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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 12, December, 1850.

VOLUME III.

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CHURCH IN CANADA.

ST. ANDREW'S CHURCH, GALT.

We are pleased to learn from the *Galt Reporter* that the Congregation of St. Andrew's Church, Galt, in connection with the Established Church of Scotland, having lately given a harmonious Call to the Rev. Hamilton Gibson to be their Minister, the Rev. the Presbytery of Hamilton met in said Church on Wednesday, November 13th, for the purpose of inducting Mr. Gibson.

The business of the day was opened by the Rev. Andrew Bell, Dundas, accompanied by the Rev. John Mowat, Niagara, stating the purport of the meeting, and calling for objections to the Settlement; but, none having been made, the Rev. Daniel McNee, of Hamilton, proceeded with the services, and after an excellent and most Evangelical Sermon administered to Mr. Gibson the usual Vows, after which the Rev. Colin Gregor, of Guelph, addressed him in a most solemn manner in regard to the high responsibility of the office he had undertaken, followed by a suitable address to the congregation from the Rev. Mr. Bell, Stratford. The whole Services were conducted with great solemnity, and Mr. Gibson's reception was most cordial. The Church was numerously attended.

This settlement was the result of a very unanimous call from the members and adherents of the Church. And it may be confidently expected that Mr. Gibson, who is a man of solid worth and considerable experience in the Sacred Office, will prove a great blessing in the new sphere of labour in which Providence has cast his lot.

TESTIMONIAL TO THE REV. JOHN B. MOWAT, A. M.

On the 3rd instant a deputation from the members and adherents of St. Andrew's Church, Kingston, consisting of Messrs. Creighton, Campbell, and [redacted] waited upon the above named clergyman and in the presence of their much esteemed pastor, the Rev. Dr. Machar, presented him with a superbly bound copy of the splendid edition, in folio, of Bagster's *Biblia Sacra Polyglotta*, exhibiting the Scriptures in eight languages, containing the Syriac New Testament, and having prefixed the valuable Prolegomena of Dr. Lee, of Cambridge. The volume was presented by Mr. Creighton, who accompanied it with a suitable and feeling address.

The Rev. Gentleman, who seemed deeply affected, expressed in warm terms his pleasure in receiving the splendid and valuable gift now so spontaneously and cheerfully given, as indicating the feeling entertained towards him by the congregation.

The volume bears the following inscription:—

“PRESENTED

To the Revd. John B. Mowat, A. M.,
Minister of St. Andrew's Church, Niagara,

BY

The Members and Adherents of St. Andrew's Church, Kingston,

AS

A small token of their personal esteem and appreciation of his able and faithful labour, while Missionary in this Congregation.”

Kingston, 3rd October, 1850.

UNIVERSITY OF QUEEN'S COLLEGE.

On Friday, 11th October, the University of Queen's College was publicly opened.—After prayer had been offered up by the Revd. Dr. Machar, the Principal of the College, the names of the matriculated Students were read; and we were gratified to learn that the number of Students was considerably greater than in any former year. We were pleased to learn that on the 16th November there were upwards of forty Students in attendance. The number of Students is steadily increasing every session. The Laws of the College were then read.

The meeting was closed with a most appropriate address to the Students by the Principal. In this address, the delivery of which occupied a considerable time, after a rapid glance at the principal subjects embraced in a University education, and at their great and general importance, the Principal proceeded to give the Students certain counsels for their guidance, exhorting them to yield the strictest obedience to the Laws of the University, to pay the closest attention to the instructions of their Professors, to adopt a proper distribution of their time so as to have their hours of relaxation and recreation, and to be diligent and laborious in their studies; and concluding with urging upon them, in a most impressing and affecting manner, with all their getting to get that Wisdom which makes wise unto salvation, to secure that good part which is found at the feet of Christ,—that good part which would prove their best guide and support amidst the trials and difficulties awaiting them on earth, as well as be their preparation for the purity and blessedness of Heaven.

ORDINATION AT SMITH'S FALLS.

The Presbytery of Bathurst met at Smith's Falls on the 16th ultimo, pursuant to appointment, for the purpose of ordaining the Rev. Solomon Mylne, Licentiate to the General Assembly of the Presbyterian Church of Ireland, to the pastoral charge of the Congregation there.

The Rev. Mr. Spence, of Bytown, Moderator of Presbytery, commenced the public services of the day by preaching a most excellent and practical discourse from Ps. 77, 13. "Thy way, O God, is in the Sanctuary." At the close of which he put to Mr. Mylne the questions contained in the Formula, to which he gave satisfactory answers; and also read to him the Act anent the Spiritual independence of the Church, to which he expressed his assent.

The Moderator descending from the Pulpit, Mr. Mylne was then, by prayer and the imposition of the hands of the Presbytery, solemnly ordained to the office of the Holy Ministry, and admitted to the pastoral charge of the Congregation of Smith's Falls.

The Rev. Mr. Anderson of South Gowen, thereafter addressed the newly ordained Minister in a very appropriate and impressive manner upon the responsibilities and privileges of his office. The people were similarly addressed by the Rev. Mr. Evans of Richmond.

The whole proceedings were characterized by great solemnity, and the large audience that filled the church throughout all the services seemed much interested and impressed.

This is a settlement which, we trust, will be productive of happiness and benefit both to Ministers and people. Mr. Mylne officiated to the Congregation of Smith's Falls as a Missionary under the directions of the Presbytery for a period of twelve months previous to his ordination. The unanimity, therefore, with which he was called by the Congregation to be their Pastor, after having had so long a trial of his gifts and qualifications, and the friendly feeling to him, which the people generally discover, lead us to hope that his settlement among them will conduce greatly to the glory of God, and to the best interests, temporal and eternal, both of Pastor and people.

CHURCH IN SCOTLAND.

THE MISSIONS OF THE CHURCH OF SCOTLAND.

We have from time to time submitted extracts containing information relative to the progress of the Missionary efforts of the Church of Scotland; and we now have much pleasure in giving place to a connected survey of the Missionary operations of that Church, with which we are connected by so many friendly ties. It is written in an earnest spirit, and renders the details it communicates doubly

interesting from the fervency and elevated tone of the reflections with which they are accompanied. We are indebted for it to the *Edinburgh Christian Magazine*.

We return, with pleasure, to review the progress of the Missionary undertakings of the Church of Scotland during the year which ended in May, 1850.

The Missions, or, as they are termed, Schemes of the Church, while directed immediately to six different spheres or modes of action, have all the same foundation, viz., Christ Jesus the Lord; and all the same object, viz., the communication to the whole earth of the Gospel of the grace of God. If we approach this subject with the spirit and faith of God's children, we are immediately stripped of all the conventional adjuncts and distinctions by which men are made to differ from their fellows. Rank, wealth, power, intellectual distinction, variety of race, country and colour, and all the other modifications, physical and moral, which interpose lines of demarcation so infinitely varied, and yet so deeply traced in our outward relations,—all these disappear when we ascend to that higher ground where men are to be viewed in the light not of time, but of eternity,—backward to their primeval origin, forward to their everlasting hereafter of joy or anguish. It is no genuine Missionary spirit which animates us, if it do not divest us of external attributes, and present to us these simple but awful elements—man formed in the image of God, and reflecting his Maker's purity and happiness—that blessed condition forfeited by sin, and man wretched, and miserable, and poor, and blind, and naked—God manifest in the flesh to repair that moral ruin by atoning for sin, and restoring the Divine image—a futurity of bliss to those who receive the regenerating influence—a futurity of woe to those who reject it.

It is a high exercise of faith to dwell apart from that portion of our being and character which is chained to the world, and absorbed in secularity,—to regard our own souls, and the souls of our fellow-men, not as the moving principles of a terrestrial mechanism, but in relation to their native capacity of perfect blessedness, having the Divine image defaced, marred, apparently obliterated, but called to seek for a renewal of that likeness through the redeeming and sanctifying influence of God's marvellous grace. This spiritual point of view must be attained by all who desire the privilege of participating in Missionary effort. What pretension can he make to be a labourer in that field, who knows not that the soul of man has a Heavenly likeness and home to regain? How can those have any adequate conception of the necessity of such a work, who are unable or unwilling to discern the depth of the abyss of moral degradation, from which the soul must be raised, in order to share in that blessed renovation?

It is the genuine belief and lively apprehension of the lost condition and lofty capability of the soul, which give to the Missionary effort its momentous importance and profound interest; and we have a high encouragement to the work in the knowledge, that, wheresoever humanity is found, there also will be found a soul capable of receiving and of responding to the Message of Salvation. If we carry a shell thousands of miles from its home in the sea, still, in the words of the poet, it will

"remember its august abodes,
And murmur, as the ocean murmurs there."

So, however far the spirit of man may be removed by guilt from its Divine original, it still contains the capacity of a reunion with its Maker; and, as the sight of an early home, not revisited since infancy, stirs the heart with emotions, of which there was previously no conscious trace, so the immortal spirit in its recesses, however hidden and unexplored, contains the chords which harmonize with its creative source; and those chords, silent hitherto, and all unknown, will awaken and respond, when breathed upon by accents

which tell of primitive innocence, once possessed, now lost, but to be regained through grace. Here is the surpassing excellence of the Gospel, that there is not a human spirit so deeply sunk in ignorance, debased by superstition, or enfeebled by moral disease, but that it will yield an echo to the Message of Peace and Reconciliation.

It is one of the Divine characteristics of this Heavenly Message, that its first and most tender regards are for those by whom it has been disregarded and despised. As our blessed Lord, in the message to His disciples after His resurrection, named with compassionate love that disciple only who had thrice denied Him, so, when He commanded that the Gospel should be preached to every creature, He bade the apostles begin at Jerusalem, where He had been insulted and rejected and crucified. That recollection gives peculiar claims upon the affections of the followers of Christ to the Mission for

I.—THE CONVERSION OF THE JEWS.

