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# The Presbyterian;

## A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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No. 5, May, 1849.

VOLUME II.

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### The Presbyterian.

#### THE CHURCH IN CANADA.

##### INCORPORATION OF THE CHURCH.

It will be remembered by some of our readers, that, during the last session of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, an overture was agreed to, to petition the Provincial Parliament to pass an Act incorporating the members of that Church, with power to hold the lands, tenements, and other property that now belong to, or may hereafter be acquired for the benefit of that Church. Two plans embodying the general principles on which the Bill was to be framed, were drafted, and sent down to Presbyteries for their consideration, with instructions to forward their views of the same to the next meeting of the Commission of Synod, specifying which of them met with their approval, and what modifications or alterations they might suggest. The second plan was generally approved by all the Presbyteries. Being more simple in its details, it was considered, that it would be found more practical in its operations, and with a judicious system of subordinate management, (to be provided for in the Bye-Laws,) it would secure most of the advantages that the other possessed.

The Commission accordingly adopted this second plan, and requested the Members of the Board of Managers of the Widow's and Orphan's Fund, chiefly composed of intelligent and practical Laymen, to prepare a Bill embodying the principles adopted, and to take such steps as they might deem expedient for introducing it into Parliament, and having it passed into a law.

A Bill, based on the scheme above alluded to, was accordingly drafted by Mr. Badgley, late Attorney General, C. E., and was carefully examined and approved by those to whose care the matter was intrusted. Mr. Badgley kindly undertook to introduce the Bill, and to attend to its various stages in its progress through the House of Assembly. The sole design of the measure is to secure the peaceful possession of the property, that *now indisputably* belongs, or may hereafter belong, to the members of the Church of Scotland; and to prevent any unpleasant contentions, such as have in some instances arisen about Church property, without infringing in any degree on the rights or privileges of any other denominations. In the case of any religious body apprehending (a contingency which the framers of the Bill, we believe, were anxious to guard against, though not considering it at all as a probable one) that in any of its clauses it intrenched on their privileges or interfered with their rights, Mr. Badgley, we are informed, was instructed that he might, at his discretion, so modify these clauses, as to meet their views, provided the fundamental principles on which the Bill was constructed were left intact. With reference especially to those properties that may be now in dispute, he was to be at liberty to give the most ample guarantee, if necessary in the Bill itself, that the powers of the corporation would not be construed to extend to the settlement of the points at issue, although we do not believe that, were it to pass into a law, it could convey such powers, but that, under any circumstances, such cases could only be determined by the competent courts.

After a careful examination of the Bill, we confess we cannot see any thing ma-

terially objectionable in it, either to those who hold with us the great distinctive principles of Presbyterianism, or to those who are willing to concede to others that freedom in the management of their own affairs, which all are ready to claim for themselves. There will be differences of opinion on such subjects, so long as there exists a variety of sentiments in relation to Church order and government; but we do not see any just cause for offence, except to those who may be actuated by denominational jealousy or party feelings.

We now proceed to give a sketch of the contents of the Bill, with a few remarks thereon, instead of inserting, at full length, the dry and uninteresting technicalities in which such documents are clothed.

The preamble of the Bill sets forth that it is "expedient to incorporate," &c., and provides, "that the now members of the Presbyterian Church in connection with the Church of Scotland, and their successors, who may be and become members of said Church, shall be and are declared to be a body corporate and politic, &c.; by the name of the Presbyterian Church of Canada in connection with the Church of Scotland, and by the same name shall have perpetual succession," &c., defining their powers by the usual phraseology.

The second clause defines, who shall be members of the corporation, viz., male persons, members of the said Church, of the full age of twenty-one years, and natural born or naturalized subjects of Her Majesty, &c., who shall be pew-holders, or holders of sittings, or regular attendants, or contributors to the maintenance of Divine Worship in a parish or congregation, according to the laws of said Church, and who shall be in full communion with said Church, and

any person ceasing to be in such communion shall forthwith and *ipso facto* cease to be a member of said corporation.

Although the corporation by the second clause is necessarily limited to such members of the Church only, as are supposed to be qualified for the management of its temporalities, and who have an undoubted right to participate in the management, from their contributions to the support of religious worship, and as being members in full communion with the Church, still as it comprehends all in every congregation so qualified, the union and catholicity of the Visible Church, which is a fundamental principle of Presbyterianism, is not thereby violated. The principle is distinctly recognised in the first clause, and in so far as the religious privileges of the body are concerned, it is left free and unrestricted, except by those laws, which Christ, the Great Head of the Church, hath instituted, and with whom no human authority can interfere. But unless we keep in view the source from whence our purely spiritual privileges flow, as distinguished from the power committed to the Church for the management of her temporal affairs, we will be apt to run into errors relating to Church government, to which the spirit and constitution of the Church of Scotland are decidedly opposed. There is a natural tendency in congregations to isolate themselves, and looking every one to its own things, to feel an utter indifference to the things of another. From the widely scattered state of the congregations, composing the Presbyterian Body in the Canadas, and the unfrequency with which the higher Ecclesiastical Courts assemble, this unhappy tendency, we very much fear, has been a growing evil. We therefore consider it an excellent feature in the Bill, that it preserves the Scriptural idea of one body united by a common faith and government, and though, from the force of circumstances, separated into several congregations, meeting at different places, yet all actuated by an identity of feeling and purpose, "being one body in Christ, and every one members one of another." We confess we would rejoice to see such a measure as this carried into practice, persuaded that it would greatly tend to heal the divisions, that, we are sorry to say, exist to such a lamentable degree among Presbyterians in this country.

The third clause provides for the investment of the lands and property in the corporation, for the purposes specified, and subject to such regulations as may be made by the corporation, with power to sell, lease or exchange the same, &c.

This clause, we would think, will remove the objection that some entertain to large tracts of land being held in mortmain by corporate bodies. It must be admitted, that, under mismanagement or neglect, large tracts might prove a public injury. This cannot be the case with the property of the corporation, as the amount in any

one place would seldom exceed the Church, Church-yard, Manse, and Glebe. Did the public weal require it, the latter might be sold for the benefit of the parties interested, so that the evil anticipated in the objection could hardly in any case arise.

The fourth clause provides that the corporation, by their representatives, shall hold meetings for the transaction of business, determining what shall form a quorum and that a record of proceedings shall be kept.

Meetings of the corporation, by representatives, necessarily arises out of the practical working of that fundamental principle of the Presbyterian Church, to which we have before adverted.

The fifth clause determines, that the Bye-laws of the corporation shall be made by the representatives, and shall not be repugnant or contrary to the purposes of the corporation, or to the laws in force in the Province, and shall be sanctioned by the Synod in the manner specified.

The sixth clause fixes the number of representatives at nine and no more, seven Laymen and two Clergymen, and provides for the manner of their election, which shall be at the annual meeting of Synod.

The seventh clause provides for the filling up of vacancies, and regulates the manner in which the representatives shall retire by rotation, such retiring parties being eligible for re-election.

The eighth clause provides that, if there be no meeting of Synod, the representatives, who may be in office, shall continue until a new election takes place.

The ninth clause authorises each corporation to acquire property to the extent of £500, over and above the Churches and Manses now or hereafter to be erected, and the Burying-grounds attached thereto.\*

The tenth clause provides that the Trustees of any congregation may surrender the property of the congregation to the corporation, to hold for the purposes to which it was originally set apart.

The eleventh clause vests all the soil and freehold of all Churches and Chapels, Manses, Church-yards, and Burying-grounds in the corporation, provided that nothing therein contained shall affect the rights of any proprietary Church, or chapel, or any other Church or body of Christians.

This clause has been misconstrued by many parties, who supposed that it was covertly designed to obtain possession of the Churches, which have been in dispute since the disruption. No such meaning, we think, can be attached to it, and that, under any circumstances, these cases can only be determined by the courts within whose cognisance they may come.

The twelfth clause provides that, while

\* The amount of property, we are informed, which the Synod thought it desirable to apply for liberty to hold, was £300, but, in drafting the Bill, £500 was substituted by mistake. This it was intended to alter in Committee.

the minister continues in incumbency, he shall have the use and enjoyment of the freehold of the Church, Manse, and Glebe, but such use shall cease upon his ceasing to be minister.

The thirteenth clause provides, that any endowment of a Church or deed of lands made to the corporation, shall be valid, notwithstanding the Law of Mortmain, or any other Acts, Laws or Usages to the contrary.

The fourteenth clause gives the corporation power to visit, by such persons as they may appoint, the local trusts, in existence at the passing of the Act, which are in connection with the Church: it also gives power to examine deeds and vouchers connected therewith by whomsoever held, and authorizes the corporation, if these trusts are perverted from the purposes to which they were originally appropriated, to sue for their recovery.

The fifteenth clause is merely explanatory of the terms which occur in the Act.

The sixteenth enacts that the Act shall be considered a Public Act.

The Bill had been introduced into the Lower House of Parliament, read a second time, and referred to a Committee; but owing to the recent destruction of the Parliament buildings, it is probable that no farther progress can be made this Session.

#### UNIVERSITY QUESTION, (U. C.) AND QUEEN'S COLLEGE.

The Board of Trustees of Queen's College, Kingston, have petitioned Parliament, praying that body not to pass into a Law the Bill which has been introduced for the settlement of the University Question in Upper Canada. The reasons on which the Trustees base their opposition to the measure are well worthy of attentive consideration, and we request for them a deliberate perusal from all who are anxious to see "this long agitated question settled on a right and equitable basis, and in such a manner as will be most advantageous to the educational interests of the country."

#### EXTRACTS FROM PETITION.

To the Honourable the Legislative Assembly of the Province of Canada, in Provincial Parliament Assembled.

THE PETITION OF THE BOARD OF TRUSTEES OF THE UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON;

Humbly Sheweth:

I. The proposed Bill, by excluding from the University all religious teaching and observances, requiring not even the religious test of the amended Charter from its Professors, alienates the public endowment from the purposes for which it was set apart, and dissolves the connexion and education ways to subsist between religion and education. When the original appropriation of Crown Lands was made in 1798, it was made by His Most Gracious Majesty George the Third, for the express purpose of promoting the instruction of young "First, by the establishment of Free Grammar Schools in those Districts in which they were called for, and, in due process of time, by establishing other

Seminaries of a larger and more comprehensive nature, for the promotion of Religious and Moral Learning, and the Study of the Arts and Sciences." (Report of the Select Committee of House of Assembly, 23rd February, 1831). And the Original Charter of the Institution, recited in the amended Charter, expressly states the object of the establishment of the University to be "the education of youth in the principles of the Christian Religion, and their instruction in the various branches of Science and Literature." Your Petitioners, therefore, while they acknowledge the constitutional right of Your Honourable House, to amend the original Charter so as to promote the objects for which the endowment was made, respectfully submit, that that endowment cannot be diverted from the great ends for which it was evidently and expressly appropriated.

II. It appears also, from the original terms already quoted, in which His Majesty George the Third assented to the proposal for the public endowment, for educational purposes of a higher kind; that he did so with the view of the endowment, not of one, but of several "Seminaries of a larger and more comprehensive nature," after the Grammar Schools had been erected and put in operation. And, although Your Petitioners were at one time in favour of the plan of concentration, the increasing population and other circumstances in the state of the country, and a more mature consideration of the whole subject, have led to a change of this opinion; and they have very great doubts, whether the plan of concentrating all the means of University education in one particular locality, be the best adapted for promoting the interests of education, or inducing the attendance of Students. In other countries, as, for example, Great Britain, and in the States of New England, it has been invariably found, that these have been best promoted by Universities being placed in different localities; and it may be justly expected, that several properly endowed Colleges, placed in various parts of the Province, will call forth the attendance of double or treble the number of Students, than one solitary University would do. Your Petitioners cannot regard it as just or desirable, that the inhabitants of every other section of the country should be subjected to the great inconvenience and expense of sending their sons to Toronto, "many hundred miles from the tender care and watchful authority of their parents"—(see Report of Select Committee of House of Assembly above referred to),—as well as without any provision for their religious superintendence or instruction.

It seems also to Your Petitioners, a serious objection to concentrating the means of University education in one particular locality, that no generous rivalry is provided for, between kindred Institutions. Although some may think that a rich endowment ensures efficiency, Your Petitioners are of opinion, that such is not the case; that a richly endowed body, monopolizing the education of a country, is very seldom, if ever, efficient for the purposes in view,—that such a body, without rivalry, wholly independent of public opinion or confidence for its support, is apt to become inactive, and indifferent, and careless, about adopting improvements, and that nothing is more conducive to excellence, than the rivalry of different Institutions, each exciting the other to new exertions, and striving, by efficiency and zeal, to merit the confidence of the Country.

It appears, moreover, to Your Petitioners, that the same objection applies to the plan of concentrating all the means of a Higher Grammar School instruction at Toronto, which they believe to be alike contrary to the original object of the appropriation of the School lands for the erection and endowment of Superior Grammar Schools, in different parts of the Province, and unjust to the educational interests of other sections of the Country.

With respect to other Chartered Institutions surrendering their right of conferring Degrees in the Arts and Faculties, except Divinity, which the measure contemplates, Your Petitioners can never, for the reasons above stated, or in any circumstances whatever, consent to surrender the University powers and privileges conferred on Queen's College, by Her Majesty's Royal Letters Patent,—powers and privileges which are enjoyed by very few Institutions in the British dominions.

## HISTORICAL SKETCHES OF BEAUHARNOIS, CHATEAUGUAY, AND ST. LOUIS CHURCHES.

Though the above named congregations have, from their first formation, continued to be under the charge of the same Minister, we will give an account of each separately.

### BEAUHARNOIS.

The first formation of this Congregation, in the midst of a large French Canadian Population, was in 1833. The Rev. Walter Roach, a Licentiate of the Presbytery of Edinburgh, having first visited it and the neighbouring localities in July and August, and having afterwards accepted a call, was ordained to the office of the Holy Ministry and regularly inducted to the charge on the 1st December, 1833. The Protestant population at that time in the village and vicinity of Beauharnois, amounted only to thirty-six examinable persons, of whom fourteen were heads of families, and there were also thirty-nine children under twelve years of age. Since that time the Protestant population has not increased in the proportion which might have been expected, partly from the long felt effects of the Rebellion of 1838, and partly also from the lands being almost wholly in the hands of the Canadians. Immediately after the settlement of Mr. Roach, steps were taken for the erection of a handsome stone Church, by L. G. Brown, Esq., agent of the Right Hon. Edward Ellice, at that time, Proprietor of the Seigniori. On the 23rd of June, 1834, the corner stone was laid in presence of the Congregation, with the usual formalities, and in the cavity of the stone were deposited the names of the Kirk Session, and the Trustees of the Congregation, with a copy of the Confession of Faith of the Church of Scotland, and a choice collection of coins. As the erection of the building was at the sole expence of the Hon. Seigneur, who in this instance shewed a generosity worthy of all praise, little time was lost in finishing it. It was accordingly opened for the first time for Divine Service on the 15th March, 1835. Little else requires to be said, the Congregation having been subject to no changes, save those of deaths or removals of early members, and the supply of their places by new comers, and the rising generation. Divine Service which, for the first eight or nine years was regularly dispensed every alternate Sabbath, has since been increased to every two Sabbaths in three, the average attendance being seventy. A Sabbath School has been regularly kept during nine or ten months in the year; and the Sacrament of the Lord's Supper is dispensed semi-annually, to the members of this and the other two Congregations yet to be noticed, who united average in number about one hundred and twenty communicants. A Congregational Library was commenced

in 1835, and succeeded well for seven or eight years, but the want of sufficient funds to keep up a supply of new works, has proved a great draw back to its continued usefulness.

