

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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The Presbyterian.

A "Constant Reader" in one of the Lower Provinces suggests that "it were well for the encouragement of the Church in the Colonies that insertion time after time would be made of whatever Collections are made by any of the Congregations in the Provinces." He refers to the February No. of the *Missionary Record* under the head of *Jews' Conversion*. "Collected at St. Andrew's Church, Pictou, N. S., 21st Nov., 1852, per Revd. Mr. Herdman, £3 sterling." He alludes to another instance some months ago, and judges that the insertion of such examples may summate others "to go and do likewise."

In pursuance of the above suggestion we find in the *Record* for March the following items. *Foreign or India Mission Donations.* "Missionary Association in connection with St. Andrew's Church, Perth, Canada West," per Rev. W. Bain, £6 13s. 3d.—*Jews' Conversion Donations.* From the "Missionary Association in connexion with St. Andrew's Church, Perth, Canada West," per Rev. W. Bain, £6 13s. 2d.

The communications from two esteemed correspondents, "The Past and Future," and "Incidental Evidences of the Supreme Divinity of Christ," have come too late for the present number, but will appear in that for May. Two other communications are under consideration.

We beg to apprise new Subscribers, of whom a considerable number has been

added to our List during the last month, that we are in the habit, for the sake of keeping up uniformity in our Despatch Book, of sending them the back numbers from the commencement of the year.

"OCCUPY TILL I COME."

"Work while it is called to-day." "Whatever thy hand findeth to do, do it with all thy might." Members of the Christian Churches are too often forgetful of the duty of labour; they are apt to relapse into formalism—standing still, unaggressive—contented with the progress they have already made. There are many unprofitable servants; their one talent is hid in a napkin and buried in the earth, receiving but the accretions of rust, and the loathsomeness of decay. Grave is the responsibility of the Christian man, who pursues such a course, so lamentable an evidence of declension. We would press upon all the duty of labour—not only labour in their vocation—that is right and proper—but labour in their Master's Vineyard. Christians may not pass through life eating and drinking and labouring only for the things of this life, for time is very short, and "behold, the Judge standeth at the door." All may exert an influence for good; all have responsibilities, duties they may not neglect. Mind is ever acting and re-acting on mind, and none can measure the extent of the influence their conduct and example may exert upon their fellow-men—an influence diffusing itself—prolonged—carried out perhaps in widely ramifying circles to generations yet unknown. Many have low and narrow views of their position and duties. Many professing Christians

seem to think attendance upon Church a sufficient evidence of their zeal. They do not feel bound, or at least they neglect, to hold up their pastor's hands—to aid him with their prayers and their active, zealous co-operation. It is a duty to attend the House of God, and not neglect "assembling together" on the Lord's Day, and it is also a duty to contribute to the support of those who minister to us in spiritual things. But should Christian men be satisfied with these? Is there no field of usefulness lying before them—inviting them to enter upon it. Do they feel no burning love for their fellow-men—no longing desire to save souls? Do they feel no willingness to aid in the spread of the Gospel to the benighted Heathen? True, we are not all called to be ministers or missionaries, but we have all a call to work in our Master's Vineyard, for "to him that knoweth to do good, and doeth it not, to him it is sin." A Church will be vigorous, zealous, full of Christian life, when its members, its ministers and people, thoroughly imbued with their Master's spirit, are zealously anxious to obey the command, "Occupy till I come." We trust that the scope of our remarks may lead some to ponder on the subject of these reflections. Writing in a lay periodical, speaking to laymen, we would urge on our brethren of the Christian Laity a more entire realization of the fact, that they are component parts of the Church—that wide brotherhood who strive to follow in the footsteps of the Meek and Lowly One. Having made a public profession of their faith, let them beware of dishonouring their profession and proving stumbling-blocks to their weaker brethren. As elders, or

monise from the passage of Holy Writ you have selected, try and discover what the mind of the Spirit is, what truth or truths, what principle or principles, what lesson or lessons are in it, and then press them on the hearts and consciences of your hearers. The better to accomplish this, your arrangement must be logical, your address logical, your composition tasteful, your style pure, clear, precise, your propositions acceptable to the reason, and your conclusions to the understanding and judgement of your people! The easy form and use of a third person in a pulpit address may be consistent with beautiful, artful, and elegant composition; still about this species of preaching there is an indirectness—a powerlessness, of which you will do well to steer clear by being direct, and in your discourses by the free use of the first and second persons. Model rather on the method of Richard Baxter than that of Dr. Blair. Keep your eye on St. Paul, and, if your exposition, like his, be doctrinal, close, argumentative, and addressed to the understanding, at least—let your conclusion be practical, warm, energetic, and addressed to the conscience and the heart. Above all keep your eye on the Lord Jesus Christ. Let that Prince of Preachers be your choicest model, like Him, be weighty in matter, and calm in manner. Like Him, be full of love to God and man! Be a true believer in the Son of God, regular and constant in prayer, and, without giving way to superstition and enthusiasm, you will have zeal enough of the right sort. You will be a devoted servant of the Lord, a workman that needeth not to be ashamed, rightly dividing the Word of God."

Nor is this all. You are to be accessible to the people, to keep their ear open to their requests of a reasonable character, and to meet their just expectations, as far as lies in your power. Nay, you are to move amongst them in their houses, edifying them by your gracious speech and winning Christian behaviour. Debarred from slander and calumny yourself, it will be alike your privilege and duty, not alone whilst you are engaged in professional visitation, but at all times to reprove with mingled meekness and severity those of your people who may be addicted to slander, and calumniate one another.

"Let your moderation appear unto all men." Be temperate in all things, in thought, speech, and conduct. Possess your soul in patience, and fret not, whatever provocation may be given, whatever persecution may arise, whatever trials may come in your way. Be an example to the flock of all that is kind and Christian, that is commendable and praiseworthy. "Let no man despise thy youth."—Show thee ever grave, sincere, incorrupt in utterance and daily deportment, and see that dignity and impartiality characterise all thy ways.

Do not forget the awful responsibility of your position as Minister of this place and people. Nay, remember that they are immortal souls, redeemed by the shed blood of the Lord Jesus Christ, though fallen from the rectitude of Eden, though guilty and polluted before their God, and that you are over them in the Lord for the purpose of teaching them the will of God for their salvation, and bound to lay down your own life, if necessary, so that the brethren may be saved! Oh! remember it will be at the peril of your precious soul, if their souls perish. The Word of Truth—the Truth of God—the Truth as it is in Jesus—the Truth that alone saves from sin, death, and hell,—is put into your hands, and woe be to the Pastor if the flock are not fed with the Bread of Life, if the flock are scattered and perish! Woe be to you if those deathless souls "perish for lack of knowledge"! Woe, woe be to you if through your negligence they are not saved, if any of the flock, any of those sheep or those lambs are wanting when the Chief Shepherd and Bishop of souls shall come to call you to account, and to make strict judicial inquiry into the conduct of all the inferior Shepherds of the entire Christian flock!

But, my dear brother, I hope better of you

while I thus speak. It cannot be that you shall turn out an indifferent, or careless, or proud, or sensual, or useless Pastor. Oh! you are not capable of thus bitterly disappointing all our hopes of this congregation, the hopes of your College, the hopes of the whole Church!

By the greatness of the office with which, as the Minister of this people, you have this day been clothed—by the important and eternal consequences to the souls in this church and locality, depending on your conscientious exercise of it—by the solemn account you are ultimately to render to the Great Judge of all the earth, I charge you to be faithful to Christ and those precious and immortal souls, I charge you "to spend and be spent for their salvation, though, the more abundantly you love, the less you be loved." I charge you to be faithful unto death, while I am able to promise you after death "a crown of life"!!

That the foregoing observations, however imperfect in themselves, may be, it blessed of High Heaven, of some use to you, Sir, an ingenious young man, entered on the sacred office of a holy and public ministry in the Church of God, I desire to hope. At the same time your own good sense and discretion must be your chief guides and counsellors—must now, through Divine grace, do more for you through your ministerial life than those my counsels, or all the invaluable counsels you have elsewhere and heretofore received, and with this I leave you to the grace of God—and yourself, merely bidding you again "God speed."

DEATH OF MR. JAMES MATTHIE, RULING ELDER OF ST. JOHN'S CHURCH, BROCKVILLE.

It is our painful duty to record the death of one of the most useful and esteemed elders of our Church, which took place on the 9th inst. in the 79th year of his age.

The following sketch of his character is taken from a sermon preached on the occasion of his decease by the Rev. John Whyte.

Gen. v. 24. *And Enoch walked with God; and he was not, for God took him.* Heb. xi. 5. *Before his translation he had this testimony, that he pleased God.*

A man has just gone from us whose character and happiness were mainly formed on this simple but lofty principle,—the desire of pleasing God. But a few days ago one, whom we all loved and revered, departed from us; and we are left to mourn his loss,—a loss, I fear, to us which will not be soon repaired. It is true it may be said of him that he came to the grave at a full age, 'like as a shock of corn cometh in his season.' And it is true also that the event to him is unspeakable gain, for he was one who walked with God. Yet we, as a congregation, cannot but feel this day that a father has fallen in Israel. His sterling piety, his meek and upright deportment, his gentle and persuasive counsel, his decision at once for the right without reference as to how it might affect man's pleasure,—were all noble features in his character, and imparted a leaven of wholesome principle into any society in which he moved.

It is true that the day of his vigour had gone by before he came to reside in the neighbourhood, and consequently ere this congregation was privileged with his services in the Eldership, but you have only to refer to the evidences of his former history to learn how highly he estimated the office, and how faithfully he discharged its duties, and you had only to become personally acquainted with him to discern that all the spirit of the edict was there, and that physical strength alone was wanting to impart action to principle. The sick or the infirm, who received his visits even in his late years, had reason to say, "There came a

man of God unto me." So happily were all the qualities of that office blended in his character that, if I were asked to write an epitaph over the grave of the deceased James Mathie, it would be,—Here lies the type of the Church of Scotland's Elders.

His removal leaves a sad blank in our congregation, and a sadder in our Kirk-Session. If Christianity is the salt of the earth, and Christian congregations are the salt of society, so also there are individuals who are the salt of a congregation. That father, who hath just gone from us, was one of such. And I do not think it would be doing violence to the language of the great poet to say, "We shall not look upon his like again." I dare hardly trust myself to speak of him. I feel as if a prop were taken away from under me. I will not disguise it,—the sound and deep theology of that man's mind had a great influence on my own. For I felt that, when I grappled with any of the more profound and difficult doctrines of our Holy Faith, there was present, so to speak, something to meet the effort; and I also felt that there was no danger of misapprehension or misconstruction. Every one, who has been in the habit of addressing an audience, must have felt the necessity of having an intelligence before him that could grasp the utmost efforts of his thought, or else he must have felt as one that beatech the air. Such an intelligence was he of whom I speak. Thus his mind served at once as a goal and a gage for my own.

But this was not the only aspect in which his usefulness was felt. The total absence of all assumption and at the same time of all affectation gave his piety a palpable reality, and his views a force, which neither authority nor profession could do. And, if any one had a right to assume, it was he. He possessed no ordinary gift in prayer, he possessed no scanty acquaintance with the Sacred Scriptures and their doctrines.

His years, his character, his long and high standing in the Eldership,—all would have entitled him to give his counsels as one who, to say the least of it, had a right to counsel. But not so. He gave them with a meekness, a modesty, and gentleness that bore the aspect of the uprisings—the spontaneous uprisings of your own breast rather than of another's counsel. This both bespoke his own deep knowledge of the human heart, and his earnest and disinterested desire that the right course might be followed. If I were to trace his history from his seventeenth year when he first sat down at the Table of the Lord and avowed himself a member of His Visible Church on earth, you would well believe that he is now a member of the General Assembly and Church of the first-born, whose names are written in Heaven.

If I were to trace it since he came to this country, if I were to narrate how he established Sabbath-Schools in the district in which he formerly resided, how he established prayer-meetings, how he laid hold of the Temperance movement as an instrument for the social amelioration and moral reformation of his fellow-men, how he maintained public worship in a congregation for years when it was left without a minister—were I fully to bring out these several points in his long and useful career, you would find that there is not a jot of colouring in what I have spoken, but that he was one of whom it may be truly said, as it was of Enoch, "He walked with God." And, therefore, though he is no longer with us, we believe that God has taken him,—taken him to a better and happier world.

And, could you have witnessed the spirit with which he bore his last long and painful sickness; could you have seen the patience and resignation, the bright hope and yet the deep humility, the lowly confession of sin, yet the unwavering faith which never for a moment relaxed its hold on that Saviour who is the Way, the Truth, and the Life, and could you have stood by his bedside when his wearied and waning frame was breaking up, and heard him utter distinctly those beautiful words, *Into Thy hands I commit my Spirit, Lord God of truth, for Thou hast redeemed my*

soul;—your heart would have responded with the words, though they broke not upon your lips, *Let me die the death of the righteous, and let my last end be like his.*

Short as the time has been since this church was opened, yet not a few have gone from us and been gathered to the dust of their fathers. As I lately observed, no fewer than nine belonging to this congregation have died within these six months. But a little time before I was settled amongst you, one was taken away, whose worth I could not fully estimate, but whose loss I have since had cause bitterly to deplore. That man was Alexander Morris. Although not an office-bearer in the Church, nor endowed with the same gifts as our recently deceased father, yet in all that concerned the welfare of our Zion he was second to none. To use a trite but apt expression, he too was a man of the right stamp,—a man with whom piety was, not a word on the lip, but a life in the heart,—a man whose abhorrence of any thing like *cant* led him, I believe, to run into the opposite extreme, and conceal the inner being of his soul, so that his life was literally *hid with Christ in God*.

The death of these two men, we cannot but feel, is a heavy loss to us as a congregation. And, if the young were to fill the places of their fathers, we would not feel the blow so heavily. Though we might drop the tear of sorrow over the grave of departed worth, yet their departure would not fall with such a crushing weight upon us. Yes, I must speak it boldly out, the young men of this congregation are to be blamed. If they stepped forward and took their place, and filled the gaps which death is making in our ranks, we would have less cause to dread its inroads.

