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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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THE CHURCH IN CANADA.

RECORDS OF THE FRENCH CANADIAN MISSION, OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

We know that as there is nothing more reasonable than to love and to serve God, so there is nothing more pleasing to the true Christian than this employment. His greatest desire is to be always an instrument in the hands of the Lord, for the benefit of his fellow creatures, and he grieves and laments when he entertains the least suspicion that his life is not as useful as it might be. This unquestionable fact is, I believe, sensibly felt by every messenger of God, and has often been to me the source of great and painful anxieties. It has sometimes been hard for flesh and blood to stand against the opposition which I have met with, both from open adversaries and pretended friends of the truth. How often I have been almost ready to give up in despair, so grievous to me, was that opposition which was made by some who profess to be friendly to the general objects we have in view, but who are hostile to our Church, jealous of her operations, and so desirous and generally so skilful in court- ing public opinion, that they too often succeed in persuading even many devoted Christians, that all that is not connected with them, is "utterly unworthy of support." Their boast is that they are anxious to contend in season and out of season for the supremacy of Jesus Christ and of Christ only; whilst their conduct manifests, alas, too often and too clearly, that until now, they have been contending

less for the supremacy of Jesus than for that of the people; expecting in so doing to reach the pinnacle of popularity and of fame. How often, too, I have been obliged to grieve on beholding the indifference manifested in the midst of us, towards the work in which I am engaged, and to fear lest I become an almost useless servant to my Master. But, on the other hand, some considerations of a powerful nature have until the present time, supported me under my difficulties, and constrained me, "to hope against hope." First, I find myself in the midst of seven hundred thousand Canadians, who are, more or less, in the most profound ignorance in spiritual things, and whom I am fully persuaded, the prejudice which they entertain against those who are not of the same origin with themselves, and their ignorance of the English language, render, for the most part at least, incapable of arriving at the truth as it is in Jesus, unless this truth be conveyed to them in their own language. Secondly, I have always entertained the hope that the result of my feeble labours in Canada, might become, at a future period, of greater importance than if they were followed by immediate and brilliant success, and the history of the Church furnishes an abundance of facts, which confirm me in this opinion. Thirdly, I believe it to be absolutely necessary to preach the Gospel to the Canadians in their own language, in order that they may accept it. I am persuaded also, that it is most desirable that those Canadians, who have accepted it, should be united to some religious denomination, to prevent the establishment of other sects, and the dissensions which

necessarily arise from such causes. For although spiritual union is the most preferable, it is not the less true that the world, which only judges according to the outward appearance, is always disposed to believe that all those who do not bear the name of this or that denomination, entertain not only other views and sentiments, from all other denominations of Christians, but even profess another religion. And it would be a paradox impossible to realize, to imagine for one moment that the true method of uniting ourselves to all denominations of Christians, would be not to connect ourselves with any one whatever. Fourthly and lastly, I entertain the conviction that my present position is not the result either of fancy or caprice, but that it has been assigned to me, in all appearance, by a wise and Divine Providence, which will, I think, appear evident from the following details:—

In the year 1839, and while I was employed by the Bible Society in disseminating the Holy Scriptures in the south west of France (my native country,) among the Roman Catholics, I was requested to become one of the four Col-porteurs or Catechists whom the British and Foreign Bible Society in London had decided on sending to Canada, for the purpose of distributing the word of God among the French Canadians. Having accepted this call as coming from the Lord, I left immediately for London, where I found, to my great disappointment, that I was the only one who could undertake the voyage to America. Though this was the case, I did not hesitate one moment to do so, being persuaded

that if this circumstance was directed by a higher power, I had nothing to fear, but on the contrary everything to hope. Consequently I left London for Quebec, where I arrived in September, 1839. On my arrival, I endeavoured to become acquainted with the people, and to ascertain their moral state. I saw at once that they were generally a very kind hearted, simple and hospitable people, but very superstitious; and very much under the influence of their spiritual leaders. I was commissioned to distribute among them the oracles of the living and true God, and that only, which I did with some success. From the 18th September, 1839, to the month of March, 1840, I sold 270 New Testaments and five Bibles, to French Canadian families disseminated in the country places round about Montreal and in the city itself. At the Anniversary of the Montreal Auxiliary Bible Society, January, 1840, I was requested to address the numerous meeting assembled, which I did, and I give here a sketch of my remarks, that I may add my testimony to the efforts of that noble Society, of which the Bible Society of Montreal is but one of the thousand branches, as well as to show what my religious sentiments were at that early period of my Christian warfare:—

Accustomed as I have been until very recently to a private life, I cannot conceal from you, the emotion which I feel in appearing before so numerous and so honorable a meeting as this is. To quiet my excited feelings, I try to persuade myself that I am in presence of none other than of brethren and of fellow citizens. I say fellow citizens, because if I am French by birth, I am a Christian by grace, and accordingly heaven is my country as well as your own—and this is the reason why I am among you this day on this platform, where you have already, by the speeches which have been delivered by the preceding speakers, been powerfully reminded that it is our duty as well as our privilege to be the living monuments of the love of our God, and to make known his ways by all the means of grace which in the dispensation of his mercy he has bestowed upon us. And, I do not think that I exaggerate, when I add to their testimonies, that no religious Society of any kind is more adapted to impress upon us that duty and that privilege than Bible Societies, inasmuch as the aim of the Bible Societies is simple, and their object is great. Their aim is religious, eminently religious, exclusively religious. It is not and cannot be a political aim; for, against whom and in favour of whom could they have that political aim? It is not against this or that nation, because in every place where the Bible has exercised its influence, the condition of the people has been improved, and their happiness and influence promoted. It is not against civil supremacies, against kings or queens, or against rulers, judges, magistrates or superiors, for the Bible gives this command: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. Honour all men, love the brotherhood. Fear God. Honour the king." It is not against this or that class of people or this or that religious sect, because they offer the Bible to all without distinction or respect of persons. This being the case, I believe none should be more partial to the work of the Bible Societies

than myself; for to all appearance, without these Societies, the Bible would never have reached me, and I would be still in the bosom of the so called—"Mother Church." "worshipping and serving the creature more than the Creator, who is blessed for ever." For, without the least doubt, the priests of the Church of Rome, in the bosom of whose Mother Church I was born and brought up, instead of giving me the word of God, which has been given us to make us wise unto salvation, would have endeavoured on the contrary, according to their custom, to represent that divine Word as a Book which one ought to be suspicious of, and as a subtle poison.

It would seem that a Society which has no other object in view but to cause the Word of God to be distributed extensively in the world, should have all those who bear the name of Christian for auxiliaries; but I am grieved to be obliged to say, that it is quite the contrary. The most bitter opponents of the Bible Societies are to be found among those who call themselves the successors of the Apostles of our Lord—the true and the only ministers of Christ. The fact seems incredible, but it is unfortunately too true, and you know it as well as myself. Yes, these so called ministers of Christ and Successors of the Apostles, instead of "making straight the ways of the Lord," and taking a lead in the distribution of the word of God, call the Gospels of our Lord and the Epistles of his Apostles, dangerous books, full of corrupting discourses and maxims. If it were otherwise, what salutary use they would make of their position in society, and of the great influence which they exercise in it. Why is it, then, that they do not employ their advantages in favor of the word of God? Why is it, that they do not cause the glad tidings of salvation to be disseminated throughout the world? Ah! methinks, the cause of this is, that their kingdom is of this world—that their will is not subject to the will of God—that they are unsubdued and their hearts are in enmity with God. But, if we have reason to regret these things, we ought not to fear the consequences—they will not be conquerors in the struggle between truth and error; between light and darkness. Truth will ultimately prevail. The captain under whose banner we fight the good fight of faith, and who cannot deceive us, has promised us the victory. He has told his disciples these comforting words: "Be of good cheer; I have overcome the world." Already you have many tokens of this promise; and thank God, you may rejoice and bless his holy name that you are privileged to be his fellow workers in extending his kingdom upon earth. No doubt, you feel that your work is a work of faith, and you do not expect to see all the results of your labours, or that God will reveal unto you in what measure or in what circumstances you co-operate the most in the fulfilling of his glorious decrees. It is sufficient for you to know that your efforts are not in vain in the Lord, since our Lord has declared that even a cup of cold water given in his name will not remain without a blessing and without a reward. * * *

In a comparative review of the circumstances of Bible Societies in France and Canada, we will find the two almost wholly opposed one to another. In France, a Colporteur has to contend against an inveterate incredulity, and in Canada against a gross ignorance and a bold fanaticism. In France, the dissemination of the Scriptures is, however, more extensive than in Canada, because the numerous schoolmasters supported by Government, and who for that reason are, more or less, independent of the Romish priesthood; are all or more or less opposed to them. In Canada, small and numerous depots might be established among the scattered Protestants who enjoy some influence or trade with the French Canadians; many of whom, I have no doubt, would gladly become the coadjutors of the Bible Societies, and promote their interests among the benighted people in the midst of whom they live, as in so doing they would extend their own influence, and contribute to their own happiness in no small

degree. If you could adopt that plan, I think that your success might be very great, and your difficulties less numerous and powerful than if you were employing 50 Colporteurs, in this Colony. I do not mean to infer by that suggestion, that Colporteurs are useless, and that we should employ none of them, for I do not entertain the opinion that we should adopt a plan of evangelization altogether different to the one pursued until now by the Bible Societies; but I say, that we should avail ourselves of all the means which God places at our disposal, and which we know He will bless, to get access to the people without exciting their religious feelings and prejudices. And, who can do so more effectually than he who knows not only the people but also the peculiar circumstances of the families whose friendship, confidence and respect he enjoys? It is, therefore, very necessary, I think, for us to pursue the original system, "and not to leave the other undone." * * *

The proofs which corroborate this assertion are very numerous, and several of them within my knowledge, but as it would be too long, even to enumerate those which are known to me, I shall confine myself to the following statistics:

The British and Foreign Bible Society in London, of which this Society is an Auxiliary Branch, received last year, the sum of 2,516,123 francs 50 centimes; and its expenses have been 2,556,223 francs 60 centimes. That Society has caused to be distributed in the course of that year, 65,868 copies of the Holy Scriptures; and since its formation, 34 years ago, 11,546,111. The French and Foreign Bible Society has distributed in France, in the course of last year, 121,412 copies, and since its formation, 6 years ago, 528,954 copies. After this, we may be permitted to declare that whosoever calls in question your work and its aim, its advantages and its success, is not only a senseless judge but also a Christian without much christianity. For, although you have no other proofs of the excellency of your work, than these promises of your heavenly Father: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."....."the wicked shall be consumed with the spirit of the mouth of the Lord, and shall be destroyed with the brightness of his coming." These promises, I say, should be enough to induce you to persevere to the end, in your noble work. But, besides these positive and immutable promises, God confirms them by allowing you to enjoy several fruits of your labours; and the prospects of your work are so encouraging that there must be much spiritual blindness in those who do not perceive the importance of your labours; for although your success is not above what we ought to expect from such an agency, it is, however, above what our wavering faith permitted us to expect.

There is a proverb which says: "That on the battle fields, there is but one ball in a thousand, which goes to its destination." Why in a better war, should we reckon the random shots? Why should we think with regret of our losses, whilst the warrior considers his toils sufficiently compensated, when after so many troubles, miseries and vain attacks, he succeeds at last in gaining the victory, after shedding the blood of his brethren of mankind, at the risk of precipitating them into the abyss of eternal misery. Twelve thousand copies expended to bring an immortal soul to the knowledge of the saving truth! Who would not sacrifice them, to become the instrument of so great a blessing, which will be a crown of glory for the possessor? But, thanks be to the Almighty Ruler of the universe, there is not so great a disproportion. By means of the 528,954 copies distributed in France during the last six years, we may safely reckon that nine thousand souls at least, have passed from darkness to light, from the power of the wicked one to the kingdom of our Creator and Redeemer; from the dominion of the Pope to that of "Christ our righteousness." What an amount of good, unknown to men, has resulted and will still re-

sult from such a work, none but God can tell. Although that interesting and startling fact is not the only one which I could advance on the behalf of the Bible Societies, I will close with the fervent aspiration that, "unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

By the 28th Annual Report of the Montreal Auxiliary Bible Society, for 1849, I see that before my suggestion of forming Bible Associations throughout Canada was made, that Society had only 14 Branch Societies in this extensive colony; and that since 1840, 44 other Associations have been formed. I see also, that my expectations have been fully realized. From January, 1838, to January, 1839, the issues of Bibles and Testaments were 4,348; from January, 1839, to January, 1840, they were 7,106. Two Colporteurs were then employed, Mr. Hubbard and myself. From January, 1847, to December, 1848, (although the Montreal Auxiliary Bible Society do not employ any Colporteur,) the issues of Bibles and Testaments have been 21,820; and the cash and receipts amount to £1,568 10s. 3d. This is the result of the efforts of the numerous Branch Societies which have been formed throughout Canada; and above all, of the earnest zeal and untiring diligence of Mr. Milne.

EMILE LAPELLETRE.

OPENING OF THE NEW CHURCH, SCARBOROUGH.

We are pleased to learn, from a notice furnished to the Toronto Colonist, by a member of the congregation, that the new Church erected for the use of the congregation at Scarborough in connection with the Church of Scotland, was opened for public worship on Sabbath the 3rd ultimo. The Rev. James George, Minister of the Congregation, preached on that occasion a very suitable sermon, from Jer. vi. ver. 16. The church was quite crowded, and the large audience appeared to listen with the deepest attention to the discourse; and also to the appropriate address which was delivered after the sermon.

The church, which is a very large building for a country place of worship, is of brick, resting on about six feet of solid stone foundation. The style is Gothic, with a mixture of Old English. It is surmounted with a double tower, and has a very beautiful and imposing effect. If we except a few of our city churches, this is perhaps, the finest ecclesiastical building that has yet been reared in any township of Canada West. It is really an interesting fact, and withal a curious coincidence, that, about fifty years ago, the first pine tree known to have been cut in Scarborough, by a white man, grew on the very spot on which that church now stands, which is an erection so creditable to the taste and Christian liberality of the people. Fifty years ago, this township was an unbroken forest; it is now

one of the best settled and most prosperous sections of the Province. Many of the farm steadings—farm cattle—implements of husbandry, as well as farming operations in general, are scarcely in any respect inferior to what the traveller meets with in the best districts of the Lowlands of Scotland. There is some reason to believe that the intellectual and moral progress of the people has in a measure kept pace with, or rather has been the true cause of these wonderful material and physical changes. Besides the church in question, there are several other places of worship belonging to other denominations in the township. And near to the new Kirk, there is a library house, containing a large and admirable collection of books.

In this notice, it would be improper to overlook what the ladies of the congregation have done. Besides trimming the pulpit, in the most beautiful style, with the finest crimson silk velvet, and providing all the carpeting, they have presented a complete set of Communion furniture of the most elegant description. Nor was this all: two days before the Church was opened, a deputation of the ladies waited on their Minister, and presented him with a handsome silk pulpit-gown, as a mark of their respect.

It should also be mentioned, that Professor Murray, of King's College, who is much and deservedly esteemed by the Congregation, and whose absence, through indisposition, at the opening of the Church, was much regretted—recently presented to the congregation a splendid Pulpit Bible and Psalm-book.

CHURCH IN THE COLONIES.

NOVA SCOTIA.

