Church, Halifax, are most extensively known and highly valued over a large portion of the Province. For more than twenty-seven years this Rev. Gentleman has not only officiated regularly to this own flock in Halifax, but also as time and opportunity permitted him, visited the Presbyterians in the neighbouring settlements, as also the Presbyterian congregations at Lunenburg, Shelburne, Yarmouth, Cornwallis, Pictou, and in Prince Edward's Island and New Brunswick. For such labours Mr. Martin's piety, talents, kindness of disposition, zeal and indomitable perseverance, rendered him peculiarly adapted; and accordingly few Clergymen have been more instrumental in forming new congregations, and in obtaining for them, when formed, fixed pastors, some of whom have now left the Colonies, whilst others are still labouring with acceptance to their respective flocks. It afforded, we know, this zealous and indefatigable Clergyman much satisfaction to have an opportunity during the Rev. Mr. Macbean's stay in this city, of renewing his acquaintance with a number of his friends around Halifax, and preaching to them the Word of life. During the last month, whilst his own pulpit was supplied by the Rev. Messrs. Scott and Macbean, he visited and preached to the Presbyterians at Porter's Lake, Musquodoboit Harbour, Sackville, and other places, and every where, as might be expected from his pleasing manners, and the interest which he takes in the spiritual welfare of the people, he was received with the most cordial welcome. It is deeply to be regretted that at present it is impossible for the Ministers of the Church of Scotland to make arrangements for statedly preaching the Gospel in these and other places; but it is to

be hoped that when a Missionary arrives for this city, now anxiously expected, the circumstances and wants of our attached Presbyterian brethren in these and more distant localities will not be overlooked or forgotten.—*Halifax Guardian*.

THE REV. JOHN MACBEAN.—“We are happy,” says the *Prince Edward Islander* of the 28th ult., “to notice the arrival amongst us of the Rev. John Macbean, appointed by the Colonial Committee of the General Assembly of the Church of Scotland to the pastoral charge of St. James’ Church in this town. From a residence of some years in a neighbouring Province Mr. Macbean is well known as an able and zealous preacher of the Gospel, and we hope to see the congregation flourish under his pastoral care.”

## THE CHURCH IN SCOTLAND.

### HOME MISSIONS.

WE proposed in our last Number to give the contributors to the Scheme, and the friends of the Church generally, specimens of the cases to which the sums placed at the disposal of the Committee have been applied; and we now subjoin a few of the communications which have been received. From these it will be observed, on the one hand, that without the aid obtained from the Home Mission funds, the places of worship referred to could not have been kept open; and, on the other, that the assistance given has been most beneficially bestowed, and that these chapels are now gradually and steadily realizing the expectations which led to their erection. Indeed, there is not a single case on the Committee’s list where the necessity for their interposition was not fully established; and it is most encouraging to know, that, with few, if any, exceptions, the congregations so supported, have increased, in point of numbers, in a much larger measure than could, under existing circumstances, have been anticipated, and that inestimable benefits have flowed from the agency which has been put in operation.

While the Committee desire, most thankfully, to acknowledge the liberality with which the Scheme under their management, is countenanced—a liberality which has been yearly increasing—they feel, on this very account, that no apology is necessary for earnestly calling the attention of the friends of the Church, and of the religious interests of the community, to the fact, that the demands on the funds are also numerous, and rapidly increasing; and, more particularly, that, at this time, a very large number of new and most interesting cases will have to be provided for. It is known to our readers, that a question of lengthened litigation, which originated with the parties who seceded from the Church, has been brought to a close. By the recent decision of the House of Lords, in the case of the Glasgow Church Building Society, the general question as to the party having the just and lawful right to the places of worship throughout the country, which were erected under the auspices, and with the aid, of the Assembly’s Church Extension Committee, has been established in favour of the Church; and, in consequence, a number of chapels so erected, possession of which was unjustly retained by the parties who seceded from the Church, are now in course of being restored to their rightful owners. In Glasgow alone, fifteen of such chapels are now, or will soon be, placed in the hands of the Presbytery. That Presbytery, and others similarly circumstan-

ced, though not to the same extent, will naturally look to the Home Mission for aid, in opening, for the dispensation of the ordinances of religion, the chapels thus recovered; and they will, doubtless, receive the cordial co-operation and warm support of the Committee, trusting, as the latter will feel warranted to do, to the generous sympathy, and the liberal assistance of every member and friend of the Church. An application from the Presbytery of Glasgow has been already brought before the Committee, and has been received and replied to in a manner which, we are confident, will obtain the hearty concurrence and approbation of every friend of the Church. The Committee have promised every assistance in their power to enable these places of worship to accomplish the power object of their erection, by giving the Gospel to the poor, and the poorest of the land. These chapels are generally situated in densely populated localities, and are surrounded with masses who seldom or never attend any place of worship. A great work of excavation is, therefore, requisite. In the present position of these churches, it is necessary to form congregations anew; and besides furnishing the ministrations of religion to those—particularly the poor—who are willing and anxious to enjoy this precious boon, it will be the special care of the spiritual labourer to draw forth to the house of God, from the lanes and alleys of the thickly populated districts of such a city as Glasgow, the vicious, the ignorant, and the careless,—and by visitations from house to house—by private admonition and entreaty—and by public exhortation and teaching,—to rescue these degraded classes from the perilous position in which they now stand. All this is peculiarly the duty of the Church of Scotland, and, under the Divine favour and blessing, she will, we trust, accomplish the arduous task which it now behoves her to undertake.—*Home and Foreign Missionary Record*.

### CHURCH INTELLIGENCE.

SYNOD OF GLASGOW AND Ayr.—The Synod met on Tuesday in the Tron Church, Glasgow, the Rev. John Bryce, of Ardrossan, Moderator. The Synod proceeded to the election of a Moderator for the ensuing six months, when the Rev. James Smith of Cathcart was duly elected by a majority of votes. Mr. Smith took the chair. A conversation took place in regard to Dr. Craik’s report on the schemes of the Church, and the Synod requested that Dr. Craik should give in a return of those Presbyteries who had made returns, and of those who had not. The Clerk having read an overture to the General Assembly that the act of last Assembly anent privy censures should either be abrogated or altered, as it was cumbrous in its operations, and Presbyteries and Synods found great difficulty in tempering its present enactments, Mr. Paterson, of Kilmarnock, said that he would simply move, in the terms of the overture they had just heard read. The motion was seconded and unanimously agreed to. Overtures on Church Psalmody were referred to the Committee of Assembly. Mr. Broadfoot moved that the Synod overture for giving more efficient aid at present to the Indian Mission Scheme of the Church, and that an additional collection in its behalf be made throughout the Church on or before the 2d of May next. Mr. Henderson seconded the motion. Mr. Brewster opposed the motion, on the ground that there

were in his own parish, and throughout the country, a great number of poor children who had not the means of education, and which they could not extend to them for want of money. He thought their claims prior and more urgent than those of the heathen in India, however strong in themselves. The overture was agreed to, Mr. Brewster dissenting. Principal Macfarlan moved a petition against the Affinity Marriage Bill. Mr. Brewster seconded the motion, which was unanimously agreed to, and the petition was ordered to be transmitted to Mr. Lockhart, M. P. for Lanarkshire, for presentation. The Synod then proceeded to take up the case of appeal by the Rev. J. G. Wood of Renfrew, against the whole proceedings taken in his case by the Presbytery of Paisley, and against their proceeding in a Presbyterial visitation of his parish, and taking evidence on certain charges made against him. After a protracted discussion, at the morning and evening *sederunt*, the following deliverance was agreed to without a vote:—After due consideration, the Synod finds that it was incompetent to receive an appeal when obtempering the appointment of the Synod in October last, in respect to the Presbyterial visitation of the parish of Renfrew; dismiss the appeals and complaints; and affirm the judgment of the Presbytery, and remit to them to proceed with the case according to the laws of the Church. Parties were then called to the bar, and the deliverance read to them, whereupon, Mr. Steel on Mr. Wood’s behalf, protested and appealed to the General Assembly, and took instruments in the Clerk’s hands. Mr. Brewster also protested for himself, and appealed. The Synod then adjourned.—*Glasgow Courier*.