My friends, I cannot blink this matter. I should be unworthy to occupy the position of your minister if I did, I should be a mere *man-pleaser*. Nor can I throw off my shoulders the deep responsibility; *Thou shalt in any wise rebuke thy brother, and shalt not suffer sin upon him; For, if thou warn not the wicked from the error of his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand.* Nor let any one carry away the inane notion, that he is preached at. I repudiate all such intention. It is not he, it is *they*, alas! it is *they*. The great majority of the young men of this congregation are not doing their duty. Let me not be misunderstood. I do not complain of them in a pecuniary point of view. Not at all; the very reverse is the case. In all matters connected with Church expenditure, I am able to bear testimony to their open-hearted liberality. But what I complain of is their withholding their moral influence from the congregation. I complain of their withholding the weight of high intellect in some instances, and of a high position in society in others, and not unreservedly casting these influences into the scale of virtue and religion against vice and error. I complain of the shrinking-back from the responsibility of church-membership, of putting off their own personal religion to a death-bed or to an anticipated old age. In the words of him, who has just gone from us, "A death-bed has enough to do with itself; and, for old age, not one-third of those whom I now address shall see it. But, to bring the matter within very narrow compass, come death when it may, what is the testimony with which you would like to die?—for you know you will die,—is it that you pleased God? Is it that you walked with God? Or is it that you pleased yourselves; and walked in the ways of your own heart and in the sight of your own eyes? Perhaps till this hour you never solemnly put this question nor gave it a thoughtful answer. Hitherto you have been seeking to please yourselves and to please your fellow-men, but it has never once entered your thoughts to please God. And even now, when you are reminded of it, it seems to you a strange thing and you will go away and think no more of it, perhaps treat it slightly, at your own eternal peril.

You will doas others around you do. You will seek to please them and they you, but God will

be forgotten. But, my brothers, ought it to be thus? Will God allow it to be always thus? The time is fast hastening on when you, who now hear the offers of mercy, will hear them no longer. The place, that knows you now, shall know you no more. Young as you are, and robust as you are, and firm as you may deem your strength, the time is not far distant when your frame will become tremulous, and your strength will fail you, and your spirit will be subdued, and your faces shall be changed, and you shall be sent away. Our neighbours die, our friends die, our nearest and dearest on earth die, and your turn will come by and by. And what, I reiterate, is the testimony which you would wish to follow you after you are gone, and your soul has taken its place at the judgement-seat of Christ? Is it, He pleased himself, but, as for God, he never cared for pleasing Him? He valued the favour and esteem of his fellow-men, but he valued not His favour, which is life, and His loving-kindness, which is better than life. He sought others' friendship and love; but, as for the love of God, that was the last thing he desired? And, my friends, will this testimony succour you in death and at the judgement? Is this the testimony which you and I would desire to have in that hour when heart and flesh shall faint and fail us? Trust me, when I answer for you, No; it is not. You may cling to these things now; but, when that hour comes, you will feel them to be but shadows. In that hour all earth's treasures and all its distinctions and honours will pass before your eyes as shadows; and man and all that he can do for you will be a shadow; and you will feel that the hour of reality has come. Oh, that, ere that hour comes, God would lead us to please Him, and cast out self-pleasing and world-pleasing from our hearts, and erect His own throne there, and write His laws thereon, and enshrine therein His own purifying and peace-giving Spirit. Believe me, believe me better to have this testimony in a dying hour that God has pleasure in you than to die surrounded by friends, loaded with riches, and caressed with all the world's favours. And so, my dear friends, you will find it to be true when you come to die.

ANNUAL SOIREE &c. OF ST. PAUL'S CHURCH, MONTREAL.

The Annual Soirée and Concert of Sacred Music of the Sabbath School in connection with St. Paul's Church took place on the evening of Friday, the 18th March. At half past 6 the scholars, and also those of St. Andrew's Church, who had been invited, as on the previous year, to join in the festivity, assembled in the Lecture Room, and after mutual congratulations partook heartily of an abundant supply of coffee and refreshments, which the teachers of both schools felt pleasure in distributing amongst them. By half past 7 the pupils, according to their classes, were arranged in the pews allotted to them at the northern extremity of the gallery and eagerly anticipated 8 o'clock, the hour when they would be called upon to sing the Hymns which they had been practising on three evenings of each week for a month. They were all furnished with copies of the Hymns with the music, printed for the occasion. The pupils of St. Andrew's occupied the pews in the two blocks on either side. When the business of the evening commenced, the galleries, and a large portion of the area around and in front of the pulpit, were densely crowded by parents, members of the congregation, and strangers. After a most appropriate

and comprehensive prayer by the Rev. Dr. Matheson, the *First Part*, commencing with "Sabbath School Celebration," and ending with "The Death of a Pupil" was sung. Thereafter the Superintendent, Mr. Gibson of the High School, read the Report for the last year. In the interval betwixt the *Second* and *Third Parts* the Rev. Mr. McGill in very appropriate terms addressed the audience generally, but more particularly the Teachers and scholars of both Schools. When the *Third Part* was finished by singing the National Anthem, and the benediction was pronounced by the Pastor, the large audience dispersed towards 10 o'clock, pleased with the cheerful countenances, neat appearance, and very orderly conduct of the pupils of both schools, numbering considerably upwards of 200, and much gratified with the specimens of successful effort in the art of Sacred Song exhibited by the youthful choristers, towards the accomplishment of which, it is right to add, they were efficiently aided by the two ladies who respectively led and presided at the seraphine. In returning through the Lecture-room, the scholars, after their so well sustained exertions and patient attention respectively, were treated with apples, sweets, &c.

STATEMENT IN REGARD TO ST PAUL'S SABBATH SCHOOL, MONTREAL.

From the Statement, submitted at the Anniversary on the 13th of April last, it appeared that our School numbered

50 girls under 7 Teachers, and
36 boys under 5 Do.

Total 86 12 Do.

The Roll-book shows the numbers at this date to be 68 girls under 8 Teachers,
46 boys under 7 Do.

Total 114 scholars under 15 Do.

One female Teacher removed to Threo Rivers in May last, whose place was promptly supplied. It seems proper to mention that, shortly after our Anniversary, it was found necessary to discontinue the Male Bible Class, then numbering 10 scholars and under the superintendence of Mr. Bruce, in consequence of his appointment to an inspectorship of schools. The Female Bible Class, then numbering 10 scholars and under my superintendence, fell away by removal from the city, sickness, and otherwise during the fall; and in January last it was deemed expedient to transfer the remaining 4 scholars to the two advanced classes. From the S. S. *proper* there has been a diminution of about a dozen, partly by removal and partly by discontinuance. This discontinuance arises in a greater or less degree according as the school assembles in the forenoon during summer or in the afternoon during winter. The diminution has been more than made up by an accession of upwards of 30 new comers.

From inspecting the marks in the Roll-book, with the view of ascertaining the

relative attendance or non-attendance during the last year, I find 20, whose marks show that they have not been absent above twice or thrice. Among these appears the name of Ellen Scott, who fell a victim to small-pox in December last after about a fortnight's illness. Her last days were marked by several circumstances well fitted to encourage S. S. Teachers in the affectionate and faithful discharge of their duties. We trust that the survivors, in reflecting on the blank that has thus been made in their number, not only feel hearty gratitude to the Supreme Dispenser of Life and Death for their personal preservation, but are animated by those holy and hopeful feelings to which they have given expression in the words of the Hymn, "On the Death of a Pupil." The inspection of the Roll-book seems to warrant us in drawing the conclusion that the cases are very few in which the non-attendance is attributable to other grounds than inclemency of weather and indisposition, personal or relative. Parents and guardians would contribute greatly towards the regular attendance of the scholars by seeing to it that their occasional absence may be accounted for by such valid reasons as the above.

Our Library contains rather above 350 volumes, comprising chiefly the Libraries issued by the London Tract Society and the American Sunday S. Union, and a selection of the publications of the London Society for promoting Christian knowledge. The books are in good order, and seem to be cared for by their readers. We continue to receive 70 Nos. of "The Missionary and S. S. Record," a monthly publication of the Canada S. S. Union. These numbers cost £3 10. In August last we began to take "The Child's Paper," a monthly publication by the American Tract Society. It costs £1 15s. A number of each of these periodicals, that can be confidently recommended to the young for their careful perusal, thus finds its way each month into every family connected with our School. The columns of both not only convey a large amount of recent Missionary intelligence, well calculated to interest and instruct their readers, but by means of neatly executed woodcuts and of geographical and historical narrative illustrate many portions of the Sacred Volume.

In February twelve months ago, instead of a monthly collection towards defraying the expenses of the School, we were induced to adopt the suggestion of a friend and try a weekly collection. The result has shown that a *weekly* collection now falls little short of a *monthly* one before, as for the past year the collections amount to £6 8s. 9d.

Our Pastor, as usual, has statedly addressed and examined the scholars on their exercises in the Bible and Catechisms. He has recently commenced a monthly Address, to occupy a quarter of

an hour, in which he proposes to engage the attention of the scholars by illustrating the points of his Address with anecdotes and facts adapted to their period of life.

Before drawing this STATEMENT to a close it may not be irrelevant to advert very shortly to the system of instruction generally pursued. With regard to the Female Bible Class during the 18 months, the entire Book of the Acts of the Apostles was carefully read and examined. In following the travels of St. Paul and his co-missionaries, those cities, in which churches were organized, were particularly pointed out on the map, and their previous history and existing circumstances alluded to. In connection with these the Epistles to the Gal, Eph., Phil., Col., and Thess., were examined. In like manner were the Epistles to Timothy and Titus, according as these bishops or overseers were brought under notice in the Acts. Occasionally passages, involving more important doctrines or precepts, were prescribed for recitation. I was wishful to have continued this Class; but its charge was found to interfere somewhat with my duties as Superintendent, as, when a Teacher was absent, which must occasionally happen, the class generally devolved upon me.

With regard to the S. S. *proper*, the two more advanced classes of Girls are at present engaged with a text-book, issued by the American S. S. Union, embracing in the course of 52 lessons a revisal of the Books of the entire Bible by a series of suitable *questions* with references to the chapters and verses from which the appropriate *answers* may be gathered. The three more advanced classes of Boys, numbering between 20 and 25, have been engaged for about 2 years on each alternate Sabbath with the "Life of Christ." By means of this publication our Saviour's principal discourses, miracles, parables, and leading events of His life have been brought under their attention. Three months ago a similar work with a series of questions on the Acts of the Apostles was put into their hands. In these 3 classes each pupil is furnished with a copy of the text-book, so that he or she may know exactly the exercise prescribed for examination. On the other alternate Sabbath their attention is directed to two or more questions of the Shorter Catechism with the proofs. In addition the Teachers prescribe for recitation by heart such portions of the Bible, of the Psalms in metre, and of the Paraphrases, as may impress the truths conveyed in the Catechism.

In the junior Classes, besides reading and committing to memory select portions of Scripture, the pupils are examined upon and recite catechisms and hymns adapted to their tender years.

The hope is therefore humbly entertained that, through the Divine blessing upon such a course of instruction during

the years of boyhood and girlhood, Scriptural knowledge may be so brought to bear on the hearts and minds of our scholars as to influence their conduct now and throughout life.—In conclusion, I beg to tender my thanks to the Teachers and Librarian for their uniform punctuality and diligence in the discharge of their duties, and to express the hope that in the same spirit of hearty co-operation we will continue to prosecute our labours.

THE CHURCH IN THE LOWER PROVINCES.

The following letter from the Rev. Mr. Hunter as to his Missionary operations in New Brunswick to one of his brethren in the Ministry has been sent to us by the Secretary of the Colonial Committee, to whom it was enclosed, and, we have no doubt, will be perused with interest by our readers:—

"REV. DEAR SIR,—I was requested by the Presbytery to render you a statement of my labours during the past year, and would have done so sooner, had I not been ill.

"I have long doubted the propriety of applying again to the Colonial Committee. They have most generously and liberally sustained us in time past; but we cannot expect this to continue for ever. It therefore became a question with me whether I ought not in a great measure to abandon my missionary labours, and confine my exertions to this neighbourhood; for in that case I would be better supported, and might do without assistance from the Church at Home. The design, however, I cannot easily accomplish, without some one to occupy the ground thus abandoned. The people plead with me not to forsake them. They say, 'For twenty or thirty years we have lived in forgetfulness of God, and destitute of the ordinances of Religion. If you leave us, we will fall back to where you found us.' And I have no doubt the day is not distant when Williamstown, Greenfield, and Buttermilk Creek, united, (they lie in the vicinity of one another,) will form a prosperous congregation. They affirm that, if they could obtain the services of a minister of their own Church on the Lord's Day, even once a month, they would do considerable for his support. Being so long destitute of the means of grace, many have grown careless, and refuse to attend on a week-day. Nay some contend that it is wrong to do so. Nevertheless our meetings at these stations during the past year have always been large, and the most marked attention paid. During our sacramental occasion last summer an instance occurred of the reaction and the revival of convictions amongst the people. Many from distant stations assembled, and cheeks of some, that seldom weep, were wet with tears. One poor woman, who had come from a distance, presented to me her certificate, which, forty years ago, she had obtained from her parish minister before leaving home, and asked, 'Sir, will you give me my sacrament?' The paper was brown with age, seamed and tattered, but preserved as a sacred memorial of days of Gospel privileges never by her forgotten. It was to her a treasure gold could not purchase, and was returned with a nervous grasp to her bosom. Over such people an earnest and faithful man has great power to recal them to the path of duty. His words awaken feelings long dormant, and he labours in hope that the banished will be brought home. With the children of these people, however, it is different. They have no such recollections to attach them to us. They have been taught to despise the sects around, and they grow up in absolute indifference to all religion. It, therefore, the Presbyterians of the Province are to be gathered together, it must be now before the old stock pass away.

"These convictions have led me to itinerate more than I otherwise would have done, seeing that I am the only Presbyterian minister between Fredericton and Canada, a distance of some hun-

dreds of miles, where there are many Presbyterians.

"I expected to be able to send a statement of the financial condition of the church in Woodstock, with which the Trustees promised to provide me. I cannot, however, wait longer for it. I have done so too long already. Our congregations in Richmond and Woodstock remain much in the same condition as they were last year. There is some prospect that the iron-works at the latter place will resume operations; and with this prospect the people and Trustees met two weeks ago; and with my sanction and advice concluded to make an effort to obtain a minister for themselves. They wish to have service in the morning, and I cannot supply it. They speak of endeavouring to raise £100 currency. At present they do nothing for my support, and partly from a spirit of jealousy, because I will not reside among them, but prefer Richmond. I continue to preach in Woodstock in the afternoon of each Sabbath after service in Richmond and travelling twelve miles. All the other stations are in much the same condition.—I remain," &c.—*Home & For. Miss. Rec. for March.*

THE CHURCH OF SCOTLAND.

Extract Letter—Rev. Mr. Hamilton to the Congregational, dated Madras, 10th December, 1852.