It is with no ordinary satisfaction we publish the following letter, received from our much respected and beloved brother, Mr. McNair. In a letter received of a later date,—and he must pardon us for quoting from it,—he expresses, not his own feelings only, but the feelings we are sure of every faithful Missionary, when he says,—"It is a sweet thought when I rise on a Sabbath morning to think that many a church door in Scotland may even then be thrown open, or the servant of God in the pulpit, and the far-off missionary not forgotten by the congregation; and while I can ask God's blessing upon such assemblies, I cannot but fancy their prayers answered ere they are well uttered, and feel myself strengthened by the thought as I proceed to my duties." May such truthful and sincere experiences as these, stir up Christians and congregations at home, to be more real and earnest than ever in praying for our Missionary brethren, both in the east and west!

To the Editor of the *Edinburgh Christian Magazine*.

Pictou, 4th October, 1849.

MY DEAR FRIEND,—As you take an interest in the Colonies, let me direct your attention to a scene which I lately witnessed in this place. You have seen something similar; but it may not be displeasing to have it brought before you as now witnessed, to refresh your own spirit, and, at the same time, to interest your readers.

Pictou communion was held on the 4th Sabbath of September. Thursday, the 20th ult., was held as a day of fasting and humiliation. On this day

we had service forenoon and afternoon, in English. The church was well attended. Friday was the day of the *ceist*, as it is called. The services were all in Gaelic. They began at eleven. I looked in at two and the church was full at this time. For the sake of those of your readers who may not be acquainted with the *ceist* day, I may state, that the practice is for one to propose a passage of Scripture, or start a question, and for others to make remarks, or state their views upon it, after which the minister winds up the whole. On Saturday, there was a sermon in both English and Gaelic,—the latter in the open air a short distance from the church. Being engaged in the church, I did not see the Gaelic congregation, but it was large, and the church was full.—The people had been flocking for some days past to the town and neighbourhood.

On Sabbath, before entering the church, I went with Mr. McGillivray, who was to conduct the services in Gaelic, to the spot where the tent had been placed. It was on a rising ground, about a quarter of a mile from the church. The day was fine, but very blowy; and before we reached the place, our clothes were literally covered with dust. We came in sight of the people, and the scene I shall never forget. For some hundreds of yards along the road, horses and waggons were ranged up, fastened to the fences. Before and behind us, the road was thick with people. The only thing to which I could compare the crowd, was what I have sometimes witnessed on the occasion of a fair, or in the vicinity of a race course. But such an assemblage in the open air for the worship of God, and for holding communion, I had certainly never beheld. I entered the tent along with Mr. McGillivray, and waited to hear him begin the exercises of the day, and the mighty mass, as one man, lift their voices in the language of the fifteenth Psalm. It was a solemn sight, indeed, to see this whole assembly worship God. It was a scene that might have moved a heart of stone. The communion had not been dispensed here in connection with our church since the last deputation visited this place. And here were assembled young and old from every quarter of the country, and from many parts of other countries also. There were grey-headed men who hailed the opportunity once more afforded them of partaking in this ordinance, before drinking the fruit of the vine new in the Father's house. There were those who it may be, had never before beheld a Scottish communion. There were many who, for weeks, had not heard the Gospel trumpet sounded; many who, for months, had not heard the Sabbath bell, nor had their church door darkened by a messenger of Christ.—There were matrons with their matches, and mothers with their bairns; and their voices mingled in the song of praise, which ascended to Him that sitteth in the heavens. There was no sound to disturb their music, but the whistling of the wind, or the neighing of the horses.

But they finished their song, and I had to leave, to take part in the services where I might be of use. But still this scene I could not banish from my thoughts; and as I turned away, it was with a softened heart and a suffused eye; and many a glance did I cast, on retiring, at the spot I had left. I felt that it was an earnest time, a time when, if the seed were plentifully and faithfully sown, the blessing of God might be looked for. Now surely, if ever, were these people disposed to listen to the word of life. Many seldom heard the word, but by attendance at great inconvenience, to hear things whereby one might edify another. And yet another look, and, sad truth! there was but one solitary labourer who could speak to them in their own native tongue, and make their Highland hearts respond to his Gaelic accents. God grant him an abundant reward for his labour of love. But, oh! may He stir up others to take part in this work, that the people may not perish for lack of knowledge.

I returned to the church; and here, too, the scene was touching to a degree. Mr. Herdman was leading the prayers of the people. The

church was crowded to overflowing : so that the appearance at the door resembled that of a beehive about to cast, while many stood and listened at the open windows. At the close of the prayer, I managed to squeeze in ; but it was with difficulty that I could get along the passages, which were in part furnished with seats, long since occupied, and in part filled by those who had failed in obtaining seats. At length room was made for me in a seat already too full, and there I sat till the close of the sermon. I have no wish to enlarge upon the picture.—Let me only state, that the attendance kept up during the whole day, and that, when we met in the evening, there was again a crowded house, and the attention of the people seemed unflagging.

On Monday the weather looked lowering. Rain fell in the morning, and the Gaelic congregation met in the church, and, after a short interval, the English ; and on no day during the whole occasion, was the church more crowded. Numbers, I am told, had to go away, who could not obtain admission.

The state of things was similar the following week at McLennan's Mountain, quite a retired country place. I have been told of persons, who came fifty or sixty miles for the express purpose of attending the communion. The Gaelic congregation had here a better place of meeting than at Pictou. It was in a retired spot in the woods, within a hundred yards of the church, but quite shut out from it by trees. Here, too, there was an immense gathering ; and it is to be borne in mind, that when we speak of them coming long distances, it is not in easy railway carriages ; but on foot, or in gigs, or waggons, jolting over breakneck corduroy roads, one wheel often down, and another up, so as to leave the seat at an angle of ten or twelve degrees, and again righted, or over to the other side, while the body of the vehicle pitches like a ship with the wind right a-head. The main roads are certainly better, and in many places as good as at home ; but I have travelled some miles such as here described, and so must many that attended these sacraments. There was a larger number of communicants at the Mountain than on any former occasion.

I stated that Mr. McGillivray had the whole work to do in Gaelic at Pictou. And here again he was the sole Gaelic labourer. Such work is killing,—four days' speaking at each place, two days in succession outside, at the one, and three at the other. Can flesh and blood endure such hardships ? And yet the old soldier will rather spend and be spent in the service of his Master, than that the people should be sent empty away.

The church was crowded to suffocation long before the time of meeting, and I had to keep close to my guide, as he shouldered aside the people, and made a passage for me to the pulpit. The stair to the gallery, the pulpit stair, and every available nook or corner was filled. It was the same thing on the Friday or *ceist* day, and I could perceive no falling off on the Monday.

Oh ! what a field of usefulness for the true servant of the Lord, and the true son of the Church of Scotland ; greater in some respects, than the masses of heathenism in an eastern continent. These resemble the mighty forests on which my eye rests, where the bear yet prowls, and the axe has not laid low these ancient trees, and where years are required to bring them into a proper state of cultivation. But this resembles rather that field on which I gaze, where the trees have been brought low, and perhaps a crop or two gathered in, but which are now deserted by the settlers ; where the old stumps are putting forth anew their shoots, which, I am assured, in a few years, if now neglected, it will be as difficult to bring in as if never settled on before.

So is it with many parts of this country. The inhabitants have been trained up to fear God, and to serve Him ; but they are now in a great measure destitute of the means of grace. Soon these new shoots will outgrow the means of keeping down, which the few axes now in use can command ; and unless more be sent, the wilder-

ness will spring up anew, instead of becoming a fruitful field.—Soon many of these will be beyond the means which the ministers of the Gospel here can employ ; and if the tide of practical heathenism sets in, oh ! where may it end ? In heathen lands on which the Sun of Righteousness has never risen, it may be long before the word can fructify ; but here the fields are white unto the harvest, if only the reapers were on the spot. Other men have laboured ! Will none be stirred up to enter into their labours ? Brother, pray for us. May your readers unite in praying for us ; and for this especially, that the Lord of the harvest would send more labourers into his harvest.—I am, my dear Friend, affectionately yours,

ROBERT M'NAIR.

CHURCH IN SCOTLAND.

CHURCH INTELLIGENCE.

PRESBYTERY OF GLASGOW.—On Wednesday this Rev. body met in the Presbytery House, Tron Church, at 12 o'clock.

Dr. Paton was unanimously elected from the Roll Moderator of Presbytery for the ensuing half-year, and took the chair accordingly.

A call was laid on the table from the parish of Kilsyth in favour of Mr. Alexander Hill, signed by 600 of the parishioners.

The Presbytery sustained the call, and Mr. Hill being present, it was put into his hands, and he signified his acceptance of the same, when trials for ordination were prescribed to him.

Dr. Hill reported that, in terms of appointment, he had presided at the dispensation of the Lord's Supper at St. Peter's Church on the late sacramental occasion, and had great pleasure in stating that the services were all conducted in the most agreeable manner, and the communicants numbered 331 on the occasion. He had much pleasure also in stating how reverently and devotedly the people behaved during the solemn season. Altogether, the appearances at that church were of the most promising kind for the gentleman who may be appointed to the charge ; and he (Dr. Hill) knew that there was a strong feeling in the congregation to have Mr. Cochran appointed as early as possible. He believed the Church Building Society had made an appointment in favour of that gentleman, and he expected a deputation would be present from the Society, before the Presbytery separated, to lay the necessary documents on the table. He might add, in the absence of Dr. Craik, that there was also a large attendance of children at the Sabbath school, and a number of teachers were under training. From these they had every reason to expect good to the church. The sittings there were now extensively taken, and he was sure, if Mr. Cochran is appointed, these will be greatly increased.

Subsequently a deputation of the Church Building Society appeared, consisting of Sir James Campbell, Mr. Macgeorge, and others.

The Secretary read the minutes of the meeting, at which Mr. Matthew Cochran, A. M., was duly appointed minister of St. Peter's, and laid on the table a letter of acceptance by Mr. Cochran of the same, and other relative documents, which were all sustained.

Mr. Macgeorge said the deputation hoped the Presbytery would proceed with the settlement of Mr. Cochran with as little delay as possible.

SYNOD OF LOTHIAN AND TWEEDDALE.—This Synod met here yesterday in the Assembly Hall, when the Rev. Mr. Nisbet, the Moderator, preached the usual sermon.

The Synod then proceeded to the election of a Moderator for the ensuing half-year, when Mr. Fowler of Ratho, Dr. Mitchell of Whitburn, Mr. Nicolson of Pencaitland, and Mr. Thompson of Ormiston, were severally proposed for that office. On the vote being taken, Mr. Fowler was declared to be elected by a majority of four over Dr. Mitchell, who stood second on the division list.

PAROCHIAL SCHOOLS.—After the minutes were read,

Dr. Bryce stated, in allusion to that part of them which referred to the overture to last Assembly anent parish schools, that the declaration suggested by that overture was unanimously adopted by the Assembly, and now formed part of the acts of the Church. Since that period still more alarming danger was threatening the Church in her connection with the parish schools ; and it would be the duty of the Synod to take into its serious consideration what steps and measures may now be necessary.

Dr. Muir concurred entirely in what had fallen from Dr. Bryce. He thought the Synod could not rise without making known its mind on this most important subject. He would therefore move that a Committee be in the meantime appointed, to prepare the Report to the Synod in the evening on this question.

Dr. Cook seconded the motion, which was agreed to, and a Committee appointed accordingly.

Dr. Muir said, the Committee appointed at the forenoon seditur to take into consideration the matter of the parochial schools, had agreed to submit a series of resolutions, which they hoped would be adopted by the Synod. The Reverend Doctor then read the resolutions, which declared that the Synod held in esteem and admiration the parochial schools of Scotland ; that they considered that the religious and moral character of Scotchmen, and their respectable status and influence in society, had depended much, under the Divine blessing, upon those schools ; that cherishing a grateful recollection of the efforts that had been made to obtain those legislative acts by which these institutions had been rendered part of the Church of Scotland, they expressed a determination to keep them in the position that they now occupied ; that, as the distinct peculiarity of the parish schools was not only to afford a good secular education, but also a sound religious education, founded upon the teaching of the Bible and the Shorter Catechism, they were deserving of the support of all who desired the godly upbringing of the youth of this country ; and that, as the Synod viewed with regret and alarm indications in certain quarters of an attempt to separate the parish schools from the Established Church, and as they considered this to be dangerous to the best interests of the country, they agree to appoint a Committee of their number to watch over the matter, and, if necessary, to call a *pro re nata* meeting to memorialise Government or petition Parliament. Dr. Muir said he was very much tempted to enter into the subject ; but, in present circumstances, he thought it was better to avoid the discussion of it, more especially as those plans which seem to be concocting in certain quarters had not yet appeared so distinctly as to enable them to know what steps they might ultimately take. Dr. Muir concluded by proposing the adoption of the resolution.

Dr. Bryce, in seconding the motion, said it was quite true, as had been stated by Dr. Muir, that they did not know the exact shape which the opposition would take, but they knew enough of it to be aware that its design was to dis sever the connection that existed between the parish schools and the Established Church. The separation was demanded on the ground that the parish schools were sectarian. It was time, therefore, for them to take alarm ; for if, on the ground of sectarianism, the parish schools were to be taken out of the jurisdiction of the Church, the argument might apply to the Church itself, and the endowments now given by the State be taken away from her.

PRESBYTERY OF MULL.—This Reverend body met at Salen on the 6th current, and unanimously resolved to petition the Lords Commissioners of the Treasury, that such postal arrangements should be made as would prevent Post Office desecration of the Sabbath. The Presbytery also appointed a committee to watch over the interests of the Parochial Schools of Scotland.

CHURCH AT GRANTOWN.—We understand that the Earl of Seafield and the Committee for managing the Royal Bounty, have appointed the Rev. Francis W. Grant, Parochial Schoolmaster of Deskford, to the Church of Grantown, in the Presbytery of Abernethy.

On Friday last, the Rev. Duncan H. Weir, A. M., late of Gourrock, near Greenock, was inducted to the pastoral charge of the Scotch Church, St. Peter's Square, Manchester. The ceremony of induction took place in the church, and was performed by the Rev. Dr. Cumming, Moderator of the Presbytery of London, in the presence of a large and highly respectable congregation.

THE GLASGOW BUILDING SOCIETY'S CHURCHES.

When the Civil Courts in Scotland lately decided, that the *Quoad Sacra* Churches belonged to the Establishment it was confidently predicted by many, that it would be impossible to gather congregations in them. This was said more especially in reference to Glasgow, where there was a more than usually large number of such churches. It will be seen from the subjoined interesting extract which we make from an Edinburgh paper, that already a great measure of success has attended the labors of the zealous and enlightened Christians who have devoted their energies and talents to the blessed work of Church Extension, and confident hopes are held out, that in a short time will the remaining churches be occupied by faithful ministers, and attended by equally large congregations as those alluded to in the subjoined report.

ORDINATION AND SOIREE AT GLASGOW.

The Presbytery of Glasgow met in St Peter's Church on Wednesday, at twelve o'clock, for the purpose of ordaining the Rev. Matthew Cochrane, A. M., to the pastoral charge of that church. The Rev. Mr Leckie of Shettleston preached and presided on the occasion; and after an able and appropriate discourse from Psalm 85, verse 8, Mr. Cochrane was solemnly set apart for the work of the holy ministry. Mr. Leckie afterwards delivered most impressive addresses to the new pastor and the people on their respective duties and privileges. The congregation present cordially welcomed Mr Cochrane at the conclusion of the services.

