

The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME II.

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THE CHURCH IN CANADA.

PRESBYTERY OF GLENGARY.

The Presbytery of Glengary held their ordinary meeting at Cornwall, on the 16th day of May last.—Reverend John McKenzie, Moderator.

The Moderator laid before the Presbytery an official notice of the presentation of their Petition in reference to the Sabbath day, to the several branches of the Legislature.

The Clerk read a letter from Mr. Young, Secretary to the Colonial Committee of the Church of Scotland, Edinburgh, intimating the appointment of the Rev. Donald Munro as a Missionary within the bounds of this Presbytery, and under their superintendence. The Moderator presented Mr. Munro to the members of Presbytery, whereupon Mr. Munro laid before the Presbytery the following documents, namely:—

1st, An extract from the Minutes of a Meeting of the Acting Committee of the General Assembly's Committee on Colonial Churches, held at Edinburgh the 2nd March, 1849.

2nd, An extract of his licence, and

3rd, A Presbyterial certificate, which were read and sustained. The Presbytery with much satisfaction received Mr. Munro in his character as Missionary within its bounds, and instructed the Moderator to communicate to the Colonial Committee the thanks of the Presbytery for this renewed expression of their interest in behalf of the cause which they are mutually engaged in sustaining.

The Presbytery appointed Mr. Munro to preach at Williamstown on Sabbath, the 27th instant, and Mr. McKenzie on the same day, to preach at Lochiel; and on the first Sabbath of June, Mr. Munro to preach at Lancaster; and Mr. McPherson, on the same day, to preach at Finch; Messrs. McKenzie and McPherson intimating on these several Sabbaths to the Congregations of Lochiel and Finch, Mr. Munro's arrival, and the Presbytery's intention, that he should devote a portion of his services to them. The Presbytery appointed the Moderator and Clerk to direct Mr. Munro's Ministerial services until the next meeting of Presbytery.

Mr. McPherson reported, in behalf of the Deputation appointed at a former Meeting to visit the Congregation of the Indian Lands, for the purpose of ascertaining the state of said Congregation—that the Deputation proceeded to the Indian Lands on the 11th day of March last—that Mr. McPherson preached on that day to a very large and most respectable audience in the Church of said Congregation, both in the English and Gaelic languages—that after Divine Service he gave intimation to those attached to the Presbyterian Church of Canada in connection with the Church of Scotland, to meet the Deputation from the Presbytery on the Monday following, in the Church, at 11 o'clock, A. M.—that on Monday, at the hour appointed, the Deputation met in said Church, when a considerable number attended, who declared their unalterable attachment to the Church of their fathers; and expressed their earnest wish that the Presbytery would continue their spiritual superintendence over them, and send as often as

possible one of their members to address to them the word of life.

The Deputation have much pleasure in stating to the Presbytery that the major part of the Indian Lands Congregation still adhere to the Church of their fathers, and are of opinion that much good would result from complying with their request.

The Deputation also enquired about the Church property of said Congregation in the Indian reservation, and succeeded in obtaining the original deeds of said property, which they now wish to lay before the Presbytery. The Deputation would humbly but earnestly recommend to the Presbytery to obtain possession of said property as early as possible, as the Free Church party in the Indian Lands, in whose possession it has been allowed to remain undisputed since the Rev. Mr. Clarke's secession from this Presbytery, are using strenuous efforts to obtain Patent Deeds for said property, for the benefit of the Free Church. The Deputation would most respectfully desire to impress upon the Presbytery the propriety, as well as the necessity, of maintaining the rights of those in connection with this Presbytery in the Indian Lands to all Church property there, and confidently declare that unless energetic measures are employed for this purpose, not only will the cause of our Church decline in the Indian Lands, but also in many other Congregations within the bounds of the Presbytery.

Mr. McPherson also reported that since the Deputation visited the Indian Lands, the Free Church Party there have been in communication with Major Campbell, Superintendent of Indian affairs, for the purpose of obtaining Patent Deeds for said property, and in consequence of that

party being understood as still in connection with this Presbytery an impression was made favourable to their cause—he that he immediately communicated with Major Campbell on the subject, setting forth the claims of the trustees of the Congregation of the Indian Lands in connection with the Church of Scotland to all the Church property there, and requesting him to stay all proceedings in the case until the meeting of Presbytery, which was to take place in Cornwall on the 16th day of May, when an official communication would be transmitted to him upon the subject.

Mr. McPherson read a copy of the communication aforesaid; whereupon the Presbytery unanimously agreed that a memorial be addressed by this Presbytery to His Excellency the Governor General, supporting the claims of the aforesaid trustees. And the following memorial having been proposed, was sustained, and the Moderator was requested to transmit the same in behalf of the Presbytery to the Governor General in Council:

To His Excellency the Right Honorable JAMES, Earl of Elgin and Kincardine, &c., &c., &c., in Council.

The Memorial of the Ministers and Elders of the Presbytery of Glengary,

HUMBLY SHEWETH:—

That your memorialists have learned with much surprise, that the Revd. Daniel Clarke, once a member of this Presbytery, but now, for several years, by his own voluntary act, separated from it, has been endeavoring to obtain a patent in his own right to Lots No. 1 and 2, in the 17th Congession of the Indian Reservation in the County of Glengary, on the plea that his present possession of said Lots gives him the title of pre-emption according to a notice, and on conditions, recently issued from the Indian Office, Montreal.

Your memorialists conceive that the following statement of facts will sufficiently show, that the said Daniel Clarke has no claim on said Lots, either in a personal or official character.

Your memorialists believe that they are correct in stating that one Duncan Cameron was the first person that settled on said Lots, and that, as early, at least, (if not farther back,) as 1820, your memorialists have the evidence of the records of the Agent of the Indian Department of that time that the said Duncan Cameron paid rent on said Lot No. 2 for three years in succession, viz.:—For 1820, 1821 and 1822. And that the reason why rent was not paid on Lot No. 1, was the same, as is known to the Department to have operated in many other cases of the same nature, namely,—the unsettled state of the boundary line: that this even partial payment of rent would seem to your memorialists to be a recognition on the part of the Department of rightful possession, and a pledge to the said Duncan Cameron that his possession, and improvements, should not be interfered with, whether they continued in his own hands, or were voluntarily transferred to another.

That in the year 1840 John McRae, of the 17th Congession of the Indian Reservation in said County, and others as Trustees duly appointed by and in behalf of the Presbyterian Congregation in connection with the Church of Scotland in these parts, did execute a deed of bargain and sale, whereby, on certain conditions therein stated, they obtained from said Duncan Cameron, all his rights and claims to said Lots, in trust, and for the use of the said Congregation, and for no other use, intent or purpose whatever.

That in the year 1839, the said Daniel Clarke was ordained by your memorialists as minister of said Congregation, and in virtue of his office as such, was put in possession of said Lots by said John McRae, and others, Trustees as aforesaid.

That in the year 1844 the said Daniel Clarke, by his own voluntary act, separated himself from this Presbytery, and seceded from the communion of the Church of Scotland. That notwithstanding this his separation, and secession, he has been permitted, by sufferance, to retain possession of said Lots up to this time; but with no other right or claim of possession than that which he acquired from his character as a minister in connection with the Church of Scotland, from which character and connection he has separated himself.

That in these circumstances your memorialists conceive, that to issue a patent in favor of said Daniel Clarke, would be an act of injustice to the aforesaid Trustees, and to the Congregation, for whose use and behalf they hold their trust and possession of said Lots.

That your memorialists would therefore humbly hope, that this their representation of the facts of the case will be sufficient to arrest the issuing of a patent in behalf of said Daniel Clarke, and to establish the prior rights and claims of said Trustees.

And your memorialists further hope that they will be regarded, in their present interposition, simply as guardians of the rights of the Church to which they are bound by ties of duty and principle.

Signed, in name and by appointment of the Presbytery of Glengary, by

JOHN MCKENZIE,

Moderator.

Mr. Kenneth McLennan, a student of Divinity, within the bounds of this Presbytery appeared with certificates of his attendance at the Divinity Hall, Queen's College, in Session 1848-9. The Presbytery appointed Mr. Urquhart and the Clerk to direct and assist Mr. McLennan in his studies during the vacation.

The Presbytery appointed their next ordinary meeting to be held at Cornwall on the third Wednesday of September next, at twelve o'clock.

QUEEN'S COLLEGE, KINGSTON.

The Colonial Committee have received an Extract from the Minute of the Trustees of this College which gives an interesting and authentic account of the present state of this important institution. The recent grant of £300, on the part of the Committee, is acknowledged; and with this aid, the state of the College finances has been such as to prevent any encroachment on the invested capital since last year. A petition for a Building grant, as well as for a grant of Endowment, will be presented by the Trustees to the Provincial Government during the present session of their deliberations.

There has been, during the present session, a considerable increase of students, 28 having matriculated, and some more being yet expected to present themselves for enrolment; 15 of whom, including divinity students, have their views turned to the ministry. Many of these young men are described as affording the promise of much usefulness; while a considerable number of the general students are qualifying themselves to be teachers of superior schools. The Preparatory School connected with the College, is attended by 52 pupils, of whom 48 are studying Latin, and 10 Greek,—making in all, 80 under various courses of instruction in connection with the College,—a fact which shews, that an increasing desire for a superior education is beginning to be diffused throughout the country, and opening up to kindred institutions a cheering prospect of more extended usefulness.

Much benefit has arisen from the institution of

various bursaries and scholarships; the necessity for which, and the advantages to be expected from additional donations of the same kind, are strongly urged by those interested in Queen's College. Three of these bursaries have been instituted by the Lay Association of Montreal; a fourth, of £12 10s., has been permanently endowed by Hugh Allan, Esq., of that city; and a fifth, of £12, has been given, for this year, by the Missionary Association of the University of Edinburgh. These various sums have been granted to deserving students after a searching examination. On this subject, the Committee state that as there are still many of the students who need assistance, a small grant of two or three bursaries, of £15 each, would be of great service, and much good might be expected to arise from the aid in question. One of these would suffice to support a student for a session at College; so that, after six or seven years, a most useful minister might, for each such scholarship, be added to the Church, at an expense of little more than £80 in all.

At the request of the Board, the Rev. Dr. Machar, in addition to his duties as Principal, which he discharges most efficiently, has undertaken the charge of the theological students at the Divinity Hall. A Bible class, for the general religious instruction of the students, taught by the professors, and from which much good is anticipated, has been in operation since the commencement of the session.—*Home and Foreign Missionary Record.*

QUEEN'S COLLEGE.

ANNUAL GENERAL EXAMINATION.

DEGREES.

On Friday, 27th April, the Senatus Academicus of the University of Queen's College, unanimously conferred the Degree of Bachelor in Arts on the following gentlemen:

KENNETH M'LENNAN, Glengary.
WILLIAM JOHNSON, Nelson.
JAMES M'LENNAN, Glengary.
DANIEL HEENAN, Williamstown.

PRIZE LIST. SESSION 1848-9.

CLASSICS.

SENIOR GREEK CLASS.

Greek Prose. Translation of part of the *Vision of Mirza.* John H. M'Kerran, Cornwall.
Greek Verse. Hexameter. MARATHON. Duncan Morrison, Perth.

Same subject. Iambics. William Johnson, Nelson.

Essay on Greek Metres. A. G. Fraser, Glengary.

On the Theatre of the Greeks. Duncan Morrison, Perth.

General Merit. Daniel Heenan, Williamstown.

Essays deserving of commendation.
On the Theatre of the Greeks. William Johnson, Nelson.

Greek Essay on Happiness. Duncan Morrison.

Collection of Greek Phrases and Idioms. J. H. M'Kerran.

JUNIOR GREEK CLASS.

Translation into Greek of the First Chapter of Cicero's First Oration against Catiline. Neil Dumbiar, Elmsley. Robert Douglass, Nelson.
Thomas Miller, Nelson.

Collection of Greek Phrases and Idioms. Donald Watson, Williams.

General Merit. Donald Campbell, Williamstown.

SENIOR LATIN CLASS.

Latin Verse Hexameters. Roman Triumph. James M'Laren, Nelson. David Watson, Williams.

Same subject in Sapphic and Adonian Verse. David Watson.

Latin Prose. On the Power and Grandeur of the British Empire. J. H. M'Kerras, Cornwall.
General Merit. James M'Lennan, Glengary. George W. Malloch, Brockville.

JUNIOR LATIN CLASS.

Latin Verse. Hexameters. Hannibal's Passage of the Alps. James Gordon, Nelson.
English Essay on the Advantages of Classical Education. George Ferguson, Montreal.
Essay on derivation and composition of Latin Words. Henry Macpherson, Kingston. Augustus Thibodo, Kingston.
Historical and Geographical Essay on Greece. Frederick P. Sim, Quebec. James Fraser, Kingston.
Essays deserving of commendation. Greece and Asia Minor. W. F. Brennan, Kingston.

JUNIOR MATHEMATICS.

Best Geometricians. 1. Henry Macpherson, Kingston. 2. Thomas Miller, Nelson; F. P. Sim, Quebec; James Gordon, Nelson; and Donald Watson, Williams, (equal.)
Best Algebraists. 1. Henry Macpherson, Kingston. 2. James Fraser, Kingston; 3. Thomas Miller.
General Merit. 1. Robert Douglass, Nelson. 2. Augustus Thibodo, Kingston.
Good conduct. G. D. Ferguson, Montreal. Clark Hamilton, Kingston.

SENIOR MATHEMATICS.

Junior Division. John Hugh M'Kerras, Cornwall.
Best Written Examinations. J. H. M'Kerras.
Senior Division. 1. James M'Lennan, Glengary; 2. William Johnson, Nelson.

NATURAL PHILOSOPHY.

Best Essay on Gravitation. William Johnston.
Best Essay on the Aurora Borealis. Daniel Heenan, Glengary.
Best Essay on Latent Heat. Duncan Morrison, Perth.
 2nd do. on do. J. H. McKerras.
 3rd do. on do. David Watson, Williams.
Best Essay on Steam Engine. D. Morrison.
 2nd do. on do. J. W. Brennan, Kingston.
Essays and general merit during the Session. G. W. Malloch, Brockville; and James McLaren, Nelson.

LOGIC AND RHETORIC.

Best Essay on Inductive Philosophy. Wm. Johnson.
Poem on the Discovery of America by Columbus. William Johnson.
Essays and general merit during the Session. 1. James McLennan. 2. Daniel Heenan.

COURSE OF STUDY.

THEOLOGY.

The subjects in the course were, Natural Theology, embracing a full enquiry into the arguments for the existence of God, and for the immortality of the Soul. Possibility, Probability, and Necessity of a Revelation. Genuineness and Authenticity of the Scriptures. Inspiration of the Scriptures, embracing the Proofs, both external and internal. The attributes of God. The Trinity in Unity. Divinity of Jesus Christ. Personality and Divinity of the Holy Spirit.
 Weekly Essays by the students on the successive Subjects.
 A popular Discourse delivered by each of the students.

CHURCH HISTORY.

The first four Centuries of the Christian Era. Essays by the Students, chiefly on the Heresies of the Period.

HEBREW.

Elements of Hebrew Grammar. Read extracts from the Book of Genesis, the Psalms, the Proverbs, and the Song of Solomon, the words being carefully analysed, and traced to their roots, and minute attention paid to the laws regulating the position of the Vowel Points.

NATURAL PHILOSOPHY.