I regret that a pressure of correspondence leaves me only a very short time to write to you; but I cannot let the mail go without informing you, however briefly, of the addition lately made to the number of our Christian converts. On Sabbath, the 14th ult., my colleague and I had the pleasure of baptizing in St. Andrew's Church thirteen converts from heathenism. They consisted of two families of six members each, and the unmarried man the brother of one of the married converts. They are natives of the Indian caste, and all more or less engaged in occupations by which they support themselves. One of them, now named Cornelius, was the first brought under the power of the Truth, and it has been chiefly owing to his influence that the others have been led to their renunciation of Hinduism, and this adoption of the Christian profession. This man had formerly—many years ago—received some religious instruction, and some months since was found out, by our native catechist, Jacob David, to whose zealous labours the present happy result has under God been chiefly owing. For the last seven or eight months all the converts had been under constant Christian instruction; those, who understand English, from my colleague and myself, and the others through the instrumentality of the catechist. They had frequently requested to be baptized, but we delayed complying with their desires till we felt we had every reason to be satisfied both with their sincerity and their acquaintance with the Truth. So far as man can judge, I have no cause to doubt the reality and truthfulness of their professions. They gain nothing by the step they have taken; but have on the contrary been exposed to a considerable degree of annoyance and opprobrium from their relations, and the other heathen neighbours. The male heads of the families have shown much intelligence in their apprehension of Christian truth; the two elder females still require some further instruction, and the younger members of the families are as single-minded and intelligent, so far as their knowledge goes, as any Christian children in the same position. The two elder girls, Rachel and Abigail, are peculiarly interesting, and are continuing since their baptism to make most satisfactory progress under the lessons of one of our native Christian teachers, David Obadiash. The other children are still young, but showed every willingness to follow their parents' example. The Christian names assigned to all, and of which I add a list, are entirely of their own selection. With regard to two of these names, an interesting circumstance may be mentioned, and which is almost the only particular to which

I have here to allude. One of the married women had long resisted her husband's wishes to be baptized. She was a prejudiced and bigoted Hindu. At length, some weeks ago, the family was attacked by cholera. Three of the children were very ill, one in great danger. The mother flew for refuge to her priests, her pagoda, and her gods, and offered the customary prayers and sacrifices; but all was in vain, the sick child died! The poor mother was disappointed, and overcome by sorrow. From that hour her convictions began to change. She said she felt she had neglected and disowned the True God, and that she could place no more confidence in her false deities. The other two children gradually recovered, and one of them, the girl, was particularly earnest in her solicitations with her mother to become a Christian. This led, under God, to the latter's final decision. And hence the names which the parents themselves chose for these two children; the boy, Lazarus; the girl, Talitha-cumi, both as commemorative of the raising of these two little sufferers from the bed of death, and the latter, especially on account of the daughter having been the chief means in the hand of God of quickening the mother's soul, as she herself states and believes, from the death of sin into newness of life. And it was at their own earnest desire that these names were bestowed in baptism. This little incident, though not perhaps unmingled with some degree of superstitious feeling, may serve to evince the simple-minded earnestness of these poor people's convictions. I enclose two brief notices of the baptism from the *Athenæum* newspaper, and the *Christian Instructor*. Had we been desirous, we could easily have published more particular accounts; but we deemed it better and more becoming to say nothing ourselves. Both of these notices have emanated from other sources, and have been alike unsolicited on our part. We can only now hope and pray that those, whom, as I trust, the Lord has called by His grace, He may continue to preserve and perfect even unto the end. To His holy name be all thanksgiving and praise!

NATIVE CONVERTS BAPTISED 14TH NOVEMBER, 1852.

Heathen Names.	Christian Names.
Veerasami	} Husband Cornelius.
Christanamund	} and Wife Lydia.
Velu	} Daughter Rachel.
Ragamma	} Do Talitha-cumi.
Cinnasami	} Son Lazarus.
Infant	} Do Obadiash.
Mathroveran. (brother of Veerasami)	} Samuel.
Cunnappu	} Husband Joshua.
Pawatheyama	} and Wife Mary.
Unamallé	} Daughter Abigail.
Yagambaram	} Son Jacob.
Caniambotté	} Do John.
Infant	} Daughter Salomé.

BAPTISM OF THIRTEEN NATIVES IN CONNEXION WITH THE ESTABLISHED CHURCH OF SCOTLAND.

A very delightful and impressive scene was witnessed in St. Andrew's Church, Madras, on Sabbath, the 14th ult. At the close of the morning service the Rev. R. K. Hamilton announced that the members of two native families hitherto heathens, who had been for some months under the instruction of the zealous native Catechist connected with the Church, Jacob David, and who had become convinced of the truth of the Gospel, and consequently of the wickedness and folly of idolatry, were to be received by baptism into the Redeemer's Church. Accordingly the Rev. J. R. Macfarlane, the Junior Chaplain, approached and commenced this pleasing supplementary service. In a few remarks, as we afterwards learned, [for, though present, we were unable to hear distinctly that part of the service,] he stated briefly the measures which had been employed to enlighten the grown-up members of the families, and the evidence afforded of their understanding the Gospel, as well as of their being uninfluenced by any worldly motives. Several

questions were then put to them, and satisfactorily answered; and after a few impressive observations he proceeded to administer the sacred rite to each member of one of the families in succession. Mr. Hamilton, the Senior Chaplain, in like manner, after some explanatory remarks to the congregation, and some suitable exhortations to the neophytes, dispensed the same initiatory ordinance to the members of the other family.

There were seven individuals in the one family, and six in the other, including two infants. It was most gratifying—and, though not unfrequent in Tinnevely and Tanjore, we believe a rare thing in Madras—to see parents, but lately ignorant heathens, thus coming forward, and not only yielding up themselves, but also devoting the children, whom God had given them, to the Lord. May they by Divine grace be rooted and established in the holy faith they have professed; and be but the forerunners of many families who in like manner shall soon publicly acknowledge as theirs that only Saviour who gave Himself for them.—*Home and Foreign Miss. Rec. for March.*

THE VERY REV. PRINCIPAL MACFARLAN.

On Wednesday, February 23, the office-bearers and members of Dr. Macfarlan's congregation, with a few clerical friends from other Presbyteries and belonging to the city, entertained him at dinner in the Tontine on the occasion of the sixty-first anniversary of his ordination.—The Rev. Professor Hill occupied the Chair, and Dr. Marshall, a member of the High Church congregation, fulfilled the duties of Croupier. A blessing having been asked by Dr. Graham, the company partook of an excellent dinner. On the removal of the cloth Dr. McLeod returned thanks. The large hall was filled to overflowing, and many, we understand, were disappointed in not being able to obtain tickets of admission because of want of room.

Dr. HILL, on rising to propose the toast of the evening, was received with loud cheers. He spoke as follows:—It is sixty-one years this day since our honoured guest was ordained a minister of the Church of Scotland; and I need not tell my friends around me how well, how actively, during all that time he has served his Lord, and laboured for the good of those committed to his pastoral care. He is the Patriarch of our Church, respected everywhere by its office-bearers and its members, and, when we see him, as now, by the good hand of God, though bearing the burden of more than fourscore years, still benefiting the Church by his counsels and example, regularly employed in the discharge of ministerial duties, bringing forth to his people out of his treasure things new and old, exhibiting in recent productions, what the circumstances of the times have called forth from him, the same sagacity, and the same precise and expressive language which have always characterised what he wrote or said, sustaining the dignity and efficiency of the pulpit by the solemnity, the distinctness, and the power with which he presses on his hearers the truths of the Gospel, and securing the affectionate regard of his parishioners by the assiduous attention which he pays to their welfare—it is not to be wondered at that members of his congregation should seize the opportunity of such a day as this to express the high respect and the warm attachment which they bear to their pastor; their acknowledgement of his long continued and most valuable services; and their assurance that, who he is spared to instruct them, they will think themselves happy to be under his spiritual guidance.

Serius in cælum redeas, diuquo
Lætus intersis populo Quirini.

(Cheers.) In all the feelings of the congregation of St. Mungo to their venerable pastor there is not one of Principal Macfarlan's friends who will not cordially sympathise. But, met as we are on an occasion of no ordinary kind, such an occasion

as never has occurred before, to pay our united tribute of respect to one who has so long, so honourably to himself, and so usefully to others, sustained the office of a minister of Christ, we cannot forget that he does not belong to the parish of St. Mungo alone, and that there are many other grounds on which it behoves us to do him honour. View him as a Churchman, an adherent of the Church of Scotland, and where will you meet with one who has been more devoted to its service? Many of us know well the advantages which have been derived from his intimate knowledge of its history and its laws; and from his extraordinary power of remembering and applying the proceedings of its courts. And the youngest of us must be aware how he laboured, and, thanks be to God, successfully laboured, in upholding our beloved Zion when a long-gathering tempest burst upon her, and the cry arose from men who had been nurtured within her walls, Raze her, raze her, to the ground. (Cheers.) The threescore years and ten, the ordinary limit of man's life, and of man's active exertion, had then been passed by the Rev. Principal. But his eye was not dim, and his natural force was not abated. His love for the Church in which he had been reared, and in the service of which he had grown grey, had suffered no diminution. He felt as if the Great Head of the Church had spared him for such a time and such an emergency as had then occurred, and he did not spare himself to meet the difficulties in which we were involved. (Cheers.) Under his guidance order was restored, the branches in our Zion were repaired, the ministrations of Religion were every where performed, and discipline was exercised in the fear and for the glory of God. He has lived to enjoy some reward of his labours—some compensation for the many anxious days which he spent—in beholding our Jerusalem a quiet habitation, and receiving in its growing prosperity a token that He, who blessed it of old, will bless it still, that the presence of His Spirit has not been withdrawn from its ministers or its people, and that they, that love His name, shall dwell therein. (Cheers.) View the Rev. Principal as the head of that venerable University over which he has presided for about half the time that he has been a minister of our Church, and is there one of the many thousands who have issued from its walls during that long period who will not bear a willing testimony to the Principal's attention to his academical duties, his concern for the proper conduct and the improvement of the students, and his readiness to exert himself for their good, when opportunity for his doing so occurred. (Loud cheers.) Wide is the field that opens before me, were I to tell you of the Principal's thorough acquaintance with the history, the affairs of the whole state of the University, of the manner in which from time to time he has maintained its privileges, and of the deep and unwearied interest which he takes in upholding its character and extending its renown. While God is pleased to spare him, the University enjoys the presidency of one who loves it as his Alma Mater, who was trained in it from early life, whose tastes may be said to have been formed by it, who knows what is essential to its usefulness, and who holds the advancement of its fame as one of the dearest objects of his life. View him as a member of the great community in Glasgow; and how shall I recount the services he has rendered to its citizens? (Renewed cheers.) They have availed themselves of his practical wisdom. They know his aptitude for business, and his readiness to devote his time and his talents whosoever he can be useful. Is there a society in Glasgow, is there any assemblage of respectable men in Glasgow where the name of Principal Macfarlan will not be mentioned with the highest respect, and his opinion will not be reckoned of peculiar value? View him in a more private capacity, view him as a friend, and how well may we apply to him the words of Cicero when describing an illustrious Roman:—"Nec vero ille in luce modico, aut in oculis civium magnus; sed intus, domique presentior. Qui sermo! quæ præcepta! quanta notitia antiquitatis!..... Multæ etiam litteræ;

omnia in memoria tenebat." It is for those who are best acquainted with the Rev. Principal to say if the description of Cicero does not bring him at once into their view, if it does not recal to them his conversational powers, his stores of information, his acquaintance with literature and science, and that extraordinary retentiveness of memory which enables him so readily to exhibit whatever he has once acquired. Other parts of Cicero's description are equally striking in their application to our venerable guest—"Nec senectus," says Cicero, "mores mutaverat." Ago has not altered his habits, or tastes, or dispositions. The same energy of character remains, the same desire for information, the same determination to be useful. (Cheers.) Instead of lagging behind, he keeps abreast of the times in which he lives. And, though living in what may be called a new race to him, with few of the friends who began their career along with him, there is in Principal Macfarlan none of the querulousness of age. He is not the *ludator temporis acti*, he is not disposed to exclude himself from society, or to look down upon those who are but children in comparison with him. "Erat in illo viro," says Cicero, "comitas gravitatio condita." And need I speak in such a company as this of the urbanity of manners, the courtesy, the kindness of the Rev. Principal to all? How many of us can tell of his treating us, as great as may be the disparity between our years and his, as companions and friends, of the readiness with which he attends to all our applications to be benefited by his experience and advice, of the interest which he takes in our welfare, and the aid which he has given us in the furtherance of objects which we were desirous of promoting. (Cheers.) But I must not tax your patience longer, or prevent you from expressing your feeling of affection and respect for the venerable and distinguished man in honour of whom we have met.—The Rev. Professor concluded by giving Principal Macfarlan, which was pledged with great enthusiasm.

Principal MACFARLAN, on rising, was received with reiterated cheering. On its subsiding, he said—, Dr. Hill, Dr. Marshall, and Gentlemen, or, should I not rather say, Christian Friends and Brethren—it is no easy task to express in words my gratitude to the congregation of the High Church for the kindness which has led to this day's meeting, to my Rev. Friend in the Chair for the flattering terms in which he has proposed my health, and to every member of this company for the affectionate spirit in which it has been received. Be assured that I do feel it most deeply, and permit me to offer to all present my best and warmest thanks. Eleven years have now passed over our heads since, at a similar assemblage on a very large scale, I took the liberty of saying that I valued the testimony of their approbation the more highly that it was produced, not in a sudden burst of popularity, but on the experience of an active life during fifty years, a period sufficient to ascertain the character of any man for either good or evil. (Cheers.) Since then, however, you have witnessed my conduct in a new phase, under different circumstances, during a period prolonged beyond the usual term of human life, a period of old age with its attendant share of progressive infirmity and decay. Such at least has been its general character, though not without a portion of rough work and strenuous exertion; and still more its general character of late years. It was for you to judge how far my conduct has been suitable to my position, to say whether the privileges which years confer have been enjoyed, the trials inseparable from them been endured, and the duties which they demand been discharged, as became a faithful follower of Christ, and one to whom such a lengthened life has been granted. You can tell whether I have endeavoured to make my experience available for the instruction of others, whether I have met my varied sufferings with apparent resignation to the will of my Heavenly Father, and whether I have striven to persevere in the performance of every public duty, which my remaining bodily and mental energy leaves me capable of undertaking.