THE REVEREND MR. DONALD.—The parochial school-masters of the Presbytery of Strathgogie, wishing to show their respect for the Rev. Mr. Donald of Huntly, who is about to proceed to St. John, New Brunswick, entertained him, on the 24th March at dinner, in the Gordon Arms Huntly, —Mr. Smith, A. M., Keith, occupying the chair. After giving the usual loyal and patriotic toasts, the Chairman proposed the toast of the evening, “The health of Mr. Donald”—in introducing which he bore testimony to the harmony which had ever subsisted between Mr. Donald and his brother school-masters—regretted for their sakes that he was about to leave them, but was sure that wherever he went he would carry with him the good wishes and respect of those with whom he had been so long associated; and that on the other side of the Atlantic, Mr. Donald’s prudence and amiability would secure the same esteem and regard they had acquired for him here.—Mr. Donald having acknowledged the toast in appropriate terms, it was followed by “The health of Mrs. Donald and Family;” “A safe voyage;” “A kind reception in New Brunswick;” and many other toasts in rapid succession.—The party broke up about nine o’clock, having spent a very happy evening.—*Aberdeen Herald*.

THE MARNOCH VACANCY.—The parishioners of Marnoch met on Monday, to elect a minister from the list submitted to them by the Patron, the Earl of Fife. The voting was superintended by the Rev. Mr. Bremner, minister of Banff, assisted by Mr. Morrison, schoolmaster, Inverkeithny, and Mr. Webster, schoolmaster, Forgue, and at the close of the proceedings, the Rev. A. Anderson, Rector of Milne’s Institution, Forcubers, had a large majority over the other candidates.

**DEGREES OF D.D.**—The Senatus Academicus of the University of Edinburgh have conferred the degree of D.D. on the Rev. Thomas Guthrie of St. John's Free Church, and the Rev. William Glover of the Established Church of Greenside parish—[*Scotsman*.]

**MR. CAIRD, PRESENTEE TO ERROL.**—The Rev. Mr. Caird, of Lady Yester's, Edinburgh, lately received the presentation to the church and parish of Errol, and the Rev. gentleman was appointed by the Presbytery of Perth to preach there on Sabbath the 1st, and Monday the 2nd instant. Mr. Caird's popularity as a preacher drew a great number of hearers from the various parishes throughout the Carse of Gowrie, as well as from Perth and Dundee, especially on Sabbath, when there were upwards of fifteen hundred present. None who listened to the thrilling, earnest, and solemn appeals made by Mr. Caird on this occasion will soon forget them. On Monday, Mr. Caird preached, by appointment, before a committee of the Presbytery, twelve of whom were present, besides a number of other ministers who attended to hear him, all of whom expressed their esteem for him as a most powerful and highly-gifted preacher, who is allowed to be one of the leading stars in the Church of Scotland.

**PRESBYTERY OF AYR.**—The ordinary meeting of Presbytery was held on Wednesday—the Rev. Mr. Gilchrist, of Dalmellington, Moderator. Dr. Auld referred to the great loss the religious community of this district had sustained within the last twelve months, by the deaths of the Marquis of Bute, Mr. Hamilton of Rozelle, and now of Sir Charles Fergusson; and on the motion of Dr. McQuhae, seconded by the Rev. Mr. Menzies, the Presbytery recorded in their minutes their sense of the bereavement they felt, by the removal of Sir Charles—a similar tribute of respect having been, on a former occasion, paid to the memory of Mr. Hamilton.

**SYNOD OF GLASGOW AND AYR.**—The half-yearly meeting of the Synod of Glasgow and Ayr was held in the Tron Church Session-house, on Tuesday. The Rev. Mr. Bryce of Ardrossan, the late Moderator, preached in the Tron Church, and afterwards the Rev. Mr. Smith of Cathcart was elected Moderator for the ensuing half year. Mr. Aitken of Kilmarnock read an overture from the Presbytery of Ayr, and another from the Presbytery of Irvine, for an addition to the Psalmody of the Church, by the introduction of additional Hymns and Paraphrases. He supported the overtures at some length, and moved the transmission of overtures to that effect to the Assembly. Mr. Thomson of Kilmarnock seconded the motion. Mr. Proudfoot of Strathaven suggested that the matter, being uncalled for, should be left to the judgment of the Assembly. After some conversation, in which Mr. Aitken, Dr. Auld, Mr. Thomson, and others took part, Dr. Hill held that although the object of the overture was obvious, it was very awkwardly worded. However, in regard to the object, the longer he officiated he found himself the more drawn to the Psalms of David. His attachment to the Paraphrases decreased with his age, but he had no objection his young brethren should be gratified. There was a Committee appointed long ago by the Assembly on Psalms, and for two years Dr. Crawford of St. Andrew's, Edinburgh, whose knowledge of the subject is undoubted, has been at the head of it; and he suggested the matter should be submitted to that Committee. After some discussion, Dr. Hill's motion was ultimately agreed to, and the Synod adjourned till half-past ten o'clock to-day.

**TESTIMONIAL TO A MAN OF WORTH.**—On the evening of Tuesday, 3rd April, a number of respectable men assembled in the Black Bull Inn, Mauchline, and presented Mr. Gemmill, farmer, Hillhead, with a splendid Family, and a pair of Church Bibles, as also a handsome Tea Service to Mrs. Gemmill. On the first page of the Family Bible the following inscription was beautifully written:—"This Bible, along with other valuable articles, is presented to Thos. Gemmill, farmer, Hillhead, Mauchline, by a number of his friends, as a mark of esteem for the unwearied earnestness with which he has, for many years, discharged his duties as an Elder of the Established Kirk of Scotland in this

parish,—instructing the rising generation at the Sabbath School, visiting the abodes of sickness and the house of mourning, with fervent effectual prayer and consoling exhortation, smoothing the way from time to eternity, and discharging all the duties of a friend and neighbour in a most praiseworthy and blameless manner."

**PRESBYTERY OF DALKEITH.**—Mr. McKenzie gave notice of the following overture, which he would submit to next meeting, viz.:—"The Presbytery of Dalkeith humbly overture, that the General Assembly shall consider the expediency of appointing only one paid functionary, with adequate assistants, whose whole time shall be devoted to the management of the Schemes of the Church in connection with the Conveners and the Committees."

The Right Hon. Thomas, Earl of Zetland, at the unanimous request of the heritors and parishioners of the parish of Northrvine, in the Presbytery of Burrayoc, has presented the Rev. James R. Sutherland, A.M., minister of Woodside Church, Aberdeen, to be minister of the said church and parish, vacant by the translation of the Rev. William Stevenson to the parish of Bothkenear, in the Presbytery of Stirling.

The ceremony of the induction of the new Professor of Oriental Languages, in the room of the late Dr. Tennant, took place in St. Andrews. The Rev. F. Mitchell, the new Professor, was then presented with the gown and a book, signifying the duties now devolved on him. The ceremony was concluded by a Latin benediction.

The Marquis of Huntly has issued a presentation to the church and parish of Aboyne and Glentamer, in favour of the Rev. James Jenkin, English Master of the Elgin Academy, as assistant and successor to the Rev. Robert Milne Miller.

On the 11th January, the Presbytery of Lochearn met at Poolew, and inducted Mr. Mackay, lately minister of the Duke Street Church, Glasgow, to be minister of the Parliamentary Church, Poolew.

**KIRKMICHAEL.**—The concluding steps in the induction and settlement of the Rev. Alexander Mackellar, of the Gaelic Church, Edinburgh, as pastor of this parish, took place here, on the 15th Feb. The proceedings of the day were conducted by the Rev. A. R. Irvine, Blair Atholl. After they were terminated, Mr. Mackellar received the congratulations of his new parishioners, which were accorded to him with an earnestness by old and young, which could not fail to be highly gratifying to his feelings.

We understand that the Senatus of the University of King's College, Aberdeen, have unanimously conferred the honorary degree of Doctor in Divinity on the Rev. A. Macpherson, Minister of Golspie, Sutherlandshire.

The parish of Ceres, Fifeshire, by the death of the Rev. Joseph Crichton, now falls to the care of the Rev. Robert Cook, the assistant and successor, and the parishioners may be congratulated in having amongst them, in room of the late aged incumbent, a minister zealous, active, and sincere in the blessed work of his Master.