As connected with this congregation, it may be noticed, that in the summer of 1843, in consequence of the interference of the Catholic Priest, in forbidding the reading of the Scriptures in the village school, previously attended by Protestants and Romanists, though for several years chiefly by the former, steps were taken for the erection of a School House to secure the Scriptural instruction of Protestant children. A gift of a small but valuable piece of ground, in a most convenient place, was handsomely made by two young men belonging to the congregation, for securing education according to the principles of the Church of Scotland. Subscriptions were raised by the people, and upwards of £50 were contributed by private friends to the cause in Montreal, so that a large and comfortable house was erected. The zeal and ability of the teachers, as hitherto shewn in the attainments of the young have afforded the highest satisfaction. Several Catholic children have regularly attended and received the same instruction with those for whom the school was originally built. From what has been experienced, in the instance of this school, of the confidence and satisfaction of parents in having their children taught according to their religious feelings, it is much to be desired that each of our Congregations in the Province, should have at least one school strictly connected with the Church, as such a plan is calculated to allay the dissatisfaction which, in this part of the Province, is generally and necessarily attendant on a system of education too often adopted to please the Romish Priesthood, at the expence of Protestant principle.

### CHATEAUGUAY.

The village of this Parish and Seigniori lies about nine miles east of Beauharnois. Its Protestant inhabitants numbered about eighty examinable persons and fifty children under twelve years, when formed into a Congregation and conjoined with the Congregation of Beauharnois in 1833 under the ministry of Mr. Roach. For about eight years Divine Service was dispensed, every alternate Sabbath, between the united Congregations, during five of which, for want of a stated place of worship, private houses were used. Efforts were at length made to erect a small brick Church, forty by thirty-six feet, which, after great difficulty and anxiety on the part of its projectors, was brought to its present state in 1840, being altogether finished, excepting the seating of the body of the Church. To assist in raising the edifice, every exertion was made by the Minister, who succeeded in obtaining pecuniary assistance to the amount of upwards of £134, of which

Quebec contributed £54 10s., Montreal £66 7s. 7d., and LaChine £14 7s.—The whole cost of the building may be computed at £240, besides the value of work rendered in drawing materials, &c. About the year 1842 the Congregation, though small and requiring the strictest union to maintain their standing and privileges as such, unhappily became divided from the inroads of Dissenting Protestant bodies, seeking to establish a footing amongst them. This want of unity and of zeal in supporting the Gospel according to their previous professions, combined with a decrease of the Protestant population from that in 1833, has had the tendency of bringing the Church, notwithstanding its previous hopeful condition, to a state little better than a mere name. A few families only have continued their adherence to the Church of their Fathers. The delusive hopes so fondly cherished of having more frequent service by other parties, have not been realized—the chief dependance of the dissentients being upon the ministrations of young students during the summer months. Their Minister of former days has found his labours in a great measure rendered nugatory, and his sphere of usefulness circumscribed by this party spirit, and the general unwillingness to contribute to the support of the Gospel. Instead therefore of the same frequency of the administration of Divine Ordinances—the people have been reduced to still shorter allowances—that of the afternoon of every third Sabbath, and only when weather and roads can permit of travelling. On such occasions the attendance may average seventy.

#### ST. LOUIS.

This Church and congregation lies about twelve miles S. W. from Peauharnois. Its formation is of a more recent date than the two previous. A few families resident in the last of the concessions of North Georgetown, partly from the troubled state of the congregation of that township during the ministry of Mr. Colquhoun, and particularly from the want, for many years, of a direct road leading out to Chateauguay River, were, almost from the first formation of the Beauharnois Congregation, and for several years after, in the regular habit of attending services in the latter place. In consequence of the disposal of new lands in the immediate rear, and the additional influx of settlers, Mr. Roach made arrangements for giving them, for a time, Sabbath Services monthly, besides week day ones occasionally in private houses. In the fall of 1841, a numerously signed call with the other necessary papers, from the large Scotch settlement of La Chute, was presented to the Presbytery of Montreal, in favour of Mr. Roach being translated to that place. Against this step being concurred in by the Presbytery, the congregations of Beauharnois and St. Louis presented a strong Memorial. Though too

long for full insertion here, a few sentences may be given.

“That for nearly eight years past, your Memorialists have enjoyed the inestimable privilege of having the Gospel preached unto them by a zealous, faithful, and pious minister, the Rev. Walter Roach, a member of your Reverend Court, to whom they are greatly attached, and whose labours, services and exertions they justly appreciate; and they have much pleasure in adding that the Christian-like conduct of their minister has created among the Canadians a respect for the services of the Church of Scotland, and strong personal feelings of attachment to him and his family, for their great kindness to them at all times.”

“That your Memorialists would in consequence represent firmly and decidedly, though most respectfully, to your Reverend Court, the serious evils that would result to your Memorialists, and their families should the “Candlestick” be taken away from them,—a deprivation of the preached word, a suspension of its ordinances, and a dispersion and scattering of the whole flock. And although they are now united “as one man” to Mr. Roach, from their experience and knowledge of his well tried zeal and piety, yet they are apprehensive, nay almost convinced, that from the conflicting interests both public and private, and their thinly scattered numbers, they could never again unite in the choice of a minister, and at present their means are too restricted to enable them to offer an adequate provision for a minister, more particularly as their present minister will take his proportion of the Grant of the Imperial Parliament (about £40 annually) along with him. And thus the interests of the Church itself would suffer materially by the removal of their pastor, leaving such an important section of the country without a resident Clergyman, with but occasional and casual service as it can be supplied by the neighbouring ministers; and it is really painful to your Memorialists to think of the bad effect it would produce among their Catholic neighbours, when they saw the hopes of the Presbyterian Establishment blasted, its churches shut up and abandoned, or if again reopened, passed into the hands of some other sect.”

“Your Memorialists, therefore, by all that is sacred, by their love and attachment to the Church of their Fathers, and their present minister, in their own names, and those of their wives and their families, and their little ones, would, as in the presence of the Head of the Church, declare their unwillingness to suffer their minister to depart, and do humbly pray that your Reverend Court will take these presents into their serious consideration, in the confident hope and earnest prayer, that Almighty God may so direct their decision that the call and bond of settlement from La Chute may be rejected, and the desire of their hearts gained, in their Pastor remaining with them to the Glory of God and their spiritual benefit.”

The result of this opposition on the part of the people was, that Mr. Roach was continued in his present charge, and arrangements were made by him to give service every third Sabbath at St. Louis, and the other two Sabbaths at Beauharnois, and occasionally in the afternoon at Chateauguay. Shortly afterwards, in April 1842, a donation of fifty acres of land was granted by the proprietors of the seigniory, and inalienably secured as a Glebe in connection with the Established Church of Scotland. A temporary building for Divine Service was raised, and, according to all appearances, the Scotch population of St. Louis rejoiced in the privileges of Gospel ordinances being brought so near

to their own houses. But an hour of trial was awaiting this infant church. At the very time of cheering prospects of increasing strength and consolidation, the unhallowed strifes of Free Churchism were introduced into the settlement. The Church of Scotland and those who remained in her communion, or connection, were regarded, by those who left, as reprobates and as having denied the Lord Jesus Christ. From a considerable number of the congregation being originally Seceders in former years, it was no difficult thing to work upon their prejudices, and induce them to believe any thing that was boldly declared. As in other places, so here, the friendships of families and the peace of domestic hearths were broken, and those who were formerly bound by the closest links of relationship were estranged from each other. The maxim was disregarded that “the wrath of man worketh not the righteousness of God, and that charity was forgotten which vaunteth not itself, is not easily puffed up, which thinketh no evil and rejoiceth not in iniquity.” Without entering here into full details, suffice it to say that the congregation was equally divided, being about twenty-four families to either party. The dissentients, through a deputation, voluntarily came forward and requested from the Minister an acquittance from all future payments on their part towards his support, in consideration for which they would give up all claims on the Church property. In such an arrangement he decline to acquiesce; but he told them that if, on any moral ground, they wished no longer to remain under his ministry, they were at liberty, to depart free from any call from him for that support, which a few years ago they had pledged to give him during his incumbency or his natural life time. Accordingly thirteen individuals, whose names were in the original promissory engagement, afterwards in due form tendered their resignation of Church membership and dissolved their connection with the Church of Scotland, on which a release was given them from future payments. Since this secession the congregation has enjoyed great peace and mutual comfort—it is steadily increasing, numbers about forty families, and bids fair in a few more years, under the blessing of God, and continuing in peace and unity and the love of the truth, to be so large as to require the undivided labours of a pastor.

In concluding these observations, we would refer to the remark which was made in our prefatory article in March 1848, as to the great difference existing between Town and Country congregations in the composition of their members, which accounts for the fact of the greater evil as well as danger of schism in the latter, where Clergymen stand alone to minister to all, of whatever sect originally they were. In towns much more is needed to

produce these evils, where almost every sect or party has its own sanctuary. But there is besides another great trial in having a Minister's labours scattered over a great section of country, instead of having them concentrated within a limited sphere and confined to one congregation only. While several congregations, widely distant from each other, are under one pastoral care, the probability is, that such as are less within the influence of the Minister's immediate presence, will be more exposed to the inroads of sectarian zeal and opposition—an opposition, alas, which too often ends in making matters worse with the people, instead of better.

#### VISIT TO DISTRICT OF GASPE.

REPORT OF THE REV. E. LAPELLETRE, OF HIS TOUR AMONG THE SCOTCH PRESBYTERIANS, IN THE DISTRICT OF GASPE.

On the 11th August, 1848, I left Tadoussac in a boat for Rimouski, where I arrived on the morrow, and from here, I drove to Metis. I had a very favourable opportunity of speaking on religious subjects to the Canadian who drove me here, a very intelligent man, and I took advantage of it with some apparent success.\* I remained in Metis over the Sunday. Mr. Paul, the Missionary, being absent, I preached to the people in his Mission House. Although we had very little time to circulate a notice of my intention to preach on that Sabbath, we had about sixty-five or seventy persons present. After service, I baptized two children, and as I could not leave Metis for Restigouche before Wednesday, I announced to the congregation that I would preach to them again, D. V., in the same place, on the following Tuesday. On the next day, the 14th of August, I made some visits and also baptized another child. On the 15th, our visiting was resumed, and at four o'clock, I preached to about the same number as on the Sabbath. There were several Free Church people present, and a French Roman Catholic. The land in Metis along the shore is generally poor, but exceedingly well cultivated. But behind, even on the second concession, the land is very good, and the farms are pretty numerous. The people, with very few exceptions, are Presbyterians, mostly from Argyleshire, and strongly attached to the Presbyterian form of worship. However, they have been so long without the regular ordinances of the Gospel, that they cannot but have grown careless, but I did not hear that any lead a scandalous life, and it is my impression that a Gaelic Preacher, active, persevering, and pious, sent there by our Church, might do them an immense good, and reclaim that rising place to the Church. From

Quebec downwards we have no Minister belonging to our Synod, although there are several hundred Scotch Presbyterians or descendants of Scotchmen, who would consider it a great privilege to have their children baptized by a Presbyterian Minister, and to hear a sermon from him now and then; and, in the course of time, I am quite sure, they would contribute enough to support him. As Metis is in the centre of this district, and there are a sufficient number of families settled here to form a flourishing congregation, I think that our Synod should strive to occupy the station.

On the 16th, I left Metis for Restigouche by land. The journey lasted three days, along a perfect wilderness, and over horrible roads. The first day, however, we traversed forty-two miles, across mountains, through swamps, and over trees lying on the road—we were capsize twice in spite of all our prudence, and on the first night my slumbers were much disturbed by mosquitoes, black flies, and other troublesome insects, so that on the second night I thought it preferable to sleep upon hay. On this evening, I met Mr. Paul, the Missionary at Metis, who was coming back from New Richmond and was on his way home. He spent the night under the same roof with me, and I received from him much interesting information regarding Metis, and also New Richmond, where I was going. On the 19th, I arrived at the house of the Rev. Mr. Steven, the minister of Restigouche, who lives in a village called Campbellton, on the river Restigouche. I was kindly invited by him to make his house my home, and he intimated that he expected me to preach for him next day, being the Sabbath, both forenoon and afternoon, which I agreed to do. On the 20th, according to promise, I preached in the beautiful Presbyterian Church of Campbellton, to an excellent congregation. Next day, 21st, Mr. Steven informed me, that the Synod of New Brunswick was to meet on the 14th of September, and as my intention was to go to New Richmond, advised me to remain all the week with him, and to preach on the next Sunday for him in Dalhousie. In the meantime I wrote to New Richmond to prepare the people for my coming and also to the Rev. G. McDonnell, of Bathurst, to let him know my desire of preaching for him on the following Sabbath, and to get a collection from his congregation for the Building fund of the French Mission, and thereafter to proceed with him to the Synod. Mr. Steven promised to take the first opportunity of making a collection for the Building Fund in Campbellton and Dalhousie.

On the 25th, I went to Dalhousie, and on the Sunday, preached in the Presbyterian Church twice. The weather was very fine, so that we had a very large congregation. Several people, I was told, were from the other side of the Bay—from the district of Gaspé. On the afternoon of the

30th I left Dalhousie for New Richmond, in an open boat. We had a strong breeze almost all the way, but at the entrance of the Bay of Caxepediac, the wind fell, and our men were obliged to take to their oars. As we approached the land, we perceived that it was low water, an unlucky thing for us, for the water here is very shallow, full of sea weeds, and the bottom very muddy. The night overtook us, and a dark night too, so that we had some difficulty in finding our way. At last our boat touched the ground, when I had to jump upon the back of one of our men, by whom I was carried a considerable distance to the beach, and had to walk afterwards through water and mud along the beach for a mile. It was half past nine when I arrived at Mr. Cuthbert's house, with whom I took up my quarters.

On the first of September, I had a long conversation with several members of the Presbyterian congregation of New Richmond, and received a good deal of information from them, about the congregation, and the people generally. It appears that New Richmond was settled at first by loyalists from the United States, during the war of Independence, and that all, or the greater part of these loyalists, were originally from Scotland. During the wars between England and France in America, many Acadians also settled here, and in the process of time, they intermarried with the descendants of the Scotch. As there were no Protestant Ministers, but several Roman Catholic Missionaries, in this part of the country, most of the children issuing from such marriages became members of the Roman Catholic Church, so that there are now several members of that Church residing here, who bear Scotch names. However, the Protestant population did not wholly become Roman Catholics, but several remained faithful, "even where Satan's seat was;" and they continued to hold fast "the name of Jesus, and did not deny" the Christian Faith. The number of the faithful was increased also by emigration; and now there is a Presbyterian congregation in New Richmond, which is certainly one of the best to be found in the country places of North America, for number, for intelligence, unity, wealth, and liberality. Without any help, they have built a splendid Church, where I preached twice on the first Sabbath of September, to one of the best congregations that I had yet seen in the country districts of this colony. They have engaged to give one hundred pounds for the support of any Minister who may be settled over them by our Synod; and I was told, in a conversation I had with the members of the Session and with Mr. Cuthbert, that they would do their best to get a Manse and a Glebe attached to the Church, and that they had some hope of succeeding. This station is an important one for us to occupy. Another of nearly

\* This conversation has elicited a correspondence between this young man and myself, which is still going on.

equal importance is New Carlisle, which is the county town. I preached twice in the neat Presbyterian Church of New Carlisle to about one hundred and eighty persons, and baptized several children—some of them four years old. I preached once in Hope-town, where I baptized also several younger children, besides a girl eighteen years old. I had a prayer meeting in French, at a place called Paspebiac, where there were about fifty Jersey people present, and eight Roman Catholic Acadians. I preached once in Port Daniel, baptized two children, and held a prayer meeting in the course of the week, in the school-room.

Everywhere I have found the people most anxious to have a Minister settled over them by our Synod, an opinion confirmed by the following memorial from the people of New Carlisle, Hopetown, and Port Daniel, to the Presbytery of Montreal:—  
[See Memorial inserted in the April number of the *Presbyterian*, page 49.]

