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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 9, September, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

The Presbyterian.

TO CORRESPONDENTS AND READERS.

The communication from our New York Correspondent came to hand too late for this number.—We have received a number of the *London Times* (C. W.), containing an account of proceedings in connection with the Church there at a Meeting of the Presbytery of Hamilton, held in the Hall of the Mechanic's Institute. We regret that it has been out of our power to overtake it in this number, but hope in our next to do justice to the interesting, though lengthy, address of the veteran Duncan McKenzie, Esq., so creditable to him, as manifesting his staunch attachment to the Church of his Fathers, and his generosity and earnest anxiety for the promotion of the best interests of his fellow-colonists.—On account of the space occupied by articles connected with the proceedings of the Synod, we have been prevented from giving in this number, as we had arranged to do, several interesting notices regarding the Meetings of Missionary Societies at Home.

AN EARNEST MINISTRY.

Were we asked, What we would esteem as one of the most promising indications of spiritual health in any one of those little bands of worshippers who make up the congregations of the Church, we would, humanly speaking, point to an earnest ministry. We live in bustling, energetic times. The science of accumulating wealth is studied with the most intense eagerness.

In our own Province we are at this moment upon one of those waves of fierce speculation and jostling monetary strife which have ever and anon visited the Older World. Prosperity is enjoyed by our countrymen; fields of enterprise are opening up; capital is flowing in, and the old aspect of affairs is being for a time revolutionized, whilst increased temptations to worldliness are thickening around us. This will not be a popular view of the present era in our country's history; and, it behoves us all, both pastors and people, to be on our guard. Prosperity is much harder to profit by, than adversity; and, when material wealth is being showered upon us, a zealous, plain-speaking, godly-living, preaching of the Word is indeed a blessing. Most noble is the office of the Ministry, and great is the good which, under God's blessing, the man, on whom the mantle has indeed fallen, can accomplish. Deeply responsible is the position of the minister of the Word, numerous his trials, constant his labours, frequent his opportunities for self-denial, and yet how great is his reward! How the achievements of warriors, the material conquests of Mammon Kings, pale before the unpretending, unobtrusive efforts of him who is privileged, under God's blessing, to be the messenger of mercy to some sin-stricken souls. But the reader will readily admit all that we have advanced. The sympathies of the coldest are with the earnest minister. There is a tone in sincerity that finds its way to the heart of the most callous; and the consistent walk of the Christian minister or the Christian man receives, it may be, an unwilling appreciation of his worth from the most careless. Yet there

are some, who wear the garb and fill the office of the pastor, in all the branches of the great Christian family, who do the office no honour. There are some too, who, strictly moral, yet perform their duties with a cold perfunctoriness—with a scrupulous particularity of form, which chills the hearer with the very lifelessness and frigidity of empty ceremony. Such a one the great Chalmers has told us he was ere the mighty change passed over his master spirit—that change which taught him his littleness, and drew him repentant to the footstool of his Gracious Redeemer. Some such there are yet among the dispensers of the Word; but an immeasurable greater number, we rejoice to believe, there are of God-fearing, earnest men, who have not lightly entered upon their office, who see the graveness of their responsibility, and who are constant in season and out of season in the service of their Master. Beneath the ministry of such a man doubtless, reader, you think you would be content; but are you now so? Is your minister a man of the true stamp? If so, are you holding up his hands? Are you co-operating with him in his labours of love, and are you working as a fellow-labourer with him? Or are you cold and unthinking, attending the ministration of the Word, but in no way evidencing in your walk and conversation that you have indeed followed after the Meek and Lowly One. If such be indeed your case, then, Oh! then, take heed and beware lest, thinking you stand, you fall. But do you hesitate in your reply? Do you admit that the character of your pastor is irreproachable, that his attention to his duties is exemplary; but yet, you say, there is a

something wanting. You are dissatisfied. You get no good from his sermons. Dear reader, let brethren of the Laity put the question, "Are you sure the fault lies with your Pastor?" Why is it you are not benefited by his preaching? His sermons are heart-searching, his doctrine is pure, his appeals to your conscience pointed, it may be; but yet they fall unheeded on your ears. Is it indeed so? and may not then the fault lie nearer home? Do you enter the House of the most High in a proper frame of mind? Have you composed your thoughts and endeavoured to withdraw them from the cares of the world? Did you enter your closet and pray for God's blessing on what you might hear? Did you remember your Pastor before the Throne of Grace? Prayer is mighty, "the earnest prayer of a righteous man availeth much;" and well will it be for us when from the closets of every family earnest prayer for the prosperity of our Church, for our pastors and people individually and collectively, and for the brethren of the faith, is constantly offered up. We would gladly see a more elevated sense of duty prevail among the hearers of the Word, they being animated with a large portion of their Master's spirit, who went about continually doing good, and being pervaded by a feeling of responsibility for their own and their pastor's well-doing, and impressed with the belief that an earnest people are rarely without an earnest ministry. Should some reader be led to ponder on the subject-matter of these remarks, and perhaps to practise the duties inculcated, something will have been effected; and we send this sheet to wend its way on its errand, hoping for a blessing on its flight.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTION.

Williamstown, Glengarry; per Rev. J. McKenzie
£5. A. SIMPSON, Treasurer.

Montreal, 29th August, 1853.

LATE ALEXANDER McMARTIN, ESQ.

It is with feelings of no ordinary regret that we record the death of Alexander McMartin, Esq., who departed this life very suddenly at his residence in Martintown, Glengarry, on the 15th July in the 62nd year of his age.

The lamented deceased has been favourably known in various relations for many years in this extensive Province.

He represented his native county (Glengarry) in Parliament for the almost unprecedented period of 22 years.

With much credit to himself, satisfaction to the Public, and benefit to many a poor man, he held the honourable office of High Sheriff of the Eastern District for many a year.

He was Lieut. Col. of the 3rd Battalion of the Glengarry militia, Postmaster of

Martintown for upwards of 30 years, President of the Bible Society, one of the Commissioners of the Clergy Reserve Fund, and the representative for years as Ruling Elder in Synod of the congregation of Martintown in connection with the Church of his Fathers. In the expressive language of a local paper, while announcing, at the same time regretting the melancholy event,

"An immense concourse of the inhabitants of the United Counties of all ranks attended the funeral solemnities (which were conducted in a most impressive manner by the Rev. Mr. McLaurin,) on Sabbath last, thus testifying their respect for a gentleman who was alike the friend of all, and whose urbanity and warmth of heart endeared him to his fellow-men of all creeds and political opinions, and who would long regret the loss of a man, whose place in society it will be difficult to fill."

He was a man of sound judgement; warm heart, and generous feelings; so that as husband, father, friend or neighbour, the deceased will be long remembered, and his demise deeply regretted.

"What man is he that liveth and shall not see death?"

Arise ye, depart, for this is not your rest.

So teach us to number our days, that we may apply our hearts unto wisdom.

ACTS AND PROCEEDINGS OF THE SYNOD, &c., JULY, 1853.

(Continued from page 115)

Minute in Dr. Skinner's case, Friday, July 15th, after hearing the Report of the Examining Committee.

"The Synod, having heard this Report, agreed to receive and approve the same, and instructed the Presbytery of Hamilton to proceed in Dr. Skinner's case according to the laws of the Church, authorizing them, in the event of his receiving a call, to proceed to his settlement at the expiry of the prescribed period of probation without again reporting to the Synod, or even within that period, should the circumstances of the case appear to them, in the exercise of a wise discretion, to warrant that step; and in the meantime to employ him as a Missionary in such congregation or congregations as may appear to the Presbytery to be desirable and necessary."

Diet IV., Saturday, July 16th, 1853.—Devotional exercises were led by Rev. Wm. Johnson. Drs. Cook and Mathieson reported at length the efforts which they had made in Scotland towards procuring an additional number of preachers;—and Dr. Cook stated the steps which had been taken with the view of obtaining an additional number of Professors for Queen's College. The thanks of the Synod were given to them by the Moderator.

The Synod appointed the Rev. Robert Burnett, an ordained Missionary from the Colonial Committee of the General Assembly, to labour within the bounds and under the direction of the Presbytery of Hamilton.

Report of the Committee for obtaining and assisting in educating Students for the Ministry was given in and read by Mr. McGill. The Synod re-appointed the Committee with instructions to follow up the work, already begun, in such way as they may think best to secure success; and Ministers, Elders, and Congregations are enjoined to co-operate more zealously and cordially with the Committee in furthering the very important object in view.

An overture from the Presbytery of Hamilton in regard to the Status of Retired Ministers was discussed and referred to a Committee.

Diet V., Monday, July 18th, 1853.—Devotional exercises were conducted by Rev. F. P. Sim.

The Act appointing Licentiate for the

Pastoral work was suspended for another year; and Presbyteries directed to proceed forthwith in hearing the trial pieces of those Students of Divinity in regard to whom permission has been already given by the Synod.

Drafts of Addresses to Her Majesty and the Governor General were considered and adopted, and ordered to be engrossed for the Moderator's signature.