There are Christians who regard this effort as premature, considering that the prospect of a general ingathering of the Gentiles is yet too remote to permit us to hope at present for the removal of the blindness of Israel. But the Message is to all, with this distinction only, as we have already seen, that it is directed first to the Jew. True it is, that blindness in part is happened unto Israel; but, although there has been a national fall, God's grace is not straitened so that every descendant of Abraham according to the flesh must be regarded as incapable of obtaining a portion in the Covenant of Grace. The missionary's work is with the individual Jew, in persuading him to behold in Jesus the great Deliverer promised to the fathers, and, laying aside the garb of distinction, to enter that universal Church in which there is neither Greek nor Jew, circumcision nor uncircumcision, but Christ is all and in all. Although we cannot tell, either of Israel or of the Barbarians, when the period of universal acceptance shall arrive, yet every Jew, as well as every Gentile, is to be regarded by us as an immortal spirit in whom God's grace may be magnified. If, for the reception of the Gentiles, the seed of Abraham became enemies to the Gospel, still, as touching the election, they are beloved for the fathers' sakes; and who can say of any one of them, that he is excepted from the promise. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob?*

It is the persuasion, that among the dispersed of Israel there are vessels of mercy as well as of wrath, that has encouraged and stimulated God's people in recent times to inquire concerning Judah and Jerusalem. Nor has He disowned these efforts; and the Christian may take courage and give thanks, when assured, as stated by Dr. Barth at a meeting in Basle in July 1850, that during the last twenty years there have been 8000 Jews baptized, a number indicating a greater relative success in Jewish missions than in those to the Heathen.

The Church of Scotland prosecutes this blessed work for the present at four stations:—

1. *London*.—Mr Douglas, the missionary here, besides his stated duty of preaching in the Mission Chapel, Halkin Street, holds intercourse with Jews of many nations, and of various rank and condition. While the Jews of England are nearly inaccessible to Religious impressions, it is less difficult to interest those from abroad. Some have gone through a course of instruction, and earnestly desire baptism; but the missionary wisely requires a period of probation. Three of these, formerly soldiers in Spain, have gone to New York, recommended to a pious clergyman there. Mr Douglas receives visits from about 25 inquiring Jews weekly, and he calls upon 40 families, or thereby, in the month.

The *Ladies' Female Jewish Association* have this year appointed Miss Knapp, a German, to visit the Jewesses in their own houses. She is proving a zealous and indefatigable coadjutrix to Mr. Douglas.

2. *Cochin*.—A small neat chapel has been erected, where Mr. Laceron officiates every Sabbath in Malayalam and English. On 19th August, 1849, nine adult heathens were baptized.

Jehil Benjamin, who had been long persuaded of the truth of the Gospel, but shrunk from the contumely of its open profession, was baptized on 25th November. On that day the Church at Cochin met for the first time in their new place of worship, to commemorate the death of the Redeemer. The morning service was in Malayalam, and twenty-four natives received the communion, nineteen of whom had been heathens. Then Jehil Benjamin was baptized; and after a short interval the Lord's Supper was administered in English to seven individuals, including Jehil. Two interesting letters have been received from this new convert. He is now assisting in Miss Young's school, rejoicing in the opportunity of teaching the Truth as it is in Jesus.

The elders of the synagogue still prevent the attendance of Jewish children at school in the town; but the Black Jewish children in the country districts continue to attend, and make fair, though not rapid progress.

Ladies' Female Jewish Association School at Jew Town.—Miss Young perseveres in her strenuous efforts to impress her pupils with the truths of the Gospel. Dr. Duff has borne testimony to the efficacy of her labours. Mrs. Laceron's schools for native children are well attended and prosperous.

3. *Karlsruhe*.—Amidst bloodshed and violence the missionary and his family have been graciously preserved. Infidel and neological opinions, which spread even to the Jews, and exercised a baneful influence on society, have been overruled. A hallowed influence has been communicated from earnest Gentile Christians to their Hebrew brethren; and Mrs. Sutter remarks, "that the Providential dealings of God during the last two years, and the vials of wrath poured-out upon the world, have contributed much to the missionary work among the Jews, preparing the way for it in many a heart."

One convert has been baptized, who, a year ago, was in ignorance and deep depression, a servant of sin. Last Spring a ray of light dawned on him. He came to Karlsruhe in August, and put himself under Mr. Sutter's instruction. It was a joy to teach him. His spiritual renovation is marked and decided; he is well trained, of a sober disposition; in manner, humble, amiable, and winning. Mr. Sutter has obtained permission to officiate every Sabbath evening in one of the parish churches of Karlsruhe, where he has a large attendance, with occasionally Jews and Romanists among his audience. He has circulated a very considerable number of Bibles.

No friend of the Gospel can read the simple and interesting recital of the apostolic labours of Mr. Sutter without refreshment and thanksgiving.

4. *Gibraltar*.—Mr. Davis is now labouring at Gibraltar, where there are about 2000 Jews. Two hundred or 300 are from the African coast, some of them common tradesmen; but the majority merchants of various grades. The Jews here are very ignorant of Christianity, and the little they do know, being in the form of Popery, which is in their minds associated with persecution, disgusts them even at the name of the Gospel. The missionary is cultivating acquaintance with the more respectable of them, showing kindness to the poor, trying to conciliate all ranks, sowing in hope, whilst longing for some more direct opening to show them the unsearchable riches of Christ.

The expenditure of this Committee during the past year was £2204, 4s. 3d. The Ladies' Association for the benefit of Jewish Females expended £394, 6s. 0d. for the year ending 15th October, 1849.

The difficulty with which the missionary to the Jews has to struggle, is the scorn and contempt of the blessed name of Jesus, inherited from those who crucified Him. There is a large ground of belief common to the missionary, and

those for whose souls he travails, in the Scriptures of the Old Testament; and the peculiar equipment of the Jewish missionary, therefore, consists mainly in a profound and exact Biblical knowledge, enabling him to demonstrate, that Andrew spake truth when he said, *We have found the Messiah, which is the Christ*. Here both parties are agreed in the need and Divine promise of a Saviour; and the question between them is, whether this is *He that should come, or look we for another?* There is a different preparation requisite in the missionary to the Heathen. Here there is no common resting-place in a revelation of God's Word; but we have to do with those who are destitute of that preserving and purifying influence, and who, disregarding the power and Godhead of Jehovah, made manifest by the things that are made, have *changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things*. In this Mission, accordingly, the controversy relates to the whole of Revelation, and the entire scheme of man's redemption; and the missionary must be prepared not only to vindicate the truth of God's Word, and show the adaptation of the method of Salvation through a crucified Redeemer to the exigencies of man's ruined nature, and the majesty and infallible righteousness of Jehovah; but he must be instructed, also, in the laws of nature, and her secret truths, whether as regards the external creation, or in relation to the moral and intellectual constitution of man,—so that he may be ready to demonstrate the hollowness and vanity of the inventions and imaginations of the natural mind, and show that everything is out of its place which is not in subordination to Him who made all things by the word of His power.

The Mission to the Heathen is prosecuted by the Church of Scotland's Committee on

II.—FOREIGN MISSIONS.

The nature of the contest in this Mission is peculiar, also, from the mental constitution and habits of those who are its objects. It is impossible to regard without admiration the self-sacrificing labours of such men as Vanderkemp and Moffat. Their contest was with humanity, divested of every external attribute indicating a higher nature. Enduring separation from home, kindred, and the society of fellows of like training and manners, they had to endure, also, the daily sight of habits the most degraded and filthy, of conduct inconsistent with moral responsibility, and of long and obstinate rejection of humanizing influences; and it is at once instructive and ennobling to contemplate the steadfastness of these servants of God under circumstances thus discouraging, and to observe how, at last, savage obduracy became softened under the example of the Divine life, and the fruits of repentance and godliness were gathered from a soil originally flinty and unyielding.

But it is not to a people, whose moral and intellectual perceptions are entirely perverted or rendered gross and obscure, that the Foreign Mission of the Church of Scotland is directed. The Hindu, although, as regards saving knowledge ignorant, is a cultivated heathen, and by natural constitution as well as by education endowed with a high intellectual capacity. Degraded to the eye of Truth, no doubt because he is a polytheist, and knows not the One Living and True God, he yet occupies a position in the social scale accompanied by sentiments of moral self-complacency and intellectual pride. Here, therefore, it is not sufficient that the messenger of Salvation, be like the Jewish Missionary, versed in all Scriptural antiquities and learning, or, like the African Missionary, armed with a faith so strong and a fixedness of purpose so indomitable as to be proof against the discouragements of moral offence and long failure. In addition to these qualifications, which to him, also, are indispensable, he must have that extended mental attainment which we have already described, and be prepared to enter the lists with

those whose minds have been rendered acute and subtle by nature and training, bringing to the struggle, above all, that mysterious, but unfailing power, derived from the believing contemplation of the Cross, which appeals to the consciousness of sin, and the overwhelming sense of Divine mercy,—arguments which rip-up the specious and deceptive refuges of self-sufficiency, and lay the axe to the root of human insensibility and arrogance.

It is unnecessary to repeat the views presented last year, which suggested arguments irresistible to every British heart for yielding an earnest support to this undertaking. If we have made spoil of those vast regions, abounding with inexhaustible luxury and wealth; if the millions who people that stupendous empire have been rendered tributary by us, is it not reason, that in exchange for the perishable mammon we should enrich them with the treasures of Divine grace, that those who, in any sense, have been made captives by our arms, should, through our instrumentality, receive the freedom and privileges of the sons of God?

Our readers will bear in mind, that the work of teaching in which this mission is still busily engaged, is part, and introductory to the completion, of its grand aim,—viz., the conversion of India by a preached Gospel.

Calcutta.—The work goes on with an increased number of pupils, the average daily attendance being 1021. At the annual examination there were present nearly 1000 boys, who evidenced by their advancement the unremitting labours of their instructors. The most interesting part of the proceedings, and that which seemed to make the most favourable impression on the audience, consisted in answers to objections to Christianity, written at the Institution, without access to books; showing, therefore, that the pupils retain the Christian instruction.

Teachers and pupils are encouraged by prizes contributed by friends. The scholar-ships also promise great benefit by attaching the more distinguished pupils to the Institution, and keeping them longer under the influence of Christian instruction.

During the past year one convert has been baptized. Dwarkanauth Dey, an only son, of high caste, sixteen years of age, was admitted in 1846. He subsequently left to attend the Oriental Seminary; but Gospel Truth had sunk into his heart. He had recourse to a native convert who directed him to his former instructor, the Rev. Mr. Anderson, and he was received again into the Institution. Under prayerful instruction he became convinced of the Truth, and at his own desire was baptized by the Rev. Mr. Ogilvie. He is a young man of high moral principle, deep religious feeling, and unostentatious but sincere and devoted piety.

The Bengali chapel is open three days every week. Bipro, one of the converts, officiates, assisted occasionally by Messrs. Lacroix, Munday, and Parker, of the London Missionary Society. At the Sunday evening service from thirty to fifty Hindus attended.

There is cause for anxiety lest the health of the missionaries should fail in endeavouring to overtake work for which double the number of agents would scarcely suffice.