In the evening a soiree was held in the Merchant's Hall, Hutcheson Street, in honour of the occasion, the Rev. Professor Hill in the chair. On the platform were observed the Very Rev. Principal Macfarlane, Rev. Mr Cochrane of St Peter's; Rev. Mr Gillan of St John's; Rev. Mr Houston of Gorbals; Rev. Mr Henderson, Rev. Mr. Walkinshaw, Robert M'Haffie, Esq. of Eastwood; Thomas Watson, Esq.; A. C. Whyte, Esq.; Robert Scott, Esq., &c. &c.

Principal Macfarlane asked a blessing; and the Rev. Mr. Houston having returned thanks.

The Rev. Dr. HILL then proceeded, in an interesting speech, to introduce Mr Cochrane to the meeting; and sketched the honourable career of that gentleman's life, from the period he had known him first as a teacher in a country parish until now, when he had gathered around him a flourishing congregation, who had given him an unanimous call to preside over them. Not a voice (said the Rev. Professor) has been heard in opposition to Mr Cochrane's call. With one mind you have applied first to the Church Building Society, and next to the Presbytery of Glasgow, that he might be appointed as your minister; and it has afforded to us, no less than to the members of the Church Building Society, very great pleasure to have it in our power to

accede to your wishes with what we may well call a perfectly good conscience, for we knew Mr Cochrane as a licentiate of the Presbytery, who made, on all occasions, an appearance most creditable to himself, and most satisfactory to those who were his judges. (Loud cheers.) It is not merely to us as a Presbytery, nor merely to you as a congregation, that the appointment of Mr Cochrane is a subject of gratification. St Peter's is the first of those chapels which fell into the hands of the Presbytery of Glasgow which has received a settled pastor, and the manner in which that pastor has been fixed among you, forms an era to us on which we shall look back with high satisfaction, and from which we look forward to similar occurrences that will be equally delightful to us when they do take place. (Cheers.) We cannot but believe that the manner in which you have acted will incite others to "go and do likewise." (Cheers.) There are other chapels in the Presbytery such as St Peter's was, and we think this is a most auspicious event in regard to them. (Cheers.) It shows that the Church of Scotland is alive—that the Church of Scotland has its friends—that they only need to have a proper man placed among them, in order to rally round him, and to support that fabric which was thought, some years ago, to be tottering to its fall; but which we always believed, and now have evidence to show, is, by the blessing of God, still standing firm, and exhibiting a vigour that was little expected by those who predicted its overthrow. (Cheers.) I do not wish to speak boastingly; I have never so spoken in regard to our church; and I should be sorry, indeed, if anything of the kind were to escape the lips of, or be indulged in by, the true friends of that Church. What has taken place is matter of thankfulness to Almighty God. I regard it as a ground of the greatest thankfulness. I take it as an assurance of better things yet to come; and, as I have already said, I anticipate, from what has this day taken place, that we shall ere long hear of other events as gratifying as that we have now witnessed. (Cheers.) The Rev. Doctor concluded by introducing Mr Cochrane to the meeting, and by expressing his delight to see him in the highly respectable position he occupied, and his conviction that, as he has hitherto maintained a very distinguished character—a character distinguished by perseverance, diligence, and energy in the discharge of his duty, that character would, by the blessing of God, be still maintained. (Cheers.)

The Rev. Mr COCHRANE having been presented by Mr Anderson with an elegant pulpit gown and cassock, a splendidly bound Bible and Psalm-book, bearing a suitable inscription, in name of the young ladies of the congregation, proceeded to return thanks for the handsome present, and for the kind manner in which he had been received. His labours in the district assigned him had already been blessed; and he would, with the help of Providence, exert all his energies for the benefit of his people, and the welfare of the Church. (Cheers.)

Mr M'HAFFIE, a member of the Church Building Society, said he regretted exceedingly that, on account of the unavoidable absence of Sir James Campbell, President of the Church Building Society, it devolved on him to express the great satisfaction they had all along experienced in their intercourse with Mr Cochrane and the congregation of St Peter's. Ever since Mr Cochrane was appointed to the church, things had prospered in a manner truly delightful and encouraging to the Church Building Society. (Cheers.) The progress made in the case of this church had been quite astonishing. St Peter's had been a bright and encouraging star to the Directors of the Church Building Society, whose duties had been of a very anxious and responsible character. They were all aware that in one day they had thrown on their hands fourteen churches. Of these there were already seven open every Sabbath for public worship—one of them, St Peter's, was now off their hands most satisfactorily—(cheers)—other three will in a

very few weeks be in the same happy position; and he had every confidence, from what had taken place within these two months, that before twelve months were over their heads the whole fourteen churches would be in a most flourishing condition. (Cheers.)

Rev. Mr GILLON, after congratulating Mr Cochrane on the proud position which he occupied, said that, in reference to the scene before them, he could not help, by the mere law of contrast, comparing the present position of the good old Church of Scotland, as she now exhibits herself, with her state in the memorable year after June, 1843. It is not to be denied (said the Rev. gentleman) that then she was troubled on every side, if she was not distressed, that she was perplexed; but the issue has proved that she was not in despair; that she was persecuted, but the issue has proved that she was not forsaken; that she was cast down, but the issue has proved that she was not destroyed. It is pleasing, and the subject of deep gratitude, that the fact is so. (Cheers.) And without reference to any denomination in Scotland, we surely will not be blamed if we should speak of the state of our own. It is not to be denied that from that time the Church of Scotland has grown in public esteem and in public confidence. (Loud cheers.) Those at that time who did not belong to her stood at a little distance, and they have gradually come forward—those who looked at her with suspicion have had that suspicion removed, and those of her friends who were vacillating are now more than ever confirmed that she is just what she was, and what with the prayers of her people we hope she may long be. (Cheers.) I will not deny that over wide Scotland there is a large body of people not belonging to our Church,—I am not ashamed nor sorry to acknowledge it—but I tell you that from the period to which I allude our Church has not diminished one—she has increased many, in various counties, almost in them all; and in nearly the whole of the landward parishes she has greatly the ascendancy. She has in Berwick,—in Roxburgh,—in Selkirkshire,—and greater still, in the kingdom of Fife, I know it. Year by year have the members in attendance at the Churches in country parishes increased; year by year has the roll of their communicants been augmented—of course with an increasing population so far. Some of the Highland and northern parishes furnish an exception to what I have said in reference to the prevalence and predominancy of the Church of Scotland. In the town of Glasgow, however,—in the city churches,—I will leave out one if you please, but generally, we are filling up. Every year, every half-year, every month, very many more sittings are being taken. (Cheers.) We have more communicants by hundreds than we had at the period to which I allude; and if our friends saw the certificates that are brought to us by those wishing to become communicants, they would be astonished at the quarters from which they come. (Cheers.) We may be malignd; we may be kept down for a time; but if we do our duty as individual members and ministers of the Church we will outlive it all. (Continued cheering.) I am delighted, even for the sake of my friend Dr Strang, (the Chamberlain), that seat rents are now just about what they were before the Disruption, but more, we are expanding our wing—we are now filling up day by day our *quoad sacra* churches. (Cheers.) We are getting young men every day to these churches. We are licensing young men every half year, than whom better never came out in the Church of Scotland. Looking to the spirit of the age, whatever is good in it let us imitate, and whatever is not good let us set ourselves firmly to resist it. (Cheers.) All these things are pleasing; and our *quoad sacra* churches, which more particularly form the subject of congratulation to-night, have much to encourage them. The congregations have much to hope for, because there are hopeful men coming out in the church. (Cheers.) We will, therefore, erect our sacred obelisk between Mizpah and Shem, and say,

"Hitherto the Lord had helped us," what we have to do is to go on—to hold up the banner of the cross—to stand by the standards of our church—to preach the gospel, fully, fairly, fervently—to administer the sacrament according to a purity which none in Scotland will deny—to exercise discipline with a steady but a mild hand,—causing in our kirk sessions, and in every Court, justice to meet with mercy; what we have to do is to attend to the flock in season and out of season, by week day visitation, by death-bed, and by sick-bed, prayers—to attend pre-eminently, and especially, I again say, to the poor, and then we have nothing to fear. (Cheers.)

The Rev. W. D. HENDERSON having been called upon by the Chairman, proceeded to address the meeting. He could tell them that although St Peter's Church had attained such a degree of prosperity, it was not the only one of the *quoad sacra* churches which was progressing both in members and influence. I may state to you (said the Rev. gentleman) that I am the minister, at least the temporary minister, of the *quoad sacra* church at Laurieston. I came with fear and trembling to empty walls—I came with very great reluctance from a crowded congregation, although only for a time appointed there. It was through the advice of one to whom the Church of Scotland is much indebted that I am labouring at this moment among a worthy people on the other side of the water; and it must be very gratifying to you to know that, instead of having now empty walls, we have a congregation averaging from 500 to 700. (Cheers.) Let our enemies who predicted the fall of the Church of Scotland either take a glance at the congregation of St Peter's, or across the water to Laurieston, and even in the *quoad sacra* churches that were despised they will find yet men of respectability, men of eminence, and men of wealth, too, and men of piety, which is far better, giving the lie to the calumnies that were poured upon us. (Cheers.) We have not only a church, but we have our Sabbath schools like yourselves. We have seventy children in our Sabbath school, under the management of eight teachers. Eight teachers, it may be said, is a small number, but they have great influence. This is very encouraging to my friend Mr Cochrane, to myself, and to all who are engaged in such arduous, I should say such hazardous undertakings. But we do not depend upon human strength. I know there is great wealth in this great city; I know men can do great things; they have great influence; but if we depend on the strength of man we shall fail. Let it then be the great aim of ministers and people to place their dependence not upon the arm of man, but on the arm of God, who will deliver us from every danger, and make us rejoice over all our enemies. (Cheers.)

A vote of thanks was then given to the Chairman, after which a parting hymn of praise was sung, and the meeting broke up.

The Presbyterian.

MANUAL OF DEVOTIONAL EXERCISES FOR THE SABBATH.

Many of the members and officers of the Lay Association having long been of opinion, that the publication of a volume containing short practical sermons, would prove eminently useful to those members of our church, whose lot is cast in destitute localities, the subject has received anxious consideration, and we are happy to know that the project has met the approval of many, whose opinions have already been favourably expressed. Frequent allusions have been made to the subject in our columns, and we have often pressed it on the attention of our readers, but as the Association has resolved on making an effort (provided they meet with due en-

couragement) to carry into effect this desirable object, we deem the present a suitable season to submit to the attention of the friends of our Church, a sketch of what has been hitherto done in relation to this matter. In the number of the Presbyterian for April, 1848, when treating of the prospects and condition of our Church, we thus referred to the proposed publication, having been led to do so at the suggestion of Hew Ramsay, Esq., with whom the idea originated:—

It has occurred to us, and we would merely suggest it for the consideration of the Synod, that an excellent method of remedying, to some extent, the evils that are now felt, and that must continue to be felt for some time to come in a scattered and constantly extending population, from the want of an adequate supply of Ministers, would be, that the Synod would, under the superintendence of a Committee, appointed for the purpose, prepare and publish a course of original practical Sermons for every Sabbath in the year, together with suitable prayers and notes of reference to such passages of Scripture as it would be for edification to read, and send them forth to all vacant Congregations, and newly formed settlements, for the benefit of such Members of our Church as may be found in such locations. A few neighbouring families might thus assemble for the worship of the Living God, according to the custom of their Fathers, the most venerable in years and Christian experience presiding. Where Congregations are already formed, but without a Minister, one of the Elders best qualified, or, it might be, by rotation, might lead the devotions. Many of our Ministers, moreover, have more than one preaching station. The Sabbaths on which one portion of their flocks enjoy their ministrations, must be silent Sabbaths to others. In these cases, also, great benefits would ensue. Issued in a cheap form, it might become a useful Manual of Devotion, and find its way into almost every family, and be read with manifest profit within the fireside circle. But, were there no other advantages to arise from such a publication, than the tendency it would have to secure the proper employment of the Sabbath, and to establish the uninterrupted habit of going up together into the House of the Lord—these are of too great importance to be overlooked or neglected. But we have every reason to believe that far higher blessings would be produced by it. We admit that there are some strong objections to the Scheme, but they are far more than counterbalanced by the numerous and great advantages that with the blessing of God would flow from it. We would be far from recommending in general a liturgical service. It is not in harmony with the spirit and genius of our Church; yet in certain cases it may be desirable, and formularies have not altogether been unknown in the Church of Scotland in earlier times.

In July, 1848, the subject having continued to receive the attention of the office-bearers of the Lay Association, was brought by them under the notice of the members of the Synod then in session in this city. We extract the following from an Address which was presented to that reverend body by the Hon. P. McGill, President of, and a deputation from, the Lay Association:

The Lay Association have understood that it is in contemplation to submit to the Synod, a plan for the publication of a series of short services for each Sabbath in the year. To the adoption of this scheme, the Association beg leave to submit their most humble and earnest recommendation. In their intercourse with the various portions of the Province, personally and by correspondence, they have had peculiar opportunities

of becoming acquainted with the great spiritual destitution existing among our countrymen in remote districts. Many have resided for years beyond the sound of the "church-going bell," and there is too much reason to fear that the reverence for the Sabbath, and respect for the ordinances of religion, which are considered so characteristic of the Scotchman in his native land, will, in such instances as these, fast fade and disappear. In the opinion of the Association, the subject now alluded to, would, with the blessing of God, afford some remedy for this deplorable state of things. With the Bible, and such a work as this, in their possession, our scattered adherents unprovided with a Pastor, or Congregation for a time vacant, might assemble together Sabbath after Sabbath, to unite in the public worship of God; and their early religious impressions being thus maintained and quickened, might issue in many to the peaceable fruits of righteousness, through the grace of God, and the working of His Holy Spirit.

The plan above referred to was brought formally under the notice of the Synod by a letter from Mr. Ramsay, who has continued to evince the warmest and most generous interest in the furtherance of the scheme. We extract the following from the synopsis of the proceedings of the Synod, which appeared in the August number of the Presbyterian for 1848, as it shews that the members of the Synod cordially approved of the publication.

There was laid before the Synod a letter from Hew Ramsay, Esq., in regard to the publication of a work, consisting of Sermons and Devotional Exercises, for the aid of Elders and others who may conduct the devotions of Meetings for Worship, in settlements destitute of the services of Ministers, and for the use of families and individuals. The Synod expressed their high sense of the value of such a work, and of the kindness and generosity of Mr. Ramsay, as shown by the terms of the proposal contained in his letter; and while the Synod declined taking upon itself such a responsibility, as a formal sanction of the work would imply, the Members declared that they would cheerfully assist in the undertaking, both by contributing suitable discourses, and by promoting its circulation and employment in all the places where it might appear useful and desirable to introduce it.

The matter rested here, and no further steps were taken, till in the latter part of the past year, Mr. Ramsay liberally renewed to the Lay Association the offers he had previously made to the Synod.

A Committee was appointed, to whom Mr. Ramsay's proposal was referred, and we insert here the Report of the Committee, as it embodies a sketch of the plan which it is intended to adopt in the publication, should it be determined to issue it:

The Committee appointed for the purpose of reporting on the proposal of Mr. Ramsay, relative to the publication of a volume of Sabbath Exercises, for the use of destitute congregations, beg leave to report—

That immediately after their appointment, they gave the subject a good deal of consideration, with the view of ascertaining the best method of carrying out the proposition submitted to them. They conceive that such a publication would prove of great service in many parts of the country, and would, if published at a cheap rate, be welcomed as a boon by many congregations and individuals, now labouring under a deprivation of church services and spiritual ordinances.