Lectures on properties of Matter, Hydrostatics, Hydrodynamics, and Pneumatics. Heat, Fixed and Locomotive Steam Engines. Electricity, Voltaic Electricity. Magnetism and Electromagnetism and Meteorology with their practical application.
 Examinations thrice a week on Arnett's Physics.
 Weekly Essays on different subjects of the course.

MORAL PHILOSOPHY CLASS.

History of Mental Philosophy. Moral system of the Stoics. Sensation. Laws of Association of Ideas. Moral Faculty. Different Theories of Virtue. Dr. A. Smith's, Hume's, Clarke's, Hutcheson's, Paley's, Hobbs's, Wollaston's, &c., Primal and present state of Conscience. Moral obligation. Formation of Character. Human Happiness.
 The Passions. Love of Power, &c.
 Rights. Property. Promises. Contracts. Oaths. Charity. Gratitude. Resentment. Duties to God. Prayer, its duty and efficacy. Sabbatical Institutions.
 On language as the instrument of improvement.
 The Existence of Evil in the World.
 The existence of God.
 Essays by the students on subjects connected with the Course.

LOGIC AND RHETORIC.

Whately's Logic. Whately's Rhetoric. Examinations. Logical analysis of arguments of various forms, and of passages from different Authors.
 Numerous Essays in Prose and Verse on various subjects.

MATHEMATICS.

Junior Class.—Euclid first six Books.—Plane Trigonometry, and Logarithms (Hind's), Algebra to Cubic Equations inclusive.
 Daily and Weekly Exercises in Algebra, Geometry, and Trigonometry.
Senior Class.—Euclid 11 and 12 Books.—Geometry, and Mensuration of planes and solids. Analytical Plane, and Spherical Trigonometry (Snowball) with application to Geodetical, and Astronomical Problems, and the use of instruments of observation. Conic Sections.
Third Class.—Application of Algebra to Geometry. Conic Sections. First Three Sections of Newton's Principia.

SENIOR GREEK CLASS.

The Thirteenth Book of the Iliad.
 The First Book of the Odyssey.
 Parts of the Fifth, Eighth and Ninth Books of the Odyssey.
 Oedipus Tyrannus from commencement to ver. 300.
 Medes, from commencement to ver. 215.
 ISOCRATES.—The Oratio ad Demonicum.
 NEW TESTAMENT.—Epistle to the Galatians.
Minor Poetical Pieces.—Hymn of Cleanthes to Jupiter. Theocriti in mortuum Adonidem. Aristotelis Pæan. Ariphron's Hymn to Hygieia.
 Grecian Antiquities and Geography. Daily written Exercises, chiefly from English into Greek. Second Part of Dunbar's Greek Exercises.

SENIOR LATIN CLASS.

HORACE.—Third Book of the Odes.
 Ars Poetica, from commencement to verse 365.

CICERO.—Oratio pro Lege Manilla, first 17 chapters.
 Oratio pro Archia Poeta.
 Oratio pro M. Marcello.
 JUVENAL.—Satire X.
 PERSIUS.—Satire V., Part of Satires VI. and II., Satire III.
 TACITUS.—Germania, first 12 chapters.
 Daily written exercises, chiefly from English into Latin.
 Roman Antiquities, and classical Geography.

JUNIOR GREEK CLASS.

Extracts from a number of Greek authors, Xenophon, Euripides, &c., Lucian, Nine Dialogues of the Dead. Four Myth. Dial. Anacreon, six odes.
 Homer. Part of the First Book of the Iliad. Part of the Gospel of St. Matthew.
 Thorough and repeated revisions of the Greek Grammar.
 Daily written Exercises, chiefly from English into Greek.
 First part of Dunbar's Greek Exercises.

JUNIOR LATIN CLASS.

HORACE.—The First and Second Books of the Odes. Third Book, Ode I.
 VIRGIL.—The Fourth Book of the Æneid.
 CICERO.—The First Oration against Catiline.
 Daily written Exercises, chiefly from English into Latin. Constant revisions of Latin Grammar, especially Derivation of Words. Idioms, and Prosody.

CHURCH IN THE COLONIES.

PRESBYTERIAN CHURCH IN NEW-FOUNDLAND.

We feel a peculiar and intense interest in the spiritual welfare of the congregation of St. Andrew's Church, St. John's, Newfoundland, in the critical circumstances in which its members are now placed, and amidst the continued and severe trials they are still appointed to endure. Surely, if one member suffer, it is the duty of all the members to suffer with it. We have no fears for the complete extinction or entire dispersion of the congregation. The indomitable energy of the Scottish character, the exertions the Presbyterians in that town have already made for the formation and establishment of their congregation, and above all the promises and infinite fullness of a true and faithful God, forbid us from indulging even for a single moment in such a gloomy and discouraging supposition as this. We cannot believe that the efforts of such an able, faithful, and devoted minister of the Gospel, as the late Rev. Mr. Frazer, to form and to establish a branch of the Church of Scotland in Newfoundland, will be altogether unavailing, or that his earnest and powerful supplication for the divine influence and blessing upon the people committed to his charge, will be unheard and unanswered. But we are anxious that this branch of the Church should not only maintain a visible existence and a united appearance, but also that it should prosper and be in health, and we are happy to learn from the latest intelligence, that the office-bearers of the congregation are making the most vigorous and commendable exertions to raise the Church from its present depressed condition, and obtain for its members the stated dispensation of the ordinances of religion. The committee named at the public meeting, immediately on their appointment opened a correspondence with the Rev. Dr. McCulloch, Walter Bayne, Esq., and other influential gentlemen in Greenock, and with Principal McFarlane in Glasgow, soliciting

their influence and assistance in obtaining a fixed minister, and they have received in reply the most flattering and encouraging assurances of co-operation in obtaining the object of their fondest wishes. With a view to keep alive the growing and continued interest felt in the prosperity of the congregation, and supply as far as circumstances will permit, the spiritual necessities of the people, their beautiful church, one of the handsomest and most commodious in the island, has also been opened for religious worship by Mr. Milroy, one of the elders of the congregation, assisted by George Logan, Esq., an elder of the Church of Scotland, lately arrived from Greenock, who conduct the public services on the Lord's day, in a most profitable and edifying manner. As an evidence of the beneficial influence of such services, and in fulfilment of the divine promise, "to him that hath shall more be given," we are assured that the attendance on these occasions is much larger and more respectable than was anticipated, and the effects produced have been most beneficial and salutary. As some time however may elapse before a minister has been appointed to reside permanently in St. John's, and as the people in their bereaved circumstances stand in great need of sympathy and consolation, and the services of a regularly ordained minister of the Gospel, it was resolved, we learn, on motion of Andrew Milroy, Esq., and unanimously agreed to at a special meeting of the Committee held on the 30th ult., that the Chairman and Secretary of the Committee should make an application to the Rev. John Macbean, A. M., of St. James' Church, Charlottetown, soliciting him, if he can find it convenient to, visit the island in the course of the ensuing summer, and dispense the ordinances of religion to the congregation of St. Andrew's Church, if only for a few weeks. This application, received in this city by the last mail, has been regularly forwarded to Mr. Macbean, but whether he will be able to leave his congregation after such a short stay among them, and comply with the entreaties of the Presbyterians in Newfoundland, will depend upon the views which he and the office-bearers of his Church consider most for edification. Such an application as this, coming from such a great distance, to a clergyman who has his time fully occupied among his own people, is another and melancholy instance of the lamentable want of spiritual labourers in this portion of the vineyard. It would be vain and fruitless for us to think of extending the boundaries of the Church, and occupying new stations, when we are unable to comply with the earnest and renewed supplications and entreaties of churches already formed and established. Surely if anything can have a tendency to arouse the exertions of our friends at home to send us relief, it is to be found in such cases as that of Newfoundland, and there are others not less urgent in different parts of the Provinces. We hope that some faithful and devoted minister will listen to the Macedonian cry from the distant island of the sea, and come over and help a church which has so much need of assistance, and is so deserving of support and encouragement, a church planted and watered by one of the most talented and devoted ministers who had ever laboured in these colonies, and which we trust in the gracious providence and by the blessing of God, is once more appointed to revive, and to prosper and flourish.—*Hulifax Guardian.*

PROSPECTS IN NOVA SCOTIA.

We consider that it is our duty as public journalists always to communicate the fullest and latest information which we can obtain on ecclesiastical affairs to our readers. Our chief regret has uniformly been that we have had so little of a cheering and encouraging character to lay before them. We are now inclined to think from recent events that the night of trial and desertion is far spent and that the day is at hand. We think we can discern some certain indications of returning life and prosperity in this long neglected corner of the vineyard. Ministers and missionaries are once more beginning to make their appearance amongst us. Congregations severely tried and long neglected are again enjoying the means of grace. The accounts which we have lately received from Pictou and Charlottetown, are, as might have been expected, of a most pleasing and gratifying description. And we have no doubt that the friends of the Church of Scotland throughout the colonies, and more especially the Highlanders of Pictou and Prince Edward Island, will feel greatly delighted at the prospect of the near return of the Rev. John McLennan, one of the oldest and most acceptable ministers of the church, to his flock at Belfast, and at the arrival of other ministers expected to be sent out to different parts of these colonies during the course of the summer. It will, we readily admit, require a considerable time and no small exertion to provide all the vacancies within the bounds with the ordinances of Religion, but the appointment and the settlement of every single additional labourer, is increasing the efficiency of the whole Church, narrowing the field of spiritual destitution, and advancing the interests of the Redeemer's kingdom within our borders.

What a blessed change then must take place, how greatly must religious instruction be increased and multiplied, should four or five new ministers be appointed and stationed in the vacant churches throughout the Province each year for a number of years to come, and the supply of religious ordinances keep pace with the pressing wants of the people, and the rapid increase of the population. If the Church at home considers that she is only beginning to feel her solemn responsibilities, and only commencing in true earnest the work of Colonial Missions, surely we who live on the spot and know not only by report, but from personal observation, the wide fields that still remain to be possessed and occupied around us, must be fully sensible of the urgent and paramount necessity of unwearied and redoubled exertions to provide, as soon as possible, such immense multitudes of our fellow-colonists, and our fellow-professors, in extreme spiritual destitution, with a preached Gospel, which makes the simple wise unto salvation.—*Ibid.*

COLONIAL CHURCHES.

The zeal and devotedness of the ministers of our Church abroad in the service of Christ, has been often, and, in the very strongest terms, attested. Few in number, as they at present are, these faithful labourers are well-nigh ready to sink under the burden; and hence the loud call upon the Church at home to exert all her energies, and employ all the means at her disposal, that an addition of faithful and duly qualified men may be made to their number; who may go forth, in the spirit of evangelists, to do the Lord's work willingly. The cause of our countrymen abroad, has been often pleaded in the columns of the *Record*; it will not, we trust, be long before a supply be afforded far more commensurate with their necessities; and their earnest applications be met with a ready response on the part of the preachers of the Church of Scotland. Our brethren in the Colonies have testified the greatest anxiety, and the utmost good will, suitably to provide for such as take the care of them in sacred things; and where the efforts of a congregation cannot, as yet, secure so desirable a result, the Colonial Committee are most willing to give aid. If the field to be occupied be, in some cases, more extensive and laborious than at home, the

spiritual aspect of it is, in many respects, peculiarly inviting. There is the utmost longing felt for the revival of ordinances; and where such a longing is entertained, the ambassador for Christ begins his enterprize under very favourable auspices, and has the promise, by God's blessing, of a meeting with much acceptance and success. It is surely an encouragement for those to go forth in the name and the strength of the Lord, who feel that they are personally debtors to redeeming love, and have been honoured to be put in charge with the Gospel. In offering their services for that end, they professed that zeal for the honour of God, and a desire to be the instruments of highest usefulness in their day and generation, were the motives whereby they were animated. It is accordingly incumbent upon them to consider how they may best occupy the talents that have been entrusted to them, and to reflect upon the many openings for usefulness that are thus presented.

The letter which we subjoin, illustrates the spiritual wants of our Colonial brethren, and bears testimony to the extent, and the promising nature of the territory, so much of which "yet remains to be possessed;"—a territory wherein many of our countrymen are still mourning over silent Sabbaths, and feeling a grievous deficiency of the means of grace:—

COPY of a Letter from the REV. A. W. HARMAN to the VICE-CONVENER, dated Pictou, Nova Scotia, 26th March, 1849.

Since I last wrote, I have been fully occupied with much and varied labour. Now, both on Sabbath and week-days, the work is before me—abundant, interesting, and momentous. May it prosper effectually, and we be blessed in it, that there be good in the land! Let me give the following particulars as to what has been, and is being done. And, first, the oversight of so many congregations, has engaged much concern, time, and talents. The people of seven churches having been long denied ministrations, were naturally very desirous of services in their respective meetings, on the Sabbath day. Accordingly, I went the round of most of them—preaching and doing all other services requisite; and though, no doubt, English must have ill supplied the want of Gaelic to the Highland people, still I have been given to know, that this labour of love was not without its fruit, in more respects than one. You can form but an imperfect idea how poorly off the people are in the country parts for want of Gaelic preachers. Heads of families unable to take the vows upon them in English—masses of the people plainly at a loss to understand what is said, and to express themselves freely—and many never coming to ordinances at all, through want of Gaelic preached! Add to these, it is well known what a poor substitute English makes at best to a people long taught to talk Gaelic in every-day life. Upon these accounts, it was judged better to confine myself to the two town congregations, at least, till the weather would admit of more easy journeyings. I have, therefore, been devoting myself to Pictou and New Glasgow towns for some weeks past. When last I officiated in the country churches, (at the end of January and in February,) the weather was found no small inconvenience to the settlers themselves. The temperature ranged from zero to 6° Fahrenheit, and the heaps of snow rendered the roads nearly impassible.

Secondly, I now proceed to give an account of what I have been doing, more particularly, on week-days. Since confining myself to the two towns, let me explain what work is therein carried on. The Sabbath school was, of all former, the only one remaining for our Church in this place. The classes there had been kept up with constancy, through the praiseworthy exertions of one or two at most. It was my object to continue to uphold these. The teachers—and part generally, of both sexes—had long been desirous of one to take charge of them, and direct their studies, that they might be better furnished in the truths of Heaven's wisdom; and, accordingly, they craved to be allowed to most, as a

class, for religious instruction, in a night in the week; and, from that beginning, it has gone on till we have two classes, on Wednesday and Thursday evenings, each week, numerously attended by both sexes, and some parents also; and it is our aim to improve them in knowledge, and in all goodness. That thus, also, they may be the better able to fulfil the office in the Sabbath school, and in other departments of duty, may the good Lord bless this additional humble attempt, undertaken to shew forth His praise, and to procure sons and daughters to His kingdom, through Jesus Christ. You know that the youth may be called truly the promise of the Church, and of the age. Their godly upbringing was what our Scottish fathers and mothers of old so much attended to. We ought not less to under-value that now. Soon will their fruit have gone forth into the world, and there exert influence for good or evil. Of what importance that at the learning season of youth, they should have laid up a treasure for the time to come—that they should have learned now what they may safely practice, and for advantage exemplify afterwards. The state of matters in the world—the condition and changes on the face of the universe at present—the state of the Church at home and here—and not least, but chief of all, their own good and usefulness and everlasting well-being, call loudly for pains-taking and earnest service expended upon the young. Again, I say, may the humble attempt be owned, succeed, and be BLESSED abundantly.

So soon as the weather becomes milder, and the ice that locks up all navigation here, probably till the middle of next month, disappears, I will go abroad again to supply service to the remaining vacant congregations; at the same time, it is imperatively demanded, that Gaelic preachers should come out here without delay. I shewed, in my last, the extremity of the case, and have since written to ministers in the Church on the same subject—pleading in behalf of the people, at their own solicitations.—I am, &c.—*Home and Foreign Missionary Record for June.*

THE CHURCH IN SCOTLAND.