(Cheers.) Your inviting me to meet you here to-day I presume to consider as a verdict in my favour, and next to the approbation of my Heavenly Master, and the testimony of my own conscience, I value the possession of your esteem and attachment. This has been my solace in many vicissitudes, and my support in many a struggle. I trust it will not be forfeited during what may remain of my sojourning on earth by any abatement of concern for your welfare, or indifference to the best interests of yourselves and your families. Allow me to advert to another consideration which renders this proof of your regard highly valuable, as affording encouragement to my younger friends and brethren in the discharge of their several duties. It will teach them, whatsoever their hand findeth to do, to do it with all their might; in whatsoever sphere of life their lot may be cast to embark with fidelity and energy in the varied fields of usefulness which have been assigned them by Divine Providence. May it especially teach my junior brethren in the Ministry to employ diligently the talents and opportunities which their Master has afforded them, whether of a local character, or connected with public affairs. (Great cheers.) It is thus that they will lay up as a store of pleasing reflections for their declining years, and secure, as they see God has enabled me to do, one of the best enjoyments of old age—the esteem, the affection, and attachment of those by whom they are surrounded. (Cheers.) Finally, I cannot but remember and feel that, while this assembly excites warm gratification, it involves much of serious and solemn consideration. It commemorates the most important event of life—my entering on the duties of the holy ministry of the Gospel. (Cheers.) It occurs after the long period of sixty-one years, after my having twice over survived the great body of my fellow-labourers. Nearly half of that time has been spent in connection with you, in the enjoyment of much harmony and pleasing intercourse. In the course of nature the day cannot be far off when that connection must terminate. Of its arrival let God determine. His will be done. Let me assure you that, while reason and memory are spared, my prayers shall not cease for your welfare and prosperity individually and collectively, temporal and eternal. (Cheers.) My earnest hope is that, when this separation takes place, our Heavenly Father may raise you up a pastor equally desirous, and far better qualified than, without idly depreciating my own gifts, I am conscious that I have been, to command your regard and promote your edification.—(The Rev. Principal resumed his seat amidst great applause.

Abridged from the Glasgow Herald, February 25

DEATH OF THE REV. DR. MACKINTOSH, EAST PARISH, ABERDEEN.

Dr. Mackintosh was one of the Deputation from the Church of Scotland in 1847, and preached in St. Matthew's and St. Andrew's Churches in this city. His ministrations in the County of Pictou among the Gaelic population was most acceptable, and all, who had the pleasure of listening to his preaching through Nova Scotia, Prince Edward Island, New Brunswick and the Canadas, will regret the loss the Church of Christ has sustained by his sudden death.—*Halifax British Colonist, March 5.*

SECOND CHARGE OF INVERNESS.—The right of patronage to this charge having now fallen *jure devolutio* into the hands of the Presbytery of Inverness, that reverend body has appointed Mr MacEwen of Dyke to the vacant office.—*Scotch Paper.*

The Rev. Mr MacEwen, of Dyke, has, in deference to the wishes of the members and adherents of his present congregation, resolved to decline the proposed appointment.—*Ibid.*

PRESBYTERY OF IRVINE.—This Presbytery held an ordinary meeting at Irvine on Tuesday, the Rev. James McKay, of Ardrossan, in the Chair.—The Clerk produced a certified copy of the minutes

of the Presbytery of Greenock anent the translation of the Rev. James Somerville, of Gourock chapel, to the church and parish of Irvine, from which it appeared that, no objection having been lodged by the people of Gourock, they had agreed to the translation, and requested the Presbytery of Irvine to proceed with the induction with all convenient speed. The Presbytery appointed Mr King, of West Kilbride, to preach in Irvine on Sabbath, 6th current, and serve the edict; and the induction of Mr Somerville to take place on Thursday, the 17th, Mr Orr, of Kilbrnie, to preach and preside. We understand that the call to Mr Somerville was subscribed by upwards of 700 of the parishioners of Irvine, and that he will be introduced to his charge on Sabbath, the 20th inst., by the Rev. Mr Gillan, of St. John's, Glasgow.—*Ibid.*

DUNNICHEN SOIRÉE.—On the evening of Wednesday last, being the anniversary of the institution of Sabbath Schools, the pupils attending the Sabbath Schools of Kirkden and Dunnichen, and also such other scholars as were in attendance at the Parish School, were entertained to a fruit soirée in the church. The Rev. Mr Ross occupied the Chair, and the meeting was very numerous attended, no fewer than 420 persons being present. Interesting and suitable addresses were delivered by the Rev. J. Black, Frnockheim, on "The early consecration of the heart to God," Rev. J. Anderson, Kirkden, on "The advantages of Sabbath Schools;" and Rev. Mr Allan, Tunnahice, on "The Air—its constitution, properties, and utility." Mr David Warden, jun., then delivered a well-reasoned address on "The elevating tendency of Education." Mr MacFarlane, schoolmaster, added a few remarks on "Britain's privilege and its responsibility." The proceedings were enlivened by the very effective services of the Letham choir, whose performances elicited the hearty and well merited applause of their delighted auditors. The whole affair passed off with great eclat, and seemed to yield the utmost gratification to all present; the beaming countenances of the young especially, for whose encouragement it was chiefly intended, indicating their delight, and showing the beneficial tendency of such reunions.—*Ibid.*

WHITEHALL, FEB. 12.—The Queen has been pleased to present the Rev. James Martin to the church and parish of Gask, in the Presbytery of Auchterarder and county of Perth, vacant by the death of the Rev. Thomas Young, late minister thereof.

The Queen has also been pleased to present the Rev. James Laing to the church of the united parishes of Whitekirk and Tynninghame, in the Presbytery of Dunbar and shire of Haddington, vacant by the death of the Rev. Dr James Wallace, late minister thereof.

SOUTH PARISH SABBATH SCHOOLS.—On Tuesday evening, the 13th instant, a Social entertainment was given in the Mechanics' Hall to the children attending the Schools in connection with the South Parish. Upwards of four hundred children assembled; and, notwithstanding the great inclemency of the weather, the Hall throughout was crowded to excess by an assemblage of the most respectable and talented of our citizens. The Rev. Mr. Dewar, Minister of the Parish, occupied the Chair with his usual efficiency and good humour. We observed likewise on the platform the Rev. Messrs Wilson, Law, Strahan, Storie, Baillie Williamson; Courtillers Smith and Laing; Mr T. Melville, &c. Besides the Chairman, the Rev. Messrs Wilson, Strahan, and Storie, Mr Wilson, Missionary of the Parish, and Mr R. Ross, teacher, addressed the children. They were listened to with intense interest and delight by all present. Mr. Clerihew with his Choir entertained the meeting with some choice pieces of music; and the hilarity of the evening was also greatly enhanced by the kind services of Mr Hunter and his band. Ample supplies of refreshments were distributed at intervals. Nothing in short was wanting to render the whole proceedings the most agreeable possible. The orderly decorum of the children must have been highly gratifying to all, particularly to their

pastor, whose indefatigable zeal for their welfare, so signally manifested on this occasion, cannot fail to produce a deep and lasting impression on their minds. We fondly hope that the institution of a Juvenile Missionary Association in the Parish, so forcibly proposed by the Missionary, may be carried into effect; and we feel confident that the endeavours of the young in so laudable an undertaking will readily be seconded, not by the Minister, Elders, and Missionary alone, but by every individual member of the South Parish.—*Aberdeen Journal, February.*

TRON PARISH SABBATH SCHOOLS.—We observe from the advertisement that sermons are to be preached in the Tron Church on Sabbath first on behalf of the Sabbath schools connected with the parish, in the forenoon by Dr. Boyd, in the afternoon by Dr. Barr, and in the evening by Mr. Boyd, of Newton-on-Ayr. We understand that these schools are at present in a very efficient state, and are likely to prove, under God, the means of doing much good. There are 7 schools under the care of 56 teachers, and attended on an average by about 400 scholars. It is gratifying to learn that in that parish, where "spiritual destitution" is so prevalent, so many efforts are being put forth for its removal, and that the Church is not behindhand in lending its aid to stem the growing flood of vice and sin. *Glasgow Herald, February 25.*

COMMUNICATION.

THE SUPPORT OF THE MINISTRY.

[Continued from our last issue.]

The greatest non-clerical name that appears in the lists of the upholders of this principle, and it is a very great name, is that of Milton. But he was emphatically a man of negation and destruction in the affairs of the Church, even more so than in those of the State. He had a word to say, whether a wise or an unwise one, on the settlement of the commonwealth, but no word, either wise or unwise, in behalf of a settlement of the Church.

Men of literature and philosophy are very fond of separating his name from that of those they denominate the religious zealots of the party with which he acted. This they may very easily do, for he did not share in their counsels, nor zealously cooperate with them, in affecting the objects dearest to their hearts. The Voluntary principle, as represented by him, shows a man who sought fiercely to pull down the Christian Church in its existing forms, and to deprive its Ministers of the existing means of their support, but who felt so little the necessity of building up the Church in any other form, or supporting the Ministers of Religion in any other way, that he joined himself to no Christian congregation whatever. He acted as if Christ's disciples were not bound to seek their Master's presence in company, and as if Christ had used words of trivial importance when He said "Where two or three are gathered together in My name, there am I in the midst of them." Is there not much of this spirit in those who enlist under the banners of what they call the "Voluntary principle?" What mean such sayings as these? Let those, who desire to have the services of Ministers, pay for them; or again, if a Minister does his duty faith-

fully among a people, they will support him. The first evidently means on the part of him who uses it, it is no business of mine to provide any body with a Minister, but only myself if I wish for one; and let every one else act on the same principle. The other saying is most frequently used by those who lay claim to a religious character, and does not therefore declare its real meaning quite so promptly. It is the language of one who would and who would not, who would that all men would each for himself perform his part as a Christian, and who would not that he should be burdened through other people's neglect. But then the whole question about supplying the World with Christian instruction is one about supplying a deficiency which the World is prone to neglect and little solicitous to have supplied. To say, then, that it is no business of ours to provide religious instructors for those who will not pay for them, is just to say that it is no business of ours to see that any one be instructed in Religion. For it is certainly no business of ours to provide religious teachers for those who are both able and willing to support them. Such will both seek and find them for themselves.

Again to say of a Minister engaged in the work, and not adequately supported, "that is no affair of mine, he is not my Minister, it must be his own fault," is to say in effect that it is the part of the religious teacher to secure his own support, and, if he fails, no one is to be blamed but himself. Whether a Voluntary principle, which is understood to bind a man to pay only for religious services rendered to himself, and for these only in such amount as shall seem meet in his own eyes, can do anything else than what it is doing—drive Ministers out of the Church, we leave the reflecting to consider. Instead of having any thing to boast of in the way of promoting the cause of Church extension, the principle is doing much to increase the demand for it. When the statistics of Dr. Baird to show what it has done in the States, got up in honour of this principle, shall be confronted with counter statistics of what it has not done but ought to have done, and has not even seriously attempted to do, it will turn to its shame. This statement will show how many there were who professed themselves to be Christians, including within their congregations by far the largest amount of the wealth and influence of the nation; and the other statement will show a shameful amount of their fellow-citizens without religious instructors, and another shameful amount of religious instructors shamefully supported.

All our remedies in this world are from one wilderness to another.—*M. Henry.*

Few mercies call for more thankfulness than a friend safe in Heaven; it is not every one that overcometh.—*Dr. James Hamilton.*

All men are frail, but thou shouldst reckon none so frail as thyself.—*Kempis.*

MISSIONARY AND RELIGIOUS INTELLIGENCE.

THE FOREIGN MISSIONS OF GREAT BRITAIN.*

I. THE MISSION AGENCY.

1. The Bible societies of Great Britain are six. The Society for Promoting Christian Knowledge, formed 1698; the Naval and Military Bible Society, 1780; the British and Foreign Bible Society, 1804; the Edinburgh Bible Society, 1804; the Trinitarian Bible Society, 1831, and the Bible Translation Society, 1840. In fact all these societies except the last spend a large proportion of their funds on Home objects, but all have devoted part to Foreign fields, and all are free to devote to those fields any proportion of their funds which the necessities of the World may seem to justify.

The Tract societies, which contemplate Foreign as well as Home labour, are three: The Society for Promoting Christian Knowledge; the Religious Tract Society, 1799; the Prayer-book and Homily Society, 1812. Of these the Religious Tract Society especially has done great service to the cause of missions. It has granted money and materials to the stations of all missionary societies, and works have been published by it in about 110 different tongues.

2. Educational institutions among the Heathen are supported by the various Missionary societies:—By the Sunday-school Union, 1803; by the British and Foreign School Society, 1808; by the Society for Promoting Female Education in China, India, and the East, 1834; and by the Home and Colonial School Society, 1836.

3. Missionary societies are the following: The Society for the Propagation of the Gospel in Foreign Parts, 1701; the Missions of the United Brethren, the Baptist Miss. Soc., 1792; the London Miss. Soc., 1795; the Church Miss. Soc., 1800; the London Soc. for Promoting Christianity among the Jews, 180; the General Baptist Miss. Soc., 1816; the Wesleyan Miss. Soc., 1817 (missions commenced 1769); the Primitive Methodist Missions; the Wesleyan Methodist Association Missions; the Methodist New Connexion Missions; the Missionary Schemes of the Established Church of Scotland, 1824; the Missionary Schemes of the Free Church, 1843; of the Presbyterian Church in Ireland, 1840, and in England, 1844; the Missions of the United Presbyterian Synod, united in 1847; the Colonial Church Soc., 1836; the Colonial Miss. Soc., 1836; the Foreign Aid Soc., 1841; the Continental Evangelical Soc., 1847; the British Soc. for the Propagation of the Gospel among the Jews, 1841; the Borneo Church Mission.

4. On ranging these societies according to their fields of labour, we have for our Colonies—the Society for the Propagation of the Gospel, whose efforts, confined by their constitution to the dependencies of the British Empire, now provide for the instruction of many thousands of Heathen; the Society for Promoting Christian Knowledge, a considerable part of whose funds are devoted to the erection of churches in the Colonies; the Colonial Schemes of the four Presbyterian bodies, the Established Church of Scotland, the Free Church, the Presbyterian Church in Ireland, and the United Presbyterian Synod; the Colonial efforts of the Wesleyan, the Primitive Methodists, and the Methodist Association Societies; the Colonial Church Soc; the Baptist Miss. Soc; and the Colonial Soc., sustained chiefly by the Congregational body.

5. For the Continent of Europe we have—the

* From a Paper read at the Evangelical Alliance at its fifth annual Conference in Freemasons' Hall, 1851, and now republished in a volume edited by Dr. Steane and full of information of deep interest, entitled, "The Religious Condition of Christendom," containing thirty-two addresses upon the state of Religion in every part of the World, delivered upon the same occasion. (I thick vol. Svo., Nisbet: London.)

Wesleyan and Baptist Miss. Societies; the Foreign Aid Soc., the Evangelical Continental Soc., and some efforts of the Church Miss. Soc.; the Colonial Church Soc.; the Methodist Association; and the Free Church of Scotland.