**TESTIMONIAL OF RESPECT.**—On Tuesday last a very handsome library time-piece was presented to Dr. Glover, of Greenside parish, with the following address:—"Edinburgh, 3rd April, 1849.—We whose names are attached to the enclosed lists are domestic servants having the great privilege of attending on your ministry; and whilst we eagerly avail ourselves of the opportunity to respectfully express to you our deep sense of your attention, your kindness, and the zeal you exhibit in the matter of our spiritual welfare, as a humble testimony of that gratitude, permit us to request your acceptance of the accompanying time-piece, and to fervently express our hope that Almighty God may long spare you to be a blessing to your people, and the happy instrument of gathering many into the fold of your great Master." Appended to this were the names of no less than ninety female servants. An offering from such a source speaks volumes in favour of this Rev. gentleman's attention to this peculiarly interesting portion of his congregation, and is equally creditable to the donors.

## THE GLASGOW BUILDING SOCIETY'S CHURCHES.

We give place to a discussion which arose on the subject of these Churches in the Glasgow Presbytery. The speech of Dr. Leishman will well repay perusal, as it contains an admirable *resumé* of the merits of the whole case. A public meeting of the friends of the Church has been lately held at Glasgow, when upwards of four thousand persons were present. We will endeavour to find room in our next for one or two of the speeches delivered on the occasion.

### PRESBYTERY OF GLASGOW.

This Rev'd Body met on Wednesday;—and, after electing their Representative in the ensuing General Assembly, proceeded to take up the case of the

### GLASGOW CHURCH BUILDING SOCIETY'S CHURCHES.

The Clerk then read minutes of a *pro re nata* meeting of Presbytery respecting the *quoad sacra* churches, which were approved of.

Dr. LEISHMAN said, that as Convener of the Committee on the case of the Glasgow Church-Building Society's Churches, it was now his duty to present to the Presbytery an authenticated copy of the Judgment of the House of Lords. The Free Church party, it would be borne in mind, were appellants from two decisions which were pronounced against them, the one by Lord Robertson, Lord Ordinary, and the other by the First Division of the Court of Sessions. The final and unanimous judgment of the House of Lords was as follows:—

"It is ordered and adjudged by the Lords spiritual and temporal, in Parliament assembled, that the said petition and appeal be, and is hereby dismissed this House, and that the said interlocutors therein complained of be, and the same are hereby affirmed. And it is further ordered, that the appellants do pay, or cause to be paid, to the said respondents, the cost incurred in respect of the said appeal, the amount thereof to be certified by the Clerk-assistant."

This, he needed not to say, was in many respects a painful case; but it was satisfactory to know that the view which the Presbytery had been led to take of it had been confirmed by the highest judicial authorities in the kingdom. It was likewise satisfactory to think that the interests of the Church of Scotland had not suffered permanently from the forbearance which had been shown by the Presbytery. At the time of the Secession, it had been generally expected that the places of worship of the Church Building Society would be abandoned by those ministers who had previously officiated in them, but who had joined the Free Church. Those places of worship, by their feudal titles, as well as by the regulations of the Society, and the constitutions sought and obtained for them from the General Assembly, were declared in the strongest terms, to be in connection with the Church of Scotland. The Society had expended upon their churches somewhat more than £45,000; but little more than one half of this sum had been contributed by members of the Society. From their last Annual Report, it might be seen that grants at different times had been obtained from the General Assembly's Church Extension Fund to the amount of £8336. Under a special Act of Parliament, exclusively applicable to the Church of Scotland, they had received from Government, as drawback for duties upon the materials used in the erection of their churches, £3075; and before drawing this sum from the Treasury, the agents of the Society, along with the Moderator and Clerk of Presbytery, had been required to certify that the churches had been built and opened according to the recognized forms of the Church of Scotland. The funds of

the Society were likewise added to by contributions from friendly Episcopalians and others in England, by Parochial collections made at different times throughout the bounds of the Presbytery, and by receipts from various other quarters with which the Society had no local connection, nor any connection. Such being the position of those churches at the unfortunate separation in 1843, it now appears that such of the Free Church ministers as were then in possession of any of them, were advised by some of their own friends to leave them. But none of them did so. Though they were inducted into them as ministers of the Church of Scotland, they continued to preach in them as ministers of the Free Church. With the Presbytery's views of what was becoming in the circumstances, they could not, of course, approve of this; but they took no legal steps to prevent it, or to remedy it. Not a single aggressive step on their part was taken, unless an intimation could be so called, which the Moderator of the Presbytery was instructed to send to the Secretary of the Society, to inform him that the ministers referred to had, by their own demission, ceased to be ministers of the Church of Scotland, that the necessary steps might be taken for presenting other ministers to the vacant charges. No blame, he supposed, could be attached to the Presbytery for doing this. As little blame he imagined could be attached to them for another proceeding of theirs. Down to the period of the Secession, the Rev. D. Cameron was minister of Bridgegate Church. This was nominally one of the Society's churches. It was bought from a body of Methodists for £1900, but of this sum Dr. Muir of St. James's contributed £1500, which had been placed at his disposal by some liberal Christian friends, and which had been originally destined for the erection of a chapel of ease in a destitute part of St. James's parish. Mr. Cameron, the minister of the Bridgegate Church, they all knew, did not secede, but was translated to the parish of Aytoun, in the county of Berwick. Soon after his translation the Presbytery appointed Dr. Muir, the minister of the original parish, to supply the vacancy in the Bridgegate church on the Sabbath immediately following. Dr. Muir according provided a licence to officiate there, but on his proceeding on the Sabbath morning to do the duty assigned to him, he found the church pre-occupied by the minister of Free St. Andrew's and his congregation. With the exception of the two simple but abortive proceedings referred to, the Presbytery, in the trying circumstances in which they were placed, for nearly a year and a half, remained altogether passive in regard to what they could not but consider the unjustifiable occupation of thirteen of the Society's churches. During the whole of that time a large and influential section of the Society, who are as strongly and conscientiously attached to the Church of Scotland as ever, were equally tolerant of the application of their churches to a use very different from any thing which had been contemplated by a single individual who had contributed, however little, to their erection. It was impossible to say how long this state of matters might have continued, or how far the forbearance of the Presbytery and others might have been carried; but things were after this brought to a crisis. On the 30th September, 1844, the Free Church members of the Society summoned into the Supreme Court those members of the Society who were opposed to their views, along with the Presbytery, and the members of the Home Mission Committee. The object of the action was to have it declared, that the churches must be sold—sold to Unitarians, Roman Catholics, Socialists or others, and the proceeds divided among the different members. This, those who were made parties to a vexatious and expensive law-suit against their will, could not consent to, on the ground of high principle. They likewise held that it was utterly impossible to make a division of the funds which might thus be realised among those who had contributed to them, many of whom were unknown, and not a few had paid the debt of na-

ture; and besides, that nothing had occurred to render impracticable the carrying into effect of the original design of the Society, which was declared to be the erection of additional churches in the city and suburbs of Glasgow, in connection with the Church of Scotland, chiefly with the view of making a more extensive provision for the religious instruction of the poorer classes of the community. He did not wish to produce irritation here or elsewhere by taking notice of the glaring mis-statements and misrepresentations that had gone abroad regarding this *vexata questio*. He thought it right, however, to advert to the charge that had been brought against them, that they had declined to accede to the Christian—like proposal, to settle by arbitration, the whole matters in dispute, regarding those *quoad sacra* churches. When, he might ask, was this proposal made? Was it made immediately after the Secession, or before the congregations that assembled in those churches were alienated from the Church of their fathers, by services in which they were necessitated to take a part, or compelled to leave the place of worship to which they had been accustomed to resort? The proposal was not made till four years afterwards, nor till they had been dragged into a Court of Law by their opponents, and judgment gone against the Free Church party, with costs, in the highest Court in Scotland. But had it been otherwise, had the proposal been better timed, it is plain that, with so many, and such complicated interests involved, and so many parties to consult, it never could have been carried into effect. Accordingly, when the proposal, which came from the Free Church Assembly, in May, 1847, was submitted to the General Assembly of the Church of Scotland, the following deliverance was given upon it, which, on account of its calm and dignified tone, and the wisdom it manifests, he begged to read:—"The General Assembly having maturely considered the resolutions and relative memorial, which were transmitted to them by the Moderator of the General Assembly of the Free Church on Friday last, the General Assembly, while they deprecate unnecessary litigation regarding them, cannot accede to the proposal embodied in the resolutions referred to. They consider themselves to be precluded from entertaining these proposals, chiefly upon the following considerations:—

1. The chapel property, now under litigation between the Church of Scotland, and the Free Church, to which claims have been preferred on the part of the former Church, the General Assembly believe to be secured to the Church of Scotland in perpetuity, by irrevocable titles. They regard themselves as only Trustees charged with the due application of this property to the purposes for which it was conveyed to the Established Church; and they entertain, therefore, serious doubts how far it would be competent to them, under any supposable circumstances, to allow her claim to it to be set aside.