INDIA MISSION.

We observe with concern that the India Mission Scheme of the Church of Scotland is considerably embarrassed. Strenuous exertions are now being made to make up the deficiency, and we hope the result will be successful. We give place to an article from the *Home Record*, which contains a lucid narration of the causes which have produced the present difficulty, as well as a fervent appeal to the Christian sympathies of the members of the Church. The depression in the monetary world, and the dulness of trade, have probably contributed to bring about this unfortunate state of matters. We have no doubt, however, that we will soon be privileged to hear that the appeal of the Committee has been liberally responded to. We would submit it to our readers whether we, who have been so favoured with temporal and spiritual blessings, are not called upon to contribute to the sustentation of a mission which has already contributed so much to the enlightenment of the benighted inhabitants of India.

The crisis to which the Committee find themselves brought, in conducting the Scheme, is what might have been anticipated from the deficiency of any one year's revenue—it is what was to be dreaded when, in 1846-47, the revenue fell short of the preceding year, by not less a sum

than £1100—it is what, at the time of last Assembly, with the deficiency of £700, and the extraordinary expenses necessary to be incurred, was clearly seen, but for more liberal contributions, to be inevitable. Hence the urgency with which the state of the funds was then pressed upon the attention of the Church. Hence, also, the appeal made by the Committee previous to the collection in August. It was distinctly stated, that on the exertion then to be made, it depended whether the operations of the Scheme were to be continued, or brought to a close. The real ground of surprise, therefore, is, not that such a crisis should possibly have arrived, but rather that the dreaded anticipation of it should not have aroused the ministers and members of the Church from their comparative indifference, and have called forth such exertions as were fitted to avert it. But, so far from this having been the case, it appears, as far as can be calculated from the returns hitherto received, that if the ordinary income of last year fell short of the ordinary annual expenditure by £700, that of this year falls short by £827; and thus, that the present year, in place of compensating, as was to have been expected, for the past, brings with it a still larger deficiency.

But it is alleged, that the Committee have undertaken too much; and that, in place of vainly attempting to provoke to greater liberality a people already overburdened, it obviously becomes their duty to accommodate their plans to the means placed at their disposal. It is thus that some, by administering counsel as to the future, endeavour to excuse their own past neglect, and to escape from the trouble of making an effort to discharge the debt which has been already incurred. The blame, it would appear, is not that themselves have done too little, but that the Committee have attempted too much. The deficiency, according to them, is not to be ascribed to a decrease of Christian liberality, but to an increase of ill-advised expenditure. But what is the fact? Have the Committee been incurring expense in any one particular that could, in the circumstances, have been avoided? Have they, however earnestly they wish that it were in their power to do so, been extending their plans, and establishing other missions than those which the Church has had in operation for many years? Have they been unnecessarily multiplying the number of labourers at the several stations, or sanctioned any new and extravagant mode of conducting their operations? The reverse is the fact. They have been doing no more than simply attempting to restore the deserted missions at the three Presidencies, to their former efficiency. Thankful for the success and encouragement with which they have been favoured, they have yet had to regret their want of agents, as well as want of funds,—they have had to labour under the painful conviction, that a task was assigned to their few missionaries disproportioned to their strength, and to fear that they might faint under a burden too heavy for them,—they have seen, in painful contrast, their patience, their zeal, and devotedness, with the lukewarmness and apathy of those whose hearty support they were well entitled to look for at home,—they have seen Providence favouring the work even in its small beginnings, blessing what was attempted, removing difficulties and obstructions, and extending around the prospect of usefulness and success—they have been called to lift up their eyes, and behold the fields of India becoming white unto the harvest, and lamenting that the labourers were so few, to pray that the Lord of the harvest would send them forth in number equal to the work—they have heard from that land of worse than Egyptian bondage, the earnest and touching cry, "Come over and help us;"—and yet they have had the mortification of finding, that among their brethren in this Christian land it scarcely called forth any response; and that whilst they were ready to take shame to themselves for attempting so little in so great a cause, they have to bear the reproach,—Ye have been attempting too much. And even these small beginnings, then,

are to be abandoned; the magnificent plan of the great man who, as a wise master-builder in our Israel, laid the foundations of this Scheme, is to be discarded; the unfinished walls are to sink into ruin; and to all the churches, it is to be proclaimed, as our foolishness, that we began to build without counting the cost!

Too much, however, it is alleged, has been undertaken, since the expenditure so far exceeds the means; and our efforts, it would appear, are to be regulated, not according to the standard of duty, but of worldly convenience. It is taken for granted, that the means afforded are already all that the wealth of the members of the Church will admit of, and all that Christian principle can make them give. The people are already oppressed with too many demands; and it would be quite unreasonable to expect more of them. But with whatever demands they may have been oppressed—whatever the exactions to which they may have subjected themselves for vanity, for luxury, and pleasure—we have only to look to the amount of their contributions to this Scheme—we have only to compare them with the sums they expend on other objects, in their nature not only trifling but questionable—we have only to contrast these with what is done by the members of other churches, to be satisfied that, at least with regard to this, they have little reason to complain. They have been asked to contribute to this Scheme; and can they honestly say that their contributing to it has cost them any sacrifice; that for this they have denied themselves the smallest gratification, or, that for this, they have incurred the slightest inconvenience? Selfishness may indeed account every farthing a sacrifice that is not added to its accumulated gains, or devoted to its particular interests and pleasures. And were we to appeal to this, or to mere natural disposition, we should soon find that, to accommodate our Christian efforts to the means provided, would just amount to the abandoning of our Christian efforts altogether. The course recommended may approve itself to worldly prudence; but it will not abide the test of religious duty. The obligation to do everything in our power to advance the Redeemer's kingdom, and to be, as far as our means and influence extend, the light of the world, will not accommodate itself to this expediency. The small and insufficient means provided in the careless spirit of the world, will not, however we may flatter ourselves, be held as exhausting the means or talents entrusted to us, by Him, who is the searcher of hearts, and who walketh in the midst of the churches. Let the knowledge of His Gospel enlighten the mind; let faith quicken the soul that cleaveth to the dust; let the constraining love of the Redeemer be shed abroad upon the heart, and this spiritual barrenness will speedily disappear, and the means of hountfulness grow and multiply an hundred-fold. The duty of imparting the Gospel to the heathen, is what the Christian Church cannot set aside; and equally binding is the duty, both as regards the heathen and professing Christians themselves, of teaching men, for this object, to give willingly of their substance. As ministers of Christ, we have to do, not with the poverty of our people, but with their Christian principle,—we have to make known to them the grace of Him, who, though He was rich, yet for our sakes became poor,—we have to instruct them in the knowledge of duty, and to endeavour to bring them under the powers of the world to come; and it is not for us, but for themselves, as under the influence of Gospel faith, to be the judges of the means which, in their poverty, they have at their command. Let us take heed, lest, in our anxiety to spare their earthly substance, we impoverish their souls. Of this we may be assured, both as regards them and as regards ourselves, that there is no loss to be apprehended in any sacrifice we make for Christian duty; and that the danger is not that, in obedience to this, we communicate too largely, but the reverse. The Christian duty that prompts to liberality in the cause of missions, will not neglect the means proper to every other interest or relation. The

disposition that leads to this will not lose its reward, even as pertains to peace and prosperity in this present life.

EXTRACT of a LETTER from the Rev. JAMES OGILVIE, dated Calcutta, February 7, 1849.

We have now to inform you, that the Institution, after having been closed, as usual, at this season for four weeks exactly, was re-opened on Thursday last, the first day of February. I am happy, also, to add, that the greater number of the former pupils, both in the senior and the junior departments, have already joined their respective classes; that the new candidates for admission have been sufficiently numerous, and that the missionaries and all their assistants are in the enjoyment of excellent health and spirits, and actively and earnestly engaged in their important work.

At the very commencement of a Session, we can have little more to state, than merely to announce this, that the principles on which the Institution has hitherto been conducted, continue, in every essential respect, unchanged; and that there is every prospect of our being able to carry on our labours peacefully and efficiently. Towards the middle of last year, we commenced the direct preaching of the Gospel,—divine service being conducted in the usual manner in the Institution, every Lord's day evening, till the vacation. It is our intention to resume this very important department of our work on Sunday first; and, so far as health and strength permit, to continue it uninterruptedly hereafter.

The system of education, the manner in which the classes are instructed, the subjects taught, have now been so frequently described, that it would be superfluous to allude any further to that subject. We are aware that such details, however interesting they may be to ourselves, who are engaged in the work, cannot but be dry and uninteresting to others. Most people wish to know *what* results have been accomplished, without troubling themselves very much as to *how* they may have been accomplished. And unless you can point out to them some such results of a very palpable description, they are disposed, if not to question the utility of the missionary work altogether—at least, greatly to undervalue its importance. Perhaps, then, it may be of some use to allude, in the most cursory manner, to a very few of the inestimable blessings which have already been conferred on the people of this land, directly or indirectly, through the instrumentality of Christian Missionaries and Christian men.

Those who are at all acquainted with the nature of the religious rites and ceremonies of the natives of British India, are aware, that not many years have elapsed since, among innumerable other most shocking and revolting rites which might be mentioned, the following were universally practised:—

Suttee sacrifice,—that is, the burning of widows alive on the funeral piles of their husbands; concerning which, it is on record, that the number thus destroyed, in the course of a single year, within thirty miles of Calcutta, amounted to no fewer than 438. And if within so small a space as that mentioned, so many persons were thus burnt alive, what an enormous number must have been sacrificed in a country so extensive as Hindostan, in which this horrible custom was practised for so many centuries!

Self-sacrifice, at Saugar Island, to which place immense numbers of Hindoos still proceed every year in the month of January; and, at one time, many, both males and females, offered themselves up as a voluntary sacrifice to the deity of the place, by throwing themselves into the Ganges, where it unites its waters with the sea.

Female-infanticide,—which prevailed to an unknown extent in and around Benares, Guzerat, Kutch, and various other provinces.

But it is unnecessary to dwell any longer on these and similar fearful details, such as the burning of lepers, or burying them alive—persons throwing themselves from precipices—dying un-

der the wheels of the car of Juggernaut, and many other abominations of idolatry.

Let any one peruse the third volume of Mr. Ward's book, or the Missionary correspondence published about twenty or thirty years ago, and then let him judge of the condition of India at that period. What a shocking picture of human nature does it present! what an inconceivable amount of human suffering! what an appalling history do such details furnish!

Now, although so very limited a period has elapsed since these cruelties were perpetrated under the name of religion, yet so successful have been the humane efforts, the benevolent exertions of Christians, that they are now almost altogether unknown, altogether unheard of. Who, then, that reflects on this—who, that compares the *present* condition of India with what it was about the period above alluded to, will not gratefully acknowledge, that already have great things been accomplished—that already has God wrought miracles and wonders among the Gentiles?

The subject dwelt upon in the preceding letter, is thus powerfully resumed, and some further illustration of the importance and value of those results which are to be ascribed to the earnest and indefatigable exertions of those who are there employed in the work of the Lord, are to be found in the subjoined communication.

COPY of a LETTER from the Rev. JAMES OGILVIE, dated Calcutta, February 17, 1849.

The communication which I last addressed to you, contained some remarks regarding the progress of the Gospel in India during the last twenty or thirty years. The subject not being exhausted, it is now my intention to continue it, and to furnish you with some particulars tending to shew the vast benefits which have resulted from missionary labours, not merely to the benighted heathen, but also to thousands of European Christians.

Though there still remain many gross enormities of cruel superstition among the inhabitants of the land in which we dwell, much ignorance, degradation, and debasing idolatry, yet, from what has been already stated, and from much more that might be stated, we ask again, who will not readily allow, that vast benefits have resulted from missionary labour? Let us view the subject in a *temporal* point of view. Have not the efforts of Christians been eminently successful in removing human distress, and alleviating human woe, to an incalculable extent; in civilizing and humanizing the people to such a degree, as is sufficient to call forth, not merely our gratitude and thanksgiving, but our wonder and admiration.

With regard to the rapid spread of Christianity, I beg to submit to you the testimony of an eminent missionary, who has laboured for a very long period, and in many different parts of India. The testimony of such a man, must possess an importance of no ordinary kind. In a discourse on "The Progress of the Gospel in India," published a few days ago, he thus expresses himself:—"The growth of the Gospel has been amazingly quick; so quick, that it has never, in any age, nor in any country, grown so rapidly as it has during the last half-century in India. *There never has been anything like it.* Christ and His Gospel are now known by many, from the one end of this immense country to the other; and more Christian churches exist in the land, than are to be found mentioned in the whole New Testament; and all the fruits and blessing of only about fifty years!

If really converted natives are to be mentioned, then we, with confidence, assert, that, including all that are to be found in Arracan, and in the Madras and Bombay Presidencies, the number is more than seven thousand. And this does not comprehend all who have already died in the faith. If these also are to be reckoned, we need hardly fear affirming, that throughout these latter days, the number of disciples has not been in India less than twice seven thousand. And think of twice seven thousand in a land in which, some fifty or

sixty years ago, scarcely one could be found! Some of us were recently reminded, that even in Rome itself—a city into which the Gospel had been introduced by the very Apostles—Paganism was not rooted out at the end of five hundred years. He needs not, however, fear being found a false prophet who asserts, that idolatry will have ceased to exist in Calcutta, and even in the whole of India, before the lapse of the half of five hundred years. Many people are accustomed to say, that it is not much which has been accomplished, as it regards the propagation of the Gospel in this part of the world. But such persons only proclaim their own ignorance. They know nothing of the wickedness that existed in India in days bygone; and they, probably, know as little of the good that exists in it now."

Notwithstanding all this, many are still apt to complain, that the progress of Christianity in India is exceedingly slow. There is no country in the world, say they, in which so much has been expended in the attempt to evangelize the heathen; and yet how little has been effected! This question is continually put to us by the young people of this land. It forms a great (probably the greatest) objection which they have to bring against Christianity. "If Christianity be of God, why were our forefathers left to perish in their wickedness?" Why has God permitted it to be so long in the attempt to supply them with any religion which they regard as satisfactory. It surely, however, cannot be necessary to inform any professing Christian, that all the purposes of a slow respecting mankind, are accomplished in a slow and gradual manner; and that one great reason for the little progress which the Gospel has yet made in the world, undoubtedly is, that God has thought fit to appoint men as the instruments in the accomplishment of this great work. Now, whether the comparatively small advance which has confessedly yet been made in the reformation, not only of India, but of every other part of the world, be not mainly to be attributed to the feeble and inadequate efforts which have hitherto been put forth by professing Christians, is a most important question indeed; but it is a question which they can answer best for themselves.

How often does our blessed Lord instruct us as to the manner in which Divine truth will be spread over the earth! "The kingdom of God cometh not with observation"—not with any outward show, or any dazzling pomp. We have no scriptural warrant, therefore, for even expecting that vast multitudes will be converted to Christ at once. "The kingdom of God is like leaven, which a man took and hid in three measures of meal till the whole was leavened." Just so has the Gospel been making its way in India during the last half-century,—like the leaven, small and feeble in its commencement, and diffusing itself gradually and noiselessly; so much so, that to one who looks only at the surface of things, it would seem as if almost little or nothing were doing. But a most important part of the work has been already effected; the Gospel has been leavening the mass; the kingdom of Christ is tending towards universal dissemination—the leaven is in a state of fermentation, and it will not cease till the whole shall be leavened; "and God, even our own God, shall bless us—God shall bless us, and all the ends of the earth shall fear Him."

