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# The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 2, February, 1851.

VOLUME IV.

Price 2s. 6d. per annum.

## The Presbyterian.

### OUR CIRCULATION.

We have been much struck with the truth and justice of the ensuing remarks, which, though not designed for publication, we take the liberty of extracting from a recent encouraging letter received by us from an esteemed Minister of our Church, and a warm friend of this publication.

"You seem to hint in the last number that the profits of *The Presbyterian* do not equal the expenses, and that the Lay Association has still to devote a portion of its Funds to making up the deficiency. This is much to be regretted, and there is no just cause for it. If *The Presbyterian* were properly recommended by our Ministers to their people, and if a business-like method of collecting subscriptions were followed, it might easily be made self-supporting.

"There is just one objection made to it—its want of local news. Of course you are not to blame for this. You cannot manufacture intelligence. The fault rests with those who are in possession of important and gratifying facts bearing on the concerns of our Church, and neglect to make them known to you. Perhaps some have neglected to do so through fear that their style was not of that attractive and popular kind which suits such a publication as *The Presbyterian*; but I am convinced that such communications, although not very well written, will be read with more avidity, and are in fact more appropriate than a good part of the articles (excellent of their kind), which the various numbers usually contain." The justice of these remarks, which reached us

very opportunely, is undeniable. Unless the Ministers of our Church take an active interest in furthering the circulation of *The Presbyterian*, recommending it to their people, and collecting or employing some one to collect the subscriptions, it never will become self-supporting.

We put it to them broadly, whether, if such a paper is necessary (and they must admit that it is), they are not bound to give it a hearty support. Many of our Clergy have energetically furthered its interests; but, we regret to say, there are some exceptions. We are aware that it is a difficult matter to collect the subscriptions from the often widely scattered subscribers; but the smallness of each individual amount prevents our employing collectors, and obliges us to trust to the disinterested exertions of the friends of the publication.

Perhaps in some instances the Ministers might engage a party to collect the subscriptions, receiving for his trouble a *gratis* copy, or a small commission on the amount collected; and they are hereby empowered to make such an arrangement if they deem it desirable. Our correspondent has struck another nail on the head, when, in allusion to the scarcity of local intelligence, which our Journal often contains, he says:—"You cannot manufacture intelligence;" we have again and again urged upon the attention of our readers the duty of supplying us with local intelligence; but we cannot make bricks without straw, and we cannot make our Journal a comprehensive Record of the efforts of our Church, unless we receive external assistance.

We appeal to the Ministers of our Church; we appeal to the members of our Church for further support. A little in-

dividual exertion, a little timely attention to the collection of subscriptions would relieve the Lay Association from any disbursements for the publication of *The Presbyterian*, and would enable it to devote its funds to other purposes. We trust our remarks will be received with attention, and may bear some fruit, because in making them we have been actuated by a sincere desire to promote the efficiency of a paper, which has come to be regarded, and which is in fact, the only organ of our church in this Province.

### ERRATUM.

We regret much that several typographical errors crept into the Treasurer's Report of the Funds of the Lay Association, which appeared in the last Number. We owe this reparation to that officer, though we do not think it probable that many of our readers were at the pains to discover the error by testing the accuracy of the figures, yet, as to our knowledge one man of figures did so, and kindly pointed out the errors, we deem it right to say that they occurred in going through the office, and were overlooked in the proof-reading.

It gives us much pleasure to observe, that, while the adherents to our venerable Church abroad are naturally most desirous that their appeals to the mother country for spiritual help, and for an increased supply of labourers, should meet with a response, they are also exhibiting most cheering and satisfactory evidence that a missionary spirit exists among themselves. We see it stated, in the September number of the *Presbyterian*, that the ladies connected with the congregation of the Rev. Dr. Machar, Kingston, have instituted a Home Missionary Association.—*Home and Foreign Record.*

## CHURCH IN CANADA.

## BURSARIES OF THE LAY ASSOCIATION.

Since the publication of the Annual Report the distribution of these Bursaries has, on the recommendation of the authorities of Queen's College, been somewhat varied. The recipients are as follow:

Of the remaining two years of the three years' Bursary, Mr. Peter Lindsay.

Of the two years' Bursary, Mr. John McKerras.

Of the one year's Bursary, Mr. James Gordon.

These young men are all studying for the Ministry in connection with the Church of Scotland.

## INDUCTION AT BELLEVILLE.

It will be gratifying to the friends of the Presbyterian Church in Canada, in connexion with the Church of Scotland, to learn that the Rev. W. McEwen, late of the Presbyterian Church in Ireland, was inducted into the pastoral charge of the Congregation in Belleville on Wednesday, the 13th Nov. last. The Rev. Thomas Scott, who presided on the occasion, preached a suitable discourse from Mat. xxii ch. and 42nd verse, and the Minister and people were addressed in solemn terms by the Rev. Robert Neil, of Seymour.—We congratulate our Presbyterian friends in Belleville on the settlement of Mr. McEwen amongst them; and all the more because they have long been without a settled Minister, but have, nevertheless, resolutely maintained their identity and existence as a Congregation and proved themselves to be zealously attached to the Church of their fathers. We sincerely trust that the solemn connexion, so auspiciously formed between them and their Pastor, may be owned and blessed by God, and tend much to the prosperity of pure and undefiled Religion in Belleville and its vicinity.

## PRESBYTERY OF HAMILTON.

This Presbytery presents a very different aspect now from that which it exhibited for some time after the Disruption. It then consisted of only three Ministers capable of active service, the fourth whose name appeared on the roll being superannuated. It now contains eleven Ministers, three of whom have been inducted into their respective charges since May last. This increase however, though encouraging, is by no means adequate to the supply of the Spiritual destitution that prevails within our bounds. There are still vacancies in Williams, London, Woodstock, Brantford, Woolwich, &c., where our people are very anxious for the possession of ordinances in connection with our Church. And it grieves the Presbytery exceedingly that it is unable to meet, as effectually as is desirable, the urgent de-

mands that come from these places for preaching, and the performance of other ministerial duties. The Western country, which is embraced within our superintendence, is improving with extraordinary rapidity. It is generally acknowledged to be the most flourishing part of the Province. In a few years, where was formerly a forest, there are seen well cultivated farms, and the small village grows up into a thriving town. But the extension of Spiritual privileges often does not keep pace with the spread of temporal comforts. While nowhere in Canada is the Presbyterian population multiplying so rapidly, nowhere are so few, in proportion, of our Ministers to be found. And it is evident that, if our numerous adherents are much longer neglected, strong though their attachment has hitherto been, they will gradually lose their affection for the simple, but pure and Scriptural, form of Worship practised by their Fathers.

The Presbytery is fully alive to their wants. Some of the members have devoted to them more time and attention than is approved of by the inconsiderate of their own Congregations: and all are eager to obtain such accessions to the Ministerial agency as are likely to prove acceptable and useful.

At our last meeting we were peculiarly gratified with the signs which appeared of better days approaching. The Deputation which had been sent to the Presbytery of Toronto to endeavour to effect the transfer of Mr. Whyte to this Presbytery for a time, reported that they had secured that gentleman's services for February and March. Mr. Whyte is an attractive preacher, and an amiable, worthy, and zealous man, and is likely to do good to others, and gain favour for himself wherever he goes.

The Presbytery had also before it an application to be received as Missionary from the Reverend Alexander Shand, a Licentiate of the Reformed Presbyterian Church in Scotland, and recently an ordained Minister in the Associate Reformed Presbytery of Washington. Favourable testimonials of Mr. Shand were given by the Rev. Dr. Sprague of Albany and others. He was appointed to labour three weeks out of four in Saltfleet and Dinbrook, where the people are very desirous for his settlement among them, and in the remaining week to be at the disposal of the Presbytery's Committee on Missions.

The Reverend John Robb, formerly of the Presbytery of Montreal, was directed to visit Amherstburg as soon as possible. From this place an earnest application for a Minister has been sent to the Presbytery, together with a bond for upwards of fifty pounds. Mr. Robb was also instructed to preach in London and its neighbourhood.

Measures were likewise taken for attending to the interest of our people in Brantford. In this rising town and the adjacent country there are many warmly at-

tached to the Church, of Scotland; and, if they only had an active Minister among them, they would soon become a large and influential Congregation.

It gave the Presbytery much satisfaction to be able to make these arrangements, although the sad deficiency of men to engage in Missionary work rendered it impossible for us to answer all the claims that have been made upon us. Surely the inadequate number of labourers in the vineyard of the Lord should induce every member of our Church to come forward with cheerful spirit and open hand to the support of Queen's College, in which youthful candidates for the Ministry in the Province are trained. The Mother Church has done much for us. She has laid us under a deep debt of gratitude, and she is still willing to do all she can for us. Yet it has now become manifest that our chief dependence for the supply of our Spiritual necessities must be placed on a native Ministry. It is to be hoped, therefore, that the collections which are in the course of being made in the various Congregations in behalf of Queen's College, in accordance with the injunction of Synod, will be on a liberal scale, so that that most valuable institution may be carried on in an efficient manner.

## ST. ANDREW'S CHURCH, MONTREAL.

This elegant structure was opened for the purposes of Divine worship on Sunday, the 12th ultimo. The services in the forenoon and evening were conducted by the Rev. Dr. Mathieson, and in the afternoon by the Rev. R. McGill, Minister of St. Paul's Church, whose congregation united in worship on that day with their brethren of St. Andrew's. Besides the members of these Churches many from other Churches were present, and hundreds went away, unable to obtain seats. The collection for the Building Fund on that and the preceding Sunday yielded the handsome sum of £165. The sale of seats realized, we believe, considerably over £1000. In the forenoon the Rev. Dr. Mathieson preached a very eloquent Sermon from Exodus xxxv. 22. "There will I meet thee, and I will commune with thee from above the mercy-seat."

## CHURCH IN THE LOWER PROVINCES.

A General Meeting of the Lay Association was held on Monday Evening last at the Caledonia Academy, and was well attended by the Members. The Hon. Alexander Keith, President of the Society, was in the Chair. Mr. Archibald Scott, Secretary, read the following Report.

## REPORT OF COMMITTEE TO THE LAY ASSOCIATION OF HALIFAX.

The Committee for conducting the general business of the Association in now submitting the Annual Report are reminded that they were originally called into existence the better to support and strengthen by such organization the

cause of the Church of Scotland in this Colony, and were animated and encouraged at the first by the services and addresses of the deputations that passed through the Province, (feeling assured that the humblest as well as the more wealthy among us might thus become instrumental in forwarding the good cause,) and from the measure of success that has so far attended their efforts, do now feel encouraged to continue steadfast in the prosecution of their objects.

Acting under a Constitution which directs the annual meetings of the Association to be held in the month of July, perhaps some apology may be considered necessary for delaying the present anniversary till the month of November; but the delay has been occasioned by a variety of circumstances which it would be needless to advert to in this Report. At the risk however of inculpating ourselves, we must avow our deliberate conviction that the efficiency and prosperity of the Association depend in a great measure upon the stated meetings of its members, and a rigid adherence to the precise time appointed by the Constitution for holding the Annual and other meetings.

In reviewing the proceedings of the year, although there are no momentous transactions to record, yet the ordinary business of the Association, as will appear from the documents and letters of correspondence to be submitted, has not been destitute of interest.

Commencing with the missionary operations of the Association, the Committee have much pleasure in stating, that soon after the last annual meeting the Rev. Robert McNair, whose appointment was announced in the Report, arrived in the Province as a travelling missionary for Halifax, Wallace, Pictou, and Prince Edward Island. It is almost unnecessary to mention the satisfaction which the public ministrations of this zealous missionary afforded in many places where he officiated. After a few weeks' stay in Halifax he proceeded in the fulfilment of his mission to the other districts named. His temporary residence in Charlottetown during the winter led to a more permanent connection with the congregation of St. James's Church; and, responding to their call, with the concurrence of the Colonial Committee, he became their stated Pastor. His missionary labours consequently terminated in Nova Scotia several months ago. In advertising to the mission of Mr. McNair it is satisfactory for the Committee to be enabled to state, that from local exertions and missionary funds his salary has been nearly, if not altogether, obtained in this country without the necessity for any draft on the funds of the Colonial Committee in Scotland. Mr. McNair's acceptance of the Pastoral charge over the Presbyterian congregation at Charlottetown necessarily created a vacancy in regard to the other districts within the range of his Mission that has not yet been completely filled up. The friends of the Church in this city soon found it necessary to make another movement for a resident minister, and their renewed and earnest application to the Colonial Committee in March last was happily answered by the appointment of the Revd. Francis Nicol to officiate alternately in the City Churches. At the same time the destitute condition of the Presbyterian Congregations in the country was not overlooked or forgotten. At a meeting of Committee held in May last it was Resolved that means should be immediately adopted by annual subscriptions, donations, congregational collections and otherwise to obtain funds that with the aid to be expected from Scotland might be sufficient for the support of one or two travelling missionaries to visit the destitute settlements and vacant congregations in Nova Scotia and Prince Edward's Island and to dispense among them the ordinances of Religion. To carry out such views collections were made in the city churches and collecting cards, distributed among the members and friends of the Association. The Rev. J. Martin was also requested to visit the vacant congregations in the eastern part of the Province to make collections and obtain subscriptions for the support of the contemplated missions. Duly authorised by this committee and furnished with collecting cards, Mr. Martin per-

formed this service in the months of May and June and met with considerable success. The Rev. R. McNair and Rev. J. Scott subsequently visited the same extensive field of spiritual destitution and thereby rendered temporary but valuable assistance to the bereaved congregations. It is however to be lamented that the efforts made for filling up this extensive mission have not yet been crowned with success.

Since the arrival of the Revd. Francis Nicol, who, with a zeal and promptitude which cannot be too highly commended, left Scotland immediately upon his appointment by the Colonial Committee, he has proved himself a most acceptable and efficient labourer "a workman who needeth not to be ashamed—rightly dividing the Word of Truth." In so far, then, as Halifax is concerned this committee believe that their exertions will meet with your cordial approbation, but they regret that so little has been accomplished for the supply of the spiritual wants of the country. A commencement, it is true, has been made and a foundation laid in the congregational collections and subscriptions for more extended missionary operations, and the Committee in resigning their trust indulge the hope that the Association will make renewed and vigorous exertions to carry out the resolution of May last for procuring the appointment of travelling Missionaries by the ensuing Spring. A considerable sum for this object may be expected from the collecting cards which are being filled up, but of which only two or three have yet been returned. Annual collections, also, could readily be made in the country congregations and Branch Associations that have recently been formed at Wallace, New Glasgow, Pugwash and elsewhere, who have pledged themselves to raise funds for this purpose. It then remains for the Association to determine what further steps should be taken for the accomplishment of this object.

