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The Presbyterians

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. 8, August, 1851.

VOLUME IV.

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THE PRESBYTERIAN.

We take pleasure in subjoining a notice of our Periodical by a cotemporary on either side of the Atlantic, and, in doing so, avail ourselves of the opportunity of anew calling upon our supporters in the Parent and Adopted Countries to co-operate with us in enlarging our List of Subscribers.

THE PRESBYTERIAN. MONTREAL.—We are gratified by receiving another Number of this truly valuable periodical. It is ably conducted, and contains matter most interesting to the friends of the Church of Scotland, and indeed to all Scotsmen at Home. It is really a National and truly a Religious periodical. We have noticed papers of very high merit and excellence in its columns. Greatly appreciating the *Presbyterian*, we wish it much success, and, if any advice of ours had weight among our countrymen across the Atlantic, we would say, Support the *Presbyterian*, and be thankful you have such an exponent of your faith, and advocate of your Church, as well as faithful chronicler of passing events in the Religious world.—*Edinburgh Evening Post*.

DUTIES OF CHURCH MEMBERS.—The last number of the *Montreal Presbyterian* contains a large amount of Ecclesiastical intelligence from the Sister Colony. We have full and interesting notices of the Meetings of the Commission of the Synod of Canada and of the Presbyteries of Bathurst and Montreal, a Biographical notice of the late Rev. John Smith, Beckwith, with an extract from the Sermon preached at his funeral by the Rev. John McMorine, of Ramsay. We have then a satisfactory Report of the Ladies' Association of St. Andrew's Church, Kingston, not less creditable to the Ladies of Kingston than to the Missionary employed by them. This is followed by an account of the Examination and Distribution of Prizes in the University of Queen's College, Kingston, accompanied with the Rev. Principal Macbar's concluding Address, the Prize List, and the Course of Study for the Session 1850-51. Very favourable mention is afterwards made of the Church in the Lower Provinces in introducing the accounts of the formation of the Lay Associations in St. Andrew's Church, Newfoundland, and of Pugwash, N. S. A considerable portion of this monthly periodical

is occupied with the proceedings of the Missionary Societies in connection with the Parent Church, and with an extract from the *Edinburgh Christian Magazine* on Prayer in behalf of the Church of Scotland.

To our humble apprehension one of the most delightful and edifying contributions in this number of the *Presbyterian* is an original Discourse, entitled, "The Spiritual Edification of all, an Object to be sought by each in a Christian Congregation," by the Rev. John Cook, D. D., Quebec, from 1 Cor. xiv. 31, "For ye may all prophesy one by one, that all may learn and all may be comforted." Every article that comes from the pen of this able and accomplished writer, more especially on subjects of a religious character, is deserving of serious consideration, and this discourse will amply repay an attentive perusal. After a lengthened introduction on the state of the Primitive Church, as differing in some respects from modern Christian Societies in regard to the preaching of the Word, and the dispensation of the Ordinances of Religion, Dr. Cook proceeds to illustrate with earnestness and eloquence the spirit of the rule in the text, as separated from the peculiarities involved in it, that every member of a Christian Church is not only to seek his own spiritual good, but that of others also, and actively to promote it, as God enables him. As this is a duty too little understood and too seldom practised among all denominations in this country, and as the *Presbyterians*, to whom this discourse is more immediately addressed, ought to take the subject into their serious and prayerful consideration, and, if deficient in duty, suffer the word of exhortation, we apprehend no apology is necessary in calling attention to the following excellent remarks from this Discourse.—*Halifax Guardian*.

CHURCH IN CANADA.

MEETING OF SYNOD.

The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met in St. Andrew's Church, Montreal, on Wednesday, the 2nd July, 1851, and was opened by an excellent and very appropriate sermon by the Rev.

James C. Muir, a former Moderator, from 1st Cor. xiv. 40—"Let all things be done decently and in order."

The Rev. Robert Neill, Minister of Seymour, was unanimously elected Moderator for the ensuing year.

The attendance was very respectable, considering that Montreal is very much towards one extremity of the Province, there being present about forty Ministers, and a considerable proportion of Elders.

No less than three Ministers have died during the past year, namely, the Rev. John Smith, of Beckwith, the Rev. John Robb, of Dalhousie, and the Rev. John Dickey, of Williamsburgh. This circumstance was felt by many, if not all, to be a very solemn warning:—"Be ye also ready."

On the first evening of the Synod little was done beyond appointing Committees and making arrangements for business. The Rev. Dr. Mathieson, the Rev. Dr. Cook, and the Rev. Robert Neill, were re-elected as Members of the Board of Trustees of Queen's College; and William Edmonstone and Hew Ramsay, Esqs., were elected as Clergy Reserve Commissioners in room of the two retiring Commissioners.

On the second day a considerable portion of time was spent in the discussion of a Protest, given in by the Presbytery of Bathurst, against the name of the Rev. Thomas Haig standing on the Synod Roll, in consequence of certain alleged informalities in regard to his settlement at Beauharnois by the Presbytery of Montreal. The Synod agreed, "notwithstanding some irregularity on the part of both Presbyteries, to sustain the proceedings of the Presbytery of Montreal in this case, as advised by the Commission

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of Synod, and to confirm the appointment of Mr. Haig to Beauharnois."

The following Examining Committee for the year was appointed, viz: the Moderator and Clerk, Mr. Urquhart, Mr. McKenzie, Mr. King, Mr. Mowat, Mr. McNee, Mr. Bain, Mr. McMorine, Mr. Spence, Dr. Maclachlan, Professor Williamson, Mr. George, Mr. Barclay, Dr. Mathieson, Dr. Cook, Mr. McGill, and Mr. Mair.

The Rev. Dr. Mathieson, Alexander Simpson, and Hew Ramsay, Esquires, were re-elected Members of the Board of Managers of the Ministers' Widows' Fund.

Applications were brought before the Synod in regard to the cases of Mr. William Ferguson and Mr. William Brown; but the Synod declined taking any action in either case.

On Friday on an Overture from the Presbytery of Montreal a Committee was appointed to draft a set of Resolutions, expressive of the views of the Synod in regard to matters connected with the Clergy Reserves, and to report on Monday.

The Synod gave somewhat lengthened and earnest consideration to several matters in regard to young men studying for the Ministry. Presbyteries and Ministers are recommended to look out for suitable youths, to superintend and assist them in their earlier studies, to watch over them generally; and on their removing to College to commend them to the pastoral superintendence of the Minister there. Students of Divinity are to appear before their Presbyteries at least once during the Summer Recess to be examined, and on their return to College to produce a certificate that they have done so. It was also agreed that, hereafter, young men, on being licensed to preach, and before being settled in a pastoral charge, shall be employed for one year as assistants to such experienced Ministers as may be agreed on, for the purpose of being trained to the practical part of the Pastoral work.

Further steps were agreed to be taken to procure a supply of preachers from Scotland; and it was resolved to request the co-operation and assistance of the Clergy Reserve Commissioners in this matter.

The Synod, also, the same day passed a Resolution as to the desirableness of appointing a Synodical Visitor or Visitors, to visit all the congregations, and report to the Synod. But on a subsequent day the Synod deferred the appointment, owing to the difficulty felt in getting any Minister to leave his congregation so long without another to supply his place.

On Saturday the Synod authorized Professor Smith, at present in Britain, to proceed to London, and watch over and take all necessary steps to guard the in-

terests of this Church as they may be affected by any new legislation in regard to the Clergy Reserves.

Applications from Eldon, Three Rivers, and Stratford, for aid from the Colonial Committee in building or finishing Churches, were brought forward. The first and second were approved of, and the last was deferred till the necessary evidence is laid before the Presbytery that the property is securely deeded to the Church of Scotland.

Memorials from Amherstburgh and Williamsburgh in regard to their destitute condition were presented. The Synod directed the Presbyteries, to which they belong, to take the necessary steps to assist in procuring them Ministers.

Several other matters were partly considered, to be taken up again the following week.

On Monday the statement of the Clergy Reserve Commissioners was read, and the Synod declared their satisfaction therewith.

The Report of the Managers of the Ministers' Widows' Fund was then considered and approved of. A fuller account of the deliverance may be given hereafter.

The Synod had next before them all matters connected with the French Mission in Lower Canada. The Mission is still to be carried on, and efforts are to be made to procure a further supply of Missionaries.

On Tuesday the Synod had under their consideration the draft of Resolutions, setting forth the views of this Church in regard to the Clergy Reserves, which were finally adopted as follows: [See Resolutions and Declaration at page 127.]

The Examining Committee reported favourably in regard to Mr. Kenneth McLennan and Mr. John Campbell, Students of Divinity, whom they had examined; and the Synod authorized their respective Presbyteries to take them on trials for license.

The scheme, proposed last year, for the better carrying out of the Government of this Church, was again recommended to the consideration of Presbyteries.

Presbytery Records were reported on and ordered to be attested.

On Wednesday Addresses to the Queen and the Governor General were adopted and signed by the Moderator.

There was presented a Report of the Collections made during last year for Queen's College, and the Synod recommended increased diligence in this matter on the part of Ministers and congregations.

The Form of Procedure in the Calling and Settling of Ministers was referred to the Presbytery of Montreal.

The thanks of the Synod were given to the Ministers and Members of the Church in Montreal for the hospitality extended to the Members of Synod.

The Commission of Synod was appointed to meet in Kingston on the First Wednesday in October; at Montreal on the day before the Presbytery, in February; and at Toronto on the day after the Presbytery, in May.

The Synod appointed their next meeting to be held in the Church at Williamsburgh on the First Wednesday in July, 1852, at Twelve o'clock, noon.

The Synod was then closed with an Address from the Moderator, prayer, praise, and the blessing.

THE MODERATOR'S CLOSING ADDRESS

FATHERS AND BRETHREN,—The time has come when we must separate, and return again to our several fields of labour. Ere we part, I beg leave to thank you for the courtesy and forbearance which you have shown towards me while discharging so imperfectly the duties to which you have called me. Allow me, also, to congratulate you on the kindly and Christian spirit which has characterized your discussions, the unanimity which has marked your decisions, and the evidence you have given of earnestness and zeal, and determination, not only to extend, if possible, our sphere of action as a Church, and increase the number of our Ministers, but at the same time to maintain their independence and secure their being men of holy lives, not bringing discredit on their office, but being examples to their flocks.

Fathers and Brethren,—Our Synodical Meetings, while necessary for transacting the public business of the Church, are likewise good and pleasant inasmuch as they bring us acquainted with each other and with the circumstances of each other's flocks, forming and strengthening between us the ties of kindly brotherhood. They are profitable too, inasmuch as what has been advanced by different members, in expressing their opinions on the various subjects under consideration, will furnish matter for after thought, resolve, and action.

You are about to return to your separate and insulated fields of labour. See to it, that you there remember each other, and participate in each other's sympathy and prayers. Be careful there to carry out the principles which we have here maintained—there to cultivate and exemplify that holiness of character which we have declared to be becoming in a Minister of the Gospel—and there to seek the doctrine and holy discipline to which the purity of the Church's membership which is so needful if she would be a golden candlestick," "the light of the world," "the glory of all nations."

For, however necessary, pleasant and profitable, our Synodical and Presbytery meetings may be, we must never forget that it is in the midst of our own congregations that our main field of labour lies.

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There it is that the battle of life must be fought by each of us; there it is, that amid privation, and toil, and self denial, and perhaps much tribulation, we are called to maintain the conflict with principalities and powers of evil; there, expending and being spent, we must win our crown and gather laurels for ourselves, and glory for our Master, in fighting the good fight of faith.

Fathers and Brethren,—Matters of great importance to the interest of the Redeemer's Kingdom have been under your consideration. Amongst other subjects you have been considering the spiritual destitution of the country; you have declared the desirableness of having more labourers in this portion of the Vineyard, and you have resolved on adopting means for increasing, if possible, the number of our Ministers. In this you have done well, and in this, by the blessing of God, I trust you will succeed. But, whether successful or not in this, we must not forget that every converted man is, or ought to be, a witness for Christ, and in his own place and sphere a missionary. Thus Philip was no sooner found of Christ than, finding Nathanael, he tells him of Jesus. No sooner did the Messiah reveal Himself to the woman of Samaria than she ran and called her townsmen that they might see and believe. And the man of Gadara had no sooner experienced the powers of Christ's salvation than he departed and began to publish in Decapolis how great things Jesus had done for him. Thus it still is, and ever will be. Every believer is, or ought to be, in his own place and sphere, a light to others. He is called to be a priest in his family, ministering to his household. In the world he is to be a witness of the Truth, an epistle known and read of all men. And therefore, if, by the blessing of God upon our labours, we are made instrumental in increasing the number of enlightened, earnest, spiritual converts, we advance the interests of the Redeemer's Kingdom no less than by the increase of Christian Ministers. Hence a little more diligence and success on the part of each of us in our respective parishes may be as productive of great and glorious fruits as if we were successful in all that we contemplate in regard to bringing additional Ministers from our own Fatherland. Let this thought stimulate and encourage us as we return to our labours. Let it quicken our zeal, and make us earnest, prayerful, and indefatigable in seeking the conversion of souls.

Fathers and Brethren,—The affairs of the University have also engaged your attention. You have been considering the desirableness of carrying it on with greater efficacy, and you have been devising means for adding to the staff of Professors, increasing, if possible, the number of Students for the Ministry, and elevating the standard of their education.

Here you find difficulties in the way, and see not how the objects in view are to be all attained. However desirable, you may not succeed in all that you purpose in regard to the University. In these circumstances let us remember, and let the thought comfort us, that every godly family, every family brought under the transforming and abiding influence of the Gospel, is a Christian Seminary, a centre from which light and agency must go forth for the enlightenment and conversion of others. It is as a school of the prophets, where those are being trained who are to be the fathers and mothers of a coming generation—the upbringers of a goodly seed—a nursery of plants of righteousness, with which districts and townships are to be sown and planted. Since coming to Montreal, a brother, who is now present, has told me that in a bed of seedlings of his own raising he some years ago found a new and beautiful variety of a favourite flower; and by careful cultivation it has been so multiplied and dispersed that now he finds it in almost every part of the Province which he visits, adorning with its beauty and perfuming with its fragrance many a garden. And instances not a few can be given in this land, where one or two families, the first settlers in the bush, have in course of time spread themselves over the surrounding district, and given, if not a religious, at least a denominational character to a whole community. We can scarcely over-estimate, therefore, the importance of even one enlightened, earnest Christian family in a new and thinly peopled country. It is like a handful of grain that, sown and reaped, and sown and reaped again, may furnish seed for a thousand fields. And thus you see how by the blessing of God upon your Ministry, if you could, each in his own congregation, bring a few families under the permanent influence of the Gospel so as to be thoroughly enlightened and disciplined by the Truth, and leavened by the grace of God, you might do more in reality for the glory of God and the salvation of souls than if you, as some might wish ability to do, endow a Professorship and prepare a dozen of Students for the University of Queen's College.