Regarding the Institution, we have nothing new to communicate. It will give you a more correct idea of its present popularity, and numerical prosperity, when I state, that on the 17th day of February, 1847, there were, in actual attendance, six hundred and eighty-one pupils; on the 17th of February, 1848, there were present six hundred and eighty; on the day in which I now write, February 17, 1849, there are present, seven hundred and fifty-two.—I am, &c.

JEWISH MISSION.

The present condition of God's ancient people is one of peculiar promise for the

future, and we think we can descry in the distance the prospect of better days for Israel. The Jews have clung to their ancient rites and ceremonies for 1800 years, during which long period, a crucified Saviour has been a stumbling block to them; and looking for an earthly prince, they have continued to despise the meek and lowly One. At length, however, a glimmering of light seems to be dawning on many of them, though many, also, are, alas, turning from cold formalities to equally cold infidelity. All the letters from the Missionaries, which we have seen of late, seem to convey the impression that the Jewish mind is in a transition state. Hoping for the coming, as an earthly prince, of that Messiah, who, when on earth, was despised and rejected of men, they have hitherto implicitly adhered to the rites and ceremonies of that earlier dispensation, which was merged in the more glorious one of the Gospel. But at length they seem to be awakening to their true position—they seem to be discovering that their faith has been put in empty ceremonies, and that they have been clinging to the shadow while the substance is not there. Many are, it is true, relapsing into infidelity, but even this unhappy temper of their minds evinces that a change is taking place. May they speedily be brought to see the light, and may they soon be led to turn from the mere types and foreshadowing of the Gospel dispensation, while they put their trust in Him, who appeared "to put away sin, by the sacrifice of himself." It is the duty of Christians to pray for the ingathering of the Jews, for, "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead."

We take the following interesting extract from the *Home and Foreign Missionary Record* of the Church of Scotland.

EXTRACT of a LETTER from the Rev. G. F. SURTER to the CONVENER; dated Karlsruhe, 30th March, 1849.

Taking a retrospect of my missionary work during some weeks past, I feel myself under a great debt of gratitude towards the Lord, who has been the key of David, and openeth, so that no man can shut. I have had abundant opportunity of labour, and have been privileged to preach the glad tidings of salvation to many erring wanderers of the house of Judah. Surely some of the precious seed will, and must take root, and grow up; and I look forward with invincible hope for a day of harvest. Though our aim must be, not so much to be called *successful*, but rather *faithful* servants; yet the Lord has graciously promised, that our work of faith, and labour of love, shall not be in vain, and that patience will have her perfect work. A fearful amount of self-righteousness, in one form or other, and of spiritual arrogance, forms the chief obstacle that shuts up the kingdom of God against the Jews. No people on earth are so self-righteous; none have, for ages, been so deeply humbled by the powerful arm of Jehovah, who resists the proud; but the grace of humility is a plant of rare growth among them still. All the house of Israel seem to have hearts of stone; yet the day is promised, and appears not to be far off, when the stony heart will be taken from them; while the Word of God, now preached, is like a hammer that breaketh the rock

in pieces. An old, sickly woman, who has often heard me, lately, after she had listened for nearly two hours, became so subdued, and softened down by the searching power of God's Word; and, in a measure, her heart was so melted by the marvellous account of the love of God towards guilty sinners, exhibited in the sufferings and death of the blessed Messiah, that she, on my leaving her, humbly and earnestly entreated me to pray for her. I did so, and was in good hopes for her soul; but when I visited her again, she appeared as cold and self-righteous as before, pleading, apparently with all confidence, her own virtues and piety, which, in her opinion, must procure her the bliss of eternal life. I set again, earnestly and affectionately before her, death, and life. She seemed again to be affected; but to what degree, I cannot tell. A grown-up son of hers spoke in a carnal manner, with recommendation of Jesus, calling Him a prophet, and the best republican who had suffered for His righteous cause, and for the interests of mankind, at the hands of the haughty aristocracy. I reproved him with the truth, and spoke to him of the servitude of sin, and the slavery of Satan, in whose chains he yet was fettered, admonishing him to repent and believe, that, through the Son of God, he might become free indeed. Having often conversed with this man, he knows much of the truth of Christianity; more, perhaps, than many of the nominal Christians with whom he, for worldly amusement, and desiring political discussion, associates. I know that the spirit has often worked upon his conscience, and I do not yet give him up. If multitudes, in the present day, be mad with politics, the Jews excel in this madness. Politics form the all absorbing subject of conversation; and the papers from which the majority of them take their notions, are the most profligate and shameful that emanate from the press. To this sort of Jews, the Mosaic theocracy appears the produce of a cunning hierarchy, serving the purpose of Asiatic despots; while the ancient prophets were the dauntless demagogues, who advocated the cause of the people and of liberty, against sacerdotal and royal usurpations. How true is it, that godless man, ever and anon, is apt to wrest the Scriptures to his own destruction. Against such and similar perversion, I have often to deal. A Jewish lady, of rabbinical piety, bitterly complained to me the other day, that her son, studying in the University, had become a blasphemer and an atheist; though, while at home, he had received the most pious education. She spoke with execration of those philosophers who were thus spoiling young men entrusted to their teaching. I observed, that I had often been sorry to find so many young Jews who had become the wildest atheists, and pointed out to her the reasons why, Jews grown up in the system of Talmudical orthodoxy, were especially apt, more than others, in this age of speculation, to run into the very opposite extreme. I shewed her, and a number of Jews who were present, that, in these eccentric times, nothing could guard the rising generation of Jews against such corruption, but true Christianity; that no half-measures were sufficient to keep them within even the ordinary bounds of decency; that either they must be converted, and become true believers in their crucified Messiah; or would, probably, plunge deeper and deeper into atheism, both practical and theoretical. I exhorted the mother herself to repent, and through faith surrender herself to the Lord Jesus Christ; that then she might hope for the reclaiming of her unhappy son to true holiness. She seemed to derive some comfort from my words, and asked me to visit her again, when her husband, who was absent, was at home. Piety, as they understand it, goes with "old" and sincere Jews above every thing. For a "pious" man they take me, whatever they may hold of my Christian faith. It is for these reasons that the "old" pious Jews, who see, with consternation, the crumbling down of Judaism in their own offspring, feel themselves attracted towards really pious Christians, infinitely more than used to be the case at any former time.

GLASGOW BUILDING SOCIETY'S CHURCHES.

In our last we presented some proceedings in the Presbytery of Glasgow relative to these churches, and we are now in a position to communicate further intelligence respecting them. The report of Dr. Leishman to the Presbytery at a subsequent meeting contains additional information respecting them:

PRESBYTERY OF GLASGOW.

The ordinary monthly meeting of this reverend Court was held on Wednesday, in the Tron Church Session House—the Rev. Dr. Boyd, Moderator.

The meeting having been constituted, The CLERK read the minutes of last meeting, which were approved of.

QUOAD SACRA CHURCHES.

Dr. LEISHMAN read the report of the Committee, appointed to take steps for obtaining possession of the chapels found, by the decision of the House of Lords, to belong to the Established Church:—

"The Presbytery are aware, that previous to the final decision by the House of Peers, in the case of the Glasgow Church Building Society's churches, which was pronounced on the 22nd of February last, and by which it was declared, that those places of worship must remain in connection with the Establishment, eleven of them have, from the period of the secession, been occupied by Free Church congregations. They are likewise aware, that two others, Springburn and Chalmers' churches, had been shut up during the greater part of that time, after having been, like the former, taken possession of by Free Church parties.

"The Committee regret, when, about two months ago, it was resolved by those who had hitherto taken charge of them, to abandon simultaneously, and to shut up the whole of those thirteen churches, that an intimation of this intention, along with the keys of the different churches, was not sent either to the Moderator or Clerk of the Presbytery who were defenders in the recent action. Had this been done, some of those churches, at least, might have been immediately re-opened, under the superintendence of the Presbytery. It is likewise to be regretted that the Committee cannot even yet announce that the keys have been delivered to any friend or adherent of the Establishment.

"Had the Committee not been given to understand that the legal advisers of the two sections of the society had been authorised to effect, if possible, an amicable settlement of their remaining differences—they must, in consequence of the instructions of the Presbytery, have taken some decided steps to render available, for religious purposes, what had been judicially declared to be the property of the Church of Scotland. They were unwilling, however, to interfere in the matter, so long as there was any likelihood of a friendly adjustment of the points in dispute.

"It is hoped that the Presbytery will approve of the course which has been adopted by the Committee, as the Committee have now reason to believe that, in the course of a very few days, the whole of the Society's churches will be placed once more under the immediate control of the Church of Scotland.

"A meeting of the Church Building Society was held on Tuesday in the Religious Institution Rooms. It was called by advertisements in the newspapers, and by circulars addressed to the members, and for a special purpose, namely—'To consider the present state of the Society, and to determine as to the future management of the same, and of the Society's churches.'

"This was the first time the society had met, or been called together, for seven years, the last meeting having been held on the 17th of May 1842. The meeting, the Committee have been assured, was one at which there was neither unkind language used nor unkind feelings mani-

fested. This, it will be admitted, was creditable, as it must have been gratifying, to all parties. But it was mainly owing, it can scarcely be doubted, to the conciliatory and judicious conduct of the two legal assessors who were present, and who respectively represented the two opposing sections of the Society. These gentlemen had previously arranged and agreed upon the whole details of the resolution, which, after being considered, was unanimously approved of by the meeting.

"The resolution was to this effect—that, as now decided by the highest judicial authority, the churches of the Society must remain in perpetual connection with the Church of Scotland; that the Free Church members of the Society shall henceforth take no share whatever in the management of its affairs, provided that they shall be freed from all responsibility in regard to the debt of the Society; and that they shall not be held liable for the payment of the feu duties, exigible on account of the Society's churches; and that this agreement shall take effect when its conditions are embodied in a legal bond, to be duly subscribed and attested and when the debt owing to the Society shall be paid.

"The committee are happy to state, that ample funds have already been subscribed for the payment of the debt. Nothing, therefore, remains to be done, but for the gentlemen, who have been appointed to take charge of this matter, to be satisfied as to the amount of the debt, and to get the legal deed that has been agreed upon properly executed. This cannot occupy much time. The keys of the churches will then be handed over to any one that may be appointed by the remaining members of the Society to receive them.

"The Committee, in conclusion, beg leave to congratulate the Presbytery on the issue of what has been to them, as well as others, a painful and harassing litigation. They feel, in common with their brethren in the Presbytery, and in common with the friends of the Church of Scotland in this city, that a heavy load of responsibility has been laid upon them, in connection with those churches. They do not shrink, however, from that responsibility; and, aided as they know they will be in carrying on the noble enterprise, by the beneficence, the patriotism, the piety, and the prayers of many, who now cling with a firmer grasp than ever to the church of their fathers, they cannot but hope that the day is not far distant when every one of those churches will be an endowed church, a parish church, a church in which the poor will assemble and worship, and have the Gospel preached without money and without price.

"M. LEISHMAN, Convener."

Dr. Leishman said, he had little to add to the report, just because he deemed it unnecessary to prolong an unpleasant and bootless controversy. The courts of law had declared, in the strongest terms, their opinion, that not one of the churches of the Glasgow Church Building Society ought to have been occupied for a single day, after the secession, by the ministers or congregations who had voluntarily separated themselves from the Church of Scotland. The cause of the Free Church pursuers was pleaded both at the Scotch and English bars, by some of the most eminent men belonging to their profession; and this was all they made of it. Here, therefore, the Presbytery might have been contented to leave the matter, regardless alike of abuse on the one hand, and of misrepresentation on the other. He found, however, that after all that had been said on the subject, some of the friends of the church had been misled as to one point. It had been asserted that the six or seven gentlemen who had assumed the power of letting so many of the churches of the society, immediately after the secession, had a right to do so, because the churches were their own property, and because they were the Church Building Society. There were two mistakes here. In the first place, none of the members of the Society had any right of property in these churches, except in the character of trustees

acting for behoof of the Church of Scotland, and for the benefit of the community. In the next place, none of those gentlemen, who let the churches to Free Church congregations, were directors of the Society at the time they did so. As they had been elected only for one year, and as the meeting at which they had been elected was held, as the last printed report shows, on the 17th of May, 1842, their term of office had expired at the time of the secession in May, 1843. It was going a little too far, therefore, to call them the Church Building Society. The Presbytery would allow him to advert to another point which is somewhat more personal. He had been represented to have said, and for saying it he had been charged with disingenuousness, that what he always understood the Glasgow Church Building Society to have contemplated, was simply the erection of chapels of ease. He had never said this nor any thing like it. How could he have said this when the very first regulation of the Society declares that the object of the Society shall be to erect additional parochial churches for the purpose of making more extensive provision for the religious instruction of the poorer classes of the community? What he did say was, that while the object of the Society was declared to be the erection of parish churches, he and others never understood that the Society were tied up to the acceptance of parish churches only from the church courts. The contrary was averred by their opponents, but not a shadow of proof could be produced in support of their averment. Accordingly, when the case was argued at the bar of the House of Lords, the senior council of the Free Church party frankly admitted, he could produce no evidence of what had been asserted. On the contrary, he declared that the members of the Society were perfectly warranted to apply to any competent authority for the erection of their churches into parish churches. But then, he asked how was this to be done? It was vain, he said, to look to Parliament for endowments, and there he agreed with him; and as to the Church of Scotland, said he, it is so crippled, enfeebled, impoverished, and so utterly dead, it was morally impossible the requisite funds could be procured from private beneficence. In adopting this line of argument, he no doubt said what was contained in his brief. It is, therefore, to be hoped that, ere long, he will find he has been misinformed, that there is still life and wealth, and Christian liberality likewise, in the Church of Scotland, and that the original design of the founders of the society has been carried out by the munificence and zeal of the citizens of Glasgow.

Dr. BARR, after a short speech, moved the adoption of the able report now read by Dr. Leishman.

Mr. PATON seconded the motion, which was unanimously agreed to.

There was no other business of public importance before the Presbytery, and, on the benediction being pronounced, the court adjourned.

GENERAL ASSEMBLY.

The General Assembly of the Church of Scotland met at Edinburgh on the 24th May last, when the Rev. Dr. Simpson, of Kirknewton, (whose visit to this country as one of the deputation from the Church, will be affectionately remembered by very many of our readers), was elected Moderator of that venerable body, by a large majority over the Rev. Dr. Bell, of Linlithgow, who had also been proposed for the chair. We shall endeavour in our next number to present a synopsis of the proceedings, which were of a very interesting and important character. The reports from the various committees entrusted with the charge of the several Schemes of the Church were very satisfactory and encouraging.

RELIGIOUS INTELLIGENCE.

PROTESTANT MISSIONS TO THE HEATHEN.

The population of the world, and the relative number of its inhabitants adhering to its various "religions," cannot possibly be ascertained with any degree of accuracy; yet it is well to have some general idea of the nature and extent of that vast field which is given to the Christian Church to cultivate, and from which the great harvest is to be reaped at the end of the world.

The following table is made up from different writers upon this subject* :—

	Population.	Heathen.	Mohammedan.	Jews.	Christians.
Sondermann,	Mill.	Mill.	Mill.	Mill.	Mill.
Wahlman,	1000	631	169	9	800
Kaumer,	900	500	110	8	260
Gosner,	650	310	110	5 to 9	238
	800	455	140	2 ... 5	300

The "Christian" population of the world is thus divided by Gosner† :—

Roman Catholics,	80 millions.
Protestants,	70 ...
Greek Church,	50 ...
Total,	200 ...