I would recommend to the attention of my brethren of the Ministry this interesting locality, where there is so vast a field of usefulness, in which, I have no doubt, the talents of a qualified labourer would bring forth a hundred fold to the glory of God, and to the extension of his kingdom. I may be accused of being over sanguine, but one thing I know, that this portion of the District of Gaspé, which I have visited, has always been, I do not know why, a sealed book to almost all the people out of it, and sadly misrepresented by most of those who have written about it. It has not come to my knowledge, that even one of those who have settled on the coast along the Bay des Chaleurs, have had to regret having done so, and required to abandon the place for a better one. The richness of the soil is very great, and the climate very salubrious, so much so that several persons come here from other parts of Canada, for the benefit of their health; and the summer is a good deal longer than about Quebec, so that the people can raise all the necessaries of life on their own land, and wheat in abundance. The advantages are also greater than in many other parts of this Province. The proximity to the sea enables the farmers to get sea weeds in great abundance, which is an excellent manure for their lands, and the coast being considerably higher than the level of the sea, they can carry the cultivation to the very border of it, without being afraid that the spray will be injurious to their crops. The roads are in general good; and as there are schooners going almost daily, from some part of the coast, to Quebec and to various parts of New Brunswick, and Nova Scotia, and vessels loading timber or fish for the Old Country, the farmers have a sure market for their produce, and may bring in exchange whatever article they require for their own use. The fish being plentiful, and the water fowls innumerable along the coast, in the spring and fall, the people may

at their own leisure, and in a very short time, procure more than they require of salmon, codfish, geese, and ducks. Let us pray, and let us work, that this valuable but neglected district may become the Lord's land; that its people may enjoy the peculiar care, protection, presence, and evidences of our Redeemer—may become worthy members of our Church, and true children of the living God.

*List of Contributions for erecting a French Protestant Church, in Montreal, received in Metis and the District of Gaspé.*

METIS.	
Colin Smith, . . . . .	£0 1 3
A Friend, . . . . .	0 1 3
George Dickson, . . . . .	0 3 6
	£0 5 0
NEW RICHMOND.	
Collected in the Presbyterian Church, . . . . .	1 6 3
Wm. Cuthbert, Esq., . . . . .	1 5 0
	£2 11 3
NEW CARLISLE.	
Collected in the Presbyterian Church, . . . . .	2 14 0
A Few Friends at Port Daniel, . . . . .	0 16 7
	£3 10 7

ST. ANDREW'S CHURCH—FERGUS.

At the meeting of the Reverend Doctor Mair's Sabbath Evening Bible Class, held on the evening of the 18th March,—it having been intimated that the Class would be closed for a certain time—the following Resolutions were passed:—

*Resolved*,—That, as the Class is now closed for a time, they cannot allow this opportunity to pass, before separating, without expressing to the Reverend Dr. Mair, their sincere and heartfelt thanks for the able, lucid, and faithful manner, in which he has laboured amongst them for nearly seventeen months, explaining and enforcing the great and important Doctrinal and Practical Truths contained in Paul's Epistle to the Romans;—his sole desire being the advancement of Religious and Biblical knowledge, amongst the community, to the Glory of his Heavenly Master. That—feeling assured, that good has been done already—and, that much more may be anticipated, they trust it will not be long before it is found convenient to re-open the Class.

*Resolved*,—Further,—That in testimony of the sentiments contained in the above Resolution and to mark more distinctly their sense of gratitude, Messrs. Robert Edmond, William Logan, Gilbert Hunter and the Chairman, be deputed, in name of the Class, to present their Reverend and much respected teacher, with a copy of "The Reverend Dr. Arnold of Rugby's Historical and Miscellaneous Works, including his Life and Correspondence," in six volumes, together with a Copy of these Resolutions, signed by their Chairman.

AL. DINGWALL FORDYCE, Jr. Chairman.

On the Deputation of the Bible Class waiting on Dr. Mair with the Resolutions, the Reverend gentleman made the following reply:—

MY DEAR FRIENDS.—I need not say that this expression of regard, which I consider as truly genuine, unsophisticated and heartfelt,—has imparted to me a pleasure, pure, and a gratification, truly exquisite. Nor need I assure you, that, if I have been instrumental in doing you any good through the medium of Bible Class Instructions, if your understandings have been enlightened, your hearts improved, your affections elevated, your souls sanctified, and your views directed towards a magnificent Heaven, and a Glorious Eternity; that such

considerations do infinitely more than compensate for all the labour I have bestowed upon you, which verily is but a labour of love; and consequently at once a duty and a privilege. Suffice it only to say that it is my heart's desire and prayer to God, that the Bible, which is supremely 'The Book'; and which bears the splendid stamp of Divinity, and the impress of Celestial Majesty, may be infinitely precious to your souls, and be deposited as the richest of all treasures in your innermost hearts, and under the power of the Holy Spirit, guard, guide and keep you in the path of all duty, till you reach that pure and lofty Heaven, where neither the Bible nor Faith in it shall be needed; where the Bible's light shall not be required, but where the Lord God and the Lamb shall be the light; where the great God himself shall be your portion, and the love of Christ which fired His Almighty heart from all eternity, and which blazed in unutterable splendour on Mount Calvary, in the fulness of the times, shall be the subject of your sublime, enrapturing, transporting and everlasting Song. To that Heaven, may the Bible thus direct you; and there associated with the mighty hosts of Seraphim, and with all the spirits of the perfected just, may you adore Heaven's Eternal Majesty, and serve Him perfectly, uninterruptedly, everlastingly.

HUGH MAIR.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held their ordinary meeting at Hamilton on the 11th of April.—Rev. Colin Gregor, of Guelph, Moderator.

Of the several matters before the Presbytery, the following items may be noted. The Moderator reported having preached since last meeting of Presbytery at Woodstock, on the occasion of re-opening the Church, and as to the favourable appearances in regard to the cause there. Since the meeting, a communication from the Congregation at Woodstock has been received by the Clerk, intimating that they wish to join in the Synod's plan for getting out more Ministers from Scotland, and transmitting a Bond for the necessary amount of stipend. With the advice of the Moderator and some other Brethren, the Colonial Committee has been written to on the subject.

Mr. Baynes, Missionary, being about to remove to the United States, applied for a Presbyterian certificate, which was granted. The Rev. Dr. Mair, of Fergus, obtained leave of absence for a few months, for the purpose of visiting Scotland.

A communication was received from the Rev. John Cruickshank, A.M., of Niagara, (now in Scotland,) demitting his charge. The Presbytery accepted the demission, and granted Mr. Cruickshank a Presbyterian certificate. While feeling deep regret at losing the valuable services of this highly esteemed Brother, the Presbytery agreed to record a testimony to his ability, faithfulness, and diligence as a Minister, and his piety, prudence and Christian worth as an individual, during the lengthened course of his Ministry in this country. Dr. Mair was appointed to preach at Niagara, and declare the Church vacant. Arrangements were made for re-organizing a Session in the Congregation of Saltfleet.

Applications for supply of sermons were received from a number of congregations;—and appointments were made by the Presbytery, for as much supply as the several Ministers could give, consistently with the interests of their own congregations.

The Presbytery have agreed, in regard to the Form of Procedure in the calling and settling of Ministers, to report to the Synod's Committee that they approve of the said Form substantially.

The Presbytery appointed their next meeting to be held in Hamilton, on the Third Wednesday in June, at ten o'clock, A. M.

## THE CHURCH IN THE COLONIES.

### COLONIAL CHURCHES.

The Colonial Committee have received most gratifying accounts respecting the reception and encouragement afforded by their flocks to the various clergymen who have lately been sent out under their auspices. The people have felt, that the anxious requests made for the appointment of ministers were not disregarded by the Committee, though fewer well-qualified individuals than was desired, tendered their services to labour in these deeply interesting and most necessitous portions of the vineyard. The patience of our Colonial brethren has been, in many instances, unavoidably much tried; but their attachment to the Church of their fathers has not waxed cold. It has remained firm amidst many efforts made to impair their steadfastness; and it is with much joy that the arrival, at their different destinations, of those who came to minister in holy things, and again to break amongst them the bread of life, has been welcomed. One of the dearest and most precious recollections of early days seems to be recalled, when our brethren abroad are enabled to reassemble in the sanctuary for the ordinances of worship, and have secured amongst them the residence of one who will comfort the aged pilgrim, watch over the lambs of the flock, and instruct all,—with whom they can meet under the endearing circumstances of the pastoral relation, and whom they view as their ambassador for Christ. Such feelings are strongly cherished by our countrymen. The hereditary veneration and esteem which they entertain for a man of God, whose great object is to fulfil the purposes of his appointment and who desires many as his "joy and crown" in the day when the Chief Shepherd shall appear,—are manifested by our Colonial brethren, not less strongly, now that they are far removed from the scenes of early life, settled in the Canadian forest, or cultivating in other quarters land that has been but lately redeemed from the wild. Mourning no longer over silent Sabbaths, may we not hope, that an abundant blessing will be found to rest upon their solemn assemblies; and that the word preached may greatly profit, falling upon prepared hearts, and accompanied by the effectual working of the Holy Spirit?

Many appeals have been recently made through our columns to probationers and students, urging them to give themselves to this work, and directing their attention to the claims of our Colonial possessions. These we do not intend, at present, to repeat; except by requesting their attention, and that of those generally, who are interested in the proceedings of the Colonial Committee, to such statements as the following. The first extract is made from a recent number of the *Presbyterian*, the organ of "the Presbyterian Church of Canada in connection with the Church of Scotland,"—a publication which, we are happy to observe, continues to be conducted with spirit and judgment, and comprises much intelligence that must prove peculiarly interesting to those for whose use it is more immediately intended:—

[Here follows from our No. for January, being notice of meeting of the Bathurst Presbytery, at Brockville, to ordain Mr. Haig.]

The Committee have reason to believe, that the Rev. Mr. Donald, who has been appointed to the important charge of St. Andrew's Church, St. John's, New Brunswick, and who is about to set out to his sphere of labour, will prove himself to be as acceptable, as he is able, in the work of the ministry. The Rev. Mr. Herdman has entered on his duties, and is giving the greatest satisfaction, as a faithful and devoted missionary, as will be seen from the following extract of a letter from Mr. Archibald cott, Halifax, Secretary of the Lay Association there, dated 25th January, addressed to William Young, Esq:—

"The Rev. Mr. Herdman remained a fortnight in Halifax, and preached most successfully to our two congregations, on the two Sabbaths. The Lay Association Committee met, and have paid his expenses here, and to Pictou, where he arrived safe, and received a Highladd welcome. He has been preaching there to crowded congregations."

We may now, for a moment, advert to the prospects of the Church in a different part of our Colonial possessions, where the presence of a minister was much desiderated,—viz., Jamaica. We extract the following from the *Morning Journal*, a newspaper published at Kingston:—

### SCOTCH CHURCH

"We are sure that the friends of Protestantism will rejoice to hear, that a talented, zealous, and pious divine has taken his stand among the defenders of our common faith, in the person of the Rev. Mr. Radcliffe, the lately appointed minister of the branch of the Church of Scotland here. We have always looked upon the Church of Scotland as sister to the Church of England, their doctrines and creed being almost precisely similar, the difference being only in the form of their worship; and, therefore, we are glad that one of our sacred institutions, so beneficial to Scotchmen and their descendants, should be supplied with an excellent minister.

"The church was re-opened last Sabbath, and attended by a highly respectable and attentive audience, and, considering the circumstances in which the church has been lately placed, more numerous than could have been expected. The whole services were conducted with the simple, chaste, and devout feeling, so peculiar to the Scotch Church. The text was taken from Hebrews, iv. 14-16. The priesthood of Christ was scripturally and forcibly presented; and the effect which it ought to have on all believers was insisted upon, in a strain of impassioned, yet chastened eloquence, which could not fail in telling powerfully on all present.

"Seldom have we listened to a discourse so rich in evangelical sentiments, so beautifully illustrated, and devoutly enforced.

"From the highly respectable appearance which the Rev. Mr. Radcliffe made on Sunday last, we have little doubt that the old Kirk will flourish by the preaching of the Gospel."—[*Home Missionary Record for March.*]

TESTIMONIAL OF RESPECT TO THE REV. JOHN MACBEAN, A. M.—On Wednesday afternoon a Committee of gentlemen from the congregations of St. Matthew's and St. Andrew's Churches, waited upon the Rev. John Macbean, A. M., with the following address, on his leaving this city for Charlotte Town, accompanied with a testimonial of respect in a purse of thirty sovereigns.

*Reverend and Dear Sir*—We, the subscribers, a Committee of the members and friends of the Church of Scotland connected with the congregations of St. Matthew's and St. Andrew's Churches in this City, cannot allow you to leave this place to take charge of your flock in Prince Edward's Island, without testifying our respect for your personal character, and our gratitude for your able and faithful ministerial services since your arrival in Halifax. Your visit to this City as a Clergyman of tried fidelity, and much experience, from the Parent Church, has been peculiarly seasonable and acceptable at the present moment; and your excellent discourses have been, we are assured, most refreshing and edifying to the congregations with which we are connected. Former friendships have also been revived and strengthened, and an ecclesiastical relation formed

with the Presbyterian population of Nova Scotia, adhering to the Church of Scotland, which will, we trust, be lasting and pleasing and profitable to us all. We have no doubt that you will meet with a cordial welcome from your numerous friends in Charlotte Town; and we earnestly hope and pray that your labours for the spiritual improvement of the congregation committed to your pastoral care, and for the welfare of the Presbyterian population throughout the Island, may be crowned with abundant success. We beg leave to request your acceptance of the accompanying token of esteem and gratitude; and with best wishes for your future prosperity, and the success of your ministerial exertions, We remain, Rev. and Dear Sir, yours sincerely.

On this Address, signed by Robert Hume, M. D., William Murdoch, Hon. James M'Nab, Hon. A. Keith, James Malcolm, Thomas Hosterman, James Thompson, James F. Avery, M. D., Thomas Clouston, Archibald Scott, David Allison, John Watt, A. Primrose, Donald Murray, John Duffus, John M'Dougall, Thomas Humphrey, George M'Kenzie, Thomas R. Grassie, W. M. Allan, Alex. M'Leod, G. N. Russell, John Richardson, Edward Lawson, C. Murdoch, James Watt, W. M. Campbell, and a number of other respectable names from both congregations being presented to the Reverend gentleman, he was pleased to return the following very affectionate and gratifying reply:—

*Gentlemen*—I beg you will accept for yourselves and those whom you may represent, the earnest expression of my gratitude for this demonstration of your kindness, for which I was as unprepared, as I am, I fear, undeserving.

It is truly most encouraging to Clergymen from our Parent Church, on arriving in this Province, to be received in the affectionate manner in which you are in the habit of welcoming them; and to the Church at Home, it conveys a most acceptable proof, among many others, of the strong and consistent attachment which you cherish towards her—a substantial attachment read and witnessed in your actions.

As for myself, I love the Colonial branch of our Venerated Zion; and no offer of settlement in Britain could tempt me to leave her, till ill health had laid me aside from duty, and rendered a visit to my native land indispensable; and no sooner had I even partially recovered than I again consented to occupy a station within her borders.

If my ministerial services during my brief stay in this City, have been, in any degree, satisfactory and edifying, I am truly thankful for it; and my earnest prayer is, that the Father of all mercies may be graciously pleased to restore me to better health than I now enjoy; that by his blessing I may be enabled to discharge successfully the duties of my sacred office among the people of that place to which I am going.

Gentlemen, I need not assure you of a fact, which I believe you all fully know, that the Church of Scotland is most anxious to promote, in every way in her power, the welfare of her Brethren in the Colonies—that she is unremitting in her endeavours to find pious and talented ministerial labourers to send among them to dispense the ordinances of religion, and that she will not suspend these exertions till the spiritual necessities of her adherents in every part of the world are fully supplied; and the liberal contributions which are annually made by her parishes for the support of her Colonial Mission Scheme, clearly indicate that her people are not unmindful of their Presbyterian countrymen abroad.

It will, perhaps, be cheering to you to learn, that it consists with my own personal knowledge that the Church of Scotland is in a prosperous condition—that her office-bearers are able and faithful men—that she is in every respect deserving of our esteem and love; and that her diligence and zeal in prosecuting her various duties and labours are most indefatigable, and that, therefore, the confidence placed in her by her Colonial friends and adherents is not misplaced.