They accordingly recommend that the latter of Mr. Ramsay's liberal offers should be at once acceded to by the Association, and that so soon as practicable, the work should be commenced

In accordance with the instructions given them on their appointment, they addressed a circular letter to several of the clergymen of our church, with the view of ascertaining whether the Association might look for their co-operation in the event of the scheme being carried out, and they have pleasure in stating that already favourable answers have been received from several of the parties written to.

The Committee would recommend that, should the Association decide on the publication of this work, the volume should contain a series of fifty-two sermons, or thereabouts, and should be arranged after the following system:—

- 1st. A portion of Psalms or Paraphrases.
- 2nd. A short Prayer.
- 3rd. A portion of Scripture.
- 4th. A Psalm or Paraphrase.
- 5th. A Sermon or Discourse.
- 6th. A Psalm or Paraphrase.
- 7th. A Prayer.

The Psalms or Paraphrases and the portions of Scripture to be indicated only, not quoted, and the prayers to be given only with the view of being employed in cases, where no one should be present who would undertake that duty, *extempore*.

They are of opinion that the sermon should be limited to nine columns, such as in the *Presbyterian*, of the largest size of type of the two used therein, and that the remainder of the service should occupy three columns, making in all equal to four pages of the *Presbyterian*.

They would recommend, with regard to the mode of publication, that the work should be issued either in twelve monthly numbers of large octavo size, each thirty-two pages of two columns, or in four quarterly numbers; and they have ascertained that such a work could be furnished at the rate of 15s. currency, complete.

In the event of its publication being determined on, the Committee think that after all the arrangements are completed, the attention of the Sister Association at Halifax should be directed to the scheme, and that its members should be invited to take a part in promoting its dissemination in quarters where it would be likely to prove useful.

The whole respectfully submitted.
H. E. MONTGOMERIE,
ALEXANDER MORRIS.

Montreal, April 10, 1849.

We have now placed the matter before our readers, and we trust that they will take it into their favourable consideration.

We are strongly of opinion, that much good will result from the proposed publication, and were we at liberty to mention the names of those clergymen who have kindly promised to contribute, we are assured that it would be a sufficient guarantee of the character of the work.

We will resume the subject at an early day; in the meantime we would express a hope that the undertaking will meet the countenance, and obtain the support of every friend of our church, as with them rests its ultimate success.

THE MONTREAL ANNIVERSARY MEETINGS.

RELIGIOUS TRACT SOCIETY.

On Monday the 21st of January, the friends and Members of the Religious Tract Society, assembled in the Wesleyan Church. Addresses were delivered, and numerous examples cited by the various speakers, of the incalculable advantages that had resulted to many, through the humble instrumentality of tracts.

The following is an abstract of the Report submitted, for which we are indebted to the *Witness*—

Number of Issues in 1849.	73,235.
Value of gratuitous distribution.....	£ 52 19 8
Income of the Society for the year 32 ^d	5 0
Expenditure in the year.....	318 0 9
Value of the entire issues.....	383 10 0
The collection, at the close of the meeting amounted to.....	12 10 0

CANADA SUNDAY SCHOOL UNION.

The Anniversary of the Canada Sunday School Union, was celebrated on Tuesday Evening, the 21st ult.

The following is an abstract of their operations for the past year:—

Issues of Publications.....	16,712
Number of libraries issued monthly at half price, and containing about 100 volumes each	73
Income of the Society.....	£403 12 1
Expenditure for purchase of books, &c.	399 8 10
Free grants in books to Schools in the country.....	96 19 1
Collection of the evening.....	12 5 6

BIBLE SOCIETY.

On the 23rd, the meeting of the Montreal Auxiliary Bible Society was held.

The following gives an idea of their operations during the year:—

Issue of Bibles, and Testaments	7981
Income from all sources.....	£925 0 0
Expenditure.....	959 9 8
Collection at close of meeting.....	36 1 4

FRENCH CANADIAN MISSIONARY SOCIETY.

On the 24th the French Canadian Missionary Society, (Baptist,) held its usual annual meeting in the same place, but we are not in a position to give a summary of its operations. The meeting was addressed by a large number of gentlemen, and the collection amounted to £36 Os. 4d.

CORRESPONDENCE.

[The Conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may, from time to time, appear under this head.]

MISSIONARY ASSOCIATION, QUEEN'S COLLEGE.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—You are doubtless aware of the existence of the Missionary Association of the Edinburgh University. The members of that institution have ever regarded us with lively interest, and manifested a spirit and a liberality towards us worthy of their name, and the tender relation they hold to us. Notwithstanding the urgent claims of heathen lands, and the still more urgent claims of their own neighbourhood, they have not neglected to send us munificent Bursaries for aiding and encouraging deserving students. This they have continued to do, not only without being asked, but without even having their gifts acknowledged, (at least by the students,) while at the same time, they were receiving grateful accounts of the disposal of their moneys among the heathen, accompanied with interesting details of the missions established amongst them.

It was not till they began to complain of the want of similar accounts from us in certain letters addressed to our excellent Principal, the Rev. John Machar, D. D., that we were stirred up to our duty. About the beginning of the present season he laid these letters before us, and with much feeling and propriety urged us to comply with the wishes of the Edinburgh Students, by forming ourselves into a Missionary Association. Accordingly, on the evening of Friday, 1st February, 1850, we met for this purpose. It was a delightful and impressive occasion—an occasion which, we have reason to believe, will be matter of pleasing reflection to some who were present, in "other years and other scenes," which may be before them.

Our excellent Principal, as well as the other Professors, attended, and expressed the delight with which they hailed the formation of a Missionary Association amongst us, entreating us by many solemn and tender considerations to prosecute the undertaking with the true spirit of Christian Missionaries. I need not speak of the effects of such impressive and salutary addresses. With a unanimity and cordiality which are seldom seen in such circumstances, the following Constitution was adopted, and Office-bearers appointed:—

CONSTITUTION.

- Art. 1.—The object of this Association shall be the promotion of Divine Truth.
- " 2.—All Students in this University, holding the grand doctrines of the Evangelical Churches, may be admitted members, by enrolling their names in the Album of the Association, and paying one shilling and three pence each.
- " 3.—The Association shall meet monthly for devotional exercises, hearing addresses, essays, and missionary intelligence.
- " 4.—The business of the Association shall be managed by a President, Vice-President, Treasurer, Corresponding Secretary, Recording Secretary, Librarian, and a Committee of four members, to be elected at the commencement of each Session.
- " 5.—All members of this Association, having finished their curriculum, upon leaving the University, may be elected honorary members.

OFFICE-BEARERS.

Patron,	The Revd. JOHN MACHAR, D. D.
President,	JOHN CAMPBELL, A. B.
Vice-President,	DONALD M'LENNAN,
Treasurer,	WILLIAM JOHNSON, A. B.
Cor. Secretary,	DUNCAN MORRISON,
Rec. do.	KENNETH M'LENNAN, A. B.
Librarian,	JOHN HUGH MCKERRAS.
Committee of Management.	FREDERICK PETRY, Sen.
	DAVID WATSON,
	JAMES MCLAREN,
	PETER LINDSAY.

Our exertions, of course must at present be confined to our own land,—to those waste places of Zion around us—especially to those of our brethren who are "longing after God in a dry and thirsty land," and who, with respect to

religious ordinances, feel what kind of sickness that is which arises from hope deferred; many of those neglected places, "where no water is," will become familiar to us by the warm and tender narrations of those of our number who come from such melancholy scenes of religious destitution. Such pathetic narratives cannot but rouse a spirit of missionary enterprise among the students, and lead them to become useful in this work, when they yearly repair to their far distant and widely separated homes. It is evident, however, that all the knowledge that we could derive in this way would be meagre and altogether insufficient for our purpose. Accordingly, with the view of obtaining a sufficiently extensive knowledge of the religious state of the land, we have adopted, at our meeting last night, the following questions, which we would lay before the country, relying entirely upon ministers, and others to whom the Gospel is dear, to send to the Secretary, if possible, before the close of the current Session, the required information, or such as they may consider suitable and subservient to our purpose:

1. What is the population of your—?
2. What is the proportion of Church-going people in your—?
3. What religious denominations have places of worship in your—?
4. What number adhere to the doctrine and government of the Church of Scotland?
6. Are there any vacant congregations in your—?
6. Do you know of any localities where Congregations might be formed?
7. What number of families would unite in each?
8. Do you find the people in such localities, evince any strong desire for a stated ministry among them?
9. Can you give any information respecting Bible Classes, Prayer Meetings, and Sabbath Schools in such places?
10. Have you any Missionary or Catechist engaged, and what is his field of operations?
11. Could a Missionary be profitably employed in any of these places?
12. How is the Sabbath observed in your—?
13. Do you know of any young men who are desirous of availing themselves of the advantages of our University?
14. Can they conveniently obtain the necessary preparatory education?
15. Can you propose any scheme, for aiding deserving young men who intend to study for the Ministry?
15. Can you give us any other information conducive to our object?

It becomes us to apologize to the country, for the bold, and perhaps unbecoming position, which we have taken respecting these questions, as well as the unceremonious manner in which they are propounded; but those who understand the importance of the desired information for carrying out our object, and the impossibility of couching public questions in the elegant usages of conventional address, will not readily despise or neglect them. We feel assured that all who love the Lord Jesus will countenance us and rejoice in our endeavours. It is

true we are few in number, without funds, and without a name; but "we shall lift up our eyes to the hills whence cometh our aid." Important as gold and silver and high-sounding names may be, there are higher and still more precious requisites than these. A band of warm-hearted young men, knit together by tender and endearing ties, impressed with the value of immortal souls, and professedly assuming a missionary character, are not likely to be either unimportant or without use in our land. At all events, we fondly trust that by being brought more in contact with scenes of spiritual destitution, we will become more imbued with a missionary spirit; and that both our minds and those of our brethren across the waves will be refreshed and animated by fraternal correspondence.

Yours most respectfully,

DUNCAN MORRISON,

Cor. Secretary.

Kingston, Tuesday, 19th Feb, 1850.

TO THE EDITOR OF THE PRESBYTERIAN.

2300 DAYS—DANIEL VIII. 14.

SIR,—I have two reasons for requesting the insertion of the following article.

The first is for truth's sake. I wish to have my own opinion on the subject critically reviewed—secondly, if it is correct, there cannot be, I think, a case shown of a more exact and extraordinary fulfilment of prophecy, and therefore, more worthy of deep and serious attention; besides, it would serve, as a correct epoch from which to calculate backwards, the period of the commencement of the 70 weeks, Daniel, ix. 24.—and be also a guide towards finding the dates of the beginning of the other two notable periods, ending with the birth and the death of our Divine Redeemer, the Lord Jesus Christ, as foretold, Daniel, chap. ix. 25, 26. From a close and attentive perusal of the texts. Daniel chap. viii. 14, 15, and consideration of the subject generally, I came to the conclusion, that the 2300 days were literal, calendar days, although I have met several commentaries that view them as years. I have met but one commentator that considers them as I do, to be days literally; and that is Mr. Fleming, whose opinion I saw in a newspaper paragraph last year. But with respect to the application of the period—about 6½ years, I differ in opinion with Mr. Fleming. He applies it to the sack of Jerusalem by Epiphanius, while I am of opinion that it is intended to apply to the sack and ruin of that city, and of the temple and the Jewish polity by the Romans.

Those days are called "evening morning" days in the margin of the Bible, and are so translated by Mr. Fleming and by Mr. Hales; but Mr. Hales not-

withstanding treats them subsequently as years.

This number appears to me to be an isolated number, having relation to a particular object. The question put by the saint is, "How long shall be the vision?" and not how long to the vision. Mr. Hale's translation is, "How long shall continue the vision?" The answer is, "Unto 2300 days;" and which I understand to mean during 2300 days, from the first day of them to, or "unto" the last, inclusive.

From the 12 v. it seems, that the "particular object," and the vision, are the same thing, and mean the putting a final termination to the Jewish Temple worship, by the Roman little horn, which was to wax exceeding great; and not by the Syrian horn, which declined, and never came at all in contact with the true "Prince of the Host," 9 and 11 v. The period intended by those days is, I think, that part, exactly, of the week of Danl. ix. 27—in which the actual sack and ruin of Jerusalem was accomplished by Rome; and that the week is computed as current time, taking the first and last years, inclusive, as were the first and third days of our Saviour's death and resurrection.

I am of opinion that those 2300 days are they, to which the Lord alludes, Matt. xxiv. 22, which, had not the period of that awful destruction been restricted to them, or should it be permitted to proceed, the depopulation of the world, as it were, must be the consequence.

The confirmation of the covenant with "many" during this week, appears to me to be in the fulfilment of this decreed and predicted event, wherein "many," indeed, near one million and a half of the doomed Jews, men, women and children, were for "transgression," their idolatries, solemn mockeries, and unrighteous behaviour, 8 c. 12 v., given into the hands of the Romans to be by them extirpated, and their dispensation and nation uprooted for ever, 9 c. 27 v. In the midst of this week—seven years—the desolating war standards of Rome, emblazoned with their idol figures, were planted on the towers of Jerusalem by Titus; the temple was destroyed, and, literally, their daily sacrifice was for ever taken away.

The siege was begun A. D. 67. In 70 the city and temple were razed—the midst of the weeks,—and in 73, Judea was sold for the Roman Emperor's use. Antiochus Epiphanius did certainly set up the abomination of desolation, idolatry and war, in Jerusalem about 175 years B. C., and thereby polluted the temple and took away the daily sacrifice: but it was only temporarily, but the Romans accomplished it effectually, and for ever, even unto the consummation, or end of time—Dan. ix. 27—Comp. Dan. viii. 19.

E. S. H.

RELIGIOUS INTELLIGENCE.

THE JEWS

SERMON BY DR. KRUMMACHER.

Leaving "the Pastoral Conference," held in Berlin last summer, Dr. Krummacher preached in the Louisenstadter Church, a very eloquent and powerful sermon on Ezekiel xxxvii. 21-28: "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land," &c.* Besides a short introduction, the sermon consists of three parts. In the first of which, the Jews are considered as witnesses of the truth of God's providence and revelation; in the second, as the people of the covenant; and in the third, as the future missionaries of the world. Of the whole of the third head, as setting forth the views of such a celebrated man as Krummacher, concerning the future destiny of the Jewish nation, we subjoin the following version, for which we are indebted to the *Edinburgh Christian Magazine* :—

"But when shall Israel's time come? Perhaps soon. Certain it is, that the Scriptures place the universal conversion of mankind in connection with the commotions and changes of the so-called *last time*, and especially in close connection with those divine judgments which are then to befall and annihilate the kingdom of antichrist; and the reign of antichrist is hastening to its end.—Satan's time is fulfilled. The huge machination to overturn the old Christian world with its faith, its views, its opinions, its morals, and its laws; and to substitute, in its room, a new world, grounded on the principles of a hell-enkindled philosophy, in which no God and no immortality shall be believed, but in which man shall be his own God, his own corrupted caprice, his only law, and temporal gratification his only heaven,—this Satanic machination is already well-nigh matured! The war, which is now kindled under blood-red banners, is no longer a strife of political principles, but in its inmost nature, a campaign of extermination, led by the ungodly against the saints, by anarchy against all supremacy of law, by fanaticism against every Christian thought,—a storming of heaven,—an armed conspiracy against that which is divine in every form and revelation; and, but wait—wait but a little, and it will clearly manifest itself as such! Before we have bethought ourselves, the last squadron of the prince of darkness shall be arrayed on the battle-field; and beside the banner of the man of sin, will float the sister banner of the Holy One. And Israel, too, for of this the Scripture speaks plainly, will add to that fearful power, its fire-breathing contingent of poisoned troops; and, according to the prophecy of the old Jacob, 'Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.' Remember, O Prussia, that thou, with thy King, are first of all hated, and threatened with destruction from that factious rabble! There must still be in thee a sound kernel of moral strength, a might of faith, of piety, and of true attachment to the ordinances of God, or thou wouldst not be regarded by the enemy as the representative of the kingdom of God. But beware, beware! Thou carriest the enemy in thine own bosom. Grasp thy breastplate and thy shield. When the Lord shall come to judgment

in storm and in tempest, thou wilt also receive thy portion. But while this judgment shall be to the one as scattering lightning, it shall be to the other as a refreshing shower; and in its train shall succeed the conversion of Israel.