Is our estimate too low, if we suppose that there is only one in ten professing Protestants, who sincerely desire that Christ's kingdom should come, and who labour to advance it? But if we could indulge the hope, that there are seven millions in the world who know and love the Gospel, even this would afford about one labourer only for every hundred heathens, Mohammedans, or Jews! But are there seven millions, or one million, really alive to the importance of the great work of converting the world to Christ?

The whole Protestant Church now supports about 37 Missionary Societies for the conversion of the heathen. Bible, Tract, and Prayer-book Societies, are not included in this estimate; nor are societies for the conversion of the Jews, or for educating native females in heathendom.

The 37 Missionary Societies are thus divided:—

Germany,	8	England,	9	America,	7
Switzerland,	3	Ireland,	1		
Netherlands,	1	Scotland,	5		
France,	2				
Norway,	1	Britain,	15		

Continent, 15

It is difficult to ascertain from the Reports of those societies, the number of labourers in the mission field. Some Reports omit to mention the native assistants, or female teachers; others, again, include agents of every kind,—such as printers, translators, &c. It is calculated, that about 5000 persons are employed abroad in the work of missions;—2440 of whom have been sent forth from Europe and America. The others are native agents. The number converted from heathenism, who are now in communion with the Church of Christ, is about 147,000. These have been baptized, about 400,000.

M. Gosner, of Berlin, calculates, that supposing all the ordained Protestant Missionaries to be equally divided among the heathen, there would be one missionary only to every 428,571 of the heathen. This would be in the ratio of one missionary to a heathen population almost equal to that of both Edinburgh and Glasgow!

The sum given by all the Protestant Churches for missions to the heathen, is, in round numbers, about £500,000; of which Great Britain contributes about £230,000.

* Tabellariache uebersicht uber die Protestantischen Missionare, 1846.

† Die Biene auf die Missionsfelde. July, 1848

PRUSSIAN POLAND.

Our readers will remember that two or three years ago a secession took place from the Church of Rome in Germany, which it was hoped would have been attended with happy results. The leader of the movement was Rongé, then a priest, who, having been awakened to the true position of that church, published a letter, denouncing in the strongest terms a religious imposture which was being practised, in the exhibition of the Holy Coat, at Treves.

The keen invectives and bitter sarcasm of this letter at once elevated its author to a prominent position, and many fondly hoped that Germany was to be the scene of another reformation, and that Rongé was a second Luther. This expectation, with regard to Rongé, has been sadly disappointed, as he and his party have lapsed into lifeless Rationalism. A small section of the seceders who were at first identified with Rongé have not adopted his rationalist ideas, but have formed themselves into a Reformed Church. They number five congregations, and their principal pastors are Czerski and Post. We find in the *Edinburgh Christian Magazine* the following extract of a letter from the former :

"It is necessary, upon Christian grounds, to oppose that ultra and democratic party here, as they have not only never manifested any desire to advance the interests of religion, but most of their movements may be termed positively irreligious and godless. Many of them openly profess their atheism and their hatred to God. The new reformed Jews—the German Catholics, headed by Rongé, and many who have fallen away from Rome—unite with this ultra party. But they are doomed to perish, like all who deny God, an who do not recognize the necessity of His help and countenance in their labours. The little appearance of religion which still pertains to German Catholicism (or Rongé's party,) is used as a mere mask to cover social and political agitation. Many congregations, formerly adhering to Rongé, are now anxious to join with us... In our own congregation, religious life is being more and more quickened. My own people requested me to hold a morning prayer-meeting—a request to which I thankfully acceded. We meet every morning at half-past seven, for devotional exercises, and meditations upon the Epistle to the Romans. I have published an address to the Poles, —a translation of which, into German, I now send you... I ask your prayers, and the prayers of your congregation. Entreat all other Christians, also, to pray for us, that in those stormy times, the Lord may defend and strengthen us in soul and body."

A translation of the address alluded to, is given in the last number of *Evangelical Christendom*.* The following is an extract from it :

"Further, insist on your clergy preaching to you the pure doctrine of Jesus Christ, as contained in the Holy Scriptures, instead of the senseless dogmas of the Roman Pontiffs, who call themselves the successors of Christ, and the visible head of the Church. He who walks in Christ's footsteps is His follower, belongs to that one flock of which He is the true Shepherd, and is a member of the Church which is His body, and of which He is the sole head, (Ephes. v. 29 ; Col. i. 18.) We have no need of a head of the Church residing in Rome, when we possess One who sits at the right hand of His and our Heavenly Father. Neither does this so-called head of the Church in Rome teach the things that be of God, but the things that be of men. Whence,

else, that hatred which you Romanists bear to every other confession? Why must you hate those who do not join in your particular worship? Not truly in obedience to the commands, or in accordance with the doctrine of Christ; for He teaches us to love and bless our greatest enemies; but solely because your priests, and their head, the Roman Bishop, command you to do so. You assert your faith to be the best, and yet you do not so much as know what true faith is! Think you, then, that fasting and processions—invocation of saints—performing public worship in rich and showy garments—burning incense and ringing of bells in the churches—are essentials of faith? and that the observance of such ceremonials can procure you favour with God? Deceive not yourselves. 'God is a Spirit; and they that worship Him, must worship Him in spirit and truth,' (John iv. 24.)

"Or, do you think the Lord God is the God of the Romanists only? Hear what the Bible says, (Rom. x. 11-13) Such is the doctrine of Scripture,—a doctrine of the truest love to our neighbour. But oh! how widely different is the doctrine taught by the self-seeking, hypocritical, disolute Romish priests! Their constant cry, is, 'Whosoever diverges in a little from the papal decrees, will be damned.'

"Oh! turn away from the voice of these false prophets, and listen to the voice of Christ the Lord, if you would escape from temporal and eternal ruin!...The true faith cannot be endangered; nothing is in danger but the lies and high-sounding pretensions of priestcraft. And those are in danger; and the truth is spreading abroad; and this Divine truth will, sooner or later, tear off the mask from the faces of the hypocritical priests, beneath which they seek to hide their villainies from the view of the simple. Therefore, my brethren, examine and 'prove what is acceptable to God, and have no share in the flagitious works of darkness, but rather expose them, for things are done of them in secret of which one cannot speak without blushing,' (Ephes. v. 11-12,—German translation.) You are apt to pronounce judgment upon others, why do you not judge them who belong to yourselves? for what have I to do to judge them that are without, since God, will judge them? 'Wherefore put away the wicked one from among you,' (1 Cor. v. 12, 13.) And, in the same chapter, the Apostle says, 'If, therefore, one that is called a brother be a fornicator, or an usurer, or an idolater, or a slanderer, or a drunkard, or a robber, with such a one ye may not even eat.'

"My brother Poles! open your eyes, and stride not daily a step nearer to your destruction! Lay hold on spiritual freedom, and God will give you political liberty also.

"I know well, that by the publication of this open and most sincere appeal to my Polish brothers, I shall excite much enmity against myself, while some will condemn my imprudence, and others curse my impoty; but my answer to all is, 'I fear not them which can only kill the body, and after that, have no more that they can do; but I fear Him who, can cast both soul and body into hell,' (Matt. x. 28.) And, therefore, I will not cease to proclaim the truth, whatever may be the personal injury it may bring upon me."

The Presbyterian.

NATIONAL CHURCHES AND THE CHURCH OF SCOTLAND.

That truth has claims upon men—that the God of Truth, who made the world, has the supreme right to its obedience, cannot well be disputed; nor can it be denied that conscience has rights, also. The great objection to carrying out the principle of National Churches, in all the rigor of the abstract theory on which they are founded, is that this can-

It has been asserted, that the offerings presented, in one year, to the temple of the Goddess Kali, in Calcutta, equalled the revenues of the whole Protestant Church for missions. Mr. Medhurst states, in his "China and the Chinese," that "the cost of gold and silver paper burnt" (in honour of idols) "in China, in a year, exceeds a hundred times all the money collected in the Christian world annually for Bible, Tract, and Missionary Societies!"

It has been stated, that Scotland consumes, each year, about £5,000,000 in intoxicating drinks; and Glasgow alone, £1,300,000. Yet we everywhere hear complaints of the want of means to aid the cause of missions!

The present age may be designated as the age of missions. Let us glance at their recent and rapid increase.

The Society for the Propagating of the Gospel in Foreign parts, instituted in 1701, was the first Protestant Missionary Association ever formed.

The next 85 years gave birth to four only,—viz., Society for Propagating Christian Knowledge, (1701;) Society of Halle, (1705;) the Moravian Mission, (1732;) the Wesleyan Mission, (1786.)

During the next 14 years, (from 1776 till 1800,) five societies were established,—The Baptist, (1792;) London, (1795;) Edinburgh, (1796;) Netherlands, (1797;) Church Missionary, (1799.)

Thus, during the whole of the 18th century, ten societies only, formed the whole missionary staff of the Protestant Church; the one-half of these growing up within the last 14 years of the century.

During the first ten years of the present century, one society only (Berlin, which sent forth Rhenius and Gutschlaff,) was added to the number.

America entered the field in 1810. Between this and 1820, five great missionary societies were established in the United States. The American Board of Commissioners, (1810;) the Baptist Union, and Baptist General Convention, (1814;) the Presbyterian, (1816;) the Methodist Episcopal, (1819;) the Protestant Episcopal, (1820.)

The Basle Society was formed in 1816.

From 1820 till the present year, 15 missionary societies have been added to the number,—viz., Berlin, (1823;) Paris, (1824;) Barmen, (1828;) the Church of Scotland, (1829;) Hamburg, (1835;) Dresden, (1836;) Lausanne, (1837;) Glasgow, (1838;) Wales, (1840;) Ulster, (1840;) Gosner's in Berlin, (1842;) Norway, (1842;) Free Church, (1843;) American Lutheran, (1843;) Scotch Secession, (1844.) It thus appears that, for 156 years after Luther's death, there was not one Protestant Missionary Society; and that all such societies now in existence, with four exceptions, have sprung up within the last fifty years. The last thirty-eight years have given birth to 20 of those; the last ten years, to 7.

At one of the missionary meetings held last year in New York, a very old man, Deacon Harvey, addressed the meeting. This man could have said, "When I was sixty-two, there was but one missionary society in all Great Britain; now there are 15. When I was upwards of sixty-four, there was not one missionary society in all the United States of America; there are now 7. When I was eighty, there were but 2 missionary societies in the Continent of Europe; there are now 15! When I was an old man, above three-score years and ten, the whole Continent of India, China, and the Islands of the Pacific, were shut against the Gospel. Those countries are now all opened up to Christian Missions, and tens of thousands, who then worshipped idols, have since been turned to the worship of the living and true God!" All this could have been said by that old man, for he was 111 years of age; and we have supposed him thus addressing the assembly in which he spoke, that our readers may realize what has been accomplished during even the old age of a living man.—*Edinburgh Christian Magazine*.

not be done without attempting to apply force to the conscience. This is a formidable objection, for the conscience cannot be forced. Whatever moral or metaphysical value this consideration may have, such is its practical potency that it bars all further reasoning on the subject. Seeing God has made the conscience impossible to force, we may as well think of dethroning Himself as of coercing the conscience. Notwithstanding this, conscience has no title to an unrestrained supremacy in this world. Neither the welfare of society nor the honour due to God will admit of this. The conscience never can be free till the truth shall make it free. An unrestricted liberty in falsehood cannot be allowed to it. It would seem that in this world neither truth nor conscience can become supreme till they be united. A lie can have no right to reign anywhere. The empire of truth is an empire of freedom, and neither can it reign till it be willingly received. It was for the authority of truth, and not the rights of conscience, as is sometimes erroneously supposed, that the Apostles and first Martyrs of Christianity died. Their right to worship God according to the dictates of their conscience, never appears to have been with them an object of solicitude. This right lay safely treasured up in an honest heart beyond the reach of every persecution. The right of every man, against all human authority, to worship God according to the dictates of his conscience was not that for which they laboured, and suffered, and died, but the right of God to be worshipped according to the dictates of His revealed will, by every man, in all things, and in every condition of life. This supremacy of the Word of God over the conscience seems also to have been what chiefly occupied the thoughts of the founders of the National Church of Scotland. Many think it an easy matter to settle the claims of both conscience and the truth, and to chalk out the course that the Church and the State ought to pursue with regard to each other: to us, these things appear by no means easy. Were the first Roman Emperors right in persecuting the Church? To this it will be readily answered, No. Were their successors right who fostered it? To this, also, many answer, No, for in so doing, they corrupted it. What then is to be done? Let each, it may be said, pursue their own course separate and apart, altogether regardless of the progress of the other. But is this possible? If it were possible, would it be right? Is this enjoined, is it even permitted by Him who claims to be King both in Church and in State? What then becomes of the saying, "He that is not with me is against me?"—"He that gathereth not with me, scattereth abroad?" So we believe it to be with every nation as with every individual. Entire separation between Church and State is a mere form

of words, meaning practically nothing, because it is in practice an impossibility. In the meantime, such assertions lead away attention from the really important question, which is, how Church and State may be brought to unite their efforts in the best and most efficient manner for the accomplishing the great end of both, the one being instituted to restrain sin, the other to root it out. The Word of God is the foundation of the Church, but the same word is also the foundation of the peace and prosperity of nations. Till Church and State, therefore, come to be built on this same foundation, the nations may seek peace, but will not find it. To bring this about, we think, was, in simplicity and godly sincerity, the grand aim of the founders of the National Church of Scotland. Whether they were right or wrong in their views, it was undoubtedly a National Church in the strictest sense of the words, which they designed to found, and amid much discouragement, and in the face of fierce and long protracted opposition from various powerful quarters, these views were in the end, to a great extent, realized. The national mind became thoroughly imbued with their idea on this subject, as is testified by the solemn League and Covenant which was adopted with so much unanimity by Scotchmen of all ranks and degrees. Ever since the Reformation, when Knox lifted up his standard, and inscribed on it the name of the Church of Scotland, the nation has rallied round it, and small among the nations as is the country, yet has the name of Scotland's Church and the records of her struggles become honoured and renowned, as not many are. The banner given her of God, to be displayed for the truth, has floated on high through many a dark and terrible day of suffering and blood. Sometimes half deserted by its friends, while its strong enemies were eager to tear it down and trample it in the dust, yet ever has it been nobly upheld by some resolute spirits, strong in the faith that better days would come. Nor did they die as the fool dieth. Their hope has not been lost; their expectation has not perished. While churches shall continue to range themselves under national or denominational banners, one inscribed with the name of the Church of Scotland, will, we doubt not, continue to be seen among the number. Its ensign, consecrated by the blood of Martyrs, will not go down while any other continues to float on high. It was, too, for a National Church as by law established, that the blood of Scotland's Martyrs was shed. It was not merely for the truth of Christianity at large, but for the principles of a National Church, sanctioned by a National solemn League and Covenant, that the Covenanters died. Would they not acknowledge that the Stewart might Reign, and be recognized as King in Scotland in the same manner

as Nero had reigned, and had been recognized as emperor by the Apostles, at Rome? was the question often ensnaringly put to them. Whatever answer they might have returned was not likely to have profited them much with their unprincipled persecutors, bent on their destruction. But, true to their principles, they frankly replied that they would not because not the law of Rome, but the Solemn League and Covenant, was that which determined their views of the nature of the kingly office, and defined in their estimation the title of its rightful possessor in Scotland. Those politicians who justify nations in refusing obedience to kings when they tread under foot their civil constitutions, may consider how they can defend their own way and yet condemn that of the Scottish Covenanters. As to those Christians who think that kings and rulers must have their power bounded and restrained by laws in civil matters, but must be left altogether and unrestrainedly to the dictates of arbitrary will in matters of religion, no aspect of the times or events will, we believe, teach them better. When the times call for new definitions of the liberties of the Church, the difficulty of accurately defining them, will perhaps teach more charity for the mistakes of the men who in former days made the attempt. If the Covenanters erred, it was not through ambition or a desire of worldly glory, but from perhaps overstraining a little the principles of their beloved Church—the greatest blessing of their native land. Yet why should we condemn? What if an error was committed by generous ardent spirits desirous to hasten the Lord's works before the Lord's time, and hastening to make the kingdom of Scotland a kingdom of Christ, before, as it is written, all the kingdoms of this world shall be His kingdoms. Nevertheless, we believe He accepted of it, that it was in their hearts to do this for His glory, though the time was not come, and that when the time shall come, it will be remembered for good, and Scotland will not be the last of the kingdoms, the hearts of whose people shall be turned to the Lord as the heart of one man. Alas! if these Martyrs for a National Church were mistaken, it is to be feared the Churches are much further mistaken now, as to the testimony they should bear before kings and rulers and the powers of this world. What a contrast between the uncertain sound which the Church now gives on the subject of the duty of nations and their rulers professing Christianity, and the distinct testimony which was given them when simple maidens, (or to use words sweeter to the Scottish ear, and sounding more kindly to the Scottish heart), when simple "lassies," would rather die than say they thought it right and lawful that a king, calling himself Christian and reigning over Christians, should not reign

for Christ, and that having perjured himself before God, he was still to be owned king by divine right, and to be permitted to destroy without opposition what they considered the work of the Gospel.