Your Committee have no report to make of any applications of their funds for aid in the erection of Churches. It is proper however to mention that the building committee of a new Church at Wallace having applied to us for assistance, we did not hesitate to recommend and promote a private subscription amongst the members and friends of the Church which, it is hoped, will realize a considerable sum.

It will be gathered from the foregoing particulars that a friendly correspondence has been held during the year with the Colonial Committee of the Church who have promptly and kindly responded to all communications. A friendly intercourse has likewise been continued with the sister Association of Montreal which has tendered by Resolution communicated through the secretary to your associated body the expression of their cordial sympathy in the important labours in which you are engaged. Such friendly gratulations from a large and respectable body of fellow Christians cannot but prove most welcome and encouraging to your Association. A communication has also been received in reference to the publication of a work entitled "Sermons and Devotional Exercises for every Sunday in the year by Ministers of the Synod of the Presbyterian Church of Canada"—Messrs. Armour & Ramsay publishers—with a view to promote its circulation in this quarter. Approving of the object of the proposed publication, the Committee did not hesitate to recommend the opening of subscription lists in this city, which, they are happy to learn, have already received a considerable number of names.

First, we believe, in the field as a Lay Association in the Colonies, your Committee cannot fail to hail with the highest satisfaction the increase of similar bodies of fellow Christians in other parts of Her Majesty's possessions, and they allude with pleasure to the formation, under most favorable auspices, of a very efficient Association at Kingston, Jamaica, to promote the Spiritual welfare of the Presbyterian population of that Island. There is one circumstance connected with the formation of the Jamaica Lay Association which conveys a valuable suggestion to ourselves, viz: The admission of their Ministers as members or office-bearers of their body. Acting as this

Committee has hitherto done in conformity with the Regulations of our Church, they conceive that it would have a salutary influence should the several ministers be invited to become honorary members of this Association, and that the public meetings of the body should be opened and concluded by devotional exercises.

Your Committee have only to conclude their Report by recommending a strenuous effort for the promotion of the objects for which we have been associated, as very much remains to be accomplished before the interests of the Church of Scotland in this colony can be considered as placed upon a favourable footing.

Respectfully Submitted,

WILLIAM MERRICK, *Chairman.*  
Halifax, N. S., 18th Nov., 1850.

The Report of the School Committee was then read from which we extract the following:

Your Committee beg to report that, since the last meeting of the Association, the Caledonia Academy has been well attended by Pupils. During the last year the labours of Mr. Costley, the Principal of the Association, has so increased that your Committee were obliged to engage the services of an assistant, and entered into an engagement on trial of a person who in a short time proved himself incapable of benefiting the school. The services of Mr. James Mackay, son of a much respected member of our Church, residing at New Glasgow, were then secured, who entered upon his duties on the 1st of January last.

On the 31st July last a public examination was held at the Rooms of the Academy in the presence of a large number of Ladies and Gentlemen, when prizes to the amount of Ten pounds were distributed to the successful competitors in the different classes,—an examination, your Committee believe, equal in interest to any ever held in the City of Halifax. The Students in the Senior and Junior Classes showed great proficiency.

Your Committee in thus rendering an account of the Caledonia Academy for the past year cannot but add their opinion that it is an institution well deserving not only the support and countenance of every member in your Association, of every friend of the Church of Scotland, but the support of those in the community who desire to see a well conducted and efficient Classical, Commercial, and Religious Academy combined, sustained in the city. The benefits and advantages will, your Committee feel assured, be acknowledged in future years by those privileged to have had imparted to them such a course of education within its walls.

The following Resolutions were then submitted to the meeting and unanimously adopted.

On the motion of T. R. Grassie, Esq., seconded by Mr. T. A. Bauer.

That this meeting cordially approves of the means which have been employed during the past year for adding to the funds of the Association by collecting cards, congregational collections, and otherwise, and pledges itself to encourage all such laudable efforts to promote the influence and efficiency of this Institution.

On motion of Alderman Noble, seconded by Mr. J. Doull.

That the thanks of this meeting are justly due, and are hereby given, to those Ladies and others who have collected or contributed funds during the past year to this institution, and that the Secretary be requested to solicit those who have received collecting cards to transmit the sums they have obtained to the Treasurer of the Association at the earliest opportunity, but not later than the month of January next.

On the motion of Mr. J. Hoesterman, seconded by Mr. S. Weir.

That this meeting fully approving of the spirit and tendency of the Guardian Newspaper, as the steadfast advocate of Protestant principles and a chief medium for communicating intelligence respecting the operations and missions of the Church of Scotland in these Provinces, consider it the duty of every friend of the Church to lend it all the

assistance in their power by promoting its circulation and contributing to its support by their influence and advertising patronage.

On the motion of Mr. J. Costley, seconded by John McGregor, Esq.

That the unanimous thanks of this meeting be given to the Colonial Committee of the Church of Scotland for their continued attention and ready compliance with the desires of the Association when soliciting their friendly aid, and especially for the appointment of such an acceptable minister as the Rev. Francis Nicol to officiate in this city.

On the motion of Alderman Noble, seconded by Mr. Wm. Merrick.

That a vote of thanks be given to Archibald Scott, Esq., for his indefatigable exertions in promoting, as Secretary, the interests of the Association.

Several new members having been admitted to the Association, the meeting adjourned.

*Halifax Guardian.*

ST ANDREW'S CHURCH SABBATH SCHOOL.—A very beautiful and appropriate sermon was preached by the Rev. Francis Nicol, in St. Andrew's Church, on the afternoon of last Lord's day, to the children attending the Sabbath School, from Luke ii, 50. "And Jesus increased in wisdom and stature, and in favour with God and man." After a brief introduction, narrating some of the most remarkable events in the early history of the Saviour's life, Mr. Nicol directed the attention of his audience to the character and deportment of the child Jesus in the different relations of life, and in varied scenes through which He passed, as furnishing a perfect pattern of, and powerful inducement to early practical piety, to His increasing wisdom as a man, comprehending knowledge, faith, and obedience, to His constant and cheerful compliance with the will of His Eternal Father, and His unwearied continuance in well-doing. The whole discourse was exceedingly pointed and practical, well fitted, not only to attract the attention, and arouse the intellect, but to touch and improve the heart.

The boys and girls in attendance at the school, arranged in different classes under their respective teachers, occupied the central pews in the church and listened with much attention, and, we trust also, with spiritual profit and edification, to the accurate and faithful portrait of the Saviour's life which was presented to their view, and held up for their instruction and imitation.—*Halifax Guardian.*

## CHURCH OF SCOTLAND'S MISSIONS.

APPOINTMENT OF AN ADDITIONAL MISSIONARY.—We are happy to announce, that the Acting-Committee have resolved, after the most mature inquiry and deliberation, to avail themselves of the services of the Rev. John Christopher Lehner, one of the most able and devoted Missionaries of the Evangelical Society of Basle, who will shortly proceed to labour among the 28,000 Jews in the grand duchy of Hessa Darmstadt. Full particulars regarding this appointment will be given in our next number.—*Home and Foreign Missionary Record.*

## INDIA MISSION.

During this month several communications have been received from India, bearing, as might have been expected, on the part of those connected with our missionary operations there, the strongest expressions of regret at the anticipated resignations of the late much respected Convener, Mr. Veitch. This resignation they were in some degree prepared to expect from the proceedings of the last General Assembly; but, with a reluctance the most natural, to part in

his official character, with one, who, as the enlightened and most considerate friend of the Mission, had endeared himself to all its functionaries, the utmost anxiety is expressed that this result may yet be obviated. By this time they have been apprized that Mr. Veitch's resignation is final, and that, though other duties of a primary kind, the most weighty and important, in connexion with one of the largest parishes in Scotland, have induced Mr. Veitch to resign the Convener'ship of the India Mission Committee, his successor in office has, in no small degree, been emboldened to take it, from the consideration, that, along with the services of a well-tryed Committee, familiar with the operations of the mission, he will be favoured with the judicious and kindly advice of one who knew the mission so well, and who has done so much to maintain and preserve it.

It is matter of thankfulness, that, under the blessing of their Lord and Master, our scanty force abroad, inadequate, as it is in such a climate, and with such crushing duties overhanging them every day, are yet enabled, in health and strength, to continue assiduously at their post. At Calcutta they are as busy as they can be with a thousand pupils daily in attendance; and, as we hope, that, by this time, in the history of the mission, it is thoroughly understood, that the knowledge imparted in all the classes of the Institution is religious as well as secular, we have the pleasure of saying, that the fruits of this are becoming more and more apparent. In particular, we welcome the intelligence of this month, that the Sunday evening lecture has gained an increasing attendance. As many, on the last three occasions, as 70, 100, 80, have been present,—a larger number, we are informed, than were ever present before. May God grant that greater numbers still may be brought under the droppings of the Gospel, and that our faithful missionaries may have the comfort of seeing that the work of the Lord is prospering in their hands!

We have the pleasure of learning, that Mr. Hamilton of Madras, to whose recent services at home, in behalf of the mission, the Church is so deeply indebted,—has arrived in safety at his destination. Having visited the mission on his return, he sends the gratifying intelligence, that the schools are in full operation, saying, "I hope, ere long, to be able to transmit more detailed accounts; but at present, I should say, on a rough calculation, that the various Christian Schools in connexion with the mission and the chaplaincy, must have an attendance of nearly 700 children, Hindu Mussulmen, East Indian and European. This itself is a goodly and encouraging field of usefulness."—*Home and Foreign Record.*

The Annual Meeting of the Ladies' Association for the Education of Jewish Females was held in Edinburgh on the 29th of October last. Several interesting addresses were delivered; and the following extract from the speech of the Revd. Mr. Thomson, of Ormiston, will well repay perusal:

What, then, are the circumstances connected with the present position of the Jews which should now fill us with courage and with earnestness? Are there any symptoms of the near approach of that time, the distant prospect of which gladdened the eye of the prophet, when Israel should return and see the Lord, and David their king; or which appeared to the eye of Malachi, ere the book of prophecy was closed, when the offering of Judah and Ephraim should be pleasant as in the days of old? In the vision which Ezekiel saw, the present degraded state of Israel was represented by the symbol of bones lying dry and scattered on the plain, while the restoration of Israel to national dignity was symbolized by these dry bones being clothed with flesh, and animated by the breath of life. We are told

that the prophet heard them shake—that rattling sound being the sign of returning vitality. Are the dry bones of Israel shaking now? To this question we can give a gladdening reply. The children of Abraham are still without a prince and without a home, they are scattered without national dignity, as a body they are still without spiritual life; but still they are not as they were one hundred years ago. It is unnecessary for me to tell you that their apathy has been disturbed, and that a change amongst them has taken place, analogous to that which shook Antichrist on his throne three hundred years ago, when the voice of Luther was heard in Germany, and the voice of Knox in our native land. To explain the nature of this change, we may remind you, that, long before the birth of Christ, corruptions had engrafted themselves on the Jewish faith, analogous to those which Popery had attached to the doctrines of the Gospel. The Pharisees had done to it what Popery has done to Christianity. They had mingled with the laws and doctrines of God the vain traditions and superstitious rites of men. It is interesting to trace the resemblance which Pharisaism and Rabbinitism bear to Popery. Both are the fruits of the same tree, the results of the same corruption of the human heart. In both we see the attempt to adapt a Divine religion to the passions of men. In both we see human righteousness and human wisdom idolized. Does Popery exalt human merit? So does the Talmud. Does Popery mingle fables with Gospel history? So does the Talmud. Has the one a purgatory? So has the other. Does the one keep its votaries from the Word? The other may give Moses and the prophets; but they are veiled under senseless comments and vain traditions of men. But now all this is shaken. About eighty years ago Mendelssohn appeared, whose sagacious mind discovered at once the errors and corruptions in which he had been trained. By writings and other efforts an impulse was given to the Jewish mind. A spirit of inquiry was engendered, and the result has been, that in France, Germany, and Poland, Rabbinitism has lost its hold, and a great portion of the Jewish community have cast aside the traditions and superstitions of their Fathers, and have gone back to the simple Word of God. Moses is now read in his purity, and the prophets too; and the natural result has been, that they have discovered what the twistings of their Rabbis had concealed, that the day when the Messiah was expected has long since passed away. This, then, is one of the circumstances, connected with the present position of the Jews, to which my resolution points. We point to this fact as a source of encouragement; we behold in it the first quiverings of the dry bones of the valley, the downfall of a system which has been the chief barrier in the way of the conversion of the Jew. How could you hope to satisfy an Israelite that Jesus of Nazareth was the promised Christ, when he had been accustomed to peruse a version of the prophets which skilfully diverted all their writings away from Him; which, for example, referred, the 53d chapter of Isaiah not to Messiah, but to the prophet himself; but now you find the Jew reading Isaiah's words as Isaiah spoke them, and the likelihood of proving the fulfilment is immensely increased. Nor is this the only reason why this change should incite you to increased activity. This shaking of Rabbinitism has, in many cases, resulted in infidelity, so it was in Paris at the end of the last century. When the corruptions of Popery were then discovered and exposed, Christianity and its corruptions were abjured together. Is there no danger, that, when the corruptions of the Jewish faith are forsaken, its truths will be forsaken too,—that, when the Israelite gives up what his rabbis have taught, he will go farther, and give up what Moses and Isaiah taught too,—that he will pass from the one to the other extreme, from being a superstitious fanatic to a cold and heartless unbeliever? Judaism in its reformed state is only half a faith; and half a faith is too little to satisfy the restless mind of a child of Abraham. In this shape it

creates a want which it cannot supply. It tells of sin, and calls for sacrifice; but there is no temple now where a paschal lamb might bleed, and, feeling convictions which he has no salvation to soothe, is the Israelite not tempted to give up the truths by which these convictions have been caused?—Christians, it is you who can supply the want. Has the Israelite discovered that he is a sinner?—Be it your endeavour to tell him that there is a ransom found. Is he turning a glistening eye to the ruined temple of his fathers?—Be it yours to let him know, that, though the veil is torn, and the altar thrown down, and though the songs of Zion are silenced, these things have happened because types and shadows have passed away, and He has come who was the Substance himself, the wonderful Messiah, the Prince of Peace. But while we see one proof that the dry bones are shaking in the change which we have now described, we see another in the longing desire which Israel is feeling towards the hallowed scenes of their father's land. An impression prevails amongst them, that the hour is nigh at hand when they shall return again to the scenes which are hallowed by the associations of other times, when the crescent of the false prophet shall be torn down from Moriah's sacred crest, and a temple rise again, glorious as their other temple was—a temple to the honoured by the presence of the Lord, whom they have so long expected in vain. They are now bending many a weary footstep to Jordan: 50,000 are now dwelling in the Promised Land, while formerly comparatively few were there; the wealthier of the Israelites have already collected immense sums for the purpose of restoring their temple, and have applied for a Turkish firman to empower them to rebuild it. Many may view this thirst for Canaan only as an idle whim of a strange and mysterious people. Taking it in connexion with other things, with the words of God in the Bible, and the works of God in the world, the Christian beholds in it a shaking of the dry bones—the first link in that chain of events which is to lead to the return of Israel to their fathers' country, to look on Him whom they have pierced, to be then once more the favoured people of the Lord.