Madras.—A young Hindu, of the Naidoo caste, Ramasaromy, about nineteen years of age, having attended the Institution for two years and a half, and been baptized by Mr. Grant in May last, was enticed by his mother into the street, conveyed away, and kept under restraint and persecution, amid which he submitted to heathen rites to restore him to caste. After a time he returned with a mind ill at ease, and desirous to be taken again into the Institution. Though this request will not be complied-with for some time, Mr. Grant holds friendly intercourse with him, as one who has fallen rather in weakness than dishonesty, yielding to temptations, of which, out of India, men can have but little idea. This occurrence for a time diminished the attendance, but it is again 300. The examination was postponed

from the difficulty of finding a hall large enough. Several advanced youths are soliciting baptism; but the missionaries delay to comply with their desire till suitable premises are obtained to afford them temporary protection from persecution.

Bombay—Mr. Mengert having been recalled, and Mr. Brand's health not permitting his return to India, the mission has been left wholly dependent on Mr. Miller. By Dr. Stevenson's exertions the temporary assistance of a missionary of the Irish Presbyterian Church has been obtained, and superior native teachers engaged; so that the business has been carried on without interruption, and with surprising prosperity. At the annual examination, in January, there were present 395 pupils, of whom 248 were Hindus, 29 Parsees, 31 Mohammedans, and 87 native Christians.

The Committee earnestly desire the assistance of ministers and presbyters in searching for suitable agents to carry on this great work.

Ghospara—The native catechists do not confine their labours to the school, but embrace every opportunity of making known the Gospel to their countrymen. The school prospers with an attendance of upwards of 50. This mission is still supported by the exemplary liberality of the congregation of St. Stephen's, Edinburgh.

Female Education—The Ladies' Association continue to maintain eight schools at Calcutta, including the Orphanage, and have appointed to the superintendence Mr. J. W. Yule, who has had experience as a missionary in Ireland. Their three schools at Madras under Mrs Walker, two of which are for girls of high caste, continue to prosper with an average attendance of 226. At Bombay they have three schools and the Orphanage, with an attendance of nearly 100. They have also, in Ceylon, numerous attended schools.

The expenditure for the year has been £5430, 1s. 7d., leaving a considerable deficiency of funds, which is a source of great anxiety to the Committee.

The Committee acknowledge the services of the Rev. R. K. Hamilton, Madras, who has been engaged, for several months, in various places, preaching and addressing meetings upon the nature, necessities, and objects of the Mission.

Increasing interest and satisfaction are derived from the progress of the University Missionary Associations, as the source from which the Missionary cause, both at home and abroad, is to derive its agents, and spread its hallowed influence.

The Report of the Committee concludes with the reflection,—"How inadequate is any effort hitherto made by the Churches of Christ as compared with the magnitude of the work, and the nature of the opportunity! The wonder is, not that the Gospel has hitherto made so little progress in India, but rather that, with all its blessed privileges, it has so little affected the hearts of those at home, who account themselves redeemed with so great a price; that, having received so much, they are content to give so little; that, being themselves the very children of mercy, they yet shut-up their bowels of compassion against their Heathen fellow-subjects who are perishing for lack of knowledge; that they have so little of the spirit of Him who pleased not Himself; but, though He was rich, yet, for our sakes became poor, that we, through His poverty, might be rich." Let professing Christians but show their sincerity in the work of Missions, let them abolish the idols in their own hearts, and then shall they, through the Spiritual might received from on High, soon, by their Missions, prevail over all the idols of India."

III.—COLONIAL SCHEME.

The Missionary work is not limited in its efforts to those whom it seeks to convert. The spirit of man is weak, and stands in need of every help and appliance to retain the Truth, and advance the Heavenly life. We read, accordingly, not only of the first introduction of the Gospel into the countries and cities visited by the Apos-

ties, but that they returned to the churches which they had instituted, "confirming the souls of the disciples, and exhorting them to continue in the faith."

The Colonial Committee endeavour, after this inspired example, to exercise the same blessed functions towards those who, by the arrangements of Providence, are carried forth to the foreign settlements of this great empire, encouraging and helping the settler to set-up in the land of his adoption an altar according to the form hallowed by his earliest remembrances, and contributing to the maintenance of the Ministry, until the advancing population and wealth of the district shall render it independent of the parental hand. It is said that the sun never sets upon the dominions of Great Britain. The object of this mission is to ensure that the rays of a better Sun shall never cease to gladden and purify the hearts of our expatriated children and their descendants. It has strong grounds of appeal, then, to every member of the Church; and its pleas are addressed with peculiar force to those (and how many thousands are there!) whose hearts are knit to the Colonies by the ties of kindred and affection.

The present difficulty of procuring labourers has been a great hindrance to the operations of this mission during the by-gone year. The following summary will show the nature and extent of the proceedings:—

1. **British North America**.—In Canada, the grant of £300 to Queen's College, Kingston, has been renewed as a contribution to the raising-up of a native ministry. Grants, amounting in all to £230, have been made towards finishing churches at Pickering, Brockville, and in the townships of Brock, Reach, and Mariposa, and for repairing the church at Fergus. £50 was contributed to the French Canadian Mission. The grant to Rev. J. Munro, Glengarry, has been raised from £50 to £70, to enable him to keep a horse; the places under his charge, viz., Lochiel, Finch, Indian Lands, L'Original, and Coteau, being 20 and 30 miles apart. Mr. Munro knows Gaelic. The Committee has application for ministers for Vaughan, Smith's Falls, Woodstock, Hamilton, and Belleville.

2. **Nova Scotia**.—The Rev. J. M'Nair, having offered his services, has been employed by the Committee during last winter in Prince Edward's Island. Grants have been renewed to catechists at Pictou, and to St. Andrew's Church, New Glasgow. Missionaries with a knowledge of Gaelic are much wanted.

3. **New Brunswick**.—£280 has been granted in various amounts to Ministers, Missionaries, &c., in St. Andrews, Bathurst, Newcastle, and St. John's.

4. **Newfoundland**.—The Rev. T. King has been sent to St. Andrew's Church, St. John's, £60 being granted for his outfit, £50 a-year for three years to the minister of the church, and £50 toward expense of vindicating the church to the Establishment.

5. **Jamaica**.—Additional labourers are urgently asked for, especially with reference to the numerous Jews.

6. **Grenada**.—The former grant of £60 for the new church has been increased to £80.

7. **Mauritius**.—At the desire of the resident Presbyterians a minister has been selected to labour here.

8. **Australia**.—The Committee is looking out for labourers for localities suggested by Mr. M'Laine. Similar demands have been received from Sydney and Adelaide.

9. **New Zealand**.—The Rev. W. Kirton has been appointed to Wellington, with £100 for five years, and £250 for outfit, and passage of himself and family.

The expenditure last year was £2562, 8s. 4d.

It is common to the three Missions which we have now reviewed, that their spheres are exter-

nal to that of the Church of Scotland herself. The three which we are now to examine, on the other hand, are designed to supplement and complete the organization and efficiency of the Church at Home, and that in these several ways:—1. By extending the means for the Christian Education of the young among such of the population as, from locality or other circumstances, cannot enjoy the benefit of the legally constituted Parochial Schools; 2. By providing Religious ordinances to those who, by distance, density of population, or any other cause, have been deprived of them; and, 3. By providing endowments for the Churches so erected, in order that they may be independent of temporary casualties or discouragement.

IV.—EDUCATION.

This important undertaking applies its efforts to these two great purposes, viz., 1. The institution and maintenance of schools in localities to which other means of Education are not available; and, 2. To the training of Teachers, so as to improve the quality, and enhance the efficiency of their instruction.

1. General Assembly's Schools.

The number is,	
In Highland parishes,	124
In the Lowland,	55
In connexion with the Ladies' Gaelic School Association,	35
	—
	214

The returns show an increased attendance, in all, between 16,000 and 17,000, including the Normal Schools and Sabbath pupils.

Eleven of these schools are kept by females and include the industrial branches. It is expected that *The Elders' Daughters' Association*, formed to raise money for industrial schools, will give an impulse to these Institutions. At an expense of £200 Mr. Innes of Thurmsister has attached a female school-house to the Assembly's school in the parish of Wick.

This Scheme sustains the schools by extending to each a partial endowment, without which the poverty of the district would prevent its enjoying the blessing of a well qualified Christian instructor. The stability and usefulness of these seminaries will now be greatly increased by their enjoying Government aid, which is to be accorded without trenching upon the supreme and exclusive jurisdiction of the Church. Fifteen teachers have already undergone the examination, and ten of them have obtained the certificate, preliminary to the Government allowance, the proportion admitted being larger than that of every other class of teachers in Scotland or England competing for the same privilege.

2. Normal Schools.

Edinburgh.—152 teachers, 94 males, and 58 females, received professional training during the past year, of whom a large proportion have received appointments in Parochial and other schools, or as tutors or governesses, &c.

Glasgow.—55 teachers; 34 males, and 31 females, were trained here; and some of these have received appointments as teachers.

The terms upon which instruction is granted at the Normal Schools varies according to the circumstances of the applicants; 47 were boarded and maintained by the Committee; 30 were boarded at their own expense; 74 in Edinburgh were day students.

The Report of the Education Committee this year adverts to the condition of the Parochial Schools, and other schools in 768 parishes, the returns of which show continued attention on the part of the Church, and much that is interesting and encouraging in the cause. It notices also the Edinburgh and Glasgow Associations of Sabbath School Teachers in connexion with the Church of Scotland. Number, in Edinburgh, 27 schools, 229 teachers, 2215 children; Glasgow, 72 schools, 444 teachers, 5014 children.

Allusion is also made to the recent inquiry regarding Education, in which it has been ascertained that a large proportion of all the schools in Scotland are connected with the Church of Scotland, or under teachers who are members of that Church; and that besides the legal salaries, and other endowments, not less than £20,000 was raised last year, and may be expected to be raised annually for schools, under teachers connected with the Church of Scotland.

The expenditure of the Education Committee last year was £6453, 9s. 0d.; and of the Ladies' Gaelic School Society, £681, 12s. 11d.

V.—HOME MISSION.

The general object of this undertaking is to provide Religious ordinances in destitute localities. Its operations are divided into four subordinate heads, directed to the erection of churches, granting temporary endowments to Ministers, employing Missionaries, and assisting Students.

1. *Church Extension*.—This branch is comparatively in abeyance, until churches already erected shall be endowed. But there were granted last year £400 to the church at the Trosachs, which has been opened with a large attendance; and £90 to St. Andrew's Church, Dunfermline.