2. But even if this consideration would be waived, the General Assembly are decidedly of opinion that the proposals which have been made to them would still be inadmissible. They cannot allow the assumed inability of the Church to implement the hopes under which the chapels in dispute were erected; nor, considering the present advanced state of the legal proceedings, can they perceive that any advantage is likely to result from any attempt to decide by arbitration the questions which have been raised in the Courts of Law.

3. If, as the General Assembly understand to be the fact, the disposal of the question already raised, will rule most, if not all, of the cases as to which litigation is contemplated, they hold that the judgment of the Court, in regard to this question, can be obtained both with less expense and with less delay than by the proposed arbitral decision, provided for, or supplemented, as it confesses to require to be, by an Act of the Legislature.

4. The General Assembly further see serious obstacles to their acceptance of the proposal made

to them in the fact, that the *memorial* referred to in the extract minutes of the Assembly of the Free Church, of which we have been furnished with a copy, has already been sent to Her Majesty's Government. They are of opinion that if, under existing circumstances, they were to acquiesce in this proposal, such a proceeding would fairly imply that they admitted the accuracy of the statements which said memorial contained. They expressly deny the accuracy of these statements, nor will they consent to place themselves in the position which would have even the appearance of countenancing the admission which they feel themselves bound to repudiate.

5. While, however, the General Assembly can never agree to the proposal for arbitration, the existence of which would imply the admission of statements which they can show most conclusively to be, to a very great extent, unsupported by facts, and do not recognise the equity of the principle which would oblige the Church to forego claims to property, secured to her by titles which they believe remain inviolate—it shall not be their fault if the litigation which, with a just regard to her rights, is forced upon her, shall be unnecessarily protracted. They pledge themselves to use all competent means to bring the question now depending, as speedily, and at as small an expense as possible, to a final issue; and fairly to apply that issue, whatever that may be, to the regulation of all parallel cases."

No one deplored more than he did the untoward events which had estranged and arrayed on opposite sides the philanthropic and Christian men who originated and supported the Glasgow Church-Building Society. They constituted, he had no hesitation in saying, the very *elite* of Glasgow. They were men who have been always ready for every good work. He trusted now that the last bone of contention between them had been removed, that any remaining asperity would be smoothed down, that former friends' would meet with their former friendly recognition, and that the only rivalry remaining would be the rivalry of doing good, while every one would adhere to his own convictions, and walk according to the light of his own conscience, cultivating and manifesting meanwhile that charity that "rejoiceth not in iniquity, but rejoiceth in the truth." (Hear, hear.) He should only add, that although they had been told that twelve Free Church ministers had withdrawn from as many of the Society's churches on the second Sabbath after judgment had been declared against them in the Court of last resort, and although it had been said of them that they were ousted, ejected, compelled to abandon their places of worship on that day—their doing so was entirely voluntary on their part, not a single movement having then, or even yet been made, to enforce the judgment of the House of Lords. As a proof of this, so far as he understood, the Free Church agent has still in his possession the keys of those churches. He trusted they would not remain there long—(hear, hear)—and with the aid of the Home Mission Committee, which had been tendered most liberally, they should soon be in a position to open the most, if not all of those churches, in furtherance of the noble design for the promotion of which they were planned and built—the extension of the means of religious instruction for the benefit of the poorer classes of the community. (Hear, hear.)

Dr. HILL said he was sure every member present had been highly gratified in listening to the very interesting statement now made by Dr. Leishman. The statement was exceedingly well-timed at the present moment, and he hoped it would be extensively published, as it placed the painful matter to which it referred in its proper light before the public. He was sure Dr. Leishman only expressed the mind of every one of them as to the general anxiety to have these places of worship put to the purposes for which they were originally intended, whenever they came into their hands. It would certainly be painful to them to have these churches in their hands without being able to occupy them usefully, and,

therefore, he hoped the Presbytery would exert themselves to the utmost to have them opened and filled with attentive congregations. They might rest assured that in doing so they would have the able and valuable assistance of the young men of the Church who were now qualifying for the ministry. He begged to move the thanks of the Presbytery to Dr. Leishman and the Committee, for their untiring labours in bringing this matter to a successful termination.

Principal MACFARLAN said it was most meet and proper to convey their thanks to the Committee for their labours in this matter; but he hoped it would not be left here. He was anxious that they should take immediate steps to get the keys of these churches. They were now standing empty, but he understood that as yet they had not been able to get possession of them. The Presbytery had hitherto exercised much patience and forbearance in this matter, but there were limits to this virtue, and if this game was continued, they would be compelled to take steps to get the possession of them, to which they were now entitled. They owed it to the public, to themselves, and to the Church at large, to take this step, and when this is done, he had no doubt that in a few weeks after they would see these places supplied with faithful ministers and numerous congregations. He would therefore suggest an addition to the motion of Dr. Hill, that the Presbytery reappoint the same Committee, with instructions to take immediate steps to obtain possession of the churches now declared to be at their disposal by the House of Lords, and to report at an early meeting.

Mr. RUNCIMAN said they were under un-speakable obligations to Dr. Leishman for the time, the talent and the energy he had bestowed on this business, and they would all cordially congratulate him on the success which had crowned his labours.

The motion, with the addition, was then unanimously agreed to.

## JEWISH MISSIONS.

LONDON.

WE lay before our readers an extract from the Journal of the Rev. Mr. Douglass:—

25th.—I am glad to improve the opportunities offered to me for collecting believers to the public services of the sanctuary, at any time. Though Christmas does not stand in our calendar, I thought it well to appoint a prayer-meeting in the vestry at nine o'clock this morning, especially as this is the anniversary of the opening of the chapel. At twelve o'clock, I preached a short sermon to the children of the Sabbath school, at which a number of Jews were present. One of them spoke to me afterwards, and thought that our Saviour was, certainly, a great Reformer, and a most holy man. It is strange how widely-spread this opinion is, at present, among the Jews.

I have often seen: that sincere, earnest Jews, in their transition from Judaism to Christianity, pass first through the stage of Jewish legalists; endeavouring to cling more firmly and devoutly to their ancient ritual; then, driven from this position by the increasing light of the Spirit, they pass on to the acknowledgment of Jesus, "as a man sent from God;" but the step to true Christianity is inevitable and rapid, where the inquirer has but one end to accomplish,—the acquisition of the truth of God.

The following is extracted from a speech of Major Noah's, delivered in New York during last month, and reported in the "Tribune."

The speaker is a member of the orthodox synagogue, and his words are worthy of attention:—

Alluding to the revolutions which have lately swept over Europe, he says: "The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, 'You are free; you have my permission to erect a synagogue in Jerusalem;' and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship,—the first that has been erected since the advent of Christianity. Friends and brethren, do you understand that sign? Is it not pregnant with great events? Is not this another seal broken?..... This permission to lay a corner-stone once more in Jerusalem—to erect a magnificent temple to His Honour and to His Worship, and which we are thus called upon to aid, is..... the assurance, that we shall yet be independent, and worship in Zion in freedom and tranquillity..... Eight millions of the chosen people—the same people who were at Mount Sinai, at Babylon, and at Zion, stand forth, in the presence of all the earth, the miracle of God's providence; and Christians and Mussulmen will march before them in the great advent of restoration, crying aloud, with our great prophet, 'Prepare ye the way of the Lord; make straight in the desert a highway for our Lord.'"