Again, thanking you most warmly for your kindness, and this testimony of your liberal spirit, and with every wish and prayer for your temporal and spiritual welfare, I am, Gentlemen, your's most sincerely,

JOHN MACBEAN.

**ST. ANDREW'S CHURCH, ST. JOHN'S, NEW-FOUNDLAND.**—More than four years have elapsed since the Rev. Donald A. Fraser, the justly esteemed, and deeply lamented Minister of St. Andrew's Church, Newfoundland, ceased from his labours and entered the eternal world. During that long period the church erected under his auspices has been vacant, and the congregation formed and nurtured by his faithful and unremitting exertions has been deprived of the services of a fixed pastor. This protracted vacancy has been occasioned partly by the difficulty of finding a clergyman qualified in all respects for such an important situation, and partly by an unfortunate dispute respecting the right of property in the church itself. Now that this dispute has been terminated by the competent tribunal, the Supreme Court of the Island, and the church declared to be the inalienable property of the adherents of the Established Church of Scotland in St. John's, the Committee of Management have felt themselves to be at liberty to act with the greatest promptitude and decision in filling up the vacant charge.

From a letter from an office-bearer in the congregation to a correspondent in this city, we learn that as soon as the decision of the Supreme Court was pronounced, and the right in the property ascertained, a public meeting of the members and friends of St. Andrew's Church congregation was held, which was numerously and respectfully attended. At this meeting it was unanimously resolved to make an immediate and urgent request to the Church at Home, to appoint a minister of suitable qualifications to dispense the ordinances of religion amongst them, and a Committee was appointed to prepare and despatch a letter containing this application with the least possible delay. We sincerely trust that this application will meet with prompt and favourable attention, and that a congregation that has been so severely tried in its infancy by the premature removal of one of the ablest and most acceptable preachers, and by subsequent and unforeseen vicissitudes, will soon be blessed with the permanent and faithful ministrations of a pious and talented pastor. We believe that there are few stations in the Colonies of greater importance and more responsibility than St. John's, Newfoundland, being the provincial capital and the place of residence of a number of Scottish merchants and their families, whence a salutary influence in favour of the Church of Scotland might be gradually diffused over the whole Island,—and judging from the warm reception and cordial support extended by St. Andrew's Congregation to their late lamented pastor during his brief ministry among them, and to his family after his decease, we have every reason to believe that an acceptable clergyman would find his position in St. John's both comfortable to himself and profitable to those placed under his charge. The subjoined extract from the *Public Ledger* of the 6th instant, shows that the Judges were unanimously of opinion that the legal right was in the parties who have gained the cause.

“Our columns are chiefly occupied to-day with the history of, and the decision upon, the long-pending litigation in the matter of the Scotch Kirk in this town, which involves not only the right of property and possession in the building and the adjoining ground, but of the right of call to the pastoral duties—that is, as between the members of the church holding themselves as in connexion with the Church of Scotland, and that section of the Presbyterians who have seceded from the Establishment, and who are of what is called the Free Church. We are not enabled to give the arguments of counsel on either side upon the interesting and important proceeding, since they would far exceed our limits. On whichever side the particular sympathies may be, the general impression is that the decision of the Court is unmistakably, incontrovertibly correct; and it seems to us that it is impossible for any intelligent man, rising from the perusal of the documents which we this day print, to arrive at any other conclusion. We have just time and space to point the attention of our readers to the very attractive, beautiful, and Christian language with which the Chief Justice closed his remarks in delivering his judgment upon this very much vexed, and now finally decided question. The spirit which it breathes is so intrinsically pure that we both involuntarily and voluntarily adopt it—it

means, in other words, “Let christian faith and charity abound.”—[*Holifax Guardian*.]

## THE CHURCH IN SCOTLAND.

### INDIA MISSION.

The intelligence from India is of a somewhat varied complexion, as will be seen from the subjoined extracts of letters.

*Extract of a Letter from the Rev. John Anderson, to the Convener; dated Calcutta, 7th December, 1848.*

I duly received your letter of 18th August, and beg to return you my best thanks for it. You refer to the convert, Gopal Chunder Laha. I have scarcely anything farther to add concerning him. His walk and conversation are, so far as I know, in accordance with his profession. When the sacrament of the Lord's Supper was dispensed in St. Andrew's Church, two months ago, he communicated. I was entirely satisfied with the amount of knowledge he evinced in conversation with me on that occasion. Mr. Meiklejohn also expressed himself much gratified by his intelligence. He is a young man of whom I expect much. He studies as much as his duties in the Institution will permit. I hope, in a short time, that we shall be able to relieve him of one or two hour's teaching, when he will be able to give more a tention to the study of such subjects as may prepare him for the work of a catechist.

I may mention, that Radha Kant Dutt, and Tarini Churn Mitter, were also received as communicants some time ago. Tarini carries on his studies, and has gone through a considerable amount of reading. He is a young man of superior abilities; and I am sorry we shall not obtain his services in direct missionary work. He thinks his constitution too weak for the duties of a teacher or catechist; and, accordingly, intends to study medicine, with which view he proposes to enter the Medical College in April next.

Radha, I am sorry to say, has not made very much progress in his studies since he was baptized, owing to very frequent attacks of sickness. If his life be spared, he will, in all probability, devote himself to missionary work, for which his disposition seems well fitted.

Bipro continues, as hitherto, to teach in the Institution; and to preach occasionally in the Bengalee Chapel.

The whole tenor of the above communication is encouraging. Its calm and unostentatious tone, attests the prudence by which we believe the zeal of our missionaries to be regulated. With much joy must they perceive converts walking in the faith, daily becoming more edified, and evincing that they have received the Spirit of grace and truth. May the minds and hearts of these interesting individuals be filled with all joy and peace in believing; and may they show forth, in great abundance, the fruits of righteousness!

The following communication from Mr. Herdman, will be read with as deep, but with more painful interest, mentioning, as it does, one of those trials by which the missionary is not unfrequently exercised.

*Extract of a Letter from the Rev. J. C. Herdman to the Convener; dated Calcutta, 8th December, 1848.*

When I wrote you last, it was with feelings of much thankfulness, stirred up by a variety of circumstances. These were the personal mercies I had received at the hand of a gracious God, the commencement of our Lord's day preaching in the Institution, and the apparent awakening in the minds of certain lads at Ghospara. I write you now, not

in less devout gratitude, but, perhaps, in a less sanguine, and a more subdued tone. God hath been pleased to lay on me a heavy chastening in the removal of a reverend and beloved parent. With great grief I record the disappointment of our hopes with regard to the inquirers at Ghospara.

The mournful result is briefly told. There is no abiding good. In so far as the four boys are concerned, of whom Kali spoke as uniting in prayer and study of the Scripture, little has been heard of them from that time to this. It is impossible to say what may have been the amount of their sincerity. They seem, however, to have excited the suspicion of their friends, who, shortly after the time when we first knew of their inquiries, removed them from school, and, according to some reports, put them in confinement; but, at all events, prevented them even from revisiting the station. We are much afraid that they had never been very deeply impressed with the truth, otherwise, we think it probable that means would have been found to communicate to them the truth, and to relieve them of their solitude. The history of the fifth and most promising, is yet far more distressing. Of his own accord, he came forward to make profession of the faith in Christ Jesus—avowed his contempt for the religion of his forefathers—talked of his sinfulness, and of a Saviour—once and again came down to hold conference with us at Calcutta, regarding religious matters, and entreating baptism,—and was often sent back for further preparation and trial. Apparently half-discouraged that his wish had hitherto been refused, after giving some evidence of stability by overcoming one obstacle, and returning after a short absence, to become a resident catechumen under Kali's roof, he threw off the mask, and, his kind instructor being from home on an afflictive errand, embraced the opportunity to escape with stolen goods. Oh! the depths of Satan! Can I beg of you too importunately to give us your prayers, to stir up all Christ's people whose sympathies are engaged in our behalf, to earnestly pray that wisdom from on high may direct our steps; Pray, likewise, for poor, perishing souls; for those who resist the light who make the blessed Gospel tenfold to their condemnation. Pray for all wanderers who are out of the way.—Believe me, &c.—[*Home Missionary Record, March*.]

INDIA MISSION.—The attention of the friends of the benevolent and Christian schemes, prosecuted by the Church of Scotland, is directed to an advertisement, announcing a sermon to be preached on the evening of Sabbath next, in the West Church, by the Rev. Dr. Charles, of Calcutta, in behalf of the funds of the India Mission. To that gentleman the interests of our Church in India were very largely indebted, at a time when these required, in an especial degree, the firm, steady, and active support of her friends; and, in particular, the scheme whose interests he next Sabbath to advocate owes greatly to his zeal and exertions, under the good Providence of God, the prosperity to which, after a season of much discouragement and difficulty, it again rose. A great deal of most interesting information may be looked for on the occasion, from one who, almost from its commencement, has witnessed and taken active part in the exertions of the mission in the cause of Indian evangelization, at the chief original seat of its operations; and we earnestly trust he will not plead its cause in vain, at a time when, owing to a shortcoming in its funds, it is seriously crippled in its efforts to avail itself of the present favourable state of mind and feeling in India for Christian objects. We observe, also, that Dr. Charles is to address the annual meeting of the Aberdeen Auxiliary to the Ladies' Association for promoting Female Education in India. To the objects and interests of this Association Dr. Charles has also been eminently a friend from its very origin. We trust the visit of this gentleman to the Church's Foreign Missions, which will not soon pass away.—[*Aberdeen Journal*.]

HOME MISSION.

In the last number of the *Record*, we gave some interesting particulars in relation to the church at Maryhill, in the Barony Parish of Glasgow, which, from small beginnings, had, under the fostering care and aid of the Committee, been raised to that position by which the great practical benefits contemplated by such erections have been fully realized, and the congregation so strengthened, as to be enabled to maintain Divine ordinances, and the relative machinery which has been put into operation, from their own resources. Our account of these pleasing results must, we are confident, have given the highest gratification to the supporters of the Home Mission, and imparted a fresh impulse to their zeal in behalf of an enterprise which, by the Divine blessing, is shedding its benign influences in every part of our native land. We have now the satisfaction of announcing another case, in which, it is to be hoped, the funds of the Committee will, on the expiry of the grant recently voted, be set altogether free. We allude to the chapel at Broughty-Ferry, in the parish of Maniffeth. This chapel is about two miles distant from the parish church; and the well-known district in which the former is situated, contains a resident population of about two thousand six hundred, which is considerably increased during the sea-bathing season. The congregation, at, and after the secession, had to contend against many discouraging circumstances. With few exceptions, the people are composed of fishermen, out door labourers, and mechanics, the great body of whom are in very poor circumstances. The Managers, finding that it would be impossible to keep the chapel open without external aid, applied to the Committee for assistance, which, after due investigation, was granted, and has been continued for about four years; during which period, the congregation and communicants have largely increased in numbers. The attendance is now fully six hundred, and is steadily on the increase; and the communicants number upwards of three hundred and eighty. In a recent application, the Managers, while bearing ample and grateful testimony to the value of that agency to which they and the congregation are in a great measure indebted for their present position, convey the cheering intelligence, that their finances are now assuming that healthy condition which warrants the belief, that, by another year, the revenue of the chapel will be of sufficient amount to meet the expenditure.

This is another instance of the practical working of the Scheme; and we doubt not of being able, from time to time, to report similar cases, where, by judicious and well-timed assistance, congregations have not only been kept together, but have, by such assistance, been led to take courage, and overcome obstacles, which, at the time, and without such aid, appeared to be insurmountable.

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In a word, this missionary enterprise of our Church must be regarded as eminently of an aggressive character; and as the field of operations is developed, the necessary machinery must be planted. It is peculiarly the duty of our Church to make such provision, and the signal success, which, by the blessing of God, has hitherto attended her efforts, ought to stimulate her members and friends to still greater exertion, and incite them not to take their hind from the plough, until the whole moral wastes that yet darken the land shall be brought under cultivation.

It is gratifying to mark the onward progress of the Home Mission Scheme; and it is delightful and encouraging to hear of the benefits which have resulted from its instrumentality. Although these benefits are everywhere apparent, and scarcely require to be told, we have made arrangements for inserting, in subsequent numbers, a short and succinct account of each of the cases on the Committee's list, which, we doubt not, will both satisfy contributors in regard to the good amount to which their liberality has been turned in the past, and encourage them to continued and increased generosity in the future.—*[Home Missionary Record, March.]*

CHURCH INTELLIGENCE.

We understand that the Rev. Dr. Simpson, minister of the parish of Kirknewton, is to be proposed as Moderator in the ensuing General Assembly of the Church of Scotland.—*[Mercury.]*

**THE REV. JOSEPH CRICHTON, OF CERES.**—We have to announce the death of this venerable clergyman, which took place on Thursday morning at eight o'clock. Mr. Crichton was in the ninety-sixth year of his age, and having been ordained in 1786, and the next ordination being in 1792, he was not only the father of the Church of Scotland, but by six years elder than his nearest competitors for that honour.—*[Fifehire Journal.]*

**SCOTS APPEALS, QUOAD SACRA CHURCHES.**—Bain of Morriston, appellant; Dr. Black of Barony Parish, Glasgow, respondent. Judgment was given in this case on Thursday. The Lord Chancellor said that this was a question of the very first importance, as the decision involved certain alleged rights both of the Church of Scotland, and the rights of parties who had felt it their duty to secede from it in 1813. The question was rendered the more intricate from the fact, that these parties, at the period of the creation of the fund in dispute, were ministers and members of that Establishment. The ground on which the present action was instituted was that the objects for which the fund had been created had failed—so entirely failed that it could never be carried into effect; and therefore they sought to have the property sold, and such portion of the effects as remained returned to the respective subscribers. They must first see, what were the objects for which the society had been instituted, and whether these were now unattainable. They found, then, that the leading object of the association was to establish in Glasgow twenty new parishes with churches, that was to take the larger parishes and subdivide them into smaller parishes. This was, no doubt, one and the principal object of the society; and the appellants now contended that this object could not be accomplished; but, then, they should have shown that that was so. They ought to have found this intention had entirely failed, and that this, therefore, was a case in which they ought to have their money returned. It was quite clear that, at the time these subscriptions were made, they were intended to provide religious instruction for the inhabitants of Glasgow, in connection with the Church of Scotland. No doubt it was not intended that it should be confined to the erection of churches merely, and the appointment of ministers to them; it was also intended that new parishes should be created, and that ministers and elders should be associated with them. In contemplating the means by which all this was to be carried into effect, no doubt the parties interested contemplated parish churches separately managed, but how these were to be legally created does not very clearly appear. He found in the proposal for originating the society—in the conditions of the society—and, in short, in every document introduced in these proceedings, that this was the leading object of the subscribers. Then came the second question, was it now impossible to carry out these objects? At the time of the formation of the society, it was supposed that the Ecclesiastical Courts had power to create these parishes; but it turned out that they had not that power; but this did not render it impossible to carry out the objects contemplated; there were still means enough left to do so. Great sums had then been raised for the purposes of the Church extension—great sums had been raised for the same purpose since; and how, then, could it be assumed, as had been by the appellants, that there was no money for this purpose? It had been one of the duties of the pursuers to prove that the objects contemplated, in the first instance, could not be realised. They had not done so; and, as their Lordships were aware that the law allowed more than one means by which they could be accomplished, he thought the appeal should be dismissed. Lord Brougham fully coincided in the judgment given by the Noble Lord who had preceded him. Lord Campbell concurred in the views already expressed. Appeal dismissed with costs.

**THE QUOAD SACRA CHURCHES.**—On Sabbath the ministers of the congregations in Glasgow in connection with the Free Church, occupying the places of worship erected by the Church Building Society, intimated that, in consequence of the late decision of the House of Lords, recognising the claim of the Establishment to the possession of these churches, they would not again assemble in them.

**LADY YESTER'S CHURCH, EDINBURGH.**—The Rev. Mr. Caird of this church has intimated to the congregation his having received and accepted the presentation to the church of Errol; the reason he assigns being, that his health and strength are inadequate to the proper discharge of the duties of a city charge.