The main efforts of the Committee, and the largest portion of the funds, are applied in—

2. *Aiding Unendowed Churches;*
and,
3. *Employing Missionaries.*

Last year there was voted to 46 unendowed churches, £1910; to 37 Mission Stations, £1215; to 9 Glasgow churches, and two Missionaries in Caithness, £600; in all, £3725, exceeding by £500 the amount voted last year. Besides these there are 11 unendowed churches, and 19 Mission Stations, also receiving aid, making a total of 124 places of worship deriving assistance from this source.

Of the Glasgow churches opened last autumn, some have already large congregations; and in two of them ministers have been ordained. A number of young men visit in the lanes and alleys, to draw out the perishing multitudes to partake of the instructions and ordinances thus provided. In all, there have been 18 places of worship opened last year, of which the account is encouraging; of the churches previously on the list, 13 are particularized as examples of progressive efficiency, and 4 in which ordination has been granted, besides 1 which has become independent of aid from the funds.

An important feature connected with these churches, is the Sabbath schools connected with most of them, which are numerous attended, and energetically taught.

4. *Encouragement of Promising Young Men to the Ministry*.—Assistance in sums of £5 or £10 each has been granted to 10 students; two in Divinity, three on entering the Theological course, and the rest Gaelic and other students in Philosophy.

But for the aid granted by the Home Mission few or none of the 124 places of worship on their list would have been open to dispense the blessings of the Gospel to tens of thousands of our most destitute population; and the success of these churches depends upon the continuance of this aid.

The expenditure was

1. For completion of three churches, £642 10 0
2. To unendowed churches,.....1784 4 4
3. To support Missionaries.....1385 8 4
4. To Students, including £45 from Gaelic Fund,..... 85 0 0
5. Supply of <i>quoad sacra</i> churches,.... 196 16 8
6. Sundries,..... 701 6 3
£4995 5 7

VI.—ENDOWMENT SCHEME.

The object of this branch of the Church's labours is to provide a permanent stipend for the

ministers of churches planted by the Home Mission. The amount of endowment required by Sir James Graham's statute being ensured, the district and church may receive that ecclesiastical character which gives to its minister his full status as a member of Church Courts, and clothes him with the authority and influence attached to that position. The provision of an endowment has thus the double effect of rendering these new erections fully efficient, and at the same time providing a security against failure or decline in the means of support.

The claims of this undertaking have been founded and urged with great power upon the admitted evils so grievous and so alarmingly great in our social condition. For reclaiming the moral wastes which surround the Christian community, the only means is "a thorough Religious education,"—awakening the human spirit to know and feel that the Gospel provides a free pardon for its guilt, grace for its wants, and Almighty strength for its weakness, and the provision of a faithful and assiduous Ministry constantly to renew and confirm that evangelical teaching. The efficacy of these means is assured by God's own promise. Every promise of Scripture is a prophecy, "and in every prophecy is involved a fundamental principle of the Divine Government, which to all who believe makes sure the enjoyment of the predicted blessing." "The times are indeed in God's own hands; but it will be a token for good, a sure pledge that a day of merciful visitation is about to dawn on the Church of our fathers, when to all her members their spiritually destitute brethren shall become the objects of a common care, and when all shall be found labouring together, in prayer, by contributions of their substance and by active personal exertions, to convert those brethren, now dead in trespasses and sins, into *living stones, to be built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.*"

This undertaking had two difficulties to contend with: 1. A denial of its necessity. This has been almost entirely obviated by the result of statistical inquiries, showing the wide prevalence and alarming character of the evils sought to be remedied; and, 2. The assumed impracticability of the Scheme. This difficulty also is disappearing before increasing subscriptions, and growing convictions of Christian duty.

A new subscription list, opened since last year, has been headed by the Marquess of Tweeddale with a contribution of £1000. The Duke of Buccleuch, besides subscribing £100 to the General Fund, and £50 to endow the chapel at Brydekirk, has rendered practicable the erection of Teviothead into a Parish, with a stipend of £150, all at about a seventh part being payable by his Grace. He is also taking steps for the creation and endowment of Buccleuch Church, Dalkeith,—and the entire amount of His Grace's contributions is estimated ultimately at between £12,000 and £15,000.

The general progress of the undertaking is shown by the following abstract:—

I. CONTRIBUTIONS IN FORMER YEARS.

Subscriptions by Clergy in 37 Presbyteries,.....£5370 17 0
Do. by Laity..... 3287 1 0
Value of permanent endowments by Heritors to five Churches,..... 9775 0 0
Glasgow Local Fund,..... 13,000 0 0
Formerly reported, £31,432 18 0

II. SUBSCRIPTIONS SINCE LAST REPORT.

I.—Church Door Collections, and Subscriptions and Donations unrestricted, £3582 18 6
2.—Subscriptions payable by annual instalments, 2391 10 0

3.—Subscriptions payable as charnels shall be endowed, 4447 10 0
£10,421 18 6

III. DONATIONS AND SUBSCRIPTIONS SPECIALLY APPORTIONED, £14,560 13 3
24,982 11 9
Total, £56,415 9 9

Of the foregoing sum it will be observed that the whole will not be realized until matters are ripe for the endowment and erection of the churches contemplated by the subscribers.

The FUNDS actually Collected during the Year ending 15th April, 1850, are as follow, viz.

(The first column contains Collections, Contributions, and Legacies; the second contains Interest, Dividends, Government Grant for Normal School, &c.)

Education Scheme,..... £6599 13 6†					
Ladies' Gaelic School Society,..... 587 0 0	4944 13 5†	12 12 2	..	..	..
Elders' Daughters' Association,..... 83 13 11	574 7 10	..	..	..	..
India Mission, including Building Fund,..... 5899 9 3	509 19 9	339 9 6	..	..	..
St Stephen's Congregation, for Ghospura,..... 150 0 0	150 0 0	..	..	..	..
Ladies' Association for Female Education in India,..... 1859 0 1	1859 0 1	36 16 4	..	..	..
Ditto for Buildings at Madras,..... 275 15 3†	275 15 3†	12 10 3	..	..	..
Home Mission,..... 3529 3 9	3529 3 9	1293 6 4	..	..	..
Colonial Churches,..... 2450 16 7	2450 16 7	148 5 3	..	..	..
Jews' Conversion,..... 2316 13 11†	2316 13 11†	276 8 8	..	..	..
Ladies' Association for Jewish Females, for year ending 15th October, 1849,..... 479 11 2†	479 11 2†	4 5 3	..	..	..
Endowment Scheme (to 29th May, 1850),..... 4426 1 5	4426 1 5	..	..	..	..
Lay Association,..... 2128 19 3	2128 19 3	12 1 10	..	..	..
Total, £29,169 3 1†	£29,169 3 1†	£3070 9 4	£32,239 12 1†		

It would be a mistake to suppose that the foregoing Statement embraces all that is done voluntarily by members of the Church for the purposes specified. We have already noticed the fact elicited by a recent inquiry, that, during the past year, sums amounting to £20,000 were voluntarily expended in the support of schools conducted by members of the Church of Scotland. There is also a large amount of voluntary contributions for the support of *Quoad Sacra* Churches and Mission Stations in addition to the grants made from the Home Mission Fund, but of which contributions no account is taken.

Thus have we again slightly traced the Missionary labours of the Church of Scotland. Ends more glorious cannot be proposed, whether we consider the magnitude of the boon conferred upon those to whom they are designed to provide the means of Salvation, or the ennobling function which every contributor assumes, being a fellow-worker with Christ, or the certainty of the issue as guaranteed by God's own Word. Do the hard-heartedness, and the empty formality of the Jews discourage us? *After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people.* Are we dismayed when we contemplate the varied forms, the vast

extent of Heathenism? God says to Him whom He has called, *It is a light thing that Thou shouldst be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth.* Do our hearts misgive when we think how distant and wide are the Colonies, and how unfavourable the circumstances of our expatriated brethren? He who loveth the stranger and preserveth him gives the assurance, *Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.* And, as regards our Home Schemes, is it no encouragement that we offer education to the young under the guidance of Him who has promised, *I will instruct thee and teach thee;* and that, in labouring to build and endow churches for the out-cast, we are doing the work of Him whose prophet has said, *Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted?* Think, O reader, upon these blessed promises and most gracious assurances. Take them into thy heart, and cherish them as coming joys, sure as the Word of Him who will not break His Covenant, nor alter the thing that is gone out of His mouth. Were there more of a simple faith, there would be a more liberal lending to the Lord in the prosecution of these most blessed charities. For, after taking into account all that upon the most liberal calculation is devoted to these purposes, how meagre is the amount in contrast with the magnitude of the object! May the Lord open the ears of His people to hear, and their hearts to receive and feel His Word and His children's wants!

The Presbyterian.

THE GREAT CONTROVERSY BETWEEN THE CHURCH AND THE WORLD.

(CONCLUDED)

The question of Rival Revelations may be considered almost as good as settled in the World. There is nothing new to be said on the subject. There are still, it is true, many who believe in Mahomet as the prophet of God. The Hindoos, the Chinese, and other nations, still worship false Gods or no Gods, and follow various vain systems of religion received by tradition from their fathers. But we see no Mahomedans preaching Mahomedanism among Christians, no Hindoo, Chinese or other heathen missionaries labouring to propagate their doctrines throughout Christendom; while everywhere we perceive the men of the Bible proclaiming Christ, and Him crucified, and challenging for Jehovah the obedience of faith among all nations. Everywhere they stake their cause on the same issue saying: "Those, whom ye have received by tradition to worship as Gods, are no Gods. The religion taught in their name is unworthy of the Great Being, whose offspring we all are, and there is no proof that it came from Him, or that those who taught these idle superstitions were sent by Him or spake as they were moved by any spirit from Him. Your religion is a vain dream, and ye all worship ye know not what. But we

know in whom we believe, and are ready to give a reason of our faith to every one that asketh. Portions of the Revelation of God contained in the Book from which we preach, were given to the world, committed to writing faithfully preserved and transmitted from periods to which no other writings reach back. The chain of revelation handed down through the Jews, was taken up by the Lord Jesus Christ, to whom all the ancient prophets bear witness, and was confirmed to us by them that heard Him, God also bearing them witness. The prophecies contained in this Book have been fulfilled, are "now fulfilling, and will continue to receive their fulfilment in every generation. "None of the words of this Book have fallen to the ground. Besides all this "the truths which we preach are the "power of God unto salvation to every "one that believeth. The power of God "is therefore now present with us to heal "every one of you that shall believe the "sayings of this book. Whosoever receiv "eth its doctrines and doeth them shall "know that they are of God, and shall "receive a witness in himself, greater "than the witness of man, assuring him "that those things are so. This book "will tell a man, what none ever told "him before, even all that is in his heart. "It will make him to know, what he "never knew before, the whole truth concerning himself. If he yields up his "soul to be fashioned under its influence, "he will become what he never was before, and he will say, now indeed I am "a man, before I was but as a beast. "Now I have found man's true Father "who is in Heaven, and besides Him there "is no other God. Neither is there any "other Saviour but the Lord Jesus Christ, "who came from the bosom of the Father "to reveal Him to His lost children, and "since we have learned and known that "He was not ashamed to call us brethren, "we have received boldness to say, now "are we the sons of God, and, though we "know not what we shall be, we know "that we shall be like Him, for we shall "see Him as He is, and, because He ever "liveth, we shall live also, and where He "is there shall we also be.