If they were mistaken, their own apology was more than enough, and it might well have been permitted to simple lassies who could not argue, to err on such a subject. But they were not mistaken in the essential point of the testimony which they sealed with their blood—that Christ had a right to obedience from all men high and low, and that all men calling themselves Christians, whether kings or subjects, were bound to obey Him in all things in all situation and capacities—on the throne, as in the Church or the family—as kings, no less than as private men. They knew well enough that their lives were not threatened, that the king might have liberty to disobey Christ, but that their lives were to be taken unless they would submit to serve Christ, as the king should please to bid them, and rather than please an earthly king in this, they were content for their Heavenly King cheerfully and lovingly to die. But now, we have not confidence to pray, *Thy kingdom come, Thy will be done on earth as it is in heaven*, nor faith to believe that the prayer will be heard, and that thrones, and dominions, and principalities, and powers, shall all become obedient to the Gospel of Christ.

But, if we are not greatly mistaken, the voice of the Covenanter will again be heard, and a testimony, if not the same, yet very similar to his, will ere long be lifted up, not in Scotland, but in the face of all nations. The world needs it, and we hear voices from all sides calling for, and saying, "Who will show us any good?" The cry which humanity pressed by a sense of its wants and its wretchedness is everywhere lifting up, will yet, we believe, be heard and answered, not according to its wishes or its merits, but according to the measure of the mercy of Him who knoweth all its wants and can supply all its necessities. Nations are very much discontented with the conduct of their kings and rulers, but whether they would have been more submissive to their authority, or lived more contentedly under their sway, had they honestly endeavoured to rule them according to the mind of Christ, may very well be doubted. Yet one thing is certain, the nations never will enjoy perfect peace till they are so ruled, nor will society be purged of its evils till it willingly follows His laws, and till men take up the yoke of Christ, and learn of Him, who was meek and lowly in heart, they will not find rest for their souls. But this was the yoke the founders of the Church of Scotland wished to impose upon their nation. Whether, when kings and aristocracies are deposed from authority, the reign of majorities, not subject to the law

of Christ, will do more to promote the peace and happiness of society, may perhaps soon be seen. The principles of the Covenanters ask not that nations should be ruled by kings, but that they should be ruled by Christ. The wise men of this world seem now to regard His law of love, His religion of faith and the fear of God as a worn out system. They think and say that it no longer suits the necessities of man in his present advanced state of civilization and knowledge. That men do now only pretend to believe in it, and rest satisfied with it. That if they partake of the enlightenment of the present times, they must see that Christianity belongs to the darkness of the past. That if their souls be enlarged with the expanded ideas of these latter days, they must perceive that it is a worn out spiritual garment, which cannot now cover their nakedness. That if they have grown with the growth of their age, they must have far outgrown it, and feel it all too narrow and confined to go through the world in, and meet its rough weather and do its necessary work. Such wise men try their hand, each in his own poor way, at taking the spiritual measure of our generation, and undertake to fit us with a dress which can be worn with comfort, and in which we may appear abroad, without any inward shame at its unsuitableness. However, we venture to predict, that all garments made by such hands will be found too narrow for a man to wrap himself in—all beds of their preparing will be found shorter than the men of this or any following generation can stretch themselves in and take their rest. They may not believe it, though a man declare it unto them, still it is true, that many souls, even in the present day, find the robe of the Redeemer's righteousness a sufficient covering, not only against all the evils to be encountered in this world, but against all that are to be feared in the next; and that clothed in this, they have no fear lest the shame of their nakedness should anywhere appear. There are still many who, amid all the troubles and commotions of life, find in the bosom of the Redeemer a place where they can lay them down in peace and take their quiet rest. There are still many who, amid the shaking of the nations, while men's hearts are failing them for fear, believe that His kingdom of righteousness and peace will come. Till it do come, and He take to Him His great power and reign, there will be no peace. Till the nations, as nations, submit themselves to Him, they may look for peace but no good will come. This is what we believe the founders of the Church of Scotland taught our fathers, and all the woes of us their children have flowed from our not being obedient to the lesson so clearly and emphatically set before us. This, God will teach all nations, and therefore do we feel persuaded He will

yet lead forth His witnesses to give a testimony like to that of the Scottish Covenanters, in the face of all people, and if necessary, to seal it with their blood.

SCRIPTURE ILLUSTRATED.

THE SHEPHERD AND THE SHEEP.

John x—4, 5. And when he putteth forth his own sheep, he goeth before them, and they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

These words refer to a custom in Eastern countries, which illustrates, in a very forcible way, the tenderness and care of the Great Shepherd for his flock. In the East, the shepherd and his sheep are very familiar with one another. He giveth to each of them a name, and when he calls any one of them by its name, it hears, and obeys his voice. When he removes them from one place to another, he leadeth them forth. He does not at any time drive them before him, as is the custom with us, but he goeth before them, to remove any obstruction that may lie in the path, and to drive away such ravenous beasts as would terrify or devour them. When browsing, they feed around him, and will not wander from his sight. When they have eaten up all the herbage they can find in one place, the shepherd removes to another, and the sheep follow him. But should a stranger appear, they will instantly flee from him, and cluster around their shepherd for protection.

This reciprocal attachment of the shepherd and his sheep is not altogether unknown in Europe, as will be seen by the incident we are about to relate. About eleven years ago, a stranger was reclining on the green sward on the heights of Boulogne, near to the spot where Buonaparte had assembled his legions, with the view of invading Britain. His eye wandered with a dreamy delight over the boundless prospect that stretched far inland. The scene was devoid of picturesque grandeur, but almost every inch of it was associated with some of the most stirring or tragic events in European history. The sea lay in peaceful stillness before him—its broad surface was unbroken by a single vessel—and on its utmost verge, his native isle seemed like a gigantic shadow in repose. A few sheep were browsing on the ramparts, near to an unfinished column that had been erected by anticipation, in honour of the daring enterprise which was never to be achieved. Except an old man, (who sat on a sunny bank, near a ruined gateway of massive grandeur,) and his little flock, scarcely another living object was in view. The shepherd was old and very poor, yet he seemed contented and happy. As he sat watching his flock, he chaunted a few simple notes, which from their modulation appeared to be part of the devotional services of his church. He employed himself at the same time in knitting, seem-

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 MEMBERS OF THE SYNOD.

MY BELOVED BRETHREN :—

The season is rapidly drawing near which will convene together, we trust, a goodly number of the brethren, both Ministers and Elders, of our branch of the Church of the Great Redeemer.

With what emotions of affectionate interest should we look forward, desiring once more to see each other's faces in the flesh, to hear of each other's welfare, to make our mutually fraternal inquiries for the health and comfort of our respective families, the prosperity of our several congregations, and the success of our different schemes devised for the promotion of the honour of our Redeemer and the advancement of his Kingdom.

In prospect of that which should be, and must be, an occurrence so deeply interesting to every heart, in which the "Love of Christ is shed abroad by the Holy Ghost," shall not the closet, the domestic altar, the public assembly, bear witness to our fervent appeals to Heaven for the shedding forth upon us of a large measure of that divine and holy influence which will produce in every soul the fervent desire—"Let brotherly love continue!" "And this I pray, that your love may abound, more and more, in knowledge and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ: being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God." "But as touching brotherly love ye need not that I should write unto you; for ye yourselves are taught of God to love one another, and, indeed ye do it toward all the brethren, * * * but we beseech you that ye increase more and more."

With what delight may we anticipate a *réunion*, which should present a spectacle which may excite the pious reflection,—"the devout exclamation of a heart, formed in the same mould as that of the man after God's own heart," in the 133rd Psalm—"Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" "It is like precious ointment upon the beard, that ran down upon the beard, even Aaron's beard! that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more." O, the preciousness of the promise implied in the close of this devout aspiration of the heart! Does it not comprise all that we need?—all that we can desire, and *that even* in all our varied relations? "Here the Lord commanded

the blessing, even life for ever more." What need we more for ourselves,—for our households,—for our flocks,—for our friends,—our neighbours,—our foes,—our fellow-subjects, of whatever rank or class or origin,—or for the distant portions of that great family that God hath made of one blood to dwell upon the face of the whole earth? All that we ask, all that we labour for, all that our fallen world requires, to raise it to the highest pinnacle of purity and joy, is involved in the "blessing, even life for ever more."

The cultivation and the exercise of this comprehensive Christian grace—the grace of love—will bring with it all that is necessary to ensure a meeting of Synod, which, like many that I have seen, shall be characterised by humility and mutual respect, gentleness, patience, forbearance; speeches not inconveniently long, nor unjustly frequent, nor unreasonably irrelevant, nor unkindly, nor defective in courtesy and condescending consideration towards others who may not happen to be so constitutionally confident as ourselves, but who after all may perhaps be scarcely inferior in the "meekness of wisdom."

The love of God and of man will in all probability be accompanied with that "wisdom that is from above, and which is first pure, then peaceable, gentle and easy to be intreated; full of mercy and of good fruits, without partiality and without hypocrisy; and the fruit of righteousness will be sown in peace by them that make peace."

It will even do more for us than the frequent repetition of the apostolic injunction, vastly important, and solemnly authoritative as that divine injunction is, "Let all things be done decently and in order."

It will go far to prevent us from forgetting the fundamental and distinctive principle of our order as a Presbyterian Church—the purity of the Christian Ministry, and preserve us from inconsistency and dereliction of principle. Suffer me then, my beloved brethren, in the pleasing prospect of meeting you on the second Wednesday in July at Kingston, to say with the apostle to the *Thessalonians*, iii., 11, 12, 13. "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, and the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints!"

So prays,

My beloved brethren,
Yours in truth,
SENEX.

June 19, 1849.

ingly insensible to the attractions of the magnificent prospect, spread around him, or the stirring events with which it was associated. The stranger for some time indulged those reflections, which the scene was so fitted to awaken, affording, as it did, so striking a contrast to the brilliant spectacles of military pomp and preparations presented on that very ground not many years before. The peaceful old man, with his harmless flock around him, and the ambitious Leader of a mighty host, hailed Emperor by thousands of surrounding warriors, prepared to obey his commands! Of these thousands how many had perished beneath the rigours of Russian winter or the deadly strife of battle!—The solitude and silence, *now*, only broken by the "drowsy tinklings" of the sheep bell, and *then*, every hill and valley echoing the rolling of drums, the clashing of arms and the tumultuous din of the greatest assemblage of warriors, witnessed in modern times. The bold projects of genius, and the blasted glory and disappointed hopes of man—both symbolised by the unfinished column that crowned the heights—All contrasted most strangely—Having indulged the thoughts which the scene suggested, the stranger joined the old man. They could not hold continuous conversation, for the one did not know sufficiently well the language of the other; still, by the aid of looks and gestures, they contrived to make each other understand the general import of their words. During the course of this pantomimic interview, the old man had occasion to call to one of his sheep, that had a bell suspended to its neck, and seemed to be the leader of the flock. On which, the animal immediately looked up, and turned its course in another direction. The stranger remarked that the sheep was remarkably docile, whereupon the shepherd called the sheep by name, when it immediately came running up to him, and received a crumb of bread, which he gave it out of a leathern wallet that lay beside him. He then dismissed it, and called another, and then another, until they had almost all by turns come up, and been dismissed. He then told the stranger to call one of them by name. He did so, but the sheep only lifted its head and looked towards him, and would not come, "for a stranger's voice they will not obey." At length the shepherd arose and accompanied the stranger a short distance on his way, when the whole flock, nibbling the grass as they went, followed him, thus beautifully verifying the words, "He goeth before them, and the sheep follow him."

The incident here narrated, affords a striking exemplification of the unerring accuracy, which characterises these beautiful illustrations from nature, so many of which are presented in the pages of the Inspired volume. As this subject is one, which cannot fail to interest the reader, we may resume it in a future number.

REVIEWS AND EXTRACTS.

THE INQUISITION AT ROME.