The subject of Presbyterial or Synodical visitations has also been under your consideration. These in some form or other seem needful, and, if wisely conducted, would doubtless be the means of strengthening the hands and encouraging the hearts of many a brother, of stimulating in many cases both Ministers and People to the faithful discharge of their respective duties, and in other cases of correcting abuses, and removing evils, that are a blot upon our Church. The conviction is evidently deepening in your minds that these visitations are demanded by the circumstances of the Church, and sooner or later must be carried out. And

in anticipation of them it were well that we returned to our congregations, each of us resolved that, so far as in us lies, our little field of the Vineyard shall be cultivated well; I say well, for, just as in the cultivation of the earth, as we see every day, the husbandman, unwisely expending his labour over too large an extent of ground, loses in a great measure the reward of his industry, so may it be in the spiritual Vineyard, in the husbandry of souls. And better cultivate the little spot and cultivate it well than by attempting the large field lose the reward of the harvest. One of the first Presbyterian Missionaries in the Upper Province furnishes a striking illustration of this. Although a workman that needed not to be ashamed, earnest in spirit, abundant in labours, willing to spend and to be spent, ever ready to respond to the distant call for help, he watered many a drooping plant in the wilderness, and furnished the bread of life to many a hungry soul, yet, from the urgent necessity of the times, scattering the precious seed over an extent of country too wide for any one man to watch over or to cultivate, he necessarily did so at the expense of his own immediate congregation. He prepared gold and silver and precious stones for the building of the spiritual house, but there was no bringing together of the living stones that they might be built up together as a living temple; and, when gathered to his fathers, he left behind him scarcely the fragment of a congregation. I remember once meeting, in the neighbourhood of Valcartier, one who invited me to visit her country dwelling. Like Naomi of old, she had neither husband nor son to till her little parcel of ground in the midst of the forest. She could do little herself, but she told me that she did what she could. And, speaking of her little field, she said, "it is worth seeing, for there is neither a stump nor stone, nor thistle in it all, and it is wonderful what it produces." Observe the fact—there were no stumps, she had burned them down—no stones, she had gathered them off—and no thistles, she had weeded them out. Observe the reward—"it is wonderful what it produces."

Fathers and Brethren,—Let us resolve that our field in the Lord's Vineyard shall be like the widow's field. Let us, like her, do what we can—like her, let us do that little well. Let us be steadfast, immovable, &c.

And then, when the visitations come to us, be they Synodical or Presbyterial, we will be prepared to welcome them. And may the Master of the Vineyard so prosper and bless the labours of each of us that it may at no distant period be said of each individual congregation of our Church; It is worth seeing and wonderful in its fruits.

Fathers and Brethren,—Your attention has been directed to the condition and

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prospects of our Church in this land. Doubtless there is much that is discouraging in the difficulties with which we are surrounded, and the hindrances which present themselves on every side to the diffusion and maintenance of pure and undefiled Religion throughout the land; but in the view of these difficulties and obstacles let us, as ambassadors of Christ, be strong in the Lord, and in the power of His might, saying with Paul, "None of these things move me." Our sky is overcast; we may see the dark cloud looming in the distance, we may hear, or think we hear, the sound of many adversaries mustering for the conflict. But, louder than the din of the world's confusion, louder than the sound of many waters, let the voice of Jesus be heard by us, saying, "Fear none of these things." Let us never forget that, if we have an arduous work to do, we have the power of the Mightiest with which to do it, and that, if we have powerful adversaries, we have the Lord to fight our battles for us, and let our watchword ever be, "Through God we shall do valiantly; for He it is that shall tread down our enemies." After all it is not endowments—it is not superior education—it is not eminent talents—it is not numbers, highly important and desirable as all these may be, that constitute our strength and ensure our success as a Church; but God's presence in the midst of us as His people. "Not by might, nor by power, but by My Spirit, saith the Lord." God promised to Israel of old to dwell in the midst of them as a mighty God and terrible, to fight their battles for them; and, while they kept His covenant and sought as a peculiar people to be witnesses for Him as a holy God, whether many or few, weak or strong, they never turned their back before the enemy; God scattered their adversaries before them, as the dust before the whirlwind. Jehovah in like manner promises to be with us as His Church. "For the Lord hath chosen Zion; He hath desired it for His habitation." "Lo!" says He "I am with you alway, even unto the end of the world." Let this be your confidence. "The Lord, thy God in the midst of thee, is mighty; He will save, He will rejoice over thee with joy." But let us never forget that it is as the Holy One of Israel that Jehovah promises to be with us; and, in order to enjoy His presence, we must remember the command, "Be ye holy, for I am holy." If we would have Him with us as the *Mighty* One, we must welcome Him as the *Holy* One. Let us earnestly seek then, as God's people, to be a peculiar people. As His sacramental host, let there be no Achan in our camp. As the temple of the Lord, let us seek to separate ourselves from everything that would be a desecration of His Sanctuary. Let nothing be willingly retained, that would grieve the Spirit of the Highest. And, thus seeking the purity of the Church, our labour shall not be in vain in the

Lord. In spite of all enemies, in spite of all obstacles, we may be confident that the Lord's work shall prosper in our hands.

Fathers and Brethren,—We have met on this occasion in a splendid edifice, one that does honour to the congregation that assembles within its walls; and some of us hereafter, while meeting with our people in the humble structure that forms our forest sanctuary, may sometimes think of the splendour of the building in which we are now assembled—its costly architecture—its rich yet chaste adornments—contrasting it with our own. None of us can hope to see his congregation worshipping in a sanctuary so grand and beautiful; but let us here be reminded of an object worthy our ambition and within the reach of all of us, that we are builders under Christ of the Spiritual House—the Living Temple. And, as this edifice is surpassing in external glory, let it be the noble aim of each of us in his own locality to make the Church to which we belong alike surpassing and preeminent amongst the other Churches of the land for true spiritual glory and splendour, even for the beauty of holiness.

SABBATH SCHOOL PIC-NIC IN HUNTINGDON.

It has been customary, during the last few years, for the Sabbath Schools in connection with the different Religious bodies of Huntingdon, to assemble together and enjoy a holiday. On these occasions the Sabbath School of one particular Church invited the Sabbath Schools of the other Churches to what was in general and conveniently called a Pic-Nic party; although, strictly speaking, it was not so, as the school inviting bore all the expense and all the trouble connected with the merry-making; and those invited partook of the good cheer, provided for them by their kind friends, without contributing anything towards the entertainments. On the 16th day of the present month the Annual Festival took place; and possibly an account of our proceedings may be deemed sufficiently interesting to secure a place in your Journal.

On the present occasion the invitation emanated from the Schools of the Scotch Church, and was extended to the Schools in connection with the following bodies: the Secession, the American Presbyterian, the Episcopal, and the Methodist Churches. In the early part of the forenoon each School met in its own Church, and before marching to the ground of entertainment, a beautiful island situated in the river Chateauguay, and which had been kindly placed at the disposal of the Sabbath Schools on the present, as well as on several past occasions, by its worthy owner, John Somerville, Esq., they were privileged to take part in proceedings of no ordinary kind, the laying of the chief corner-stone of the Huntingdon Academy.

With regard to this Academy we may mention that, when finished, it will be the only institution of the kind on the south side of the St. Lawrence within a hundred miles of Huntingdon, and that the site, on which it stands, and around it, twenty years ago was occupied with the as yet uncleared forest. Having performed this duty, the Schools marched for the island. Everything here was arranged in admirable order. Towards the head of the island a platform was erected for the use of the speakers and the Huntingdon Vocal Choir. Before the platform were spread out two long tables, crossed by another equally long at foot, and loaded with biscuits, sandwiches, fruits, and seed-cakes, and round about these tables, at a short distance, the seats for the Sabbath School scholars. Viewed from the platform, the whole scene looked splendid. The neatly attired Sabbath classes, the many hundreds of smiling and happy faces (for it is supposed that almost one thousand of old and young partook of the good things that had been provided), the tables so neatly covered, and the large masses of cakes so richly mantled with icing and with bouquets of flowers at regular intervals over them, caused the whole to look exhilarating in the extreme. The Sons of Temperance of Huntingdon and Durham were there with flags beautifully embellished. Each Sabbath class had its own set of banners also, and all their inscriptions were very appropriate, and all looked very gay; but there was one banner especially which gained universal attention—'twas the banner of the Kirk—the Bush Burning, with the motto surrounding it, *Nec tamen consumebatur*.

After a blessing had been asked by the Rev. James Anderson, of Durham, accosted by gentlemen, and gentlemen, accosted by ladies and gentlemen, and gentlemen, both ladies and gentlemen, accosted by their duty; quitted themselves well of their duty; cakes and tea were in universal demand; for a full half hour or more nought but eating and drinking was thought of. After this a few addresses were delivered by the Rev. A. Wallace, of the Secession Church, Rev. P. D. Muir, of the Scotch Church, Rev. A. D. K. Lighthall, Esq., and about four sang a few choice pieces; and about four o'clock the party broke up, having enjoyed a day of unusual interest, and one which is regarded as in itself an era in the annals of the village, one regarding which with all certainty it may be said, that the remembrance of it will not pass away for a half century to come.

23rd July, 1851.

THE LATE REV. WALTER ROACH.

A few days ago we stepped into the workshop of Messrs. Nelson, Butters & Co., of this city, and were much gratified by reading the inscription on a tablet of white marble, the neat execution of which is very creditable to the firm, that is shortly

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to be erected in the Church of Beauharnois as a memorial to the faithful ministry of the late incumbent, the Rev. Walter Roach. The expense of the tablet will amount to 80 dollars. We understand that this church has been lately painted and repaired through the generosity of the Seigneur, Edvard Ellice, Esq., and his agent, Colonel Brown, to the kind services of both of whom the Presbyterians of that Seignory have been laid under many and deep obligations. The following is the inscription:

Sacred to the Memory of the

Rev. Walter Roach, First Minister of the United Congregations of Beauharnois, Chateaugay and St. Louis.

He was born in Edinburgh 14th. September, 1806; educated at the University of his native city; ordained 1st. December, 1833, and died 27th. August, 1849.

He was suddenly seized with mortal sickness in the act of proclaiming from the pulpit of this church the glorious Gospel of the Lord Jesus Christ, and died on the following day in the enjoyment of the blessed hopes and consolations which he had faithfully and affectionately laboured to inspire into the minds of an attached Congregation, who have erected this tablet

In testimony

of the deep sense they entertain of his worth; their gratitude for his ministerial services; and the sincere respect they cherish for his memory.

Remember them who have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, to-day, and for ever." Heb. xiii. 7, 8.

CHURCH IN THE LOWER PROVINCES.

Our Brethren in the Sister Provinces seem to entirely outvie us in Canada in the formation of Branch Lay Associations, as our readers may see from the following abridged extract from the Halifax Guardian. As the circumstances of our Church throughout the British North American Provinces bear so striking a resemblance in many respects, we have taken the liberty of transferring to our columns of this month a somewhat large amount of interesting ecclesiastical intelligence from the above mentioned Journal, so ably conducted and worthy of general support, in the hope that such intelligence may prove acceptable to a large portion of our readers.

BELFAST LAY ASSOCIATION, P. E. ISLAND.—A Meeting of the Office-bearers, Members, and friends of the Congregation of Belfast, was held in the Belfast or Pinette Church on Monday the 19th inst. at 11 o'clock, the Rev. R. Macnair in the Chair. After prayer by the Chairman

the following Resolutions were considered *seriatim* and unanimously adopted.

1. That a Society be now formed in this congregation, to be denominated the "Belfast Lay Association in connection with the Church of Scotland."

2. That the objects of the Association shall be the support and advancement of Religious Education in this congregation, and among the Presbyterian population of this Island, by procuring funds towards the support of a Missionary speaking both English and Gaelic, to be employed on the Island, and for other objects that may be deemed advisable.

3. That every person, approving of its principles and subscribing five shillings annually to its Funds, shall be a Member of the Association, and entitled to deliberate and vote at all the Public Meetings.

4. That the Committee shall open up and continue a regular correspondence with the kindred institutions in Charlotte-town, in Nova Scotia, and elsewhere, and with the Colonial Committee of the Church of Scotland, with a view to procure as much useful information as possible for the Members, and to promote the influence of Religion and Home Missions, as far as their Funds will permit.

5. That, as this is strictly and properly a Religious institution in full connection with the Church of Scotland, and for the promotion of the interests of the Truth and practical piety, all its Public Meetings shall be opened and concluded with Devotional Exercises.

In accordance with the 3rd Resolution a Subscription List was then opened, when 45 individuals entered their names as Members of the Association.

The Members here proceeded to the election of Office-bearers in terms of the 4th Resolution, when the following gentlemen were appointed for the current year.

- Hector McKenzie, President.
Alexander McLeod, Donald Gillies, Donald Fraser, Jun., Donald Graham, Secretary.

Committee.—Thomas McPherson, John McLeod, Malcolm Bell, Roderick Campbell, Simon McKinnon, Peter Nicholson.

Mr. D. Graham then moved a vote of thanks to the Chairman, which having been carried, the Meeting was closed with prayer.

LAY ASSOCIATION OF NOVA SCOTIA.—The Treasurer of the Lay Association acknowledges the receipt of the sum of £11 18s. 6d. from the Rev. John Martin, being the amount of the public collection made in St. Andrew's Church, St. John's, Newfoundland, on the 18th May last, for Home Missions, which has been transmitted through him to the Association.

ARCHIBALD SCOTT, Treasurer.

MARK OF RESPECT.—The Teachers of St. Andrew's Church Sabbath School, St. John's, Newfoundland, presented to the Rev. John Martin, of this city, a beautiful writing-desk on his departure from that Island, as a testimonial of their gratitude for his disinterestedness in leaving

home and friends with so much promptitude and zeal, at an inclement season of the year, to minister to the spiritual wants of the people of Newfoundland, and in token of their satisfaction with his services, and their fervent desire for his happiness.—Halifax Guardian.

MINISTERIAL VISITS.—It will be pleasing to the friends of the Church of Scotland to learn that her Ministers are endeavouring to extend their labours and usefulness as widely as possible throughout the community, although a great many stations are still too much overlooked and neglected. The Rev. Mr. Herdman, of Pictou, paid a visit to this city a few weeks ago, and officiated in several of the Churches with much energy and acceptance. The Rev. Wm. Donald, of St. John, N.B., arrived in town on Thursday evening on his first visit to Halifax, and will preach in St. Matthew's Church in the morning, and in St. Andrew's Church in the evening, of next Lord's Day. The Rev. John Scott, of St. Matthew's, arrived safely in St. John's, N.F., in the end of last week, and has commenced his public ministrations in St. Andrew's Church to the joy of the members of that congregation. It is to be hoped that during the course of the summer these visits will be still further extended into the surrounding country districts, where there is such a large Presbyterian population soliciting religious instruction.—Ibid.