6. For the evangelization of the Jews of different countries we have—the London Soc. for Promoting Christianity among the Jews, sustained by members of the Church of England; the British Soc. for the Propagation of the Gospel among the Jews, and the Jewish Schemes of the Established Church of Scotland, the Free Church and the Presbyterian churches in Ireland and England.

7. For the evangelization of the World we have the various Bible and Tract societies, and all the Missionary societies previously mentioned, except the Methodist New Connexion, the Primitive Methodist Soc., the two Colonial Soc., the Jewish Societies, and the Continental Societies, whose Missionary efforts do not extend to the Heathen.

2. THE FIELDS OF LABOUR.

Arranging the labours of these different societies, and the amount spent by them on their several fields of labour, we have the following general conclusions:—

1. The benevolent income of the six Bible societies—Naval and Military Bible Soc., the British and Foreign Bible Soc., the Edinburgh Bible Soc., the Trinitarian Bible Soc., and the Bible Translation Soc.—for the last year amounted to about £63,000. Of the three Tract societies—the Christian Knowledge Soc., the Religious Tract Soc., and the Prayer book and Homily Soc.—to about £37,300;—of the nine Societies to £100,300. Of this sum there was devoted to the Colonies, £16,000; to the Continent of Europe, £27,340; to the Heathen World, £13,500; in all £56,890.

2. Taking into account the income of the Colonial societies, and so much of the income of the Missionary societies as was last year devoted to Colonial objects, there was spent by the different Missionary societies on the Religious instruction of our countrymen in the Colonies about £100,000, of which about £70,000 was appropriated to this field by the Propagation Soc.; and about £12,000 by our Wesleyan brethren. The number of European agents employed is about 630. In addition to this amount the Christian Knowledge Soc. devoted £16,000 to the erection of churches; and the Religious Tract Soc., to its objects about £1000;—Total £116,000.

3. On the Continent of Europe the amount spent by the different Missionary societies is about £12,000. Of this sum about £6000 is appropriated in aid of the various evangelical societies on the Continent. The Religious Tract Soc. also devotes about £2000 to this field, and the gratuitous grants of the British and Foreign Bible Soc. amounted last year to about £25,000 (the total expenditure of the Bible Soc. on the Continent being about £40,000.) The Prayer-book and Homily Soc., and the Edinburgh Bible Soc., have also made grants to the amount of £300; Total £39,000.

4. For the conversion of the Jews the sums contributed in Great Britain amounted last year to upwards of £40,000—the London Jews' Soc. receiving upwards of £30,000; the British Jews' Soc. about £4000; the Established Church of Scotland, the Free Church and Presbyterian Churches in Ireland and England, upwards of £7,000. The number of agents employed in England is upwards of 26 and on the Continent about 100.

5. Turning now to efforts for the Heathen, we have the following results.—The income of all the Missionary societies, appropriated to evangelical labour among the Heathen, amounts to £345,000. The number of European agents, whose time and labour are devoted to the Heathen, is about 1050, and of native teachers and preachers about 3000, scattered over Asia, Africa, America, and the Islands of the Sea. A ding to the income of these societies the amount contrib-

uted by the Bible and Tract Societies, the votes of the various Educational societies and the expenditure of the Femlo Education Soc., we have for the conversion and education of the Heathen a total expenditure of £360,000 a year.

6. Or, adding to this amount the expenditure of the various societies for our Colonies, for Europe, and for the Jews, we have a grand total of £554,300, the number of ministers supported being about 1860, and of teachers and native helpers about 3400.

7. Adding again to this sum of £554,300, the benevolent income of the Bible and Tract societies devoted to Home objects, we have a total of £697,710, or say, of 600,000 a year.

The results of these general labours we can describe but briefly.

8. The Bible or parts of the Bible have been published by the various Bible societies (translated for the most part by missionaries) in about 160 different languages or dialects, 180 versions have been made, and of these 180 were never printed before. By far the greater part of the Heathen World have thus heard in their own tongue of the story of peace.

In preparing for this work languages had to be learnt, and in many instances to be reduced to writing. In the case of one missionary society alone (the Baptist) fourteen grammars and nine dictionaries, besides a large number of elementary treatises in different languages, several of which were thus raised to the dignity of a settled tongue, are among the contributions which missionaries have incidentally made to the cause to Humanity and Religion.

The total number of copies of the Scriptures, issued by the British and Foreign Soc. for Europe, has been within the last fifty years 8,576,657, or, including those issued by fifty-four Continental societies, 16,873,688; for India there have been issued by the Bible Soc. 791,760, or, including other societies, 3,122,121; for all the World besides there have been issued but 541,916; the total number of Scriptures, therefore, circulated beyond the British Isles by all our societies, but not including America, has been in fifty years about 20,000,000.

9. Of Tracts and Religious books it is not easy to speak so definitely, but 500,000,000 copies of more than 5000 different publications have been issued by the Religious Tract Society in as many as 110 different tongues. As a specimen of the rest, it may be noticed that Bunyan's *Pilgrim's Progress* has been published by that Society in 28 languages, spoken by more than half of the inhabitants of the Globe.

10. Of incidental temporal advantages resulting from these labours, or cruel practices abolished, of commerce promoted, of liberty diffused, and of incidental spiritual advantages—churches at Home revived—their theology corrected or preserved—brotherly love deepened and diffused, it is not necessary to speak. The general result, which explains and crowns all, is, that there are of professed converts from among the Heathen, in connexion with our different Missionary societies, not fewer than 170,000; and that there are under instruction, including children in schools, upwards of 700,000 more—less than could be desired, but forming an ample confirmation of the Divine promise, a solemn admonition, and a glorious encouragement to ourselves. These are visible results; results invisible, which, there is reason to believe, are not less cheering, eternity must disclose.

3. MISSION PROGRESS.

Few facts in the modern history of the Church of Christ are more cheering than the continuous progress of these various institutions. Comparing them year by year, we might be tempted to despond, but, comparing them after intervals, their progress is undoubted and delightful.

1. In the case of the Religious Tract Soc., its first year's benevolent income was £203; its sales amounted to £263 more. Its present benevolent income is about £6000; its sales amount to nearly £50,000 a year. It issued the first

year 200,000 copies of various publications, it issued the last upwards of 18,000,000. Or, marking its progress by decades of years, we have between—

	Issue.	Income.
1805 and 1814	16,248,852	£29,829
1815 and 1824	47,949,995	73,866
1825 and 1834	107,844,977	252,311
1835 and 1844	167,613,831	592,911

Nearly all the other societies have shared in this blessed increase in a similar degree.

2. During the first ten years of the Church Missionary Society's labours, (from 1799 to 1809) the income of the Society did not exceed £2500; in the second ten it repeatedly reached £30,000; in the third period of ten years it rose to £47,000; in the fourth ten it reached to £100,000, and here it has remained stationary, though the number of missionaries connected with the Society has largely increased.

3. In the case of the Propagation Society the result is also remarkable.

	Income	Missionaries.
In 1725	L. 1,550	31
In 1772	2,394	86
In 1825	8,350	103
In 1835	15,435	200
In 1840	54,000	355

Besides in this last period an average income of L.16,000 for special purposes. The large increase in this case is explained by another fact. The first parochial association in aid of the Society was established in 1619; at the close of 1840 there were but 410 associations; in 1850 there were reported no fewer than 2504.

4. In a similar way the number of churches contributing to another missionary society (the Baptist) has increased within the last fifteen years from 459, the number in 1837, to at least 900, the number in 1847. The increase of labourers, though not in all cases in proportion to the increase of funds, has been more cheering.

5. In the Church Missionary Society the number of—

European clergy in 1800 was 70, in 1844 it was 115	
Of Catholics " " 59 " " 25	
Of Native clergy " " 3 " " 10	
Of Native teachers " " 426 " " 1042	
Or, in all, in 1836, 556	in 1845, 1202

—more than double the previous number.

In the Baptist Miss. Soc. the number of missionaries has increased, between 1837 and 1847, from 35 to 70; of native teachers, from 50 to 159—an increase in all of nearly threefold.

6. In turning from the contemplation of the results, we are led to conclusions still more cheering. The fruit increases and matures much more rapidly of late years than of former. In the history of Biblical translation, for example, it is found that while in India 240,065 volumes of the Scriptures were printed by one society between 1793 and 1837, between 1827 and 1847 the number printed by the same society amounted to 503,215, i. e. in the last ten years the volumes printed were more than double the number printed in the preceding forty.

7. In connexion with the Church Miss. Soc. we mark the following changes:

The number of converts connected with that society was in		
1825	.	1215
1837	.	1514
1838	.	1901
1839	.	2721
1840	.	3650
1841	.	4603
1842	.	6051
1843	.	6215
1844	.	8005
1845	.	10628

In ten years the increase was sevenfold.

8. After 15 years of labour in Jamaica, the Baptist Miss. Soc. numbered 17,500 converts and 13 missionaries. In 15 years more its converts amounted to 30,000, and the missionaries

to 30; while the chapels had increased in the same time from 25 to 60.

9. For many years the labours of the Wesleyan Miss. Soc. in Western Africa were comparatively unproductive. Now after 40 years of labour that mission comprises 12 circuits, 60 preaching stations, 15 missionaries, 6000 communicants, and 14,000 hearers.

As an example of Christian heroism, it may be added that these results have cost the lives of 54 English agents out of 120, and of those 54, 38 died before having been a year on the field.

10. Turning from all individual societies to a particular field of labour, it is found that, while between 1793, when evangelical missions commenced in British India, and 1803, 25 persons professed faith in Christ, in connexion with all the Missionary societies labouring in Bengal; between 1802 and 1813, the professed converts, in the same district, amounted to 161; between 1813 and 1823, to 403; between 1823 and 1833, to 675; between 1833 and 1843, to 1045. Since 1843 the additions have averaged about 250 a year or, in the 10 years, (if this average be maintained,) 2500;—26 converts the first 10 years, and 2500 converts the last.—*The Edinburgh Christian Magazine for February.*

THE ISTHMUS OF PANAMA AS A MISSION FIELD.

We make the following extracts from the Report of a special committee of the Foreign Committee of the Episcopal Board of Missions in relation to a proposed mission to Central America. It will be found to contain useful information concerning a region with which we are becoming intimately connected, and its views of Christian duty will commend themselves to the friends of the missionary work.

The Isthmus of Panama is the north-western province of New Granada, which is the north-western State of South America. Central America bounds the Isthmus on the north. The principal towns in the Isthmus are Panama on the Gulf of Panama or the Pacific Ocean, and Aspinwall on the Caribbean Sea or the Atlantic Ocean.

The population of the Isthmus is a mixed race. The proportion of white Spaniards is probably not one third. There are a few Indians. The bulk of the inhabitants are mulatto, white, and Negro. It is supposed that the Indian race was rapidly exhausted by the mining operations, and their place supplied by an importation of Africans, from whom the present population has in a great measure descended.

As might be supposed, the preponderating traits of character are African. There is great ignorance, superstition, and animateness. Nevertheless the infusion of Spanish blood elevates them above the low type of the African race. They appear to have a desire for improvement, and considerable aptitude for receiving instruction. Many exhibit very fair intelligence. The natives who labour on the railroad are quite as capable as the usual run of labouring men; in many instances they have been raised to positions of responsibility, requiring skill, tact, and ingenuity. Many of them exhibit a desire to learn to read and write, some have acquired both. Many are inquiring for and anxious to receive books. Similar remarks probably apply to the condition of Central Africa. If there is any difference between the two, the condition of the Isthmus and New Granada is the more favourable.

The whole of these countries are under the influence of the Roman Catholic Church, and to it are owing the gross ignorance and degradation and the entire want of all true religion, under which the people groan. The small intelligent portion of the people are becoming infidel. The mass is in the lowest degree superstitious, idolatrous, and given to ceremonies and formalities. The condition of the priesthood is lamentable.

Such a state of religion among the teachers could consist only with the deepest degradation among the people and the absence of all true knowledge of God. The amount of religion among the natives at work upon the railroad is observed to be their attention to feast days as days of idleness; even these observances are in many cases neglected, since it is found that the company pay for labouring upon festivals. Fast-days are not much observed. They are fond of ceremonials and processions. An eye-witness informed your Committee of a circumstance illustrative of this fact. He was sitting with a distinguished native officer on Palm Sunday, when a procession passed, illustrating Christ's entrance into Jerusalem. A negro boy mounted on an ass, bedizened with silver paper stars, and surrounded by an admiring crowd, personated the Saviour of the World. His friend (himself a Roman) remarked, that he had not seen such religious degradation as exists in that country even in Italy.

As was to be expected, this religious condition has aroused the attention of the more intelligent few. The party now in power in New Granada has arisen upon the ruin of the Jesuits, and is decidedly anti-Roman Catholic, and will afford every reasonable facility for Protestant Missionary effort.

A similar spirit of religious improvement is being awakened in other parts of South America. At Valparaiso, on the occasion of a dinner given to the President of Chili, a gentleman from Buenos Ayres offered a sentiment in favour of religious freedom. He said (so it is stated) that, since the people were so much indebted to foreigners for improvement in their physical condition, the least return would be, to allow foreigners full liberty of worshipping God according to the dictates of their own consciences. The correspondent of the *Commercial Advertiser*, from which paper we extract the account, proceeds:—

“He was right. This is the heavy and depressing load which rests upon and retards this and all the South American nations. The priests are for the greater part illiterate and morally disqualified. And if the people are by law shut up to the miserable religious nutriment which such teachers are able to impart, it is but little better than being shut up to a moral starvation. It is a thousand pities that these people cannot come into a closer contact on this subject with the great North American heart, as it throbs with the sentiment of respect for the fullest freedom in matters of religious belief and practice.”

The announcement of such a sentiment, and the forbearance with which it was received, especially when the character of the audience is considered, is a very encouraging sign. It seems to indicate that before long the influence of the Protestant commercial enterprise of the Anglo-Saxon race will, under Divine guidance and blessing, open stand points for the Faith in the darkest places of the South American continent, portions of the great field which have been left by true Christianity for ages as entirely impracticable.

In the mean while no obstacle opposes such missionary effort in the Isthmus of Panama. The Government it is supposed will favour the scheme. At present the Roman Catholic Church have no ministry labouring there.

But another element is being rapidly infused into the character of the population, not only of the Isthmus, New Granada, and Central America, but of the Western coast of South America. The immigration from the United States is great. Most pass through to California, but many remain, and many from various causes are scattered through the neighbouring country. The features of character of this more powerful race must necessarily be impressed upon the weaker either for good or evil.