So far this speech. That the building will be aided by the Jews of all countries, may be readily inferred. This address was listened to by thousands of this people, in a country where the distinction between Jew and Gentile, in political and social matters, is all but gone. If, then, wealthy traffickers, soldiers, statesmen, and judges, cannot resist the mysterious attraction Jerusalem exerts in the Jewish heart, how much more may we expect the return of those millions of the nation who are all but crushed under the iron rule of Northern Africa, and of Russia? It, certainly, if carried forward to completion, will be a magnificent edifice.

There is to be a time when the tabernacle of David, which is fallen down, shall be restored; when He that scattered Israel will gather him again, and keep him as a shepherd does his flock. The Jews, I may remark, possess greater wealth than ever. There has been long, peaceful, unhindered accumulation of treasure; and they know how to keep it. If, during their darkest periods, they supplied money enough to build Westminster Abbey against their will; and if, after the spoliation of the middle ages, and the expensive wars of the 17th century, to which they were obliged to contribute, they could offer £500,000 to Cromwell for St. Paul's Church, and the Oxford Library, the former to be converted into a synagogue, (See Thurloe's State Papers and Monteith's History of the Troubles in England and Scotland,) what immense sums will they not be ready to lavish on the temple at Jerusalem!—the subject of their dreams and prayers, and the arcana of their fortitude, these 1800 years!—*Home and Foreign Missionary Record for March.*

The Convener of the Foreign Mission Committee acknowledges the following liberal and most seasonable donations:—£20 from a lady in the country, in answer to the appeal in the *Missionary Record* of January 1st; £15 from "A Friend," per Mrs. Muir; besides other smaller donations, testifying the deep interest of the givers in the Redeemer's cause.—*Home Missionary Record for March.*

## 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.]

TO THE EDITOR OF THE PRESBYTERIAN.  
ECCLESIASTICAL CORPORATIONS.

SIR,—That in the course of a thousand years many abuses should have crept into the management of the property of so widely extended a body as the Christian Church, is almost a matter of course, and to excite odium against all attempts to secure property for the use of religious bodies, by vague appeals to ancient abuses does not appear to me a mode of proceeding likely to do much good, and which may do considerable mischief. Since I wrote last to you, I observe in the *Witness*, among other items of a similar kind, a statement of the amount of property which our Church seeks to be empowered to hold. The amount is, of course, correctly stated, but what I complain of is that the statement is obviously intended to create an impression that some great danger to the Province looks under such applications, while it is not pointed out, what the evils to be apprehended are, or in what way they are likely to arise. In so far as the Bill sought to be obtained by our Church is concerned, I can truly say, that "in the integrity of our hearts, and in the innocency of our hands, we have done this." We hoped, in this way, to promote the cause of religion among the body over which it is our duty to watch, without causing the slightest injury or even inconvenience to any one. Nor can I discover in what way any party is likely to be injured by our obtaining what we seek. From the manner in which the terms *Clergy* and *Laity* are used throughout the different notices of this subject in the *Witness*, the impression is conveyed that these incorporations are for the benefit of the Clergy, at the expence of the Laity. With regard to that sought by our Church, suppose that it had been, while however it is not, an act to incorporate the Clergy, and enable them to receive from their people in money or lands to the amount of £500 a year for each Minister. I believe the only question our Laity would have thought it necessary to ask with regard to it, would have been does that mean, that they may take to that amount if they can persuade us to give it to them? And that, had they received for answer, just that neither more nor less, they would have replied, let them have a Bill for £100 a year, on these terms, we can take of ourselves. Would not the whole experience of protestantism have justified them in so saying. To one who, like the conductor of the *Witness*, is a protestant, and, to his honour, one who takes a warm and active interest, we believe, in the temporal as well as spiritual affairs of the

religious body with which he is connected, and who, if we are not mistaken, has had to do with acquire and holding both landed and other property, for religious objects—to such a one affecting to fear danger from the amount of property likely to be purchased by the voluntary contributions of any protestant body, we know not how otherwise to reply than by saying, look about you, and ask who is likely to furnish the money, or who will trouble themselves to look after the property?

But, in truth, the Act we are seeking is not to incorporate the Clergy, but the whole body of the Church. The Clergy are neither to hold, nor to administer nor to be entitled to the proceeds arising from the property to be held under the incorporation. I venture to assert that not a Clergyman belonging to our Church expected, or had the slightest reason to expect, that the intended measure would add a single sixpence to his salary. If ever it should prove of benefit to the Clergy, it must be to those of a future generation. As I understand the nature and intent of the Bill laid before the Legislature, it is designed to enable each of our congregations, to hold property to such amount as they may deem expedient, or can acquire, for the service of religion, in their own bounds, without being compelled singly to go to the trouble and expence of getting separate Bills of incorporation, as is generally done by our City Congregations, who can better bear the expence, and more conveniently attend to the passing of their measures. It was not designed that the Board to be incorporated should administer all the property to be held under the Act of their incorporation. The real right of property and duty of administering it would have been in the congregations, and in the hands of Trustees appointed by them for the purpose. No one will readily believe that intelligent men of business such as those whose names were inserted in the Bill as the parties to whom the powers were to be entrusted, had any intention of involving themselves with the management of Church property to any extent likely to hurt any one interest in this Province, as to the derival portion of the Board; they were a minority, and were placed in it because the presence of clergyman would be necessary at its deliberations, and it was thought much better that they should be there officially, and therefore responsible for any advice they might give, than that individuals of them should be consulted as of necessity they often would, and thus exercise an unknown and irresponsible influence. With regard to the amount named in the Bill, it was a layman, an elder of our Church, and a member of the Legislature who suggested it, when the matter was under consideration in the Synod. The ministers objected to it as being too large, and likely to obs-

tract the measure from the Clergy-phobia which prevails at present. Leave that to us, he said, give your legislators credits for thinking they know how to keep you within due bounds. We understand perfectly well that this is for the benefit of Congregations. We do not suppose that each of them will acquire property to the value of even £50 a year, or that man of them will ever acquire anything like £500; but why hamper such as may be fortunate enough to secure an advantage of this kind.

#### A MINISTER.

#### SKETCHES FROM CHURCH HISTORY.

##### No. I.

EXTRACT OF A DISCOURSE OF CHRYSOSTOM, BISHOP OF CONSTANTINOPLE, IN THE END OF THE FOURTH AND BEGINNING OF THE FIFTH CENTURY.

We present this extract, not as a specimen of the eloquence of this, the most eloquent of ancient preachers, nor as an exposition of scripture doctrine, but for the glimpse it affords us, into the state of the Church, in these by-gone ages, from which we may perhaps form juster and more distinct notions as to the state of things referred to, than we could from perusing the compilations of the more formal historians of the times.

How different might have been the scenes around Constantinople at the present day, had the exhortations we are about to quote, been duly attended to, by the generation to whom they were addressed, and those who came after them! But they despised and neglected the light of Truth, and their candlestick was taken away. The passage occurs at the close of a Homily or Lecture, as we would call it, on the eighth chapter of the Acts, when the Preacher comes to these words.—“They returned to Jerusalem and preached the Gospel in many villages of the Samaritans,” Acts viii. 25.

“Observe how they found work on their journey, and did not travel idly through the country. Such journies ought we to undertake. But, why do I say, undertake journies; many of you are Lords of Towns, many possess country residences and large estates, with villages inhabited by your tenants and other dependants, and yet you are at no pains to build churches and establish the worship of God among them. Baths, and market-places, you construct, for their accommodation and refreshment, and to be standing memorials of your munificence—you erect palaces to gratify love of pomp and luxury, you build houses in your towns, barns on your farms, to let them out for the increase of your gains, but you raise no churches, support no ministers of religion. You are careful to clear your lands from briars and noxious weeds, to make drains to draw off stagnant and superfluous water, that they may become more fruitful; but you see around you, the souls of men overrun with vices, stagnant in ignorance, and take no thought for them. But tell me, I beseech you, can you look upon these immortal spirits, which are the vineyard of the Lord, in this deplorable, this neglected condition, and not dread the day when you must give an account of your stewardship? You will say, perhaps, must every believer build a Church?—as soon as a man becomes a Christian, must he become a Teacher of Religion? Answer me this, ought it not be the first thought of every believer, how all other men may be brought to believe, be persuaded to become Christians, while they see you so