**CONGREGATIONAL GIFT.**—We understand that, on Thursday last, a deputation from the High Church congregation waited on their respected pastor, the Rev. Mr. Dickson, and presented him with a splendid purse, containing a handsome sum of money, in token of their esteem and love for him as a man, and gratitude for his valuable pastoral services since he came amongst them. This is honourable alike to the donors and the receiver, and shows at once the attachment formed and growing, betwixt the minister and people of the High Church congregation, although it is not nine months since the connection was formed.—*[Renfrewshire Advertiser.]*

**PRESBYTERY OF EDINBURGH.**—A 770 re nata meeting of Presbytery was held on Thursday, to proceed with the translation of the Rev. Mr. McKellar, of the Gaelic Church, Edinburgh, to the church and parish of Kirkmichael. The Rev. Dr. Steven presided, and stated that, in terms of the appointment of the Presbytery, he had served the edict, in due form, upon the congregation, and cited them to appear for their own interest at the meeting that day. Parties having been called, Mr. John Robertson appeared for the congregation of the Gaelic church, from the elders and managers of which a minute was read, expressive of their deep regret at the contemplated removal of their minister, and of the high respect and estimation in which he was held by them. They felt, however, that they would be wanting in that high estimation and regard which they had formed of his character, during their mutual intercourse, if they threw any obstacles in the way of his translation to a sphere where his qualifications would meet with a higher reward than they could possibly receive in the comparatively limited sphere which he at present occupied. The reasons for the translation of Mr. McKellar were then read; after which Dr. Clark expressed his regret at the loss of one who had been so faithful in the discharge of his duties in his present charge, and his satisfaction that, since he was to be removed, he was going to a more important sphere, where he had no doubt his labours would prove acceptable to the parishioners. Dr. Muir also bore his testimony to the laborious, affectionate, and faithful services of Mr. McKellar, and expressed his conviction that, in the more extensive field of usefulness to which he had been called in Divine Providence, he would prove himself a useful Christian minister. The Presbytery then agreed to the translation of Mr. McKellar to the church and parish of Kirkmichael, and enjoined him to wait the instructions of the Presbytery of Dunkeld in the matter.—The Presbytery then adjourned.

**SOUTH CHURCH.**—On the evening of Sabbath last, the 7th inst., the annual Sermon to the young belonging to the Congregation and Schools of the South Parish, was preached by the Rev. Mr. Fairweather of Nigg, from Proverbs, xxii. 6th, "Train up a child in the way he should go, and when he is old he will not depart from it." The services were conducted with the greatest solemnity, and the fervid eloquence of the preacher riveted the attention of the audience. Upwards of four hundred children were present, who, with that melodious sweetness peculiar to their tender years, sang a most appropriate hymn, which was composed for the occasion.—*[Aberdeen Journal.]*

**ELECTION TO ST. MARY'S CHAPEL, DUMFRIES.**—At a meeting of St. Mary's congregation, Dumfries, held on Monday last, the Rev. James Stewart, lately assistant at Largs, was unanimously elected to the pastoral charge of the congregation.

vacant by the translation to Liverpool of the Rev. Mr. Brown. We believe that Mr. Stewart is at present one of the candidates for Johnstone Chapel.—[*Renfrewshire Advertiser.*]

**JOHNSTONE CHAPEL.**—Rev. Mr. Stewart, of Largs, having declined acceptance of the appointment to Johnstone Chapel, another congregational meeting was held on the evening of last Monday. A proposal was made that the Rev. Mr. Austin, Fifeshire, who, next to Mr. Stewart, seems to have met with the approval of the congregation, should again be heard, but it was ultimately agreed to proceed at once to the election, when the meeting unanimously made choice of the above-named reverend gentleman.—[*ib.*]

The annual soiree at Maryhill in connection with the Established Church, was held in that place on Thursday evening, 18th January—the Rev. R. T. Johnston in the chair. On the platform were the Rev. Dr. Jamieson, the Rev. Messrs. Gillan, Dill, and Walkinshaw, who addressed the meeting during the evening upon important topics connected with the education of youth. There were also present, besides the elders and managers of the church, several gentlemen who feel a deep interest in the cause of education. The annual report was read by Mr. Charles Collins, the secretary, from which it appeared that upwards of £40 had been collected for the education of poor children, nearly sixty of whom had been kept at school from the funds at the disposal of a committee of the congregation. The children attending the Sabbath-school (two hundred in number), were also present, along with the congregation. It is only twelve months since this place of worship was opened in connection with the Church of Scotland, and it is exceedingly encouraging to think that, in such a short period of time, there were upwards of four hundred adults and about two hundred children present.—[*Glasgow Citizen.*]

**PRESBYTERY OF LINLITHGOW.**—This Reverend body met at Linlithgow on the 26th ult., Mr. Kenneth McKenzie, Moderator. A deputation from the church of Camelon presented a petition, signed by nearly three hundred persons connected with that locality, expressing their desire to have their present missionary, the Rev. John Oswald, ordained as their minister. The Presbytery received this application with great satisfaction, and expressed their sympathy with the petitioners in the object they have in view. They appointed a Committee to meet with all the parties, and to report at the next meeting.

**AUCHINBLAE.**—On New Year's Day evening, at the monthly fellowship meeting in St. Palladius Chapel, Fordoun, it was gratifying to hear the report of collections for Missions read by the Rev. Mr. Buchan. The zeal of the people in that cause seems to be steadily increasing; their collections during the past year amounted to upwards of £90 for home and foreign missions, irrespective of the public collections in the church for all the Assembly's schemes, and other charitable purposes.

**PRESBYTERY OF DORNOC.**—This Presbytery met at Loch-Inver, on the 12th December, for the purpose of inducting the Rev. David Williamson, Kinlochluichart, to the church and parish of Assynt.—The Rev. Alex. Macdonald, Kildonan, preached and presided, and the Rev. A. McIver, Dornoch, addressed Mr. Williamson in very impressive and suitable terms. At the conclusion of the services, the parishioners present cordially welcomed Mr. Williamson as their new pastor.

The Rev. Mr. Park, of Johnstone, has been appointed pastor of the church and parish of Cumbernauld. The settlement, we understand, will be a most harmonious one. Four candidates were heard by the people, all of whom are spoken of as highly talented preachers. Of these Mr. Park was the favourite of the people, and, in accordance with their desire, the patron has ordered the issuing of a presentation. In Johnstone Mr. Park has laboured with much acceptance. He has been alike distinguished by his talents as a preacher, and his worth as a man; and his departure will be a source of much regret, not only to his numerous and attached congregation, but also to the inhabitants of Johnstone generally, by whom he is highly respected and esteemed.—[*Renfrewshire Advertiser.*]

**OLD MACHAR.**—According to the appointment of Presbytery, Rev. Mr. Wood of Paisley preached before the congregation of Old Machar, on Sabbath last. The church, both forenoon and afternoon, was crowded beyond all precedent. It is seated, we believe, for about two thousand, but as every available spot, both in the passages and on the stairs, was occupied by the eager multitude, there could not be less than three thousand people in the church. Besides this, there were hundreds who had to go away, without being able to find standing room within the walls. On the outside large numbers crowded around the church. The doors and windows were all thrown open, so that as many as possible could hear the Reverend gentleman. Both forenoon and afternoon, the congregation was delighted with the delivery of truly eloquent discourses, and listened to them with the deepest attention. On Monday, Mr. Wood preached in the church before the Presbytery. On this occasion the number of people present could not be less than fifteen hundred, a number unprecedented on such an occasion in any similar district. After the services the edict was served for the moderation of the call, and the Presbytery adjourned to the vestry. Here they agreed to issue a presentation in favour of Mr. McTaggart to be minister of Greyfriars Church. The call to Mr. Wood is to be moderated in on the 4th proximo, the Rev. Mr. Dewar to officiate on the occasion. The reception which Mr. Wood has met at the hands of the people of Aberdeen, must be highly gratifying to his feelings. The greatest excitement, we believe, prevailed, and his arrival in the city on Saturday was waited with much anxiety. He was received with the utmost cordiality by all parties, and on taking his leave the unanimous feeling was that he might be speedily settled permanently among them.—[*Renfrewshire Advertiser.*]

**DEGREES OF D.D.**—The Senatus Academicus of the University and King's College of Aberdeen, at their meeting on Saturday, unanimously conferred the honorary degree of Doctor in Divinity on the Rev. Thomas Barclay, A.M., minister of Currie, and the Rev. Simon Mackintosh, A.M. minister of the East Church, Aberdeen, two distinguished alumni of that University.

**PRESBYTERY OF GLASGOW.**—This Rev. body met on Wednesday, Rev. Dr. Boyd, Moderator. Mr. Runciman gave notice that, at next meeting, he would call the attention of the Presbytery to the present state and prospects of the Indian Mission of the Church, and submit some suggestions by which that important mission may be revived and extended in its sphere of usefulness. Dr. Black said the Presbytery was aware that, at last meeting, a deputation, consisting of Mr. Munro, Dr. Craik, and himself, had been appointed to wait on the Lord Advocate in reference to the Marriage and Registration Bills before Parliament last session. He had now to report that, on writing his Lordship, he had cordially named a day to receive them, and accordingly they had a lengthened interview with his Lordship, and it was creditable to his candour, that he at once stated to them that it was his intention to persevere with these Bills in the present session of Parliament. He (Dr. Black) had subsequently received the following communication from his Lordship, which he would read:—

“Edinburgh, Feb. 3, 1849.

“Rev. Sir,—I have very attentively considered what was stated by the deputation who did me the honour of waiting upon me with reference to the Marriage Bill and the Registration Bill, which were passed last session by the House of Lords, but were transmitted to the House of Commons too late in the session to admit of their being proceeded with there. But I must take the liberty of stating, that I have seen no reason to alter my opinion, particularly with respect to the Marriage Bill. There may be some details in the Registration Bill requiring consideration.

“I think it proper to inform you that these Bills will be again introduced at a very early period of this session, and very much in the same state in which they passed the House of Lords last year. I have so frequently stated in public the grounds on which those measures rest, that I think it unnecessary to enter upon the subject here. But I trust it

will not be supposed that in declining discussion I show any want of the deep respect which I feel for you and your brethren of the Presbytery of Glasgow.—I have the honour to be, Rev. Sir, your most obedient servant,

“ANDREW RUTHERFORD

“The Rev. Dr. Black, &c. &c.”  
He (Dr. Black) was thankful to his Lordship for the early intimation thus given respecting these Bills, as it put the Presbytery, and all the Presbyteries of the Church, in possession of the best information respecting the course to be pursued in regard to them, and he hoped every Presbytery throughout the Church would take all legitimate measures for procuring such modifications, especially of the Marriage Bill, as would render it less objectionable to all parties. He would suggest that the Committee be re-appointed, with all the powers formerly conferred on it in reference to these Bills. Mr. Gillan urged that a Deputation should be sent to London to oppose their passing into law. Mr. Munro said that Dr. Black had done justice to the courtesy and candour of the Lord-Advocate to the Deputation, and he might say that if what they had stated had made no impression on his Lordship's mind, nothing he said had moved the minds of the Deputation on the subject of these Bills. His Lordship seemed to think the parish schoolmasters quite unfit to be registrars, and it was right these gentlemen should know this, and that soon they might expect to be entirely deprived of the office of keeping these important registers. He hoped every Presbytery and every parish in the country would immediately move in this important matter. It was surely time something was done, when, according to a statement made the previous day by the Chairman of the Barony Parochial Board, the proposed system of registration would impose upon that parish alone an additional expenditure of £1200 to £1300 a year. Dr. Hill, after a few suitable observations, moved the re-appointment of the Committee, and highly approved of a Deputation being sent to London as soon as possible. Mr. Smyth seconded the motion, which was unanimously agreed to.

**MARNOCH.**—The Rev. A. Anderson, Rector of Milne's Institution, Fochabers, has been re-elected by a large majority, to fill the vacancy here caused by Mr. Edwards' death, out of a list submitted to the Congregation by the patron, the Earl of Fife.

## NATIONAL RELIGION THE BASIS OF NATIONAL SECURITY.

“When God giveth quietness, who then can make trouble?”—is the pious interrogation of the patriarch of Uz. His words have respect at once to the private fortunes of men, and to the general condition of nations. The superintending control and providence of God over both is implied, and the impossibility of frustrating the divine purposes, whether they respect a nation, or a man only. Wherever the schemes of man are in opposition to the purposes of God, he brings their counsels to nought; and when fearing his name and keeping his commandments he giveth to them quietness, none can make trouble.

Viewing this principle, in reference to nations, what light does it shed on the schemes of human policy and the mutations of human affairs. The tranquility of states, to our eye, often reposes on the most trivial accidents; as on whether this statesman or that shall hold office; whether some particular course of intricate negotiation shall succeed or miscarry; on which side law shall give her wavering decisions; or in what channel the torrent of popular caprice shall run;—upon the delicate manœuvring of

an ambassador;—upon the life of a commander and the doubtful issue of a campaign. But there is a power above, which sends forth over them all an unseen and mysterious control; which actually suspends everything on its own decisions; which, without destroying the freedom of human volition, counteracts the folly of human designs: and of Him alone who wields this universal power, can it be declared, when He giveth quietness none can make trouble.

Nevertheless the mystery in which the purposes of heaven are often shrouded, may perplex our faith in this doctrine of a wise overruling Providence. We see nothing but the operations of secondary causes, and even these but imperfectly. We see the jealousies of national rivalship, the animosities of national ambition, the prowess of national arms; and amidst the conflict of these inferior motives and agencies, we can often scarce discover the evidence of a wise, over-ruling power. Pride, anarchy, selfishness, physical force, bear sway; and only the soothing influence of an enlightened faith can set us free from doubt and disquietude.

This doubt and disquietude usually, we think, arises from the misapprehension, that, because the affairs of the world are under the superintendence of a wise and benignant ruler, therefore nothing but peace and prosperity can ever happen to us under his sway. This delusive sentiment involves two very grave errors: first, that we as a nation merit peace and prosperity; and, secondly, that peace and prosperity are the best things that a gracious Providence can bestow upon a nation. If we examine the first of these delusive sentiments, it may appear that, as a nation, we can urge no very special reasons why we should receive peace and prosperity at the hand of God. Every claim of this sort must rest either upon the essential benignity of God, irrespective of ourselves, or upon the national reverence and obedience that are rendered to the supreme ruler. Looking at the essential benignity of God as the ground of our hope, we learn from the records of history, that it has never displayed itself in giving uninterrupted peace and prosperity to any land. God has dealt with nations very much in the same way in which he deals with individuals; their career is a varied scene of success and failure—now gladdened with the fruits of peace, again scourged with the desolations of war; and, like all earthly things, they have their period of rise, and their period of decline. It would be inconsistent therefore with all knowledge of past events to conclude from the essential benignity of God, that our peace shall never suffer interruption, nor our prosperity decay. And as to any expectation founded on our peculiar claims of excellence as a people, the only meritorious ground on which a claim might rest, where can it be found? Turning to

the ruling powers within the province, whether inherent or delegated, we might enter upon a particular scrutiny of the claims that might be pleaded for the continued favour and protection of God. And what special marks of reverence for God, we ask, have our rulers exhibited within the last few years? We have not once, on their mandate, been called to thank our Heavenly benefactor, for the bounties of the seasons, the salubrity of our climate, and the numerous temporal benefits of our condition? Again we have, not once been called to humble ourselves before the Divine Majesty, on account of the sins and iniquities which abound among us, and by which we have provoked his displeasure? Thus to call the people to thanksgiving and humiliation, has in every age been reckoned the duty of pious rulers. It is sanctioned by the Holy Scriptures. It is a plain dictate of natural conscience. It would be a gratifying observance to the best in the land. But, alas, our rulers of late years have permitted this godly practice to fall nearly into abeyance. As a people, we have seldom, and at very remote intervals, been summoned by our rulers to express our reverence for God, either in thanksgiving or humiliation. The prevailing practice has been essentially atheistic: there has been no national recognition of God by worship. Our practice has rather been consistent with the belief, that God has no care of us as a people; that we are under no obligations as a people to adore him with public and unanimous homage; that the state collectively has no religious character and no religious duties. Where such sentiments practically prevail among the rulers of a land, it may without hesitation be asserted, that we have no claim, no well-founded hope, that the providence of God will work quietness for us, on the ground that we reverence and honour his name.