MISSIONARY FOR NEWFOUNDLAND.—We are happy to learn that a letter has been received by the Committee of St. Andrew's Church, St. John's, Newfoundland, from the Secretary of the Colonial Committee of the Church of Scotland, assuring the Trustees and the congregation that the Colonial Committee feel a deep interest in their spiritual welfare, and will do all in their power to send out a suitable Missionary on again hearing from them. This information has afforded, as might be expected, much encouragement and satisfaction to the vacant congregation; and we have no doubt that the Office-bearers of that church will zealously and promptly carry on the correspondence now opened up, and furnish the information solicited by the Colonial Committee with the view to the appointment of a Missionary as early as possible in the ensuing autumn.—Ibid.

SAINT MATTHEW'S CHURCH.—The General Annual Meeting of the congregation of St. Matthew's Church was held on the 10th inst, when the Report of the Trustees for the past year was read, unanimously received, and adopted by the Meeting. We learn that the affairs of the congregation are in a highly satisfactory state, and the recommendation contained in the Report, to have the Church thoroughly painted outside, is to be carried into effect. Dr. Hume was again elected as Moderator of the congregation for the ensuing year, and William Murdoch, George P. Mitchell, John Doull, Samuel Gray, William M. Allan, Alexander Primrose and Edward Lawson Esqs., were elected Trustees for the same period. At a subsequent meeting of the Trustees the following appointments were made:—William Murdoch, Esq., Chairman; George P. Mitchell, Esq., Dpt. Chairman; John Watt, Esq., Treasurer; Archibald Scott, Esq., Secretary.—Ibid.

VACANT GAELIC CONGREGATIONS.—We have often lamented and are still compelled to lament the extreme spiritual destitution that has so long prevailed among the Gaelic adherents of the Church of Scotland in the eastern districts of this Province. Whilst other religious denominations are laudably and incessantly engaged, not only in providing for the existing necessities of the members of their respective Churches, but also in extending the field of their operations, the Ministers of the Church of Scotland are often forced to decline the most pressing invitations for assistance, and doomed to witness the sad spectacle of multitudes ready to perish for want of spiritual nourishment. If any persons should doubt the truth of our statements, or think that we are too much inclined to dwell upon this theme, we beg leave to refer them to the testimony of unsuspected witnesses, comparative strangers,

not connected with the Church of Scotland, who have been moved by pure sympathy to visit and dispense the Ordinances of Religion in some of these settlements. The Rev. Mr. Grant is a Missionary of the Presbyterian Church of Nova Scotia, who has been labouring for some time within the bounds of the Presbytery of Pictou. In a Report of his missionary labours presented to the last Meeting of the Presbytery, Mr. Grant states that he had preached two Sabbaths in Pictou, near Cape John, and at River John. He had also preached in Gaelic at Toney River in company with Rev. Mr. Herdman, who has not yet officiated in that language.

"It may not be improper to remark," adds Mr. Grant, "that the extensive settlement extending from Carriboo to Cape John presents a promising field for missionary exertion the population consisting, with very few exceptions, of Presbyterians, can not be much short of 400; and they are scattered abroad, 'like sheep without a shepherd; At one time they had a place of worship; but two years ago it was burned down, and as yet it has not been replaced by another. I would further observe that the inhabitants of this settlement are principally Highlanders and speak the Gaelic language; and from their national predilections and associations the idea of supplying their spiritual destitution by one incapable of preaching to them in that language would, if attempted, prove abortive.

Continuing his Report, Mr. Grant then states that he preached at Scotch Hill, Salt Springs, West River, and at Gairloch.

The settlement of Gairloch constitutes a section of the Salt Springs congregations. This congregation has for the last 6 years been destitute of the labours of a settled pastor. They however receive an occasional visit from the Rev. Mr. McGillivray, of Mc Lellan's Mountain, and others. With few exceptions they are firmly attached to the Established Church of Scotland.

Surely if any appeal can reach the feelings and sympathies, not only of the Ministers of the Church of Scotland in this Province, but also call forth the immediate and active assistance and co-operation of the Colonial Committee of the Parent Church in aid of these long neglected Highlanders, it must be the entreaties of other denominations in their behalf. Much as we know the Highlanders of Pictou are attached to the Church of Scotland, we are not at all surprised that in present circumstances they should be ready to welcome the ministrations of any Presbyterian denomination who may afford them spiritual instruction until they receive more attention than they have lately met with from the Ministers of the Church to which they profess to belong. It is pleasing to find Mr. Grant bearing testimony to the diligence and fidelity of the Rev. Mr. McGillivray in a field which he has occupied with so much steadfastness and perseverance as a Gaelic minister, unaided and alone for the last seven or eight years. *Halifax Guardian.*

THE CHURCH OF SCOTLAND.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

THE MODERATOR'S CLOSING ADDRESS.

We have transferred without abbreviation to our columns the Moderator's Address before dissolving the late Assembly, because, independently of its intrinsic excellence and reference to subjects of the highest importance generally, full allusion is made to the questions of National Education, the Parochial Schools, and Poetry, the discussions anent which we could not present even in an abridged

form in our summary of the Assembly's Proceedings in our No. for July. We are sure that the Address will be perused with all the greater interest when our readers bear in mind that Dr. McLeod fulfilled so ably and acceptably his part as one of the first Deputation from the Parent Church to these Colonies.

Right Reverend and Right Honourable,—By the good hand of God, guiding and sustaining us, we have been enabled to bring our proceedings to a close; and it remains for me now to dissolve this Assembly in accordance with accustomed and long established usage. I proceed to this duty with very many misgivings. It was indeed with much diffidence that, on repairing from the remote and obscure sphere of labour hitherto assigned me in the Vineyard of the Lord, I undertook to occupy the high and honourable position to which in your great kindness you have been pleased to call me. It was with a diffidence which has, I fear, betrayed me too often into omissions and errors, that I proceeded to discharge the various and important duties which have devolved on me throughout your proceedings; and, though your uniform forbearance and countenance, for which, I trust, I shall ever feel the gratitude that dictates my present sincere and respectful acknowledgement of your favour, have imparted a confidence which I could not otherwise possess, it is nevertheless with much embarrassment of mind that I proceed to the duty assigned to me now, fully conscious as I am of my own entire inability to deepen in any degree those solemn impressions with which, at the close of our important labours, you are about to return to your usual and holy avocations.

And, Reverend Fathers and Brethren, if your attendance here has tended, as I trust it has, to impress you with a more solemn sense of your responsibilities towards God and to your fellow-men, to animate your hearts with a greater love of Christ, and with a more intense desire for the advancement of His kingdom and glory, if a higher degree of Christian sympathy has been awakened, and if the ties of brotherly love have been strengthened, it cannot but interest all, who love God, to see so many of His devoted servants returning to their respective departments of Christian labour throughout the land, actuated by those holy sentiments and desires which indicate the favouring presence of God in your own souls, and afford thus the surest promise of your increased usefulness to the souls of others. And, if the prayers of God's people arose on your behalf on the day of our solemn meeting, well may their prayers and their thanksgivings ascend on your behalf now at this the hour of our no less solemn parting.

Even to those habitual in their attendance here there is much that is impressive and affecting in the closing of our Assembly. We assemble here under some degree of excited feeling; and it does not derogate from the higher motives, by which we are actuated, that we long for the opportunities of renewed intercourse with those who were in early life our esteemed associates in the pursuit of knowledge, and in after years our fellow-labourers in the work of the Lord. But we meet with much during our attendance to subdue us in solemn thought and reflection, and to remind us that we are rapidly passing on, amid all the uncertainties of life, from time to eternity. The voices of some, who were wont to guide the affairs of our Zion, and to arrest our attention by the power of reasoning and of eloquence, are silenced in death; and many, who were wont from time to time to meet us here in all the cordiality of Christian and brotherly love, have been called hence to give an account of their stewardship; and thus are we impressively reminded that our period of probation, our day of life, our day of grace, of labour, and of usefulness, is drawing to a close, that yet a few days, and the place, that knows us

here, shall know us no more, and that we, who have been mercifully spared of God, as rulers of His House, and Ministers of His Word, must very soon appear before Him to render our great and solemn account.

During our protracted sittings in this place also, matters of high and solemn importance are submitted to our consideration; and in disposing of these our hopes and our fears are alternately appealed to. There is usually, as on the present occasion, much to animate and much to depress; and it is thus, with some degree of conflicting feeling, that we find ourselves agitated at the close of our proceedings.

It is well ordered then, that we should at parting endeavour to compose our minds during the brief interval of time afforded us, that we should take a calm view of the state and prospects of our Zion, in order that we may thereby be enabled to return to our homes and to our duties with distinct perceptions of the actual condition of our Church, as that has come under our notice, that so we may be qualified the more fully to sympathize in each other's hopes and anxieties, to give, as with one voice, glory unto God for all that is good and comforting in our condition and prospects, and to resolve, as with one purpose of heart, to remedy in His strength all that has appeared evil or defective.

Right Reverend and Right Honourable,—We are called upon to bless God for His great goodness as manifested to us in the continued stability of our Church. It is compatible with the largest measure of charity towards those, who in this matter see cause to differ from us in opinion, to entertain, as we do, deep and abiding convictions of the many blessings and advantages which our National Establishment is calculated to confer, and to hold it as essential towards promoting the glory of God and the good of our fellow-men in these, the beloved lands of our nativity. And, holding these sentiments in sincerity of heart, it is in like sincerity we are called upon to praise God, that amidst all our sins and shortcomings He has been very gracious unto us, that hitherto the Lord hath helped us.

But we are called upon to praise God also for the continued efficiency of our Church. During its darkest night of peril we did not despond as to the ultimate safety of our Church. Tossed and tempest-beaten we were; but no one heard from us the wild shriek of despair, no one saw us nerveless and paralyzed at the hour of danger, as if in dread foreboding we saw our Church as a shattered and dismantled wreck, strowed in fragments on the beach, or imbedded in the sand. Dangers we did encounter at recent as at former periods of our history, but by the blessing of God we were enabled to surmount them all, and now, whatever destiny may await us, our Church has been on every returning day emerging from a position of danger to one of wonted and increased usefulness. It is not solely to its adjusted but unaltered constitution, or to its adaptation to serve the great purposes of its establishment as a Church of Christ in these lands, that we can refer. We can refer also, and, I trust, without one feeling the vain-glorious exultation, to the high and holy ends which, as an honoured instrument in the hand of God, it is now actually accomplishing. We view it in its well-ordered constitution and polity, not with sorrow and regret, as we would the noble, well-equipped vessel wasting to decay in the still and stagnant waters, but with joyful expectation, as we would the noble vessel going forth under wise auspices on its destined, though arduous, course, to accomplish its intended purpose. It is thus our Church has gone forth, and, bearing the rich treasure committed to it, and advancing steadily, it is followed by the prayers of a benefited, grateful people here, and carrying to distant worlds the inestimable blessings of the everlasting Gospel.

It is good and pleasant for brethren to dwell together in unity; and I have to congratulate you on the measure in which you have been enabled on the present occasion to conduct your proceedings "without murmuring," and in the ab-

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him that will ensure conviction and entail degradation and punishment.

Nor do I make these remarks under an impression that there is at the present day, notwithstanding the occurrence of the lamentable cases, any peculiar call for exercising more than wonted vigilance and superintendence. I entertain no such impression, and I urge attention to the important department of duty under consideration more with the view of maintaining existing rectitude and order than of correcting any existing evil or irregularity.

It is peculiarly satisfactory to view our Church acting under a right sense of its responsibilities as a Church of the Living God, and manifesting through its well devised and ably conducted Schemes of Christian beneficence an enlarged and comprehensive Christian charity.

These Schemes, though classified and designated according to the particular department to which they are respectively directed, have one and the same object in view, the promotion of God's glory throughout the world.

The measure of support which they have received, and of good which by the blessing of God they have been the means of accomplishing, calls for our deep and devout gratitude. On consideration, however, of the holy ends which they aim at attaining, of the prudence, zeal, and faithfulness with which they are confessedly conducted, as of their salutary influence and operation, there does appear cause to lament that the sphere of their usefulness at Home and Abroad should be unduly limited by the inadequate support which they have as yet received. We have done much; but in this important matter we may apply to the members of our Church the searching question, "What do ye more than others?" We are perhaps accustomed to rely unduly on our advantages as an establishment; but, the higher our estimate of the privileges which these infer, the more feelingly ought we to interpose in behalf of those by whom those privileges are disregarded within the pale of our Church at Home, and of those, whether at Home or Abroad, who are yet unhappily excluded from those Gospel privileges which our Church is made generally instrumental in imparting so largely and so freely. That in the more remote province of the Church, itself the field of Missions, the flow of beneficence should be scanty and partial, will surprise no one acquainted with its unhappy condition of temporal and spiritual deprivation. The former, which existed long before its recent aggravation, and rendered public sympathy alive to its magnitude, entails on one class of the population grievous and trying suffering, and engrosses much of the attention, as it bears heavily on the resources of another class, in devising and effecting measures for its alleviation; and the latter, with all the humane aid received from other quarters, calls for and generally obtains an amount of local aid, which, if it flowed through those channels by which the pecuniary liberality of this Church is usually conveyed, would perhaps do more than exonerate the parties, held liable to reproach in this matter, from the charge of indifference to the cause of the Church, or to the best interests of their fellow-men.

But, while I do earnestly hope that, even in the quarters I refer to, increased exertions will be made towards forwarding a cause, there, I be made throughout the Church, the subject of earnest and increasing supplication at the Throne of Grace, I would take the liberty of observing that in districts more highly favoured there is that in general support given to our Schemes which might reasonably have been expected. These, I trust, will now respond to the urgent and pressing calls made to increased liberality. We may talk of the dangers to which our Church is from time to time exposed, and I am not inclined to underrate them; but sure I am that one of our Schemes of Christian love, abandoned through an insufficiency of pecuniary support, would occasion greater sorrow and uneasiness to every true lover of our Zion than the assaults of its open enemies have ever yet done. The de-

mands on our Christian interposition at Home are daily becoming more urgent; alas! if the beneficence of our people is found to diminish, and, while the hearts of heathens are becoming open to the calls of the Gospel, alas! if the hearts of a professedly Christian and privileged people here should become closed to the appeals of Christian love.