"And Israel being converted!—Oh! even before consulting the Scripture record, I can imagine what a great and ennobling manifestation that will be. It will be such a manifestation as the race of men has never yet seen. The whole of that rich capital of gifts and mental endowments, which still remains in this wonderful nation, as in an inexhaustible mine, and even now is so powerfully manifested, albeit generally in an unhallowed manner, shall then be disclosed, and freed, and excited, and purified, and sanctified for the service of holiness! The acuteness, the wit, the fancy, the ingenuity, the power of language, all purified by the Spirit of holiness, and subject to the peaceful sceptre of the at-length-known King of Israel, after repentance; for the transgression of two thousand years has broken the heart of the people, after that Israel, among the thunders of Sinai, before the tables of Moses, and in presence of the revelations of their prophets, to whom, with a giant unbelief, they have shut their hearts, when they shall have bathed themselves in a flood of tears. O Zechariah, I know, even without thy announcement, that 'in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for, we have seen that God is with you.' O Ezekiel, thou needest not assure me that the heathen will then discover that Jehovah is the Lord who maketh Israel blessed, when His sanctuary shall be among them for ever. We believe, even without thee, O Paul, that the conversion of Israel will be a resurrection festivalage, *life from the dead*. We know and believe, that the man-child, born of the fleeing woman, clothed with the sun, and of whom it is declared, (Rev. xii. 5.) that he will *rule all nations with a rod of iron*,—that is, as a missionary, subject them to Christ,—is none other than Israel in the time of his restoration. Israel returns back to his land under the banner of the heavenly Jerusalem, and henceforth fulfils his high calling as the missionary of the east. With what marvellous effect did not the first assembly at Jerusalem influence all around! But think of *all* Israel filled with the Holy Spirit, and arrayed on the Lord's side! That will be the glorious legion—that the phalanx of God, that will subdue the world!

"Thus it is a noble work to which we dedicate our exertions, and a burning light of mighty expectations in which we accomplished our labour. Oh! help us! We are building the fairest temple that the world ever saw. Let Israel have a place in your hearts,—he is worthy of your inmost adoption, and of your warmest love. Prophecy unweariedly to the wind, that He may come from the four winds, and breathe upon the slain. Assuredly He will not delay. Yes, the time approaches, it is nigh at hand, when Israel, in a still more noble sense, will say with the Roman emperor Julian, *O Galilee, thou hast vanquished at last!* Blessed be the King of Israel! Amen."

The ensuing intelligence respecting the state of portions of Continental Europe, will be found interesting:—

HUNGARY.

The eyes of Europe are, at this moment, attracted to Hungary. It is impossible for Protestants to be indifferent to the contest recently carried on by a nation who number upwards of 2,000 Protestant ministers, and 2,000,000 of people professing the same faith. Of those, about a million and a-quarter (Magyars) are Calvinists, and are represented by thirty-four Synods. We extract the following brief sketch of the origin of the Hungarian nation :—

"The lands which constitute the present kingdom of Hungary, were known to the Romans under the name of Dacia and Pannonia; they were conquered by the Emperor Trajan, and colonized by him and his successors, with settlers from different parts of the Roman empire. This colonization must have been very numerous, and such as to give an entirely Roman character to the inhabitants of the country, because their descendants have, notwithstanding the lapse of ages, and the many foreign invasions to which they have been exposed, retained even now the Roman name and language. They speak a kind of corrupted Latin, and they call themselves *Roumoon*. i. e., Romans, although they are generally known under the name of Wallachians. They inhabit chiefly the eastern parts of Hungary and Transylvania, and form the bulk of the populations of the principalities of Moldavia and Wallachia. During the 5th and 6th centuries, the Slavonians came from beyond the Carpathian mountains, and established their dominion over the western part of that country. These two nations were conquered by the Magyars, or Hungarians Proper, who, having arrived from Asia, founded the kingdom of Hungary about the beginning of the tenth century. The Hungarian state was thus composed of a population belonging to three different races, entirely distinct from each other by origin and language,—viz., the Magyar, or Hungarian Proper, the Wallachian, and the Slavonic,—which is the largest of all; its number having been increased by the addition of the kingdom of Croatia, inhabited by that race, and which, after the extinction of its native dynasty at the beginning of the 12th century, chose for its monarch, Coloman, first King of Hungary; and, at a later period, by emigration from Servia, to these three races were gradually added a considerable number of Germans, who settled in Hungary at different periods, but particularly under the Austrian dominion."—*Edinburgh Christian Magazine*.

GERMANY.

The Wittenberg Conference.—In the city of Wittenberg there still stands unchanged the old church in which Martin Luther (the 31st October, 1517) published his famous ninety-five theses, which were the signal for the glorious Reformation. In its pulpit he and Melancthon preached the doctrines of salvation by free grace—justification by faith alone. Within its walls listening crowds, 330 years ago, have been turned from darkness to light—from serving Romish idols to serving the living and true God. It was in this church that 500 clergymen met in September, 1848, for the purpose of lifting up a testimony in favour of the same life-giving truths, and for beginning a new Reformation among the infidel masses of Germany. There were present at this conference, representatives of the four great branches of the German Protestant Church,—viz., the Lutheran, Reformed, United Prussian, and Moravian. Men most distinguished at once for their learning, piety, and influence, took a leading part in the deliberations of the meeting. The names of many of those men are familiar to some of our readers; such as *Hengstenberg*, *Julius Muller*, *Nitzsch*, and *Krummacher* (author of *Elijah the Tishbite*), with others equally well known abroad, as profound scholars, and faithful pastors. The conference lasted for three days. There was the freest discussion of the important and often perplexing questions which successively presented themselves for their decision; but the greatest harmony and brotherly love, with an ardent, devotional spirit, prevailed. An alliance was formed between the Churches, and not between individuals only, as in the Evangelical Alliance of our own country. The following are the principal objects of this alliance :—

1. To show the fundamental unity of the Protestant Church.
2. To bear a common testimony against the different adversaries of the Gospel.

* The entire discourse is to be found in the thirty-third annual publication of the *Neueste Nachrichten aus dem Reiche Gottes*, pp 328-345.

EXTRACTS.

THE VALUE OF THE SHORTER CATECHISM.

We extract from the *English Presbyterian Messenger* for December, a portion of a Lecture delivered at Exeter Hall, London, by the Rev. William Nicolson, on the value of the Shorter Catechism as a text book for Sabbath Schools. It contains an earnest but truthful exposition of the advantages, derivable from the constant use of that invaluable little compendium of sound doctrine. To the fact that the Shorter Catechism was in every Scottish family a very household book, much of the prominence as an educated and a religious country of Scotland, is due; and from its pages was derived much of that sound scriptural knowledge and familiarity with the doctrines of the Christian religion, which at no very recent date was so marked a characteristic of Scotchmen in even the humblest walks of life:

1 There is no better test of the value of any instrument, than just the actual results which have arisen from the use of it. We should be most willing to rest the illustration of our first point upon this ground. We must admit, however, that our present locality is not the best for the exhibition of these results. England, with all her greatness and all her glory, must submit to the disgrace of having it said of her that she has not nourished that child to which she gave birth, when her learned and godly divines were convened on Westminster's classic ground. This noble offspring of the prayerful cogitations of the Assembly of Divines, has obtained a more lengthened residence, and a more affectionate entertainment in the stern and sterling Presbyterianism of Scotland, than in the courtly and temporizing episcopacy of England. And hence it is in Presbyterian Scotland that we must look for the palpable and practical fruits of a continued and systematic use of the Assembly's Shorter Catechism.

Scotland has long occupied an honourable prominence among the nations, as an educated country. That prominence has not been so much the result either of refinement and polish, or of scientific research, as of that sound, substantial, and scriptural knowledge by which, generally speaking, the common people in Scotland have been characterised; and I only state a fact which is well known to all who are acquainted with the circumstances of the country, the habits of the people, and the system of instruction commonly followed, both in schools and in religious families, when I say that this sound scriptural knowledge, which has so long honourably distinguished the very peasantry of Scotland, has been owing, in no small degree, to the use of the Assembly's Shorter Catechism. Whatever may be the case now, it may at any rate be affirmed that at no very distant period, it would have been a rare thing to find any respectable school in which the Shorter Catechism was not taught. And whilst it was a regular *school book*, it was also a regular *family book*. In every well-ordered family in Scotland, the Bible and the Shorter Catechism were considered necessary and indispensable items in the furnishing of the house; and often were they conjoined in the religious exercises of the family. I know not one feature in the picture of a religious family that to this hour stands out more vividly to my mental eye, or recurs more delightfully to my own fondest recollections of other days, than that of the Sabbath evening catechising—when parents beloved presided over the little seminary of sons and daughters, and when the question to each in

3. To give mutual aid and advice.
4. To act as arbiter, or mediator, if difficulties arise between the Churches that are members of the league.

5. To maintain and defend all the rights and privileges secured to the Evangelical Church, either by the fundamental laws of the empire, or by the various state constitutions.

6. To give advice to isolated evangelical Churches, both in and out of Germany.

7. To form and maintain energetically the bond of union with all the evangelical Churches of Europe, and the world.

8. To prosecute all works of Christian charity; and particularly that of home missions, for the evangelization of the nominally Christian world. The following resolutions were also unanimously adopted, after a full discussion:—

1. "The German Evangelical Churches shall form an Evangelical Alliance, which shall not be a fusion of different confessions, but only a confederation, embracing all the Churches founded on the doctrines of the Reformation; that is to say, the Lutheran, Reformed, United, and Moravian Churches."

2. "Every Evangelical Communion which shall join this Confederation, shall preserve its position relative to the state, and its integral organization, confession, and ritual, without any interference of the confederation on the subject."

3. "Each Member of the future Assembly shall be bound to declare, that his faith is in accordance with the confession of his own particular church, and that his acts in the Assembly shall be in conformity with this confession."

Our readers will be able, from those facts, to form a judgment for themselves as to the nature and objects of this league. For ourselves, we attach the greatest possible importance to it. The religious state of Germany is calculated to rouse the energies, and call forth the united prayers of every minister and layman in it, who has the interests of his country and of Christianity at heart. Hundreds of the clergy are blind leaders of the blind. Under the garb of heralds of the Gospel, and assuming the name of "Friends of Light," they are the greatest enemies to the light and life of Christian faith and practice. Pantheism and socialism, accompanied by unparalleled profligacy and blasphemy, are deluging the land, and loosening all the bonds of social order. A mock charity, which confounds all right and wrong, truth and error, has enervated the exertions of professing friends of evangelical truth.

Speaking of the state of the German congregations, the excellent Mr. Kuntze of Berlin, exclaimed at the Conference, "We, alas! have no congregations rooted and grounded in the faith to call for aid. *Ninety-nine hundredths of our people have either fallen away from us, or gone over to the enemy!*" In the same strain the illustrious Dr. Tholuck of Berlin writes, "The absence of all true religion in our people is enormous, and truly frightful. You can form no conception of the deplorable influence, in this respect, which political movements have exercised upon them. In Halle, all the churches, with the exception of the small chapel of M. Aulfield, are every Sabbath almost deserted. My own congregation is considerably diminished. In the great city of Magdebourg, you will scarcely find a single church, during morning service, having more than twenty, or twenty-five hearers!" We do not wonder that, in these deplorable circumstances, the conference, before breaking up, should have resolved immediately to commence a *Home Mission*. The proposition was made by Mr. Wichern. This reverend gentleman is well known as having for the last sixteen years, superintended, with indefatigable perseverance, and extraordinary success, the famous "Rauhe Haus," near Hamburg,—a "Redemption Institution," which he himself originated, for the reformation of vicious children. Having ourselves visited this singular establishment, and seen how admirably it has been managed, we shall, in some future number, give an account of it. No

man was certainly, in Germany, more able, from his own observation and experience, to prove the necessity, and to conduct the scheme, of a Home Mission, than Mr. Wichern. Accordingly, when he made the proposition,—in a speech of immense power and eloquence, giving a deplorable account of the state of the lower orders in Germany,—the whole assembly rose, and unanimously resolved to begin this great work everywhere, and in every place; to preach the Gospel in the streets and in the fields, if necessary! Since then, Mr. Wichern has left the "Rauhe Haus," and devoted himself, with great success, to the organization and work of the Home Mission. *A conference is again to be held on the 11th and 12th of this month (September) in Wittenberg;* and we cannot but express the desire and hope, that every reader who prays "Thy kingdom come," will, on the mornings of the 11th and 12th, remember those brethren at the throne of grace, and ask for them the Spirit of wisdom, faith, love, and "sound minds;" and that they may be made instrumental for reviving God's work in Germany.—*Edinburgh Christian Magazine.*

FRANCE.

RELIGIOUS ANNIVERSARIES IN PARIS.

1 *The Religious Tract Society* have issued, during the last year, 605,000 tracts. Some of them are eminently tracts for the times, such as "Letters of a working man to his companions;" "Discourse on Communism;" "True Maternity; or, one must love the Father to love the brethren," &c. The income of the Society, with the aid of the London Tract Society, was about £17,000.

2. *The Protestant Bible Society*.—Never was there a period in the history of France, when the labours of such a Society were more required. Not Catholics only, but many professing Protestants also, have not a copy of the Word of God. Thousands of Romanists in the better walks of life even, never saw one in their lives! Last year the Paris Bible Society distributed 4078 Bibles, and 7146 New Testaments. *The French and Foreign Bible Society* have also distributed 14,124 Bibles, and 38,429 New Testaments.

3. *Penny Protestant Society*.—Its object is to collect penny subscriptions from the working-classes, to aid the various Religious Societies. The receipts last year amounted to £360.

4. *French Evangelical Society*.—Its aim is to preach the Gospel in France. It is not connected with any particular Church. It employs 27 ministers, 6 Evangelists, 31 male and female teachers. It has expended, last year, in the work of Evangelization, about £4600.

6. *Foreign Missionary Society*.—Its operations are confined to South Africa. God has greatly blessed its labours. *It has gathered about 2000 Bechuanas into regular church fellowship.* There were 181 baptisms last year. *One small African church, consisting of 110 communicants only, collected £48 for the Society.* Another congregation built a church for themselves, costing £320! The Society was but very low the year before last, from want of funds. But by the exertions of the brothers F. and A. Monod, in Britain and France, and by the exertions of the friends of missions in various parts of the world, upwards of £3000 have been raised to meet the expenses of the present year.

7. *Central Protestant Society*.—Its design is to labour in connection with the National Church. It has presented an interesting report. Its receipts amount to only £760.