Nor will it appear that our claim on the divine protection is stronger, should we attempt to rest it on any regard, in our legislative assemblies, to the principles contained in the revealed will of God, and the general practice of the most enlightened Christian nations. We cannot discover any recognition of these, any where, in those measures in which we might chiefly expect their influence. This is very conspicuous in the recent enactment relating to Common Schools. It has hitherto been the received opinion, at least in the Protestant states of Europe, that every system of public instruction should be based upon religion, and that it should be directed to the formation of a religious character; that there is no effectual method of making a community good, but by making it Christian; that unless the doctrines and sanctions of religion are brought to bear on the mind of the youth, we have no guarantee for the good conduct of the man; that, in short, as God has made known to us in Sacred

Scriptures, the only remedy for the moral disorders and miseries of the world, every scheme which is not framed in accordance with these discoveries, will mock with false promises, and punish with bitter disappointments. Yet though these have been the almost universal opinions of Christian statesmen on the subject of popular education, our legislative assemblies entirely disregarded them in the enactment in force respecting Common Schools; it is nothing more than a framework of secularities, embodying no principles and honouring no character; it prescribes no qualification for the person who shall exercise the general superintendency; in his creed, he may be any thing,—a Free-thinker, a Unitarian or a Romanist; in his conduct, he is left free to follow the varying caprice of the hour, the dictate of party, or the clamour of the multitude; the district commissioners, the parish commissioners, the teachers, may be men of any principle and of any character; no standard is prescribed, no rule is laid down, that can be of any real utility in securing the great ends of a good education. If indeed the most sacred duty of rulers be to guard the principles and morals of the people—to protect the fountains of intelligence from those deleterious mixtures which ignorance and vice are always attempting to throw into them; if the rulers of this world are under any obligations to co-operate in the merciful purposes and designs of heaven in the evangelization of the human family—it may be left with the reader to conclude, whether ours have fulfilled these obligations, and whether, on the ground of this fulfilment, we may reasonably hope for the smile and protection of an over-ruling Providence.

But, if it should be alleged, as it may justly be, that the principles which prevail in our legislative assemblies, tending to the exclusion of all religious influence in the education of youth, is a mere reflection of the sentiments which prevail among the constituencies of the land, the admission may, perhaps, exonerate senators from the charge of betraying the best interests of the community; but it must bring more directly home upon the body of the people, the charge of a general departure from the ways of God; and upon them the burden of the charge will ultimately rest. There are doubtless many members of the legislature, enlightened on the necessity of a Christian education, and sincerely desirous of its practical adoption; but nothing is more certain than the utter hopelessness, of obtaining the sanction of these councils to any measure favourable to a scriptural and religious influence. The Romanists, who have a preponderating influence, intent on carrying out the dogma of their church, that the Bible is not a book for the laity, will oppose any course of scriptural instruction in Common Schools; the Protestant liberal, for party ends, is

willing to concede the principle; the irreligious senator, anxious only about the temporalities of the state, thinks moral influences not worth contending for; the ambitious sectary sacrifices a principle for the sake of opposing a rival; and thus, from a spirit of compromise, and political expediency, and factious discord, an enactment becomes law in which the most powerful elements of good are not embodied, and unless its defects be counteracted by that Providence which it virtually contemns, it may become a system not simply *without* religion, but *adverse* to religion. This is the spirit of the age: it manifests itself strongly on this continent—strongly amidst our own population. It is essentially an irreligious spirit—hostile alike to the doctrines, ritual, and ascendancy of religion. The strifes and divisions existing in the Christian Church have put the sceptre into its hand. Sinful in its origin, it is pernicious in its consequences. With such an influence pervading the popular mind, and swaying the national councils, on what ground can we presume that the providence of God shall be enlisted in our defence, and not provoked to our punishment? Have we not reason to believe, that, in the body politic, as in the human frame, divine laws cannot be contravened with impunity?—that religious influence cannot be discarded, without discarding all that is salutary in religion; that when the word of God is jostled from its true place in popular education, the opinions of fallible man will impose a very feeble check on the corruptions of fallible man; and, above all, can we, who acknowledge no guide but God's word, cease to declare, that the nation which in any way dishonours that Word, dishonours its author, and puts away from it that which is the source of all good to the individual, and of all that is stable in national well-being? With this guilt, we fear, we are chargeable, and if the spirit of the national councils be an exponent of the national mind, (under our free and popular constitution it must be so held) as a people we are verily guilty before God, inasmuch as our policy is not based on that Sacred Volume, which prescribes alike for individuals and nations the rule of duty.

This conclusion that the general temper of the community, actuated by the various motives to which we have adverted, is indifferent to religion, would, we are persuaded, be fully and painfully borne out, were any attempt made to procure legislation, on any of the great questions in which the morals of the people are deeply involved. Were it attempted, for example, to procure some enactment favourable to the protection and sanctification of the Lord's Day, in conformity with the statute of heaven upon this point, it would be found, we think, next to impossible to procure a very general expression of public opinion in its favour:—or were it attempted to procure some enactment to regulate and restrain

the traffic in those pernicious liquors which blight the morals and destroy the peace of so many families, the most strenuous exertions would probably secure for it among the people only a partial and feeble concurrence; and, in our provincial assemblies, these subjects, we fear, would scarcely obtain even a patient and respectful hearing. We advert to these things not so much to cast censure upon these assemblies, as, to fix attention upon the facts, as indications of the state of public feeling among us on moral questions. Under free institutions, in which popular influence preponderates, the acts of the legislature will never proceed in the face of public opinion. Public opinion is the mould in which the law is cast, and whenever a new civil enactment is contemplated, affecting the prevailing opinions, customs and habits of the people, it will prove utterly impracticable and null, unless the popular mind has been previously moved to favour it. Thus to establish a system of education based upon the Bible, in a community in which religious men are not united in a preponderating influence, would be an idle piece of legislation; or to pass any enactment enforcing a vigorous observance of the Sabbath, in a community where its divine sanctions are scarcely felt, and where there is no love to its sacred employments, would be a fruitless labour; or in any way to restrain and control by statute the traffic in ardent spirits, where the love of them prevails, and the use of them is engrafted on the customs of society, would only provoke opposition and ridicule. The necessity for legislating on such questions must be felt by the best majority of the people, ere legislation upon them can succeed. For the morals of a free people are not created by their laws; on the contrary, their laws are created by their morals. Both the law, and its administration must, in some degree, correspond with the character of the people. A high standard of moral legislation cannot be successfully carried out, unless among a moral and religious people; and among such a people, this high standard will be desired, will be obtained, and will be effectually executed. We are very far, we fear, from having reached a state in which the principles of the divine law can thus be made the basis of our civil code in all questions directly affecting religion and morality. Intelligence must march far onward among us ere this point be attained. To a believer in Revelation, however, it is the clearest of all principles, that the laws of every human government ought to be in harmony with the divine; that the further any civil code departs from this harmony, the less reason is there to expect the favour and protection of heaven; and, on the contrary, the more exact the conformity in any nation, the more certainly will every movement of Providence combine for its quietness and well-being.

## REVIEWS AND EXTRACTS.

## PRESBYTERY EXAMINED, &amp;c.

*Presbytery Examined: an Essay, Critical and Historical, on the Ecclesiastical History of Scotland since the Reformation. By the Duke of Argyll. London; Edward Moxon.*

It is pleasing to see a Layman of such distinguished rank, and of a family so intimately mixed up with the history of the struggles of Presbyterianism in Scotland, interesting himself in such subjects as are discussed in this Essay. It is indicative of the importance which, all classes are beginning to feel, attaches to questions of Church power and order, as connected with the general progress of society in all its interests, temporal and eternal. The time has not come when unanimity on such matters is to be expected, but we should think that most readers of this Essay will agree, that it is alike creditable to the writer as a gentleman, a scholar and a Christian. It is exceedingly well written, and the whole discussion is conducted, and the various topics handled in a manner intended to be popular, and likely we think to be so, for the writer is evidently largely imbued with, what he considers a very marked characteristic of the spirit of Presbyterianism in Scotland, throughout its whole history from its first introduction into the country by Knox till the present day—a strong brotherly sympathy with the body of the people, an identification of itself with them, as being not only for them, but of them. This it is which he thinks has so linked together, for generations, not merely the feelings but the fates and fortunes of the people of Scotland with their Presbyterian Church; and assuredly if Scotland should cease to be Presbyterian, it might become better or worse, but it would be very difficult to recognize it as Scotland. That would be a Revolution in Scotland, while all changes would hardly deserve the name; and it would be well, when politicians interfere in the Church and School affairs of Scotland, they would bear this in mind. The Duke treats his subject in a historical manner, which indeed is the only way in which it can be properly and profitably handled. Church principles and forms of Church government, have had much more of a historical than a dogmatic origin. In this enquiry he directs attention much more to the principles of Scotch Presbyterianism, and the way in which they were developed in the progress of events, to its animating spirit, and the manner in which it manifested itself during the various trials to which it was exposed, than to the mere outward forms which it assumed. He has divided the History of Presbyterianism in Scotland into certain periods, during each of which it underwent some modification in its spirit or form,—chiefly, however, in its fully little change during all the vicissitudes of its eventful course. Though the form received some improvements, and was per-

fectured in some of its details by the successors of Knox and his coadjutors; the first of our Reformers, he thinks, had the most correct notions as to the principles on which it was to be enjoined and received. The views of the first founders of the system in Scotland, were, he conceives, to use a modern phrase, more liberal than those of some of their successors, and, at the same time, more scriptural and just. The principles in the mind of Knox and his fellow labourers, from which this system emanated in Scotland, without being always either clearly seen or distinctly understood by themselves, he considers nevertheless to have been by them so deeply impressed upon the national mind, so intimately blended with the general religious feelings of the people, that their instincts, so to speak, have always been in accordance with them, and that consequently, though they have from time to time, in their fierce resistance to extraneous violence, been driven to carry the operation of their principles beyond due bounds, and to make use of language not very consistent with them, and to cherish in their memories, and adopt into their ordinary forms of speech, exaggerated expressions, hallowed by their justly honoured martyrs in times of persecuting excitement; yet that these expressions do not represent the real meaning or convictions of those who use them in times of peace; and that, on the whole, no great or permanent change has come over the spirit, any more than the form, of Presbyterianism in Scotland. To trace the varying moods of this spirit, is one of the principal objects of the Essay. He points out the very early appearance in the history of Presbyterianism in Scotland, of one of its most marked characteristics, its connexion with the State. Whether Church and State can or ought to be separated, is a question often discussed, and on which we say nothing; but assuredly they cannot be separated in the History of Presbyterianism in Scotland, for Church and State powers and principles were leagued in Scotland, in the very first attempts at a Reform from Popery, and proceeded conjointly in the future settlement of the affairs of both.

#### NINEVEH AND ITS REMAINS.\*

(From the London Times.)

This is, we think, the most extraordinary work of the present age, whether with reference to the wonderful discoveries it describes, its remarkable verification of our early biblical history, or of the talent, courage, and perseverance of its author. We have had our Bruces and Mungo Parks, as well as our Parrys, Franklins, Backs, and Ross's, but we question whether a more enlightened or a more enterprising traveller than Mr. Layard is to be met with in the annals of our modern English history. It is impossible to read his work without finding our minds absorbed in wonder at the development of that period, and of its works of art, when one of the early descendants of Noah "built Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh

and Calah, the same being a great city." (Genesis x. 11th and 12th verses.) One of those cities, or at least a portion of it, has now been explored; but before we give some account of its prolific contents, we may interest our readers by laying before them a short narrative of the extraordinary person to whom this country is under such deep obligations.

Mr. Layard, we are informed, was destined to the profession of the law. He had, however, but little relish for so dry an occupation, still less for the bounded horizon which it presented. In early youth he lived much abroad, and subsequent journeys to Italy, Russia, &c., awakened in him a great love of travel and adventure, which joined to a thirst for knowledge, and to an energy that was boundless, induced him to abandon his profession, and form projects for settling in the East, where he had relatives. His father, a man of excellent family, had for many years, held a high civil appointment in Ceylon.

Accompanied by a friend, Mr. Layard left England in the summer of 1839. Having traversed Germany, they passed through Dalmatia into Montenegro, where Mr. Layard stayed some little time, assisting a young and energetic chief to civilize and improve the condition of his brave but barbarous people. Thence they found their way through Albania and Roumelia, encountering numerous adventures, and finally arrived by Adrianople at Constantinople in the end of the same year. We believe that Mr. Layard afterwards proceeded to Bagdad, and into Syria, &c., but it is not possible for us here to follow him accurately in his roving and eventful life. His friend quitted him at this time to pursue his way to Ceylon, and he was after this alone.

His strong mind, rapidly developed—the indomitable will—the desire to acquire knowledge, and to use it profitably for the benefit of his fellow-creatures, carried him into lands and through a series of extraordinary adventures, an account of which we trust he will some day give to the world. Certainly no man has had greater experience of life, had more difficulties to contend with, or a nobler aim. Suffice it to say, that sometimes, wandering in the desert, he was plundered by wild Arabs, and in continual peril. At another time, he was settling disputed points of geography or seeking historical remains. Now travelling a Hakim in wilds untrod by European foot, or dwelling with the wild Bactyari in their mountains, civilising, teaching, and with some small knowledge of medicine, saving the life of their chief's only son, and introducing vaccination amongst them.

It has been sufficient for our purpose thus briefly to hint at a life of extraordinary adventure and usefulness. We may add, that Mr. Layard, probably now satiated and sobered by his travels, resolved to abandon his Eastern project and return home. He had then seen and speculated upon the nature of those mighty mounds, the contents of some of which he has now disclosed. Hopeless, however, of realizing the visions they excited, he was so far on his way back as Constantinople, when a letter of introduction made him known to the able Statesman, who then, as now, represented her Britannic Majesty at the Sublime Porte. That Sir Stratford Canning should have recognised and appreciated Mr. Layard's extraordinary powers, so as to have arrested him in his homeward course, was a natural consequence of their meeting. He discovered in Mr. Layard those great natural talents which had given him the tongues and the knowledge of the East. He found him frank, sincere, unselfish, generous, and honourable. With these great qualities were combined application and perseverance. Sir Stratford Canning, therefore, persuaded him to remain with him, employing him upon extra duties of the Embassy, &c., till the end of the year 1845, when he was permitted to go to Mosul, Sir Stratford Canning, to whose generosity Mr. Layard pays a just tribute in his work, having furnished him with the means to commence his operations at Nimroud.

The volumes before us detail the manner in which those wondrous mounds were explored, which have yielded to us treasures beyond all price. We wish it was in our power to add that Government has adequately rewarded the man who has thus sacrificed his health, and, with unwearied energy and

courage, devoted his high talents to our service, enriching our national Museum with such splendid remains of patriarchal times. But we are sorry to be obliged to inform our readers that Mr. Layard has had no reward, and, if we are not misinformed, he is gone back to the Embassy an honorary *attache*, without any remuneration whatever, and before his health was re-established. After the mounds were opened, a grant was made by Government to the British Museum to enable Mr. Layard to carry on the work; but the very small sum thus offered was quite inadequate to the purpose in view, still less to enable Mr. Layard to sustain that position which it was necessary for him to assume amongst the people of the country. We believe—indeed, we know as a fact—that he threw into the work unreservedly that portion of the grant which was intended by the Trustees of the British Museum to remunerate him for his services. He was thus often thrown upon his own private resources, and his spirited narrative shows the great demands made upon him, the unbounded hospitality he was compelled to exercise, and the extraordinary expenses of his indispensable establishment. While the French Government allowed M. Botta a considerable yearly sum in addition to his pay, expressly for these purposes, not to mention the large grant made to him on his return to Paris, he was also provided with artists, secretaries, workmen, &c. to perform those most laborious duties which Mr. Layard accomplished unassisted. But no exertion—no sacrifice seems to have been thought too great for the accomplishment of his object, and we most earnestly hope that he will shortly have reason to feel that he is justly appreciated.