It was an ill-advised flight that of Pius to Gaeta. If the Pontiff must needs flee, he ought to have carried with him the records of the Vatican, and the dungeons of the holy office. Such a burden would have been an encumbrance, doubtless, in so hasty a flight; but the difficulty of removing this treasure was far more than counterbalanced by the danger of leaving it behind. The destruction of buildings emphatically styled *holy*, in which so many deeds had been done styled holy likewise, the recollection of which makes us shudder—but that is because we are heretics,—would have been a loss, doubtless, to the capital of Roman Catholicism,—but in times like these, when good Catholics are few, and, if Protestants are not numerous, Communists and Atheists are so, the loss of these questionable tenements was not the worst thing that might have befallen the Papacy. Pius ought to have known that there were things above and below ground in Rome which could not bear the light, and that if the veil should be lifted up for one brief instant, the awful disclosures that would follow would hasten on his ruin, and that of his system. That veil has been lifted up,—the light of day has been let in upon the darkness of ages,—the earth has opened her mouth to disclose her slain,—the murdered victims of the Papacy have arisen from their sleep of centuries, and have been seen by the Romans of the present hour,—and now one universal anathema resounds in the streets of Rome against their murderers. These walls, less obdurate than the hearts of their persecutors, have retained to this hour the declarations of the wretched victims whom they immured. We have as yet only a very few of these inscriptions. The affecting interest that belongs to them, forming, as they do, the only record of the men who here unjustly perished,—for all besides pertaining to them, even their very names, is now lost,—will lead, we trust, the friends of liberty in Rome to make as complete a collection as possible of these singular documents. So far as the transcription has proceeded, the writers mostly complain that they owed their imprisonment in this horrible place to the invention of lying tongues. But there is one inscription instinct with a higher spirit. It breathes a hope which neither dungeons nor death could extinguish. The writer evidently was animated by the same heroic faith which was expressed in the memorable words committed to writing in the dungeons of this same city many years before:—"I have fought the good fight. I am now ready to be offered." Like Paul, the man who traced this inscription "was ready to be offered," and from his dungeons could look upwards to the one Mediator, his "only hope." "The caprice or wickedness of man,"—so runs the writing,—"cannot exclude me from thy Church. O Christ, my only hope." Leaving this court of dungeons, with its affecting memorials of men who "were tortured, not accepting deliverance," we descend into the vaults below. While the workmen were occupied in these vaults, they came upon a flight of steps choked up with rubbish, which, on being cleared, were found to lead down to a range of subterranean dungeons underneath the vaults. These the prisons of the Doge under the canal of the bridge of Sighs at Venice, only here there is a "surpassing horror." The walls were observed to be dotted with irregular patches of masonry, which, on being taken down, were found to enclose human skeletons. The unhappy beings who owned them had been built into the wall, most probably alive, and were now found standing as they had been left. The clearance had these horrid spectacles, which show the secrecy and barbarity with which Rome despatched her victims, had been discovered. (One vault was strewn with the remains of human bodies, skulls, and other relics of humanity, the soil of

the vault being composed of decayed animal matter. This vault had been used evidently as a receptacle for the mangled bodies of the prisoners destroyed within the walls of the Inquisition. Thousands of victims had received no other burial than this vault afforded; and dust mingling with dust through successive ages, a soil of some depth was at last formed on its floor. In a lump of earth there was found still embedded a long silken lock of hair, showing that the victim had been a woman, young and beautiful perhaps, but had here perished, unpitied. A perpendicular shaft, of about four feet square, which ascended from this vault to the first floor of the building, revealed the dreadful manner in which these victims had been destroyed. The shaft opened in a passage off the hall of the chancery, and was covered at top by a trap door, which lay right in the track leading from the tribunal to a suite of official rooms. The unsuspecting victim, as he left the tribunal, trod upon the trap door, and, falling headlong into the vault beneath, his mangled remains were left to rot, and mingle their dust with that of former victims. But the crowning horror in this place was two kilns, constructed like bee-hives, in masonry, and filled, when discovered, with layers of calcined bones. What use did these structures serve? None that we can conjecture, save to consume, by hundreds at a time, the bodies of victims whom the inquisitors wanted space to bury, and whose death it might have been dangerous to avow. This dreadful suspicion is strengthened by the proximity of these erections to the shaft we have just described with its charnel vault. In this way did Rome seek to obliterate all trace of her crimes. And in most cases she has been completely successful. The names of the victims, and the torments they endured, are all unknown. In one book only is the awful record inscribed,—the "Book of God's remembrance."—*Edinburgh Witness.*

ESSAYS ON THE SABBATH.

As it cannot fail to be interesting to our readers to learn something of the result of the prizes offered for Essays on the Sabbath by working men, we have made the following extracts from different newspapers on the subject. In a future number we may endeavour to notice some of the Essays in a more particular manner.

WORKING MEN'S ESSAYS ON THE SABBATH.—On Wednesday, the prizes offered to working men for essays written by them on the temporal advantages of the Sabbath to the labouring classes, were awarded and distributed at a crowded meeting assembled in Exeter Hall. Sir E. N. Buxton, Bart., M. P. (in the temporary absence of Lord Ashley, M. P.), took the chair at 11 o'clock, and called upon Mr. Oakey, one of the adjudicators, to read the report. The report stated, that Mr. Henderson of Glasgow, had offered three prizes of £25, £15, and £10, respectively, for the three best essays written by working men on the temporal advantages of the Sabbath. The number of manuscripts sent in amounted to no less than 1,045, and it was thereupon suggested that it would be desirable to give a number of supplementary prizes of £5 each to the writers of the best essays. His Royal Highness Prince Albert announced his intention to give ten prizes of £5 each for this purpose, and about 80 prizes in all were placed at the disposal of the adjudicators. The report proceeded to give an outline of the general spirit which pervaded the essays of the working men, and strongly insisted upon their special value to the millions of operatives of whose enterprise and industry the country is legitimately proud. The Rev. E. Bickersteth moved a resolution expressing the satisfaction of the meeting at the report of the adjudicators. At the close of the rev. gentleman's speech, Lord Ashley entered the hall, and was received with enthusiastic applause. The noble lord having taken the

chair, apologized to the meeting for having mistaken the hour of their assembling, which he thought was 12 o'clock instead of 11. He had come up to town that morning from Brighton on purpose to be present with them that day. (Cheers.) The resolution moved by Mr Bickersteth, as well as a second resolution, proposed by the Rev. Dr. Cunningham, expressing the gratification of the meeting that 1,045 British workmen had stood forth as defenders of their Sabbath, having been carried, the names of the ten successful competitors for the prize given by his Royal Highness Prince Albert were announced, and several of the number having answered to their names, stood forward upon the platform, and received the prizes from the hands of Lord Ashley. The noble Chairman, in presenting the prizes, said he was instructed to express the deep satisfaction which the Prince Consort and her Majesty felt, in witnessing this movement on behalf of the due observance of the Sabbath which was taking place among the working classes. (Cheers.) He was also commanded by his Royal Highness to express the deep interest with which both the Queen and himself regarded the temporal and spiritual welfare of the working classes of this country. (Cheers.) The names of the other successful competitors for the £5 prizes having been called over, and the prizes having been presented to them by the Chairman, the winners of the three premiums of £10, £15, and £25 given by Mr Henderson, stood forward and received their prizes. A vote of thanks to Lord Ashley was carried, and the proceedings then terminated.

THE SABBATH.

The proceedings connected with the distribution of the prizes to working men, last week, at Exeter Hall, furnish abundant evidence that the cause of the Sabbath has made a very gratifying progress amongst a class of the community by whom, above all others it is desirable that sound principles should be entertained on the subject. The simple fact that one thousand and forty-five working men have been found to sit down and commit carefully to writing these thoughts on this all-important question, is sufficient of itself to convince every reasonable mind, that Sabbath principles have obtained a firm, and, we trust, a lasting, hold of the really intelligent, virtuous, and industrious of our labouring population. Much has been said and written as to the indifference of working men to the claims of the Sabbath. Will it now be urged that they do not feel themselves deeply interested in the proper observance of that sacred day? Many appeals have been put forward by men professing, some of them perhaps sincerely enough, that they have at heart the real good of the labouring man—many appeals, we say, have been put forward by such, claiming for working people the Sabbath as a day of pastime and recreation, rather than one of holy rest, and basing that claim on the assumption that the working men themselves desire that the Sabbath should not be strictly consecrated to the service of its almighty founder. It must now be evident that such a feeling does not prevail to the extent which it is the endeavour of some to show, but that, on the contrary, labouring men are as anxious that that blessed institution should be maintained in all its inviolability as any other portion of the community can possibly be. Painfully evident has it all along appeared, that where the Sabbath was least respected, there the welfare of the working man was least cared for. Working men are becoming more and more convinced of this, and it shall, indeed, astonish us, if any considerable portion of the well-meaning and well-informed among them ever lend themselves to any movement calculated to infringe on the day of rest.

To Mr. Henderson of Park—a gentleman who is forward in every christian and philanthropic movement—to him it is, that we are chiefly indebted for the immense mass of literary compositions that have been poured in from the ranks of the labouring men. It was he who offered the first three prizes, viz., those of £25, £15, and £10. The large number of essays given in led to the

promotion of a subscription, and enough was raised to enable the adjudicators to award fully eighty prizes. We give below the names of the successful competitors:—

First Prize of £25, by Mr. Henderson of Park, to John Allan Quinton, compositor, of Ipswich.

Second Prize of £15, given by Mr. Henderson, to John Younger, shoemaker, of St. Boswell's Roxburghshire.

Third Prize of £10, to David Farquhar, engineer, Wallace Foundry, Dundee.

PRINCE ALBERT'S PRIZES.—Hugh Crawford, tailor, 90 Thistle-street, Hutchesontown, Glasgow; D. Smith, joiner, Birmingham; C. Hodgson, warehouseman, Leeds; John Cobley, stocking-weaver, Leicestershire; George G. Horton, sailmaker, North Shields; Henry Pickering collier, Warwickshire; Edward Grocock, handloom-weaver, Carlisle. [Deceased. His widow was present]; Charles Hlingworth, handloom-weaver, Yorkshire; James Hauue, miner, Rotherham; C. W. Laws, tin plate-worker, Whampton.

£5 PRIZES.—S. Williams, working-potter, Longton Potteries; Edward Thornton, woollen-dyer, Yorkshire; Robert Bradfield, painter, Cambridge; John Royle, Poole, mill-warper, near Stockport; John Charles Ollerenshaw, hatter, Belfast; John Browning, boot and shoe maker, London; Wm. Kean, Dundee; Thomas Brown, taylor, Cellardyke; near Anstruther; William Hutcheson, painter, Peterhead; Thomas Brown, tailor, 183 Trongate, Glasgow; Wm. Swallow, compositor, London; Wm. Law, near Rotherham; Wm. Smith Currie, 4 Great Dovehill, Gallowgate, Glasgow; John Lynn, Ford Papermill, near Sunderland; C. J. Bunting, compositor, Norwich, Isaac Hughes, shoemaker, Shropshire; Geo. Smith, watchmaker, 419½ Argyle-st. Glasgow; Jas. Black, bleacher, Messrs. Finlay & Co. bleach-works, Catrine, Ayrshire; J. Alfred Langford, chairmaker, Birmingham; Amos Foxon, framework; knitter, Leicestershire; Thos. Dews, tailor, Yorkshire; John Wilson, compositor, London; Charles M'Ewan, 34 Hospital-street, Gorbals; John Guild, Liverpool; D. Maxwell, engineer, Lambeth; John Mill, Leeds; John Proudfoot, compositor, Advertiser Office, Perth; John Brown, foreman at Shaw Mills, Greenock, Thos. Fraser, wood-carver, 17 Maitland-street, Glasgow; David Kennedy, painter, 334 High-street, Perth; Alex. Burgess, day-labourer, Bagire Bank; S. L. Abbott, upholsterer, Clerkenwell; E. Rendle, New Kent Road, London; William Spencer, operative mason, Blarney, near Hamilton; John Snell, Cornwall; Charles Cross, porter, Old Kent Road, London; D. R. Kilpatrick, 22 Balmanno-street, Glasgow; Benjamin Smith, compositor, Bolt Court, London; John Bennet, maker of butchers' steels, Sheffield; John Richardson, gardener, Newton Lodge, Ayr; John Simpson, blacksmith, Blenheim Park; Peter Buys, old sailor, Cambridge; Charles Jackson, cabinet-maker, London; Thomas Davis, Birmingham; David Hossack, mill foreman, 37, East Abbey Street, Arbroath; John Money, blacksmith, Salop; John Donaldson, cabinet-maker, 42, India Place, Edinburgh; William Sampson, framework-knitter, near Leicester; Alexander Mackie, assistant ironmonger, Bolton; Charles Smith, compositor, Holborn; Isaac Wood, joiner, Yorkshire; David Chessel, blond-lace maker, Newport, I. W.; William Brown, Yorkshire; James Thomson, smith, Graham Road, Falkirk; William Allwer, pen-blade grinder, Sheffield; John Garland, plumber, &c., Twickenham; Andrew Christie, mill-overseer, North Street, Montrose; Peter Mackenzie, gardener, West Plean, Stirling; Thomas Thomas, Fern; John Greet, painter, Leamington; Edward Fisher, labourer, Cambridgeshire; William Gordon, weaver, Quarry Road, Hamilton; R. G. Gamester, shoemaker, Stoney Stratford.

MR. JOHN YOUNGER'S ESSAY ON THE SABBATH—Our (Scottish Press) readers are already aware that Mr. John Younger, shoemaker, St. Boswell's, has had adjudged to him the second prize for an Essay on the Sabbath, and it gives us much pleasure to learn, that the Minister and

Kirk Session, along with other parishioners of St. Boswell's, are preparing to present him, on his return from London—whither he has gone to read his essay and receive his prize—with a purse, containing the voluntary offerings of friends and admirers, as a mark of their sincere respect for his talents, his industry, and his benevolence of character.

It is an interesting fact that the principal prize was in the first place awarded to an Essay, which, on enquiry, was found to be disqualified by the terms of the announcement; being the production of a labourer's daughter, while the prize was announced for competition among labouring men. It is satisfactory, however, to know that the amount of the prize was made up from other sources, and that the Essay in question, having been published under the title of "The Pearl of Days," has found a ready and extensive sale. We will now lay before our readers a notice on the subject, for which we are indebted to our esteemed contemporary the *Halifax Guardian*, containing extracts from the Essay to which the first prize was awarded.

There is a strong deep-rooted disposition in our fallen and depraved nature to resist the authority and transgress the law of God, to rob Jehovah of the homage and obedience to which he is justly entitled, as well as to defraud and injure our fellow men. It requires no ordinary vigilance and self-denial to check and subdue this evil propensity in our own breasts; and it requires all the force of civil authority, and very often the infliction of salutary punishment, to curb and restrain it in others. It may not, indeed it very seldom does, appear in the terrible and destructive aspect in which it lately manifested itself among the communists and republicans in the streets of Paris, where the mob plundered their nearest neighbours, and deluged the city with blood. But it lurks often concealed, and sometimes unperceived, in the breasts of human beings at all times, and displays its malignant influence both by word and by deed, leading wicked and ungodly men to blaspheme the name, to profane the Sabbath, and violate the law, of God, as well as to injure, to defame and sometimes to destroy each other. It is then wise and safe for us oppose this evil influence by every means in our power, to strengthen the ties of moral obligation, and allure mankind into the paths of virtue and holiness.

We were delighted on learning that several prizes had been offered by one of the most liberal and patriotic gentlemen in Scotland to working men for the best essays on the advantages of the Sabbath, and the result has fully justified the most sanguine expectations which could have been entertained. More than one thousand Essays were offered for competition, many of them possessed of so much intrinsic merit, that instead of three prizes

as originally contemplated, a new scheme, offering 70 or 80 additional prizes, was soon set on foot, to which Prince Albert himself felt happy to contribute a very liberal sum. Many of these Essays have now been published, and the first and best of them, in the estimation of the adjudicators, to which the highest prize was awarded, is that which bears the title of "Heaven's Antidote to the curse of labour." We have not seen the essay itself, indeed we are not aware that it has yet reached this Province. But we are informed by competent judges that it is a production of which the highest literary man in Britain would have no cause to be ashamed, composed by a person of powerful and original intellect, capable of thinking with great precision, and of expressing himself with great force and eloquence. This noble composition, we are assured, forms a striking contrast to the rabid effusions of the enemies of the Sabbath, being instinct with lofty feeling, fortified by powerful argument, and adorned with all the grace of literary polish. These are certainly very high commendations, and unwonted praises of the literary labours of an ordinary working man, gaining a livelihood by the sweat of his brow; but without having had an opportunity of perusing the work itself, which we have no doubt will soon be in many of our Sabbath-school libraries and private dwellings, we think the high character of the Essay is fully borne out by the extracts which are here annexed. The author, following the regular course of events, divides his subject into the six following heads: 1. The Physical; 2. The Mercantile; 3. The Intelligent; 4. The Domestic; 5. The Moral; and 6. The Religious Advantages of the Sabbath, under each of which the benefits of the Sabbatic Institution are fully enumerated, and set forth in a most convincing light, while the opposite evils are not less powerfully depicted. Those who, from the influence of natural depravity and evil example, are accustomed to violate the sanctity, and neglect the duties of this sacred day, ought certainly to read and to consider the following very varied and striking representation of the various forms in which hostility to the Sabbath is manifested:—

"Avarice grudges it, and would be glad to buy it up. Selfishness covets it, and waits only for a plausible pretext to seize upon, and annex it to its domains. Sensuality gloats upon it, and scorning its alleged sanctity, would spend it as a carnival of folly and voluptuousness. Infidelity would raise its shouts of triumph on beholding it trampled down by worldliness. Whilst Religious Lukewarmness holds its entreated blessings with such a relaxing grasp, that it would not require a very powerful effort to wrench them from its custody. But the Sabbath has most to fear from the gigantic Public Companies, everywhere springing up around us, in this age of enterprise. What isolated individuals would shrink from the responsibility of attempting, confederacies, strong in wealth and in influence, will be found daring enough to do, and that, too, with comparative

impunity. Many of these leagues of selfishness, we fear,—whose greed is concentrated and intensified by their numbers,—would not scruple to stretch forth their monopolizing hands and appropriate this day to schemes of aggrandizement. But should they ever be suffered to exert this blessing from society, and silence all indignant remonstrance, no earthly power would be able to stand against their desolating inroads. The health, the domestic comfort, the moral elevation, and the spiritual welfare of the labouring classes would be of no more account than the small dust of the balance. The happiness of thousands of lowly families would be speedily and remorselessly sacrificed. Multitudes of human beings, dear to their kindred, dear to their country, and dear to their Creator and Redeemer, would become the 'mere tools of gain,' the conscripts of ambition, and the materials of luxury."