My resolution implies, that there are dealings of God with the nations, which should combine with the position of Israel to inspire the Christian with increasing zeal in behalf of that ancient people. We cannot meditate on the history of the last few years without seeing that the Lord has been dealing in a striking manner with the children of men. We have seen, in fact, what John beheld in vision, in his island some 1800 years ago—we have seen the pale steed come, and his name that sat on him has been Death, and power has been given him to destroy—we have listened to the voice of famine, as she came and stretched forth her wan, though powerful arm—we have heard the voice of the pestilence, as, coming from the East, it assailed the lands, and withered by the breath of its nostrils—we have seen the proud and the strong man fall—we have seen the prowess of the sword. In almost every European nation but one, the angry passions of seditious and ungodly men have given birth to scenes of bloodshed and deeds of guilt—we have seen dynasties changed, and great ones fall; and, though our own glorious constitution has been unscathed, still the Lord in these things has spoken to us as He has spoken to other men and what is it that He has said? He has said, "Be up and doing. Behold I come as a thief." Man may ascribe these things to accidental and instrumental causes: the famine to the weather, or warfare to the stormy passions of men. The Christian sees in these things the rebukes and warnings of Him who is now Head over all things; rebuking us for past neglects, warning us against neglects in time to come. And has not one of our greatest neglects been the neglect of His own brethren? Our Church was the first Church which, as a Church, did aught for Israel; and she began the work only in 1838. We, members of that church,

above all other churches blessed by God, should weep for this; when He chastens we should deplore our sloth in beginning this great work, our imperfect performance of it, the smallness of our zeal, and the coldness of our prayers, and strengthened by grace, we should resolve to tighten our girdles, and go forward with renewed earnestness, prayerfulness, and zeal.

Thanks be to God, however, for His present dealings with the nations. We hear not only the accents of rebuke, but those also of encouragement. Two things the Christian sees on the page of modern European history, which inspire him with the hope that the day of Israel's redemption draweth nigh. The Bible tells us, that one event which shall precede the universal triumph of Christ, shall be the downfall of Babylon—the power of Antichrist. The angel cried, Babylon is fallen! and soon after the voice of the church in Heaven was heard chanting the Messiah's triumph song. We have not seen Babylon fall, but we have seen her totter. Fifty years ago the head of the Popish church was humbled by a foreign power, but we have seen him dethroned by his own people, driven from his capital by those who were wont in other days to view him as a god. He has been re-seated there, but by the bayonets of France. Lagon is in the temple again, but the head and the arms are gone, and only the stump remains. The glory is departed—Ichabod is written on his brow.

The Bible tells us, that another event which is to precede the return of Israel, is the drying up of the great river Euphrates. Now, commentators agree in supposing that this symbol refers to the destruction of another barrier in the way of Christ's progress,—the Mohammedan power, or the Turkish Empire. It has in the East done what Popery has accomplished in the West—retarded the progress of the Messiah's cause. Long has it trampled alike on Israelite and Christian. For centuries has its crescent shone on the sacred heights of Zion. It has raised its temple where the holy sacrifice was offered, while the ancient children of the land have been mocked and cruelly persecuted. But we have seen Jerusalem wrenched from its grasp by a rebel slave, and, standing fast, restored by Britain, Israel's truest friend. We have seen the fairest possessions of Turkey separated from her sway—we have seen her existence as a nation threatened by Russian hordes—we now behold her people rapidly diminishing, to an extent for which neither disease nor warfare can account—we behold Mohammedan customs abolished, her soldiers drilled according to European tactics, and clad in a European dress—we see the clock now telling the lapse of time, where of old the muezzin raised his voice; and, though some of these things may appear unimportant, yet, as the floating straw may tell the direction in which the flood rolls, so do these things tell of Turkey's coming downfall,—of the time when the Euphrates will be dried up, that the way of the kings of the East might be prepared.

Had time permitted, we might have spoken of other events. We might allude to the fact, that in Austria the edicts against teaching the Jews are withdrawn, and that you might now send without fear a missionary to Vienna, a thing you could not do two years ago. We might allude to the fact, that the last act passed by Pius the Ninth, when he fled from Rome, was one which opened the gates of Ghetto, and released the Jews from the filthy dens in which they had been forced to dwell; or to the fact, that the thoughts of statesmen are now turned in a mysterious way to that despised people. As, for example, when the question, discussed for three days in a British House of Legislature, was, Shall the Jews be admitted to Parliament? or to the fact, that Christian churches are now all awakened to Israel's claims. But to these things we have time only to refer. And now we conclude by asking, whether the friends of this Association have not indeed good reasons for increasing their zeal? The Report has told of many a field you might occupy. It has told you that the harvest

is great, and that the labourers are few. Ought not our prayers to God to be, that He may send more? Christian friends, you have prayed and given, but, oh! we have neither prayed nor given enough. Let us open our lips, our hearts, our hands, in our working for Israel's daughters; and Abraham's God is saying, Fear not, I am thy shield. Oh! how much do the daughters of England owe to the daughters of Judah of old? Has Christianity raised you to your right position? Is it only in Christian lands that woman holds her place? In the possession of right, let them never forget that it was a daughter of Judah who brought the Author of Christianity in His flesh into the world;—it was a daughter of Judah who nursed Him in the days of His infancy, and shielded Him with a mother's tender care;—it was the daughters of Judah who ministered to Him in the days of His sorrow;—it was a daughter of Judah who gazed with sympathy when the hardy fishermen of Galilee had left Him;—and it was a daughter of Judah who was the first to visit His grave, to see it empty, to hear the angel's voice which told her to weep not, for her Lord had risen. And, when we think of these things, let us pity those who know not Christ, and do what we can, knowing that God will bless us.—"Pray for the peace of Jerusalem. They shall prosper who love her."

#### JEWISH MISSION.

KARLSRUHE.

In the following letter from our esteemed labourer at this station, allusion is made to inquiries that are now in progress relative to Bavaria as a field for Jewish Missions. The claims of the 60,000 Jews in that country, who have only one Missionary amongst them, recently stationed by the British Society at Nuremberg, have been very strongly pressed on the Committee by Dr. Barth of Calw, Professor Stern of Karlsruhe, and the Rev. E. Bernoulli, Secretary of the Basle Society of Friends of Israel. The remarks of Mr. Sutter on the pre-eminent importance of Germany in these days as a field of Missionary labour among the Jews, are worthy of very serious consideration.

The account which he gives of the prospect of success which seems to be opening up to him in his own peculiar sphere is at the same time peculiarly encouraging:—

LETTER to the CONVENER from Rev. G. F. SUTTER, dated Karlsruhe, 2d October, 1850.

Your kind letter of 19th ult. reached me in due course. I praise God that He has led you to appoint Mr. Lehner as a Jewish missionary, and to select Hessa as his field of labour. May God now put His seal upon this new undertaking, crowning the efforts of your new labourer with many fruits. I am glad that the Committee are considering the suggestion so strongly urged on them, to send a missionary among the multitude of neglected Jews in Bavaria. It would be of great importance to concentrate your efforts among the Jews, more than has been hitherto done, by stationing your missionaries in such a manner that they, from time to time, may have the opportunity of conference with each other. This would much tend to give tone and vigour to the mission. The mutual communication of peculiar experiences, united prayer, the strength and encouragement which each may derive from the gift and grace which his brother has received, are blessings of which it is well to avail ourselves. I am glad that your attention is now drawing more towards Germany; this being the central country for missionary effort among the Jews, not only because they live here in great numbers, but also on account of the superior education of the German Jews, and from the movement towards the destruction of Rabbinitism, which is going on among themselves. The German Jews undoubtedly take the lead among their brethren scattered over the world. Large numbers of those Jews living in the countries adja-

LONDON.

THE Rev. Mr. Nisbet of West St Giles, who has just returned from a visit to London, has kindly consented to the insertion of the following interesting particulars relative to the Baptism of a convert from Judaism, in a letter to the Conven-

MY DEAR SIR,—At the request of the Rev. Henry Douglas, our Jewish Missionary in London, and in whose chapel I have, by appointment of your Committee, conducted Divine service for the last two Sabbaths, I take the earliest opportunity, on my return, of acquainting you, and the friends of Israel in the Church, with the interesting and solemn ceremony which I had last Lord's Day the privilege of witnessing, the admission of a Jewish merchant into the number of believers in Jesus Christ by the ordinance of baptism. It did not lessen the interest of the occasion, that the convert was Mr. Douglas's brother; nor that the rite, which signs and seals to the believer the benefits of the New Covenant, was performed to that brother by Mr. D. himself. They had knelt together three years ago in a foreign land with the prayer to the God of Israel, that, if Jesus was indeed His Son, the Prophet and Saviour that was to come, He would mercifully reveal Him to every doubting and troubled mind; and, parting at that time (the Missionary to his labours in England, the merchant to his speculations in France), their next meeting, which was not until a few weeks ago in London, was rendered inexpressibly joyful by the announcement from the inquirer that their petition had been heard, and that he could hold out no longer against the conviction, that He, whom their fathers crucified, was both Lord and Christ, the God whom he was bound to acknowledge, to adore, and to obey. With what joy the communication was received by our excellent Missionary himself, every generous and Christian mind can imagine; and from the position of prosperous merchandize which the convert holds, which places him beyond the suspicion of having any interested motives for the change; from the excellence and purity of character which he has always borne; and from the fact, that, when he returns to his own land, he will have reproach, and opposition, and scorn, and loss, to encounter,—the occasion demands thanksgiving from all. After I had preached the afternoon sermon, and addressed the intelligent congregation that was present on the nature of the rite to be administered, Mr. Douglas put to him *seriatim* the articles of the Apostles' Creed; and, having received the solemn assurance that each and all were believed by him, and that he desired to devote himself to the service of God in Christ, he received the sacrament of baptism amid the heartfelt and prayerful interest of all who witnessed it. May the power of Christ rest upon him, and the Spirit of Glory and of God overshadow him, that, adorning the doctrine of his Saviour in all things, he may be blessed in his own soul, and may become an instrument of blessing to all connected with him!

If any farther circumstance connected with this ceremony could increase the interest in the Jewish Mission, which it tends so powerfully to awaken, it would be the fact, that, at the time he was expressing his belief in the risen, though crucified Jesus, his brethren throughout London were celebrating the Day of Atonement, the most solemn festival of their church. Accompanied by a believing Israelite, I had the curiosity to make myself acquainted with its ceremonies, and found myself in the evening in one of their largest synagogues. The spectacle, on entering, was one not likely to be forgotten. In a vast hall upwards of a thousand persons were standing, each reading, as fast as his lips could utter, the prescribed Hebrew prayers, but dressed, in most instances, as for burial, in the white cap and woollen shroud of the dead. In every family there had been slain that morning a victim, generally a fowl, for the soul of every member it contained; the father, or chief of the household, having passed it round the head of each individual, pronouncing the words, "This must go to death, but thy soul shall enter the gates

cent to Germany are making use among themselves of the German language. Jews from almost all quarters of the globe are visiting Germany. The number of all the Jews of the world is believed to amount to seven millions, three millions and a half of whom are reckoned to speak the German tongue. In no other country do the Jews appear to be so much involved in all the mental struggles which are at present shaking the nations. It appears, therefore, probable that the controversy which the Lord has with His ancient people will be first decided in Germany. London, indeed, claims a peculiar attention also, as being the resort of numerous Jews from all parts of the Continent, many of whom have found there the pearl of great price. It is a remarkable fact, however, that most of the London proselytes are not from the naturalized English Jews, but from the stragglers and wanderers from the Continent. While in Great Britain and Ireland only the 2076th man is a Jew, in Germany the 90th individual belongs to the Hebrew race. In Baden, Hessian, and Bavaria, about the 60th man is a Jew, if the German Jews should once in larger numbers begin "to seek the Lord and David their king," the "noise and shaking" in this portion of "the valley of death" would soon communicate itself to its utmost borders in other countries. More than elsewhere the Talmud has become antiquated in Germany; it is true, that most Jews who have emancipated themselves from the monstrous system of Rabbinism are falling into the opposite extreme of infidelity. But oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! for He has concluded them all in unbelief, that He might have mercy upon many.

I find in my own sphere of action that the dawn of a better day is gradually appearing. Many listen with interest to the pure Word of God. Others who argue against the Truth do so with the hesitation of an evil conscience, and as though they were inwardly convinced of the fallacy of their statements. If they occasionally have recourse to rabbinical subtleties, it is merely for the sake of disputation, they themselves not believing what they adduce. In former times, a Jew would have maintained most resolutely the verity of the Talmud. They have frequently acknowledged, that, upon the ground of the Bible, there is no disputing against me. And indeed, whenever I leave the Jews, I have the feeling that the Truth has been carried home triumphant. Some refuse to talk with me, because the Truth is uncongenial to their feelings; and yet they feel that they have nothing to oppose to it; or, as one Jewish merchant expressed it, "because I have an answer upon every question." I meet more and more with Jews who express positive faith in Christ, and who love to hear of the things that belong to the kingdom of God. One could wish that they would come boldly forward and openly join the Church of Christ. But some apprehend too many difficulties from their relations; others are hesitating to cut asunder all the bonds which unite them to their own nation; others say, if the promises of God are to be fulfilled, it is not necessary that they alone should step forward; they expect that God will do something to push them all on together. My experience tells me, that it is not good to urge, with any degree of impatience, those to be baptized in whom love of the Truth as it is in Jesus seems in a measure to have gained ground. Where there is really a work of the Holy Spirit in the heart, it will come to maturity in the time the Lord sees fit. If we handle too much about the root of a tender plant, there is danger of injuring it; we must let it grow. God may have peculiar motives, which we shall adore hereafter, for proceeding so slowly. Believing Jews, who have not yet become Christians, may perhaps be a good salt for their brethren. We must be faithful in our duty, leaving all the rest to Him who ordereth all things well.

of Heaven;" and until the day following all considered themselves as dead for their sins, as owing their spared lives to a life that had been given for them, and they appeared accordingly in the vestments of the grave in the synagogue. The sight was as painful as it was strange and interesting. It was sad to see so many fallen creatures declaring their feeling of the necessity of an atonement, and yet so obstinately refusing to look to the Sacrifice that was once for all offered; and it was even more sad to perceive, and to be assured, that even in that vain worship they were as undevout and unspiritual as their fathers were. I was informed that the proportion of those present, who understood the meaning of the Hebrew liturgy they were all reading so intently, was about one in fifty; that, provided the work was done, the manner of doing it was of no moment in their eyes; and that, after the solemnities of the day should be over, few comparatively would ever enter a place of worship until the anniversary of this feast should return; and I could myself see, that the levity, which was indulged in in the intervals of the prayers, was not less remarkable than it is in the Popish Churches of the Continent. The description of the prophet applies to both.—"The people draw near to Me with their lips, but their heart is far from Me;" and it may be added, I fear, with equal truth, "But in vain do they worship Me, teaching for doctrines the commandments of men."