We trust the collection appointed by the General Assembly will more than make up the deficit in its exchequer.—*Id.*

THE JEWS IN RUSSIA.—The Imperial ukase of 1845, commanding that by the 1st of January, 1850, every Israelite of the empire shall be prohibited from appearing in the Jewish costume, and shall adopt either the Russian or French costume under pain of an annual fine, varying from 3 to 30 roubles, has been carried into full execution.

turn went circling round, till the appointed portion for the evening was finished. We have long since learned to estimate more highly than we did at the time, the mighty efficacy of such a mode of household instruction in the formation of character, and in giving a right direction to the mind in the important concerns of religion. If in more recent times the standard of religious character among the general mass of the population has been lowered, it might be an interesting problem for some religious statist to ascertain, and demonstrate how far the relinquishment of the family use of the Shorter Catechism may have been the cause of it. But at any rate, the fact that contemporaneously with the general use of this book, there has been a high and happy state of religious character prevailing, forms an important element in the evidence which justifies that verdict of commendation which has been universally awarded to the book wherever it has been admitted into general use.

Now, if it be a suitable and valuable book for family instruction, it may be regarded as not only a just, but a necessary inference, that it must be equally suitable and valuable as a Sabbath-school book. The identity of the kind of instruction given in the family and in the Sabbath-school plainly implies this. Sabbath school teaching is not designed to supersede, but rather to supplement family teaching. The parent can never be released from his obligation to teach his own children. But as, in many cases, this is neglected, or very inefficiently performed, the alternative has arisen, either that multitudes of youths must be allowed to grow up in ignorance of the truths of religion, or they must be taught at the Sabbath school. Now, just as we would most earnestly recommend every parent to teach his child the Shorter Catechism, so we would recommend every Sabbath-school teacher to employ that same invaluable class-book. And if we may see evidence of its excellence for such a purpose, in the important results which have arisen from the use of it, we may also arrive at the same conclusion by an examination of the work itself. And here a question suggests itself, namely—

What ought to be the characteristics of a class-book for a Sabbath-school? In reply to this question, we remark in the first place, that such a class-book ought to be one of simple statement, not of elaborate illustration. Now, such is the character of the instruction furnished by the "Shorter Catechism." Every question is answered by a simple statement of Divine truths; any one of which, indeed, may be amplified and enlarged upon, by the judicious and intelligent teacher, but all of which are in themselves plain and simple statements, conveying distinct and intelligible views of doctrine or of duty. When we look into the Catechism itself, with the view of selecting a question as an illustration of this character of the book, we feel our only difficulty to be the admirable fitness of every one of them for this purpose. All so aptly illustrate our remark, that we scarcely know which to fix upon. Let us, then, just begin at the beginning. The very first question proposes a most important problem for solution—"What is the chief end of man?" The vast magnitude and importance of this question surcharge our whole soul, as soon as it is proposed. And were it not, that we who have been familiar with the "Shorter Catechism" from our boyhood, have the answer ready upon our lips as soon as the question is asked; we might feel that the duties, obligations, and interests involved in it, were almost too vast and manifold to be embodied in a single answer to a single question. And yet with what admirable conciseness, simplicity, and comprehensiveness, is this question answered in one short sentence—"Man's chief end is to glorify God, and to enjoy him for ever." This singularly appropriate and comprehensive answer is more like some Divine sentence of inspiration, than the result of mere human judgment. Let any one just lay this answer aside, and put it out of his view as if it had never been, and take the question, as if still unanswered, and then try his hand at framing an answer

to it; and he will probably, for the first time, become aware of the inimitable beauty and propriety of that answer, which the Westminster Assembly were directed to give. Or suppose, for illustration of the same point, that inimitable reply given to the question, "What is God?" We need not wonder at the silence and awe which are said to have pervaded that interesting Assembly, when that question was proposed, and the diffidence which was felt in venturing to give an answer to such a question. But we may well be thankful, that the Spirit of truth should have guided the thoughts and the lips of a member of that Assembly, slowly and deliberately, as if giving utterance to the internal suggestions of heavenly wisdom to enunciate that singularly full and comprehensive, yet simple and concise form of words, which constitutes the answer to the question, "What is God?"

Now, we might point to all the questions with their respective answers, in this singular production, and from them all, one by one, demonstrate the truth of our statement, that the Assembly's "Shorter Catechism" conveys instruction by plain, direct, simple statement. In the question last quoted, which refers to one of the most sublime and mysterious doctrines of religion, there is no attempt at illustration, no amplification, no argumentation: "God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth." Here, every word is a sentence. And although all the answers do not contain the same amount of meaning in equally concise terms, yet all of them contain much in little, and thus sustain the appropriate character of a text-book; giving at once a concise and a comprehensive view of Divine truth, and furnishing the groundwork of extended interrogatory instruction. The same remarks will apply to the question regarding Christ, that we have now offered on the question regarding God: "Who is the Redeemer of God's elect?" Answer: "The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures and one person for ever." In these few words we have the following doctrines:—Christ's son-ship, his eternity, his incarnation, and his distinct personality;—and all these set forth by simple and direct statement. Mr. Paterson, in his admirable system of theology, founded upon the "Shorter Catechism," and consisting of an analysis and explanation of the several questions, has a statement of no less than seven doctrines upon this question. And in Fisher's "Catechism," which is an explanation of the "Shorter Catechism," by question and answer, there are no less than forty-one questions with their answers, upon this one statement concerning the person and character of Christ, as the only Redeemer of God's elect. All this shows how rich and pregnant with Divine truth these questions are, and how admirably adapted for furnishing topics of instruction to the young. The simple and concise statement of truth which they contain, are fitted to convey to the mind of the learner, in easily-remembered terms, a comprehensive view of Bible doctrines; and to suggest to the teacher a rich and varied store of topics for questionary instruction. This is a character, then, which, as you all know, belongs to the "Assembly's" Catechism throughout, and we shall not further enlarge upon it.

We remark, secondly, that another element of excellence in the "Shorter Catechism," as an educational text-book, is its systematic construction. It would be a serious mistake to suppose, that system is unnecessary in the education of children. If the systematizing of science, and of every department of knowledge, be found advantageous to the maturest minds in the prosecution of study, it would be difficult to show why it may not be advantageous to the least matured. A right classification of subjects always assists the mind in forming distinct conceptions; and as religion embraces both doctrine and duty, it stands to reason, and commends itself to the common

understanding of mankind, that in the study of Divine truth there should be a classification of the subjects of our study, according to this twofold division of doctrine and duty. This accordingly is done in the Assembly's Catechism. After the three first questions, which are introductory and preliminary, the whole of what we may call the first part, onwards to the thirty-eighth question inclusive, is strictly doctrinal and didactic. And then the second part, commencing with the thirty-ninth question, is perceptive and practical, containing a view of Christian duty. But not only is this twofold division distinctly marked, but there is also a clear systematic arrangement, of the doctrines themselves. The fourth question, to which we have already particularly adverted, forms the starting point in this system of doctrine. The doctrine which lies at the foundation of all religion, is that of the being and perfections of God. Hence the question, What is God? Then the subsequent questions proceed in regular sequence to treat of the persons in the Godhead; the Divine decrees,—the execution and fulfilment of the Divine purposes in creation and providence,—the fall, and its consequences,—the work of redemption,—the character and offices of the Redeemer,—the application of the benefits of redemption by the Holy Ghost,—the justification, adoption, and sanctification of the believer,—the benefits thereby resulting at death, and the resurrection. Here we have a beautiful and consecutive course of doctrinal divinity, all embraced within the short compass of thirty-five short queries, with their concise and comprehensive replies. It is impossible to imagine anything more beautifully adapted to the purpose of instruction. The very acquisition of being able to repeat these thirty-five questions, even without explanation, must necessarily involve a very considerable amount of religious knowledge. For it may fairly be questioned, whether so large a measure of sound scriptural truth is any-where else to be found within so short a compass.

SOME ACCOUNT OF THE METRICAL VERSION OF THE PSALMS.

We have much pleasure in publishing the subjoined interesting account of the Metrical Version of the Psalms, in use in our churches, in compliance with the request of a correspondent. We believe the information contained in it, will be new to many of our readers, and interesting to all. The simplicity of our version and its close adaptation to the very words of the sacred volume, eminently fit it for awakening devotional sentiments, and endear it to every Presbyterian. Owing to the attention of the same correspondent, we will be enabled to present in an early number a companion sketch by the same author, containing an account of the adoption by the Church of Scotland of the Paraphrases now in use.

(From the Scottish Christian Herald)

The metrical version of the Psalms, at present and for a great length of time in use in this country, (Scotland,) bears upon the title-page to be "Translated an[d] diligently compared with the original text and former translations; more plain, smooth, and agreeable to the text than any heretofore;" and moreover, "To be allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in congregations and families." It was in the year 1649 that the subject of the Psalmody was taken up by the General Assembly. Urgent and repeated representations had been made to them respecting the necessity and importance of new-modeling and improving the metrical translation then in use, and they at length resolved on adopting measures for the execution of this difficult and delicate task. The resolutions of that Venerable Court, however, did not extend to an entirely new

translation,—as besides the old paraphrase then in use, and which, though grown somewhat antiquated, and not simple and literal enough, was yet possessed of many excellencies, there were several Psalters by private individuals,—by the collation of which, it was thought, ample materials might be obtained towards the completion of an improved version; and, accordingly, in the instructions given to the Committee, they recommended them “to make full use of the Psalters of Rowallan, Zachary Boyd, and other poetical writers.” Sir William Mure of Rowallan—who appears to have been eminently qualified by his piety, correct taste, and poetical talents, for furnishing his church and country with a metrical version of the Psalms,—published, in 1639, the whole Psalms of David in metre—a composition of which Principal Baillie, a competent judge, and one much interested in the subject, wrote in 1644, while at the Westminster Assembly, “That he liked Rowallan’s Psalter better than any he had yet seen.” Mr Zachary Boyd had also completed a metrical version of the Psalms previous to the Assembly’s undertaking; and as he was a man extensively known and esteemed in the Church for his piety and zeal, and even for his supposed poetical gifts, his aid was particularly requested in carrying into effect the important work in contemplation, of providing an improved version of the Songs of Zion for the use of the churches. Whether it was, however, that his poetical talents had been overrated, or his translation, when examined by public authority, was found wholly unsuitable, from the irregular measures and ludicrous images he delighted to choose,—from whatever cause, Mr. Boyd’s did not meet with general acceptance; and although the flattery of his friends still continued to press his poetical labours into notice, and several Sessions were fruitlessly spent in discussing their merits, there is reason to believe that the Assembly ultimately availed itself neither of his printed work, nor even of his counsel and assistance in the composition of the new Psalter. “I answered him,” says Principal Baillie, “that his hopes were groundless, and that it never would be allowed in our churches.” The “other poetical writers” alluded to in the Assembly’s recommendation, were chiefly Sir William Alexander of Menstrie, and Alexander Montgomery, a poet of the Eglinton family, who respectively translated the whole or a considerable portion of the Psalms with great merit, but both of them in a style too free, florid, and abounding in poetical elegancies, to be fit for the purposes of worship. The version which united most suffrages in its favour, by its simplicity, smooth versification, closeness to the original text, and the prospect of getting it introduced into all the churches of the three kingdoms, was that of Rous, an English gentleman. It enjoyed the high honour of being approved of by the Westminster Assembly of Divines; and the Scottish Commissioners to that famous Council sent it down to the Committee appointed by the General Assembly of the Church of Scotland for their examination. The general excellence of the translation was admitted; but whether there were things in it not altogether suitable to the genius and form of the Presbyterian Church, or whether, as Baillie hints, a prejudice was created against it in the minds of some on account of the author—who shortly after left the Presbyterian cause and adopted independent and republican principles—it is certain that his version, though approved of for its many excellencies, was not introduced into Scotland without being greatly changed. It received many alterations and corrections from the Committee to whom the task of revising the Psalms was intrusted—who expunged whole lines and verses, amending some according to their own taste, and borrowing others freely, both from Rowallan’s version, and the ancient Paraphrase still in use. The whole thus compiled, passed through the hands of Rowallan, to whose piety care and poetical judgment it was commended. It was then sent out to all the Presbyteries of the Church, to be farther revised and receive any additional

improvements that might be suggested; and after it had gone through all these successive stages of careful preparation, it was deemed correct, adapted for the public service, and finally sanctioned by the General Assembly. Stamped with the approbation of the Supreme Ecclesiastical Authority in the land, it was in due course ratified by an Act of the Scottish Parliament, at Edinburgh, 8th day of January, 1650. The tenor of the Act is as follows:—“The Committee of Estates having considered the English Paraphrase of the Psalms of David in Metre, presented this day unto them by the Commission of the General Assembly, together with their Act, and the Act of the late Assembly approving the said Paraphrase, and appointing the same to be sung through this Kirk; therefore the Committee doth also approve the said Paraphrase, and interpose their authority for the publishing thereof; hereby ordaining the same, and no other, to be made use of throughout this Kingdom, according to the tenor of the said Acts of the General Assembly and their Commissioners.”

The introduction of this version into public worship, however, did not take place immediately after this ratification; as it was not till the 15th day of May of that year that it was publicly used in Glasgow, and has continued ever since to be the only metrical version of the Psalms authorised by the Church of Scotland. Notwithstanding the many zealous attempts that, at different periods, have been made to supplant it by one more in accordance with the niceties of modern taste and language, no complete translation has ever been accomplished which could stand a comparison with the ancient version, in respect to the many peculiar qualities which a Psalter requires to combine. Indeed it is very questionable whether the introduction of these modern refinements would not be made at an expense that would be ever afterwards regretted by every friend to true and spiritual religion. That there are uncouth, quaint and obsolete expressions, rough and inharmonious lines, and rhymes that most indifferently correspond, are features in this metrical version too palpable and prominent to be concealed or denied. But these blemishes are trivial, and sink into insignificance, when compared with the manifold excellencies that distinguish it,—its fidelity to the original,—the simple structure of its versification, and the extraordinary closeness with which it approaches to the style of the prose translation, thus enabling the worshipper to employ in his devotional strains, the very words which the spirit indited. This is a quality of pre-eminent importance, too highly appreciated by every pious mind, to be lightly exposed to the hazard of disappearing amid the refinements of a modernized dress, and the extreme rareness with which this scriptural simplicity has been caught by the many successive adventurers on this field of poetical experiment, conveys an emphatic lesson of admonition—to beware of innovating upon a version which has been so singularly successful, because so eminently fitted for awakening devotional sentiment. Let any one compare the Psalms in this authorized version with any of the Hebrew melodies, which have come from the pen of Scott, Byron, Moore, or even of Montgomery, and others who have breathed a more pious spirit, and he will at once perceive, that, whatever graces of elegant diction and melodious numbers the latter may possess, as a species of sacred and devotional poetry, they appear cold and insipid in comparison of the fervid spirit, pathos, and charming simplicity of our Church’s version. The truth is, it was composed in an age when religion was flourishing in great vigour, and by men who had drunk deep

Of Siloa’s brook that flowed
Fast by the oracles of God,—

men whose holy desire in the composition of that Psalter, was to touch the heart of the worshippers, not to entertain their fancy, or delight their ears with the enticing words of man’s wisdom, and whose correct judgment led them to study that simplicity of language, which, while it presented no gaudy or meretricious ornaments

to divert the imagination, would render that most interesting part of divine worship, which consists in vocal praise, accessible to people of every rank and every age. To what an eminent degree this end was attained, most honourable testimony was borne shortly after its publication, by its being republished in England, with a commendatory preface, by Owen, Calamy, and many of the most eminent divines of the Independent persuasion; and the same high testimony has continued to be practically borne by successive generations of Christians, and every sect and denomination in our land, who have taught their children to lisp their first notes of praise, and who have in their highest and most delightful seasons of Christian experience, as well as in the solemn hours of their departure, breathed the deep feelings of their souls in the homely, but impressive stanzas of this venerable version. Nor is it wonderful that they should; for all who are familiar with it must have remarked with what exquisite skill and taste, the versification is abrupt and rugged, smooth and flowing, according as the sentiment of the Psalmist is sublime or pathetic, joyful or penitential, expressive of sorrowful emotions, or pervaded by the lively tone of thanksgiving and hope. To all these considerations, founded on the intrinsic merits of the version, may it not be added, that it has claims arising from circumstances connected with the history of religion in our land, which place it beyond all competition? Its antiquity, its hallowed association with the memory of the martyred worthies, who often cheered their solitude and animated their faith with its simple melodies, among the glens of the Scottish mountains; its being incorporated with the most venerable and valued works that comprise the popular theology of Scotland; and the recollections of our early childhood, when the first lessons of Scripture were taught us, through the medium of the Psalms,—all these invest this metrical translation with an interest that must ever endear it to the heart of the Scottish Christian.