Few of Mr. Layard's discoveries have as yet been shown to the public, owing to the want of sufficient accommodation. We have, however, been admitted to a view of those already arrived in the British Museum, and many more are daily expected, and we have no hesitation in expressing our opinion that, when these fine works of art are generally seen, they will excite more interest and admiration than the sculptures of either Greece or Egypt.

We cannot resist giving one short extract from Mr. Layard's account of one of his discoveries in the Palace of Nimroud:—

"On the morning following these discoveries, I rode to the encampment of the Sheikh, and was returning to the mound, when I saw two Arabs of their tribe urging their mares to the top of their speed. On approaching me, they stopped. 'Hasten, O Bey,' exclaimed one of them, 'hasten to the diggers, for they have found Nimroud himself. Wallah, it is wonderful, but it is true; we have seen him with our eyes.'

"On reaching the ruins I descended into the new trench, and found the workmen standing near a heap of baskets and cloaks. The Arabs withdrew the screen they had thus hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those of Khersabad. It was in admirable preservation. The expression was calm yet majestic, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in the works of so remote a period. The cap had three horns, and unlike those of the human-headed bulls hitherto found in Assyria, was rounded and without ornament at the top.

"While I was superintending the removal of the earth still about the sculpture, a noise of horsemen was heard, and presently the Sheikh, followed by half his tribe, appeared on the edge of the trench. When they beheld the head, they all called together, 'There is no God but God, and Mahomed is his Prophet.' It was some time before the Sheikh could be prevailed upon to descend into the pit, and convince himself that the image he saw was of stone. 'This is not the work of men's hands,' exclaimed he, 'but of those infidel giants of whom the Prophet—peace be with him!—has said that they were higher than the tallest date tree. This is one of the idols which Noah—peace be with him!—cursed before the flood.'

\*Nineveh and its Remains, by Austen Henry Layard, Esq. London: John Murray. 1849.

This noble sculpture, with another equally interesting, is now lying, we regret to say, in the mud at Busrah, waiting for a conveyance to this country, no ship in the British Navy having been employed to bring any of Mr. Layard's discoveries to this country.

We will only add in conclusion, that in these days when the fulfilment of prophecy is engaging so much attention, we cannot but consider that the work of Mr. Layard will be found to afford many extraordinary proofs of the truth of biblical history, and of the extreme accuracy of the denunciations of the Prophets Isaiah and Ezekiel against the Kings of Assyria, and of the destruction of Nineveh in particular. Even the colours and decorations, as found in the palace of Nimroud, agree exactly with those described by the Prophet Ezekiel. The circumference of Nineveh, as mentioned by the Prophet Isaiah, was found by Mr. Layard to be extremely accurate, and the connexion of the Assyrians with the Jews was clearly ascertained. The history also of the Kings of Assyria, as shown on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people.

We can only again express our earnest hope, that means will be found to enable Mr. Layard to prosecute his invaluable discoveries; and, in the meanwhile, we trust, with reference to those already arrived, that some chronological system will be adopted in the arrangement of all the works of art in the British Museum.

#### SCOTTISH ECCLESIASTICAL HISTORY.

*From the Duke of Argyll's "Presbytery Examined."*

*(Continued from our last number.)*

Such were the tendencies of opinion which internal events had now developed. Nor were the political transactions we have noticed of less consequence as affecting the character of the Scottish Reformation. We need hardly point out to our readers the influence of a connection, such as we have seen formed by James V., or the necessary consequences of the Regent of Scotland being a sister of the Cardinal of Lorraine and the Duke of Guise. At the very time when the Reformed opinions had come to be most widely spread, and to number amongst their disciples some of the most powerful nobles, the influence of Catholic counsel became most decisively predominant in the government of their country. The great agents of the Catholic reaction in France, and the founders of the famous League, were not likely to leave so good an opportunity unimproved of effecting their designs. But, fortunately for Scotland, their attempts were made too late. The Protestants of Scotland were now in a position to repel force by force. The elevation of Mary of Guise to the Regency had not been altogether, on one side at least, the matter of religion which we might expect it to have been. Members of the Protestant party had even supported her in her intrigues to undermine the authority of the Earl of Arran, whose weak and vacillating character had indeed long ceased to represent the interests of the Reformed. The Queen Regent's government began in 1554, and such was the strength of that party, that she never felt herself in a sufficiently strong position to take any active measures. The adherents of both religions supported equally her administration for a while; and we even find the names of some Protestant leaders amongst the Commissioners who effected an arrangement of the greatest importance to the schemes of the House of Guise—the marriage of the young Queen of Scots to the Dauphin of France. This event occurred in 1558, and the same year a new actor appears upon the stage—Elizabeth of England. No one understood better than this extraordinary woman the real objects of her enemies, or the true interest of herself. But without the assistance of her sagacity, or the influence of her intrigues, the Protestants of Scotland must speedily have discovered the dangers which were gathering around them. No sooner was the marriage of her daughter effected, the crown matrimonial granted to the Dauphin, and the assistance of the Reformed no longer needed, than

Mary of Guise, under the influence of her brothers, threw off the mask, and in the same important year measures of coercion were begun. But it was too late. In 1559 the leading Protestant nobility withdrew, and armed; and before the close of the ensuing year, the Regent had been deposed, and a numerous and united Parliament triumphantly established the Reformed religion.

It forms no part of our design—nor would our space permit it—to enter into any biographical detail in reference to the men who were the chief agents in this short and tumultuous, but decisive contest. We must retrace our steps, however, for a moment, to introduce some of them to the acquaintance of our readers; and in particular, any sketch, however slight, of the Scottish Reformation, must be essentially imperfect, without some notice of the man to whom his country owed, in so principal a degree, the establishment of the truth. Others of his countrymen had, indeed, long preceded Knox; and we have already mentioned, that at the date of the first martyrdom in the Reformed cause—that of Patrick Hamilton—he was only about to become a member of the Romish priesthood. It seems to have been about the year of James V.'s death, 1542, that he first publicly avowed the alteration of his faith. He was then teaching in the University of St. Andrew's; but that Archbishopric was then occupied by a man near whom no heretic could safely live. Proud, able, profligate, and cruel, Cardinal Beaton was the determined enemy of the Reformed. Knox withdrew, and until the year 1547 acted as tutor to the sons of two country gentlemen in East Lothian—the Lairds of Langniddrie and Ormiston. In the year previous to that just mentioned, 1546, two most remarkable events had happened. A man, who had been driven into England seven years before, as a suspected heretic, had been then for three years restored to his country, and had been employing his time in strengthening his brethren, and gaining new converts to the truth. He appears to have narrowly escaped the stake in England, and to have done so only by a timely recantation; but his mind had since been nerved. Mild and gentle by nature, he had become firm and vehement by belief; and had returned to Scotland, anticipating and prepared for the martyr's fate. The name of this man was George Wishart. Long defended by the barons who favoured the Reformation, he was at last seized in the house of Ormiston, by a stratagem of the Cardinal. We need hardly state the consequences. On the 28th of March, 1546, there was a dense crowd collected in front of the Archbishopric castle of St. Andrews, where a stake had been erected. The aspect of that crowd was such as might have foreboded to the Cardinal something besides the death of Wishart. The memory of Patrick Hamilton seemed to overshadow the place; but the guns of the castle had been pointed to the spot, and Beaton deemed himself secure under their protection. And so, for the time, he was. George Wishart appeared, and the sacrifice proceeded. There was no interruption from popular violence. It had perhaps been well for the persecutor had his precautions been attended with less success. The meekness and constancy of the martyr, and his prayer for the forgiveness of those who were the instruments of his death, were weapons against which the Cardinal had no defence. There was a muttering more dreadful than the sound of cannon when that multitude dispersed; and a terrible tragedy ensued. Conspiracies had long existed against the life of the Cardinal, originating in causes wholly separate from religion, and fomented, it is said, by Henry VIII. To the unscrupulous vengeance of his enemies such an opportunity was not to be lost, when they might so well shelter their crime under the frenzied indignation which the murder of Wishart had aroused. On the 29th of May, two months after the martyr's death, the castle of St. Andrews was taken by a handful of men; and the dagger did the work which might have been righteously performed by the hands of the public executioner.

Safety induced the conspirators to maintain the castle; which, as Beaton's successor pursued the same course, soon became the common resort of the Reformed. To this stronghold, Knox repaired with

others in 1547, and remained until its capitulation in the same year before the combined attack of a French fleet, and the forces of the Regent Arran. The terms of the surrender were violated, and Knox was detained, with others, for nineteen months a prisoner in iron on board the French galleys. Having obtained his liberty in 1549, he repaired to England, then under the rule of Edward. There he was chosen chaplain to the King, and employed in the revision of the Book of Common Prayer. In 1553, having expressed dissatisfaction with the existing state of the English Church, he somewhat offended the Council, who, however, at the instance of the King, offered him elevation to the Episcopal Bench. But this could not purchase the consent of Knox to institutions against which he entertained scruples, which, if needless, were at least sincere. In 1554, after the accession of Mary, he fled from England and repaired to Geneva. In the course of the following year he visited Scotland, and remained until the month of July, 1556. During this visit, Knox preached widely over Scotland, under the protection of the more powerful members of the Reformed party; and it was at this period, when, as we have seen, the government of Arran had been overthrown, and Mary of Guise had still need of the influence of the Protestants, that their power and numbers began to be defined.

Knox returned to the Continent in 1556, being infinitely promoted by his visit the progress of the Reformed opinions. His final return to Scotland was in May, 1559. It was at this time, as we have already seen, that the designs of the Queen Regent became declared, and the Protestants were compelled to take decisive measures in self-defence. Knox, of course, immediately joined the "Lords of the Congregation," and became an active and principal agent in that correspondence with the English Queen, which ultimately procured her timely and effectual support. Her aid was, in truth, most needful. The husband of the young Queen of Scots had now ascended the throne of France; the Sovereign of a nation which had become almost entirely Protestant was exclusively under the guidance of the most unprincipled supporters of the Papacy; and French troops had disembarked on the shores of Scotland to suppress her liberty and religion. Already had the Congregation been worsted on several occasions, and it required all the unsunderable energy of Knox to preserve them from some desperate emergency. We cannot, indeed, believe that a nation struggling for objects of such unspeakable importance, could have been ultimately subdued by all the powers of "leagued oppression." But it is more than probable, that years of misery and bloodshed were saved by the decisive interference of Elizabeth. Early in 1560, the treaty of Berwick, concluded between that Sovereign and the Lords of the Congregation, and the subsequent arrival of the English fleet and army, produced, after some desultory warfare, the great final settlement of June in the same year. In stipulating the immediate withdrawal of the foreign troops on both sides, and the assembly of a free Parliament, this treaty virtually established the Reformed religion.

#### THE SABBATH MORN.

The following eloquent and striking picture of the morning of the day of rest, is extracted from the essay "On the Temporal Advantages of the Sabbath to the Labouring Classes," by John A. Quinlan, compositor, Ipswich, and which obtained for its gifted author the first of the three prizes offered for the best essays written by working men:—  
"The flocks are wandering and gambolling in the dells; the cattle are grazing on the hill-side; and the beasts of burden, freed from their yokes, are feeding on the open plains. The plough stands where it halted in its course across the furrows, but the husbandman is gone home to cultivate his soil. The sound of the axe has ceased from the forest, and the prostrate trees lie as they fell, but the woodman is gone away to ponder on the sudden death-stroke that may lay him low, or is on his way to the place where the keen axe of truth will be levelled at the roots of his stubborn sins. The mills are at rest

on every hill-top, but their inmates are retired to their habitations, to garner up the corn of heaven. Few men are seen abroad; they are chiefly at home—by the domestic hearth, beside the family altar, teaching groups of childrens, watching at the couch of sickness, or soothing the pillow, and pouring balmy speech in the ear of the dying. Again behold, and rejoice over, the glorious benefits of Sabbath rest!

“Turn next towards the great city, rearing its roofs, chimneys, steeples, monuments, and huge masses of masonry, in an atmosphere less murky and impure than that which broods over it on the other days of the week. The swarms of industry are now hived. The mingled hum of busy multitudes, the heavy tramp of traffic, the rush of enterprise, the clamour of human passions, the noise of innumerable tools and implements of handicraft, the fierce pantings of engines, the ringing of anvils, and the furious raceings of machinery; the shouts of crowds, the brawls of drunkenness, and the plaints of mendicant misery, are all sunk into silence, and disturb not with a ripple of agitation the still Sabbath air. The huge factories and workshops that girdle the city, and which are the fountains of its prosperity, are empty and dumb; and the swarms that carry on their earthly burrowings in those warrens of industry, are reposing themselves in the companionship of their families. The tall ships at anchor in the harbour have furled their sails, closed down their hatches, and hid from all eyes the merchandise treasured in their holds; whilst the Bethel flag waves amidst a forest of masts, and they that go down to the sea, and do business on great waters, are below, studying the chart of Revelation, tracing the dangers of their life’s voyage, and anticipating the glad hour when, redeemed from every peril and borne on the bosom of a favouring tide, they shall safely moor their bark in the haven of Eternal Life. The black and dusty wharves, usually the Babel-scenes of confusion, are cleared of their hordes of porters, and clerks, and captains, and crews, who have cast off their burdens, along with their foul skins and rough garments, and are now lading themselves with the rich freightage of the Holy Word. The merchant has quitted the desk of his dusky counting-house, and is now, in secret places, turning over the blotted leaves of his own heart. The shopman has left his counter, the weaver his loom, the joiner his bench, the smith his forge, and the broker his stall; for the new Sabbath, in its advent, has published to all its tidings of liberty and rest.”

THE FALL OF THE PAPACY.

THE POPE AND “FLEMING ON PROPHECY.”—The *Morning Chronicle*, in a long and vapid article, in which it attempts to sneer at Robert Fleming’s interpretations of prophecy, and to facilitate the sneer by very grossly misrepresenting the work, itself assumes the prophetic mantle, and asserts that the Pope is to be restored in this present month of January. We have our doubts upon this point; but there are two things of which we have no doubt whatever—the first is, that all which Fleming predicted has been fulfilled to the letter, for the Pope has been “greatly humbled” in 1848; and the other is that no Pope will ever be restored to the position six months ago occupied by Doctor Ferretti (we must call him by the only title that he can now claim), and by his predecessors for twelve hundred years. We feel, therefore, assured that both the Pope and the Papacy have been greatly and finally “humbled” in 1848, whatever may happen in 1849 or any subsequent year up to the final extinction of both, which, in Fleming’s judgment, is distant at least one hundred and fifty years. But the *Chronicle* intimates that a book which has made but one hit does not merit much respect; but this description does not suit Fleming’s book. It announces the fall of the French monarchy in 1793—the obscuration of the Papal dignity at the commencement of the present century—and indeed every great event connected with the progress or retrogradation of religion that has occurred during the last century and a half; whereas, though the book is very plainly written, it

cannot be charged with a single striking failure. The volume is sold at a very low price, and therefore it is unnecessary for us to particularise any more of the minor announcements than the persecutions of Protestants in France and in Poland in 1723-4. The *Morning Chronicle* is much mistaken if it imagines that the interest of Fleming’s book arises chiefly from a general dislike of Popery; the book has a much higher interest. *Prophecy fulfilled is miracle.* The prophetic books of the Holy Scripture are a *treasury of miracles*, given to mankind as a perpetual and constantly opening testimony of the Divine Truth. It is as a key to the inestimable treasury that pious persons regard Fleming’s book, and would regard it just as much if it solved the prophecy of the fall of Mahomedanism or Buddhism, as the fall of Popery. Let the writer in the *Chronicle* consider this, and reflect a little seriously before again writing upon such subjects.—[*London Standard.*]

OBITUARY.