Right Reverend and Right Honourable—
There is at the present time a loud and a solemn call upon us to strenuous and prayerful exertion in fulfilling the duties of our high and holy calling. I cannot be justly accused of adopting here the language of an alarmist when I say that there is much that is portentous of evil in the present aspect of public affairs and in the existing condition of society. Our population throughout the kingdom has largely outgrown the existing means of healthful instruction, while there is much in the altered state of our social condition to induce a neglect of the means that do exist; and thus vast multitudes, more especially in our manufacturing districts, are as without God in the world, the aged living and dying in the apathy of indifference or in the obduracy of a daring infidelity, and the young growing up under the most debasing and demoralising influence. The extent of this evil is palpable to every reflecting mind, and in its accelerated advances it threatens to cast a withering blight over our land. But then, while the extent of prevailing ignorance and immorality is ascertained and admitted, the difficulty of applying an effectual remedy is in no small degree augmented by the defective and often pernicious character of the remedial measures usually suggested. There are, perhaps, few, claiming to hold any place in the estimation of their fellow-men, daring enough to exert with fiendish delight in that disregard of all moral and religious restraint which, in the cases I have referred to, is unhappily manifested, or to rejoice in the anticipation thereby afforded of coming disorganisation and anarchy; but there are many who view the existing demoralisation simply as it affects the social condition of the community, apart from and seemingly in entire disbelief of its influence on the everlasting destinies of its unhappy victims, and who would thus attempt to remedy the existing evils of society without the recognition of Religious Truth as an element therein sacrificed to the dictates of a worldly and Godless expediency, and the liberalism, that would consult and avoid offending all human prejudices with scrupulous care, does not hesitate to disregard the most sacred and authoritative principles.

It is, indeed, cause of deep sorrow, as it is of deep humiliation before God, that your attention has on the present occasion been necessarily and so frequently called to aggravated cases of Ministerial delinquencies and immorality, entailing the highest censure of this our Supreme Court. Through these cases are but exceptions to the godliness of life and conversation, by which the Ministers of our Church are so generally distinguished, it is at the same time most lamentable that any Ministers of the everlasting Gospel should be found yielding to intemperance and its kindred and debasing vices. In our present state of weakness and imperfection such cases will unhappily occur even in those portions of the visible Church that make the nearest approximation to purity; and it would betray upon our part a spirit, the very opposite of that which we ought to entertain, if we claimed or expected an uninterrupted exemption from such cases in our Zion. While exercising then, as we have done, firmly and unshrinkingly, in the discharge of our bounden though painful duty, the requisite discipline in the cases I refer to, let us, while we pray for those who have fallen, endeavour to realize more fully the conviction that it is only in the grace of God that any of us can stand.

And, if I do not trespass beyond the province of duty assigned to me here, may I not be allowed to say that the occurrence of such cases as those, to which our attention has been so painfully directed, calls urgently for that vigilant superintendence on the part of our subordinate courts that will operate not only as a corrective measure in reclaiming an erring brother at an early stage of his downward progress, but as a preventive measure also by upholding those who are exemplary in life and conversation in the ways of righteousness.

It is far from my intention to say here in what systematic form or at what periodical intervals of time such a superintendence ought specially to be exercised, or to allege that there is a general remissness in regard to it which implies a departure from our excellent form of ecclesiastical discipline and polity, calling for renewed legislation on the part of our General Assembly. Enough, if a superintendence, firm while temperate and considerate, is vigilantly exercised by our subordinate courts, and in cases of alleged irregularity exercised timeously, thus with its other beneficial effects exempting these courts from a charge to which they not unfrequently may in the absence of it appear somewhat liable, of watching the halting of an erring brother until an overt and aggravated act is committed by

mands on our Christian interposition at Home are daily becoming more urgent; alas! if the beneficence of our people is found to diminish, and, while the hearts of heathens are becoming open to the calls of the Gospel, alas! if the hearts of a professedly Christian and privileged people here should become closed to the appeals of Christian love.

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But, while there is much in the present aspect of society to occasion sorrow and alarm to the friends of Truth, there are in their very grounds of alarm the strongest incentives to increased zeal and fortitude in upholding the Truth of God as that great means of renovation, in the absence of which every other will be found unavailing and abortive. Let it be our part then, in the and fulfilment of our duties towards God and right to our fellow-men, to maintain the cause of Truth with unyielding steadfastness; and, while we would open up to our people the sources of all useful knowledge, let us above all endeavour to secure their access to that knowledge which maketh wise unto salvation. If we would make the fruit good, we must make the tree good also, and, if we be instruments in recovering the multitudes around us now sunk in ignorance and immorality, we must, by an extension of the means of sound Religious instruction, aim at enlightening their minds by a knowledge of Divine Truth, and thus by the grace of God renewing and sanctifying their hearts.

And, whatever amount of responsibility is incurred or undertaken by other Christian denominations throughout the land in this important matter, much is required and much is expected of the Church. Under existing circumstances, however, these requirements can be realized and fulfilled only by a strenuous and vigorous support on our part of those means which we ourselves

have adopted towards extending our well devised parochial system, and rendering it commensurate, in so far as we can, to meet the increased wants of the population. It is obvious enough that the existing resources of our Church are inadequate to attain this important end. These have not in recent times been very materially aided or increased; and as well might the Government of our country attempt to fulfil the liabilities of the present day from the comparatively limited amount of former revenue as we can attempt with a parochial organisation, sparingly enough adapted to the exigencies of a former, to meet the increased wants of the present day. It is true we have not abandoned, and, while in the observance of our doctrinal standards and terms of our constitution, it is hoped we have not forfeited a claim to aid from other quarters towards extending our Church; but for the time that is, it would appear we are left to act on our own resources, and by the Grace of God prompting to an enlarged liberality on the part of our people I sincerely trust we may find ourselves enabled to gain on the wide-spread dominion of darkness and infidelity around us, and to diffuse largely throughout the land the blessing of sound Gospel instruction. And the extension of our Church in this is essential to its efficiency in another important department of our parochial system, for, assuming that education is at the present time in that low and defective state in which it is not unfrequently represented, the evil, let it be observed, is not one that can be effectually remedied by increasing, or even by multiplying the number of schools, unless the requisite supervision is exercised over them, and unless, also, the requisite supervision is exercised over the territorial districts, in which they are severally located, in counteracting the indifference to the benefits of instruction, and prevailing habits and influences to which, in the altered condition of our population, existing ignorance and ungodliness fall so largely to be traced,—unless in short our excellent and approved parochial system is carried out to its full extent, thus securing the mutual benefits which the Sabbath and week-day ministrations of the Minister, and the Sabbath and week-day instructions of the parish-teacher, have ever been found to confer.

It is indeed satisfactory that the Church is so fully alive to this important consideration, and that in the all-important question affecting our parochial schools you have maintained that position which this Church is entitled, as it is bound to occupy. If the Church of Scotland has been faithful to any sacred trust committed to its care, it has been so to the interests of education. The instruction and "Godly upbringing" of the youth of our land have ever from the earliest period of its history down to the present day, been the object of its watchful care and solicitude; and it has been blessed in devising and conducting through its parochial school system of education which, however much overlooked or feebly acknowledged in the present day by parties who have had ample opportunities of witnessing and perhaps experiencing its excellence, has been found worthy of approval throughout the enlightened world, and has been justly regarded as the great means of placing our country far in advance of kingdoms in other respects more highly favoured. While in some degree commensurate to the wants of the population, these schools continued to maintain all those excellencies of national character which under the vigilant care of this Church they had been instrumental in imparting; and I may venture to say that it is only where they have become numerically inadequate to meet the increased requirements of the community that ignorance and ungodliness have become so prevalent. With the adoption of an improved system of teaching these schools are conducted now on the principles on which they were ever conducted—they continue, notwithstanding unscrupulous efforts to disparage them, to possess a large share of public confidence; and, while they maintain in full prominence the distinctive character ori-

ginally imparted to them by communicating Religious instruction, the assent of all the evangelical denominations around us to those standards of Truth in accordance with which that instruction is conveyed, is of itself a sufficient refutation to the charge of sectarianism so unsparingly brought against them in the present day by parties who would have allowed sectarianism a wide enough range if it had taken an opposite direction, and who would appear to overlook and to persuade others to overlook also that the sectarianism of the Parochial teacher is just that of the Parochial minister, consisting in an honest adherence to solemn engagements, but an adherence at the same time fully compatible, as exemplified throughout the parish-schools of Scotland, with a spirit of toleration, and charity worthy of imitation as it is deserving of approval.

It would appear, however, that these valued institutions are destined to encounter continued opposition from parties who are united by no sentiment in common further than one of hostility towards them. In the present divided state of society it is difficult, if it is possible, to frame a national system of education that will secure the approval of all classes and denominations; and the attempts that have already been made in this direction, do not augur future success, or afford any ground to hope that a system more national, or more generally acceptable than the present, is likely to be devised. At all events it is obvious that the adoption of any one of the measures yet brought forward would not be generally acceptable, and would not secure unanimity among the contending parties, even should this Church stand aloof in passive acquiescence, a position which, I apprehend, it is as little disposed as it is justified to assume. The introduction of the Religious element at all would offend one party, and the feeble recognition of what they deem a paramount requirement will not satisfy another. Our Parochial schools have, I trust, reared up for the time that is their own defence by imparting an amount of Religious principle throughout the land that will indignantly and scornfully repel the heartless, Godless system which modern legislators have ventured to propose; and the people of Scotland have indeed degenerated greatly in character, and become wanting in discernment, if they do not reject and repudiate other proposals which, however artfully framed with the view of securing the assent of the religious without offending the irreligious members of the community, do no more than permit, as if by concession or surffiance, what has hitherto held the prominent place in our educational system, and that too, in the absence of any adequate security for the religious sentiments of the teacher further than the approval of a party not necessarily subscribing to any definite confession of Truth, if holding any belief in the Truth at all.

The duty of the Church, then, in this important matter is clear, and it is paramount. We will steadfastly maintain and contend for the extension of our excellent parochial system of education, and we will uphold our Church in the exercise of the privileges inalienably conferred on it. In faithfulness to the people committed of God to our care and to the sacred and best interests of our beloved land, in faithfulness to our solemn obligation and to the cause of Divine Truth, we will not and cannot concede or compromise the great and vital question at issue. And, if in disregard of solemn enactments the relation subsisting between the parochial schools of Scotland and this Church is disturbed or dissolved, if the Church of Scotland is to be bereft of its privileges and impaired in its efficiency, because true to the principles of its constitution and terms of its establishment, and if in deference to the clamour of a systematic agitation, a National Institute, fulfilling efficiently the great ends of its appointment, is to be accommodated to the prejudices and opinions of the day, then, with our feelings and desires of a corrupt and unfeeling and all friends of good government and order experience a trembling anxiety for the permanence of every other institution established in the land.

And, reverting for a moment to the aspect of the times we live in, let me observe that, if any additional motive were wanting, there is much in the recent and undisguised attempt against the Protestantism of our land to stimulate us to earnestness and prayerful exertion in maintaining the cause of Divine Truth.

Popery with all its boasted finality has during successive periods undergone many modifications and changes in its doctrines and ritual; and by the general diffusion of knowledge and civilization its votaries have undergone changes also. But Popery is unchanged as a false and unchristian system of belief, rendering in all its peculiar doctrines the counsel of Christ of none effect, and the death of Christ of no avail. It is unchanged in its hostility to Civil and Religious liberty, which has always languished under its withering influence; it is unchanged in its enslaving and debasing corruption, and it is rendered sufficiently manifest to us now, as it ought to have been rendered before now that it is unchanged in the arrogance of its pretensions and in the grasping and insidious character of its schemes of aggrandisement. We have, indeed, cause to bless God that the wily projectors of recent insidious attempts have had some cause to know that they have grievously miscalculated the strength of British Protestantism. It is not by an indignant outburst of Protestant feeling, animating as that is in the present day, or even by Legislative enactments, however necessary these are, and however stringent against the cause of Truth are to be effectually resisted, that it is to be frustrated; but it is by a faithful and unflinching adherence to the great principles of our glorious Reformation. It is by giving through the instrumentality of Church and School true Scriptural knowledge, and thus fortifying the minds of our people against the assaults of subtle enemies, who teach doctrine far from the threshold of men and would bring us back to the threshold from which the Truth of God has set us free. And it is a cause of devout thankfulness also that amidst many defections elsewhere the professed members of Christ's Church in these lands have been enabled to continue steadfast in their adherence to the true Faith. But let us at the same time beware of indulging in supine security. As the watchmen of Zion, we are called to be vigilant, and, as labourers in God's Vineyard, we are called to increased exertion by all that dignifying the eventful day we live in is passing around us in the different departments of men continued among the different orders of society. The cultivation is requisite to maintain the best reclaimed soil in a state of productivity, by which indigenous and noxious plants, though latent at one time overrun, are there, ever ready to spring-up in their former and rank luxuriance as soon as the industry of the husbandman is relaxed; and so also, failing of continued watchfulness on our part, the field committed to our care may notwithstanding all former exertions, and all present fruitfulness, not only cease to be productive of that which is good, but may become productive of that which is evil. Unhappily there are districts of our country, which in light of the Reformation has up to the present day but feebly penetrated; and there are multitudes among the dense masses of our population who are going in their present neglected condition undergoing preparation for the reception of a new belief, and above all for a reception of a new religion, and above all for a reception of a new system of belief and worship which, though often to be accounted adhered to and still more unaccountably embraced by persons evincing in other respects much intelligence and enlightenment, presents at the same time no more striking features in its character than its adaptation to the feelings and desires of a corrupt and unfeeling people. Blessed be God, the triumph of Protestantism has been already achieved in these lands, and we are not called upon to maintain the cause of Truth amidst the fires of martyrdom, but we are

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called upon to maintain and to advance, and by the grace of God we will maintain and advance the position which the reverend founders of our Protestant Institutions secured to us, and which under hallowed obligations have been committed to our care.

And let me just add in conclusion, that, if ever the members of Christ's Church were called upon to merge minor and unimportant differences, they are called upon to do so now. It is not in the betrayal of weakness, but it is in the consciousness of much strength that I express this sentiment, a sentiment dictated by a hearty and by a sincere desire to give increased unity and there by increased power to every movement in maintaining a cause that is dear to us all. Prevailing disaffection at Home was found at a comparatively recent period to invite the attack and invasion of a foreign foe, but no sooner was that invasion menaced than civil commotions subsided, and political animosities were suspended. British loyalty regained its wonted ascendancy, and assumed an aspect that paralyzed the inveterate foe. And, as our unhappy dissensions have provoked the aggression now made on our religion and religious liberties, may God, who alone can bring good out of evil, dissipate all animosities and contentions, and enable Christian love to resume its way; and thus we, and our fellow-Protestants here, may with one purpose of heart, and with devoted fidelity to the King of Zion, rally under a banner on which the cause of Truth and of God is so legibly inscribed.

Right Reverend and Right Honourable—I will not extend these remarks, or trespass further on the indulgence already unduly claimed by me, by offering any special observation to those among you who in the Eldership cooperate so zealously and so beneficially with us who minister in Word and Ordinances. If the observations which I have already taken the liberty of addressing to the House, are worthy of any attention at all, they are applicable to you as they are to my Reverend Fathers and Brethren around me. With us you have come under solemn vows and engagements, and on you, as upon us, high responsibilities devolve. With us then you will implore that guiding and sustaining grace, through which alone we can expect to walk as the disciples of our Lord, or to discharge our duties aright in the Church or in the world. May you then be enabled to enjoy the comforting and animating presence of God in your own souls. May you be enabled to witness for Christ in your families and in the world, and to render your influence, which your position in society affords, largely instrumental in aiding the efforts of this our beloved Zion in extending at Home and Abroad the blessings of the everlasting Gospel.