JAMIESON.

From McPhail’s Edinburgh Magazine.
A PLEA FOR THE OLD PATHS.

We are not without hope that the hour is drawing near when the Church of Scotland may utter her defence before Christendom, and vindicate the position which she holds with the advantage of a fair hearing and an unsuspected character. When the lamented secession of so many excellent ministers took place in 1843, its immediate effect was to prepossess the mind of the Christian world against the Church of Scotland, and in favour of the party who then forsook her communion; and so unfavourably for the Church did this prepossession operate, that any plea which she urged at the bar of public opinion was received with the rudest scorn by her enemies—with a jealous suspicion by the public generally, and by her very friends with ill-disguised reluctance and reserve. None but those who have been taught by bitter experience can understand how heavy the cross is, of being the objects of suspicion to the servants of God, and of seeing fellow-worshippers pass by with altered countenance and averted gaze; and this was the cross which the ministers of our Church were called to bear, without the consolation of being heard with patient impartiality when they ventured to assert their principles, or to claim the privilege of self-defence. It was thought by many that a good crisis had arrived in the religious history of the world, and that a mighty current had begun to set in that was destined to overturn the ancient and time-honoured institutes of Christendom, and to issue in setting the world and the Church of God in more direct antagonism. It is not much to be wondered at that many were more intent upon watching the direction and probable issue of the great movement than upon listening to aught that our forsaken Church had to say in her own behalf: the more especially, as she was taunted with being utterly behind the movement, and in fact totally disowned and cast aside as an

instrument, by her blessed and adorable Head. If at any time ministers attempted to speak of the part that principle had to do in determining their conduct, they were met sometimes by an incredulous or scornful smile, and sometimes by the coarse imputation of the most mercenary motives. It was then thought no breach of that charity that thinketh no evil, to ascribe to the ministers who resolved to abide by the Church, the love of her temporalities as the one grand principle of their whole conduct; and they were thought to act most wisely who laboured on in silent and uncomplaining suffering, without replying to coarse insinuations, or seeking to justify their position by a public defence.

The complexion of things seems now, however, to be rapidly undergoing a change, and men are more willing to listen to our arguments, and to interpret our motives more generously, than when their minds were disturbed by the turmoil and flamy promise of the movement in its early stages; and this arises partly from a growing conviction that the Free Church will fail, by reason of various impediments in the way, to accomplish the mighty work which she sketched out for herself, and partly from the corrective influence which time exerts upon the estimate of human motives and human events. The great work which the Free Church at her formation proposed to achieve was nothing short of the evangelisation of the whole country—a design which, considered in itself, and apart from the uncharitable exclusiveness involved in not taking into account other Christian organizations, we readily allow to have been a very noble one; but there cannot be a doubt now, that in conceiving a design so extensive she assumed a position for the maintenance of which she was not possessed of the adequate resources. It is now quite apparent to the most sanguine, that she has reached the extreme limit for her power, and at the same time falls immeasurably short of the high position which she originally designed and probably expected to occupy.

It is well-known that the leaders of the Secession of 1843 openly avowed their determination to seek the entire overthrow of the Establishment, and to make their arrangements as if no such Church existed. The well known words of Dr. Candlish avowedly expressed the mind of the Free Church, and every effort has been made to realize the purpose which they embody—"WE ARE TO MAKE PROVISION AS IF THE ESTABLISHED CHURCH HAD NO EXISTENCE."

The idea of "making provision as if the Established Church had no existence," was embraced by Dr. Chalmers with all his characteristic enthusiasm: and what was thrown out by others, as a mere fetch of art, to humour a lucrative excitement, was recognized by him as a solemn duty, and prosecuted with the hopefulness of an undoubting faith. The passionate energy of his more youthful strength seemed to be re-awakened by the exigencies of the time; and his earnest and reiterated appeals to the country were not without golden fruit. His princely merchants of the west did not turn their backs upon their favourite in the hour of his necessity; and what with the donations of princely merchants, and the self-sacrificing liberality of the softer and better sex, even his most sanguine anticipations appeared about to be realized. Never did the Voluntary principle show fairer to the world than when thus showering gold into the coffers of Dr. Chalmers; and it scarcely can be wondered at, that one of his excitable genius, living and breathing in the very heat and fever of the excitement, should be thereby buoyed up with the hope of immediate success in attempting to provide means of religious instruction, commensurate with the wants of the whole population.

It would have been like speaking to a man in the excess of a fever, to have lifted our warning voice during the heat of an excitement so agreeable; but now we have reached a period of comparative calm, when an honest testimony has somewhat better chance to be listened to. Indeed, we can now appeal to certain facts which are

beginning to stand out clearly to view, as the rocks of the sea beach, which the tumbling waves, and the blinding spray-showers rendered invisible for a time, rise cold, stern, and immovable, as the tempest abates, and the tide of waters flows back to its ocean bed. It has now become palpable to the thickest sense, that when in the first glow of her early promise, the Free Church raised between six and seven hundred churches, she did not take the *first step*, as some fondly imagined, towards making provision for the whole population, but had, by a sudden spasmodic effort, reached the utmost limit of her power, and the farthest verge of her territory. Nay, as a man under some mighty stimulus, or even under the fiery impulse of acute pains, will put forth an amount of strength, which he afterwards, in his more sober and healthful moments, struggles in vain to equal, so the Free Church now finds, that not only is she unable to exceed her first great effort, but that no exertions which she has subsequently made have been able even to make it good. Some hundred or two of the churches already built, are found to be such an incubus upon the energies of the Free Church, that overtures are being transmitted to the Assembly of 1850, praying that venerable body to consider what shall be done with them. Whether the Assembly cut the lashings at once, and cast them adrift, as entirely useless, or, as is more probable, throw them, in the meantime, more upon their own resources, and relieve the central fund of a portion of the heavy weight; one thing is obvious, that the real working power of the Free Church is confessedly inadequate to occupy the space already marked off, and far less to "make provision, as if the Established Church had no existence."

Now, we note these points, assuredly from no desire to glory over the brethren who have gone out from us, or to seek gratification from a view of the increasing difficulties of their position; but simply, to prepare the minds of our readers to receive the claims of the Church of Scotland with more respect, and the opposing claims of a rival Church with more reserve. Had the enterprize which they originally avowed been successful, the Free Church would have supplanted the National Church, and the people would have thus been robbed of the legacy which our covenanting Protestant Reformers bequeathed to them; but now after the unexampled efforts, and the forward liberality of its supporters, the total and entire failure of the undertaking is openly acknowledged by all. We may now, therefore, hope, that it will be generally admitted—as Dr. Chalmers frankly admitted, immediately before his death—that a National Church is alone adequate to Christianize the general population.

As the Free Church then is beginning openly to yield ground, we would fain invite the people, in the poorer localities, to return to the Church of their Fathers, and judge for themselves, whether her ministrations are not fitted to edify. Our Church has always been so sinned against by the glaring misrepresentations, and taunting reproaches of her enemies, that we have always felt persuaded, even in the darkest moment of her trial, that she was to be reserved by her adorable Head, for some gracious and merciful end. It is better to be humbled and abased, and constrained to cease from man, than to be exalted by a conceit of our great sacrifices, and Christian worth; and it is safe every way to walk in the valley of humiliation, though rendered more impassable by popular odium, than on the mountains of vanity, though rendered more enchantingly attractive by popular applause. In the one case there is a promise of future exaltation; and in the other there is a threat of future abasement; and even though our Church were to be viewed as the foolish, weak, despised, and base thing which they seek to prove her, we would yet hope for her elevation to coming usefulness and honor. For hath he not chosen the foolish things of the world to confound the wise; and hath he not chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that

are despised hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence. But could we bring the Free brethren to judge of her from their own actual experience, and with that freedom from prejudice which such an examination demands, they would find, that she has profited not a little in the school of affliction, and ought not to be scornfully set at nought, by any to whom the interests of religion and the honor of the Saviour are dear.

MISCELLANEOUS.

THE PRESBYTERIAN.

Among the different exchange papers which we receive regularly by mail from Canada, we always welcome with peculiar satisfaction, *The Presbyterian*, containing, as it does, a great variety of useful and instructive articles respecting the Church of Scotland in Canada, in the other Colonies, in Scotland, and throughout the world, with a large amount of Missionary Intelligence, Correspondence, Reviews and Extracts. In the last number of this monthly periodical, we have under the Ecclesiastical head a very beautiful and affectionate obituary notice of the last illness and death of the late Rev. Walter Roach, minister of the United Congregations of Beauharnois, Chateaugay, and St. Louis, which we intend to transfer to our columns next week.—*Halifax Guardian*.

We continue to receive the *Presbyterian*, the recognized channel of intelligence regarding the operations of the Presbyterian Church of Canada in connection with the Church of Scotland,—a periodical which is conducted with much spirit and success; and which, by the Divine blessing, promises to be of great service. It would afford us pleasure, did our limits allow, to make more frequent extracts from its pages. As illustrative of the missionary zeal by which our brethren abroad are animated, we subjoin the following account of a tour recently made with the sanction of the French Mission Committee by the Rev. Mr. Lapelletrie to the County of Gaspé, and the country bordering on the Saguenay.—*Home and Foreign Missionary Record*.

THE PRESBYTERIAN.—The present number closes the second volume of the *Presbyterian*—a periodical devoted to the interests of the Church in Canada in connection with the national Establishment at home—the Church visited by the recent deputation from the General Assembly. We have often had occasion to praise this excellent work, which is carefully and ably conducted, and is fitted to be extensively useful to our Scottish brethren, and their descendants in their adopted country. There is far more influence about such a periodical, than might be inferred from a mere glance at its contents—it is fitted to keep alive the most kindly associations; and it supplies, in its essay and narratives, food for instruction, and incentives to right action. We would respectfully say, that all the friends of the Church of Scotland should support the *Presbyterian*. To speak in a commercial way, the price is quite trifling—the article truly good.—*Edinburgh Evening Post*.

This very excellent periodical progresses, maintaining its high ability and excellent spirit. We greatly wish any commendation of ours could secure for it an extended favour in the colony to which it does honour, and the Church of which it stands forth an able auxiliary. The reports of the proceedings of the Scottish Church Courts to be found in its pages, must be highly gratifying to our countrymen in Canada.—*Edinburgh Evening Post*, and *Scottish Record*.

The Rev. Mr. Buchan, minister of Fordoun, Kincairdineshire (the native parish of the martyr), is actively engaged in raising subscriptions for the purpose of erecting a monument to the memory of George Wishart, one of the earliest of the reformed persuasion in Scotland.

THE VOLUNTARIES AND THE COURT OF SESSION.

For many years past both the Voluntaries and the Free Seceders have been in the habit of arguing the great question of religious liberty in Scotland on the assumption that it was controlled by the civil power and the Court of Session. First the one, and then the other, laboured hard to convince us, perhaps without convincing themselves, that we were clothed in the livery of the legal authorities, and the Court of Session—without our consent or their own consent, but to suit the denominational or sectional views then propounded and embraced by these parties—was truly, or at least virtually, the “head” of our national Church. This was a most fool-hardy as well as spiteful-tempt on the part of our opponents, and rests entirely on that kind of logic or reasoning which would make Tenderden steeple the cause of the Goodwin Sands, or trace the rise of the Trojan War from Leda’s eggs. If the Court of Session ever interferes with religious bodies of any denomination, it is not a spiritual interference, but generally a necessary or ministerial interference, in order to attain to a right interpretation of the laws of the land affecting property—for most religious bodies are now possessed of property—where things carnal are unavoidably mixed up with things spiritual,—just as in the case of professors themselves, whether they be of the United Presbyterian body, of the Free Church, or of the Church of Scotland. An interference with the laws which affect the property of the Church, is an interference neither with the Church nor with the laws of the Church. There is nothing spiritual in questions about the ownership of stone and mortar, about a grass or grain glebe, or so many chalders of victual. If a Church has property, so far she comes within the competence or jurisdiction of that court which has a right to decide as to the laws affecting property; and if, because the Court of Session exercises this jurisdiction, it is therefore the “head” of our Church, then is that Court the “head” also of all other Churches and more especially of the United Presbyterian Church, as may be clearly seen in the case now pending before that Court, at the instance of Dr. Marshall of Kirkintilloch, and others. Of course, we enter not at present into the merits of that case, nor will we insinuate anything as to its probable results, before the decision of the Court be known, which will not be till after the recess. All that we now aim at is the announcement of the “great fact” that the Voluntary party—yes, the veritable Voluntary Church in Scotland—is now itself within the grasp of the Court of Session; that the morn which ushers in the dawn of the first year of the second half of the nineteenth century will see these great spurners of the State, and fierce contemners of the secular authorities, themselves at last in the power of the civil magistrate, and in patience and in silence awaiting the final sentence of the civil judge.