The Synod appointed a Committee to attend to the interests of this Church in regard to the Clergy Reserves, and take whatever steps may appear to them to be necessary towards the protection of the same, and in particular to watch over the progress of legislation thereat, to call the attention of Presbyteries and Congregations to what may be the proper course of action as indicated by circumstances; and, if necessary, to take steps to be heard at the Bar of the Houses of Parliament, viz. Dr. Cook, Dr. Mathieson, Mr. McGill, Mr. Urquhart, Ministers, Mr. John Thomson, Mr. Alexander Morris, and Mr. Thomas A. Gibson, Elders; and the Hon. Wm. Morris, and Hugh Allan, Esq., were requested to act as members of this Committee.

Report of the Committee on the Status of Retired Ministers was given in. A deliverance was agreed to as an Interim Act, and sent down for the opinions of Presbyteries, to the effect that, agreeably to the views of this Church respecting the permanency of the Pastoral relation, when a minister becomes unfit, through age or infirmity, for the discharge of his Pastoral duties, the case shall be referred to the Presbytery of the bounds for examination and judgement, and, if it shall appear that the facts are as stated, the Presbytery shall meet with the congregation, and declare its duty to make such provision as may be within its power for the maintenance of their Minister, until God shall be pleased to restore his health, or remove him to the inheritance of a better life. But in the meanwhile his name shall remain on the Roll of the Presbytery as the Pastor of that Church, and as such he shall retain authority to perform all the ministerial duties for which he is competent, yet so as not to interfere with the rights and duties of the Pastor that may be ordained to fill his place, and in all the Church Courts, except the Session, of which he shall cease to be the Moderator, he shall retain full liberty to counsel and advise, though not to vote, on all matters that shall come up before them.

Reports of the Committees to examine the Synod Records and the Records of the several Presbyteries were given in; and the said Records were ordered to be attested.

Diet VI., Tuesday, July 19th, 1853.—The Devotional exercises were conducted by Rev. Thomas Scott.

The Addresses to the Queen and to the Governor General, having been engrossed, were signed by the Moderator in name, in presence, and by appointment of the Synod.

The Form of Procedure in the calling and settling of Ministers, a lengthy paper already several times under the consideration of the Synod, was adopted as an interim Act, and transmitted to Presbyteries for their opinion thereon.

The Synod, having had their attention called to the subject of Sabbath Observance, agreed to express their regret of the failure in Parliament of the measure for relieving the servants of the public from Sabbath labour, agree to declare anew their determination to use every effort to promote the better observance of the Sabbath, and renew their injunction to Ministers to urge the observance of the Fourth Commandment on their people; and, further, the Synod recommend the Congregations under their care anew to petition Parliament for the abolition of all Sabbath desecration in the various departments of the Government.

Presbyteries were again enjoined, in terms of the minute of last year, without delay to take such steps for securing the public property of the Church within their bounds as may be considered necessary.

Several of the Clergy Reserve Commissioners being present, the thanks of the Synod were publicly given to them by the Moderator for the ability, faithfulness, and diligence with which they have managed their important trust for the benefit of the Church.

The Finance Committee's Report was given in, showing the amount paid in towards the expenses of the Synod. Accounts were ordered to be paid. Several suggestions were adopted in regard to future contributions, and the collection of arrears in several congregations.

A minute was agreed to, expressing at some length the thanks of this Synod to the Colonial Committee of the General Assembly of the Church of Scotland for the affectionate interest they have always taken in the well-being of the Church in this Province, for their diligent endeavours in regard to procuring and sending out preachers, and for their liberality in pecuniary grants for various purposes connected with the Church, and earnestly requesting a continuance of the same.

A Commission of Synod was appointed with the usual powers, to meet at Kingston in the beginning of October on the same day as the College opens, and at Montreal in the beginning of February on the same day as the Presbytery of Montreal is appointed to meet.

The thanks of the Synod were given to the Rev. Dr. Machar and the members and friends of his congregation for the kindness and hospitality extended to the members of Synod.

The Synod appointed their next meeting to be held in St. Andrew's Church, in the City of Toronto, on the last Wednesday in May, 1854, at eleven o'clock in the forenoon.

The Moderator then addressed the Synod, when the Synod was closed with singing the last half of the exult. Psalm, prayer, and the Apostolic Benediction.

OFFICE-BEARERS OF THE CHURCH, 1854.

Rev. Alexander Spence, Bytown, Moderator of Synod; Rev. Andrew Bell, L'Orignal, Synod Clerk; John Cameron, Esq., Toronto, Synod Treasurer; Hugh Allan, Esq., Montreal, Treasurer of the Synod, French Mission Committee, and of the Synod's Education Committee.

THE SYNOD'S NINE COMMISSIONERS UNDER THE CLERGY RESERVE ACT.

Rev. Hugh Urquhart, A. M., Cornwall; Hon. Peter McGill, Montreal; Hon. John Hamilton, Kingston; William Edm. Stone, Esq., Montreal, Treasurer; Hew Ramsay, Esq., Montreal; John Smith, Esq., Montreal; Alexander McMartin, Esq., Martintown; Hugh Allan, Esq., Montreal, Secretary; Rev. Alexander Mathieson, D. D., Montreal, Chairman.

BOARD OF TRUSTEES OF THE UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.

Rev. Hugh Urquhart, A. M., Rev. Alexander Spence, Rev. John Barclay, A. M., Rev. James C. Muir, Rev. James George, Rev. John McMoine, Rev. Alexander Mathieson, D. D., Rev. John Cook, D. D., Rev. Robert Neill, Rev. Robert McGill, Rev. James Williamson, A. M., Rev. John Machar, D. D., James Hamilton, Esq., M. D., Andrew Drummond, Esq., Kingston, Treasurer, Hugh Allan, Esq., John Cameron, Esq., George Malloch, Esq., John Nowat, Esq., Francis A. Harper, Esq., John Thomson, Esq., Joseph Bruce, Esq., Hon. John Hamilton, Chairman, Hon. James Crooks, Hon. William Morris, Hon. Archibald McLennan, Hon. Thomas McKay, Hon. Peter McGill, W. Melver, Esq., Kingston, Secretary.

MANAGERS OF THE MINISTERS' WIDOWS' & ORPHANS' FUND.

Rev. James C. Muir, Rev. Robert McGill, Rev. Alexander Mathieson, D. D., Chairman, Rev. John Cook, D. D., William Edmondstone, Esq., W. Gordon Mack, Esq., John Green-shields, Esq., Treasurer, Andrew Shaw, Esq., Alexander Simpson, Esq., Hew Ramsay, Esq., Secretary, Thomas Peck, Esq., William Whiteford, Esq.

UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.
 Rev. ———, Principal and Præmarius Professor of Theology; Rev. John Malcolm Smith, A. M., Professor of Hebrew, Biblical Criticism and Church History; Rev. James Williamson, A. M., Professor of Mathematics and Natural Philosophy; Rev. ———, Professor of Logic, and Mental and Moral Philosophy; Rev. ———, Professor of Classical Literature.

ADDRESS TO THE RIGHT HONOURABLE JAMES, EARL OF ELGIN AND KINCARDINE, GOVERNOR GENERAL OF BRITISH NORTH AMERICA, &c., &c.

MAY IT PLEASE YOUR EXCELLENCY. —

We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now in Synod assembled, gladly avail ourselves of the return of our Annual Meeting of Synod to express our profound attachment and devoted allegiance to the Person and Government of our Most Gracious Sovereign, the Queen, and our loyalty, respect and dutiful submission to your Excellency as the Representative of her Majesty in this Province of her dominions. While we rejoice in the peace, tranquillity and temporal prosperity, which now so generally prevail throughout all parts of the Empire, we feel especial satisfaction in contemplating the growing prosperity of this, the land of our adoption, and the development of the vast resources with which a bountiful Providence has enriched it. In the extension of the great Public Works, which are now in course of construction throughout the Province, we cherish the hope of a far higher degree of prosperity and social advancement than this country has yet experienced, through the increase of facilities which will be afforded for turning to account the industry of its inhabitants and its mineral and agricultural wealth. As the Ministers and Office-bearers of a Christian Church, it is our earnest prayer and endeavour that the increase of true piety among the people may keep pace with an enlarged communication of temporal blessings.

We continue to take a warm interest in the promotion of a sound, moral and religious education among all classes of the people, and we are making our best exertions to increase the efficiency of the University in connection with our Synod for training young men for the Ministry in our Church, as well as for general usefulness.

It is a matter of extreme regret to us that an act has been passed by the Imperial Parliament, by which the subject of the Clergy Reserves, is liable to be opened up anew to public discussion and to fresh legislation. As a Church deriving benefits from this Fund for the maintenance of our ministers, and regarding the settlement made in 1840 as a final settlement, to which the faith of the British Crown was distinctly pledged, we must enter our decided protest against any interference with it; and we shall consider it our bounden duty to contend most zealously for the maintenance of our rights and privileges.