This original and powerful writer is not less eloquent in delineating at great length, and with peculiar force and energy, the various advantages of the Sabbath, as the following extracts from a multitude which might easily have been selected amply testify:—

THE SABBATH AS A DAY OF REST.

"The Sabbath, as a day of relaxation and refreshment, should be esteemed precious by the *working classes in particular*. The statesman, the merchant, the manufacturer, and even the tradesman, can often escape the duties, or emancipate themselves from the thrall of business; and vanishing from their respective engagements, may embark for foreign travel, and luxuriate awhile in some invigorating climate;—or, wandering up and down our own fair isle in search of health, may halt at spots rich in historic interest, and in memorials of ancient fame, or may visit the wonder teeming cities and towns reared by modern enterprise; or else, if wearied with the excitement of such scenes, may turn aside, for a season, to the margin of the ocean; and there inhale health and gladness, from its bracing breezes; refresh their bodies, in its waters; and soothe the irritation of their feeling with the music of its murmurings. But not so the poor working man. He cannot go beyond his tether. He can rarely take off his collar. From morning's dawn to evening's close, and often into the deep shadows of the night,—through scenes of sorrow and tribulation, and the incipient stages of disease,—his necessities chain him to his post. Condemned, like Sisyphus of old, to roll the stone of labour up the steep acclivity of life, which, on having neared the summit, rebounds to its starting-point again,—he finds himself, after the disbursement of his scanty wages, again at the bottom of the mountain, yoked to his hopeless task, and compelled to begin anew the uphill struggle.

"But cheer thee, child of travail! The blessed Sabbath is thine own! It is the gift of the Maker,—see then that no man rob thee of the boon. It is the heirloom of thy family,—see that it be not alienated from their possession! It is a sacred inheritance bequeathed by successive generations of the godly,—see then that its fruitful soil is not, through neglect, cursed, with sterility and nakedness! The fifty-two Sabbaths of rest with which the year is interspersed, are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhilaration and repose. They are the ports that fringe the sea of human industry, in which the distressed barque may find an anchorage, and where it may renew its outfit for time and for eternity."

A SABBATHLESS WORLD.

"But if man fade so rapidly, with a seventh portion of his time consecrated to rest and renovation, then what imagination can conceive the frightful condition into which he should be plunged, if the barriers of the Sabbath were hurled down, and reclining humanity were sum-

moned from its repose, to commence a life of uninterrupted bondage. If the wear and tear of the beautiful machine, be attended with so much mischief now, how fearful would be the destruction of health and life, under a system so grinding and ruthless! How dreary and death-like would the world become! Its workshops would resemble the wards of some mighty hospital, tenanted by the pining victims of intense toil. Manhood would in one or two generations, lose all its characteristic strength; youth would be smitten with a fatal blight, ere it had half attained its growth; and hale old age would become a prodigy to be wondered at in the land.

"Yokfellows! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labour thus going on, in one monotonous and eternal cycle,—the limbs for ever on the rack, the fingers for ever plying,—the eyeballs for ever straining,—the brow for ever sweating,—the feet for ever plodding,—the brain for ever throbbing,—the shoulders for ever stopping,—the loins for ever aching, and the restless mind for ever scheming. Think,—as your imagination beholds the unvarying wheel of work, the treadmill of labour, thus going round, and round, and round; without a change, without a pause; from morn to night, and from year to year,—think, if you can, of the desolations that must follow this absolute reign of labour, over the whole realm of time. Think of the beauty it would efface of the merry-heartedness it would extinguish! of the giant strengths it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sickness that it would breed; of the projects it would wreck; of the groans that it would extort; of the lives that it would immolate; and of the cheerless graves, that it would prematurely dig! See them toiling and moiling, and sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, sowing and reaping, razing and building, digging and planting, unloading and storing, striving and struggling; in the garden and in the field, in the granary and in the barn, in the factory, in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the road-side and in the wood, in the city and in the country, on the sea and on the shore, on the earth and in the earth;—in days of brightness and days of gloom; in hours of sun and seasons of storm; in times of trouble and times of peace; in the heights of day and in the depths of night; through the savageness of winter and through the gentleness of spring; in the energy of youth and in the impotence of age; when health is dancing in the blood, and when disease is eating up the strength; when death is in the lonely home, and when happy life encircleth the earth;—thus the wheel of labour would go round with the earth, and the children of industry, chained to its surface, must follow its ruinous circumvolutions, till exhausted by unnatural efforts, they relax their hold, drop off, and suddenly disappear!

"The worn-out wayfarer, finding no verdant resting-place, and no house of entertainment to cheer him in his travel, must sink at length on the road-side, and miserably perish. The delicate and the fragile, would be speedily 'crushed,' by such a doom, 'before the moth.' Feeble constitutions, that with a seventh day's fostering might eke out their residue of strength for many years, would be broken down with a sudden crash. Incipient diseases, which nature, invigorated by adequate rest, might overgrow, would be developed with a deadly rapidity. An intenser labour would be found a dreadful forcer of the seeds and rudiments of decay, which are embedded, more or less plentifully in all of us. Under the vassalage of such a gigantic oppressor as unrestricted labour, earth would reek with the sufferings of her offspring; whilst the a.l.-absorbing prayer of her millions would be for "Rest! Rest! Rest!" or the quiet slumber of the grave!"

Our space will not permit us to quote at any length, as we were anxious of doing,

from the very able report presented by the adjudicators. We will, however, close this article with one extract from that document, which presents a very interesting analysis of the principal distinctive features of the various Essays submitted:—

"1. In reference to the *Theological Question* involved in the subject proposed, the Bible is invariably the text book. Many trace the authority of the Sabbath to the divine appointment at the creation of man. By others, the law given by Moses is regarded as the great charter of the Sabbath; including in the word 'Remember,' the previously announced obligation. The authority of God as Creator is uniformly acknowledged as sufficient to enforce obedience to this law, while the wisdom and goodness of the institution is also argued. The day is viewed as a periodical relief from the curse resulting from Adam's disobedience; as a preservative and solace of the mental and bodily energies required by their very constitution; and as a type, through all generations, of the eternal rest which remains hereafter. It is refreshing to the mind to have the subject brought into such a variety of scriptural points of view. Very frequent allusions are made to the great doctrines of the divine salvation; and, with but few exceptions, the writers seem to be men of enlightened and decided evangelical views of Christian truth.

"2. The *Moral Sentiments* which find expression in the essays are, in almost every case, of a high order, as they are of scriptural authority. The numerous advantages of the Sabbath in the promotion of private and public virtue, are prominently exhibited. Many crimes are traced to the violation of the Sabbath, as their common and prolific source. The prevalence of intemperance and socialist infidelity, especially among the youth of the country, are distinctly shown to issue largely from this cause. Characters and scenes of deep interest are often described with great effect, all giving evidence of the high moral sentiments with which the writers of the Sabbath essays are imbued.

"3. There are also proofs of a considerable amount of *Scientific Knowledge* scattered through these productions. Illustrations drawn from the structure of the earth, the arrangement of the solar system, the array of fixed stars, the forces which are ever at work throughout the material universe, show that astronomy, with the auxiliary sciences, has been so studied as to enlarge and discipline the mind. The organisation, functions and necessities of the human frame, are described with much surgical accuracy. The whole range of physical science is laid under tribute, in order to show the capabilities of the body, and its susceptibility to the action of injurious influences. And the end of the whole matter is, a complete demonstration of the wisdom and goodness of God in making the Sabbath for man.

"4. It will not excite surprise that *Political Views* are sometimes strongly expressed by the writers of these papers. It is, however, only right to state that the fundamental principles of the British Constitution find an approving testimony at their hands; their chief regret being either the unwillingness of the legislature, or the incapacity of the government, to relieve the oppression too often suffered by the honest industrious working man. The tendency of all nations to confusion and ruin, among whom the Sabbath is desecrated by popular custom or legal provision, is pointed out with great force; and numerous examples of the displeasure of God against the people who have so offended, are adduced.

"5. There is scarcely an essay in which the importance of the Sabbath, in reference to the due *Education* of the community, does not form a permanent feature. On the majority of cases, it is held that the occupation of the Sabbath would fail if one of its prime purposes were this throu out of view. Attendance upon the ordinances if God's house is stringly urged; but the

chief stress is laid upon the Sabbath training of the young, both in the domestic circle and the Sundays-school. Instructive anecdotes, many of them relating to personal experiences of the benefit of Sunday-school instruction, are interwoven with the essays, which cannot fail to interest and encourage the devoted band who are consecrated to that important work.

"In general, there is a comprehensive, warm-hearted *Charity* pervading all the essays. The writers almost invariably express a lively sympathy with those whom they suppose to be in a worse condition than themselves. They pray that all may have 'good masters,' instead of denouncing the unjust and oppressive. The factory worker pleads for the miner, the miner eloquently commiserates the agricultural labourer; while all join in earnest remonstrance on behalf of those whose necessity, but not their will, consents to the bidding of manufacturers and railway directors to violate the Sabbath. The robbery of the Sabbath rest—thus perpetrated against thousands of their fellows, is faithfully exposed and earnestly deprecated."

POETRY.

GOD'S VOICE IS EVERYWHERE.

"And they heard the voice of the Lord God, walking in the garden, in the cool of the day."—Gen. iii. 8. "Moses spake, and God answered him by a voice." Exod. xix. 19. "And after the fire a still small voice."—1 Kings, xix. 12, 13. "The Lord answered Job out of the whirlwind."—Job xxxviii. 1. "And a voice came out of the cloud, saying this is my beloved Son."—Mark ix. 7.

Go seek the north, where the tempests blow, And Boreas reigns in might, Mid regions of eternal snow, And months of cheerless night, Where the rein-deer bounds, in joyous glee, As he snuffs the frozen air; Where the human form's deformity:— The voice of God is there.

Fly to the south, with its streams of gold, And mines, where diamonds shine: Where the myrtle blooms round founts of old, And the olive and grape entwine, There the shattered column, and ruined shrine, Speak of the times that were— Where all, save humanity, seems divine— The voice of God is there.

Hie to the east—the glowing east— Where sages of old held sway, And nature spreads a perpetual feast, Blending the night with day. Where creeds were taught and swept away, As sand through the desert air— Where the bones of the pilgrims whit'ning lay— The voice of God is there.

Away to the west—'tis the sunset hour, And like gold, its prairies gleam; That scene's deep calm o'er the heart hath power, Like a long past hallowed dream. There the buffalo and the swift deer bound, And the wild flowers, rich and rare, Their perfumed incense raise around— The voice of God is there.

Down to the depths of the fathomless deep, And its wondrous works unseen— Where bright fish sport and monsters creep, Mid sea-groves ever green— There the treasures lie hid, of many a bark, But where are their owners—where? Silent they lie in these caverns dark— The voice of God is there.

Up through the clouds, 'mong realms of space, If man may soar so high— Where worlds on worlds the mind can trace, Ne'er seen by mortal eye.

Beyond those regions we cannot pass To those spirit lands—how fair! Yet by faith, as through a darkened glass, We may see—God's voice is there.

He speaks in each simple blade that grows, Which we trample beneath our feet— In the marts where busy commerce flows, And the slaves of Mammon meet— In the monarch's court—by the beggar's bed— In the house of praise and prayer— By the grave, when "dust to dust" is said:— God's voice is everywhere.

JOHN MCGILL.

Montreal.

MEETING OF SYNOD.

The Synod appointed their next meeting to be held in St. Andrew's Church at Kingston, on the second Wednesday in July, 1849, at seven o'clock in the evening.—*Minutes of Synod, 1848.*

We trust that there will be a full attendance of Ministers and Elders at the time above specified; and in connection with this subject, beg to refer to a letter from "Senex," which will be found under the head of Correspondence. Without assuming the responsibility of all that is advanced by our correspondent, we can safely say that his letter will be found worthy of attentive perusal.

As there are still a few parties who have not remitted the amount of their subscriptions for last year, and a considerable amount is still outstanding for the present year, it would be obliging if our friends would exert themselves on our behalf, for at the low rate at which the *Presbyterian* is published, prompt remittances are necessary to cover the expenses of publication.

FRENCH MISSION FUND.

The Treasurer of the Financial Committee of the French Mission begs to acknowledge the following contributions:—

Table with 2 columns: Name and Amount. Includes Beauharnois, Roach, Chateauguay, and a friend in Glengary.

St. Andrew's Church, Montreal, Rev. Dr. Mathieson, 14 7 9

Congregations which have not yet made their collections, are informed that the account for transmission to the Synod will be made up on the 7th July, and those which do not send in their contributions before that date will be reported accordingly.

Address Mr. HUGH ALLAN, Montreal.

SUBSCRIPTIONS TO PRESBYTERIAN SINCE LAST PUBLICATION.

Mr. Nicholson, Beauharnois, 5s; John Dods, 5s; Lay Association, Halifax, £1 10s; J. McDonald, Goderich, 15s; Capt. McKenzie, Lochiel, 2s 6d; John Fraser, Lochiel, 2s 6d; Donald McLeod, Lochiel, 2s 6d; Duncan McGillivray, Lochiel, 2s 6d; Roderick McLeod, 2s 6d; Wm. McGillivray, Lochiel, 2s 6d; H. Airth, 2s 6d; Peter McIntyre, 2s 6d; John Forrest, 2s 6d; John Fisher, 2s 6d; Mrs. Lambie, Whitby, 2s 6d; P. McNaughton, Pickering, 2s 6d.

ERRATA.

We regret that several typographical errors occurred in the communication on "Ecclesiastical Corporations" in our last number, but the following are all that require correction:— Page 92, 3d col., 27th line, for looks read turks. " " 50th " while " which. " " 63d " £100 " £1000. Page 93, 1st col., 3d line, for acquire " acquiring " " 55th " derivat " clerical.

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:

Table with 2 columns: Description of fees and Amount. Includes Tuition in English-Reading, Writing and Arithmetic, Tuition in all the above branches, etc.

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.

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