careless about their salvation? You cannot persuade and convert them by working miracles as did the Apostles, but you can confer benefits on them, you can shew sympathy with them in their troubles, you can be affable and kind in all your intercourse with them, you can build a church among them, and procure a minister to serve in it, and thus you may persuade them to become Christians. Therefore I beg, I entreat, I beseech it as a favour, may charge it on you as your bounden duty, that every one of you who possesses a country seat, and a village, see that it be no longer without a church. Do not tell me, that it is quite at hand, that the expence will be great, and the advantage small. Is it no advantage to have prayers offered up continually, for yourself and your neighbourhood? to have the blessing of God asked on the labours of your husbandmen, and the increase of your fields, to see a portion of their produce dedicated to the service of God, the giver of all, in the weekly offering on the Lord's day? The husbandman toils for you, will you do nothing for him? He adds to your temporal prosperity, he furnishes the means of maintaining you in ease and abundance on earth; will you do nothing for his eternal felicity, nothing towards filling his soul with the hid treasures of God, the peace which passeth all understanding, nothing to secure for him endless happiness in heaven? Build a church, call a minister. This will tend to produce peace and good order among the country people. Murders, and robberies, and thefts, and frauds, will cease. In course of time the minister whom you call, will come to be respected, his doctrines to be received, his exhortations attended to, and his influence will promote security both of person and property, he will become to you as it were another self, in maintaining order, sobriety, and obedience to the Laws. You build barns convenient to your fields in which to store up their produce, but you make long journies to receive the bread of life, to hear the doctrines of salvation, rather than go to the expence of building a church and maintaining a minister in your neighbourhood. When you come into this great city to wait on the preaching of the word, the instruction we communicate is quickly driven from your thoughts by the amusements, the bustle and the business of the Forum; what you hear in the quiet repose of the country, will settle deep into your minds. There you can have the minister to breakfast with you, and enjoy his company and conversation. He is at hand to instruct and comfort you in the time of sickness, to support and console you in the hour of death. What pleasurable sensations, what grateful reflections, must it produce, to go out and in through a peaceful, orderly village, to the house of God, built by yourself, at a moderate distance from your residence, affording a healthful, moderate walk without bustle or fatigue, in the midst of your dependants, going up along with you, to hear the same word of instruction and consolation, at the mouth of the servant of God? A village possessing a church becomes as a garden of God, a field which the Lord hath blessed, brawls do not disturb its streets, the noisy boisterous mirth of the foolish, the discordant cries of the contentious, give place to the peaceful sound of those who make sweet melody in the high praises of God. Are these things no advantages? do they hold out the prospect of but small benefits? Think, I beseech you, more of the blessings which Christ can bestow, and less of the expence you may be called on to disburse.”

As the above was delivered about fifty or sixty years after the death of the Emperor Constantine, it must be obvious, that what is called his establishment and endowment of the Church, must have been a very different affair from what many suppose. Had there been any provision made by law for the building of Churches, the support of the Ministry and maintenance of religious ordinances in general, there would have been no necessity for such appeals as the above. It implies clearly the existence of the Voluntary principle, and the backwardness then as now, on the part of professing Christians, to do what was needful, and their plain duty to

do. The chief thing that was done for the Church by law, under Constantine, as far as we can discover, was no more than is done by every non-persecuting government of the present day for every religious denomination. At first, he granted them a legal right as a corporate body, to hold such property as might be bestowed by the friends of their cause, which under persecuting Emperors they had not possessed. He took away the sentence of outlawry which had been pronounced against them, and brought the persons and property of Christians under the protection of law. At a late date, he made it lawful for men to bequeath money to the Church at their death, as well as to bestow donations upon it during their lives. But do either of these regulations trench upon what is called the Voluntary principle? It was not till long after this period, that exemption even from taxes was conceded to Church property,—a fertile theme of declamation with many, while, at the same time, the concession is founded on considerations so obvious to common sense, that, in most Christian countries, especially where the Government is popular and under the influence of public opinion, it is willingly granted to all Christian bodies. Among the first things we were requested to do, upon coming into this Province, was to put our name to a petition to the Legislature, to remit the duty chargeable on religious books imported from the United States, for the use of Sabbath Schools and other Societies; and, if we are not mistaken, it was a native of the States who requested our signature. But this was done on the very principle, on which exemption from taxation was claimed for Church property in general. And, in truth, Schools, and Colleges, and Churches, when properly administered, are obviously as much for the public at large, as the institutions of Civil Government themselves; and it would be little more absurd, though not quite so convenient for those who impose them, to tax the taxes themselves, as to tax property devoted to the secular education or religious instruction of the people. The offence committed by the administrators of the revenues of the Church, was not that, in any age or country, they obtained their income from improper parties, or that they obtained too much, for they could have beneficially employed it all, and done more good with it, than any money laid out in any other way. Their offence was, that they sought to acquire it, by appeals to improper motives, and laid it out upon their lusts, instead of laying it out for the glory of God, and the good of mankind, by the advancement of true religion in the world. It is astonishing, therefore, how men confound things that differ, and talk of the establishment of the Church under Constantine, as, if not the very source, yet the grand cause of its corruption; when he did little, if any thing, more for it than is done by the Government of the United States, and every non-persecuting government professing Christianity. It is still more astonishing that the

advocates of the Voluntary principle should represent the corruptions of the Church in connexion with its wealth, as springing from its State endowments, when the contradiction of this stares us in the face, from every page of the history of the transactions between Church and State. Yet, from frequently hearing such things, it would seem that men come at length to read history, under prepossessions and preconceptions which absolutely blind them. Through the whole track of ages, when the iniquity of Church establishments is supposed to have been perpetuated, the main efforts of the State were directed, not to fill the coffers of the Church, but to prevent them from being filled to overflowing by the influx of wealth through voluntary channels. When they did legalize by State enactment the exaction of clerical dues, it was generally to set some bounds to the unlimited and irregular exaction of the same dues by the Church without the sanction of a law. The evils in the Church of Rome stand much more closely connected as cause and effect, with the money raised in it on the Voluntary principle, than with what it receives by State enactment. Are there fewer evils connected with it in Ireland, under the Voluntary system, than here under a provision by law? Are its corruptions here more evident, or of a worse kind, in connexion with its legal endowment, than with the sums raised by mere Church influence, that is, on the Voluntary principle? But is the principle therefore an evil one, because it has been abused; to say so, would be about as good logic as that often employed against Establishments, when every institution to which the name is, or can be given, is spoken of as bearing the same general character of impiety and injustice. Thus the same arguments are applied to the Church of Scotland as to the Church of Rome, and the only differences allowed to mitigate the supposed evils of State connexion, are the purer doctrines and reformed discipline of the one as compared with the other. Now, there never was, nor now is, any Church, in any country, in communion with Rome, where the relation between it and the State, bears almost the slightest resemblance to that between the State and the Church of Scotland. Can any instance be pointed out in the history of the Church of Rome, where the State defined the exact amount of income each minister should receive, and where the Church as distinctly interdicted all attempts on the part of the clergy to increase it, by dues for any acts of duty, or by appeals to the superstition or even the liberality of their people? Nor in practice has this rule ever been broken through. The income of the ministers of the Church of Scotland can be ascertained to a farthing, and, if excessive, it would not be hard to find a remedy. But they are not so; and should they cease to be furnished from the present source, we fear it would silence the voice from the pulpit, in many a parish, without causing it to proclaim any sounder

doctrine in those where it might continue to be maintained. Till those who support the Voluntary system, put the support of their ministers upon something of the same, sufficient, definite, secure, rational, and just footing, their system will be, what Dr. Chalmers is said to have called it, a failure. They will, as they do in the States and every where else where it prevails, keep the majority of their ministers in a state of uneasy, uncertain dependence upon the caprices of their congregations, that tends more to produce subserviency to the wishes of the people than faithfulness to the truth of God, in a state so nearly bordering upon absolute poverty, that, without checking pride or promoting purity, engenders discontent in themselves and their families, and, in many ways, distracts their minds, and impairs their efficiency. The same ill-regulated, penuriously supported system stunts the learning of the Ministry, by its niggardly and uncertain provision for Colleges, and the support of students, and the few inducements and many discouragements it throws in the way of those who could support themselves. Nor can the deficiencies of the student be easily supplied after entering on the duties of the ministry; a scanty income, a half wandering life, with no fixed home, alike forbid libraries and study. The States are often appealed to as a proof of the superior excellency and efficiency of the Voluntary system, but do facts bear out the appeals? They possess far more wealth than was to be found in Scotland, at the Reformation; have their people done as much for their country in the shape of Schools, Colleges and Churches, as was done in poor, feudal, half barbarous Scotland? In the older settled States, there was often some legal provision for religion, and often also a half voluntary, half legal arrangement made for its support by the people themselves. Do the new States, in these more wealthy days of absolute voluntarism, manage things better? Does the Church present in these a scene more grateful for the Christian to contemplate, than it did in the old ones, even when many things in connexion with religion were ordained by a law? Unless we are greatly mistaken, there is a growing feeling in the States among the Clergy, and among all whose attention is turned with interest to the subject, not that they require State enactments for the support of the Ministry, but that the Voluntary principle, for system it cannot be called, greatly requires, nay urgently demands, to be brought under the control of some more definite regulations, than it has yet been made to submit to.