In common with all true Protestants and Christians, and with all who venerate the British Constitution, we cannot but express to your Excellency the deep shame and indignation which we feel at the events which have lately taken place in Quebec and Montreal, whereby the reputation of this country has been seriously injured, the lives of many innocent persons sacrificed, and public order and tranquillity subverted.

While we look to the Executive and Legal authorities of the Province for the redress of these outrages, and while we disclaim all personal re-communication, as tending only to promote further discord and disturbances, we cannot refrain from avowing our determination, in so far as lies in us, to resist temperately, yet firmly, all encroachments on the freedom of conscience and liberty of speech, which we have been ever taught to regard as part of the sacred birth-right of every British subject. We feel confident that your Excellency and your advisers will use the powers of Government to vindicate the majesty of the Law and to maintain, unimpaired, the fundamental principles of the Constitution, by which course alone we believe that good order will be restored, and a spirit of unity and concord fostered among the people of this Province.

That Almighty God, the Sovereign Disposer of all things, may bless your Excellency and your Excellency's family with all temporal blessings, and make you partakers of His Heavenly treasure in Christ Jesus, is our ardent wish and fervent prayer.

Signed at Kingston, this 18th day of July, 1853, in name, in presence, and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, by
 ALEX. SPENCE, Moderator.

ROLL OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND, JULY, 1853.

REV. ALEXANDER SPENCE, BYTOWN, Moderator.
 REV. ANDREW BELL, L'ORIGNAL, Synod Clerk.

1. PRESBYTERY OF KINGSTON.—Clerk, pro tem., Rev. J. WILLIAMSON, A. M., Kingston. Meets at Kingston on the First Wednesday of every month.

CONGREGATIONS.	MINISTERS.	ELDERS.
Kingston.....	John Machar, D. D.....	William Ferguson.
Seymour.....	Robert Neill.....	George Davidson.
Queen's College.....	James Williamson, A. M.	
Queen's College.....	John M. Smith, A. M.	
Belleriville.....	William McEwen, A. M.....	George Neilson.
Canada.....		Mark Hermiston.
Otonabee, Dumfries, Asphodel, Percy, Belmont.		

Archibald Colquhoun, Ordained Missionary.

2. PRESBYTERY OF TORONTO.—Clerk, Rev. J. BARCLAY, A. M., Toronto. Meets at Toronto on the Third Tuesday of February, May, August, and November.

Pickering.....	Peter McNaughton, A. M.....	William Gourlie.
Essex and Milton.....	Peter Ferguson.....	Duncan Campbell.
Scarboro.....	James George.....	Robert Hamilton.
King.....	John Tawse, A. M.	
Chinguacousy.....	Thomas Johnson.....	James Currie.
Monro.....	Alexander Lewis.....	Alexander Skelton.
Elton.....	John Murphy.....	
Toronto.....	John Barclay, A. M.....	John Cameron.
Gaillimbury West.....	Alexander Ross.....	Francis Kirkpatrick.
Clarke and Hope.....	Samuel Porter.....	Robert Johnson.
Hornby.....	William Barr.....	
Markham.....	James Stuart.....	
Nottawasaga.....	John Campbell, A. M.	
Vaughan.....		Donald Cameron.

Darlington, Scott and Uxbridge, Thorah, Brock and Reach, Caledon, Newmarket, Whitby, Mara, Georgina, Aulmur.

3. PRESBYTERY OF MONTREAL.—Clerk, REV. THOMAS HAIG, *Beauharnois*.

Meets at Montreal on the First Wednesday of February, May, August and November.

Montreal, St. Andrew's.....	A. Mathieson, D.D.....	John Smith.
Dundee.....	Duncan Mooly.	
Chatham and Grenville.....	William Mair.....	John Somerville.
Oranston.....	James Anderson.....	Neil Campbell.
Georgetown.....	James C. Muir.....	Robert Robertson.
Quebec, St. Andrew's.....	John Cook, D.D.....	John Thompson.
Lachine.....	William Simpson.....	John Learnont.
Hemmingford.....	John Merlin.....	John Reay.
New Richmond.....	John Davidson.....	John Jamieson.
Three Rivers.....	James Thom.....	L. J. McNair.
Huntingdon.....	Alexander Wallace, A.B.....	Hugh Barr.
Montreal, St. Paul's.....	Robert McGill.....	Thos. A. Gibson.
St. Louis.....	James T. Paul.....	William Paton.
Beauharnois.....	Thomas Haig.....	Robert H Norval.
Melbourne.....	Thomas Morrison.....	Robert Ross.
Norvaltown.....	Archibald H. Milligan.....	Donald A. Livingston.
Beech Ridge.....	.....	Donald Finlayson.
Laprairie.....	.....	McIntosh.
Valcartier.....	.....	William Brown.
St. Eustache, New Carlisle.	.....
French Congregation Montreal & Quebec.	.....	Robert Dobie, Missionary.

4. PRESBYTERY OF GLENGARY.—Clerk, REV. T. McPHERSON, A.M., *Leicester*.

Meets on the Third Wednesday of January, May and September.

Williamstown.....	John McKenzie, A.M.....	Hon. John McGillivray.
Cornwall.....	Hugh Urquhart, A. M.....	James Pringle.
Martintown.....	John McLaurin.....	Alexander McMartin.
Leicester.....	Thomas McPherson, A. M.....	John McPherson.
Dalhousie Mills & Cote St. George.	Eneas McLean.....	Angus Catanach.
Finch.....	Donald Monroe.....	Duncan McMillan.
Williamsburgh.....	Thomas Scott.....	David Johnston.
L'Original.....	Andrew Bell.....	Chs. P. Treadwell.
Lochiel.....	John Fraser.....	John Fraser.
Osnabrock.....	.....	Wm. R. Croil.
Coteau du Lac.....	.....	Robert McIntyre.
Indian Lands.....	.....	McCrea.

5. PRESBYTERY OF HAMILTON.—Clerk, REV. J. B. MOWAT, A. M., *Niagara*.

Meets at Hamilton on the second Wednesday in January, May and September.

Goderich.....	Alexander McKid.	
Guelph.....	Colin Gregor.....	William Alexander.
Fergus.....	Hugh Mair, D. D.....	A. D. Fordyce.
Stratford and N. Easthope.....	William Bell, A. M.....	Samuel Robb.
Simcoe and Vittoria.....	George Bell, A. B.....	Abraham Youngs.
Niagara.....	John B. Mowat, A. M.....	John McFarland.
Hamilton.....	Daniel McNee.....	John Brown.
Galt.....	Hamilton Gibson.....	Alexander Allan.
Chatham.....	John Robb.....	John MacKay.
Woodstock and Norwich.....	Frederick P. Sim.....	Donald MacFaggart.
Saltfleet and Binbrooke.....	William Johnson, A. M.....	Charles Anderson.
Nelson and Waterdown.....	George Macdonnell.....	James Glasgow.
Dundas and Ancaster.....	Kenneth McLennan, A.M.....	Hon. James Crooks.
London and Westminster, Williams, Amherstburg, Der. Lester, Woolwich, Clinton, Dover and Fredericksburgh, St. Thomas, Wellesley, Aldboro', Yarmouth, Brantford.	Robert Burnett, John Skinner, D. D. } William King, John Bryning, George McClatchey }	Ord.-ined Missionaries. Retired Ministers.

6. PRESBYTERY OF BATHURST.—Clerk, REV. WILLIAM BAIN, A. M., *Perth*.

Meets at Perth on the second Wednesday in January, May and September.

Perth, 1st Church.....	William Bell, A. M.....	John Ferguson.
South Gower.....	Joseph Anderson, A. M.....	Jacob Van Allan, Jun.
Pakenham.....	Alexander Mann, A. M.....	Hugh Dickson.
Kitley.....	David Evans.....	James Edgar.
Lanark.....	Thomas Fraser.....	Alexander Stewart.
Perth, St. Andrew's.....	William Bain, A. M.....	Donald Robertson.
Ramsay.....	John McMorue.....	Robert Bell.
Bytown.....	Alexander Spence.....	Hon. Thomas McKay.
Smith's Falls.....	Solomon Mylne.....	Hugh Flook.
Buckingham and Cumberland.....	David Shanks.....	Archibald Petrie.
Brookville.....	John Whyte.....	George Malloch.
Beckwith.....	Duncan Morrison.....	John McArthur.
McNab and Horton.....	George Thompson, A. M.....	Peter McIntyre.
Richmond.....	.....	William McFarlane.
Dalhousie.....	.....	Robert Urquhart.
Newboro' and Bedford.....	.....	J. Atcheson.

THE SUCCESSFUL MINISTER.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. cxxvi. 6.

[A Sermon delivered by the Moderator, the Rev. John McMorue, at the opening of the Synod at Kingston, July 13th. 1853. At the Diet on the following day it was on motion agreed that the thanks of the Synod should be given to Mr. McMorue for his very excellent and seasonable sermon, and that he be requested to publish the same." We congratulate our readers that in obedience to the wishes of the Synod Mr. McM. has at our request consented to let this truly valuable discourse appear in the columns of the "Presbyterian."]