THE LATE SIR C. D. FERGUSSON, BART.—The death of Sir Charles Dalrymple Fergusson will be heard of with regret throughout the whole of Scotland. Following so rapidly upon the demise of the Marquis of Bute and Mr. Hamilton of Carluisle, this event has renewed the grief which these, yet recent, losses had spread over the country; and the shock, on the present occasion, is also the more severely felt that it was altogether unexpected. It was generally known, indeed, that the Hon. Baronet had been complaining for some time; but he was always considered to be a man of a very robust constitution, and no one apprehended a fatal termination of his illness. Sir C. Fergusson lived for the public good,—and his fortune, his time, his talents, were devoted to the happiness and improvement of his fellow-creatures. In early life, the Honourable Baronet betook himself to the study of the law. He passed as Advocate in the year 1822; and though his patrimonial prospects rendered it unnecessary that he should continue to labour in that arduous profession, yet for several years he practised at the bar. Sir Charles was early led to take a deep interest in the religious instruction and general education of the people; and though he was the active promoter of almost every scheme of public usefulness throughout Scotland, and particularly connected with its Agricultural Associations, it was the improvement of man, as an intellectual, a moral, and an accountable being, which chiefly occupied his thoughts, and called forth his untiring exertions. To him some of the most useful institutions in this country owe their origin. His sanguine and ardent nature led him to take up promptly and warmly every benevolent suggestion of others. Sir Charles was greatly distinguished as a member of the General Assembly of the Church of Scotland, in which he regularly sat as a lay representative, for many years, while he discharged with exemplary fidelity the more private duties of an elder in his own parish. It is alleged that young gentlemen at the bar sometimes enter the General Assembly to bring themselves into notice—to display their eloquence, or to serve their party. But it was universally acknowledged that Sir Charles Fergusson took a share in the business of the Church for the single purpose of promoting its efficiency and maintaining its purity and honour. Religious controversies and party contests had no charm for him, apart from the great religious and moral ends to which ecclesiastical establishments ought to be rendered subservient. When Sir Charles addressed the Assembly—and he was always ready in debate—his speeches were received with an attention and deference which rested upon grounds most honourable to his character: a general conviction throughout the house of the sincere Christian principle of the speaker, and the perfect purity of the motives by which he was actuated. Sir Charles was a decided Conservative in his political principles, both in Church and State. He never allowed, however, any portion of bitterness to mingle in his political differences with others, being remarkably tolerant in his sentiments. Indeed, so averse was he from the strife and turmoil of political contention, that he had a great distate for party politics; and, though re-

peatedly urged by his friends, never could he be induced to offer himself as a candidate for the representation of the county, which it is believed his high character, and the general respect entertained for him by high and low, might have placed within his reach. Attachment to the Protestant cause, and to the interests of agriculture, were the leading objects with him. But, as a Colonial proprietor, he keenly felt the cruelty and injustice which have characterised recent legislation as regards our Colonies; and this not so much as it affected his personal interests—for never was man more free from narrow or selfish views—but as regarded the general well-being of the country. The cause of Protection found in him, therefore, an able and zealous supporter; and, in common with other interests, has to lament an influential friend in his premature decease. Nothing could more strikingly mark the general estimation in which he was held in his own neighbourhood—which is perhaps, after all, the best test of character—than the deep and unmistakeable evidence of sympathy which was visible in the countenances of the vast numbers who flocked to witness his obsequies. Sir Charles Dalrymple Fergusson married a daughter of the Honourable and much-respected Lord Justice General, who is left a widow with eight children—the youngest an infant of days—to lament his loss. He is succeeded in his title and Ayrshire estates by his eldest son, James, born in March, 1832—now Sir James Fergusson, Bart.; and in the estate of Hailes, in Haddingtonshire and Mid-Lothian, by his second son, Charles, born in October, 1839, who will henceforth take the name of Dalrymple, as representing his great-grandfather, Sir David Dalrymple, Bart.—(Lord Hailes). The Baronetcy of Hailes, however, is now extinct.

Died, on the 21st of January last, after a short illness, at Hohensachsen, near Weinheim, Grand Dukedom of Baden, Germany, the Rev. John Adam Mouchell, born at Mannheim, the third of November, 1795. He received his education there, previous to entering the University of Heidelberg, where he was enrolled at the age of twenty. Having officiated for a short time as probationer in his native country, he received and accepted a call from the Presbyterian Congregation at Lunenburg, Nova Scotia; and arrived there with his mother, after a passage of about four months, on the 24th of February, 1818. From this period he continued as pastor of the congregation until 1837, when he returned to his own land, and was admitted to the charge of a congregation in Hohensachsen, where he remained until his death. The deceased was united to Mary Ann, fourth daughter of the late Edward James, Esq., Lunenburg, who is left with his aged mother to mourn the loss of an affectionate husband and son.—[*Halifax Guardian.*]

MISCELLANEOUS.

EDINBURGH BIBLE SOCIETY.—On Sabbath evening, the Rev. Mr. McLeod, of Dalkeith, preached a very able sermon in St. George’s Church, Edinburgh, from John, xvii. 1; in the course of which he powerfully advocated the claims of the Edinburgh Bible Society, particularly in respect of its Foreign operations. Notwithstanding the inclemency of the weather the church was crowded, and the collection, we understand, amounted to upwards of £20.

MONTREAL LAY ASSOCIATION.—We observe with much pleasure that this excellent Institution in support of the Presbyterian Church in connection with the Church of Scotland in Canada, still holds on in its usual course of activity and usefulness, collecting numerous and liberal subscriptions to its funds, and making handsome donations in aid of its Education, Publication, and Missionary Schemes. This year £30 have been set apart for distribution. In Bursaries of £10 each, to young men pursuing their studies at Queen’s College; and a resolution has been adopted recommending the establishment of local Boards of Correspondence in the various congregations of the Church, and a circular prepared and published to be sent to all the Kirk Sessions within the bounds, urging the formation of those local boards, which we have inserted at length in this day’s paper. In the present trying and eventful

times, we believe that the Ministers and other Office-bearers of the Church, and the congregations at large, look with no ordinary interest and satisfaction upon the progress and operations of our Lay Associations, formed for the express purpose of aiding the interests of the Church, and enabled from their position and influence, to render most valuable support to the cause of Education and Missions throughout the Provinces. The formation of local boards, in different parts of the Colonies, cannot fail to add a powerful impulse to the movements of the Associations, as it brings the remote districts into friendly intercourse with the Parent Institutions, and has a tendency to diffuse a healthy and a salutary influence throughout the whole united Society.—[*Halifax Guardian.*]

NEWCASTLE.—Our neighbours in the Shire town have been edified during the winter, by the delivery of a number of lectures on various subjects. We believe the audiences on all occasions have been large, the community evincing a warm interest in the praise-worthy effort to get up a weekly intellectual entertainment. We believe lectures have been delivered by the Rev. Mr. Henderson, Rev. Mr. Stewart, Dr. Thompson, and Edward Whiston, Esq.—[*Chatham, N. B., Glencoe.*]

DR. KALLEY.—This gentleman, who was some time ago driven by persecution from Madeira, is at present in Malta, where he is established as a physician, and it is hoped he may be the instrument of as great a work among the waltzes as he has been among the people of Madeira.

MISSIONARIES IN THE WORLD.—The number of missionaries labouring under the direction of evangelical societies in different parts of the world, is estimated at 1452; assistant missionaries, 151; native assistants, 2028. Number of church members, 190,623. Scholars in missionary schools, 145,706.

CANTON DE VAUD.—The late decision of the Grand Council, in the case of M. Germond, is very unfavourable, with regard to religious liberty. M. Gallienne says, the legislature of the Canton de Vaud has by this decision sanctioned the arbitrary and oppressive measures that have been carried on since 1815. It has set aside a sentence of the supreme court of judicature that acquitted M. Germond, as well as the opinion and wishes of the local authorities of Echallens. Acts both unjust and cruel are thus sanctioned by a so-called Protestant and Liberal Legislature. The persecuting majority in the Grand Council in the late decision is larger than on any former occasion. On the 14th Nov. M. Descombez was sentenced to pay fifty francs for a misdemeanor connected with worship celebrated at Ormoret Dessus. An appeal to the Attorney-General has only led to an increase of costs. It is melancholy that such a state of things should exist in a professedly Protestant country.

We noticed, at the time, an important decision pronounced by the Lord-Chancellor, which found, that a church or chapel in Manchester, erected and endowed by Scots Presbyterians, and to be ministered over by a clergyman in communion with the Established Church of Scotland, cannot be legally held or presided over by a clergyman seceding from that Church to the Free Church, notwithstanding that a great majority of his congregation joined him in such secession. This decision, it is remarked, will affect the right of the Rev. Mr. Hamilton to the possession and ministry of the large and splendid Scots Church in Regent Square, originally built and endowed for the late reverend and eccentric Edward Irving.

THE PROVOSTS AT THE KIRK.—The Edinburgh papers inform us, that "on Sabbath forenoon the new Lord Provost (Johnston,) accompanied by a great number of magistrates and council, attended Divine Service in the High Church. In the afternoon his Lordship was in Buccleuch Free Church, (Dr. Casson's) of which, we believe, he is an elder. On Sabbath last, the Lord Provost of Glasgow quietly attended his usual place of worship, (Greyfriars' Church, Rev. Dr. King's,) and it being his turn, in

ordinary course, fulfilled his duty as an elder of the congregation by "standing at the plate," both forenoon and afternoon.

The Prussian university of Halle, in Saxony, has conferred the degree of Doctor of Theology, corresponding to our D.D. on the Rev. Samuel Davidson, LL.D., of the Lancashire Independent College, Manchester.

BIBLE SOCIETY.—The total issues of the British and Foreign Bible Society, since the commencement of its operations on the 7th of March, 1804, have been 7,932,590 Bibles, and 18,933,217 Testaments; making a total of 26,865,837.

The Board of Trinity College, Dublin, has conferred the honorary degree of LL.D. on our countryman, Mr. James Townsend Mackay, author of the "Flora Hibernica."—[*Edinburgh Courant.*]

NEW BURSARIES.—We learn that Mr. Lumsden has established two bursaries in Glasgow University in favour of the sons of members of the Incorporated Company of Stationers of Glasgow. The one is for a student in divinity, and the other for a student in medicine, and each for successive periods of four years. Their value is £12 10s. per annum, or a total of £50 for each bursar during the period he enjoys it.—[*Glasgow Constitutional.*]

The Rev. John Skinner, D., formerly minister of the United Secession congregation, Partick, near Glasgow, and latterly minister of a Presbyterian congregation in Lexington, Virginia, has received a unanimous call from the Scottish Presbyterian Church and congregation in Providence, Rhode Island, United States, to be their stated pastor.

The College of New Jersey, U. S., has conferred the honorary degree of D.D. on the Rev. James Hamilton, of London.

An elegant marble monument, with a suitable inscription, has been erected by the heritors and parishioners in the church of Lunan, to the memory of Walter Mill, the last Scottish martyr who, under Popery, suffered for his adherence to the Protestant faith.

At the commencement of the annual session of Washington College, Pennsylvania, the degree of D.D. was conferred upon the Rev. William Innes, Edinburgh.

Some time ago, through the liberality of John Henderson, Esq. of Park, a copy of "James' Earnest Ministry" was presented to every minister, preacher, and student of the United Presbyterian Church. Arrangements are now being made by John Hope, Esq., W. S., Edinburgh, for supplying every minister of the Church of Scotland with a copy of the same excellent work. We trust that these examples will stir up others to similar acts of beneficence.

ANNUITY TAX.—At a meeting of the Edinburgh Town Council, Mr. Kay brought under their consideration the subject of the annuity tax, and proposed resolutions to the effect, that the Council request Mr. Lefevre to solicit Government to introduce a bill into Parliament to abolish the annuity tax, and that a fair and equitable equivalent should be given to the ministers in lieu thereof, chargeable upon the funds which belonged originally to the Church, such as bishops' rents, or what was called Crown tithes. In support of his resolutions, Mr. Kay said, that bishops' rents in Orkney and other parts of the country had formerly belonged to Edinburgh, and that she had been robbed of them; so that he thought they had a just claim upon the Government. He stated that the Crown tithes in 1836 amounted to £15,871 10s. 1d.; out of which there was paid to the ministers of the Established Church, where the long tithes were too small, £30,155 17s. 8d., leaving a surplus of £15,741 12s. 5d. The long tithes in 1836 amounted to £281,384 14s.; out of which there was paid to Established clergy £146,942 16s. 9d.; while the surplus, amounting to £138,186 17s. 6d., was pocketed by lay proprietors. Total surplus of long and Crown tithes, £153,928 9s. 11d. After some discussion, Mr. Kay's resolutions were agreed to—no member dissenting.

Dr. Gilly has published a version of the Gospel of St. John in the Lingua Romana, or Romanic. He is of opinion that it is a work of the twelfth century, and is part of the earliest complete version of the New Testament which is now known to exist in any vernacular European language.

IRISH FOREIGN MISSION.—The collection this year for the Foreign Mission of the Irish Assembly from the Fisherwick Place congregation, Belfast, amounted to £329 7s. 2d. The same congregation has a Sabbath school, attended by nearly a thousand children, taught by about a hundred members of the congregation.

THE WORKING MEN OF ENGLAND.—At a meeting held a few days since, in one of the large towns in Lancashire, the Rev. Mr. Nunn stated that between thirty and forty thousand copies of a cheap edition of *Butler's Analogy of Religion* had lately been sold among the working classes. We remember that within a few months one thousand and forty Essays on the Sabbath day were written by members of the same class, we have good ground for hope respecting the future, as far as England is concerned.

The Hon. and Rev. Baptist Noel preached on Sunday forenoon for the first time since his secession, in the National Scotch Church, in Regent's Square, London, in lieu of the Rev. Dr. James Hamilton, the minister of that church. Mr. Noel's example has been followed by the Rev. John Dodson, vicar of Newcome, near Lancaster, who has thrown up a living of £600 a-year.

### FRENCH MISSION FUND.

The Treasurer of the Financial Committee of the French Mission, begs to acknowledge the following Contributions during the last month:

Ormslow, Ladies' Contribution,	£5	0	0
King, Rev. J. Tawse,	£2	15	0
Additional,	0	10	0
Brockville, per Rev. T. Haig,			1
Nelson, per Rev. W. King,			5
Seymour, per Rev. R. Neill,			3
collection,	3	10	9
collected by Miss Cleugh,	1	0	2
Ditto, Miss Hall,	0	14	0
Ditto, Miss Milne,	0	17	0
Ditto, Miss Jessie Scott	0	13	1
Clarke, per Rev. Samuel Porter,			6
Bradford, per Rev. Alex. Ross,			15
			5
			10
			0

Congregations which have not yet contributed are requested to do so as early as possible, and forward the amount collected to the Treasurer, Mr. Hugh ALLAN, Montreal.

SUBSCRIPTIONS TO THE PRESBYTERIAN.  
For 1848:—Margaret Baptye, Montreal, 2s 6d;  
For 1849:—Rev. D. Shanks, Valcartier, 2s;  
James McFarlane, Montreal, 2s 6d; W. M. Park  
Cornwall, 15s; James Milne, Montreal, 2s 6d; W.  
McGeouch, St. Eustache, 2s 6d; John Wilkie,  
New Carlisle, 2s 6d; Mr. Caldwell, do. 2s 6d;  
Rev. J. Tawse, King, 25s; Rev. W. Barr, Hourly  
25s.

PAPER AND ACCOUNT BOOKS  
BY the early Spring Vessels, the Subscribers will receive their usual extensive assortment of WRITING, WRAPPING, and PRINTING PAPERS,—also ACCOUNT BOOKS, in every style of Binding, to which they invite the attention of the Trade and Country Merchants.  
ARMOUR & RAMSAY.

SHERBROOKE PAPER MILLS.  
THE Subscribers offer for sale a large quantity of good PRINTING and WRAPPING PAPERS, at moderate prices. Orders received for Newspapers of every size used in the Province.  
ARMOUR & RAMSAY, Agents.