Right Reverend and Right Honourable—I conclude by commending you all to God. May Grace, Mercy, and Peace follow you all the days of your lives. And unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the Only Wise God, our Saviour, be glory and majesty, dominion and power now and ever, Amen

COMMISSION OF ASSEMBLY.

TUESDAY, JUNE 3.

The Commission of Assembly met yesterday in the Assembly Hall, Dr. Graham in the Chair. Principal Lee, having read the minute of the General Assembly appointing the Commission, proceeded to submit the Report of the Committee of the Synod of the Church of Scotland in England. After a detailed account of the various churches in connection with the Synod in the Presbyteries of London, Manchester, Liverpool, and Berwick, the Committee expressed their regret that the Regent Street Church was still withheld from them, as well as the church at Woolwich, both of which were strictly bound to the Church of Scotland. They reported an increase to the contributions of the Schemes, and

specially referred to the late meeting presided over by the Duke of Argyll. The churches in Liverpool and Manchester were deeply indebted to the lay members. The Report concluded by expressing the anxiety of the Synod to obtain the instructions and advice of the Assembly.

Principal Lee said it must afford the Assembly great satisfaction to offer to the Synod every encouragement in their power, and to strengthen their hands under the difficult circumstances in which they are placed. There were, however, one or two points which, he would suggest, should be brought under the notice of their Brethren in England for their future guidance in communicating with the Assembly.

A conversation then ensued respecting the position of St. Peter's Church, Manchester, in which Dr. Simpson, Dr. Hill, Mr. Phin, and other members took part, all of whom expressed the warmest interest in its welfare. It was ultimately resolved that a special committee should be appointed to communicate with the Synod of the Church in England.

The Report of the Committee on Psalmody, a lengthened and eloquent document prepared by Dr. Stevenson, of Leith, was then read. It stated in substance that the Committee were not prepared to recommend any change in the metrical version of the Psalms now in use, or any addition to the Hymns, while they acknowledged the valuable labours of Mr. Rae in this department. They thought, however, that an improvement might be introduced in the musical execution; and recommended that Divinity Students should avail themselves of the facilities presented by the professorship of Music and other institutions in Edinburgh.

Dr. Hill said he was always decidedly averse to any proposal for interfering with our version of the Psalms, and would set his face against any alteration whatever; although at the same time he was quite sensible of the meritorious labours of Mr. Rae.

Dr. Bell, Dr. Barr, Mr. Phin, and other members, entirely concurred in the views expressed by Dr. Hill. The Committee was then reappointed. The Commission then adjourned.

SYNOD OF THE CHURCH OF SCOTLAND IN ENGLAND.—We are happy to learn that the Synod of the Church of Scotland in England was, in accordance with the deliberances and recommendation of the General Assembly in May, 1850, solemnly constituted on Tuesday, the 6th May, in St. James' Scotch Church, Swallow Street, ult., in St. James' Scotch Church, M. A., was London. The Rev. James M. Fisher, M. A., was unanimously chosen Moderator. The Synod comprehends besides the London Presbytery, those of the North of England, and the West, viz., the Presbytery of Liverpool and Manchester.

This may be regarded as an auspicious day for the Church of Scotland in England, an omen for good, that the Almighty is shining upon her, and will prosper her yet more and more. And we look forward to the not distant period when the Branch of our beloved Church in the sister part of the Island shall regain more than all the might and influence she possessed previous to that separation on the part of those who left her communion in 1843, which her adversaries converted into a ground of boasting and triumph, but which has stirred up her members and friends to fresh diligence and exertion, which have of late years been followed by the happiest results.—*Church of Scotland Missionary Record.*

JUNIOR CHAPLAINCY, CALCUTTA.—A Special Meeting of the Presbytery of Edinburgh was held in St. Andrew's Church yesterday for the purpose of inducting the Rev. Robert Henderson, of Newton-on-Ayr, to the junior chaplainship of the Church, Calcutta. The Rev. Dr. Macfarlane, of Duddingston, was appointed to preach on the occasion, and preached an impressive sermon from Rev. xxii., 20. At the

conclusion of the sermon Dr. Macfarlane intimated that the Rev. Mr. Henderson, having been appointed to the office of junior chaplain, Calcutta, had preached before the Presbytery of Edinburgh with a view to his being inducted into the office, that his discourse had been unanimously approved of, and that Tuesday, the 8th, had been appointed for his induction into the charge. The usual questions were then put to the presentee; and, satisfactory answers having been given, the Rev. gentleman was then declared junior chaplain, Calcutta, and received the right hand of fellowship from the members of Presbytery.—*Scotsman.*

CORRESPONDENCE.

THE PROVERBS OF SOLOMON.

This portion of Scripture, printed separately, was once generally used as a School-book in Scotland. But it began to be considered as deficient in the flow of its composition, and not suitable for teaching an elegant English style of reading and writing, and on some such plea was laid aside. Whether Scottish children gained much in the graces of language and elocution by this, or not, may be doubted; but we remember an old man remarking that the generation, for whose supposed advantage the change was made, had lost something in wisdom and prudence by it. He thought our countrymen's proverbial prudence was owing in no small degree to their early familiarity with the Proverbs of Solomon. Some of them then however, as we very well remember, were beginning to say Solomon was a wise man in his day. We had too much reverence for the Bible to assent to what was implied, that there were wiser men in our day, and shrank from the thought, as heresy and sin, that there ever had been, or could be, a man wiser than Solomon save one. We did not, however, give much heed to the old man's remark. Still it stuck in our memory; and, as we grew older, we began to think there was something in it. From the first we observed, that those, who said Solomon was a wise man in his day, were not very wise in their own generation, and might have been wiser for attending to such wisdom as Solomon had found out in his, even though he lived such a long time ago. If wisdom did not die with Solomon, most assuredly it was not first born among us men of modern times.

Happening once to repeat the old man's remark to an elderly gentleman, he observed; that brings to my recollection a saying of a friend of my own to a neighbour who had lost his hay by leaving it out in the wet, if you had read and attended to your Bible, if you had read and attended to your Bible, you would not have lost your hay. How is that, said he; does the Bible teach any thing about farming? It teaches about more things than you are aware of, he was answered, and it would have taught you how to save your hay, if you had given heed to it. When I was taking in mine, I recommended to you to take in yours, but you looked up to the sky and said, there was no hurry, it did not

look like rain. Now the Bible says, "Whatsoever thy hand findeth to do, do it with thy might, and he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." If, instead of looking up to the sky, you had gone and looked at your hay, and done what your hand found to do with your might, your hay might have been as safe as mine. But take care you do not lose more than your hay by not hearkening to the Bible in time. Should you happen to say, there is no need to make haste to repent, as you see no sign of the near approach of either death or judgement, you may chance to lose yourself. The Bible says, "Behold now is the accepted time, Behold now is the day of salvation. Agree with thine adversary quickly, while thou art in the way with him. To-day if ye will hear My voice, harden not your heart. Turn ye at My reproof: behold I will pour out My spirit upon you. I will make known My words unto you." Again it saith, "Because I have called, and ye refused, I have stretched out My hand and no man regarded; But ye have set at nought all My counsel and would none of My reproof: I also will laugh at your calamity, I will mock when your fear cometh; When your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me; For that they hated knowledge and did not choose the fear of the Lord. They would none of My counsel, they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil."

If we do not altogether mistake the spirit of the present times, then all those, who do not place their hope in the Bible, place it in this, that they shall not eat the fruit of their own way, nor be filled with their own devices; that, though they sow to the flesh, they shall not of the flesh reap corruption; that, walking and continuing to walk in their own ways, they shall still see the loving-kindness of the Lord; that, though they set at nought all God's counsels and will none of His reproofs, they shall enjoy His favour all the same; That not those who stand in awe, and sin not, do honour to God, but those who cast out fear, not through love, but contempt. If this be not the doctrine of the greater portion of our popular literature, then we do not read it aright. Sure we are, there is scarcely to be heard in it a whisper to remind us that it is a fearful thing to fall into the hands of the Living God. It is however very certain that sin continues to produce its old fruits

in the present life, even bitterness and death. No sign do we see of the curse being done away, or of wrath having died out. Evil passions do, as of old, rend the soul in which they dwell, and take peace from the earth whenever they burst forth and overflow. If this way lead to happiness in the next life, it must be that we shall not be filled with our own devices.

SUPPORT OF PASTORS.

The controversy respecting the comparative excellence of endowments by the state, and voluntary efforts, for the support of the Ministers of Religion, has been, and still is, agitated in the United Kingdom upon grounds which have no existence here. Confining our attention to Scotland, we find there an ancient church-establishment in possession of a patrimony to which she has a right as unquestionable as the best title of any landed proprietor. The tithes or tithes, which are the patrimonial estate of the Church, belong neither to the state, nor to the heritors, nor to the people, but are a property and revenue as securely held for the maintenance of the Clergy as any estate in that kingdom can be for the proprietor and his heirs, and cannot be alienated except by one of those revolutions which, like that in France, subverts all law and unsettles all property.

In Canada the Clergy Reserve endowment, though resting on a similar basis, cannot plead the force of an ancient title, or of a long prescription. For, although the land was set apart in 1792, it was not until 1840 that the proceeds began to be, in any considerable degree, available for the support of Religion, and then only from the accumulated Fund, which by Victoria 3rd and 4th was appropriated to the two Established Churches. Since that time, however, the sales and revenue have been rapidly increasing, and might now yield material aid to all the Protestant denominations entitled by law to participate in it. It does not appear, however, that any of the denominations, besides those of the two Established Churches, has availed itself, to any extent, of that right which the law confers, each probably guided in its refusal by a policy peculiar to itself, mixed up in various proportions of religious and political elements. Some of the most considerable of these denominations, as the Free Church, the United Presbyterian Church, the Methodists, the Baptists, have passed resolutions favourable to the entire secularization of the Clergy Reserves. These are based on various grounds,—as, that the distribution made under the present law is partial and inequitable, and the best and readiest way to correct the evil is to remove entirely the bone of contention;—or, that it is wrong in all cases for the State to make any provision for the maintenance of Religion, and injurious for the Church

to receive it;—or, without reference to the voluntary principle, it is held that on this continent and in this province the divisions among the Protestant Churches are so numerous that, if aid were granted to all, it could not be of much advantage to each; and, if the Roman Catholics were permitted to participate in the bounty of the State, their share would be enormous from their numbers and efficient from their unity. We have no wish at present to examine the force of these principles, or of any other that should be brought up in the full discussion of this question. But we may now state that it would prepare the way for such a discussion, were those, who may take part in it, to obtain full information on the following points:—

1. The number of its members and adherents.
2. The number of its Ministers.
3. The course of training, collegiate or otherwise, which they have received.
4. Whether they be wholly devoted to the ministerial work or pursue any secular calling in connexion with it.
5. The amount of stipend which they receive from their flock, and whether this amount be supplemented from any foreign source.

From information on these points, fully and accurately given, we might ascertain whether Protestant Ministers in Canada are adequately supported; whether their people have the ability and will to support them; whether there be such a reasonable prospect of an adequate maintenance for Ministers from the people alone as may assure us that the supply will keep pace with the demand. For all well-instructed Christians will admit, that it would augur most inauspiciously for Religion and the best interests of this land if a proper supply of pious and well-educated Ministers cannot be obtained, or if those, who enter into the Sacred Office, should be of inferior ability and insufficient learning—a result sure to follow if no adequate provision be secured. We should like in the first place the Church of England to come out fully and in detail upon the points above suggested, declaring whether, if her Clergy were left entirely dependent upon their support, they were likely to receive such support as would enable them to continue their ministrations. Their answer would be entitled to the highest consideration, for, of all the Protestant Churches in Canada, the Church of England stands first in numbers, wealth, and liberality. Then the Church of Scotland and the Free Church might furnish their statistics without retaining all her partiality for the voluntary principle, might testify to the fact of voluntary practice in her congregations. The Baptists too could furnish important information on the points we have indicated. The itinerant and financial sys-

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tem of the Methodists is so unlike that which prevails in churches having a fixed pastorate that we might not be greatly assisted by their experience, even were it fully exposed to our view, but it might, nevertheless, form an important element in judging of the whole question. From the whole combined we might be able to reach a true conclusion, whether it were a wise thing, in the present condition of this province, to withdraw from the Protestant Churches within it that aid to which by the existing law they are entitled. Too many among us, we are well aware, care nothing for Religion, and contribute nothing to its support; and we are not without some fear that this large class, strengthened by the religious and political voluntaries, might combine to inflict an injury on themselves and others, which would require long time, and more auspicious influences than those which now surround us, to heal. Let them wait with us for fuller information. We care not to debate abstractedly any practical principle. Let it be tried by practice and fact. If enlightened religious men can show from the statistics of the Protestant Churches in Canada that they are even now able and willing to support their Ministers, and that it may be presumed, this ability and willingness will grow in future, and may be safely depended on for this important object, then we should be relieved of a needless solicitude, and be disposed the more readily to acquiesce in any measure that may be carried respecting the Clergy Reserves. In the meantime, and in the hope that we shall obtain somehow the authentic information which we desiderate, we quote from the *New York Observer* the following paragraph, which may afford materials for serious reflection.

THE SUPPORT OF PASTORS.

A correspondent of the Louisville Presbyterian Herald states the following facts as specimens of the support given to Ministers in that vicinity. Similar statements have likewise recently appeared in the Ohio Observer.

Rev. Mr. A—— is a good man, with fair talents and good theological education, and some years' experience as a Minister, and a very laborious worker in the vineyard. In the churches to which he ministers there are 111 members and 51 families, many of them in good worldly circumstances. These 51 families with 111 members paid Mr. A—— \$146 only for ministering to them during the last year as a messenger of Christ. Can you employ a clerk or boy printer's for such a sum?

The Rev. Mr. B—— is a gentleman of finished education, having spent ten years and \$1500 in securing it, an investment which with his talents would secure in any other department a comfortable living, and a handsome profit for increasing his capital. He preaches to about 140 members in 60 families. Some of these families are wealthy, adding farm to farm, and in educating their children these parents spend several hundreds per annum. Do you suppose that this good brother received as much from these 60 families for his faithful labours as does a second or third clerk on one of your Louisville steamboats? I trow not. Would \$400 without boarding satisfy your clerk? And that is more than he received!

Rev. Mr. C—— is a young man of superior mind, good education, fine address, great amenity

and sweetness of temper, and especially characterized by humility and fervour in his vocation as a Minister of the glorious Gospel of the Blessed God. His churchmembership is near 90, comprising some 50 families. These 50 families paid him last year for his unremitting and earnest labour for their spiritual good the sum of \$160!

Rev. Mr. D——'s case is exactly parallel to C——'s. But I need not specify further. I ask whether the Church can ever hope to prosper while setting such an estimate upon the Ministry?