The question about the receiving of the Bible as the only revelation from God to all the ends of the earth, is one which it only requires time to have decided in its favour. It has no rival claims to dispute, which will bear the light of much argument, and the increased and daily increasing faculties of intercourse among all nations, and the no less visibly increasing missionary spirit of believers in the Scriptures must soon bring this question to its issue; and even those who deny the Bible cannot suppose that either the Koran of Mahomet, or the so called Sacred Books of any other people, will ever take the place of the Bible as the Book of the Religion of the world.

But within the pale of Christianity itself a Rival to the Word of God has sprung up. The Church has set up a claim of its own, and raised a controversy with the world on its own behalf. The Church has placed itself in front of the Bible, and challenges a hearing for itself and demands in the name of God, that all men shall bow down submissive to its voice and humbly receive salvation from its hands, let the Bible say what it may. The Church, some seem to teach, must first be hearkened to and obeyed, under pain of the wrath of God, and that what He may have taught in His word is an after consideration. Yes, a set of men, calling themselves a clergy and a priest-hood, and ministers of the mysteries of God, have the unblushing effrontery to say, "Hear and obey the voice of the Church," that is, hear and obey themselves, and if any one, say, "nay, but let us first hear what God has said in His Word," would stop their mouths with—"what is that to you, follow us; if we be wrong, that is our affair, not yours; but God will take care that we shall not err, and will judge you, not according to the sayings of that Book about which you make so much ado, but according to the teachings of us his faithful servants."

Not only have men ventured to say such things, but they have hitherto found many to believe them. Yet, we rejoice to believe, that this claim too of the Church to stand between the human conscience and the Bible, is in a fair way to be finally disposed of, as well as the claims of Rival Revelations. The claims of Usurping Churches and false Religions have no intrinsic worth, and rest on no foundation of truth, and would quickly be withdrawn and disappear as grounds of contest, were they not countenanced and maintained by the real enemy of Revelation, the true opponent of God and His Christ, and their claims as set forth in the Scriptures. The spirit of man itself, with its rebellious will, its pride of reason, and evil heart of unbelief, the carnal mind which is enmity against God, and is not subject to His law, is the veritable adversary of His Word, urged on, it is true, and aided or abetted by spiritual wickednesses in high places. Let Papists and Puseyites disguise the matter as they will, what do their doctrines about the power of the keys in the Church amount to but this, an attempt on the part of man to take all questions between him and God into his own hands, and arrange the terms of settlement according to his own notions of what is fit and proper. No Church would ever get its word to be received instead of the Word of God, if it did not offer salvation on terms which for some reason or other appear more acceptable to man than those which God Himself has proposed. But God will, we believe, and that shortly, bring the real party, with whom he has to do in his Word, face to face with Himself, and nothing be-

tween them but that Word. It was to fallen man, and not to fallen angels, that the Word of this Salvation was sent; and, though Satan and his emissaries have been permitted to intermeddle in its ministry, this shall not always be. It was to men, and not abstractions, called Churches, that this ministry was committed, and it is of men, not of Churches, and of every man for himself, that an account will at last be demanded, both of the manner in which he received and in which he taught the Truth of God according to the Scripture; and so on all Church screens will be lifted away from before the conscience, and every soul of man made to listen to God, face to face, speaking in the Scriptures. It has always been the device of Satan to insinuate himself into the house of God, and then set up his throne, and instal himself in it as an object of worship, giving himself out that he is God, and establishing a false worship of hypocrisy and lies, for, as the father of lies, he is content with a lying worship, and assemblies of hypocrites for worshippers; and into such assemblies men naturally crowd, and such a worship they best love to render.

But it shall not always be so. Satan will be bound and cast out of the Church, and his worshippers must go forth with him and range themselves on the outside, deprived of their Spiritual Head, without any God to inspirit them, not even the God of this world to aid them with his desires, nor the name of any God, to give a false lustre to their cause.

The Truth of God has been called a delusion and a lie, and some colour of justice has been given to the charge by the inventions of man and the devices of Satan with which the Divine doctrines and institutions have been mixed up, and with which it has been sought to confound them. Long has this been the case but it shall not be so always. The Great Head of the Church will lead forth judgment unto Truth. He will not turn back from the appointed work till He have set judgment in the earth; and those who wait for His law shall see His glory. There shall be nothing to hurt or offend in all His Holy mountain. The base mixtures will be purged out, and, conquering and to conquer, the Word will grow and prevail. Hitherto there have been delusions in the Church, which might have deceived, if it were possible, the very elect. The scoffer might say, and say truly, that these delusions were not born of man's reason, that they were not the inventions of the wisdom of man, nor the creations of his spiritual pride; and, because of the voluntary humility and will-worship, and dishonour done to the flesh, connected with them, many might be so far led astray as to esteem them part of the true service of God. But the spiritual wickednesses of a higher order, with which the Christian has had hitherto to wrestle, will at

length be cast down from their high places. The human opposers of the Truth as it is in Jesus will at length be driven naked into the field, hunted out from all their external refuges of lies, to contend in their own armour, with their own weapons, and draw upon their own acknowledged resources, unaided and alone. The near coming of such a day seems to be foreshadowed by much in the present state of things. The invisible Kingdom of darkness is avoided as a mere bugbear of the imagination engendered in the times of ignorance and superstition which have passed away. The assertion that Satan can and does exercise power in this world is counted as a piece of drivelling folly, though the Word of God plainly declares so; and his manifest works, we should think, do sufficiently attest both His presence and His power, especially to all who study the history of Spiritual delusions and the corruptions of Religion. But in the present time these delusions are assuming an entirely new phase, and one which seems to intimate the approach of the period when Satan is to be bound and cast out, and his influence in our Spiritual world for a season withdrawn. The false systems of Religion now propounded, at least such as bid fair for extensive popularity, generally indicate the presence of no other inventive powers but those of man. They are as Godless as any that went before them, but lack some of their monstrosities. Indeed neither in what seems better, nor in what seems worse, have they the gigantic proportions of the coinage of Satan's brains. They neither exalt their votaries to such heights of fervour, nor give them such confidence in their enterprises, as if inspired and aided by some higher power, which was the feeling under the old superstitions, nor do they sink them grovelling into the same depths of humiliation and abasement, or inflict on them the same agonies of fear. The religious systems of Modern Infidelity seem all cold lifeless abstractions. If they have banished from them the worship of demons, they have also left out everything that can be called Divine. When men of old times worshipped heroes, they made gods of them. But modern wisdom propounds to us as a better and rational way, that we should worship them without going through the ceremony of their deification. As soon as God shall cast out Satan from His temple, it seems man will endeavour to step into the vacant seat. Everything seems to indicate that Religious controversies will all resolve themselves into this one, whether the Scriptures are to be received as the Truth and the Wisdom of God, or whether mere human reason is to be our sole guide in Religion. Whether we are to believe in God and worship and serve Him according to the dictates of His Word, or are to frame a God out of our own notions of what a God should be, and worship and serve Him after that

manner which shall seem right and good in each man's own eyes. To this point opponents of Scripture see clearly the controversy must at last come. They have no rival Revelation to oppose to it, but what they call the revelation of God made in their own minds, and have no intention of appealing to any other authority than that of the wisdom which is in man. The advocates of the wisdom of this world labour to separate their cause from everything that bears the stamp of any higher origin than the human understanding. Every thing which wears the air of superstition is discarded from their systems. On all which they oppose they endeavour also to fix the brand of human invention, and stigmatize it as the product of our lowest faculties and basest affections. What seems best in it they assign to the enthusiastic aspirations of a heated or wandering imagination; what seems worst, to the debilitating terrors, to an abject dread of unseen superior power. God also seems to be separating His cause more and more from all the degrading and obscuring mixtures of man's policy, weakness and craft, of human superstitions and Satanic devices, in order to rest it on the unadulterated declarations of His own Word of Truth. To prepare for this, His Word has in these latter days undergone such siftings by so many minds, (some in search of its Truth, others to ascertain what of error might there be detected) that its doctrines on all points of importance have been placed nearly beyond the reach of cavil or dispute. The advocates of the Bible, know what it is they are called upon to profess and maintain; its opponents, what they must deny and impugn. For such a contest in behalf of the wisdom of this world against the Wisdom of God as revealed in the Scriptures, the advocates of Infidelity seem bracing all their faculties, rousing their courage, and proudly surveying with their reason the whole extent, as they suppose, of the field of battle, they look over it with so haughty and scornful an eye as plainly intimates they no where discern on it Him that is Almighty, and are not aware of aught that may be in reserve to insure their discomfiture. There is much reason to fear God is hardening their hearts, to dare the utmost that He may show forth in them the mighty power of His Truth, and make manifest the utter nothingness of all that exalts itself against Him who is the Most High.

The Lord Jesus Christ acknowledges but two parties in this world, the one for Him and the other against Him. "He that is with Me is not against Me, and he that is not with Me, is against Me." He owns also but one cause, that of the Truth as it is in Him, and but one genuine representative and infallible propounder of this Truth, which now is not the Church but the written Word. "He that receiveth you," "He says to His Apostles, "receiveth

Me, and he that receiveth Me receiveth Him that sent Me, and for this cause came I into the world that I might bear witness of the Truth. He that believeth My words will believe yours also, and the words which I speak are not Mine, but His that sent Me, and the word which ye shall speak in My name, ye shall not speak of yourselves but as ye are taught of the Holy Ghost." But now were these things spoken of any words which a Pope or a Church might choose to deliver in the name of Christ? Did Paul so understand the matter, when he wrote to the Galatians? "Though we or an angel from Heaven preach any other Gospel unto you, that that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed!" Neither the friends nor the enemies of Revelation understand the matter any otherwise, or can view the question in any other light than this, that the things that are to be received or rejected as concerning Jesus Christ, and his claims upon the faith of man are to be received or rejected according to that which is found written in the pages of Scripture.