The American population of the Isthmus is already several thousand. Two thousand passengers may be said to be at all times on the Isthmus. The way-farers, as well as those who have settled there, especially need the ministrations of the Gospel.

The Isthmus must always be the central point of southern and perhaps western Oceanic Missions. From this point a direct communication, as it is established with America, North and West, will soon be opened with the Sandwich Islands and China and with the various parts along the western coast of South America. A line of steamers has already commenced to run fortnightly between Panama and Valparaiso.

Again—From the Isthmus a missionary can have direct communication with the interior of New Granada. The workmen on the railroad are all from the central districts of New Granada, generally numbering from 600 to 700. None of these become settlers, but after making a little money return to their homes. Consequently a missionary influence upon them will be readily felt in their (at present) not easily accessible country.

SIERRA LEONE.—A movement has commenced in Sierra Leone, which is justly distinguished as remarkable, in which numbers of idols have been given up or cast away by those who had hitherto been addicted and enslaved to their worship. It is a sign of the times, being a clear result of the dissemination of Scripture truth among the people. The knowledge of God thus communicated has by the Divine Spirit produced its proper effects in the abandonment of idolatry and in the adoption of the worship and service of Christianity. The movement appears to have commenced at the settlement of Aberdeen about 17th of November, and thence to have spread within a few days to Murraytown and Freetown. From one of the communications from the Missionaries, dated on last Christmas eve, we give the following extract:

"The Committee will be glad to hear that the idolaters of Sierra Leone are casting their idols to the moles and bats. 'The kingdom of Satan is falling as lightning to the ground.' A few weeks since Mr. George, our school master at Murraytown, came to the Mission-house, and requested that one or two Missionaries would come immediately to Murraytown, as the idolaters were giving up their idols. As it was past five on Sabbath evening when he came, we postponed it until the next day. On the following morning Mr. Reay and myself rose at four o'clock, and started off to this village. We arrived there just as it was getting light. We at once proceeded to the constable's house; and we were rather surprised to find his piazza full of idols and other superstitious stuff, which had been brought to him the day previous. He very kindly took us to the houses of these idolaters. We talked to them about their souls, and exhorted them to look to Christ as their Saviour, Redeemer, and God. One man, who voluntarily gave up his idol to us, said that he had been an idolater twenty-five years, but now he intended to go to chapel. On Sunday, the 12th of this month, I went to Murraytown and preached to those people who had lately given up their idols. The chapel, which has just been re-built, was crowded: all paid great attention while I enforced these words, 'Little children, keep yourselves from idols.'

At Freetown such a number of idols were given up as no one expected the place to have contained. The people took the matter into their own hands and became such enthusiastic iconoclasts that all other work was suspended. In crowds, but not tumultuously, they paraded through the streets, carrying the heathen deities in procession, to deliver them up to the Magistrates and Missionaries. Mr. Fletcher turned his apartments into a museum for the exhibition of these unrightly abominations, and he informs us that he cannot estimate how many thousands of people came to view them. Day after day his rooms were thronged with spectators, many came from a distance of fourteen miles, and a few even twenty miles, to investigate them, and the fame of them has spread along the coast for many miles. Hundreds expressed their astonishment at what they saw, and some very old people, who had been in the Colony for a great number of years, said, that

they had no idea that such things were in the town." But the account itself must be read by those who desire to have a full impression of the greatness of the work which by God's blessing has been wrought.—*Toronto Christian Guardian.*

MISCELLANEOUS.

DR. DUFF.—Kirwan (the Rev. Dr. Murray, of Elizabethtown, New Jersey) in his "Letters from Abroad," published in the *N. Y. Observer*, thus describes Dr. Duff, the celebrated Scotch missionary at Calcutta, whom he heard at the Anniversary of the British and Foreign Bible Society:—"I had heard of him; I had read his powerful and moving addresses and communications; but now I saw and heard him. The day was chilly, and he sat near me, wrapped up in a cloak. He is quite tall, probably six feet two or three inches, when he takes the folds out of his body. He is a very slender man with a small head, thick black hair, combed back from his forehead and temples, deep-sunken black eyes, hollow cheeks, and presenting on the whole a worn, sickly aspect. His accent is of the broadest Scotch, and his delivery most furious. When his name was announced, the Hall rang again. He commenced like a race-horse, and kept in full gallop to the close of a very long speech. He twisted his body into all possible shapes; at one time a part of the tail of his coat was over his shoulder; at another he had a very available portion of it packed under one arm, so so as to reveal his waistcoat midway to his shoulders. I never heard such a torrent of information, of history, of inductive, of figure and illustration, of vigorous grappling with pantheism, infidelity, and formalism, and of earnest exhortation to the whole host of God select to a bold and united assault upon the army of the aliens. And he traced the progress of the soul emerging from the darkness of nature into the light of Revelation, and by the aid of the light ascending step by step until introduced to the General Assembly and Church of the first-born in Heaven, he held his audience in breathless silence. When he concluded his speech, he was dripping with perspiration; and, the moment his last words were uttered, he rolled his cloak around him, and amid the tumultuous applause of the house darted out of the Hall."

In the third of the series the Rev. Doctor says: "I went to the room of the British and Foreign Bible Society, which was to hold its Anniversary on the following day, and delivered my credentials as a delegate from its sister Society in America, and was most kindly and cordially received by its Secretaries. I there met the venerable Mr. Jowett, so famed for his missionary labours in the East. He is a man of middle size, gray, and perfectly blind. He was led about by a young girl. After a brief conversation, in which he showed a heart intensely alive to the cause of Christ, I rose to take my departure, saying, 'We shall now be where we can both speak to and see one another.' He instantly replied with a warm pressure of the hand, 'We shall see Christ as He is, which is far better.' I was deeply affected by the sight of the Apostolical man, laid aside, in Providence, from his labours, led about by the hand of a maid, with sightless eye-balls seeking light and finding none. How joyful must be the anticipations of Heaven to such a saint, joy getting off his harness!"

At a meeting for prayer, held morning and evening at our hotel, I was introduced to John Henderson, Esq., of Park, one of the principal merchants of Glasgow, who came up to London to preside at the meeting of the Tract Society. He is a well known friend of the religious press, was the chief agent in getting up and getting out the prize essays on the Sabbath, one of which is entitled, "The Pearl of Days," and also a most valuable volume which has been re-printed in this country, entitled "The Christian Sabbath," and which consists of a series of sermons by some of the ablest clergymen of North and South Britain.

From this gentleman and Christian I received an invitation to breakfast at his rooms in company with the notorious Dr. Achilli. Greatly desirous of an interview with this reformed priest, I accepted the invitation."

The following letter has been published by the *Times* with reference to the case of the suffering Christians at Florence. It is from the pen of the Rev. Dr. Cumming, of the Scotch Church, and designed to illustrate to the *British nation the principles of Popery*. All the efforts of Romanist writers to make it appear that Rome allows the use of the Scriptures, where it has the power to prevent it, will be in vain. The principles, to which that Church and all under its control are committed, will appear from the extract here given by Dr. Cumming from the "Bull Unigenitus."

A WORD FOR THE GRAND DUKE OF TUSCANY.

Sir.—The Grand Duke, I perceive, has been severely censured for his imprisonment of the Madiais. The fact is, he has acted in dutiful obedience to his ecclesiastical superiors, and the latter have acted in full consistency with the obligations of Canon law. The able Cardinal, who represents the Church of Rome in this country, will tell you what Dr. Murray, late Roman Catholic Archbishop of Dublin, stated before the select Committee of the two Houses of Parliament, May 17, 1825, that the Bull Unigenitus is received by the Roman Catholic Church. It is part and parcel of the Canon law, and obligatory on the whole Roman Catholic Church.

In this celebrated document you will find the "crime" of the Madiais and the "duties" of the Grand Duke.

The following propositions are selected for condemnation:

- "84. Abrupte et sine testimonio manibus Christianorum Testamentum Novum Testamentum est illis Christi os obtinere." "To snatch the New Testament from the hands of Christians is to close the mouth of Christ against them."
- "80. Lectio Sacrae Scripturae est pro omnibus." "The reading of the Sacred Scripture is for all men."
- "85. Interdicere Christianis lectioem Sacrae Scripturae est interdicere lucem filius lucis." "To inhibit to Christians the reading of the Sacred Scripture is to inhibit light to the children of light."
- "79. Utile et necessarium est omnibus, omnino et omni personarum generi, studere et cognoscere spiritum pietatis, et mysteria Sacrae Scripturae." "It is useful and necessary at all times, and in all places, for all sorts of persons, to study and know the spirit, piety and mysteries of the Sacred Scripture."

These are very simple truths, and very dear to Protestants.

After them the Church of Rome adds the following occurrence:—

"We respectfully declare, condemn, and reprobate the above inserted propositions as false, scandalous, impious, blasphemous, heretical," &c.

Having done so, the Church adds what so far justifies the Grand Duke:—

"We charge our venerable brethren, patriarchs, archbishops, and bishops, to overtake and compel all who oppose or resist, the aid of the secular arm being called in for this purpose, if necessary."

From the above extract from the Canon law, your readers will see that the ecclesiastical authorities of Florence have acted canonically, and that the Grand Duke has acquitted himself as becomes an obedient subject and son of the Holy Church.

I am, Sir, your obedient servant,

JAMES CUMMING.

January 25, 1852.

Presentation on Board the Great Britain Steam Ship.—On Wednesday morning the 11th Nov., the Rev. J. Bromlie, who conducted Divine service during the voyage from Liverpool, was waited upon by a committee from the after and fore saloon and second cabin passengers, when Mr. J. H. Blackwood, Glasgow, in a few neat and appropriate remarks, presented him with a purse of sovereigns and a testimonial, conveying the thanks of the commander, officers, and passengers for his invaluable services, and wished him every happiness and continued usefulness in the land of his future labours. Mr. Bromlie acknowledged the gift in the most kind and feeling terms, and evinced much warmth of heart in taking farewell with his companions of the voyage.—*Melbourne Argus.*

Lectures on Popery.—On Wednesday night James Sheridan Knowles, Esq. delivered the first of two lectures on Popery in the City Hall in presence of a crowded and highly respectable audience. Henry Dunlop, Esq. of Craigton, occupied the Chair; and we observed on the platform a number of Clergymen of the city. After prayer by the Rev. Dr. Anderson, the Chairman introduced Mr. Knowles, who was received with loud applause. We have neither time nor space to give even an outline of the lecture, which occupied the learned gentleman two hours in its delivery, and repeatedly called forth loud cheers, as with manly eloquence he proceeded to point out the rottenness of the grounds upon which the most eminent Romish dialecticians and theologians have contended that the Church of Rome is the True Church. The second and concluding lecture was given last night.—*Glasgow Paper.*

ANTICIPATED CONFLAGRATION OF ROME.—Dr. Cumming in his "Apocalyptic Sketches," and many other authors, have asserted, as their interpretation of some part of the Apocalypse, that Rome will be destroyed by fire from heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanoes, as the visible punishment of the Almighty for its Popery and its crimes. I am unwilling to deduce any argument of this kind from the Prophecies which are unfulfilled; but I beheld everywhere in Rome, near Rome and through the whole country of Italy from Rome to Naples, the most astounding proofs, not merely of the possibility, but of the exceeding probability that the whole region of Central Italy will one day suffer under such a catastrophe. The soil of Rome is tufa, of a volcanic origin; the smell of the sulphur, which we found to be most disagreeable, must be the result of volcanic subterranean action still going on. At Naples the boiling sulphur is seen bubbling near the surface of the earth. When I drew a stick along upon the ground, the sulphureous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the entire peninsula of Italy.—*Traveller's Journal of a Tour.*

CATHOLIC AND APOSTOLIC CHURCH.—For some time past a Gothic church of huge proportions in the cathedral town has been erecting in the Garden-square, London, at the back of the University College. This building is intended for the followers of the late Her. Edward Irving, who since his death have much altered their form of conducting public worship. They call themselves the Holy Catholic and Apostolic Church. The service is conducted much in the same manner as the Roman Catholic, being liturgical and interred, with frequent genuflections and changes of posture by the priests who conduct it. The vestments worn by the priests are as gorgeous as those worn by the Roman Catholic priesthood. They recognize various orders in their Church, such as apostles, prophets, evangelists, pastors, and deacons; at the head of these is the Angel of the Church. They believe that the power of working miracles still remains to the Church, and that Christ will shortly appear and reign with His saints for a thousand years in the Millennium.

The most prominent man connected with this religious body is Mr. H. Drummond, M. P. for East Surrey, who has written several works in defence of their tenets, and is one of the Angels of the Church. The building in Gordon-square is expected to be completed by the summer.

The New York Sun states that, while the bark *Apollo*, of that city, was recently lying at Palermo, Sicily, she was boarded by the police, and all the Bibles and Testaments on board were taken on shore and burned. We wonder if Popery had any part in this transaction!

THE PRIME MINISTER OF ENGLAND.—A clergyman, writing from London, thus speaks of the Prime Minister of England:—"Lord Aberdeen is one of the most respectable men in the country, and has passed through a long training of official service. He is a Scotch Presbyterian, and is a religious man. In his personal appearance he is grave, sedate, and apparently very thoughtful; walking with his head bent toward the ground as if in profound reflection. His dress is like that of one of our country parsons, black and plain; and altogether he is perfectly unlike a courtier, indeed much more like a recluse, a man of spiritual mind and pursuits."

POETRY.

HAVE I DONE WHAT I COULD!

JAMES 1, 27.

(ORIGINAL)

I cannot draw the warrior's sword;
I would not if I could—
I may not give the thunder-word
To drench the field with blood;
But I may act a warrior's part
Within that listed field—the Heart.

My path leads not through foreign lands
O'er mountain, waste, or sea,
I wander not with pilgrim bands,
Nor care the World to see,
There may be gems of art in Rome,
But I have choicer gems at home.

I cannot plead with fervid tongue,
Nor strike the minstrel's lute,
Or lend its magic tones with song
To set the soul on fire;
But I may breathe a "still small voice"
To make some aching heart rejoice.

'Tis not for me to paint the scene
The artist's brush portrays,
The laughing hill, the meadow green,
The sun's cloud-softened rays;
But surely I a sketch may paint
Of scenes to glad you lonely saint.

The sculptor's chisel is not mine,
Nor mine to mould the clay,
Or make the Parian marble shine
As with Prometheus' ray;
But is there no rude, lifeless heart
On which to try the sculptor's art!

I am not skilled to heal disease,
To set the fractured limb;
I cannot straight the crippled knees,
Or clear that eyelall dim;
But I may ply the Art Divine,
The art to pour the "oil and wine."

I have not wealth, or power, or skill,
To broadcast all around;
The World's wide field I may not till,
Or sow its fallow ground;
But little spots are here and there
Which I may weed of grief or care.