These churches are not poor except in spirit, and that not in the Scriptural sense of the phrase. They are able to live comfortably, educate their children, and increase their possessions, and pay a compensating price for all they procure except the Gospel!

The evil, here complained of, is not confined to the Western Country. It is a great and crying evil throughout the land. We have a letter before us from a Minister in one of the Eastern counties of New-York, in which he says, "I received a call to this church with a salary of \$400, and hoped to receive a payment in three months; but seven months have passed and I have received not more than \$30." The salaries of Ministers, even in New-England, and throughout the Middle States, except in a few prominent situations, not only fall very far short of a fair compensation for the services rendered, but furnish a very inadequate support. A great many pastors in our country are obliged to depend on other resources. Some of them use up a little private patrimony which they ought to reserve for the time when they may be laid aside; some resort to literary labour; and others, by far the greatest number, who have no such means within their reach, patiently toil on under crushing embarrassments till compelled to seek a dismissal as the only remedy.

There are several causes which have contributed to produce this state of things in the East. In New-England the primitive custom was, to settle a Minister for life, and to give him in the commencement what was termed a "settlement," which consisted of a house and a small farm, or some portion of the means of procuring them. The demand for ministerial labour was not so great but that he could find some time to labour on his farm; and in process of time his boys assisted him in the labour of cultivation. And in the style of those times his eighty pounds a year, with the product of his farm, furnished a good living, and enabled him to make comfortable provision for his old age.

But with the advance of society the style and expense of living have greatly increased; while the stirring spirit of the age requires the whole time and the undivided energies of the Minister to be devoted to his appropriate work. At the same time the views of the people as to the support of the Ministry have not advanced in due proportion; and the variety of denominations, and the multiplication of parishes in order to give every man a church at his own door, have made them all comparatively weak.

But the principal cause lies back of all these in a radical error as to the principle upon which a Minister is to be paid for his services. It is supposed that he is simply and only entitled to a support without any regard to the value of his qualifications and labours. The value received principle is rejected as too profane to find a place in the Church matters. But is this the principle of the Gospel? Christ says, "The labourer is worthy of his hire." Here, the value received is distinctly recognized as the ground of a Minister's support. His salary is therefore to be estimated upon the common mercantile principle; and he should be paid what he is worth. Look, then, first at the capital which he has embarked. He has spent nine years of vigorous youth in obtaining an education. It is a low estimate to say that in this time he might have laid up \$1,000; and without doubt he has expended \$2,000 besides his time. In many instances he enters on his

profession in debt for a portion of this sum. The interest on \$3,000 is \$180. If these nine years had been spent in mercantile business, he might upon a low estimate command a thousand dollars' salary as a clerk. This would make \$1,180. Or with this capital he might engage in lucrative business, or purchase a valuable farm. Or with the same time devoted to an education he might take rank in either of the other learned professions.

here is another aspect, also, in which this may be viewed. The maintenance of public worship enhances the value of real estate in any place at the lowest calculation twenty-five per cent. We have known it immediately to advance 100 per cent. on the building of a house of worship. And we venture to say, there is no town in the country where it would not fall more than twenty-five per cent on withdrawing from it the regular preaching of the Gospel. The property-holders, therefore, are benefited in their secular concerns (to say nothing of their spiritual interests) to the full value of a Minister's services.

But, instead of receiving compensation upon this principle, the inquiry is made, "How little can our Minister live upon?" And the standard is set down at the *minimum*, not the *maximum*. Hence men, who by devoting themselves to secular pursuits might command an abundance, and grow rich, are put upon a bare subsistence, and even that is held back and not paid. A great many worthy men even in New-England and New-York are put upon an allowance of \$400 or even less; and we doubt whether the average in the West would reach that sum. The consequence is, their minds are continually worried with pecuniary embarrassment, and they are obliged to shift from place to place with the hope of bettering their condition, and then forced to exclaim,

"And 'tis a poor relief we gain,
To change the place but keep the pain."

There is not only downright injustice in this thing, but it is bad policy. We do not wish to see a Ministry rich in this world's goods; but we wish to see them placed in such a condition of competence as to be able to devote their undivided energies to their work; and there is wear and tear enough in that without the additional burden of pecuniary embarrassment.

HISTORY OF PRESBYTERIANISM.

WORSHIP OF THE PRESBYTERIAN CHURCH.

3. *Presbyterians reject the Sign of the Cross in Baptism.*

This is one of the additions to the baptismal rite which Protestant Episcopalians have adopted from the Romanists, and which Presbyterians have always rejected. A large body of the most pious and learned divines of the Established Church of England in the early part of the reign of Queen Elizabeth, when the reformation of that Church was about to be conclusively settled, earnestly petitioned that the sign of the Cross in baptism, as well as stated fasts and festivals, god-fathers and godmothers in baptism, kneeling at the Lord's Supper, bowing at the Name of Jesus, &c. might be abolished. When their petitions to this amount were read, and their arguments heard in the lower house of Convocation, the vote was taken, and passed by a majority of those present, 43 voting in favour of granting the prayer of the petitioners, in other words, in favour of abolishing the rites complained of, and 35 against it. But, when the proxies were called for and counted, the scale was turned; those in favour of the abolition being 58, and those against it, 59. So that by a solemn vote of the Convocation the several rites, regarded and complained of as Popish superstitions, and the sign of the Cross among the rest, were retained in the Church only by a majority of one.

In the objections at that time urged against the sign of the Cross in baptism by those learned and

venerable Episcopal divines Presbyterians have ever concurred. These objections are the following:

1. Not the smallest countenance is to be found in Scripture for any such addition to the baptismal rite. Nothing of this kind is pretended to be produced by its most zealous advocates. All acknowledge it to be a human invention.

2. In the records of the earliest writers, by whom it is mentioned, it appears associated with so much superstition as cannot fail to discredit it in the view of all intelligent Christians. From the very same sources, from which we gather the information that in the second and third centuries the sign of the Cross was added to the rite of baptism, we also learn that there were added to the same ordinance a number of other human inventions, such as "exorcising" the candidate for baptism to drive away evil spirits; putting into his mouth a mixture of milk and honey, as a symbol of his childhood in a new life; anointing with spittle and oil, and the laying on of hands for the purpose of imparting the Holy Spirit. These are all deemed by Protestants unwarranted additions to Christ's simple appointment; and in what respect does the sign of the Cross stand upon better ground?

3. Tertullian, one of the earliest writers in whom we find any mention made of the sign of the Cross as a religious rite, represents it as used in his day with a degree of superstition scarcely credible in such an early age, and which ought to operate as a permanent warning to all succeeding ages. "Every step," says he, "that we take, when we come in and when we go out; when we put on our clothes or our shoes; when we bathe, eat, light up candles, go to bed, or sit down, we mark our foreheads with the sign of the Cross. If for these, and other acts of discipline of the same kind, you demand a text of Scripture, you will find none; but tradition will be alleged as the prescriber of them." De Corona, Cap. III. The sign of the Cross was thought by those deluded votaries of superstition a sure preservation against all sorts of malignity, poisons, or fascinations, and effectual to drive away evil spirits. The principal Fathers of the fourth century affirm that it was the constant and undoubted means of working many miracles. "This sign," says Chrysostom, "both in the days of our forefathers and our own has thrown open gates that were shut, destroyed the effect of poisonous drugs, disarmed the force of hemlock, and cured the bites of venomous beasts." Tom. VII. p. 522, A.

4. When we consider the miserable superstition, with which the use of the sign of the Cross is constantly marked by Roman Catholics, that they regard it as essential to the validity of the ordinance of baptism; that they adore it; that many of them consider no oath as binding which is taken on the Bible without the figure of the Cross upon it; and that they rely upon it as a kind of talisman, connected with every blessing; surely when we see this degrading system of superstition connected with this sign, acknowledged on all hands to be a mere human invention, it is no wonder that enlightened and conscientious Christians should feel constrained to lay it aside.

WE REJECT THE RITE OF CONFIRMATION.

In the Apostolic Church there was no such rite as that which under this name has been long established in the Romish communion as a sacrament, and adopted in some Protestant churches as a solemnity, in their view, if not commanded, yet as both expressive and edifying. In giving the views of Presbyterians on this subject, it is not at all intended to condemn those who think proper to employ the rite in question; but only to state with brevity some of the reasons why the venerated fathers of our Church thought proper to exclude it from our truly primitive and Apostolical ritual; and why their sons to the present hour have persisted in the same course.

1. We find no warrant for this rite in the Word of God. Indeed its most intelligent and zealous advocates do not pretend to adduce any testimony from Scripture in its behalf.

2. Quite as little support for it is to be found

in the purest and best ages of uninspired antiquity. Towards the close of the second century, indeed, and the beginning of the third, among several human additions to the rite of baptism which had crept into the Church, such as exorcising the infant to drive away evil spirits, putting a mixture of milk and honey into his mouth, anointing him with spittle and with oil in the form of a cross—it became customary to lay on hands for the purpose of imparting the gifts of the Holy Spirit. This laying on of hands, however, was always done immediately after the application of water, and always by the same Minister who performed the baptism. Of course every one, who was authorized to baptize, was also authorized to lay on hands upon the baptized individual. As this was a mere human invention, so it took the course which human inventions are apt to take. It was modified as the pride and the selfishness of ecclesiastics prompted. When prelacy arose, it became customary to reserve this solemn imposition of hands to prelates, as a part of their official prerogative. As soon as convenient after baptism, the infant was presented to the bishop to receive from him the imposition of hands for conveying the gift of the Spirit. Jerome in the fourth century bears witness, however, that this was done rather for the sake of honouring their office than in obedience to any Divine warrant. But in process of time another modification of the rite was introduced. The imposition of the bishop's hands did not take place immediately after baptism, nor even in the infancy of the baptized individual, but was postponed for a number of years according to circumstances, and, sometimes, even to adult age. Then the young person or adult was presented with great formality to the bishop for his peculiar benediction. Among many proofs that this was not the original nature of the rite, is the notorious fact, that throughout the whole Greek church at the present time the laying on of hands is administered for the most part in close connection with baptism, and is dispensed by any priest who is empowered to baptize, as was done in the third and fourth centuries before the Greek church was separated from the Latin. In like manner in the Lutheran and other German churches, where a sort of confirmation is retained, although they have ecclesiastical superintendents or seniors, the act of laying on hands is not reserved to them, but is performed by each pastor for the children of his parochial charge.

To be continued.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THE Third Jubilee Commemoration of this Society was held on Tuesday in St. Martin's Hall, Long Acre, London. The Chair was occupied by his Royal Highness Prince Albert, who was welcomed in the most enthusiastic manner.

The proceedings having been opened with prayer by the Bishop of London,

His Royal Highness PRINCE ALBERT rose amidst loud cheers, and said—We are assembled here to-day in order to celebrate the Third Jubilee of the foundation of the Society for the Propagation of the Gospel in Foreign Parts, incorporated by Royal Charter, and one of the chief sources of the spiritual aid which the Established Church affords to our extensive Colonial Dependencies. We are not commemorating, however, an isolated fact, which may have been glorious or useful to the country; but we are thankfully acknowledging the Divine favour which has attended exertions which have been unremitting during the lapse of 150 years. We are met at the same time to invoke the further continuance of that favour, pledging ourselves not to relax in our efforts to extend to those of our brethren, who are settled in distant lands building up communities and states where man's footsteps had first to be imprinted on the soil, and wild nature yet to be

conquered to his use, those blessings of Christianity which form the foundation of our community and of our state. The First Jubilee of the Society fell in times when religious apathy had succeeded to the over-excitement of the preceding age. Lax morals and a sceptical philosophy began to undermine the Christian faith, the most with indifference, and even with ridicule, the sacred objects. Still this Society persevered in its labours with unremitting zeal, turning its chief attention to the North American continent, where a young and vigorous society was rapidly growing into a people. The Second Jubilee found this country in a most critical position. She had obtained by the peace of Amiens a moment's respite from the tremendous contest in which she had been engaged with her continental rival, and which she had soon to renew in order to maintain her own existence, and to secure a permanent peace to Europe. Since the Last Jubilee the American Colonies, which had originally been peopled chiefly by British subjects who had left their homes to escape the yoke of their allegiance and oppression, had thrown off their allegiance to the Mother-country in defence of civil rights, the attachment to the British soil. Yet this Society with them from the British soil. This Society was not dismayed, but in a truly Christian spirit continued its labours in the neighbouring North American and West Indian settlements. The Third Jubilee, falls in a happier moment, peace is established in Europe, and religious favour is rekindled, and at an auspicious moment when we are celebrating a festival of the civilization of mankind, to which all quarters of the globe have contributed their productions, and are sending their people, for the first time recognizing their advancement as a common good, their interests as identical, their mission on earth the same. (Loud cheering.) And this civilization rests on Christianity, could only be raised on Christianity, can only be maintained by Christianity, the blessings of which are now carried by this Society to the vast territories of India and Australasia, which last are again to be peopled by the Anglo-Saxon race. Whilst we have thus to congratulate ourselves upon our state of temporal prosperity, harmony at home and peace abroad, we cannot help deploring that the Christianity and civilization we are to-day acknowledging, should be afflicted by internal dissensions, and attacks from without. I have no fear, however, for her safety and ultimate welfare, so long as she holds fast what our ancestors gained for us at the Reformation,—the Gospel, and the undeterred right of its use. (Cheers.) The difficulties and difficulties which we witness in this, as in every other Church, arise from the natural and necessary conflict of the two antagonistic principles which move human Society in Church as well as State, I mean the principles of individual liberty, and of allegiance, exacted of submission to the will of the community, exacted by it for its own preservation. These conflicting principles cannot be disregarded, they must be reconciled. (Hear, hear.) To this country belongs the honour of having succeeded in this, whilst other nations are still wrestling with it. And I feel persuaded that the same earnest zeal and practical wisdom, which have made her her constitution an object of admiration to other nations, will under God's blessing make her Church likewise a model to the world. (Hear, hear.) Let us look upon this assembly as a token of future hope; and may the harmony which reigns amongst us at this moment, and which we owe to having met in furtherance of a common holy object, be by the Almighty permanently bestowed upon the Church! (Loud cheering.)

The SECRETARY then read the Report of the Society, which gave a review of the first Reconciliation, expressive of a devout hope that the same Providential guidance and support, hitherto

vouchsafed to the Society, might be continued. At the commencement of the Society there were only four clergymen to minister to the wants of a vast continent; but there were now 2800 clergymen under the superintendence of fifty-seven bishops. (Cheers.)