These words, my Christian Fathers and Brethren, admit of considerable diversity of meaning and application. They undoubtedly contain a general truth with regard to the labours of God's true servants, when these, even amidst many sorrows and discouragements, are conducted with diligence and activity. But the circumstances in which we are met lead me at present to consider them in their application to one class of the servants of God—the Ministers of the Gospel. Of these it may be said, that they bear precious seed. They must often go forth weeping in order to sow it. But they may justly anticipate that they shall come back rejoicing, bearing their sheaves with them. Suffer me then to direct your attention to these two things: First, the success that may be expected by a faithful and right-minded labourer in the Vineyard of the Lord; and, second, the character of the agency to which that success is vouchsafed.

Success should be the main object of every Minister, and none surely can regard it as a light thing to want it. Whether we look to his flock or to himself, the consideration is fitted to awaken the most painful reflections. But in what does success consist? Not in possessing sound and orthodox principles; not in complete organisation as to government and discipline; not in popularity among men; not in crowded congregations; not in the triumphs and aggrandisement of sect, and its broad ramifications over the World; not in a parade of statistics marking the increase of Ministers and members. It is something above and beyond all this. It consists in the conversion of souls to Christ. A Church—a minister's success is to be estimated by the numbers that are saved. The sheaves are composed of sinners awakened, brought to Christ, clothed with the beauties of holiness, and ripened for future glory. And who would not rather be the means of converting one sinner than the owner of kingdoms? A single sinner repenting fills all Heaven with joy, and may well rejoice him who, under God, is the means of such a change. Even in this world the effects are most blissful. The proud philosopher descends to the humility of a child—the man of the world becomes a man of God—the man of passion puts on the meekness

and gentleness of Christ—those given over to base and scandalous vices put on the beauties of holiness—men are seen adorned with Christian graces and practising Christian virtues—the heart of the carnal and rebellious ascends to the Living and True God—and that of the slave of perverse inclination to the dignity of unbending moral rectitude. Many orderly and happy homes are filled with the odour of sanctity, and society at large is studded with examples of living worth. Even the moral put on a higher morality, and the worldly virtues pass into the sublimities of heavenly principles. Then, too, the true happiness of man begins to be enjoyed. The diseased conscience is healed; guilty fears are dispelled; a load of anxiety is removed from the heart; the weary are set at rest; the troubled mind is becalmed, and peace begins to flow like a river where darkness and perplexity prevailed before. Even the eye of despair is lighted up with a glorious hope. “Mourners in Zion put on beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.”

But, in order to get a right view of the immense interests involved in a Minister's success, we must look beyond this World, and make the contrast between a soul saved and a soul lost for ever. Here there is a depth that we cannot fathom; something that we even shrink from realizing. It is in mercy that our obtuse faculties get but a dim perception of it, for surely the full discovery would be more than human nature could bear. But with all our faint ideas of eternal woe, with all our feeble conceptions of heavenly purity and joy, souls once lost, now saved for ever, must appear an unspeakable good, fitted to illuminate the universe with a smile of joy. Now it is this good that constitutes the success of a Minister. And we now proceed in the second place to consider the character of the agency to which that success is vouchsafed.

And, first, in general it is human agency. It is evident from the whole of Scripture that man is to be the chief agent under God in saving man. Take away human agency, and, according to the present economy, salvation is impossible. It is a marvellous fact that a seed so precious as the Word of God—an interest so vast as the soul's salvation, should be committed to so feeble an instrument; but so it is. God does not put forth His own great power directly, and irrespectively of human agency, in this work. It is His will that the feet of men should carry the Gospel tidings to a perishing world, and that its truths should be heard from their lips. Now man is essentially a weak and imperfect being. He is open to temptation; he is liable to deception; he may embrace error instead of truth. The sphere of his action is very limited. He may be cold, indolent, unskillful. He must be far beneath the full qualifications for such a task.

He is by nature as ignorant of Scripture as those whom he has to teach. He has the same difficulty in overcoming his ignorance. He has that disease upon himself which he seeks to cure in others. He has a frail dependent body that must be supported; when denied the means of support, he is disabled. The propagation of the Gospel becomes thus connected with the action of society in general—with wealth and poverty, with generosity and meanness—with all the indifference, the selfishness, and worldliness that dry up the means necessary to the maintenance of a living agency. It may excite astonishment that the success of the Gospel should be put to such a hazard; that it should be perilled on the action of elements so ungainly, and suspended on an instrumentality so weak and doubtful. Yet man is the bearer of the seed. The treasure is committed to earthen vessels. It has been so from the beginning. The Inspired Volume itself came from the lips of holy men, who spake as they were moved by the Holy Ghost. When Christ Himself taught, it was after He had assumed human nature, so that His words came from the heart and the lips of a man. And, when an angel appeared unto Cornelius, he did not overstep this arrangement, but referred Cornelius to Peter for instruction in the way of life.

There are advantages connected with this mode of sowing the seed of life. Man has close access to the heart and feelings of man. A sinner has close access to the feelings of a sinner. A Christian, aided by his own experience, has the same advantage in addressing a Christian. It is probable that guilty man cannot bear a more direct communication with God. And it is a kindness that God thus condescends to draw us by the cords of a man. We all love to think that Christ Himself is human—that a human heart beats in His bosom—that He has a human eye to weep and a human voice to soothe and comfort. None of us are strangers to the electric power of human sympathy.

And yet what terrible results have followed this lame and feeble instrumentality! Therefore the world is far from being Christianized. The work has been laid upon man, and he has been unfaithful as well as weak. There has been no adequate energy put forth; no mustering of the Christian forces; no accumulation of means and resources. Christian men, Christian Churches, and Christian Ministers, have fallen lamentably short of the labours and efforts required of them. And the terrible consequences stand before us in the huge mass of lost and perishing sinners, unchristianized, and unsaved.

But we farther remark that God has not laid the duty of sowing the precious seed equally and in the same sense upon all men. He has laid it especially upon members of the Christian Church; and among these he has singled out one order

of men and invested them with an official character, that they may stand preeminently forth as that human agency which He employs—and these are Christian Ministers. It is their solemn and awful distinction to be especially called to the work of saving souls. Hence they have a peculiarly close connection with the fate of immortal spirits. The solemnity of their position, and the responsibility attaching to it, may well beget many anxious thoughts. If they are unfaithful and so unsuccessful, how dreadful are the results! It well becomes all such then to ask the special character of that ministerial agency to which success is vouchsafed. The text may help to guide our thoughts aright in this inquiry. And, first, the Minister, who would be successful, must *go forth*, that is, he must be active and diligent in his calling. He must enter on the field of his labours, be it small or great, at home or abroad, with energy and zeal. The sluggish, the reluctant, the lover of ease and pleasure, who is content with a formal round of duties, reduced to the lowest dimensions that custom will allow, needs not wonder if he has little or no success. The want of it is the natural fruit of his indifference and sloth. “The hand of the diligent maketh rich.” The Minister's business is to instruct, reprove, exhort, in public and from house to house—to be instant in season, out of season; but men's indifference about their souls makes them tolerate great want of exactness and great laxity of effort in a Minister. His negligence must be very marked, or little notice is taken of it. The people in general are as inert and as ready to fall asleep as the Minister; and some may even be glad that he lets them alone. But, if a Minister would succeed, he must *go forth*. He must not spend that time in the parlour or in the study which he should spend among his people. On this point most Ministers will find some cause for humility and reformation. There is a great difference among Ministers in the degree of their zeal and diligence, and a proportionate difference in the measure of their success. But the best have reason to proclaim themselves unprofitable servants, and to mourn over many days and hours needlessly lost or misspent. There is nothing against which Ministers should more carefully guard, and especially those who are constitutionally indolent, than a spirit of sloth or reluctant exertion, leading to a meagre and mechanical discharge of official duties. Their situation must not be associated with gentlemanly ease, but with the hard-working diligence of a servant.

But, secondly, if a Minister would succeed, he must *go forth receiving*. The word *receiving* leads us to consider the proper spirit of a faithful labourer in the Vineyard of the Lord. And it suggests the following parts of his character. First, He is one who is tenderly alive to the case of lost souls. That Minister has the right

spirit who is weighed down with the terrible case of the unconverted—who is afflicted to tears, when he reflects on the fact that so many, including the gentle, the amiable, the respectable, will be miserable for ever; when he remarks the degree in which they dishonour God, and the lightness of heart with which they travel on to a long and undone eternity. Secondly. He is one who is alive to the difficulty of saving the soul. A faithful Minister weeps because he is afraid lest he should labour in vain; lest he should have to give in his account with grief. There is an awful resistance to Gospel truth in the impenitent heart. A deep revolt from God, a thorough slavery to the world, a preference of darkness to light, an amazing degree of darkness and apathy, a proneness, even when impressed, to delay—these are some of the lamentable evils against which a Minister has to contend; and they keep so many in the ranks of the lost, notwithstanding every effort to reclaim them, that they may well fill his mind with sadness. Some he sees so fixed in unbelief under the shield of speculative views, or so hardened in indifference by long habits of ungodliness, that they never come near a house of prayer; others he sees, who, by conquering their convictions, have learned to sit unmoved in the very midst of Gospel influences; and too many he sees finding a false peace by taking refuge in a stayed and settled formality. These are the things that bring sorrow to the heart of many a Minister of Christ.