The man of learning and of parts
Sears far above my path,
I cannot cope with stately hearts,
Who sweep my slender hearth;
Be mine, while in this dreary wild,
The lot to bless the poor man's child.

THE SABBATH BELL.

BY ELIZA COOK.

Peal on, peal on—I love to hear
The old church ding-dong soft and clear!
The welcome sounds are doubly blest
With future hope and earthly rest;
Yet were noathing clamorous round,
Still all can hear the favorite sound.
There's not a place, where man may dwell,
But he can hear the Sabbath bell.

Go to the woods when winter's song
Howls like the famished wolf along,
Or when the south winds scarcely turn
The light leaves of the trembling fern—
Although the cloister-chimes ring there,
The heart is called to faith and prayer,
For all Creation's voices tell
The tidings of the Sabbath bell.

Go to the billows, let them pour
In gentle calm or headlong roar;
Let the vast ocean be thy home,
Thou'lt find a God upon the foam;
In rippling swell or stormy roll
The crystal waves shall wake thy soul,
And thou shalt feel the hallow'd spell
Of the wide waters' Sabbath bell.

The lark upon his skyward way,
The robin on the hedge-way spray,
The bee within the wild thyme's bloom,
The owl amid the cypress gloom;
All sing, in varied tone,
A vesper to the Great Unknown;
Above, below, one chorus swells
Of God's unnumbered Sabbath bells.

SELECTIONS.

A friend in Montreal, in submitting the following extract for our perusal, expresses a hope that it may be found suited to our columns, and may recall to several of our readers the manner in which they were wont to spend the Sabbath evening in their Native Land and under the paternal roof. It would indeed be well for the present generation were they to walk in the good old ways of their fathers, as these are so touchingly and truthfully exhibited in the extract. We would affectionately remind parents of the deep responsibility imposed upon them by their baptismal vows, and earnestly press upon them the urgent necessity of paying faithful attention to the godly upbringing of their children.

THE FAMILY HEARTH—SABBATH EVENING.

BY CHARLES MOIR, ESQ.

There is a natural tendency in the heart of man to regard with sentiments of endearment places associated with the remembrance of hours spent in social enjoyment or intellectual pleasure. Time and distance may intervene, new objects may interest us, and new pursuits occupy our mind; still some casual expression, or, it may be, a sentence met with in reading some ephemeral work of the day, may cause a well-spring of loved remembrances to rise up in the heart. Worldly cares may have bound up for a time our better feelings, and taught us by sad experience how brittle is the thread on which depended our earthly pleasure; but they cannot check the entrance of old recollections. There is still a corner left for them, a nook to nestle in, until some familiar face, or, as we have already observed, some casual expression, brings them forth from their lurking-place, and home and the family

hearth at once crowd upon the mind with all their peculiar endowments.

The fire side of home is a spot dear to all, but doubly so to him who associates with it hours of profitable as well as of social enjoyment. It is of such a family hearth we would speak, for there are many homes where the hallowing influence of Religion is seldom or never felt. Of these we treat not, they can awaken no pleasurable emotions in the heart. But we will attempt to describe one of those family hearths, still happily so fire in our land, when the much longed for return of the first night of the week is hailed with pious delight, and the more public duties of the Day terminate in an evening of profitable instruction.

Winter is the season when the family hearth can be fully enjoyed. Let us take, then, the close of a Sabbath day at that ungenial season. The short-lived wintry sun has set; twilight has closed in, and night is once more abroad; but gathering clouds are fast obscuring the twinkling stars. The snow lies thick upon the ground, and abroad all is cold and comfortless; but the unpromising appearance without only heightens the enjoyment within doors.

The hearth has been cleanly swept, and the fire emits a ruddy, cheerful glow, that is reflected from every corner of the room. The seats are placed around; the cushioned elbow-chair at either side receives its loved burden—the venerable heads of the household. Old familiar faces are around us, those with whom we have grown up from childhood's hours, with whom all our pleasures and what unites them still stronger to the heart, with whom in common all our sorrows have been shared. It may be that some much loved face is wanting; for what human enjoyment has not its mixture of gall! The grave may have closed over the brother, sister, or the mother who taught our infant steps the path to Heaven, and in that hour will their remembrance come back upon us with something like a mournful pleasure; for all around reminds us of them, and we read in the glistening tear of the sister at our side that of those who have gone before us their piety and their worth are not forgotten. The Bible is opened, and one of the elder branches of the family reads aloud from its well used pages.

Now is the heart aroused, and the attention riveted, as we listen to the savings of His who, to save a perishing world, left His Father's House, and dwelt among us in the flesh—"who," in the beautiful language of Scripture, "came to His own, and His own received Him not." A few chapters are read. The younger branches are then catechised, and should they be well prepared, they are rewarded by hymn. Lead to them the fine pastoral of Ruth, or the interesting history of Joseph and his brethren. Conversation suitable to the Day succeeds for a short while; and then a sermon from the works of some of our evangelical divines is read. The evening closes with prayer.

Such is a short sketch of the manner in which the Sabbath evening is generally spent in well regulated Scottish families. Would we could say such were the case in all! Did no higher object than the worldly prosperity of their children influence parents, they would all follow in the same good old path. But, when we consider the higher benefits that must accrue from such early moral and religious training—the influence of good example, and the confirmed pious habits with which it sends our young men into the World, a far more momentous consideration fills the mind; "Train up a child in the way he should go, and, when he is old, he will not depart from it." And, if he should go astray, and temptation prove too strong for his weakness, still there is hope that the good seed, early sown, will yet spring up and choke the weeds, and that the heart, in which the knowledge of Gospel Truth was early implanted, will again be won back to God.

Such exercises have powerful influence over, and take deep root in the youthful mind; and though their fruits may not be observable for a

time, yet, like bread thrown on the waters, they will be found after many days.

In these days of ultra-liberalism in religious as well as in political matters, it is incumbent on every one to bestir himself. Our fathers respected the Sabbath, and throughout the length and breadth of our beloved land the poorest man would have shrunk from the idea of breaking the sanctity of the Day of Rest by engaging in worldly pursuits, and to their perseverance in such a good course we owe the high name which the religious training of their families and their own high Christian bearing in every station of life earned for our country. Let not their children forget this; and above all things let them remember that these men had a reverence for the Sabbath such as that Divine institution should awaken in every Christian heart. Let us be jealous, then, of any encroachment on the sanctity of that Day, and, if we will not strive to be better men than those who have gone before us, above all things let us not earn for ourselves the foul imputation of having turned from the good old paths, and brought a stain on the memory of our fathers, who read their Bible with profit, and who would have resisted to the death any encroachment on the momentous duties of the Sabbath, which their Heavenly Father Himself told them to "keep holy."—*Christian Miscellany.*

A FEW WORDS OF ADVICE TO PROFESSING CHRISTIAN MASTERS.

In a former number of this Magazine I offered a few advices to servants. I now address myself to masters and mistresses. Would that I could in any degree help to bring the household under law to Christ, and to strengthen in those who serve that unity in the Spirit which is indeed the bond of peace! I need not here at any length express, what every master and mistress must heartily acknowledge to be true, that a good servant is one of the most precious gifts which God can send to a family. By a good servant is not meant a good machine merely, which cooks well, scrubs well, washes well, attends the table, or "does-up-the-rooms" well. All this is good in its way; and any servant, who engages to do, and is paid for doing, work which she cannot or will not execute, is nothing less than one who first imposes upon her employers by false pretensions, then robs them of their money, and is a daily destroyer of their peace and comfort. Such a servant, if she professes to be a Christian, is either very ignorant of herself or of Christianity. But a good servant is not only good at her work, but good herself; and it is this combination of work and worth which makes her valued, respected, loved, by a family capable of appreciating such a domestic treasure. Her truthful words and honest acts, her thoughtfulness about all that concerns the affairs of the house and the happiness of the family; her constant watchfulness to please, and her delight in pleasing; her pious example and cheerful, obliging ways above or "below stairs;" all this, or even all near approaches to it, make the good servant in truth a godsend to a house! "No doubt," methinks I hear some mistress exclaim; "but where will you get such servants now-a-days? If you only knew what we have suffered with servants! with their vanity and selfishness, their deceit and dishonesty; their intemperance; their love of company at unreasonable hours; their impertinence when found fault with; their want of all gratitude, do what you like to please them; their—— Enough, my good lady! I will take it for granted that you have had had, surely very bad servants, which are a heavy affliction. But I hope, for the sake of society, you are the exception, not the rule. For I know at this moment many families who enjoy the blessing of good domestics. Why have you been denied this boon? Is it because your wages are too low to obtain the skill which you demand, as well as character? or, if not, is it because you have not taken wise means to ascertain the character of your servants, as well as their skill,

before hiring them? or have you been deceived by dishonest certificates from unprincipled employers? But above all let me ask, are you a good master or mistress to them? For it is perfectly possible that you are righteously punished by them for your neglect of them. Have you ever seriously considered your relationship in the kingdom of Christ to your servants, or what your Master in Heaven expects you, His servants, to be and do to your own? Permit me to offer a few hints upon this point.

1. You must consider a servant to be a member of your household—not a foreigner or stranger—not a hired machine—not an independent power ruling "below stairs;" "doing their work, and not to be meddled with;" but a member of that "house" over which Christ has made you "head" under His authority, and for the government of which He will hold you responsible. That responsibility you dare throw off, either from the sloth which cannot be troubled or "bores" by such things, and which seeks only an "easy" life, and to pay for it; or from the unbelief which assumes that there is "no use trying," all faith being lost in the power of godliness to bless "the life that now is," as well as that which is to come. If you doubt whether a servant is indeed a member of the family, and is so very closely allied to you and yours, depend upon it, the servant will make you feel this to be true by a bitter if not by a happy experience. But surely her importance to your daily, hourly comfort has long ago been forced on your notice; so that you cannot doubt the fact, but would rather inquire how it can be turned to good. Now the first means of turning it to advantage is to feel your personal responsibility as master or mistress for the discharge of the duties owing to the servants. Be persuaded that you will have to answer to God for the instruction you afford, the example you set, and the whole treatment you give your domestics.

2. When a servant enters your house, take an early and fitting opportunity of seeing her in private. Give her a kindly welcome to your dwelling. Make such inquiries as one interested in her would naturally make into her past history; the circumstances of her family; the church with which she is connected; the education she has received, &c. Such a friendly investigation as this will make your servant feel more at home, and happier in the thought that you now know about her, and have such an interest in what is so deeply interesting to herself. It will moreover humanize your own feelings towards her; and, while many things may be incidentally mentioned, which, as having regard to one whose heart and feelings, hopes and fears, difficulties and trials, joys and sorrows, are like your own, cannot but deepen that interest which first prompted such intercourse. You may find for instance that she is an orphan, who, from her very loneliness and solitude in the World, has peculiar claims upon your care and sympathy; or the child of pious parents, who are following her with their prayers from house to house, and with an intense longing for their absent one, that she may find Christian guardians in her master and mistress; or the disconsolate may be made of one hitherto neglected and uncared-for, passing through Christian (!) families without being of them, or having received any instruction in Christianity by word or life; or finally you may have the unspeakable satisfaction of receiving such proofs of a living soul as shall convince you that in your new servant you have found a new friend, a new sister, or, as St. Paul says of Onesimus to his master Philemon, "not now as a servant but, above a servant, a brother beloved!" Need I point out to you how much this early intercourse must strengthen the bonds between master and servant.

But, further, such inquiries upon your part should be followed up by a short statement of those household rules with which you expect your domestic to comply, and that general temper and conduct towards you and the members of the family which you wish her to cultivate; and it may be well also to add a declaration of that temper and conduct which you yourself are resolved to exhibit towards her; so that you cheer-

fully bind yourself as well as her in the same golden chains of duty to a *continuing* Master. It is of importance at such a time to cultivate the definite and absolute necessity, upon the part of the servant, of such habits as truthfulness, openness, candour, and strict honesty, and of confidence in the good wishes and intentions of master and mistress. Kindly sympathy should be expressed too in the difficulties and temptations of servant life, and advice given upon such things as her conduct towards her fellow-servants, and the right manner of making and enjoying new and good acquaintances. Upon this latter point the servant should feel that she is treated with respect, and that such a measure of liberty is granted for cultivating the society of respectable acquaintances, approved of by master and mistress, as will remove the temptation to take unreasonably what is denied unreasonably. Common sense, guided by Christian benevolence, will prescribe the best rule suited to each case. Let the servant only feel that you are just, and that you do not grudge, when you restrict, but only guide and protect, treating the servant as you would a daughter or a friend.

In one word let there be a full and frank understanding between you both at the outset of your domestic life, an explanation of those Christian principles by which you mean to govern, and which, being right, must be insisted upon for the good and consequent happiness of the household. You will thus at once enlist conscience at least upon your side, and are in the surest path of cultivating love also.

3. *Have regular family worship.* Whatever may be said now-a-days in favour of daily prayer "in a family chapel" with an "ordained priest," as if there was no religion but "in church," it is not to be compared with daily prayer in the home chapel, and round the family altar, by the head of the house acting as priest, to offer up spiritual sacrifices at the Throne of Grace. The blessings of well conducted family worship upon all the members of the family are incalculable. It impresses them with a daily sense of their common responsibility to God, and brings to bear upon the soul those motives, derived from the warnings, promises, examples, and encouragement of the Bible, which are required to fit us for the duties and trials of the day. It makes God's presence to dwell as a light in the family, like the Shechinah in the Temple of old. It asks and obtains grace, mercy, and peace, for master and servant, parent and child. There is one reason for family worship I may mention as having special reference to the good of servants.—I mean the instruction which it affords them. Many servants enter the family deplorably ignorant. They have been sent early to service in order perhaps to support a widowed mother, or to help a large family at home. Their "schooling" has been very scanty. They have learned little

* The above remarks have special reference to the domestic female servant of our middle classes. I have said nothing of farm servants.