The Papists and the Puseyites may endeavour to thrust themselves, and what they call the Church, between these two parties in place of the Word of God; but it will only be that they may be fallen upon and smitten by both. The men of the Book will attack them before with the sword of the Spirit, which is the Word of God; the men of the wisdom of this world will set upon them from behind with the weapons of their warfare till they are beaten to the earth, and the two parties in this warfare meet face to face for the last great struggle. The world and the Word of God must be brought fairly face to face. The question must be clearly propounded, and all men everywhere called upon to decide, whether they will walk in the light of their own wisdom, the sparks of their own kindling, and build their hopes on their own righteousness, or walk in the light of God's Truth, and build on the one foundation which He hath laid, and other than which can no man lay. The day when this shall be done may be delayed, but cannot be finally put off. The fearful and the unbelieving, the feeble and the faint-hearted, who neither dare to trust themselves, nor in God; who can neither decide to commit their ways unto God, nor take their Spiritual interests into their own hands, may seek a sanctuary in the Church; but those who believe in the Bible, and those who trust in their own wisdom, the men who are stout of heart on both sides will betake themselves to their own weapons, and fight out the battle on their own ground.

THE PRESBYTERIAN.

At the close of the third year of the existence of the *Presbyterian* we beg to tender our thanks to those friends who have interested themselves in extending the circulation of our Journal. We solicit a continuance and an extension of their exertions in our behalf, for, though such a circulation as we might have expected has not yet been reached, still we are encouraged to persevere in the issue of our Journal, because we believe it supplies a want and is capable of being made the instrument of effecting some small measure of good. We regret that local information is not furnished us as extensively as we would wish. We are anxious, as we have often already said, that the *Presbyterian* should present a comprehensive record of the proceedings of our Church; but it rests with our friends, and especially the Clerks of the Presbyteries, whether we shall be enabled to effect this desirable object or not. The Ministers and enlightened Laymen of our Church would add much to the interest of the *Presbyterian* by furnishing occasionally a short original contribution or choice selection. We need not say, that any such assistance will be gladly received and as cheerfully inserted, if of a nature to promote the general objects of the publication. In conclusion, we again appeal to our friends to make an energetic effort to increase the circulation of our paper. It is published at the lowest possible price, and should be in the hands of every member of our Church. We commend the matter to the attention of our readers, and hope to be enabled to report a generous response to this expression of our wishes.

PRESBYTERIANISM.

We call the attention of our readers to the admirable series of papers which have been published in consecutive numbers of the *Presbyterian* on the History of Presbyterianism. They will be found well worthy of perusal, and display much judgment and research. They are compiled by a lay correspondent from standard writers, and present a concise, yet comprehensive view of a subject of which Presbyterians are far too negligent. Rightly believing that the claims of the Presbyterian form of worship are founded upon a sound and substantial basis, Presbyterians often pay but little attention to representing to others, the beauty and fair proportions of the foundations upon which they stand. We believe the Presbyterian Church to be a true and living branch of the Church of Christ, and more conformable to the Word of God than are the more imposing ceremonials of other Churches; and the aim of the writer of the sketches we allude to, is to elucidate and substantiate this fact. His labours have met the approval of a judicious con-

temporary, as will be seen from the following extract:—

We have much pleasure in directing the attention of our readers to the introductory remarks, which we have this day published from the *Montreal Presbyterian*, to a regular series of interesting and instructive papers on the principles and history of Presbyterianism. There are few persons better acquainted with their Bibles than Presbyterians; and yet it is strange that they are much more indifferent about their own peculiar principles, and less zealous for the prosperity of their own church, than other denominations with which we are acquainted, and some of them would sooner contribute funds for the erection of churches and the support of schools among other religious bodies than their own. In some cases this is easily accounted for, from mercantile or political motives; but such a course of conduct can neither be approved or commended, far less imitated by any consistent and sincere friend of the Presbyterian Church. Now when light is everywhere spreading, and when information is so generally diffused, we hope the Presbyterians will pay more and more attention to the principles and history of their own church, than they have hitherto done. We assure them, from personal knowledge, that in prosecuting their studies they will find much to encourage and comfort, and edify them—many noble examples of zeal and fortitude, and piety—many manifestations of Jehovah's goodness to His church, and many striking proofs of attachment to the Redeemer's cause. Of all the institutions of Scotland (and they are numerous and excellent) we consider her churches and her schools by far the noblest and most distinguished. Long may the Church of Scotland, the fairest daughter of the Reformation, continue to be, what she has been for ages past, the light and the instructor, the best and greatest of benefactors to the land of our fathers, with the Catechism in all her schools, the Bible in all her families, the glorious Gospel in all her churches, and the grace of God shed abroad in many a heart.

THE QUEEN AND THE BISHOP OF LONDON.

We have observed paragraphs in various papers giving account of a representation which the Bishop of London was stated to have made to the Queen as to the impropriety of her visiting Scotland without the attendance of a Chaplain of the Church of England. The Queen during her various visits to Scotland unostentatiously attended the Parish churches of the Church of Scotland, and mingled as a worshipper with the rustic crowds who there assemble to keep holy the Sabbath day; and we consequently regret that so high a dignitary of the Anglican Church should not have given more heed to the injunction against boasting of belonging to Paul or Apollos, for assuredly the Queen, in consulting her own feelings and attending the ministrations at Balmoral of a clergyman of a Church whose "Government, worship and discipline," she was bound by the oath taken at her accession to the throne to maintain and preserve, acted with propriety. Surely under such circumstances it was no violation of duty to enter the precincts of a church in connection with the Church of Scotland; and we are pleased to learn that such intolerance was treated in a suitable manner, as will be seen by the ensuing extracts.

The Rev. Dr. John Cumming, of the Scotch Church, Covent-garden, London, received Her Majesty's commands to preach before the Court in Crathie Church, on Sunday, 22nd instant. It is understood a popular parish minister from the south has received his Sovereign's commands to preach in the same place on the 29th. The sermon on Sunday at the church of Crathie was preached by the Rev. Dr. Cumming. The ladies and gentlemen of the household were in attendance upon her Majesty and his Royal Highness. It was certainly a most impressive spectacle to see the Queen of England, her royal Consort, and her august mother, surrounded by Highland peasants with their plaids and brogues, and Highland women with their white *mutches*, united in worshipping God; the rich and the poor thus meeting together, and listening to a clear and faithful exhibition of the Gospel, as remote from extravagance and license as it was from Popish and Puseyite superstition. The Queen was attired with extreme simplicity. She joined anxiously in singing the Scottish psalms, and listened with the closest attention to the preacher. Dr. Cumming preached on the evening of the same day at the parish church of Braemar, at which Lord and Lady Russell, General Sir Alexander and Lady Duff, Lady Agnes Duff, Mr. and Mrs Farquharson (of Invercauld), Mr. Ricardo, and other visitors and residents attended. The day was extremely fine, Lochnagar showed his peaks towering above the hills, and the red deer showed their sense of approaching winter by appearing in the valleys.

The Bishop of London addressed a letter of remonstrance to her Majesty for not having a clergyman of the Established Church in her suite while on her present tour, and for attending a Presbyterian place of worship at Balmoral. A reply was sent to the Bishop, expressive of her Majesty's disapproval of such interference, and observing that her Majesty had not stepped out of her duty in attending public worship in Scotland.

Her Majesty has left Scotland, and is now reposing at her marine castle in the Isle of Wight. Of her "sayings and doings" in the north it is needless to speak; suffice it to say of them, that her enjoyment of Scotland has been more intense than ever, and that she left that part of her dominions with increased regret. I will only relate one anecdote concerning her Majesty. Prohibited by that absurd system of etiquette, which unfortunately always hedges a Sovereign in these islands, the Queen never found herself, while in London, at liberty to hear the Gospel expounded by any ministers but those of the Established Church. When in Scotland, however, she felt herself free from these trammels, and urged by the Premier, expressed a desire to hear the celebrated Scottish divine, Dr. Cumming, now of Crown Court Chapel, London. Well, she *did* hear this eloquent expounder of God's Word, and very much delighted she was with him. The Bishop of London, however, not at all relishing the fact, sent a letter to the Queen mildly rebuking her for quitting the pale of the Anglican Church and repairing to another establishment. The Queen, however, was not to be thus dictated to, and she wrote the presumptuous prelate back a letter, which, although couched in somewhat different terms, was in effect a direction to him to mind his own business; what a pity it is that Christian priests should be so arrogant.—*London Correspondent of Toronto Colonist.*

THE LATE DR. RUSSELL OF DALSERF.

Not many ministers whose names appeared so seldom before the public during their life as that of the late Dr. Russell, were more deserving of a public notice after their departure from the world. With abilities and acquirements which entitled him to occupy even a conspicuous place, both as a preacher and a scholar, the delicacy of his constitution, and the peculiar sensitiveness of his mind, made him shrink from coming so prominently forward as his friends could have wished, and from making those public appearances of which they knew him to be capable.

Now, however, that human observation can no longer affect him, it is due to his memory, so dear to his numerous friends, that some other notice should be taken of him than what has appeared in the ordinary obituary.

Dr. Russell was born in the parish of Hamilton on the first of August, 1788. At a very early period he was sent to a district school in the parish, where he remained for several years, when he removed with his parents to the parish of East Kilbride. Here, in the parish school, he began the study of the Latin language, and the other more advanced branches of a school education, under a teacher who enjoyed some eminence in the neighbourhood. About a year afterwards he was sent to the Grammar School of Lanark. Although, however, he was placed there under the care of very near relations who were devotedly attached to him, his remembrances of home were so deep and affectionate that he never became reconciled to the change, and in the course of a few months he returned to Kilbride, and resumed his studies. A few years after this his parents returned with their family to Hamilton, where he attended the Grammar School till he went to the University of Glasgow in the winter of the year 1802. While at school, he exhibited that quickness of apprehension and unwearied industry, which all along, when he enjoyed any degree of health, formed very prominent features in his character, and which along with the gentleness of his nature and the playfulness of his fancy never failed to secure for him a deep place in the respect and attachment of his school-fellows, and in the esteem and affection of his teachers. As a student of the University, he ran a very distinguished career. With natural abilities of a high order he was at the same time ardent and persevering; seldom or never did he fail in any effort he undertook, and his talents and industry were crowned with distinguished academical honours. He obtained the degree of M. A. when he was little more than sixteen years of age. After having finished his college curriculum, he was a good deal employed in private tuition; and his theological course having, on this account, been in some degree interrupted, it was not till some time in the year 1813, while residing in a family in the neighbourhood of Glasgow as tutor, that he applied to the Presbytery of Glasgow for license. At this time, however, he was seized with one of those depressing and long-continued illnesses to which he was in so peculiar a manner subject during the whole course of his life. In consequence of this illness he was obliged to give up, for a time all his studies as well as all employment, and he came home to his father's house in Hamilton. On partially recovering his health, after some months of very depressing suffering, his application for license to the Presbytery of Glasgow was transferred to the Presbytery of Hamilton, and he was licensed by that Rev. court to preach the Gospel in the month of March, 1814. He preached his first sermon in the church of his native parish, Hamilton, and towards the close of the year in which he received license, he became assistant to the Rev. Dr. Hutchison, at that time minister of the first charge of Hamilton. He continued to discharge the duties of this important situation with great and increasing acceptance till he received a presentation from the Duke of Hamilton to the parish of Dalsersf, where he was ordained assistant and successor in the summer of 1817. He was only in the first year of his ministry, and not quite 30 years of age, when he received the degree of L.L.D. from the University of Glasgow—as strong an evidence as could have been afforded of the estimation in which he was held by the Senatus of that University, and the propriety of conferring which the distinguished appearance he had made as a student fully justified. Notwithstanding the difficulties with which he had to struggle, even till within a few years of his death, in consequence of the unhappy arrangement which had been made at his settlement with his predecessor, he loved his beautiful rural parish with something like romantic ardour; and,