We have not written thus, in defence of Church Establishments, or a provision for the Clergy by the State. We have no such intention. In this country, and things seem tending to the same point throughout the world, it is to the Voluntary principle we have to look for the support and advancement of the Church. We hold it of infinitely more importance in the present day, to

get the Voluntary principle into a proper state of efficiency under due regulation, than to uphold any Establishment, however venerable or however useful. Nor do we despair of this being accomplished. We would almost as soon think of despairing of the cause of Christianity itself, for whatever does not, in some way, hold of a Voluntary principle, must have a very questionable connexion with Christianity. But Establishments were not the compulsory affairs, they are often represented as having been. Nor does the Church, under the name of a Voluntary system, always enjoy that liberty which many would lead us to believe. The Ministry is far more down trodden, the ordinances of the Church far more profaned, the name of religion far more abused, and its authority despised, the Word of God far more shamefully withheld, and the preaching of it restrained, by the people in the Slave States of voluntary Democratic America, than under either Pope or Emperor, from Constantine to the present day. The reign of Kings and the Establishment principle do not make the world Christians no more do Republics and the Voluntary principle. What is wanting is that the members of the Church, ministers and people, awake to the necessity of lending all their energies, each in his place and according to his ability, whether zealously labouring in spiritual things, or freely bestowing of temporal things, to cause her to shine, as the city set on a hill ought to shine, amid the darkness of this sin-begirt world. And though stately temples, and splendid ceremonies, form no part of her meanest outward glories; gorgeous apparel, gilded croziers, jewelled mitres, and proud tiaras, no part of the ornaments, or insignia of her ministers and rulers; though her head rise to heaven, yea is in heaven on the right hand of the Majesty on high, yet is her foundation in the dust, amid the lowest necessities of our nature; and not a stone, from the rudest and least worth, to the most highly polished and most precious, forming part of the glorious building, can be lifted into its place, without the help of a hand, requiring to be fed, under as imperious a necessity, with the bread of this life, as the soul, which animates it and stretches it forth to the work, requires to be fed with the bread of that life eternal which is from heaven. The cry of the covetous therefore,—feed our souls, but spare our money—can never come up before God, otherwise than as the prayer of the hypocrite, the cry of him that regardeth iniquity in his heart, which the Lord will not hear.

## REVIEWS AND EXTRACTS.

### THE EDINBURGH CHRISTIAN MAGAZINE.

We have much satisfaction in acknowledging the receipt of a monthly periodical, under the above title, issued by Messrs. Paton & Ritchie, the publishers

of the *Missionary Record* of the Church of Scotland. We have perused many of the articles with the deepest interest, and we hail with pleasure the appearance of this Magazine, which is designed not to interfere with the *Record*, but to contain a succession of articles, which, though not so appropriate to the columns of the former *Journal*, would yet be suited to the tastes and feelings of the communicants of the Church of Scotland, for whose benefit it is more especially intended, as will be seen from the following extract from the prospectus, which sets forth the views of the editor and publishers in commencing the publication:—

"The Readers for whom this Magazine is chiefly intended, are the Communicants of the Church of Scotland. Among these are persons of almost every rank, and every degree of mental acquirement. It is desirable, therefore, that the subjects treated of in the Magazine should be so far suited to the tastes and want of those different classes, as that each may find something to interest it in the contents of every number.

"But while the projected Magazine is intended to be in connection with the Church of Scotland, it is intended also to be as truly connected with the Church of Christ throughout the world. Its conductors, accordingly, earnestly desire, and it shall be their constant endeavour, to deal truthfully and righteously with other Christian bodies—to avoid all controversy—never to forget, that "we are a part, not a party;" and that the well-being of each portion of the visible Church is a positive blessing to the whole. If the truth can thus be spoken in love by a Magazine in avowed connection with a particular Church, it is believed that the tendencies of such a publication will, in the end, be more truly Catholic than if it professed itself to be unconnected with any."

We anticipate for the *Edinburgh Christian Magazine* a large measure of success under the management of its able editor. We present in this number a short extract, which will give some idea of the vigour and talent which characterise it, but we feel that any commendation of ours will be quite a work of supererogation, when we mention that the magazine will be under the editorial management of one, who, as a member of the first Deputation to this country, won golden opinions from and endeared himself to all with whom he came in contact,—we mean the Revd. Norman McLeod, of Dalkeith. We cordially recommend the *Christian Magazine* to all our friends, and trust that the lowness of the price (three-pence sterling a number) will secure for it a large circulation in the colonies.

## EARNESTNESS IN RELIGION.

LUKE 13, Verse 29,—“They shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God.”—Not in vain has the Gospel been preached by faithful missionaries! In spite of the slothful, who would not enter the gate themselves, and who, consequently, cared not though the whole world should follow their example; in spite of all the arguments and opposition of the enemy, “a multitude greater than any man can number, of all nations, and kindred, and people,” shall sit down at the marriage supper of the Lamb. The redeemed “from the east,”—that

“mighty host which will have been gathered to Christ from the days of “righteous Abel,” down to the last convert in Hindostan or China, will all mingle with the multitude who will pass to glory “from the west,” throughout succeeding ages,—the increasing millions of the vast American continent. “They shall come from the south!”—The South Seas have already furnished many guests; and many more from those clustered and far-spread islets and island-continents, will mingle with the African negro, and with the cultivated European, and with the lonely Esquimaux and Greenlander, who will “come from the north:” and the “one family” will sing with one heart the new song of praise to the Redeemer.—“Thou wast slain, and hast redeemed us to God by Thy blood; out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, kings and priests.” “Let the redeemed of the Lord say so, whom He hath redeemed from hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the south.” And when we read, even now, the history of God’s work among the heathen, and “see what He hath wrought,” and what has been accomplished in them and by them—what battles have been fought, and victories won, over long accumulating ignorance and superstition—what agonizing partings with kindred have been endured—what sacrifices of body and soul have been made in holding fast to duty—what steadfastness, amidst opposition, has been manifested by them: and when we contrast this earnest and laborious striving among those who have been “*last*” called to the knowledge of Christ, with the sloth and indifference, the carnality, covetousness, prayerlessness, and hardness of heart, among those who have been “*first*” called; who cry, “Lord, Lord,” and “hear Christ teach,” and “eat and drink in his presence,” yet are, after all, mere seekers, and, in God’s sight, “workers of iniquity;”—then do we already understand how those who are accounted *last now*, will be *first then*; and how those who vainly think themselves *first now*, will be *last then*; and how our Capernaums, where Christ teaches daily, may, because of their unbelief in the midst of their boasted privileges, receive, at last, a more dreadful condemnation; and though now “*exalted to heaven*,” be then thrust down to hell! When we hear, for instance, of the Sandwich Islanders already supporting all their missionaries and schools, without aid from the Home Church: or read of others who, a few years ago, were fierce savages, now forming themselves into prayer meetings and missionary societies, and sending to Britain several hundred pounds as their contributions to the cause of missions,—may not many professing Christians in our land already hear, in all this, the echo of righteous condemnation upon their worldliness and sloth, the converted heathen being judges?