These I believe to be among the most ignorant, and, as far as opportunity is afforded, the most demoralized of our labouring and industrious community. From the day they are hired, like cattle in a market, till the six months of their service is over, (and the period seldom exceeds this) they eat, drink, sleep, and labour, as do the horses they drive, or the cows they milk, and little more that is good. Not one in ten enters a church, not one in a hundred is a communicant. The intelligence or piety of agricultural labourers is found only in poetry. The farmers from indifference or despair do very little to correct the evil. A farm-servant informed me very lately that he had served in twelve farms near Glasgow, that in eight of these he never heard a chapter read, or a prayer offered up, on any day in the week, that three families had worship on Sabbath evening only, and that one alone had worship every evening, and this one alone had ever catechized him! I should be glad to know if things are better in other districts.

when young; and from want of those mental habits, which education fosters, their capacity is singularly narrowed for receiving instruction in mature years. Such persons may be in church for a long period without their knowledge being enlarged by one idea. Sermons seem to pass over them as water trickles over an oiled surface without one drop entering into it. Therefore family worship, properly conducted, is of the greatest possible advantage to those so ignorant, while it builds-up in the faith and refreshes the spirit of those who are well informed.* I would therefore earnestly recommend that a portion of Scripture should be daily read with some such plain, short, practical exposition as may be found in one of the many good commentaries as those of Henry, Dodridge, Burkit, Barnes, &c. If any difficulty is experienced in extempore prayer, there are many good volumes of family devotion published, which may be used with great profit. The way in short is easy, if the will is real; and I can hardly suppose any man, who professes Christianity, to be unwilling to perform so needful and so pleasant a duty.

Without entering more into details, I ask any reader whether what I have said is unreasonable or unpracticable?—whether any well understood master or mistress may not easily act on such principles declared by Christian love, and carry them out in many ways whose observation and experience will suggest to those disposed to know and obey God's will? I ask whether a family so governed may not surely hope to obtain and retain good "servants"? And, finally, whether the acknowledged evils among servants, about which one often hears so much, may not be to a sad extent accounted for by more unpardonable evils among masters and mistresses; and the selfishness and sinfulness of the kitchen be but a reflection of the selfishness and sinfulness of the drawing-room. It is quite possible that in spite of the most faithful, wise, and affectionate discharge of domestic duties, the master and mistress may be in some cases bitterly disappointed in their servant. But so is often the Christian father in his child, and the Christian pastor in his flock; yet such instances are exceptional, and never can justify either the master, parent, or pastor from themselves ceasing to obey God by ceasing to act as Christians towards their servants, children, and people. *God's blessing descends upon the field of duty, or nowhere;* and there alone can grow every flower of beauty and of fragrance; and there alone can be reaped a harvest of holiness and joy.

There are a few details pertaining to right government which I cannot here enumerate, such as the importance of *moral courage* in exposing and correcting faults in servants without lowering yourself before them by losing your temper, or teasing them to lose theirs by ceaseless animadversion on your part. Be calm and firm and kind and patient. Train them to good habits. Where there is a wish to do well, encourage it by your approval, and foster it till the way of doing well is acquired. Once more, *Place confidence in your servant* till you certainly know she is unworthy of it. There is no surer method of educating her to evil than charging her with evil when innocent of it. Let her feel assured of your respect and esteem until she forfeits it by her own bad conduct. And, when at last you discover beyond doubt such habits in her as convince you that all you have done and said has been in vain, let this be seriously and solemnly told the servant, and then let her be dismissed as soon as possible. If she does not receive good, she will do evil to your household!

In conclusion I say to master and servant.—Each of you do what is right to please Jesus Christ; and whoever does so will inherit a blessing.

"If I did despise the cause of my man-servant or of my maid-servant, when they contended with me, what then shall I do when God reigneth over me? and when He visiteth, what shall I answer him? I did not! He that made me in the womb made him! and did not one fashion us in the womb!"—Job xxxi. 13, 14, 15.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work."—Jer. xxiii. 13.

"And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me; saith the Lord of hosts."—Mal. iii. 5.

"And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in Heaven; neither is there respect of persons with Him."—Ephes. vi. 9.

"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in Heaven. Continue in prayer, and watch in the same with thanksgiving."—Col. iv. 1, 2.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.

"Finally be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."—1 Peter iii. 8.

Edinburgh Christian Magazine for February.

AN AGED CHRISTIAN.

A GOOD man in the north of England, who had been favoured with the bounties of Providence, surrounded with a numerous and united family, had long enjoyed uninterrupted health, in a word, seemed to have almost every thing about him to make life desirable, was recently taken ill, and I was summoned to his bedside.

For more than thirty years it had been his happiness to serve the Lord, to study His Word, and to associate with His people. Amidst the ordinary trials of life he had felt the value of faith in Christ. He had drawn from it his highest enjoyments; and now, in the prospect of death, it gave him expectations and joys infinitely more valuable than any thing which this world can bestow.

"I fear, my friend," I observed, "that you are near another world."

"Fear, sir," said he, "I know I am; but, blessed be the Lord, I do not fear it."

"Then you can contemplate death without dread."

"Yes, sir. It is true, and I feel it, that it is an awful thing to die; but I know that my Redeemer liveth. He, who has been the object of my love for more than thirty years, does not desert me now. I feel my sinfulness, but His promises support my mind."

"Your friends would desire your recovery, but in the prospect before you they must nevertheless rejoice."

"I hope, sir, that my friends will rest assured that whatever God does is done well. I have ever wished to impress it upon the minds of my children that, when we trust in God, and engage with all our hearts in His service, He will order our affairs for our happiness; and now I feel it to be true more than ever."

To his weeping children, who stood round his bed, he addressed the most affectionate entreaties that they would no longer neglect a religion which could alone make them happy, and which now so eminently comforted his mind in the prospect of an exchange of worlds.

"Then," said I, "you have no fears as to your eternal happiness?"

"Were I, sir, only to look at myself, I should have no reason to have any thing but fears, for I never felt more of my sinfulness than I do now. My simple dependence is on the Lord Jesus, who came into the World to save even the chief of sinners. I have committed my soul to Him, and I humbly, but firmly, look for salvation from His grace."

His pains now increased, and for some time he was nearly unable to speak. At length he said

"I fear I shall prove impatient, and thus dishonour Him who affords me His gracious presence now, and promises to be with me in the valley of the shadow of death, for now it is no more than shadow."

We closed the interview with solemn prayer that the great Author of our mercies would continue to afford this favour to His servant, would impress each of our minds with the solemn realities of eternity, teach us the full value of pardoning mercy, and enable us at the last to commend our souls into the hands of the Lord Jesus Christ. We then left him, and in a few hours he departed hence to another world in the full expectation of the joys of eternity. Nothing exciting in such a narrative, but how full of blessedness!

BREADTH OF HUMAN RESPONSIBILITY.

The great evil of sin and the great responsibility of the sinner have their proper measure in the infinite excellence and the infinite claims of the God sinned against. But it may have an affecting illustration in the fact that the sinner is responsible not only to God, but to all intelligent beings in the Universe, who have a common interest in the obedience of all God's subjects. All are so bound together under one Head that the sin, that is aimed at the Head, does violence to all. And, if one member suffer, all suffer with it. If our obligations bind us to the Maker and Ruler of the Universe, they bind us in a sense to every creature of the Universe.

An immortal and responsible existence, given to us as parts of God's moral kingdom, subjects us to be treated as contributing an influence to advance the weal or woe of the whole. And, since God has given us immortal minds, destined to endless expansion under His government, and capable of taking in an amount of joy or woe beyond all our present comprehension, it is nothing out of proportion for the sinner to be treated as if he were responsible, not only to God for the violence done to His authority, but also to all intelligent creatures for the injurious results of sin, actual or possible, upon their interests.

This view may aid to extend our conceptions of the evil of sin, just as a survey of the vastness of the Creation may help us to think of the immensity of the Creator. And yet, after all has been said, the great malignity of sin, yea, its great length and breadth, consists in its violation of Divine authority and infinite excellence. This is so great that the comparison extinguishes the other, and forces us to say, "Against Thee, and Thee only, have I sinned, and done this evil in Thy sight."

A FRAGMENT.

"You will never be any thing but a half-way Christian, then, John."

"Nonsense. William, you are too strict by half. I wonder how many professors of religion in this place come up to your mark?"

"To my mark! It is not my mark by any means. The standard is that of the Lord Jesus Christ; and we have no reason to believe ourselves Christians, unless we make His standard ours also."

"But what will you do with the many members of churches, who are far enough from living as you counsel? You don't intend, I suppose, to cast away the greatest of the Christian virtues, charity, and condemn them in a mass to perdition? You seem so determined to live after the strictest sect of the Pharisees that I really fear you may be drawn into the sin of judging others uncharitably."

"There may be danger, and I thank you for the caution. I will strive to watch against being drawn into this sin, and I hope by Divine favour to be preserved from its influence. But we are as much bound, so far as our opportunities allow, to judge correctly as to judge charitably of others. I know that my own character is very

far from what it should be, and I realise, also, that, in any respect I am better than others, God alone has made me to differ. Still I believe, we wrong the cause of our Master, when we regard those as Christians who fall very far short of the Bible standard. Cecil says, that there are some who loudly say that they are not ashamed of the Gospel of Christ, but he adds that the Gospel may well be ashamed of them."

"That is true, I am sure, with regard to some professors of the religion of Jesus. But on the other hand some may be condemned for their needless singularity."

"Very few, very few indeed! if this singularity consists in a constant seeking after God, and in a faithful and self-denying observance of all duties toward their fellow-men. It is the inconsistent professor who is commonly condemned, even by those whose hearts are entirely alienated from God. You do not often hear the language of censure applied to the humble, devoted Christian, whose heart is full of love to God and man. Such an one commands respect, and obtains it more or less from all. He, and such as he, are 'the salt of the earth,' 'the light of the world,' advancing the cause of their Divine Master, even more by their holy, consistent life than by their words of solemn warning and judicious counsel."

The two friends separated, but the topic of conversation was not forgotten by either.

GOD'S SMITTEN ONES.

One of the hardest of all the graces which a child of God is called upon to exercise is submission under afflictive providences. Comparatively easy is it to do the will of God as regards active Christian duties. We can overcome natural inertness, and tutor ourselves to visiting the sick, distributing tracts, teaching in the Sabbath-school, and co-operating in various benevolent enterprises with comparatively little difficulty. At the outset, indeed, we may prefer to have our time occupied with secular employments, or the intervals devoted to self-indulgence; but, God's grace helping us, these hindrances can be overcome, and even good-doing may by habit become in some sense natural to us. It is the suffering of God's righteous will, which is the hardest trial to which our poor humanity is subjected. Here it is that faith and patience meet their severest tests.

A very different thing it is to endure languor and bodily torture week after week from going every Sabbath morning to teach an hour in the Sabbath-school. A very different thing it is to see the dear objects of our heart's affections sickening, languishing, passing through the slow but certain progress to the grave, and at last disappearing away out of sight here for ever; or, what is worse, to see them still living, to suffer and suffer on, by strange and mysterious visitations, a thousand deaths—very different is this from making an occasional visit to friends in trouble, or from scattering a few tracts from door to door among the destitute. A very different thing it is, to find all our cherished plans broken in upon until the very object, for which life had been laid out, seems to be utterly defeated—to find the hand of God heavy upon us in some visitation, which eats as a canker-worm into the depths of the soul, blasting every joy, leaving scarce any thing earthly to live for, and yet so shutting up every way of escape that there is no resource but just to stand still and endure—very different is this from all the active efforts we could be called on to put forth in helping on the Church's schemes of benevolence.

And yet, even under trials severe as these may be—shutting up the Christian until he can see no light, until he feels as if God had forgotten to be gracious, and His mercy had clean gone for ever—until the grave seems to offer the only hope for relief, and even that will not open to receive him—even here grace can help the sufferer. Fiery fires, such as are these, may alarm, or fill with discouragement and dismay the

shrinking believer, but the flames shall only consume away his dross, and not a hair of his head shall be hurt. God's grace has sufficed for apostles, martyrs, way-worn and tempest-tossed saints in all ages, so that, in the end, sorrow has been turned into joy; and that grace is still all-sufficient and ever ready. A power Divine there is in reserve, and as the day is, so shall strength be apportioned to God's afflicted ones. Prayer may seem almost a mockery, the promises idle words, and the writhing heart, oppressed to what seems the last extremity, feeling it can bear no more, and yet seeing no prospect of help, may be tempted to impugn the righteousness of God's ways, and sit down in stupid despair, but we must remember that the darkest hour of the night is often that which precedes the dawn—that, though God may seem to tarry, He will yet graciously reveal Himself—that, though "weeping may endure for a night, joy cometh in the morning." Smitten one! hope thou in God. Thou shalt yet praise Him. Though the night be long and dreary, the morning cometh. Wait patiently, and the waters shall at length subside, and the rainbow of a covenant-keeping God shall illumine the dark clouds which have so long been pouring their fury upon you.—*Presbyterian*.

GOING TO THE GRAVE.

The paths which men tread in life are numerous and diversified; and yet they have one thing in common—they converge to a single point, and that is the grave.

Whether we tread the dizzy heights of fame, and hear the hosannas of the multitude rolling up the mountain side, or move in the valley unknown and unknown; whether the heart be sad with sorrow and the cheek pale with grief, or the song upon the lip and gladness in the bosom; whether blessing or blighting, whether harming or helping in the matter of man's salvation; wherever we may be, or whatever we may be doing, yet our steps are constantly and inevitably tending to the tomb,

"And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

On the brow of the infant just awakening to conscious life, a mother smile its sunshine, a mother's tear its dew-drop; and upon that of the old man, on which many a care has cast its shadow, and many a grief graven its line; upon the brow of the matron and that of the maiden, of buoyant youth and strong manhood—on each is the simple and solemn inscription, *Going to the grave*. Years are but arches sprung over our pathway to the sepulchre; and how many of us, and how many thousands of our race, are now moving under the last of these arches! Every beating pulse and every heaving breath tell us that some mortal has reached the goal of the grave, and likewise warn us that we are treading paths which any moment may have the same termination.

We would not be ignorant of the frailty of man's life even without the teachings of God's Word. The wail of every mourner, the coffin and the crape, the hearse and the funeral, the opened earth, the mound and the graven marble of the city of the dead, the habiliments of mourning, the orphan's tears and the widow's desolation, are every day preaching to us of man's mortality. How fearful a thing is sin, which has hung so vast and so dark a shadow over our present life! Yet there comes a voice of hope, breaking through the silence of that gloom, and shines from the Cross a light dissipating its darkness: "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live." And again it is declared by the Son of God, "Because I live ye shall live also."

If then his life be "hid in Christ," if the anchor of his hope be firmly fixed, "entering into that within the veil," why should the believer be sad, or wish to retrace a single step in his march to the grave?

I knew of a little girl, but seven years of age, who, when brought to the hour of death, as a mother and brothers and sisters, almost heart-

broken, gathered around her, exclaimed. "Don't cry, don't cry; I am not dying—I am going away to be an angel in Heaven." And with these words of earnest entreaty and glad triumph upon her lips she passed away from earth. O that to the writer and to the reader death may be as gentle and joyous a messenger as he was to this lamb of Christ's bosom! "Not dying, but going away to be an angel in Heaven!"

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