But, thirdly, The faithful Minister is one who has a tender love for souls. He longs and travails in birth for their salvation. This was the spirit of Paul who wept much, just because he loved much. Hence he warned sinners and exhorted them with many tears. Man's natural benevolence has no reference to the soul. The most affectionate parent can leave the souls of his children utterly uncared for. But a genuine Minister of Christ has such a love for souls that he would give anything to save them; and this love deepens his sorrow and regret when he sees them perishing.

Fourthly. The faithful Minister is one who is weighed down by a sense of his own responsibility. This responsibility cannot be measured; it exceeds that of any other class of men; there is a temptation to evade the thought of it from its very greatness. It is a mercy that our feeble faculties disable us from fully realizing it, otherwise we would be paralyzed by its insupportable magnitude. But, even as things now are, a faithful Minister will often be visited by an overpowering sense of his responsibility, and will tremble lest the blood of souls should be required of him. When he sees this one, and that one, of his flock obviously going on the broad road that leadeth to destruction, he may be ready to say, Have I been faithful to that soul? Could I answer for it in

the presence of a heart-searching God? May it not justly bring a charge against me before God's holy tribunal, and upbraid me with its dismal fate? May not its cry issue from the abodes of woe, saying, It is your neglect that has brought me here? No tears can express a right sense of a Minister's responsibility—it goes beyond them—it is a far deeper feeling preying in secret upon the anxious breast.

Fifthly, The faithful minister is one who is saddened and oppressed by a sense of insufficiency. No man, who weighs the interest at stake, the difficulties to be encountered the duties to be performed, and who takes a just view of his own powers and capabilities, will fail to labour under a deep sense of insufficiency. He will often bewail his imperfections and short-comings, and apply himself to his work in a spirit of humble dependence on Divine grace. From God he will draw all his encouragement, while in himself he will see a perpetual reason for casting himself upon His proffered aid.

Sixthly, A faithful minister is one who has the spirit of prayer. No minister needs look for success who neglects prayer. The genuine servant of Christ often brings the case of his people to a throne of grace, and joins prayers and supplications with strong crying and tears to his studies and ministrations. It is not in man to command success—after he has done his utmost in sowing the seed, the increase is of God. It is prayer that recognises this fact, and hence every faithful minister is a man of prayer. This sort of success carries him back weeping to God.

Such are some of the ideas suggested by the word *weeping* as used in the text. But who is the minister that is most alive to the case of lost souls, most pressed with the difficulty of saving them, most full of love for them and anxious for their salvation? Who is most solemnized by a sense of responsibility, most conscious of deficiency, and most given to prayer? It is not he who has felt the power of Religion in his own soul? Success then may be expected by the man who is sincere, who is in earnest when he speaks and who feels what he says. This sincerity, this deep earnestness, is the grand desideratum in a minister and the prime element of success. The insincere weep not; they care little about the salvation of souls; they place their own praise or ease or emolument above everything; but, wanting the indescribable influence of sincerity, unction, earnestness, and the blessing that usually accompanies these qualities, they labour in vain. Let the idea once enter an audience, that he, who addresses them, is insincere, and no beauty of style, no strength of reasoning, no impressiveness of manner, will do away with the disgust arising from such a conception. Had he the voice of an angel, they would shut their hearts against his preaching, and regard him as no better than a 'sounding brass or a tinkling cymbal.'

But the man, who has felt what it is to tremble for his own soul, the man who has sought and found peace in Jesus Christ, the man who is now actively engaged in the Christian warfare, can speak from the heart to the heart. *He will go forth weeping to the field of ministerial labour and he will return rejoicing, and bearing his sheaves with him.* O, then, what so necessary as the spirit we have been describing! Let us above all things cultivate this spirit, for nothing can make up for the want of it. It is within our reach if we seek for it, and we should all seek more and more of it. It is the prevalent want of it in ministers that produces a general deadness in any Church.

In the third place, if a minister would be successful, he must be one that bears precious seed. It must have a mind properly furnished with knowledge; and his most precious intellectual resources must be drawn from the Word, which is often compared to seed in Scripture. Like seed, it is very precious. Who can estimate the value of the Word of God? There is no light like the light it imparts, no offer so precious—no objects so blissful as those which it is the means of promoting. Every soul that is saved will through eternity proclaim its value. It gets the name of seed from its productive quality. Seed is most widely, variously, and abundantly productive. It is a study, a spectacle, to observe what springs from a single seed; though familiarity and the want of a scientific eye often deaden, almost to extinction, our sensibility to the effect. But ten thousand forms of beauty, and ten thousand precious and useful products come from seed, enriching the landscape, garnishing the whole face of nature, and contributing largely to human happiness and comfort. And ten thousand forms of moral beauty and usefulness are the effect of the seed of the Word. But in order to this result a minister must *bear the seed.* He must be mighty in the Scriptures. We do not say that he should be a man of high talent, of much originality, of great depth of thought, of high and captivating eloquence. These are desirable, but not essential; they are not required in Scripture. The disciples of our Lord were plain men. It is well that they are not required in order to success, for success would then be limited to a very few. Men of distinguished talent and eloquence are at a times but thinly scattered. The great body of ministers in every Church are men of respectable but not of shining talents. We believe also that unsaturated talent and eloquence of the most extraordinary kind are not in their nature converting. They may entertain; they may enrapture; they may have a dramatic effect upon the imagination and the feelings, but they do not bring to Christ. Crowds come to hear, but they come to be satisfied with hearing. They come to be excited; they come to admire and idolize the speaker, but they do not come to be saved. We

doubt whether extraordinary eloquence, even in good men, adds much to their success. Men are carried away by the accessories, and forget the substance. Holy men preaching the Word in great simplicity, but under the feelings of an earnest mind, have, in general, been more successful. But a minister should be a man of fair capacity, of cultivated mind, of studious habits, of liberal education, of general accomplishments, and above all of extensive Biblical knowledge. The Word,—the Word—should be his study till he has a comprehensive, connected, and accurate view of its saving truths, and can unfold them to others with suitable clearness, fullness, and variety. And let him remember, that it is the Word he must bear, and not vain fancies, not the speculations of human wisdom. The blessing of God is attached to the preaching of His own Word. But it is the whole Word, not a part of it; there is a danger of moving within too narrow a circle, and falling into dull repetitions. There is also a danger of dwelling too much on little things, which are the mere offsets from the general field of Christianity. The great and important truths of the Bible should maintain their due prominence in the pulpit. After the greatest acquirements, after the closest study, it is a great difficulty so to construct a sermon as to turn the text to the best account for the conviction of sinners and the building-up of saints. We are all forced to feel ourselves but children, when we apply ourselves to this object. How shall we handle the subject so as to inform, to strike, to impress, to gain? Divine light and direction are here especially required. The prayerful study of Scripture itself, aided by the peculiar light and taste which come from a close walk with God, seem to be the best preparatives. But on this subject we cannot enlarge.

To you, my Fathers and Brethren in the Ministry, the above reflections are humbly suggested. We trust it is no small object with any of you to succeed in your ministry. Some of you may have been blessed with a good measure of success; but others may have to complain that they have laboured in vain and spent their strength for nought; your success hitherto may have been at least doubtful, so that you have observed few instances of visible conversion. Now it may be remarked, that God does not say how many sheaves He will give to any minister; He does not give the same number to every one—He does not say when He will give them—He does not say that ministers will always know when they get them. God has His hidden ones—you may never know the results of your ministry till the day of Judgement—but, if you are apparently unsuccessful, ought you not to ask how far the want of visible success may be chargeable upon your want of diligence, your want of high personal religion, or your want of available knowledge of the Word of God. If our Church, as a whole,

is in a dead state, and little fruit is produced, which we do not affirm, then it must be because there is a prevalent want of that ministerial character to which success is vouchsafed. Let us all then humble ourselves before God and seek those gifts and qualifications which He has promised to bless. Let us be diligent, let us be holy, let us be well versed in the Scriptures, and then, being instrumental, in our respective spheres, in turning many to righteousness, we shall shine as the stars for ever and ever. AMEN.

THE CHURCH IN THE LOWER PROVINCES.

Letter—John Mackay, Esq., to the Secretary, dated New Glasgow, Nova Scotia, 30th May, 1853.

Our congregation owe a debt of gratitude to your Committee for the unwearied manifestations of good will which you have shown to our spiritual and temporal interests,—a debt for which, although we may never be in a condition to repay it, we yet feel bound to make a hearty and frank acknowledgement.