## 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.]

## AGITATION OF THE POPISH QUESTION IN BRITAIN.

Popery, it would seem, is destined to fall by the efforts of its friends to support and extend it. The British Nation is thoroughly Protestant, for the better informed British Roman Catholics are not popish in their politics, and do not desire to see their priests bear rule in the state. British Statesmen have for some time shown a disposition to concede to the Pope more even of political influence than Popish statesmen in Popish countries might have felt inclined to do. The Pope was beginning to be looked upon as a kind of conservative power in these days of anarchy and confusion. But his recent acts with regard to England have dispelled the delusion, and shown him ready to embroil all things in the vain hope of establishing a universal empire of the Priesthood. We thought that none, but the more ignorant of that priesthood, could have dreamed of such a thing; but it seems they are all alike besotted on the subject, for the Pope has dreamed, and told his dream to all the world, of again bringing Britain under the sway of his crosier. We know of no comparison wherewith to compare the absurd folly of this foolish imagination. It has no parallel except in the absurd folly of the foolish act emanating from it, of sending over a man in a Cardinal's hat to take possession of England in the name of his Holiness.

What a time too has he chosen for his rash act. But lately driven away by his own subjects, and brought back by foreign aid still needed to uphold his tottering

power, while thus unable to stand on his own legs, he affects to set his foot on the neck of the Queen of England. He may affect the power of voluntary action; but all the world sees that he is a political puppet in the hands of others, and that, if he will not suffer the strings to be pulled by France, they must pass into the schismatic hands of the Emperor of Russia, at whose feet the Pope's own Roman Emperor lies helpless. When we think of the ungenerous advantages taken against the Greek church by that of Rome when the Greek Empire was weak, and the violence and craft employed to reduce it under the power of the Papacy, and now behold the temporal head of this same Greek church little less than absolute Dictator in the Roman world, our thoughts involuntarily find utterance in the vulgar proverb, "Every dog has his day." For the Pope, while trembling between infidel anarchical France on the one hand, and schismatic Russia on the other, to extinguish all hope of countenance and aid in the councils of Britain, resembles nothing so much as the act of a madman, turning off the water in all the neighbouring cisterns when his house is on fire. His acts will change the policy of the world with regard to the Papacy. No one will now dare to hint in the British Parliament that the temporal power of the Pope is a European question, and that Britain is bound to maintain him in his Italian Sovereignty.

But this is not all. The general course of the policy of the Church of Rome attests that their main reliance for supporting their claims is to stifle all enquiry and discussion with regard to them. Well, while they are hunting the Bible out of Italy, and silencing the Italian press, what does the Pope do but challenge to the discussion of their claims the most prompt and powerful press in existence? Hardly was his challenge uttered when it opened upon him in full roar, and its mighty voice is heard reverberating to all the ends of the earth. Under its influence the claims and pretensions of the Popish priesthood are discussed as questions of practical interest coming home to every man's business and bosom in every colony of the vast British Empire from India to Hudson's Bay. If this be the calm, well ordered, deliberate result of Christian boldness, confident in the righteousness of its cause, and not the hasty, rash, ill considered act of priestly insolence and overweening self-conceit, let the Pope be consistent, and set free the press of Italy. Why dam up the Tiber and allow the whole ocean to rush in upon the Popedom?

Under circumstances how unfavourable to the Pope will his claims be discussed, when his open defiance, which the free institutions of Protestantism permitted him to make in Britain, is contrasted with his dark, narrow, vindictive policy towards his own reluctant subjects in Italy. While he will permit no Protestant Church to be

erected at Rome, barely connive at Protestant worship in the privacy of the family, not content with the utmost liberty of worship for his people, and the freest access for himself to superintend their spiritual interests in all things pertaining to the conscience, he has proceeded to insult the throne and defy the laws of the kingdom that he may be represented by a Cardinal Archbishop in London. He seems however to have effected nothing by this ill considered act, but to alarm the Puseyites, grieve and perplex the Roman Catholic laity, and irritate without intimidating the whole body of British Protestants. That no one else might have the honour of destroying his influence in Britain, the Pope has done it himself.

Hoc, ait, utendum est in me mihi,  
Nequisquam Ajacem possit superare nisi Ajax.

It is to be wished rather than expected that Protestants will so act as to show that they are not the enemies of the principles of the Roman Catholic religion, but the determined opponents of the claims of its priesthood. That priesthood has no power without the assistance of their laity. It is to be hoped they will come to see that Popery is not Christianity; when we may together form a Church Catholic. Till then, there can be no peace between us, for we can never allow them again to put upon our necks that priestly yoke which neither they themselves nor their fathers have been able to bear.

#### THE DEVELOPMENT OF INFIDELITY.

The principles of Infidelity are as old in our world as the existence of sin, but by infidelity we here mean the principles of that party in Christendom, whether in the Church of Rome or among Protestants, who since the Reformation have set themselves to oppose the Bible as a Revelation from God. Since that time there has been a party pursuing the same object with a unity of purpose, which would entitle them to the name of a sect, if there were any definite principles of which they could be called the followers. But the object of this party has been, generation after generation, to supplant Christianity by destroying the credit of the Scriptures, without being able to bring forward any thing to supply its place, either as the institutions of a form of social worship, or the doctrines of a religious creed. But this has always been felt by the party as a fatal deficiency. Men must have at least a form of social worship, and something to possess as a religious creed; and to the majority it always seems unreasonable, that they should be called upon to reject a religion in which so many good and wise men have believed, while those who call upon them to do so cannot withal signify what they should adopt in its room. Something they must have to fill up the place which would

be left vacant in their minds by the entire rejection of Christianity and its hopes. But this deficiency in their system the Infidel party have long laboured in vain to supply. It is an incurable defect. Seeking to dissever earth from Heaven by cutting those cords of love, the bands of a man, which are let down in the Gospel from the bosom of the Father through His Son the Lord Jesus Christ, they in vain seek for some other religious tie, by which to bind the rational creation to the throne of the Invisible creator. They have never been able, and never will be able, to make the anchor of their hopes enter into that which is within the veil. It is not simply a creature, to whom they have to show the way to the Creator (we all feel He is not far from any of us), but a sinful polluted rebellious creature, who is to be introduced and reconciled to a holy and justly offended Sovereign and Judge.

The few remarks we have further to make are not intended to apply to the different forms which the opposition of Infidelity to Christianity has assumed, but to the efforts made to supply Infidelity itself with a Creed. An abortive undertaking it has proved hitherto, and, we trust, will soon become manifestly hopeless and impossible in the eyes of all men.

The first patrons and supporters of Infidelity were, we suspect, very far from being fully aware of the real character of their undertaking. A very plausible supposition forms the basis of their system, and the stronghold of their cause.

It gives them great confidence at the outset that they will be able to maintain it with success. Yet, being founded on a delusion, in the very first flush of supposed victory, their inherent weakness is revealed, for they cannot occupy the ground which they have acquired. They cannot go forward, and must flee even though none pursue them. They must fall, though not a weapon should be lifted up against them. They are in short men and not God, and have undertaken a work, which God only can do, of furnishing the world with a religion.

They all proceed upon the supposition that there is a cause of truth, which may be maintained independently of any distinct connexion with the will of God. But, as the question of Infidelity cannot be considered apart from the question of the Divine authority of the Scriptures, to which, it is supposed, our position will perhaps be more readily conceded, if we state their delusions as follows, and say that Infidels all suppose, that whatever truth is contained in the Scriptures may all be made available for man, though its derivation from God in the way of direct authoritative revelation be denied. Assuming therefore that the Scriptures compose no such revelation, and that all the just and admirable doctrines in morals and religion they contain are discoveries of the



human mind in the ordinary exercise of its faculties on the subject, they very plausibly conclude, that these truths must have the same value on whatever authority they are promulgated or received.

They assert that no revelation is necessary for man; but, whatever weight may be assigned to the arguments of those who oppose this assertion, the history of Infidelity is fast establishing it as a fact beyond all contradiction, that, if it be necessary for man to have a religion, it is necessary for him to receive it in the way that we call—Revelation from God. Infidels have themselves proved that they cannot hold fast a religion, when once they have let go belief in a Revelation. Having separated what they called the truths contained in the Scriptures from the Divine authority of the Scriptures, they saw them shrivel up and wither and turn to dust in their hands, when thus plucked from the Living Vine. Like salt which had lost its savour they became good for nothing, and were cast away with contempt. No man can give himself a religion, nor receive and rest upon one, which he believes to have no higher source than the conjectures of his brethren. No, not from the wisest and best of men can any of us take our religion and make it the foundation of our Faith and hope in God, unless we believe him to have been specially taught and commissioned to declare to us the will of our Father who is in Heaven. Almost all the early propagators of Infidelity adopted a religious creed, the main articles of which were gathered from the Scriptures, and on which they bestowed the title of Deism. The positive name did not conceal the negative character of the system, and it still continues to be generally called, and almost universally to be regarded as unbelief. This cause seems to have reached its culminating point of success under the auspices of Voltaire. His followers soon stepped over the God of Nature, of man's invention, and endeavoured to take their stand on avowed Atheism. But the hideous void of this system, according to which all things are plunging on to a dark fearful gulph of annihilation, was more appalling to the imagination than even the idea of a holy God who hateth iniquity. There was room for a hope in the mercy of a just God. Such a one might become our Saviour; but atheism presented no resting-place for man, and in it he did not and could not rest. When the shrine of Infidelity was thrown open, and it was seen that there was no God within, men turned and fled from it in dismay; some to their old superstitions, and formalities of worships, some to the true stronghold of Christian Faith as prisoners of hope. Many however continue still to wander in search of a religion, and go about groping in darkness along the very borders of the light. No sooner do they stumble upon something like religious truth, than

upon looking up they find themselves approaching Christianity; and too often, upon making this discovery, they shut their eyes and turn away again to resume their wanderings in the dark. We have no intimate acquaintance with German speculations; but, so far as we have learned of them, there seems to be a general tendency to make room in them for a principle of Faith. In Britain Carlyle storms away against unbelief, though no advocate of the Faith once delivered to the Saints. To us it seems that Infidelity must be near the end of its course, when so zealous a teacher can present us with no higher objects of Faith than Heroes or great men, rising out of some unknown substratum of Divinity, to which he dares not assign attributes, and which he hardly ventures to decorate with a name, or appoint for it any other habitation than the land of Nescience.

But a nameless Deity dwelling nowhere is the proper God of a negative creed.

Mr. Carlyle's spiritual system reminds us of the old story of the earth resting on the back of a tortoise, and the tortoise on whatever may happen to be under it. If any suppose we have done injustice to him in calling his system creedless and Infidel because he is continually vituperating the age for want of faith, and calling upon all men to believe, let them read his writings with a view to find out what they are to believe, and they will discover that this is a blank he has forgotten to fill up. He not obscurely intimates that the day is past for believing in the Scriptures; but, if the time be come for furnishing the world with a new Faith, either he has not got the article, or does not choose as yet to produce it.

In France Lamartine represents a numerous class of unbelievers, who turn the Faith of Christianity into a sentiment; but this is only the reflection of religion, playing upon the imagination, which "leads to bewilder and dazzle to blind." It is no light to the feet nor lamp to the paths. Such religion will not endure the tear and wear of this world's duties and temptations, nor make men meet for the inheritance of the saints in light. A man might as well think to cut himself a belt out of a rain-bow. Such a cincture would no doubt look beautiful and glorious, and might be useful if a man could only lay hold of it, and bind it about his loins.

On this go-a-head Continent Mr. Emerson has carried this Heroic and Sentimental religion to its true consummation at once, and stepped boldly out, an open avowed worshipper of the great "I myself I" whom in secret all the world worshippeth.

Perhaps indeed this is what Mr. Carlyle calls the World's "open secret." It is at least very open to observation that all the World are self-idolaters, while each conceives the fact of his idolatry a secret confined to his own breast. Be this as it

may, this way of worship is no new thing in the world, and will never form a social religion. Some one idol may now and then be carried a little way in procession by a few of the sect, glad of an opportunity thus to parade themselves, and exhibit each his own idol; but the false Gods of this religion must each be contented with the worship of one single true believer. The fate also of its devotees is prefigured in Narcissus; they must pine away in vain languishments after the reflection of their own image unless cured by getting a sight of the reality.

But, numerous as the class of unbelievers in the Scripture is, it may be observed, that never within the sound of the Gospel, have they been able to unite in any form of social worship. What can be the cause of this? The professed creed of Modern Infidels is often much more rational than that of the Heathen of the ancient world, or the Hindoo of the present day. How comes it to pass, that men could unite to worship God under vain superstitions, while they cannot, under a religion they call rational by preeminence? Is it not because men cannot believe in a religion, whose origin they do not believe to be Divine?

We entreat Infidels to reflect upon this, whether that which they consider an untoward accidental defect, imposed upon Christianity by the circumstances of the times in which it arose, the claim namely of a direct derivation from God, be not an indispensable requisite in a religion for the world? and whether they must not themselves live and die without a religion, unless it be given them from God? Thus the history of Infidelity seems clearly to establish that the inspiration of the Scriptures is as the breath of life in Christianity, and that the denial of all Revelation is the abrogation of all Religion.

#### HISTORY OF PRESBYTERIANISM.

##### GOVERNMENT OF THE PRESBYTERIAN CHURCH.

An argument commonly used by our Episcopal brethren in support of Prelacy is, that Timothy was evidently, in fact, Bishop of Ephesus, and Titus of Crete; and that this furnishes of course a plain example of an order of ministers superior to common pastors. This alleged fact is a cornerstone of the Episcopal fabric; and, unless it can be supported, the whole edifice must fall to the ground.

But for this alleged Prelacy of Timothy and Titus there is not only no positive proof, but there is not even a shadow of it in the whole New Testament. There is no evidence whatever that either of them ever had a fixed pastoral charge at Ephesus or Crete. There is no evidence that either of them ever performed the word of ordination alone. One of them, while at Ephesus, was expressly directed to "do the work of an evangelist," and there is not the slightest intimation that either acted in any higher character. There is no hint that they performed any act to which any regular minister of the Gospel is not fully competent. In short, the whole Episcopal argument, drawn from the charge to Timothy and Titus, is destitute of the semblance of proof from Scripture. All the premises on which it is founded are taken for granted without evidence. All

that appears to have been done by these evangelists is done every day by evangelists sent forth by the Presbyterian Church. When thrown into the form of a regular syllogism, its amount is neither more nor less than the following:—

“None but diocesan bishops can ordain ministers, and ‘set in order’ Churches; but Timothy and Titus discharged these offices; therefore Timothy and Titus were diocesan bishops.” But is not the very thing to be proved, viz:—that diocesan bishops alone can ordain, &c., here taken for granted? Can there be a more gross begging of the whole question than this argument exemplifies?