Lord JOHN RUSSELL, who was received with loud cheers, seconded the Resolution. "If you look back," said he, "to the time when this Society was instituted, if you compare the present state of the affairs with that which was exhibited to the authors and founders of this Society, you will perceive over what a very great extent of the world, over how many millions of people your operations may have an influence, which they could hardly have contemplated. (Cheers.) We have in America alone an extent of population equal to that of England and Scotland, a population of not less than 20,000,000, acquainted with our language, sprung, most of them, from this land, and to whom the blessings of the Gospel may be extended. We have in Australia new communities, communities which within the last fifty years have begun their existence, but which in the next fifty years will increase and grow into large and populous communities. And let us consider that with regard to all these people, although many of them are not adherents to the Church of England, although they belong to other communions of Christians, yet the work of the Church, the great work of our ancestors when they founded this Church, and when they translated the Bible into the English tongue, is a benefit from which all these millions will derive their knowledge of the Divine Truth. (Cheers.) As his Royal Highness has said, we have done right to found this Society upon the Rock of the Church; and in founding it upon the Rock of the Church we hold forth a beacon from which those who may navigate the surrounding seas will find security and safety. (Cheers.) I trust, therefore, in the first place, seeing that this race is spreading over the globe, seeing, in the next place, that it carries with it those arts with which power is joined, seeing, in the last place, that it carries with it, wherever it extends, that Holy Volume which by means of those very arts has been placed within the reach of the poorest emigrants and settlers,—seeing all these circumstances, we may look for the prevalence of Christianity over millions more than we shall be able to count, over territories more than we shall be able to measure." (Cheers.)

The Resolution was then put and agreed to. Earl GREY moved the second Resolution, which was to the following effect:—"That, while the population of the United Kingdom is spreading itself over vast portions of the earth, and thus laying the foundations of future empires, it is incumbent on the Church of the Mother-country, so long as her help shall be indispensable, to assist in providing for her emigrant children those Administrations and Ordinances of Religion which are the privileges of her poorest members at Home." It was indeed true that the British population was spreading over the world to an extent almost without example, that during the last twenty years this progress had been more rapid and extended over a wider surface; and they must all feel how important it was that the British population, thus spreading, should carry with them not only a knowledge of our language and arts, but also a knowledge of that Holy Religion which we all professed. They must not forget that emigrants were persons generally engaged in an arduous and anxious struggle to improve their position in life, and to add to their physical and material welfare. In that struggle they had much to undergo, and many privations to submit to; and it was natural that there should sometimes be a disposition to overlook other and higher interests, and that, if nothing were done to correct it, that disposition might gradually grow up and increase amongst them. They therefore required a helping hand from others; and experience showed that it was necessary the Ordinances of Religion should be put within their reach, and that they should not

be allowed to forget in the wants of the present the wants of futurity. (Hear, hear, and cheers.)

Mr. S. HERBERT, M. P., in seconding the Resolution, called the attention of the Meeting to the fact, that, if emigration required the assistance which this Society now bestowed upon it, it was likely to require that assistance in a still greater ratio, as emigration from the country was becoming enormous. Upwards of half a million of persons had left our shores within the last two years—men of a different communion, from which we would fain win them, and who had gone to a country to which we were bound by the closest ties of brotherhood; but to our own Colonies there was an increasing stream of emigration, for this reason, that with the diffusion of education and intelligence the working classes were becoming more aware of the benefits which emigration afforded to them. Surely, if this empire was spreading itself over every quarter of the globe, we might think that Providence had given us a mission to circulate throughout the whole world the truths of Divine Revelation; and it would be indeed melancholy if we were to carry out to those strange climes our love of freedom, our language, our arts, our sciences, and not take out for the generations which are to succeed us the pure and evangelical doctrines of the Apostolic Church. (Cheers.) Many there were engaged in the work, Missionaries of other communions seeking the same end. He would say, God prosper them all. (Cheers.) He trusted that all present had that security in the truth of the doctrines of their Church which would lead them to consecrate their efforts upon that one among the many guides whom they considered the most venerable, the most truthful of those who would conduct the millions of souls in this world into the paths which lead to the gates of eternal mercy. (Cheers.)

The Resolution was then agreed to.

The Bishop of OXFORD moved the next Resolution, which was seconded by Sir R. H. INGLIS, and carried unanimously.

The Archbishop of CANTERBURY moved a vote of thanks to Prince Albert, which his Royal Highness acknowledged, when the Archbishop of Canterbury offered up a prayer, and the proceedings terminated.

REVIEW.

EMERSON'S REPRESENTATIVE MEN. SWEDENBORG OR THE MYSTIC

Were we disposed to go into the subject of Mysticism, Swedenborg is a well-selected example for the purpose. He is the Prince of Mystics, and describes the visions of his clairvoyance state with a minuteness of detail and picturesque homeliness of expression, that betray no consciousness of his being in an unreal world. So much so that he almost succeeds in imposing his own convictions upon the mind of his reader. It is difficult for the moment not to think that he really saw and heard what he relates with all the grave simplicity of an undoubting narrator of unquestionable facts.

Mr. Emerson, too, has about him much of the Mystic, and lives in an ideal world of thoughts and imaginations, which to himself appears invested with a character of reality. His phantasmagoria are of too abstract and metaphysical a character, to pass for anything but the coinage of his own brain. He seems to dream that the Universe has, somehow or other, got into his mind, and that without moving he can traverse all space and obtain informa-

tion from every quarter, and in a moment of time, with his eyes shut, glance through eternity, and tell us what shall be as well as what is. But his shadowy philosophy affords no such solid basis on which to build his Towers of Babel as Swedenborg found in his faith. The mystic world of the believer in the Bible has altogether a substantial appearance, and the beings, who people it, an air of life and personality, wholly wanting to the other's creations from philosophic mist.

Mr. E. explains *mysticism* by saying that it is derived from a Greek word signifying, "a shutting of the eyes." We doubt the propriety of this as a translation of the ancient term, which is usually explained to mean "a shutting of the mouth;" there can be no doubt, however, in which sense it is most applicable to the thing in its modern shape. The person initiated into the ancient brotherhood of mystics is understood to have been instructed to keep his eyes and his ears open, and look at all that should be shown to him, and listen to all that should be said to him, but to keep his mouth shut, and ask no questions and reveal no mysteries. This would not, however, very well apply to our modern mystics, with whom it seems rather to be the custom, shutting their eyes and opening their mouths, to publish abroad what they have seen in the visions of their head. Perhaps it is too much to say that they absolutely close their eyes; their practice seems more to resemble what is vulgarly called winking, or a shutting and opening of the eyes in rapid succession, which may account for their revelations consisting of such a strange jumble of outward sights and inward visions. They of course wink pretty hard when any object starts up among things without, a correct likeness of which cannot be transferred to the pictorial world within, unless at the hazard of disturbing the perspective, and so breaking up the illusion of the whole. Mr. E. winks very hard whenever his eye happens to turn in the direction of the Bible. That book has the reputation of containing a very great many very weighty truths on very important subjects, by whatever means these truths may have found their way into its pages. With numbers a man's reputation for wisdom may be safe enough, though he denies the Bible to be the Word of God; not so, however, if he calls it a worthless collection of false conceits and idle fables. This the system, Mr. E. propounds, necessarily implies, but he is not willing to say plainly, that all, who adopt it, must not only refuse to acknowledge the Divine origin of the Scriptures, but must reject the whole body of their doctrines as utterly false, and no more worthy to be received as records of the wisdom of man than as revelations of the wisdom of God. For the credit, therefore, of his own system he must look out in it for the Bible as high a place of apparent honour as he can conveniently find. The

juggle by which he endeavours to seem to take the Bible into his system, well knowing that it must be left out, is to find fault with the ancient symbols in which its doctrines are set forth as having become obsolete through changes of time and modes of thought, and pretend to receive all that is essential in the old truths, and present them under new forms, more in harmony with the outward circumstances and inward cultivation of man as he exists in our day, in these more northern climes.

Now, though the following flourish about "innumerable Christianities, humanities, and divinities" is too senseless to admit of being either elucidated or refuted, and would defy the writer of it himself to draw it out into anything but a wider expanse of absurdity and nonsense, for there is but one consistent body of truth on each and all of the subjects enumerated, the several parts of which can be made to cohere and form a congruous whole, yet one thing it makes clear enough, that Mr. E. means to insinuate, that, while employing a different phraseology, he holds all that is true and essential in Christianity, or rather that is taught in the Scriptures concerning Christianity, humanity, and divinity. How unworthy, too, of a man of sense, not to say a philosopher, to speak of the most momentous subject, which awaits decision in this world, as if it were a mere question of Rhetoric and the forms in which the truth is to be represented. He pouts about the imposition of a foreign rhetoric, and talks of pelicans and robins, palm-trees and hickory, like a forward, petulant child, indignant at being required to speak in other phraseology than to its wilfulness seems good, knowing all the while that the real question is about the receiving or rejecting of a religion, which comes to us, not as a system of dry doctrine to be imposed upon any man, but as an offer of Eternal Life to be made to all men in the name of the God of truth and of love. Full of grace, rich in mercy, as this offer is, if it be not, as it professes to be, an offer from God, it is nothing, and we should cling to it in vain.

But, ah! how sad to discover, that these cords of love, let down amongst us from Above, of no earthly texture certainly, do yet not reach upwards, through the heavens of heavens, through angels, principalities, and powers, through cherubim and seraphim, none of whom could in their grasp sustain the weight that must hang upon them, till, entering within the veil, they be found in the hand of Him that is Most Mighty, and by His strength upholdeth all things, and who, in His wisdom and unspeakable love, having provided a sufficient counterpoise to our sins in the sacrifice of His Son, will draw us up from the lowest depths of our degradation and woe, and make us sit together in heavenly places in Christ Jesus. Blessed be God, these consoling truths, though much spoken against, have not been disproved, and

never can nor will be made void, so that the hope of those who trust in them should be lost.

But, whether a man believes, or whether he doubts, that the Scriptures are true and from God, is it possible for any thinking man, or for any man, if he never thought on it before, to bestow a moment's thought on the subject, and not perceive that the truth or falsehood of Christianity must have a more important bearing on the highest interests of the human race than the truth or falsehood of all other questions put together. One thing is certain, no other decision will, even in this life, have such an effect upon every one of us as the decision we shall individually make to receive or to reject Christianity. Nor can anything be named, that will so influence the fate of generations to come as the way in which they shall deal with the question of Christianity. Nor can anything be imagined, that will so much affect the character of the judgment, which is to follow death, and fix the everlasting destiny of man, as the truth or the falsehood of Christianity. This, then, was not a question, howsoever treated, to be treated with lightness. In what manner it is treated in the following passage, the reader can judge.

"The genius of Swedenborg wasted itself in the endeavour to reanimate and conserve what had already arrived at its natural term, and in the great secular Providence was retiring from its prominence before Western modes of thought and expression. Swedenborg and Behmen both failed by attaching themselves to the Christian symbol instead of to the moral sentiment, which carries innumerable Christianities, humanities, divinities in its bosom.

"What have I to do with jasper and sardonix, beryl and chalcedony, with weeks and passovers, ephas and ephods? Good for Orientals, these are nothing to me. Of all absurdities, this of some foreigner proposing to take away my rhetoric and substitute his own, and amuse me with pelican and stork instead of thrush and robin, palm-trees and shittim-wood, instead of sassafras and hickory,—seems the most needless."

Those, usually considered judges in such matters, hold language on the subject very different from the above. We have been accustomed to hear such remarking, that, without impeding us in the freest use, or restraining us from bestowing the highest cultivation on any sources of rhetoric to be found among ourselves, the incorporating into it of the Oriental imagery of the Bible has imparted a majesty and sublimity of conception, a pomp and solemnity of expression, not likely to have been arrived at in the way of natural growth; and that nothing has done so much to enrich the English language as the translation into it of the Hebrew Scriptures. But not only would the loss of what it has derived from this source occasion a sad impoverishment of the English tongue, our whole body of Western thought on all subjects, human and divine, would have been

stunted in its growth and dwarfed in all its proportions, had it not been nourished on this bread of life, sent down to us from Heaven. Nor would the Western imagination have been so purified and refined, so exalted and expanded, so refreshed and invigorated, for those lofty flights, as of Milton, or even of Shakspeare, in which it soars high above Olympus and the highest empyrean heights of Greek and Roman genius, high as the heavens are above the earth,—never would such effects have been produced on the imagination of the West by drinking of Castalia, or bathing in Hippocrene or in all the fountains of inspiration celebrated in the Old World, or yet to be sung in the New, had access been denied to Siloa's brook, that flowed fast by the oracles of God, the streams of which make glad the Holy City, wherein the Lord Most High hath His abode, the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. The poets of Christendom chant their inspirations to the accompaniment of a harp of loftier tone and greater compass of sound than the lyre of Apollo. The spirit, who touched the mouths of the poets of Greece and Rome with sacred fire, took the coals from earthly altars. The very god of their inspiration stood before them in mortal form, in grace and beauty more than human indeed, but only a little more. High raised above them he was, but only to the top of some heaven-kissing hill, whence he poured down on their enraptured sense floods of melody, combining, indeed, the harmonies of earth with the music of the spheres, but only of the visible diurnal spheres, and with ear so dull to the impression of their noblest notes, so deaf to the meaning of their highest strains, that the harp of the glorious Apollo himself, the master and leader of the Muses' band, scarce rung sympathenous with these rolling orbs of light,

For ever singing, as they shine,
The hand that made us is Divine.

The music of the Upper Sanctuary, the Holy of holies, came not down to the highest heaven of classic inspiration, or if the murmur of its melodious voices was heard and transmitted to earth, yet none caught the words of their song, or chimed-in responsive to that heavenly choir, who rest not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come. Great and marvellous are Thy works, just and true are Thy ways, Thou King of Saints. Who shall not fear Thee and glorify Thy name, for Thou only art holy. All nations shall come and worship before Thee, for Thy judgments are made manifest.

To tune their harps to this music of awful majesty, and sing the high praises of the King Eternal, Immortal, and Invisible, the Only Wise God, was reserved for those who have learned the Song of Moses and the Lamb.

To be continued.

CLERGY RESERVES.

It is Resolved and Declared:—

1. That the Church of Scotland, of which this Synod is a branch, has always believed and asserted, that it is the duty of the Civil Magistrate, in every Christian land, to employ the influence of his station and office in maintaining and extending the True Faith, according to his ability, and within his own sphere; because every civil ruler, whatever be his designation and degree, is under law to Christ, as the Supreme and Sovereign Ruler of nations, and is bound to extend His Gospel, which is the surest bulwark of the order and prosperity of nations, even as it is the source of improvement and spiritual well-being to every individual believer.

2. That, having respect to the rights of conscience and the religious liberty of all classes, it is the duty of the civil ruler in every Christian land to have a solemn and enlightened concern that all acts of legislation and government be conformable to God's Word and for the glory of His Name; and, in particular, to take order that Sacred Ordinances may not only be brought within the reach of such as desire them, but that the Christian Minister may go forth with his Divine message among the careless and ignorant to persuade them to walk in the ways of True Religion, both on account of the immediate benefit accruing from it to man as a social being, and its ultimate bearings on his highest interest and immortal destiny.