Ever since the unfortunate Session of 1843, which deprived us of a resident minister, the Church of our Fathers, even amidst her own difficulties, never allowed herself to lose sight of us, but constantly, during that dark and anxious period, through the instrumentality of the Colonial Committee, watched over us with more than maternal solicitude. For, as long as it was impossible, owing to the paucity of ministers and licentiates, to get suitable men to undertake the charge of our congregations as fixed pastors, you have been sending Deputation after Deputation to visit us, and to counsel and cheer us in our loneliness; men of God, who at the call of their own Church, and to supply for a time the urgent necessities of their expatriated countrymen, hesitated not to separate themselves for a while from their families and flocks, and to risk the dangers of the Atlantic Ocean. The amount of good your Deputations have been instrumental in doing in these Colonies, is truly great, and the fruits thereof will be known only in eternity “to the praise and glory of the Gospel of Jesus Christ.” Although these visits were but “few and far between,” yet we trusted they were but the earnest of a more abundant supply of the means of Grace, which we were sure to receive when the time had arrived at which the Church could spare labourers from the Home Vineyard. Int his expectation we were not disappointed. Last year (five) talented young ministers arrived amongst us, who are now acceptably and successfully preaching the Gospel to perishing sinners. To one of these—the Rev. Allan Pollock (son of the minister of Kingston Church, Glasgow)—our congregation presented a call, which was very kindly accepted; and Mr. Pollock is now the minister of Saint Andrew's Church in this town, he having been inducted into the pastoral charge by the Presbytery of Pictou early in May.

Thus in the good providence of God, and under the fostering care of your Church, we are now in the full enjoyment of religious ordinances with cheering prospects before us of future increase and progress.

At the period already referred to, our then minister, the Rev John Stuart, joined the Free Church. He was followed by a part of the congregation, some of whom, we valued highly, and do still respect. It was then prophesied by many, and perhaps wished by some, that our existence as a congregation was completely annihilated. And it must be admitted that, owing to the number of clergymen that then left the Church, and the difficulty which existed at Home to procure suitable men to supply their places, and the still greater difficulty in getting men for the Colonies, we ourselves had oftentimes sore misgivings on

this point. By the wise overruling providence of God, however, we have now no reason to regret our past trials, as far at least as our own congregation is concerned. For, in place of becoming weakened, as what in our circumstances might have been expected, we have been steadily gaining strength. The call presented to the Rev. Mr. Pollock is more numerously subscribed than that given to the Rev. John Stuart in 1839. The ministers' stipends are made out now with much more readiness and liberality than then; and, more than this, our present pastor is a young man of high promise, setting every Sabbath-day before his hearers the distinctive doctrines of Evangelical Christianity in a manner and language that indicate laborious and careful pulpit preparation.

Viewing, then, the present condition of our congregation, and comparing it with the past, I have no hesitation in affirming our position to be now more promising than at any previous period of our history.

I am sure I but echo the sentiments of every member of our congregation when I acknowledge our sense of deep obligation to the Church for past favours, and tender her our hearty thanks for her invaluable assistance in placing us in our present promising condition.

Letter—Rev. A. Pollock to the Secretary, dated New Glasgow, 6th June, 1853.

Last time I wrote you I believe I had just arrived in Wallace, where the Committee recommended that I should remain for a time. I went to that place on the 9th of June, and preached on the following Sunday. I remained in this district for two months, preaching every Sabbath, either in Wallace or Pugwash—sometimes in both—and in other places in the country almost as important. In order to give you any proper account of what I have done, you must, to some extent, be made acquainted with the district in which I have laboured.

Pursuing the road westward from Pictou along the northern seaboard of Nova Scotia, after a journey of nearly forty miles, during which you, have passed several villages, and two beautiful harbours, you come to the harbour on which Wallace is situated. It runs inland in a south-westerly direction; and fully half way up, and on the south side, is situated the village of Wallace. The village is therefore separated from the seaboard by its harbour on account of the slanting direction which the harbour takes. But so singularly is the country formed that, when you cross this harbour to proceed to the Gulf Shore, as it is called—that is the seaboard—you are intercepted by another harbour, or deep bay, called Fox harbour, where there is a flourishing settlement, and the finest of land. The trade of Wallace is shipbuilding, and there is considerable activity in the place.

But what I have described is only one part of the district, as regards the labours of a missionary; for, proceeding from the upper extremity of Wallace harbour westward, and after a journey of about five miles, you reach the large inlet called Pugwash Harbour, superior in many respects to the harbour of Wallace. It is beautiful in the extreme; and even in winter, when I saw it covered with a coating of ice strong enough for all purposes of cartage and traffic, it presented a scene fitted, if not to enrapture, at least to delight, the beholder. Here, also, the trade is lumbering; and British vessels are to be seen in the summer time anchored in the bosom of the bay, and giving their accession to the short-lived beauty of a Nova Scotia summer.

But I have not yet exhausted my account of the Settlements, which are important to us in an ecclesiastical point of view. Back from the road between Wallace and Pugwash lies Victoria Settlement, a new settlement, and in a fine part of the country, which is progressing fast by dint of hard labour on the part of the settlers. And again, south from the road between Wallace and Pugwash, and on the Gulf Shore, there is a very large settlement on the finest land, in a state of higher advancement than Victoria on account of the greater length of time since it was settled.

In all these districts we have a population connected with our Church, of nearly 150 heads of families, or 600 people, as the census shows. But the advantages, which our Church possesses in this district, or in any district, are not to be estimated by the numbers who profess to be at present connected with it; because during a long period of want of services many have fallen into a state of religious indifference for want of the usual means of Grace; whereas, if these means are furnished, the membership of the Church will be increased in a much larger ratio than if there had been no cessation of religious privileges. This is peculiarly the case in Wallace, because in this district there is no other Presbyterian Church than our own.

With regard to the Churches belonging to other denominations, there is a Baptist and Methodist church in Pugwash. There is also a Methodist church in Wallace, where we have been worshipping hitherto until our own has been raised; for which accommodation we cannot be sufficiently thankful to the members of the Methodist body. There is also in Pugwash a church in connection with the Episcopal Church of Nova Scotia.

With regard to the church-accommodation in connexion with our own communion, through the exertions of the members of our Church, it is now ample, and, as regards comfort, of the highest order. Within the last year the members of our Church in Wallace have erected a beautiful church which is become the ornament of the village. It is a model in regard both of its outward appearance and internal arrangement. Every advantage has been taken of later improvements in church-building. It must accommodate, I should suppose, 400 people. The members of our Church in Pugwash have also erected a church on the same model as the one in Wallace, but scarcely so large. During my stay in Wallace I have been more delighted with the devotion and piety of the people, having during that period visited ministerially at least two-thirds of the congregation, and should have seen them all, had not the weather been singularly unfavourable for traveling. There is a zeal in the cause of Religion there which does not admit of question, when you look at what they have done in providing for themselves suitable places of worship. It is when a minister is among a people that they do most in the cause of Christ; and this advantage the Wallace people have not enjoyed in helping on their efforts. The people here have been without a minister for 10 years; without means of Grace, almost totally without then for it was seldom, indeed, they received services, as there was none to give them; and yet their zeal has not flagged, but they have done what a fully organized church would have no reason to be ashamed of.

There is a Church on the Gulf Shore, in which I preached several times. It is occupied by both the Free Church body and ourselves according to the convenience of each.

I have thus given you a slight sketch of the country where I have been sent to labour, and the manner in which I have been employed in it. But there are things of which I can give you no adequate idea, the kindness, namely, of the people, and feeling with which our services are received. These give undoubted evidence of a sound Christianity on the part of those to whom they are rendered. A clergyman in this country may meet with difficulties, as respects its yet undeveloped condition, and the long want of Divine ordinances during which abuses may have arisen and at all events, in many cases, dilatoriness and irregularity; but assuredly there lie no obstacles in his way as regards the feelings of the people towards the Gospel which he preaches; and, if he delivers the genuine message of his Master, he may expect success in his teachings, and gratitude from those to whom they are addressed. About two weeks after I went to Wallace, I received a call from the church at New Glasgow. I accepted the call, but considered myself bound to remain in the Wallace district at least two months, which I did. I came here on the first Sabbath in April, and have since then been regu-

larly inducted. My induction has been followed by that of Mr. McLean, whom I had the pleasure of inducting, four days ago, to the large congregation of Garlash and West River. Of our further proceedings here I shall probably inform you in a subsequent communication.

Mr. Macgillivray and myself proceed to Wallace on Sabbath first, that is, the 12th of June, to open the two new churches in Wallace and Pugwash.

THE CHURCH OF SCOTLAND.

Mr. JAMES LANGWILL, who has for a time been officiating as assistant at Currie, has received from Henry Ker Seymour, Esq., of Moriston, M.P., for Dorsetshire, the presentation to the church and parish of Legerwood, in the Presbytery of Lauder and county of Berwick, vacant by the translation of the Rev. James Macnair, A.M., to the parish of Auchtermuchty.—*Greenock Advertiser*.

PRESBYTERY OF ABERDEEN.—EAST CHURCH CALL.—The Presbytery of Aberdeen met on Tuesday in the East Church, when after public service, conducted by Mr. Smith, Oldmachar, the call to the Rev. W. Ogilvie, New Spynie, was produced, and very unanimously signed. The Presbytery sustained the call, and prescribed trial discourses to Mr. Ogilvie, whose ordination will probably take place on Thursday, 21st inst. We understand that about £300 have been received for seat-rents in the East Church at the present letting, being a large increase, and affording a sure index of the harmonious character of this settlement.