It is hardly necessary to inform any intelligent reader of the Bible, that the postscripts at the close of the Second Epistle to Timothy, and of the Epistle to Titus, and which speaks of the former as “the first bishop of Ephesus,” and the latter as “the first bishop of Crete,” are of no authority. It is acknowledged by all learned men, that they make no part of the Sacred Text. They were, no doubt, interpolated by some officious transcribers, more than 400 years after the date of the Epistles. They are not found at all in the most authentic copies of the original. They were excluded from all the earliest English translations. But, when our present translation of the Bible in the reign of James I, was executed, as the translators were all Episcopalians, they very improperly suffered these postscripts to occupy the place in which we now find them. The eminent Episcopal Divine Dr. Whitby, with all his zeal for Prelacy, speaks in his commentary in the following language; “The great controversy concerning this, and the Epistles to Timothy, is, whether Timothy and Titus were indeed made bishops, the one of Ephesus and the pro-consular Asia; the other of Crete. Now, of this matter, I confess I can find nothing in any writer of the first three centuries, nor any intimation that they have that name.” It is true, this learned writer, while he acknowledges that no evidence in favour of the Episcopal character of these missionaries is to be found within the first three centuries, expresses an opinion that there is testimony enough to establish it in the writers of the fourth and fifth centuries. This, however, is not Scriptural testimony; and what is not found in the Bible is surely not binding on the Church. Besides, this testimony of the fourth and fifth centuries, when impartially examined, and compared with other contemporaneous testimony, will be found perfectly worthless, and of course unavailing to the cause in support of which it is adduced, because it is non consistent either with itself or with the New Testament.

So utterly groundless, then, do we find the claim of our Episcopal brethren, when brought to the test of Scripture. Their claim, it will be observed, is positive and explicit. It is, that the New Testament holds forth, as existing in the Apostolic Church, and intended to be perpetual, an order of men superior to Ministers of the Word and Sacraments; that this order is alone empowered to ordain; and, of course, that without ordination by this order of men there can be no ministry, no Church, no valid ordinances, no “covenanted mercy,” to any of the children of men. In short they would persuade us, not only that the New Testament bears them out in maintaining the actual existence of such an order in the Apostolic Church; but, also, that it warrants them in contending for it as absolutely and indispensably necessary. The burden of proof lies on them. They have not proved, and cannot prove either. That the power of ordaining was not confined to the Apostles while they lived, is manifest to all who read the Bible without prejudice. That the extraordinary powers of the Apostles were to be transmitted to successors, can no more be proved from the Word of God than that inspiration and miracles are still continued and transmitted from man to man in the Church. And so of all the other alleged sources of proof from Scripture.

They are just as destitute of force, and just as delusive as the Popish doctrine, that the primacy

of St. Peter, and the transmission of that primacy to the bishops of Rome, may be proved from the Word of God.

Some of the most learned advocates of Episcopacy, however, while they have freely confessed that their favourite system could not be established from Scripture, have confidently asserted, that it is abundantly and unquestionably supported by the testimony of the Fathers. Into this field it is not judged proper here to enter for the following reasons:

1. The Bible contains the religion of Protestants. It is the only infallible, and the only sufficient rule of faith and practice. Even if Prelacy were found unequivocally represented as existing, by the Fathers in fifty years after the last Apostle, yet, if it be found in the Bible, as it assuredly is not, such testimony would by no means establish its Apostolic appointment. It would only prove that the Church was very early corrupted. We know indeed that no such testimony exists; but, if it did, as long as we have the Bible, we ought to reject it.

2. We know that human inventions, and various forms of corruption, did in fact very early obtain currency in the Christian Church; and that several practices, quite as likely to be opposed as the encroachments of Prelacy, were introduced and established within the first 300 years.

3. This is a kind of testimony very difficult to be brought within a narrow compass. For, while some detached passages from the early Fathers have the appearance at first view of favouring Prelacy yet, when carefully examined, and compared with other passages from the same Fathers, and others of equal credibility, their testimony will be found utterly unfavourable to prelatical claims. He who reads what the learned Jerome in the fourth century declares concerning Prelacy, as having no foundation in Divine appointment, and as gradually brought in by human ambition, will begin to see that the testimony of the Fathers on this subject is very different from what sanguine and ardent Prelatists are accustomed to represent it.

But it cannot be too often repeated, or too constantly kept in view, that whatever the Fathers may say on this subject is not to decide respecting it. If Episcopacy, when brought to the test of Scripture, cannot stand, we may very willingly leave its support from other sources to those who may feel inclined to “receive for doctrines the commandments of men.”

But we can not only prove a negative, that is, we can not only establish that there is no evidence in favour of diocesan Episcopacy to be found in Scripture; but we can go farther, and show that the testimony in favour of ministerial parity found in the New Testament is clear and strong.

Nothing is plainer than that our blessed Lord severely rebuked, and explicitly condemned all contests among his ministering servants about rank and pre-eminence. He foresaw, and no doubt meant to discourage the lordly pretensions which, he knew, would one day appear in his professed Church. His cautions were evidently meant to guard his followers in all ages against the spirit of Popery, and the source from which it in a great measure springs—unequal official rank in the Ministry, whether in the Church of Rome or in professedly Protestant communions. It is acknowledged by the great mass of learned and pious men of all Protestant denominations that it is plain from the Apostolical writings, that the ecclesiastical order of the Synagogue was transferred by inspired men to the Christian Church. It is evident on the slightest, inspection of the New Testament history, that the names and functions of the church-officers appointed by the Apostles, were derived, not from the Temple, but from the Synagogue. It is explicitly granted by our Episcopal brethren themselves, that in the New Testament the titles bishop and presbyter were used interchangeably to designate the same office, and that the names were then common. Nothing is plainer than that the elders of the Church of Ephesus are spoken of as its bishops

(Acts XX.), and of course that there were a plurality of bishops in the same church, which is wholly inconsistent with the doctrine of Prelacy. It is manifest that Timothy received his designation to the sacred office “by the laying on of the hands of the Presbytery.” We find that such men as Barnabas, and Simeon, and Lucius, and Manaen, none of whom, it is evident, were prelates, were commanded to lay their hands on Paul, and one of their own number, and “separate them” to a special ministry on which they were about to depart; “and, when they had fasted and prayed, they laid their hand on them and sent them away.” But it is contrary to all order, human and divine, for an official inferior authoritatively to bless, and by imposition of hands to set forth an official superior; and, finally, it is evident that the mere silence of Scripture as to the claim of our Episcopal brethren affords position and conclusive proof that it cannot be well founded. The advocates of Prelacy, especially the more zealous and determined of their number, make their claim a fundamental one. According to them, as before said, there can be no covenanted Church, no valid ministry or sacraments, without ordination to the sacred office by prelates. Now, can it be believed, that a matter so important, nay, vital, should not be laid down in Scripture in explicit terms and with incontrovertible evidence? Surely, if the claim were well founded, whatever else was left in doubt, the prerogative of the bishop might be expected to be set forth with reiterated and unquestionable evidence. But our Episcopal brethren themselves acknowledge that this is not the case. Their Scriptural testimony is in no one instance direct and explicit; but all indirect and remotely inferential. They are unable to quote a single passage of Scripture which declares in so many words, or any thing like it, in favour of their claim; but their whole reliance in regard to Scriptural testimony is placed on facts and deductions from those facts, which many of the most learned of their own denomination pronounce utterly unavailing for their purpose. Now can any rational man believe, that our blessed Lord and His Apostles could possibly have regarded the doctrine of Prelacy in the same light, and laid equal stress upon it with our Episcopal brethren, and yet have left the whole subject, to say the least, in so inexplicit and dubious a posture? He who can believe this is prepared to believe any thing that his prejudices may dictate.

To be continued.

#### PLATO.

Mr. Ralph Waldo Emerson, who delights to deliver his sentiments on all subjects with the confidence of one who is quite sure that he can see farther into a millstone than the man that picked it, is pleased to speak thus of Plato:—“Out of Plato come all things that are still written and debated among men of thought. Neither Saxon nor Roman have availed to add anything to his categories. Calvinism is in his Phaedo; Christianity is in it; Mahometanism draws all its philosophy in its hand-book of morals from him.”

Now with all his penetration we doubt if Mr. Emerson has discerned Christianity anywhere, if he thinks he sees it in the Phaedo of Plato. Very probably, too, he knows as little about the Philosophy of Mahometanism as he does about the Religion of Christ, though he speaks with such confidence of having found them both in the pages of the great Philosopher of Athens. But, as to his

dictum, that "out of Plato come all things that are still written and debated among men of thought," Plato wrote as follows on a very important subject:

"It is hard to find out the Father of all, and *impossible*, when you have found Him, to make Him known to all."

But, what Plato said, and no doubt thought was impossible, and did not himself attempt to perform, at the same time discouraging all others from attempting to perform it; this very thing declared to be impossible by Plato has been taken in hand by the Author and Finisher of the Christian's faith.

Mr. Emmerson will hardly deny that the idea of its being *possible* to reveal the Father of all to the common, ignorant, unlearned, unreflecting mass of mankind, is to be found in Christianity, but it is not to be found in Plato. The world, it is true, owes this discovery to neither Saxon nor Roman, nor to any philosopher wiser than Plato, who has arisen since his day, but to the Lord Jesus Christ, who has brought many things to light, hid for ages from the researches of all philosophy. No man hath seen God at any time; the Only Begotten Son, who is in the bosom of the Father, He hath declared Him, and hath sent forth His Disciples to declare Him to all men everywhere. In consequence of their teaching there are now thousands upon thousands, living around Mr. Emmerson, with whom he may converse any hour he pleases, both men and women, of that **very description of persons, whose place in society, and necessary labours, leaving them little time or opportunity for philosophic enquiry or reflection, were pronounced by Plato incapable of being taught sublime, spiritual truths, who, nevertheless, have more worthy conceptions of the Father of all than any heathen philosopher did, or perhaps could form.**

If Mr. Emmerson is ignorant of what these poor and unlettered Christians know concerning God, he is willingly ignorant; but most assuredly they know many things of the Father of all, which he could never learn from Plato, and which, if that noble-minded, thoughtful Greek had been permitted to hear from the mouths of such persons, he would have changed his mind about the *possibility* of teaching the sublimities of Religion to men of mean, intellectual capacity, and little mental cultivation if only their moral feelings could be brought into a right train. But as he knew not how men's hearts could be renewed, it was a proof of the soundness of his judgment, and the depth and truth of his philosophical reflections, to despair of the enlightenment of their understandings in things pertaining to God.

There are men, however, to whom it seems impossible to make known the Father of all. We may learn from the Bible, and even from Plato, that the wise

in their own conceit cannot attain to the knowledge of God. Such can see nothing, neither in the Heaven above, nor the earth beneath, but their own shadow, which hides from their eyes the glory of the Creator shining in the face of all His works. "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

#### PROTESTANTISM AND RELIGIOUS EDUCATION.

The stronghold of Popery is the Confessional. Those, who enter it, she retains with a firm grasp. Having once deposited in its dark chambers the secrets of their conscience, they have left a pledge of their allegiance in the hands of the priesthood, which they cannot recover, and are afraid to leave behind in the hands of enemies. If the priest desert, he may carry many of his penitents along with him, but it is not easy for any foreign party to withdraw them from his charge. But, if the confessional be the stronghold in which Rome retains her votaries, and the confessor with his keys, the guardian to whose care she commits their safe keeping, the Society of Jesus is the right arm on which she depends for making converts and extending her conquests, and the sword of this right arm is the power of education, and the field of its operations, and the scene of its triumphs, the College and the School.

Among Protestants a dread, real or affected, of what is called Sectarianism, has produced a gradual abandonment of both Schools and Colleges as Seminaries of Christianity. Except in the case of Theological Institutions for the instruction of the clergy of different denominations a strong current of public opinion throughout the Protestant body sets strong against making either Schools or Colleges nurseries of Religion.

That they ought to be abandoned as means of maintaining and inculcating truth, because the Romish priesthood have found in them a powerful means of maintaining and inculcating error, does not appear to us the reasoning of men in earnest for their own avowed religious opinions.

The principle on which many Protestants oppose the introduction of Christianity into Schools and Colleges amounts to this, that in their estimation there is some more Catholic form of Religion than that taught by Christ and His Apostles. There is no denying the fact, that in a great deal of modern Protestant Legislation on the subject of education, Christianity, not in this form, nor in that form, but Christianity itself is treated as the religion of a sect. There is surely much reason here for men, calling themselves Christians, to pause and reconsider the whole question of Public Instruction in connection with Religion, when the pres-

ent course conducts to such a startling result as that of placing Christianity on the footing of a sect.

It is also to be considered whether a community is likely to be made thoroughly Christian, any more than thoroughly Popish, without an attempt to bring Christianity fully to bear on the minds of youth in the education of the School.

In the beginning God created the Heaven and the Earth.—GEN. 1. 1.

It is sometimes objected that Truth is not taught in the Scriptures systematically. It does not appear a very reasonable cause of fault-finding, that the Holy Spirit has addressed us rather in the character of a Historian than of a Philosopher, and stated facts for our practical guidance rather than propounded theories for our intellectual gratification. With a free, bold hand, certain of its power to make everything alight in its right place, He scatters abroad the seeds of Spiritual Truth in boundless profusion without any apparent order or method, just as to the careless observer He appears to have scattered the stars over the blue vault of Heaven. Yet in both instances enough of method appears, upon a little attentive observation, to lead man to infer that the Heavens are a system, and that every separate truth in the Bible forms a portion of one great comprehensive, spiritual dispensation, all whose parts are well ordered and sure. **Thousands of observers watched the Heavens for thousands of years with a view to discover the laws which regulate their motions, and only lately was anything like a rational theory on the subject found out. Nor has much more been found out as yet than the principle of the law which regulates their motions, and determines their respective distances according to their relative size and weight. Their great uses in the system of the universe can still only be guessed at. But their use in our system was historically announced from the first. "And God said, Let there be lights in the firmament of Heaven to divide the day from the night, and let them be for signs and for seasons, and for days and years."** Science has set this fact in no clearer light than is done by the simple announcement of it in Scripture. One fact contained in this announcement much science, falsely so called, has been directed to overthrow. It is here said that the Sun and Moon and Stars did not find their way to their respective places by any blind impulse of their own, but that God formed them, and set them in their several places, and appointed their functions, which also they perform, when they divide the night from the day, and serve for signs and for seasons, and for days and years.