3. That, for the space of nearly three centuries, the Church of Scotland, within the kingdom of Scotland, has enjoyed the protection and maintenance of the State, and by the blessing of God, though with many sins, short-comings, and trials, she has been the honoured instrument of diffusing in that land the blessings of pure Religion; and from her labours the State has received in return for its support the moral and religious improvement of the people, from which have resulted that respect for order and that enlightened submission to lawful authority which have long distinguished our countrymen.

4. That, ever since the formation of this Synod, our ecclesiastical relationship has been acknowledged by the Parent Church in every way conformable to her constitution, and our own ecclesiastical independence; and on this ground our Ministers and people have for the last thirty years asserted their right to all the benefits of a connection with her as one of the Established Churches of the British Empire. Especially we long pleaded our legal claim to a portion of the lands in Canada, set apart for the maintenance of a Protestant Clergy, on the ground of the proper legal import of that designation, and of the Treaty of Union between England and Scotland. The claim, made on this special ground, and long resisted by certain parties, was at length adjudicated in our favour by a unanimous decision of Her Majesty's Judges in England on a reference made to them by the House of Lords, and was practically acknowledged in the Imperial Statute, Vict. 3rd. & 4th., which assigned to us, as standing on the same footing in law with the Church of England, a third portion of the accumulated funds, and a certain proportion of the future proceeds of the whole, in which other Christian denominations, by the new Statute, were admitted to participate. This law we, in common with all other British subjects in Canada, received as "a final settlement" of this question, placing our respective shares beyond the reach of local rivalry and future agitations, and constituting it one of those vested rights which, agreeably to the stable and righteous mind of England, it is deemed inconsistent with the constitutional wisdom and authority of Parliament to invade or destroy. For nearly ten years we have enjoyed the benefits of this endowment. By it many of our congregations have been enabled to obtain the regular services of pastors where, without it, they might have continued long destitute of this advantage; and thereby we have been enabled to

bring into the ministerial office workmen of learning and ability, who, in the absence of this fixed public security, might have sought other fields of labour. And, further, the Synod, relying on the perpetuity and increase of this provision, has formed plans for extending the Ministry of the Church in this land to meet the wants of the numerous destitute localities in which our adherents are settled, and, in particular, by educating young men for the Ministry to meet the growing necessities of the people belonging to our communion.

5. That with a work of such magnitude before us, and with such aid permanently and legally secured to us and our successors in this Synod, we cannot refrain from expressing our deep feeling of disappointment at the injurious conduct of those who have lately stirred up agitation on this subject, for the avowed purpose of obtaining the repeal of the existing law, and by a Colonial Act to withdraw the Funds entirely from the support of Religion to secular objects. And in view of these unworthy designs the Synod declares and protests against any interference with the permanent rights determined by the Statute, as a violation of those sound and stable principles which the grandeur and security of British dominion have hitherto rested, and which interference should it unhappily prevail, will deprive coming generations of the benefits of a Fund consecrated to the education of the moral and social being in his higher and nobler faculties. This Synod is not insensible to the importance of secular education in all its degrees, and, in imitation of the Church of Scotland, we will never cease, by all means in our power, to advocate and promote it, though not by the sacrifice of the means set apart "for the support and maintenance of public worship, and the propagation of religious knowledge." We cannot forget that our higher education, as a Church of Christ, has reference to the religious and spiritual well-being of our people, and that it is our duty to employ every righteous means to frustrate any attempt that may be made to take away from us a guaranteed provision which enables us to accomplish more effectually the ends of our vocation. We shall, therefore, continue to protest against any attempt to subvert the existing law, not only on account of the detriment which would ensue to the interests of Religion, but also because it is incumbent on us to resist the encroachments of a flagitious principle, which would leave nothing secure in the social fabric, and which, were it to prevail, would inflict serious injury on the general well-being, not so much, perhaps, of the present generation, as on that which shall follow.

6. That, while the Ministers of this Synod have equal claim on the liberality of their people with the Ministers of other religious bodies, and while they see no reason to fear that their people will fall behind others in the support of the Ordinances of Religion, it is nevertheless known to this Synod that very many of our congregations are not able to provide for their Ministers a suitable maintenance apart from the aid received out of the Public Fund; and this is invariably the case in new settlements, where, in order to counteract the natural tendency to religious indifference, it is most desirable that a Minister should be placed from the beginning. And, further, it is well known, that there are several religious denominations who have not a stated and educated Ministry, mainly, as may be presumed, not from choice; but because of their inability to maintain it; and again there are others, who, appreciating, as they ought, such a blessing, are constrained, in their endeavours to obtain it, to beg a portion of their Minister's maintenance from foreign sources, and, even with this aid, they themselves deplore the numerous hardships and privations to which their Ministers are subjected. We sympathize with such, and we would be glad to see relief extended to them from the Public Fund, to enable them to pursue their evangelical work free from the hindrances of poverty and the distractions of secular care. And surely an enlightened and liberal spirit would deem it a far wiser

course thus to mitigate the privations of these faithful men than to reduce others, who may be in more auspicious circumstances, to the same unhappy level. It will not be denied that no class of educated men in the community is worse paid than the Ministers of Religion; nor are there any families among the well doing and respectable, whose prospects are less encouraging under those contingencies to which the health and life of parents are exposed. Because of this we experience the greatest difficulty in finding young men disposed to relinquish the flattering prospects of the world to enter upon that lengthened preparation required by us of all candidates for the work of the Ministry. With a full knowledge of these circumstances, we are very grateful for the measure of assistance which the justice and munificence of the State have accorded "for the support and maintenance of public worship, and the propagation of religious knowledge;"—and in this our Annual Synodical Assembly we Resolve and Declare, that the duty is laid upon us to appeal to the Legislature for protection, and to exhort and admonish our people to vindicate their rights in this matter, in conformity with the principles which, as a Church, we hold. The present Ministers of this Synod have only a very transient personal interest in the question; but it belongs to them to teach and to witness, that the Church of Christ, though a spiritual body, has legal rights and temporal possessions, which she ought to defend, and, as she best may, to transmit not only undiminished but enlarged to her perpetual posterity.

MISCELLANEOUS.

SYNOD OF NEW BRUNSWICK.

The Annual Meeting of the Synod of New Brunswick will be held this year at Fredericton on the first Thursday of August next. The Rev. George McDonnell, of St. Luke's Church, Bathurst, is Moderator; and according to the accustomed observance of the Church of Scotland it is his duty to open the proceedings of the Court with public worship, and preside over the deliberations of the Meeting till the election of a new Moderator. We have no doubt it would afford much satisfaction to the Members of the Synod of New Brunswick, could some of the brethren from this Province find it convenient to be present at their Meeting; and it would prove advantageous to the interests of the Church in both Provinces, should they be enabled to keep up a regular correspondence on ecclesiastical affairs, and afford assistance and advice to each other. But from the very small number of Ministers, and the multiplicity of their engagements at the present moment, it is not at all likely that any of them will be able to attend the approaching Meeting. In consequence, however, of the pleasing intercourse which has taken place on former occasions and during the past year with several members of the Synod, as well as from Christian fellowship and brotherly love, it will readily be believed that the Ministers and Members of the Church in Nova Scotia will always take a deep interest in the proceedings of the Church Courts of the Sister colony.—*Halifax Guardian.*

We are quite sure that the Ministers and Members of the Church in Canada entertain towards the Synod of New Brunswick the Christian sentiments to which expression is given in the concluding sentence of the foregoing paragraph. We may here remark that the present Moderator is very favourably known to the Christian public as author of "Heathen Converts to the Worship of the God of Israel;" and in our last issue we had pleasure in warmly recommending to the notice of our readers a recent production

from his pen, viz: "▲ Book of Devotions and Sermons, designed chiefly for the use of Mariners."

FREE SYNOD OF NOVA SCOTIA.—This Court met on Wednesday last according to appointment. The Rev. Alexander Forrester, of Chalmers' Church, Halifax, preached from 1 Cor. ix, 24.—"Even so hath the Lord ordained that they who preach the Gospel, should live of the Gospel."

After public worship the Synod was duly constituted, and the Roll made up. The Rev. Murdoch Stewart, of St. George's Channel, was appointed Moderator.

The whole of Thursday was spent in Devotional Exercises, and in hearing Reports from Ministers of the different Presbyteries, relative to the state of Religion, and the progress of the cause of the Free Church in the respective localities.

On Friday the Synod was occupied in hearing Reports of Committees, as well as Statements from the Ministers within the bounds of the Presbytery of Halifax in reference to the state of Religion in the congregations and preaching stations respectively.

On Saturday, after hearing from Mr. Forrester an account of the condition of his congregations, and the exertions that are being made to clear off £800 of the debt on Chalmers' Church, the Synod proceeded to the consideration of the most important question that came before them, viz., the Sustentation of the Ministry.

On Monday the Reports of several Committees were given in.

After some alterations in the management of the Collegiate and Academy Institutions, placing the Professorial Fund, Current Expenses Fund, Academy and Building Committees, under one Committee of Management, and after some other routine business, the Synod adjourned to meet at New Glasgow on the last Thursday of June, 1852.—*Halifax Guardian.*

DALKEITH.—The Annual Congregational Soiree in connection with Dalkeith Parish Church was held on Tuesday evening under the presidency of the Rev. Norman McLeod. The hall, which was beautifully and taste fully decorated, was crowded in every available part by a highly respectable audience, the occasion being invested with especial interest in the prospect of the departure of the highly popular and much esteemed incumbent to the Barony Parish, Glasgow. After devotional exercises the Chairman in a characteristic speech of eloquence and power feelingly alluded to his translation from his present charge to a more extended sphere of usefulness in Glasgow, and expressed his great satisfaction at the harmony and unanimity of the call which he had received, unsolicited on his part, and which he felt to be a call from Providence. After referring in eulogistic terms to the gentlemanly conduct of the Home Secretary, and passing a high encomium on the talents and worth of his successor, Mr. Wright, the Rev. gentleman concluded by reading the Annual Congregation Report, which exhibited a flattering increase in the collections for the various Schemes of the Church. Addresses were likewise delivered by the Rev. Mr. Nisbet, of West St. Giles, Edinburgh, and the Rev. Mr. Malcolm, Glasgow.—The latter wished Mr. McLeod all happiness and prosperity in his new charge, and remarked that from the condition of the Barony Parish (which contained a pauper in every three of the population when he first came to Glasgow) his Rev. friend would have every opportunity for the exercise of those high talents which made him one of the most brilliant ornaments of the Church to which he belonged. An efficient band by the excellence of their singing tended much to the evening's enjoyment. We understand Mr. McLeod will be inducted into the Barony Parish in the latter end of July.—*Caledonian Mercury.*

INDUCTION AT AYR.—On Friday forenoon the Presbytery of Ayr met in the Old Church, Ayr, and inducted Mr. Shaw, from Bonhill,

into the second charge of that parish in room of Mr. Cathill resigned.

PARISH OF DALKEITH.—His Grace, the Duke of Buccleuch and Queensberry, has presented the Rev. Robert Wright, Minister of Luss, to the parish church of Dalkeith, vacant by the translation of the Rev. Norman McLeod to the parish of the Barony of Glasgow.

ST ANDREWS.—The Rev. Dr. W. Brown was formally inducted on Saturday last into the Chair of Biblical Criticism and Theology in this University, vacant by the removal of Dr. T. T. Jackson to the Chair of Church History in the University of Glasgow. Dr. Buist, Pro-Rector for the present year, presided on the occasion.

ORDINATION.—Last Thursday the Presbytery of Dunkeld met at Auchtergaven for the purpose of ordaining the Rev. Edward Place Dewar, son of the Very Reverend Principal Dewar of Marischal College, Aberdeen, as assistant and successor to the Rev. Thomas Nelson, Minister of the parish, who has been unable to officiate for a considerable time in consequence of bad health.

DR. LOCKHART, FRASERBURGH.—The *Herald* says that this gentleman, after sentence of deposition was pronounced against him by the General Assembly, presented a Note of suspension and interdict to stay proceedings. The Lord Ordinary (Colonsay), after hearing parties, held that the matters brought before him were strictly within the province and jurisdiction of the Church Courts, dismissed the Note of suspension and interdict as incompetent, and found Dr. Lockhart liable in expenses. [The decision of the Lord Ordinary has been unanimously confirmed by their Lordships of the First Division. Dr. Lockhart, who has been found liable in expenses, has foolishly and recklessly appealed to the House of Lords.—*Ed. Presb.*]

WHITEHALL, June 30.—The Queen has been pleased to present the Rev. William Purdie Dickson to the church and parish of Cameron in the Presbytery of St Andrews and county of Fife, vacant by the resignation of the Rev. Dr. William Brown.

The Queen has also been pleased to present the Rev. James Somers to the church and parish of Barry in the Presbytery of Aberbrothock and county of Forfar, vacant by the deposition of Mr. William Simpson, late Minister there.

Mr. Samuel Bagster, who died recently in London at the advanced age of seventy-eight years, was one of the oldest of the bookselling brotherhood. The world is largely indebted to him for his long continued and indefatigable labours to facilitate the critical knowledge of the Holy Scriptures.

The Rev. Dr. Robinson and his Lady have sailed from this port for Bremen. Dr. Robinson goes to Germany, preparatory to another visit next year to Palestine, in view of bringing out another edition of his invaluable researches. There is no room to doubt, that, if spared to complete his second exploration, the revised edition of the Researches will become the standard work on Palestine for all the world.—*N. Y. Christian Intell.*

ORIGINAL POETRY.

Composed in the woods during an idle hour.

How sweet within this lone retreat,
Far from the curious eyes
Of the obtruding world, to hold
Communion with the skies!
With Nature and myself at peace,
My soul exults in her release,
And upward mounts on Seraph wing,
Aloud JEHOVAH'S praise to sing.

O Thou Supreme! enthron'd above,
To Thee all praise belongs.
Send down Thy Spirit, Holy One,
To fire earth's feeble songs:
With those who laud in Heaven above
The wonders of Redeeming Love,
Harmonious let my paeans rise
To Him that framed the earth and skies.

Around, above, Thy power, Thy love,
All nature does declare;
Each blade of grass aloud proclaims
How great Thy wonders are.
The verdant turf where I repose,
Each floweret fair that round me grows,
The music of the vocal grove,—
All sing of Him that reigns above.

And shall I then alone refuse
With songs to join the rest?
Shall man the only atheist be,
With noblest reason blest?
No! Ever let my soul rejoice
To sing Thy praise with thankful voice,
Until shall come my final doom
To rest within the peaceful tomb.

But death, What is it? Shall it quench
That immaterial spark,
Which, freed from earth, is ruled by laws
Mysterious now and dark?
No; as the Sun, that seeks the West,
Sinks not into a final rest,
But in the Orient mounts again,
So shall it rise, more bright to reign.

Then let me for that day prepare
When all from death shall rise,
And the Archangel's awful trump
Shall rend the earth and skies,
That from His sovereign judgment-seat,
While Angel myriads round Him wait,
My gracious Lord my name may read
With blessings on my worthless head.

AMICUS.

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