PRESENTATION.—WEST CHURCH OF INVERNESS.—On Saturday evening, the 16th inst., the Rev. Alex. MacGregor, minister of the West Church, was waited upon by a deputation from a few of the ladies connected with his congregation, begging his acceptance of a beautifully bound pulpit-Bible and Psalm-book, and likewise of a large and elegantly manufactured writing-desk, well filled with fine stationery, as tokens of their kind feelings towards him as their pastor. The handsome presentation in question bears the following inscription:—"Presented to the Rev. Mr. MacGregor by a few friends in token of their affectionate regards. Inverness, July 16, 1853." This mark of esteem cannot fail to be very gratifying to Mr. MacGregor, and the more so when it is considered that he has laboured only two months in his present charge, to which he removed in May last from his late very attached flock in the Gable Church and parish of Edinburgh.—*Inverness Courier*.

MONUMENT TO THE MEMORY OF THE LATE REV. MR. CLARK.—Last week a monument was erected in the Chapel Yard burying-ground here over the remains of the late Rev. Mr. Clark; and in point of beauty, chasteness, and proportion, surpasses any memento hitherto erected in our grave-yards. The plan has been designed by Mr. William Munro, Architect of this town, and does him infinite credit. The foundation of the monument is 7 feet under ground, of solid masonry, forming a recess in the centre, in which the coffin of the deceased is placed, and where room is left for another. On the building reaching the surface, it is covered over with a range of steps, on which stand a base and polished pedestal, on which an appropriate inscription is engraved, finishing with a well proportioned cornice and blocking-course surmounted by an obelisk. The whole structure, from the surface to the summit, is 18 feet 9 inches in height. It is of Aberdeen granite, and the workmanship was executed by Mr. Wright, sculptor of that city. Much praise is due to the committee—Baillie Maclean, Dr. Mansford, Collector Cormick, and Mr. Alex. Fraser, leather-merchant, for their unwearied exertions in raising the necessary funds for the accomplishment of so desirable an object—the erection of this public memorial of one of our most deserving teachers and citizens—as also to Miss Cormick, who has been most indefatigable in procuring subscriptions for the same good cause.

This handsome monument will keep up the memory of the late much lamented Mr. Clark in this town and neighbourhood for many years to come. The burying-ground is daily a perfect thoroughfare with high and low, of every name and denomination, going to see it.—*Ibid.*, July 5.

We may here notice that a short Latin poem, affectionate and much admired, was produced at the Examination, written by a youth of thirteen, Henry Clark, son of the late Rev. A. Clark, who had gone with his widowed mother to Aberdeen, and before his departure composed this classic expression of regret on quitting the scene of his nativity and earlier studies.—*Report of Examination of Inverness Royal Academy*.

ROSEMARKIE CHURCHYARD.—We were glad to notice the other day that the inscription on the tombstone of the Rev. Robert Findlay, who died, minister of Rosemarkie, in 1833, has now been renewed, having been greatly effaced by the lapse of years. The renovation was made at the request and personal expense of the Rev. Mr. Wood, minister of the parish; and the disinterested motives which prompted this mark of respect to the memory of a good and excellent pastor are highly creditable to the present worthy incumbent, the only relation being that he (Mr. Findlay) was his predecessor 120 years ago. Mr. Findlay was a famous man in the North in his day and generation. It appears, however, from the Records of Presbytery that he was seldom on friendly terms with the then magistrates of Fortrose. In his public prayers he is said to have made use of the following petitions and in the same breath:—"Have mercy on all fools and idiots—bless the magistrates of Fortrose, such as they are!" The inscription on the tomb is so chaste and classically written, and at the same time so much in keeping with the character of the man, that no one will grudge the small space it occupies. It is as follows:—"Memorie Sacrum: Hic situs est Reverendus Dominus Robertus Findlay, hujus Ecclesie Pastor; vir quidem pius et sincerus; fidei orthodoxa Confessor; virtutum sui temporis Osor et strenuus Objurgator; in sacrosancto ministerio officio assiduus et fidelis. Obiit 4to Decembris, 1733." ("Sacred to memory. Here is laid the Rev. Mr. Robert Findlay, minister of this church; a man truly pious and sincere; of sound doctrine a professor; of the vices of his time a hater and strenuous reprover; in the sacred office of the Ministry earnest and faithful. He died 4th December, 1733.")

THE CHURCH IN THE COLONIES.

DEATH OF DR. M'GARVIE, OF SYDNEY, NEW SOUTH WALES.

At his residence in Kent Street, Sydney, on the 12th of April last, the Rev. John M'Garvie, D.D., minister of St. Andrew's Scots Church, in the 56th year of his age, and the 31st year of his ministry. He emigrated to this colony in 1826, having been ordained as a minister of Portland Head by the Presbytery of Glasgow. His remains were conveyed to their last resting-place on the 14th. Soon after 9 o'clock gentlemen, desirous of paying the last tribute of respect to the late lamented gentleman, began to assemble at his residence, and it was estimated that not less than 300 were present to form the procession, which proceeded with the body to the Church in Bathurst Street, where an appropriate and affecting discourse was delivered by the Rev. Mr. Coult, of Paramatta. The funeral procession set out about 20 minutes past 10 for the Presbyterian Burial Ground, there being not fewer than 100 carriages, besides a numerous body of mourners on foot. Among the gentlemen in attendance were several heads of Government departments, including the Colonial Treasurer, and the Attorney-General; the Speaker of the Legislative Council; Mr. Campbell and Mr. Thurlow, members for the city, with other members of Council; Mr. Justice Therry, the Venerable Archdeacon M'Eneaney, and other influential members of the Catholic community; the Rev. Mr.

Stephen, and other clergymen of the Church of England; the Rev. Dr. Ross, the Rev. Mr. Salmon, the Rev. Dr. Fullerton, and various other Dissenting ministers. The streets through which the funeral passed, at every stage exhibited, in the mournful regard of the spectators, an affectionate testimony to the quiet benevolence and diffusive Christian spirit of the useful life which had just closed. When the procession arrived on the Burial Ground, a considerable number of persons—many of whom were probably brought there by a feeling of gratitude for services which the deceased gentleman in the discharge of his Christian offices was continually conferring on those who sought his assistance—were assembled to form part in the solemn ceremony. The services at the grave were conducted by the Rev. Mr. Stewart. Thus closed the earthly career of one who, during his residence in this community, has pursued his allotted course unobtrusively, but earnestly, trying to do good at every turn of the "narrow way." The deceased was a bachelor, and had attained his 57th year. His health had been failing for several months past; but the attack, which terminated in death, did not last more than three or four days. While we lament the sudden departure of so good a citizen, we cannot but feel thankful that so excellent a life was extended to nearly threescore years.

The late Dr. McGarvie was highly esteemed by our Presbyterian friends in Australia for his zeal in behalf of the Church of his Fathers, for the excellence of his pulpit services, and for the faithful discharge of the duties of his pastoral office; nor was he held in less estimation by the whole body of the people for his admirable conduct in all matters of public interest in which he could with propriety bring to bear his varied learning and energy of character.—Some years ago, Dr. McGarvie published a volume of sermons, which well sustained his previously acquired character of a faithful, eloquent and zealous expounder of the Truth. We sincerely sympathize with our distant Colonial brethren in the loss which not only their branch of the Presbyterian Church but their whole community have sustained by the death, at so comparatively early an age, of this excellent Minister.

Since the commencement of the "Presbyterian" it was regularly forwarded to Dr. McGarvie. He so highly approved of the publication that, as we learn from a correspondent in Sidney, he frequently spoke of establishing a similar paper in New South Wales. We should be glad to hear that some of our Clergy there had carried out his views.

COMMUNICATION.

[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.]

IRELAND.