It will be found that truth is dealt out to us in the Scriptures in that very way in which we have occasion to use it in the

business of life. Let a man ask himself, how often he has found it necessary to call up before his mind his whole religious system with each truth in its proper place of dependence, and connexion with the whole and every part, and the answer will be seldom or never. He has often, no doubt, had occasion to reflect, that the separate truths of his religion form but parts of a general system, but of this fact the Bible reminds him in every page. Taking into account the very different nature of the subjects, there is reason to believe that as certain a method has been adopted in delivering the truths of Scripture as in setting the Stars in order in the Heavens.

Thus the very first verse of the Bible, "In the beginning God created the Heaven and the Earth," forms the test of all that is to follow. Does God demand our obedience? It is because He made us, and not we, ourselves. Does He require that we honor Him in all things, and with and by all things? it is because all things were created by Him and for Him. For His undertaking the work of our redemption, a regard towards the work of His own hands is assigned as the reason. "Thus, saith the High and Lofty One, that inhabiteth eternity, whose name is Holy, I will not contend for ever, neither will I always be wroth, for the Spirit should fail before Me, and the souls that I have made."

In the first verse of the Bible the Spirit contradicts and forbids all Atheistic Philosophy by simply recording the work of Creation as a historical fact. Some seem to think the statement should have been supported by probable reasoning, after the manner of a Philosopher advancing a conjectural theory. But the Atheist refuses to believe the fact on any terms short of being taken into the whole council of God. While anything remains unknown to him, he will continue to dispute, and to allege his ignorance of the whole as a reason for unbelief in every part. He insists upon knowing all, or believing nothing. Whether it be more meet for God to comply with so insolent and audacious a demand, or for man thankfully to receive and cheerfully act upon the information vouchsafed, let reason judge.

In like manner the Spirit contradicts and forbids all Socinian interpretations of Scripture by historically announcing the fact, that "In the beginning was the Word, and the Word was with God, and was God; that the Word was made flesh, and became Emmanuel, God with us, for our Salvation." This, too, is denied by men who say they deny, because they do not comprehend how such things can be, that is, because they have not been taken into the whole council of God.

The Atheist denies a Divine Creator in the face of works which none but a Divine Creator could bring into existence. The Socinian receives the Scriptures, and

denies a Divine Redeemer in the face of a revealed work of Redemption, which none but God could accomplish. Both parties are reduced to the necessity of denying the work for want of a suitable workman to perform it. The Atheist, wishing to say that there is no God our Creator, has to say that there is no Creator—that something comes out of nothing, life and order, out of death and chaos, by a blind, spontaneous impulse. The Socinian, wishing to deny God, our Redeemer, has to say that there is no Redemption, and that man emerges from sin, misery, and pollution, into glory, honour, and eternal life by a hidden power of natural development against nature. To speak of a World being created, or a World redeemed, without God for their Creator and Redeemer, is in both cases to speak without a meaning. Between these two stands the Deist, owning Creation and a Creator; but denying Revelation, as not willing to receive Laws from God, has to live with a sentence of condemnation in his heart with no hope held out of pardon, because Revelation being rejected, there is no Divine promise, and a promise of forgiveness to be valid must come from God. The Spirit contradicts Atheism by historically announcing the fact of Creation, saying, "In the beginning God created the Heaven and the Earth." The Spirit contradicts Deism and Socinianism by historically announcing the fact of our Redemption, the Divine character of our Redeemer, and the certainty of Salvation to all who receive Him, saying, "God so loved the world as to give His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

## EXTRACT.

### THE MORAVIAN MISSIONS,

It would not become us, who are but of yesterday, in our Missionary operations as a Church, to forget those excellent ones of the earth in whose hearts the fire of missionary zeal was first kindled, reflecting its light far and wide over the dark places of heathenism. Ever hallowed in the chronicles of Missions be the names of those worthies who bore the burden and heat of the day, when the term "Missionary" was little else than a proverb and a by-word among the nations, men of whom this world was not worthy, and who counted not their lives dear, that they might win Christ and finish their course with joy! Certainly it would ill befit the Christian world, in seeking the overthrow of one set of Idols, to erect another in their place; but, long ere this, a nobler temple than that of fame has gathered home to itself a Schwartz, and a Carey, and a Brainerd, and a Martyn,—names that might have added lustre to any age, and that must ever prove the glory of ours. Pioneers they were on that great highway on which had accumulated the rubbish of many successive generations, and, blessed be God, that ere the descending sun released them from their toil, many a valley was exalted, and many a rough place was made smooth; and that, rescued from the obloquy, as it was always above the contempt of an unthinking world, their high and holy vo-

cation was transmitted to posterity, encircled with a garland of lasting praise.

Not less pleasing is it to the truly Catholic Christian to recal those primary institutions which adorn our land, and by whose hearty and beneficent labours a spirit of evangelical zeal was not less cherished at home, than the light of the Gospel was communicated to thousands sitting in the regions of darkness and the shadow of death. We stop not now to inquire how far in the sister kingdom the Church of England Missionary Society, and the London Missionary Society, with those of the Wesleyans and Baptists, as much conserved a spirit of genuine religion among the masses in our own land, as they were eminently instrumental in diffusing it in other regions. Nor do we pause to ask how far we may trace the same result to the labours of the Scottish Missionary Society in Edinburgh, and its sister Institution in Glasgow at the close of the last century, or, rather, at the commencement of this. That these were, in no slight degree, instrumental in preserving and diffusing among all classes of the community a spirit of Christian benevolence, giving scope at their periodical meetings to the expression of an enlightened zeal, and lifting men up above the distinctions of sect and party to the contemplation of that kingdom whose "field is the world,"—no one, we think, will dispute whose memory recalls their works of faith, and their labours of love. An evangelical alliance it was, of the noblest kind, speaking by actions rather than words, and on such a graduated scale of beneficence that no one was debarred from its fellowship. Suffice it, however, to say, that through the medium of these and other kindred institutions one and another went out from us, the soldiers of no fruitless crusade, bearing the name of Christ as a sacred trust amidst perils by land and perils by sea; and that, from the bush of the Caffre and the tent of the Moor, from the degraded Hottentot and lofty Brahmin, the cry was heard, "How beautiful on the mountains are the feet of him that bringeth good tidings; that published peace; that saith unto Zion, Thy God reigneth!" Then it was that many a distant country on the map of the globe looked to this island of the seas, even as the early converts looked to Jerusalem, over whose bosom first hung the morning-star which led the benighted nations to behold their God; and, though some of these institutions have given way to others in more recent times, never should their record be obliterated from the annals of Missions. Ever cherished, too, in grateful remembrance, be the memory of their founders. Of these (we speak of the West, with which we are chiefly familiar,) "some remain unto this present," and "some have fallen asleep." Balfour, and Love, and Dick, and Mitchell,—the last of whom wrote the admirable prize essay on the Christianization of India,—have been gathered to their fathers; and with them one, not less revered, who mingled largely with their counsels,—who, resembling more than all his compeers "the disciple whom Jesus loved," might be said without presumption to lean on His bosom on earth, as he is, no doubt, now one of the holiest and happiest around His throne in the skies.

Among all the institutions, however, by which the missionary cause has been magnified and made honourable, there were none, perhaps, surrounded, some years ago, with so much attraction as those of the "United Brethren." Early on the field while others slumbered and slept, they broke ground about a hundred and twenty years ago, and still, as time rolls on, does the Moravian Mission occupy a place the most useful and honourable in the range of its operations.\* Simple in its aims even as the Gospel is simple, and unobtrusive in its pretensions while doing

\* The Moravians now conduct Missions on the Mosquito Coast, Central America, in New Holland, Surinam, British West Indies, East Florida, Labrador and Greenland and among the Cherokee and Delaware Indians.—*Ed. Presbyterian.*

much good, it had the rare merit of disarming sectarianism of its prejudice, and of commending itself largely to the whole Christian world. Who can forget with what interest its movements were watched, and with what avidity its periodic accounts were perused? How largely were its platforms covered by the good and the great, as they met to bid it God speed? Indeed no greater encomium could be passed upon it than this that a missionary establishment, wholly Moravian in its agency, was mainly supported by Christians of other churches; and that the most gifted ministers of other denominations vied in commending it to the sympathy and co-operation of the religious world. Broad-cast among all nations, Great Britain was its home. Here was its treasury replenished,—here was its appeal heard. Scotland was not behind in her share of support; and we can still remember the day when the simple story of her missionaries toiling amidst the snows of Greenland, amidst the rude Esquimaux,

“Where for relentless months continual night  
Holds o'er the glittering waste her starry reign.”

awoke scarce less sympathy in many circles than the adventurous hazards of a Scoresby, or a Ross. The only difference was, that, while the latter would unlock the secrets of time, the former were busy with those of eternity; and that with a moral heroism above all praise, as it was beyond all earthly compensation,—with no armament at their back to relieve them, and no burst of applause to greet them, they died as they lived like the mariners of old:—

“Each full exerted at his sev'ral task,  
Froze into statues, to the cordage glued  
The sailor, and the pilot to the helm.”

—*Home and Foreign Record.*

## POETRY.

### THE HAPPY LAND.

There is a happy land,  
Far, far away,  
Where saints in glory stand,  
Bright, bright as day.  
Oh, how they sweetly sing,  
Worthy is our Saviour King;  
Loud let His praises ring,  
Praise, praise for aye.

Come to this happy land,  
Come, come away:  
Why will you doubting stand,  
Why still delay?  
Oh, we shall happy be,  
When from sin and sorrow free!  
Lord, we shall live with Thee,  
Blest, blest for aye.

Bright in that happy land,  
Beams every eye—  
Kept by a Father's hand,  
Love cannot die:  
Oh, then to glory run;  
Be a crown and Kingdom won;  
And bright above the sun  
We reign for aye.

### THOU, GOD, SEEST ME.

Among the deepest shades of night  
Can there be one who sees my way?  
Yes; God is like a shining light,  
That turns the darkness into day.

When every eye around me sleeps,  
May I not sin without control?  
No! for a constant watch He keeps  
On every thought of every soul.

If I could find some cave unknown,  
Where human feet had never trod,  
Yet there I could not be alone;  
On every side there would be God,

He smiles in Heaven; He frowns in Hell;  
He fills the air, the earth, the sea;  
I must within His presence dwell;  
I cannot from His anger flee.

Yet I may flee, He shows me where;  
Tells me to Jesus Christ to fly;  
And, while He sees me weeping there,  
There's only mercy in His eye.

MRS. GILBERT.

## REVIEW.

### LAYS OF THE KIRK AND COVENANT

A BEAUTIFUL quarto with this title lies before us; its exquisite typography and its azure binding begarlanded with thistles and blue-bells, an honour to the craft of Edinburgh. Nevertheless, our approving verdict was not won by its magnificent exterior; for we have occupied the critic's chair too long to be corrupted by such aristocratic demonstrations. Nay, we are not sure but that, if we are capable of feeling prepossessions, they are in favour of the poet who sings *in forma pauperis*. This time, however, we are constrained to place the laurel wreath on the lordly book, for it is plain that the Muses have already placed it on the lady-writer's brow.

The lyric portions of the volume would have gained by condensation. But few poets have the fortitude to deal with their own productions as Campbell dealt with the first draught of the “Battle of the Baltic.” In the more ballad-like pieces, where there is legitimate scope for a diffuser style, the tender feeling, and suggestive allusions, and delicate fancy of the writer come finely out, and shed over her pages the mingled charm of goodness, patriotism, and chivalry.

We shall justify our verdict and variegate our own prosaic pages by quoting an extract from “The Martyrdom of John Brown.”

THE evening meal awaits him,  
The wife hath done her part;  
What now—what now belates him?  
Oh, the boding at her heart!

Forth o'er the dreary moorland  
She strains her anxious eye.  
A tramp of horse, a ruthless band  
Athwart the mist draw nigh!

What oaths and dreadful laughter!  
Athwart the mist they come,  
With shouts all breathing slaughter,  
They drag her husband home!

“Come forth! come forth! and greet him,  
Thou singer of sweet psalms.”  
She goeth forth to meet him,  
Her infant in her arms!

“Now, get thee to thy praying”  
(The bloody Claver'se spake);  
“My haste brooks no delaying—  
I've other dogs to take!”

Upon his native heather  
The martyr knelt him down;  
“Tis sudden, O my Father!  
But Thou wilt keep Thine own!”

“And thou, my wife! my leal one!  
Oh; grudge not o'er thy dead—  
I told thee that this hour would come  
When thou and I were wed!”

His last farewell is spoken,  
He prays his latest prayer;  
In silence all unbroken,—  
His murderers gird him there!

In silence all unbroken  
Save by that pleading tone,  
Pleading for one last token  
From the eternal Throne!

Strong is the good man's weakness,  
Mighty the power of prayer,  
Almost the victim's meekness  
Subdues the fierce one there!

Awe-struck and conscience-haunted,  
Those rude stern soldiers stand;  
A terror all unwonted  
Palsies the ruffian band.

Visions of coming judgment  
Flash on the startled brain—  
A moment paused the dire intent,  
A moment—but in vain!

“What craven! ho!” the demon-shout  
Of laughter filled the air;  
And Claver'se drew his pistol out  
And hushed the martyr's prayer!

A flash! a sound! a woman's scream!—  
Earth! thou hast borne these things!  
And still, as in a maniac's dream,  
That demon-laughter rings!

“Ho, ho, gudewife! our work speeds fast,  
What think'st thou of him now?”  
Twas strange—the sudden spasm that past  
O'er that new widow's brow!

Twas strange—the white cheeks flushing,  
The kindling of the eye.  
“Aye thought I only gude of him,  
Now muckle mair than aye!”

Grim smiled the bloody Claver'se—  
“Now by my troth,” he cried,  
“Methinks the deed were none the worse  
To lay thee by his side!”

Stern in her spirit's sadness,  
She answered, “Even so—  
“Even to such height of madness,  
Thy cruel rage may go!

“Do with me as ye will—and can”—  
(Here swelled her bosom's flood)  
“Yet must thou answer God and man  
For this day's work of blood!”

“To man my answer will I bear;  
For God”—he glanced on high—  
The very trooper shrank to hear  
The oath of blasphemy!—

## SELECTIONS.

### NOTES OF A VISIT TO BELGIUM IN JULY, 1850.

Notwithstanding the general acquiescence of the Belgians in the rule of their priests, such is the admirable state of the law that we found Protestantism everywhere enjoying ample opportunities of making itself known to the community; and of late these have not been neglected. A vigorous Presbyterian Church, established and endowed by Government, has its congregations in all the principal towns, which, along with various classes of Evangelical Dissenters who enjoy the fullest toleration, are engaged, with more or less success, in promoting the cause of the Gospel. All these Churches seem to possess a Presbyterian character; though, in consequence of the laxity which till lately has prevailed, they have but carelessly preserved their privileges, and have in many cases become practically Independents. The Established Church has been the first to resume its normal state; and, possessing as complete a liberty as any Church Voluntary or otherwise could enjoy, now conducts its internal affairs

much as we ourselves do; while the Dissenters, having less coherence and being destitute of the binding influences which exist in the other case, seem waiting a suitable concurrence of circumstances to follow the example.