When the Kirkintilloch case is fully settled, we certainly intend to enter upon it, on its merits—but, meanwhile, we cannot help pointing out how much more the National Church is independent of the Court of Session, that the churches of the Secession. In the litigations which of late have been going forward as to our *quoad sacra* churches, have the creed or principles or spiritual things of the Church of Scotland ever formed elements in the matter of dispute? Would Free Church principles be pled, or if pled, for a moment listened to, as an excuse for retaining these churches? In that respect we are clear of the law, while those who cry so loud and so often about the power of the civil magistrate cannot separate their doctrine from their worldly “goods and chattels,” and are therefore subject to be arraigned and judicated in, in each or both, which is by no means the case with the Church of Scotland. By our union with the State we give up none of our spiritual rights—we only secure them. The State did not make or fashion our creed, and then give it to us, but we made and fashioned it, and then gave it to the State,

and thereby made it both their creed and our own, at least so far as Scotland is concerned. There is no Erastianism here. Let the decision in the Kirkintilloch case, be what it will,—either way will equally answer our purpose,—their creed has been weighed in the balance of the civil magistrate, and we wait the result with patience. We must add, however, that after the very same fashion may the Free Church creed to-morrow be tried.—*Edinburgh Evening Post.*

DEATH OF DR. PATRICK M'FARLAN.—It is with sincere regret we find ourselves called upon to announce the death of this distinguished clergyman, which took place at his residence in Greenock, on Tuesday, in the 69th year of his age. The Rev. Doctor had been in the enjoyment of his usual health till about ten days ago, when he became affected with constipation in the bowels, which was the immediate cause of his death. Dr. M'Farlan was ordained to the ministry of the Church of Scotland in 1806, in which he continued till the memorable period of the Disruption in 1843, when he abandoned his living, and became a minister of the Free Church. Previous to that period, Dr. M'Farlan was always considered to have held rather moderate opinions on ecclesiastical polity, so much so that he was regarded by the public simply as a Non-Intrusionist, he never having gone the length of advocating the entire abolition of patronage, but only a wholesome check put upon its operation in the shape of an efficient Veto Act. The Rev. Doctor, who was, during the time of the Non-Intrusion controversy, minister of the West Parish of Greenock (the richest benefice in the Church), defended that act with great talent and ability, both in the Church Courts and on the platform, even after it had been declared illegal. His earnest advocacy of the cause, taken in connection with his high standing in the Church, as a minister and a scholar, gave a powerful stimulus to the Non-Intrusion party. No man, however much they might have differed with the Reverend Doctor at that time, could but admire the candour, straightforwardness, and purity of motive, which characterized all his proceedings. The result is well enough known. Dr. M'Farlan became a minister of the Free Church, and occupied, as he did in the Church of Scotland, a highly honorable position in connection with that body. He was one of the earliest Moderators of the Free Church Assembly, and his death, we are certain, will be deeply deplored throughout the entire bounds of that Church, as well as by other denominations of Christians.—*Glasgow Herald.*

CAMPBELL'S DEATH BED.—12th June, 1844—He has passed a tolerable night—sleeping at intervals. By his desire I again read the prayers for the sick—followed by various texts of Scripture, to which he listened with deep attention—suppressing, as much as he could, the sound of his own breathing, which had become almost laborious. At the conclusion he said—“It is very soothing!” At another time I read to him passages from the Epistles and Gospels—directing his attention, as well as I could, to the comforting assurance they contained of the life and immortality brought to light by the Saviour. When this was done, I asked him, “Do you believe all this?” “Oh yes,” he repeated with emphasis—“I do!” His manner all this time was deeply solemn, and affecting. When I began to read the prayers, he raised his hand to his head—took off his nightcap—then clasping his hands across his chest, he seemed to realise all the feeling of his own triumphant lines:—

“This spirit shall return to Him
Who gave its heavenly spark;
Yet think not, Sun, it shall be dim
When thou thyself art dark.
No! it shall live again, and shine
In bliss unknown to beams of thine,
By Him recall'd to breath,
Who captive led Captivity,
Who robb'd the Grave of victory
And took the sting from Death!”

Later in the day he spoke with less difficulty—he said something to every one near him. To his niece who was leaning over him in great anxiety,

and anticipating every little want, he said,—“Come—let us sing praises to Christ”;—then pointing to the bed-side, he added—“Sit here.”—“Shall I pray for you?” she said—“Oh, yes”—he replied:—“Let us pray for one another!” In the evening, a relation of my own, whom he had known many years, and who accompanied us from London on this visit, read prayers from the Liturgy at his bed-side,—and that Liturgy, of which the Poet had so often expressed his admiration in health, was a source of comfort in the hour of sickness. He expressed himself “soothed—comforted;” and, after a few words uttered in a whisper, he fell into a quiet slumber. As we sat by his side—reflecting on what had passed—we thought with Rogers:—

“Through many a year
We shall remember with a ‘sad’ delight
The words so precious which we heard to-night!”
June 14th—At a moment when he appeared to be sleeping heavily, his lips suddenly moved, and in a slow distinct whisper, he said—“We shall see * * * to-morrow!” naming in the same breath a long departed friend. After giving him a tea-spoonful of some liquid at hand, he moistened his lips with it—adding as usual—“Thank you—much obliged;” and these were the last connected words we heard from him. Next day, June 15th, 1844, he expired.—*Dr. Beattie's Life of Thomas Campbell.*

MONUMENT TO RALPH ERSKINE.—The inauguration of the statue of Ralph Erskine, one of the Fathers of the Secession Church in Scotland, which has been in contemplation for some time past by the United Presbyterian Church, took place on Wednesday afternoon in front of Queen Anne Street Church, Dunfermline, of which he was long the minister. The statue, which is of white freestone, was executed by Alexander Handyside Ritchie, Esq., and reflects the highest credit on the taste and skill of that distinguished sculptor. It stands on a pedestal made of the same material, chastely adorned near the top with an elegant wreath of flowers cut in the stone, on which are inscribed the words “Ralph Erskine.” Erskine is represented in the costume of the period, which is at once sculpturesque and graceful. The single-breasted coat with the large slashed cuffs, the knee breeches, silk stockings, and buckled shoes, have been sculptured with wonderful fidelity, and, while an innovation on what is termed classic art, this fine work proves that genius can arrange modern costume in sculpture in a manner to harmonise with the most refined ideas of beauty. The figure, which is colossal, is cut from a fine block of stone from Bavelaw Quarry. We understand this monument will cost altogether between £160 and £170. At the inauguration ceremony, which was conducted with masonic honours, the discourse of spectators was considerable, notwithstanding the occasionally unfavourable state of the weather, and letters of apology for absence were read from various individuals. After the statue was exposed to the view of the assemblage, the Rev. Dr. Kidston of Glasgow offered up an appropriate prayer, which was followed by the singing of the 64th paraphrase, the composition of Ralph Erskine.

KNOX'S HOUSE.—At the weekly meeting of ladies—promoters of the fund for reviving Knox's House—it was reported that the donations since last meeting amounted to about £70, in which were included contributions from various parts of the country, from £10 downwards; and at the same time, notice was received of contributions coming from several congregations. The Committee were given, at the same time, to understand that Mr. James Smith had been strengthening and repairing the house, so as to make it not only free of danger, but certain to remain standing for many years. The tenants had been temporarily removed, and, while nothing of an expensive or decorative kind had been done, seeing that he had been limited to a precise and very moderate sum, yet the building had been made quite safe. This is said to put an end to all law proceedings, either in superior or inferior Courts.—*Edinburgh Advertiser.*

THE WORD "SELAH.—The translators of the Bible have left the Hebrew word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, what it means. And the minister, or learned friend, has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning of *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmic note. Herder regards it as indicating a change of tone. Matheson thinks it is a musical note, equivalent perhaps to the word *repeat*. According to Luther and others, it means *silence!*—Gesenius explains it to mean: "Let the instruments play and the singers stop." Sommer, after examining all the seventy-four passages in which the word occurs, recognises in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear Jehovah! or awake Jehovah!' and the like, still earnest addresses to God that He would remember and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridged expression used for Higgaiion Selah: Higgaiion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets—*Bibliotheca Sacra*.

SIR MOSES MONTEFIORE.—We are much gratified to state that Sir Moses and Lady Montefiore safely arrived from the Holy Land in this country on Thursday, the 13th. They landed at Dover, and proceeded to their seat at Ramsgate. Lady Montefiore has, we are happy to hear, completely recovered from her previous illness. The money distributed by the philanthropic baronet in the Holy Land, which we noticed at the time, we know from good authority, amounted to no less than £5000. Having found that the distribution of his munificent gifts by the overseers was a partial one, he distributed the principal sum with his own hand. He has thus gladdened the hearts of the widows and orphans, and assuaged the sufferings of many afflicted in Palestine, without distinction of creed. Whomsoever he found needy, he relieved. Such men are well deserving of the noble title of philanthropist. Lady Montefiore, we understand, assisted Sir Moses in this noble task of universal charity. Alas! that we have not many Sir Moses and Lady Montefiores.—*Jewish Chronicle*.

SABBATH PRIZE ESSAYS.—At a meeting held in the Ayr Free Church, Sandgate Street, on Tuesday evening, the prizes were awarded to the successful competitors for the Kyle Sabbath Prize Essays, as follows:—1st, Mr. David Lyon, compositor, Ayr; 2d, Mr. John Watson, compositor, Ayr; 3d, William Lindsay, Bleachworks, Catrine. The church was filled by a numerous and respectable audience. Eloquent and impressive addresses were delivered by various gentlemen, among whom were Messrs Smith, (brother of the authoress of the "Pearl of Days,") and Macfarlane, delegates from Glasgow. In the course of the evening, a memorial against the new Post-office arrangements was read by the Rev. Mr. Grant, and unanimously approved of. A vote of thanks was voted to J. F. Murdoch, Esq., for his conduct in the Chair, and the meeting separated.

The Very Rev. Samuel Hinds, D.D., Dean of Carlisle, was on Saturday week elected Bishop of Norwich. Dr. Hinds holds, it is said, the same views as Dr. Hampden, and his confirmation is to be opposed by some members who hold what are called High-Church principles.

We understand that the Rev. H. H. Milman, Rector of St. Margaret's and Canon of Westminster, will be appointed to the Deanery of St. Paul's; and Dr. Tait, Head-Master of Rugby School, to the Deanery of Carlisle.

SABBATH OBSERVANCE—SOIREE. On Thursday night the Sabbath Prize Essay Competitors, and other friends of the Sabbath in Glasgow, held a *soiree* in honour of John Henderson, Esq., of Park, in the Merchants'-hall. Wm. Campbell, Esq., of Tillichewan, occupied the chair. There was a large and respectable attendance of ladies and gentlemen present—the hall being filled to the door. On the platform were observed, amongst other clergymen and laymen, Professor Hill, Professor Eadie, Rev. Dr. King, Rev. Dr. Robson, Rev. Dr. Smyth, Rev. Dr. Symington, Rev. Mr. McGill, Sir James Anderson, Baillie M'Dowall, Henry Dunlop, Esq., of Craigton; John Bain, Esq., of Morriston; Hugh Tennant, Esq., of Well Park; Wm. Brodie, Esq., &c. After tea, able and stirring addresses upon the sanctity, value and obligations of the Sabbath were delivered by the Rev. Dr. King, Rev. Dr. Smyth, and others. A beautiful address, elegantly written, and richly framed, was then presented to Mr. Henderson, in the name of the Prize Essay Competitors, by Mr. George Smith, expressive of their gratitude for his services in connection with the observance of the Sabbath Institution. Mr. Henderson returned thanks in appropriate terms, after which the meeting broke up.

It appears that agents of the Bible Society are at present busy in Italy, and are even countenanced by some of the priesthood, in circulating the Holy Scriptures. As we have before observed, prudent, well-conducted measures of intervention of this kind may be very successful at present. Even the support given from political motives to the antagonism set on foot against Popery may tell on the result, and such aid, though not the best to be desired, cannot be disregarded.—*Edinburgh Post*.

LEGACIES.—James Grant, Esq., late of Cheapside and Blackheath, has bequeathed the sum of £5000 to the British and Foreign School Society, £1000 to the Ragged School Union, and £1000 to the City Mission. Mr. Grant was a member of the Committee of the British and Foreign School Society, and had very decided opinions in favour of Government aid to education.

POETRY.

IMMORTALITY.

BY RICHARD HUIE, M. D.

Am I immortal? Shall my soul
Survive yon glorious sun?
And, while unceasing ages roll,
Shall my existence run,
As far from its eternal goal,
As when 'twas first begun?

Immense idea! 'Tis in vain
I strive its breadth to grasp;
As soon might I the swelling main
Within my fingers clasp;
Or bid yon column sweep the plain
As limber as the asp.

Time was, I on my parent's knees,
Was laid a helpless child;
Time is, I woo the mountain breeze,
Upon the desert wild;
Time will be, leaves from quivering trees
Shall on my tomb be piled.

But, when the desert, and the tomb,
And trees and all are gone;
When sun and stars are wrapt in gloom,
And o'er earth's startled zone
The hurricane has ceased to boom,
My soul shall still live on?

On, on, when heaven has passed away,
My stream of life shall flow;
On, on, when time and night and day
No lifting shadows throw,
Yet neither languor nor decay
Shall my young spirit know!

But ah! when nature is no more,
And dropt this body's load,
On what unknown, untravelled shore,
Shall I have mine abode?
Or with what new born powers explore
The mysteries of God?

I know not, and I ne'er shall know,
Whilst here I drag my chain;
But, if God's Spirit on me blow,
And I am born again,
Where'er my Saviour is I'll go,
And with Him live and reign.

There, there, where death shall ne'er destroy,
Nor suns shall set at even;
New strains of everlasting joy
Shall to my tongue be given;
My Maker's praise my sole employ,
His presence all my heaven.

MORNING HYMN.*

Now that the sun is gleaming bright,
Implore we, bending low,
That He, the uncreated light,
May guide us as we go.

No sinful word, nor deed of wrong,
Nor thoughts that idly rove;
But simple truth be on our tongue,
And in our hearts be love.

And while the hours in order flow,
O Christ, securely fence
Our gates, beleaguered by the foe:
The gate of every sense.

And grant that to thine honour, Lord,
Our daily toil may tend,
That we begin it at thy word,
And in thy favour end.

LAY ASSOCIATION.

At the last quarterly meeting of the Officers of the Lay Association, Mr. JOHN MURRAY was elected Treasurer, vice A. H. ARMOUR, Esq., and Messrs JOHN CAMPBELL, and ANDREW McFARLANE, were elected to the vacancies in the Board of office bearers, caused by the removal from the city of Messrs. A. H. ARMOUR and H. E. MONTGOMERIE.

"REMEMBERING ZION."

We regret that owing to a misapprehension on our part, the verses headed "Remembering Zion," which appeared in our January number, were attributed to the correspondent, "T. A." who obligingly sent them to us for insertion. The sonnet alluded to was published in the *Christian Miscellany*, from which our correspondent extracted it.

If any of the parties, who kindly act as agents for the Presbyterian, have any copies of the January number remaining over those required by subscribers in their vicinities, we would feel obliged by their returning them, addressed to our publishers, as the number required for new subscribers has exhausted the supply we had on hand, and thus rendered us unable to furnish copies from the beginning of the year, should they be required.

*The above translation of a beautiful old mediæval hymn, appeared in the *Quarterly Review*, No. 148, p. 324.

We invite attention to the communication in another column, announcing the formation of a Missionary Association in connection with Queen's College. We are pleased to see this step taken, as it will have a decided tendency towards enkindling a missionary spirit among the students of that Institution—a most desirable consummation. Such an association may, if rightly conducted, be productive of much good, and we cannot doubt but that, under the auspices of its respected Patron, it will become an effective instrument for good. We notice that the members of the Association are solicitous of obtaining statistical information, with the view, we presume, of enabling them to carry out the objects contemplated in the formation of the Society. We cordially wish the Association success, and trust that the hours spent by its youthful members in furthering the schemes which may engage their attention in connection with it, may be productive of substantial benefit to them in after life. We may here state, that we understand that the three Bursaries set apart by the Lay Association, for the encouragement and support of deserving young men, who are pursuing their studies in Queen's College with a view to the ministry of our Church, have been awarded by the Professors of the College, with the sanction of the officers of the Lay Association; but we refrain at present from giving the names of the successful candidates, as we hope to present in our next, a list of all the Bursaries which have been obtained by students during the present Session.

Communications for the Presbyterian should be sent in by the 20th of the month.

A communication from Quebec, received too late for this number, is under consideration. "A Sabbath School Teacher" will appear in due course.

FRENCH MISSION FUND.

The Treasurer of the Financial Committee begs to acknowledge the following contributions: Bytown, per Rev. A. Spence, collection, £4 0 0
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* Our correspondent's instructions as to the copy to Ireland have been attended to.

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Montreal, September, 1849.

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