Let us learn, then, from this passage, to be *in earnest*, if we would possess true religion, or any good! Let all mere formality, empty talk, outside profession, and pretence, be banished from us, as a lie; for whatever else shall stand at judgment, all that is *false* must *surely* perish; and whatever else commands a blessing, certain it is, that no blessing can possibly rest upon insincerity and want of earnestness. *Let us never forget that we are, truly, just what God knows us to be*; and that having a name to live will not save us, (though it may *deceive* us,) if the heart-searching God, who cannot be mocked, sees that we are cold formalists—empty pretenders—slothful hypocrites—dead! May God quicken us more and more through the Spirit of Life which was in His Son! May He breathe on those dry bones, that they may live! May He deepen on our souls a sense of our responsibility—increase our faith in the reality of things unseen—awaken in us a more abiding conviction of the necessity of solemn earnestness in making our calling and election sure; that, in *His* sight, we may all, not only seek, but “*strive*” to enter in at the strait gate, and to walk along the narrow path which leadeth into life!—*Edinburgh Christian Magazine.*



## POETRY.

## A PSALM OF LIFE.

Tell me not in mournful numbers,  
"Life is but an empty dream!"  
For the soul is dead that slumbers,  
And things are not what they seem.

Life is real! life is earnest!  
And the grave is not its goal;  
"Dust thou art, to dust returnest."  
Was not spoken of the soul.

Not enjoyment, and not sorrow;  
Is our destined end or way;  
But to act, that each to-morrow  
Find us farther than to-day.

Art is long, and Time is fleeting;  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.

In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle!  
Be a hero in the strife!

Lives of great men all remind us  
We can make our lives sublime;  
And, departing, leave behind us  
Footsteps on the sands of time;

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait.

H. W. LONGFELLOW.

**THE SLAVES' MISSION.**—Some of the more intelligent slaves in Mobile have formed themselves into a society for spreading the gospel, particularly in Africa. Members pay fifty cents on admission, and ten cents a month afterwards. They have during the past year, raised fifty-nine dollars, and at their last meeting voted ten dollars each to the Presbyterian mission in Africa, the Methodist mission in Liberia, and the Colonization Society.

**CRUELTY TO ANIMALS.**—On Sunday evening, the Rev. Dr. Arnot of High Church, Edinburgh, preached the annual sermon on the sin of cruelty to animals to a crowded and respectable audience. The Rev. Doctor, in an eloquent and impressive discourse, impressed upon his audience the value of the fact, that a merciful man was merciful to his beast. This is the thirty-third appeal to the public in this shape, in favour of the brute creation, Dr. Chalmers having delivered the first of the series in the High Church, Edinburgh, in 1816.

The number of Missionaries sent out by the Church Missionary Society, since its commencement in 1799, has been 576, and the entire amount of money raised on its behalf has exceeded £2,500,000.

## FRENCH MISSION FUND.

The Treasurers of the Financial Committee of the French Mission acknowledges receipt of the following contributions during last month:—

Hemmingford, Rev. John Merlin .....	£0 18 9
Dundee, W. Moody.....	1 0 0
Lachine Congregation.....	£2 19 0
Rev. Mr. Simpson, personal contribution.....	1 1 0 4 0 0
Chiniquacousy, Rev. Thomas Johnsons,	0 10 0
Camdin East, Thomas Scott.....	1 0 0

£7 7 9

Congregations which have not yet contributed are requested to do so as early as possible, and remit the proceeds to the Treasurer, Mr. HUGH ALLAN, Montreal.

## SUBSCRIPTIONS TO PRESBYTERIAN SINCE LAST PUBLICATION.

George Wardrope, Toronto, 2s 6d; J. O'Brien, L'Orignal, 2s 6d; Rev. John Smith, Beckwith, £2 10s; John McMartin, A. McMartin, W. Ross, Robert Johnston, Beauharnois, 10s; John Porteous, Montreal, 2s 6d; Rev. J. Barclay, Toronto, £4 5s; Wm. McNider, Montreal, 2s 6d; Assistant Commissary General Macfarlane, Sorel, 15s; A. D. Fordyce, Fergus, 10s; N. McVean, St. Laurent, 2s 6; D. McVean, St. Laurent, 2s 6d; Rev. R. Neil, Seymour, £2 10s; E. W. Auld, 2s 6d; J. Morrison, Cobourg, 2s 6d; J. Lohead, Cobourg, 2s 6d; J. Harvey, Cobourg, 2s 6d; Dr. Helliwell, Cobourg, 2s 6d; Rev. T. Johnson, 10s; Rev. W. Bain, Perth, (5 additional subscribers) 10s.

## Religious Publications.

## FORMS OF PUBLIC WORSHIP

in the Church of Scotland, by the Rev. A. Burnton. 7s 6d.

Heathen Converts to the Worship of the God of Israel, by the Rev. G. Macdonnell. 3s 9d.

Discourses on some peculiar and unusual Texts of Scripture, by the Rev. James Cochrane. 5s.

Popular Readings in the Revelations, by a Minister of the Church of Scotland. 3s 9d.

Sermons by the late Rev. Nathaniel Morren, A. M. 7s 6d.

Visions of a Night, or Gallery of Letters, by Peter Lely, younger. 3s 6d.

A Commentary on the First, Second and Third, Reports for Sites—(Scotland.) 7½d.

Tanfield and the Vatican. 7½d.

The Church of Scotland Pulpit, 2 vols. 6s 3d.

Letters to a Friend, whose mind had been long harassed by many objections against the Church of England, by the Rev. A. S. Thelwall, M. A. 4s.

Philosophy of Christianity; or the Genuine Christian proved to be the only real Philosopher, by P. D. Hardy. 4s.

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The Scots Worthies, by Wm. Gavin, Esq. 6s 3d.

A Practical Commentary, or an Exposition with Notes on the Epistle of James, by the Rev. Thos. Manton. 5s 6d.

The Sacred History of Jesus Christ. 3s.

A Short View of the whole Scripture History, by Isaac Watts, D. D. 2s 9d.

The Christian's Armour against Infidelity, by the Rev. J. G. Lorimer. 2s 6d.

Sixteen Sermons on the Divinity of Christ, by Robt. Hawker, D.D. 4s.

The Hand of Providence exemplified in the History of John B. Gough. 3s 9d.

—AND—

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ARMOUR &amp; RAMSAY.

## Queen's College.

**THE NINTH SESSION OF QUEEN'S COLLEGE** will begin on the First Wednesday of October, (3rd October,) 1849, at which date all Intrants and regular Students in the Faculty of Arts, are requested to be present.

The Divinity Classes will be opened on the First Wednesday in November.

Candidates for Matriculation as regular students, will undergo an examination before the College Senate in the first three books of the *Aeneid* of Virgil, the first three books of *Cæsar's Commentaries*, Mair's Introduction, the Greek Grammar, and Arithmetic as far as Vulgar and Decimal Fractions, inclusive.

The only charges are £1, to cover incidental expenses, and £2 for each class per session, to be paid on entrance.

Accommodation will be provided for Students as Boarders, the expense to each boarder averaging about 7 dollars per month. Students intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding establishment will be under the superintendance of the Professors.

All Students must produce a Certificate of moral and religious character from the Minister of the Congregation to which they respectively belong.

A number of Scholarships will be awarded at the commencement of the Session. The Scholarships for Students of the first year, will be conferred on those who display the greatest proficiency in the subjects of examination for matriculation, together with the First Book of Euclid. For students of previous years, the subjects of examination for scholarships, will be the studies of former Sessions.

**THE PREPARATORY DEPARTMENT OR COLLEGE SCHOOL**, will be conducted as usual, under the charge of competent masters. The Fees in this Department, are as follows:

TERMS PER ANNUM.		
For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age.	}	£4 0 0
For Pupils above 12 years of age.		6 0 0
For Tuition in all the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes.	}	6 0 0
For Tuition in all the above branches, with lessons in the Latin Classics, Greek or Mathematics.		8 0 0

An extra charge for Drawing. All fees payable quarterly in advance. A deduction of 25 per cent, is allowed on the Tuition fees of parents sending more than one scholar.

This department is under the superintendance of the Professors, and is visited by them as often as their other duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus,  
GEORGE ROMANES,  
Secretary to the Senatus.

Kingston.

## NOTICE TO CORRESPONDENTS.

## The Presbyterian

will from this date be published for the Lay Association, by Messrs. Lovell and Gibson, at their office, St. Nicholas street, Montreal.

All communications, and letters enclosing remittances to the Presbyterian to be addressed to "The Editor of the Presbyterian, Montreal."

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