although qualified in every respect for a much more prominent situation in the Church, not even his difficulties would have induced him to leave a spot which, besides its natural loveliness, lay close to the scenes of his early boyhood—scenes which to his refined mind appeared crowded with attractive associations. He had entered, when he died, on the 34th year of his ministry; and never did a minister leave the world more deeply respected and loved. Indeed it has been the lot of very few who, have reached the period of life to which he had attained, to be so uniformly and so universally beloved. When in the enjoyment of tolerable health, there was something in his manner and conversation peculiarly winning and attractive—a simplicity and playfulness and humour, along with a high degree of intelligence, which made all around him happy. One thing peculiarly distinguished his character, and that was a spirit of uniform conciliation. He possessed the art, in a very high degree, of putting an end to strife and opposition, both in private intercourse and in the ecclesiastical courts of which he was a member, sometimes by a single happy word, or humorous allusion. Without compromising his own principles, which he ever held most firmly, he lived on terms of the greatest amity with persons whose ecclesiastical and religious opinions were at considerable variance, and who often regarded each other with no very friendly emotions. Notwithstanding the different elements which composed the ecclesiastical court in which he most frequently made his appearance, and the differences of opinion and lengthened discussions to which these peculiarities sometimes gave rise, all parties ever spoke of Dr. Russell with esteem and affection. Wherever he made his appearance he was a favourite; with those about his own years, on account of his intelligence, his enlarged information, his refined taste, and his uniform good sense; and with the young, on account of his gentleness, his pleasantry, the spirit with which he could enter into their feelings, and the constant flow of his happy and attractive humour. As a companion he was interesting from his social dispositions, his unaffected hospitality, his clear intellect, his extensive reading, his powers of conversation, the peculiar felicity of the language in which he sometimes expressed his feelings and sentiments, and the sparkling thoughts which he every now and then uttered. As a friend, he was warm and constant; as a relative, affectionate, tender and considerate. Indeed his heart was full of benevolence, and he shrunk from willingly wounding the feelings of a single individual. But, whatever were the natural qualities of his character, they were all modified and influenced by the truths and principles of the Gospel, which, he was ever desirous, should affect the whole complexion of his mind. While he rested all his hopes of salvation on the Redeemer, he was accustomed to trace the whole work of grace to the Holy Spirit as its origin and author. And with a mind thus impressed with the distinguishing truths of Christianity, so strongly imbued with the evangelical influences, he partook largely of the spirit of benevolence and charity, which it is one of the great designs of the Gospel to produce. As a preacher, his peculiar excellencies were universally acknowledged by those who had at any time the privilege of hearing him. Uniformly his discourses were distinguished for the amount of information they contained—copiousness of thought and illustration—elegance of diction—clearness of idea and arrangement—richness of Scriptural language and allusion—and deep Spiritual unction.—In general, notwithstanding a rather rapid utterance, they were delivered with feeling, energy, and impressiveness; and, at all times, it was impossible not to feel how deeply the preacher was in earnest—how solicitous he was that the truths he so eloquently proclaimed should produce the effects for which they were designed. What his parishioners had to lament was, that, in consequence of the affliction with which he was almost periodi-

cally visited, they were deprived more frequently than they could have wished of his singularly able ministrations, and of those domestic visits which they so highly appreciated, and which, when in health, he was so willing to pay. Whoever may come in his place, it will be long before they forget the amiable and beloved minister who was at last most unexpectedly taken from them almost while discharging a solemn parochial duty. His funeral was attended by about 300 persons from all parts of the surrounding country, and nothing could be more interesting and affecting than the appearance which the churchyard of Dalsarf, presented last Sabbath, when his funeral sermon was preached from the tent by his intimate and attached friend, the Rev. Dr. Heith of Hamilton, and when it was supposed there could not be fewer than 2000 persons present. *Glasgow Constitutional.*

CORRESPONDENCE.

HISTORY OF PRESBYTERIANISM.

No. 4.

We are not to suppose that the departure from the Apostolic model of Church order was universal. There were "witnesses of the Truth," who, in humble retirement, bore a faithful testimony to the original system of discipline, as well as doctrine. The simple-hearted Paulicians in the seventh century testified against the encroachments of Prelacy. They were succeeded, not long afterwards, by the Waldenses and Albigenses, who still more distinctly and zealously protested against all encroachment on Presbyterian simplicity. This is frequently acknowledged by many of the advocates of Prelacy, as well as others.

Aeneas Sylvius, afterwards Pope Pius II, declares, "They (the Waldenses) deny the hierarchy, maintaining that there is no difference among the priests by reason of dignity or office. Medina, a learned prelatist in the Council of Trent, asserted that the doctrine of Ministerial parity had been condemned in Arius, and in the Waldenses, as well as in others specified by him. Bellarmine acknowledges that the Waldenses denied the Divine right of Prelacy. The Rev. Dr. Rainolds, an eminently learned Episcopal Divine, professor of Divinity in the University of Oxford in the reign of Elizabeth, in writing on this subject to Sir Francis Knollys, declares,—"All those who have for 500 years past, endeavoured the reformation of the Church, have taught that all pastors, whether they be called bishops or priests, are invested with equal authority and power;—as first the Waldenses; next, Marcellus Petavinus; then Wickliffe, and his disciples; afterwards, Huss, and the Hussites; and last of all, Luther, Calvin, Bullinger, Musculus," &c. But the undoubted fact which places this whole subject beyond all question is, that after the commencement of the Reformation in Geneva the Waldenses not only held communion with that Church which, we all know, was strictly

Presbyterian, but also received ministers from her, and of course recognized the validity of her ordinations in the strongest practical manner. This they could never have done, had they been in the habit of regarding the subject in the same light with modern prelatists. But the Waldenses were not merely Presbyterian as to the point of ministerial parity. According to their own most authentic writers, as well as the acknowledgement of their bitterest enemies, they resembled our beloved Church in almost every thing. They rejected all human inventions in the worship of God,—such as—the sign of the Cross in baptism; festival days; the confirmation of children and youth; the consecration of edifices for public worship, &c. We are also told that all their Churches were bound together by Synods, which assembled once a year; that these Synods were composed of Ministers and Ruling Elders as in the Presbyterian Church; that their business was to examine and ordain candidates for the Ministry, and authoritatively to order every thing respecting their body. We may say, then, with strict regard to historical verity, that in the darkest and most corrupt periods of the Church, Presbyterianism was kept alive in the purest, and indeed in the only pure, Churches now known to have then existed.

When the Reformation from Popery occurred, it is at once wonderful and edifying to observe with what almost entire unanimity the leaders in that glorious enterprise concurred in proclaiming and sustaining Presbyterian principles. Luther, Melancthon and Bucer, in Germany; Farel, Viret and Calvin, in France and Geneva; Zuingle and Oecolampadius, in Switzerland; Peter Martyr, in Italy; A. Lasco, in Hungary; Junius, and others in Holland; Knox in Scotland; and a decided majority of the most enlightened and pious friends of the Reformation even in England,—all without concert concurred in maintaining that in the Apostolic age there was no prelacy (Bishop and presbyter being the same); that the government of the Church by ruling as well as teaching Elders was plainly warranted in Scripture; and that individual congregations, were not to be considered as independent communities, but as so many members of the body to which they belonged, and to be governed by representative assemblies for the benefit of the whole.—It is true, these different leaders of the Reformed Churches did not all of them actually establish Presbyterian order in their respective ecclesiastical bodies: but while all the Reformed Churches in France, Germany, Holland, Hungary, Geneva, and Scotland, were thorough Presbyterians, not only in principle, but also in practice, even the Lutherans universally acknowledged that Ministerial parity was the order of the Apostolic Church, and also that in the

primitive times Ruling Elders conducted the government and discipline in all the churches;—till many of them holding, as they did, that the Church was not bound to adhere in every respect to the Apostolic model of government and discipline but was at liberty to modify it according to exigencies; and, as they might deem for edification they adopted forms of regulation and discipline differing from each other and differing, as they did not hesitate to confess, from the plan actually in use in the days of Apostolic simplicity. The Church of England was the *only one in all Protestant Christendom*, which at the Reformation adopted the system of Prelacy. This was occasioned by the fact that in that country the bishops, the courtclergy, and the monarchs took the lead in reforming the Church, and, as might have been expected, chose to retain the system of ecclesiastical pre-eminence which had been so long established. It is notorious however, that this was done originally without any claim of Divine right, with a spirit of affectionate intercourse and communion with all the non-episcopal Churches on the continent of Europe, and after all, contrary to the judgment of large numbers of the most eminently pious and learned friends of the Reformation in that kingdom. Parallel to this it may be mentioned, that the office of Ruling Elder, now peculiar to the Presbyterian Church, was in the reign of Elizabeth kept out of the constitution of the Church of England, into which there was every prospect of its being received,—not on the ground that it wanted Divine authority: No, that authority was conceded, but expressly on the ground that it would interfere with the Queen's prerogative. In other words, the Reformation of the Church was sacrificed to narrow views of supposed political convenience. It is very common for the more uninformed opponents of Presbyterianism to assert, that this form of ecclesiastical order was invented by Calvin, and first set in operation in the Church of Geneva. The ignorance of those who can make this allegation is indeed surprising! Passing by all that has been said of the palpable existence of Presbyterian order in the Apostolic age, of its plain delineation in the Epistles of Ignatius, and in the writings of other fathers succeeding the pastor of Antioch; and waiving all remarks on its acknowledged establishment, as we have seen, among the pious Waldenses; it was undoubtedly in use in Switzerland and in Geneva long before Calvin had appeared as a reformer, or had set his foot in either of these countries. The Rev. Mr. Scott, the Episcopal continuator of Milner's "Ecclesiastical History," explicitly states, that as early as 1528, when Calvin was but 19 years of age, and was wholly unknown in the ecclesiastical world, the Presbyterian form of Church Government

was introduced into Switzerland," and that the doctrine of Ministerial parity had been uniformly taught by Zuingle before the time of Calvin. In Geneva, likewise, before Calvin ever saw that city, his countrymen, Farel and Viret; had gone thither and commenced the Reformation upon Presbyterian principles. There, when he consented to cast in his lot with them, he found a "Presbytery" established; and all that he had to do was to complete the system by adding the Bench of Elders for conducting the discipline of the Church; and even this he did not invent, but confessedly borrowed it from that branch of the Waldenses called the Bohemian Brethren; although he evidently considered, and represented it as distinctly warranted by Scripture.*