Meantime the work of preaching goes forward hopefully. In Brussels, for example, Mons. Panchaud has gathered a flock so numerous as to press upon the wall of his church, and render a larger building necessary, which, we hope, by the help of British Christians, on whom our Belgian brethren must for a while mainly depend, he will be able soon to procure. Mons. Anet, too, on the Boulevard de l'Observatoire, with an attached and attentive congregation, is making successive inroads on the empire of darkness. Besides many converts from Popery, with some of whom we conversed, he has met with some success among the infidel portion of the community. His church on one of the favourite promenades, is well suited, by the attractive simplicity of its appearance, to draw the eyes of Sabbath loungers; and indeed we observed, during the whole of the evening service, that the portion nearest the door was occupied by a succession of strangers, none of whom seemed to remain more than about ten minutes, as if that were sufficient to satisfy their curiosity, and who then retired to make room for fresh arrivals. Of the multitudes who in the course of a year are thus brought for once within hearing of the Gospel, some are constantly becoming arrested by the "strange things" they hear; and the conversation of the vestry often completes, by God's grace, the conversion which the sermon had begun. Among other instances of this kind we heard of that of a youth who was thus snatched from a career of infidelity and socialism, and who is now studying at Geneva with a view to the ministry, having given good evidence of his sincerity as a convert to that Saviour whom once he reviled.

In this city there exists a very ancient Popish University, which diffuses a soporific influence on the town and neighbourhood; but we have reason to believe that some stirring of the stagnant waters has already begun to take place. The Rev. Th. Marzials, of Brussels, whose labours are indefatigable, having generously undertaken to supply a sermon every Sabbath during the vacancy, merely receiving his travelling expenses, and his able substitute, Mons. L'Archevêque, have frequently had among their audience members and students of the University, who are not always indifferent to the pure Gospel they hear.

The subject which most interested our minds in Belgium was the success lately vouchsafed to the Société Evangélique Belge in its efforts to spread the Gospel. A full detail of operation was communicated to us by its devoted Secretary, M. Anet:—

It appears that during the last four or five years the progress of the Truth has been most remarkable. There are localities in which the Gospel was literally unknown four years ago, where now there are congregations of 200 and 250 zealous, enlightened, and hearty Christian converts. The calls of various towns and villages for missionaries and ministers far exceed the means which the Society possesses of responding to them, the only agency they have the power to supply being that of colporteurs, who, in many places, act as substitutes for the ordained ministry. This useful and laborious class of Christian labourers continue to ply their arduous task, and are often rewarded by winning souls to Christ. It is to them as the pioneers that all seem willing to accord the praise of having prepared the way for the preaching of the Gospel, which in many quarters has been so successful and so largely blessed.

Many instances might be given to illustrate this success. Mons. Vliengels till lately was the Popish vicar of Sprimont. Becoming a convert to the Gospel, he threw up his living and began to preach the Truth to his parishioners as a Protestant minister. A certain portion of them have, in consequence, like himself, adjured their former faith, and are now rejoicing in the free

and pure Gospel which he preaches. This result has not been attained indeed without a struggle. The stationary party have been strong enough to show with some effect their hereditary hatred of Scriptural Truth; and such has been the spirit excited against M. Vliengels as the author of this schism, that it has been thought prudent by himself to remove to another sphere, where he gives encouraging accounts of his ministry. His successor at Sprimont in the meantime has entered on his pastoral work, and has reason to rejoice, that, though a Jesuit Mission has been using means to counteract his efforts, not one of the little flock has abjured the Gospel. A chapel and manse have been built, principally by the aid of funds collected in England and Germany; and, though their erection caused most violent ebullitions of Romish rage, no permanent bad effect has followed.

We had the pleasure of visiting the scene of a similar work, but on a still larger scale, at Nessonvaux in the same district. "Four years ago you might have travelled through the whole valley of the Vedre," says Mons. Auquier, the pastor, "without meeting one who knew the Gospel. Now there are hundreds who not only have renounced Popery, but who seem heartily in earnest in their search for truth." The little church, which has lately been erected, will accommodate 250 hearers, and is crowded every Sabbath; while a school, conducted on Christian principles, has a regular attendance of sixty or seventy scholars.

Nothing could surpass the beauty of this interesting spot. The pastor's dwelling perched among the mountains, and only to be reached by a precipitous and arduous ascent, was sufficiently humble, though grapes in luxuriant bunches clustered round the walls and peeped in at every window, while a garden rich in vegetables spread itself before his door. He was himself from home, attending the marriage of the pastor of a neighbouring flock; but his wife received us with kindness and hospitality, and gave us some interesting details of the progress of the work. We could not help feeling deeply moved to learn how graciously the Spirit of God has accompanied the declaration of His own Truth in this upland region, and to be told of the steadfastness and humble faith with which a people, whose opportunities have been so limited, cling to that Message of Salvation which till lately was new to them. We would gladly have availed ourselves of the offer made by Madame Auquier to send for the schoolmaster, that he might take us to visit some of these interesting people; but time pressed, and we were forced to leave a spot whose natural beauties were only surpassed by the moral and religious loveliness which God's grace has shed over the district.

This region is about ten miles to the east of Liege, the Birmingham of Belgium. The Gospel has for some years been powerfully preached in this busy town by Mons. Girod, one of the agents of the Société Evangélique, whose high attainments as a scholar were made entirely subservient to his efforts in the cause of perishing souls. By this means a station for preaching came to be opened two years ago at Seraing, an iron manufacturing village of some importance on the Meuse, about five miles above Liege. A considerable number of the workmen having been present at a funeral, at which M. Girod presided, were attracted by his doctrine; and having procured a place of meeting entreated that he would return to them at intervals, and instruct them more fully. The opening thus unexpectedly made for him was immediately occupied. Though unable to give regular or constant supply, he continued with the help of Mons. Auquier to afford them a sermon every fortnight, and the effect has been most encouraging. A little church has thus been drawn out of the surrounding darkness; and I believe that within the last few weeks they have received from the Society a pastor to break among them the Bread of Life. I regret to add that during the time of our visit it pleased the Great Head of the Church to remove from the

scene of his devoted labours the eminent minister to whose exertions this event has been mainly owing; and it must be a matter of deep anxiety to the Société Evangélique to procure a suitable successor to him in a sphere so important as Liege.

I have just received accounts from a correspondent of the opening of "a Protestant chapel which was built by the Marquis d'Aoust on his domain at Leers-Fosteau, where the population till lately was entirely Romish. The Marquis, who is himself a convert from Romanism, established an Evangelical minister there some time ago, and there is now gathered round him a very interesting little flock. Mr. Marzials made an eloquent discourse in the forenoon, and M. Anet preached in the afternoon. There were several other ministers who took part in both services, and the ceremony altogether was both interesting and edifying."—*English Presbyterian*.

#### MY WIFE'S GOLD RING.

It was a practice with Lavater (an eminent clergyman, born in Zurich in Switzerland, 1741) to read every morning one or more chapters of the Bible, and to select from them one particular passage for frequent and special meditation during the day. One morning, after reading the fifth and sixth chapters of St. Matthew, he exclaimed,—“What a treasure of morality! How difficult to make a choice of any particular part of it!” After a few moments' consideration he threw himself upon his knees and prayed for Divine guidance.

When he joined his wife at dinner, she asked him what passage of Scripture he had chosen for the day.

“Give to him that asketh thee, and from him that would borrow of thee, turn not away,” was the reply. “And how is this to be understood?” asked his wife, “Give to him that asketh thee, and from him that would borrow of thee turn not away.” “These,” rejoined Lavater, “are the words of Him to whom all and every thing belongs that I possess. I am the steward, not the proprietor. The Proprietor desires me to give to him who asks of me; and not to refuse him who would borrow of me; or in other words, if I have two coats, I must give one to him who has none, and, if I have food, I must share with him who is hungered and in want; this I must do without being asked, how much more then when asked?”

“This,” continues Lavater in his diary, “appeared to me so evidently and incontrovertibly to be the meaning of the verses in question that I spoke with more than usual warmth! My wife made no other reply than that she would well consider these things.”

“I had left the dining-room a few minutes only, when an aged widow desired to speak to me, and she was shown into my study. ‘Forgive me, dear sir,’ she said, ‘excuse the liberty I am about to take: I am truly ashamed, but my rent is due to-morrow, and I am short of six dollars; and I have been confined to my bed with sickness, and my poor child is nearly starving; every penny that I could save I have laid aside to meet this demand, but six dollars are wanting; and to-morrow is term-day.’ Here she opened a parcel which she held in her hands, and she said, ‘This is a silver clasp, which my late husband gave me the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware that it is not enough, nor do I see how I could ever repay,—but, dear sir, if you can, do assist me.’”

“I am very sorry, my good woman, that I cannot help you,” I said; and, putting my hand into my pockets, I accidentally felt my purse, which contained about two dollars; “these, I said to myself, cannot extricate her from her difficulty, she requires six; besides, if even they could, I have need of this money for some other purpose.” Turning to the widow, I said, “Have you no friend, no relation, who could give you this trifle?”

“No, there is not one! I am ashamed to go from house to house, I would rather work day

and night; my excuse for being here is that people speak so much of your goodness; if, however, you cannot assist me, you will at least forgive my intrusion; and God, who has never yet forsaken me, will not surely turn away from me in my 60th year!

"At this moment the door of my apartment opened, and my wife entered. I was ashamed and vexed: gladly would I have sent her away, for conscience whispered 'Give to him that asketh of thee, and from him that would borrow of thee turn not away.' She came up to me, and said with much sweetness, 'This is a good old woman; she has certainly been ill of late; assist her if you can.'"

Shame and compassion struggled in my darkened soul. "I have but two dollars," I said in a whisper "and she requires six; I'll give her a trifle in the hand, and let her go."

Laying her hand on my arm and smiling, my wife said aloud, what conscience had whispered before—"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

I blushed and replied with some little vexation, "Would you give your ring for the purpose?"

"With pleasure," answered my wife, pulling off her ring.

The good old widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife called to her to wait in the lobby. When we were left alone, I asked my wife "Are you in earnest about the ring?"

"Certainly, how can you doubt it?" she said. Do you think that I would trifle with charity? Remember what you said to me half an hour ago. Oh, my dear husband, let us not make a show of the Gospel; you are in general so kind, so sympathising, how is it you find it so difficult to assist this poor woman? Why did you not, without hesitation, give her what you had in your pocket? and did you not know the quarter will be paid in less than eight days?" She then added with much feeling, "Take no thought for your life what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them."

I kissed my wife, while tears ran down my cheeks:—"Thanks, a thousand thanks for this humiliation!" I turned to the desk, took from it six dollars and opened the door to call the poor widow—all darkened around me at the thought that I had been so forgetful of the conscience of God as to say to her, "I cannot help you." Oh, thou false tongue! thou false heart! If Thou, Lord, shouldst mark iniquities, Oh Lord, who shall stand!

"Here is what you need," I said, addressing the widow.

"At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me, and pressed my hand; but, when she perceived that I had given her the whole sum, she could scarcely find words to express her feelings. She cried, 'Dear sir, I cannot repay; all that I possess is this poor book, and it is old.'"

"Keep your book," said I, "and the money too, and thank God, and not me, for verily I deserve no thanks, after having so long resisted your entreaties; go in peace, and forgive an erring brother."

"I returned to my wife with downcast looks, but she smiled and said, 'Do not take it so much to heart, my dear; you yielded at my first suggestion: but promise me, that, so long as I wear a gold ring on my finger, and you know that I possess several besides, you will never allow yourself to say to any person, 'I cannot help you.' She kissed me, and then left the apartment."

When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart—this heart which, no longer ago than yesterday, dictated the words, "of all characters in the world there is none I would

more anxiously avoid than that of a hypocrite;" yet to preach the whole moral law, and to fulfil only the easy part of it, is hypocrisy. Merciful Father, how long must I wait, and reflect, and struggle, ere I shall be able to rely on the perfect security of my profession.

I read over, once more, the chapter which I had read in the morning with so little benefit, and felt more and more ashamed and convinced that there is no peace except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day, had I acted up conscientiously to the blessed doctrines I profess! Dear Saviour, send Thy Holy Spirit into this benighted heart! cleanse it from secret sin, and teach me to employ that which thou hast committed to my charge to Thy glory, a brother's welfare, and my own salvation!

A WORD FOR THE WORTHY.—Bishop Janes said of preachers' wives,—“They are as capable of the chivalry of Heaven as we.” They are indeed a noble and self-sacrificing class, and will not thank me for saying it; for, when they have left happy homes to wander with no certain dwelling-place, with no guarantee against want but “the Lord will provide,” they have not so much as whispered of sacrifice, even in their secret chamber. If they have wanted shelter for a night, if they have been destitute of bread for a day, instead of filling the world with complaints, un murmuring they have thought of Him, who, to give them rest in Heaven, passed through this vale of tears, a sojourner, not having where to lay His head! They hold in utter contempt that ingratitude which constantly presents the trials of the itinerancy (great as they are in comparison with what many endure), as though they were “unworthy to be compared with the glory to be revealed in us.” The calm foresight, and steady heart they bring to the strife, are more than half of victory. And, if the pastor's heart becomes faint (and we know it does sometimes), they take the word which he has so applied to the great comfort of others, and say, “They, that turn many to righteousness, shall shine as the stars for ever and ever.”

MORNING THOUGHTS.—The solemn stillness of the morning, just before break of day, is fit and friendly to the cool and undisturbed recollection of a man just risen refreshed and in perfect health. Let him compare his condition with that of the world, and let him feel an indisposition to adore and admire his Protector, if he can. How many great events have come to pass during the hours I have reposed! I feel my insignificance. The heavenly bodies have moved on; and the great wheels of Nature have none of them stood still; vegetation is advanced; the season is come forward; fleets have continued sailing; councils have been held; and on the opposite side of the world, in broad noonday, what revolutions have taken place without my consent, concurrence or knowledge? Great God, what am I in the world? An insect,—a nothing! In the morning, O Lord, Thou Great Being! unto Thee will I look up. How many of my fellow-creatures have spent the last six hours in praying in vain for one hour's sleep! How many in racking pain, crying, “Would to God it were morning!” How many in prison! How many in commission of great crime! How many have been burnt out of house and home! How many have been wrecked at sea, or lost in untrodden ways on land! How many have been robbed and murdered! How many have died unprepared, and are now lifting up their eyes in torment!—And here I stand a monument of mercy, “the living,” to praise God. In the morning, O Lord! Thou gracious and merciful Being, unto Thee will I look up. I will bemoan the vices, and sympathise with the distresses, of my fellow creatures. I will try this day to show my gratitude to my Preserver by taking care not to offend Him.