It would be doing gross injustice to Presbyterianism not to state in this historical sketch, that it has been found in all ages friendly to "the rights of man," conducive to the advancement rather than the destruction of civil and religious liberty. In making this statement, it is not meant to be maintained that no Presbyterian has even been chargeable with the spirit or practice of persecution; but simply to say, that the general characteristic of the Presbyterian Church, as a denomination, is, that it has ever shown itself friendly to the diffusion of knowledge, to the rights of conscience, and to the enjoyments of rational liberty. It has often, very often been a persecuted, but never a persecuting Church. The few examples of a contrary aspect which have appeared were, in almost all cases, traceable either to individual mistake and infirmity, or to a momentary impulse of retaliation on bloody persecutors, when unexpectedly placed in the power of those who had been recently the victims of the most cruel oppression.—The cases of undue severity exercised towards others by Presbyterians in Great Britain in the course of the 17th Century were almost all referable to the maxim, "that oppression makes even wise men mad," and seldom rose much above the point of self-defence. And, as to the fierce unrelenting oppression recently experienced by Evangelical men in Geneva, it was notoriously the spirit and the work of Unitarianism,—the same spirit which in the 16th Century prompted the leading Socinians, when Francis David, one of their own number, who believed with them the mere humanity of Christ, and therefore thought that Divine worship ought not to be paid Him—to throw Him into prison, where he died.

* There is about as much truth in the assertion,—that Presbyterianism was the creation of Calvin, as there is in the Popish allegation,—that the doctrine of the Reformation originated with Luther. The answer is the same.

THE LITTLE BLIND GIRL.

Let me tell you who was the happiest child I ever saw.

She was a little girl whom I once met travelling in a coach. We were both going on a journey to London, and we travelled a great many miles together. She was only eight years old, and was quite blind. She had never been able to see at all. She had never seen the sun, and the stars, and the sky, and the grass, and the flowers, and the trees, and the birds, and all those pleasant things which you see every day of your lives; but still she was quite happy.

She was by herself, poor little thing. She had no friends or relations to take care of her on her journey, and be kind to her; but she was quite happy and content. She said, when she got into the coach, "Tell me how many people there are in the coach: I am quite blind and can see nothing." A gentleman asked her, "If she was afraid." "No," she said, "I am not frightened. I have travelled before, and I trust in God, and people are always very kind to me."

But I soon found out the reason why she was so happy; and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her; she had sought Jesus Christ and she had found Him.

I began to talk to her about the Bible, and I soon found that she knew a great deal about it. She went to a school where the mistress used to read the Bible to her; and she was attentive and had remembered what her mistress had read.

You cannot think how many things in the Bible this poor little blind girl knew. I only wished that every grown-up person in England knew as much as she did. But I must try and tell you some of them.

She talked to me about sin, how it first came into the world when Adam and Eve ate the forbidden fruit, and how it was to be seen everywhere now. "Oh!" she said "there are no really good people. The very best people in the world have many sins every day, and I am sure we all of us waste a great deal of time, if we do nothing else wrong. Oh! we are all such sinners! there is nobody who has not sinned a great many sins."

And then she talked about Jesus Christ; she told me about His agony in the Garden of Gethsemane—about His sweating drops of blood—about the soldiers nailing Him upon the Cross—about the spear piercing His side, and blood and water coming out. "Oh," she said, "how very good for Him to die for us! and such a cruel death! How good He was, to suffer so for our sins."

And then she talked about wicked people. She told me she was afraid there were a great many in the world, and it made her very unhappy to hear how many of her schoolfellows and acquaintances went on. "But," she said, "I know the reason why they are so wicked; it is because they do not try to be good—they do not wish to be good—they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters of which she was most fond were the last three of the book of Revelation. I had a Bible with me, and I took it out and read those chapters to her as we went along.

When I had done, she began to talk about Heaven.—"Think," she said, "how nice it will be to be there! There will be no more sorrow, nor crying, nor tears. And then Jesus Christ will be there, for it says, 'the Lamb is the Light thereof,' and we shall always be with Him; and besides this, 'there shall be no night there.' they need no candle, neither light of the sun."

Just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing in the hope of Heaven, where there shall be no sorrow, nor night.

Dear children, are you as happy and as cheerful as she was? You are not blind, you have eyes, and can run about and see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl? Oh, if you wish to be happy in this world, remember my advice to—

day—do as the little blind girl did—"Love Jesus Christ, and He will love you; seek Him early, and He will love you; seek Him early, and you shall find Him."—*Rev. J. C. Ryle.*

MISCELLANEOUS.

EARLY PIETY.—Early piety, if persisted in, prepares for a comfortable old age. The condition of an old man without piety is wretched indeed. He presents to the eye of Christian contemplation a melancholy spectacle. As to all the grand purposes of existence, he has passed through the world in vain. Life to him has been a lost adventure. Seventy years has he sojourned in the region of mercy, and is going out of it without Salvation. Seventy years he has dwelt within reach of Redemption, and yet is going to the lost souls in prison. If he is insensible to his case, he is going to ruin asleep; but, if a little awakened, how bitter are his reflections! If he looks back upon the past, he sees nothing but a wide and dreary waste where the eye is relieved by no monuments of piety, but scared by memorials of a life of sin. If he looks at his present circumstances, he sees nothing but a mere wreck of himself, driving upon the rocks of his destiny and destruction; but the future, oh! how can he look on that which presents to him death for which he is not prepared judgment from which he can expect nothing but condemnation, Heaven, which he has bartered for pleasures, the remembrance of which is now painful or insipid, hell, which he has merited with its eternity of torments by his iniquities. The ghosts of spent years and departed joys flit before him, and point to these regions of woe, whither sinful delights conduct the sensualist and voluptuary. Miserable old man! the winter of life is upon him, and he has nothing to cheer his cold and dreary spirit, nor any spring to look forward to—the night of existence has come on—not a star twinkles from heaven upon his path—nor will any morning dawn upon the gloom which envelops him. Such is the old age of those who remember not God in their youth, and carry on their oblivion of religion, as such persons generally do, to the end of life—*Rev. J. A. James.*

SECESSION FROM THE CHURCH.—The Rev. Dr. Ferrier, and nearly all the members of the Free Church at Caledonia, have left that Church and gone over to the United Presbyterian, in consequence of the Rev. Doctor being expelled from the body of the Free Church Clergy for holding Voluntary principles. They have been cordially received into the United Presbyterian body.—[*Branford Herald.*]

"NOT MY WILL BUT THINE BE DONE."—In the cares, and troubles, and disappointments of life? let this prayer be ours. Have we been rich and now are poor? Are we so bowed down that our life is a burden to us? Have our dearest friends been taken from us? Have we daily petty trials that provoke us; and are we fretting and murmuring at our lot in life? Let us then think of the prayer of our Saviour, and against whom we are complaining; and the petition, "Not my will but Thine be done," will comfort us. And, as we pray, so must we act with a spirit of faith fully in our hearts; with a perfect trust in God that His will is ever best; and the more we make His will ours, the better shall we see that all things are ordered right.

WORKING CHRISTIANS.—Learn to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own souls." It is very striking to see the uselessness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves, Are

there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak of Him? See here you have got your work to do. When Christ found you, he said, "Go, work in My vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O, my Christian friends! how little you live as if you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself!—how few for Christ and His people! This is not like a servant.—*M'Cheyne.*

POETRY.

THE HEART'S SONG.

In the silent midnight watches
List—thy bosom door!
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not, 'Tis thy pulse's beating;
'Tis thy heart of sin:
'Tis thy Saviour knocks, and crieth,
Rise, and let Me in!

Death comes down with reckless footsteps
To the hall and hut;
Think you death will stand a knocking
When the door is shut?
Jesus waiteth, waiteth, waiteth;
But thy door is fast!
Grieved, away thy Saviour goeth;
Death breaks in at last.

Then 'tis thine to stand entreating
Christ to let thee in;
At the gate of Heaven beating,
Wailing for thy sin.
Nay, alas! thou foolish virgin,
Hast thou then forgot
Jesus waited long to know thee,
But He knows thee not!

A. C. COXE.

INSCRIPTION ON A MONUMENT.

What shall we write on this memorial stone?
Thy merits?—Thou didst rest on Christ's alone.
Our sorrows?—Thou wouldst chide the selfish
tear.

Our love?—Alas! it needs no record here!
Praise to thy God and ours?—His truth and love
Are sung in nobler strains by thee above.
What wouldst thou have us write?—A voice is
heard,—

"Write for each reader, write a warning word;
Bid him look well before him, and within;
Talk to his heedless heart of death and sin;
And, if at these he tremble, bid him flee
To Christ, and find Him all in all, like me!"

REV. H. F. LYTE.

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number of the *Presbyterian* would be
directed in red ink to all who had omitted
to remit their subscriptions, and that we
would be reluctantly compelled to discon-
tinue sending to those who remained in
arrears after this intimation. We regret
this painful necessity; but it would be
wronging the Lay Association to continue
supplying the *Presbyterian* to parties who
feel so little interested in it, or are so
negligent as to omit remitting the trifling
amount of subscription; besides, it would
be unfair to the majority of our paying
subscribers. The address will be found
written on the margin in red ink. Some
mistakes may possibly occur; but those
will be cheerfully rectified on our being in-
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The Boarding Establishment will be under the
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of the Professors, and is visited by them as often
as their duties permit. The course of instruction
is conducted so as to prepare the pupils for enter-
ing with advantage the Classes of the College.

By order of the Board of Trustees,

WM. IRELAND.

Secretary.

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10th August, 1850. }

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