ROBINSON.

THERE ARE NO GRAVES THERE.—Late in the afternoon of a beautiful summer-day, I entered a quiet grave yard, where slept one of my dearest friends. It occupied the brow of a hill, which, with many a knoll and graceful undulation, sloped to the green meadow, watered by a winding stream, now catching at its repeated curves the rays of the setting sun. On the left was a pleasant wood, where the sturdy pine and fruit-bearing beech concealed narrow paths to cool caves and mossy banks. White birches and the tremulous aspen, with the sweet-scented willow, grew upon the right, and from beyond rose the curling smoke from the cottage homes. A robin sang its song of love and praise; a sparrow passed me, bearing food to its little progeny; and the chirp of the merry grass-hopper mingled with the hum of hundreds of fitting insects.

But for this peace-breathing scene I had no greeting. The wild storm, thunder, and rain, and darkness, had seemed far more welcome; and, yielding utterly to my grief, I threw myself upon the sod. I took no heed of time, but many minutes must have passed, when a child approached me. She looked on me tenderly for an instant, and then said earnestly, looking upward, “There are no graves there!”

There was something almost seraphic in the countenance of the child, a power not of earth in her quick and undoubting faith. My eye sought the blue depths towards which she pointed; my heart bounded toward the Infinite. All the representations of the Gospel, adapted, as they are, to soothe and cheer, came to me so vivid, so truthful, so full of meaning, that they absorbed my whole soul. The abundant promises seemed to glow with the hues of that Heaven whence they came. I perceived the selfishness of my sorrow, and kneeling, I thanked God that He had transferred my loved one to Himself.

Often since then have I looked upon the resting-places of my kindred—often has there come over me a sense of utter and hopeless desolation—often has an agony like that of death turned to bitterness the continued blessings of my lot; yet, when the first burst of grief has passed, I hear again the soul-cheering assurance, “There are no graves there!”

ST. MATTHEW'S CHURCH DISTRICT SOCIETY.—

The Report of this benevolent Society is before us, presenting us with a very pleasing account of its labours during the past year. Its object is to provide remunerative employment to females and children, especially in the winter season, we should suppose, when out-door labour is scarce, and destitution is more generally and keenly felt. The city is apportioned into districts, and these confided to the charge of ladies, one or more for each, who call upon the families residing in them and solicit subscriptions in aid of the Society. In this manner the large sum of £95 was collected during the year, which, with the addition of £13 raised in the Church, formed a pretty fair capital to work upon. Upward of £20 was bestowed in pure charity. For work and materials there was paid £275 5s 7d, in return for which the Society received by sale of garments, and for work made up, £204 12s. 10d.

Of the good accomplished by the operations of the Society it is scarcely possible to form too high an estimate. Want, the first of social evils, is removed, and in the only way which, in the case of the able bodied poor, is innocuous to the character. Injudicious benevolence is a curse rather than a blessing, encouraging indolence and destroying industry, leading its objects to look in every direction but the right one for relief and assistance. The necessity of self-existence is at the foundation of all moral and religious excellence, and, wherever it is overlooked, the purpose of benevolence is defeated. We should think it not the least of the benefits conferred by this Society, that it is the means of bringing rich and poor together, of introducing worthy and deserving persons, particularly children, to the notice of those who are able to advance their prospects in life, and who, once their sympathy is enlisted,

are sure to add much to their general comfort and well-being.

The Society, though a congregational one, is so only as far as the toil of collecting the money and conducting the operations is concerned. Of the 78 families visited and relieved 19 only are Presbyterians, the greater number belonging to the Church of England, though Baptists, Methodists, and Roman Catholics, are also fairly represented. We are glad, also, to see in the list of subscribers the names of many belonging to the Church of England, and other denominations.

The past year has been one of great success, which the Report suitably and gratefully acknowledges. We wish the ladies another year of the same description, and cordially commend their case to the sympathies and support of the public.—*Halifax Guardian*.

**THE BIBLE.**—The religion of the Bible, though having its earthly birth in the tent of a fugitive Hebrew, and reaching its maturity in the cottage of a peasant of Nazareth, has made its way over the whole earth, has come down through thirty centuries, and is still the chief source of Spiritual life, the main support of moral efforts, the prolific principle of high thoughts and pure aims and noble deeds throughout the civilised world. And, if from the surface you enter into the depth of society, you find the Bible the parent's charter-book, the child's delight, the old man's comfort, and the young man's guide. In its pages the sick and weary find the solace which they need, and the tempted meet with timely succour. Its words whisper hope and peace to the dying, and minister daily food to the healthy and vigorous household. With the pious music of its sublime or plaintive songs echo the roofs of ten thousand times ten thousand Christian temples, and the child's prayer night and morn is lisp'd forth in the simple and comprehensive words which were dictated by Him who its central light. The poetry of the Bible has been the forming power of the greatest modern poems, for Tasso, Milton, and Cowper present in high relief the features of its moulding hand. And its high and aspiring spirit, its Heaven-ward tendencies, its ethereal sanctities, its judicial grandeur, have given birth to those sublime creations in architecture and painting, which are seen in the works of Michael Angelo, and may be designated the school of Christian art. Nor is there any department of human thought or effort that biblically educated men have not enriched or adorned.

**ROWLAND HILL'S SERVANT.**—On one occasion the late Rowland Hill preached a funeral sermon on the death of his servant-man. In the course of that sermon he said:—"Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness, that for a considerable number of years he proved himself a perfectly honest, sober, industrious, and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal. Yet this very man was once a robber on the highway. More than thirty years ago, he stopped me on the public road and demanded my money. Not at all intimidated, I argued with him; I asked him what could induce him to pursue so iniquitous and dangerous a course of life? 'I have been a coachman,' said he: 'I am out of place, and I cannot get a character. I am unable to get any employment, and am therefore obliged to resort to this means of gaining a subsistence.' I desired him to call on me. He promised he would, and he kept his word. I talked further with him, and I offered to take him into my own service. He consented, and ever since that period he has served me faithfully, and not me only, but has faithfully served his God. Instead of finishing his life in a public and ignominious manner with a depraved and hardened mind, as he probably would have done, he died in peace, and we trust, prepared for the society of just men made perfect. Till this day the extraordinary circumstance I have related has been confined to his breast and mine. I have never mentioned it to my dearest friend.

**THE LITTLE GIRL AND THE MINISTER.**—A pious English clergyman calling one day, in the course of his pastoral visits at the house of a friend, affectionately noticed a child in the room, a little girl about six years old. Among other things he asked her if she knew she had a bad heart, and opening the Bible, pointed to the passages where the Lord promises, "I will put a new spirit within you, and I will take the stony heart out of your flesh, and I will give you a heart of flesh." He then entreated her to plead this promise in prayer, and she would find the Almighty faithful to His engagement.

Many years after, a lady at the age of twenty-three, came to him to propose herself for communion with the Church, and how inexpressible was his delight, when he found that she was the very person with whom, when she was a child, he had so faithfully conversed on the subject of Religion, and that the conversation was blessed and made the means of her conversion to God. Taking her Bible, she had retired as he advised, pleaded the promise, wept, prayed, and the Lord heard her, and answered her prayer. He gave her what she so anxiously desired, a *new heart*.

Let all ministers learn from this the importance of being faithful to children. Let no child ask, Why don't the minister speak to me?—*S. S. Messenger*.

**SIN.**—It is the mischievous property of sin, that it not only puts the soul into hell, but puts hell into the soul.

That should be our chief trouble which is the cause of all the trouble in the world.

Nothing worth having is got by sin. Nothing worth keeping is lost by holiness.

He that makes light of small sins is in the ready way to fall into great ones.

If we would not fall into things unlawful, we must not venture to the utmost bounds of things lawful. To tread upon the edge of a precipice is dangerous; if not, destructive.

'Tis folly for a person to do that now, which he must shortly undo by repentance, or be himself undone forever.

Carefully avoid those vices which most resemble virtue: they are a thousand times the most ensnaring. *Covetousness*, which looks very much like *prudent care*, is idolatry! Never do evil that good may come thereby. That would be serving the devil that God may serve thee.

**HANGING OVER THE PIT.**—"A wicked man is like one that hangs over a deep pit by a slender cord, which he holds with one hand and is cutting with the other."

A gentleman much addicted to profane swearing accompanied a pious miner to see one of the mines in Cornwall. During his visit to the pit he distressed his companion by many profane and abominable expressions; and, as they ascended together, finding it a long way, he flipantly said, "As it is so far down to your work, how far do you suppose it is to hell?" The miner promptly replied, "I do not know how far it is to hell, sir; but I believe that, if the rope by which we are drawn up should break, you would be there in one minute."

**"NOW I LAY ME DOWN TO SLEEP.**—There are, probably, no four lines in the English language that are repeated so many times daily as the following:—

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

And it is not only children and youth that repeat them. Many, whose heads are "silvered over with age," have been accustomed to repeat them as their last prayer before closing their eyes in sleep every night since they were taught them in infancy.

**NOW HAVE I KEPT THY WORD.**—Sarah Howard, a poor old widow, who had been bedridden fourteen years, when visited by her minister, thus spoke of her afflictions:—"I can set to my seal that the Lord has chastened me sore, but He hath not given me over unto death; I have been chast-

ened in my person, and am quite helpless by long and severe illness; I have been chastened in my circumstances ever since I was left a widow; yes, I know what oppressing a widow, what bad debts, and hard creditors are: I have been chastened in my family by a son, of whom I was dotingly fond, running away and going to sea. Besides all these I have been chastened in mind, 'walking in darkness and having no light:' yet after all, I trust I can say with David, 'Before I was afflicted I went astray, but now have I kept thy word,' and I hope I can say that I am now returned to the Shepherd and Bishop of souls. I Pet. II. 25.

The account of the Examination and Soiree of the Sabbath School, in connexion with the Church of Scotland, at Three Rivers, will appear in our next.

#### RELIGIOUS ANNIVERSARIES.

We regret that in our present number we can give only a synopsis of the proceedings of the Religious Anniversaries which were recently held in this city.

**MONDAY, Jan. 20.**—*Montreal Religious Tract Society.* John Redpath, Esq., in the Chair. Prayer by the Rev. J. McLoud. Report read by the Rev. W. Rintoul. Publications issued through the year 79,271. Receipts, £458 8 7. Disbursements, £450 4 2. The speakers were, Rev. W. Couper, Dr. Davis, C. De Wolfe, R. McGill, Dr. Wilkes, and J. Wenham, Esq.. The collection, £15 10s 2d.

**TUESDAY, Jan. 21.**—*Canada Sunday School Union.* The Hon. James Ferrier presided. After prayer by the Rev. Dr. Wilkes the Report was read by Mr. T. A. Gibson. Reports have been received from 76 Schools, containing 827 Teachers, and 5396 Scholars. Eight new Schools have been opened. Books and Tracts issued during the year, 12,799 total, since the establishment of the Union, 230,474. During the year, 110 Schools have participated in the benefits of the Union. The Speakers were the Revs. Dr. Taylor, F. H. Marling, C. Lavell, J. Jenkins, and W. Couper. Collection, £15 8s 6d.

**WEDNESDAY, Jan. 22.**—*Montreal Auxiliary Bible Society.* Dr. Holmes in the Chair. Reading the Scriptures and Prayer by the Rev. John Jenkins. The Report was read by the Rev. W. Taylor, D. D. Issues of Bibles and Testaments during the year, 7407: total since the establishment of the Society, 132,512.—The Rev. H. Budge has been appointed Travelling Agent. The Resolutions were proposed and seconded by the Rev. Messrs. C. Bancroft, W. Rintoul, A. M., A. F. Spaulding, John Irwin, James Caughey, H. Wilkes, D. D., and C. De Wolfe, A. M. Collection, £29 14s 5d.

**THURSDAY, Jan. 23.**—*French Canadian Missionary Society.*—Lieut. Col. Wilgress in the Chair. Prayer was offered by the Rev. W. Rintoul, A. M. The Report was read by the Rev. H. Wilkes, D. D. The Receipts of the year amounted to upwards of £1600, besides about



£700 received from England and Scotland towards the liquidation of the debt incurred by the erection of the Institute at Pointe aux Trembles. That debt is now £450. The following gentlemen addressed the meeting: Rev. H. Wilkes, D.D., Rev. W. Bond, Rev. J. Jenkins, Rev. F. H. Marling, Rev. J. M. Loud, and Rev. W. Taylor, D.D. The scholars from the Institute were present, and sung several French hymns. One of them was set to the tune of the National Anthem, and the whole audience (about 3000 persons were present) stood while it was sung. Collection, about £35.

FRIDAY, Jan. 24.—*Union Missionary Meeting.* D. Davidson, Esq., in the Chair. Reading the Scriptures and Prayer by the R. M'Gill. The exercises of the evening were conducted in the following order:—

1st Topic—State of Christendom and the Jews.—Rev. W. Rintoul, A. M.

2nd Topic—State of Mohammedan and Pagan Portions of the World.—Rev. J. Jenkins.

Prayer by the Rev. Mr. Spaulding.

3rd Topic—The World's Remedy, and the encouragement to Missionary Enterprise.—Rev. W. Taylor, D.D.

4th Topic—The Obligations of the Church to Promote Evangelical Effort for the Conversion of the World.—Rev. H. Wilkes, D.D.—Prayer by the Rev. C. Lavell.

#### SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

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#### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Collection at Melbourne in June last, omitted per Rev. Robert M'Farlane, £1 5s.; Chatham, per Rev. Wm. Mair, 15s.; Lanark, per Rev. Thos. Fraser, £1 5s.; Cornwall, per Rev. H. Urquhart, £6; Lachine, per Rev. W. Simpson, £6 10s. 2d.; Three Rivers, per Rev. J. Thom, £3; Bytown, per Rev. A. Spence, £4 5s.; Osnabruck, per Rev. J. Purkys, £3; Ferguson, per Rev. H. Mair, £2 5s.; Niagara, per Rev. J. B. Mowat, £4 8s. 8d.; Valcartier, per Rev. D. Shanks, £2 3s. 6d.; Hamilton for 1850, per Rev. D. M'Nee, £3 10s.; Do. for

1851, per Rev. D. M'Nee, £7 3s.; Perth and Bathurst, per Rev. W. Bain, £2 2s.; Ormstown, per Rev. James Anderson, £3 15s.; Toronto, per Rev. J. Barclay, £7; Esquesing and Milton, per Rev. P. Ferguson, £3; Markham, per Rev. James Stuart, £1 10s.; Pakenham, per Rev. A. Mann, £1 5s.

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