It is most gratifying to observe the zealous concern now displayed for the evangelization of this country. For ages a large portion of its people,—a portion once estimated at 7 millions, now probably not exceeding four, have been lying in all the darkness and degradation to which Popery

for the most part consigns its adherents.—Left solely to the care of the Romish priesthood, the larger part of them unable to read, and without books, what could be expected but that they should continue in bondage to all the infelicities of their condition? Within a few years a deep sympathy has been awakened in behalf of the Roman Catholic Irish, and numerous schools and missions have been established among them; but the proper influence of these has been sadly counteracted by the lovers of darkness, and hitherto the number of schools and missions has borne no proportion to the wants of the people. All are persuaded that the miserable degradation of Ireland can be mitigated only by a *living agency*. To multitudes who cannot read, and who, even if they were instructed, cannot purchase books, and who, brought up in the perversions of a corrupt faith, could scarcely be expected to use aright the Best Book gratuitously put into their hand—the Missionary must be sent, under the full protection of the law, to declare to them in their own tongue the wonderful works of God. For this purpose a Society has been formed, entitled the "British Society for Promoting the Principles of the Reformation." It has enlisted the support of a large number of Evangelical Christians, and has commenced its labours under very favourable auspices. The Irish Presbyterian Church will be a powerful coadjutor in this work. "There has been," says one of its ministers, "in our Church a rapidity of increase greater perhaps than that of any Church, not in a

* We are not quite sure whether we can reckon the fierce opposition of the adversary at the commencement of the work a favourable omen. However it be, that opposition has been aroused. "The scheme," as we learn from the Edinburgh Witness, of August 4th, "of sending two missionaries of all denominations to preach throughout the south of Ireland came into operation on Sunday last; and it is to be regretted that the commencement of their mission was signalized by a riot in the city of Limerick. On Sunday night Mr. Dickenson attempted to preach in the open air, but he had hardly proceeded for five minutes when he was surrounded by an infuriated mob, who dragged him along the streets, knocked him down, and otherwise maltreated him; and it was with difficulty that the police and some respectable Roman Catholics rescued him out of their hands. His colleague Mr. Lewis, of Ormskirk, who was in another direction, when he heard of the danger of his colleague, hastened to his assistance; but he also was recognised and annoyed, though not so ill used as his colleague. Both gentlemen had to leave town the next day." It is to be feared that this is but a type of the treatment to which many of these gentlemen will be exposed in the course of their mission. The missionaries in other towns have experienced similar treatment. Riot everywhere, it seems, is the Popish argument. Would it not be more rational, more consistent with the genius of Christianity, and its grand design of emancipating the souls of men from sin and error, to send forth advocates, who might, on the platform of free debate and in the exercise of fraternal charity, contend earnestly for the faith once delivered to the saints? Whether does the Romish Church, in declining this course, distrust the abilities of her advocates, or the goodness of her cause?

county just beginning to be colonized. In 1800, we had in the Synod of Ulster 150 congregations only, and the Secession Synod, about half that number, say 220 congregations or all. But, as vital religion began to revive, these two sections of the Church, like the two sticks in the hand of the prophet, became united so quickly and so silently that we could scarcely note the process by which they became one. Now we have 184 congregations in 35 Presbyteries, being an increase of more than 260 congregations within the last 40 years."—This increase of the Irish Presbyterian Church has arisen, it ought to be observed, among a decreasing population.

While in this we have cause for gratitude, it is painful to observe the increase of Irish Popery in other countries by the dispersion of the population of Ireland.—Thus, about 20 years ago, there were in all Scotland only 20 Popish priests. Now there are 2 Bishops of that Church in Glasgow alone. These have under their supervision 2 convents, 141 priests, and 150 chapels and stations. In Dalkeith they are now building a chapel; and in Leith, where a few years back there was not one Popish priest, they are erecting a magnificent cathedral." The same process is going on rapidly in Canada from Irish emigration. The census of Romanism in Upper Canada presents portentous results. In 1812 the number of adherents to the Church of Rome was, 78,119; in 1848 it had increased to 119,810; and in 1852 it had reached 167,934. This increase is mainly from Ireland; and still they come—loaded down with all their prejudices and antipathies—to be leavened at length, we trust, with Evangelical Truth and Christian Charity. But this can be effected only by a patient, steadfast struggle with minds indifferent to both, and with leaders combated in a phalanx, more compact than the Macedonian. The priests, both Irish and French, are labouring with all their might to hold fast their bondsmen; to prevent the dissemination of Truth among them; to retard education or to control it for their own ends; to win over all national predilections to their side; and to a large extent they have succeeded. Their flocks always work together on every question where the interests of their Church are concerned. When will Protestants learn to combine with zeal and unanimity for the defence and promulgation of those fundamental truths which, whatever may be our sectional organizations, we deem of infinite value? The Man of Sin, our grand antagonist in this country, is great in power. He controls legislation, paralyzes the hand of the magistrate when it pleases him, and can put an effectual veto on every Protestant movement, if it seem the most distantly to threaten the subversion of his dominion. There can be no peace between Popish Error and Evangelical Truth. Some temporizing spirits may dream of peace, and prate of moderation, which is

with them only another name for indifference; but deep-thinking and more earnest men have long felt that a pure Gospel is worth contending for, and that it is as essential to the well-being of the errorist as it is to him who knows its value. The Churches of the Reformation have a struggle before them of which, they have seen no more than the commencement.

THE SINGULAR REVIVAL OF POPERY.

"No longer could be borne a power,
From Heaven pretended; to deceive, to void
Each solemn tie, to plunder without bounds,
To curb the generous soul, to fool mankind,
And wild at last to plunge into a sea
Of blood and horror."—THOMSON.

"Who can refrain from wondering that the Old Mother of harlots and abominations of the earth should again lift up her head in this land, and that she should at this time of day meet with such kindly reception and entertainment among us!—That ever Rome should have acquired such an ascendant over the nations, and enjoyed for so long a time universal influence and unrivaled dominion, making all sorts of people without exception to swallow blindfold her monstrous absurdities, and tamely bear her despotic pride and whimsical caprices—is one of the things in the history of mankind that astonishes. When the Apocalyptic divine saw her in the height of her power, and decked in all her splendour, he wondered with great admiration; but that this enchantress should in the bloom of her meretricious beauty dazzle and bewitch the nations, and make them drunk with the wine of her fornication, is not quite so marvelous as to behold her retaining the same power, and practising still the same arts, not altogether without success, even now in her extremest old age, when she stands tottering on the brink of her burning grave. That she should, in her present haggard, worn-out form pretend to new conquests; and that in places where her cheats had been discovered, and her magic charm broken, she should again attract the kind looks of kings and courtiers towards her, and decoy and infatuate kingdoms, equals the most romantic tale which her lying legends have to tell. To see them admiring her wrinkled face, courting her blasted favours, and returning to her stale and unwholesome embraces, is an event so odd and unaccountable that it may well pass for a miracle, and is a demonstrative proof that these her lovers are fallen into a state of greater dotage than herself."—*Free Thoughts on the Toleration of Popery*," by Professor Bruce, p. 19.

MISCELLANEOUS

MISSIONARY AND RELIGIOUS INTELLIGENCE.

SCHEME FOR THE EVANGELISATION OF IRELAND.—The Rev. Dr. Steanes, one of the honorary secretaries of the Evangelical Alliance, recently submitted to the members of the Alliance a plan for the Evangelisation of Ireland, of which the following is an epitome, and which is

about to be carried into effect: sermons are to be preached in the space of one month throughout the counties of Tipperary, Waterford, and Cork, by 190 ministers of every Evangelical denomination in Great Britain. 60 of the ministers selected are from England and 40 from Scotland, and each of them is to preach 2 sermons on 4 successive Lord's Days (commencing on Sabbath next, the 31st instant), and 3 in each intervening week; every minister thus preaching 5 sermons a week for 4 weeks, and the hundred of course preaching 2000 during the 4 weeks. Their travelling expenses have been estimated at £10 each, making a total of £1000 for the whole; and this has been arranged for by a lay committee of the Alliance, to whom the arrangements for bringing the plan into operation was confided. The Rev. V. M. White, of Islington Presbyterian Church, in this town, is a member of the deputation.

At the meeting of the New England Methodist Conference the Committee on Slavery reported the following series of resolutions, which after considerable discussion were adopted:—1st. That, as a Conference, we are as fully and as deeply convinced as ever that all voluntary slaveholding, or the holding of slaves in bondage for the sake of gain under any circumstances, is a flagrant sin against God and humanity.—2d. That it is our deliberate and settled opinion, that no more persons, guilty of the sin of slaveholding, should be admitted as members into our Church.—3d. That we are fully persuaded that, if a proper discipline were duly administered, or if the spirit even of our present discipline were fully carried out, all voluntary slaveholders would soon be either brought to repentance and reformation of life, or for the sin of slaveholding be expelled from the Church. 4th. That, as there is a difference of opinion as to whether our discipline, as it now reads, would exclude such persons from our communion, it is the sense of this Conference, that the difference should be so altered and amended as to include a well defined and clearly expressed rule prohibiting their reception into the communion of the Methodist Episcopal Church.

THE CHINESE REBELS.

(From the North China Herald.)

The Chinese insurgents are Christians of the Protestant form of worship, and anti-idolaters of the strictest order. They acknowledge but One God the Heavenly Father, the Allwise, Allpowerful, and Omnipresent Creator of the World; with Him, Jesus Christ, as the Saviour of mankind; and also the Holy Spirit, as the last of the three Persons of the Trinity. Their chief on earth is a person known as "Tae-ping-wang, the Prince of Peace," to whom a kind of Divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict the application to himself of the terms "Supreme," "Holy," and others, hitherto constantly assumed by the Emperors of China, but which he declines receiving on the ground that they are due to God alone. Their moral code the insurgents call the "Heavenly Rules," which on examination proved to be the Ten Commandments. The observance of these is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se, men who are not merely formal professors of a religious system, but practical and spiritual Christians, deeply influenced by the belief that God is always with them. The hardships they have suffered, and the dangers they have incurred, are punishments and trials of their Heavenly Father; the successes they have achieved are instances of His grace.

"That there are ambitious self-deceivers, shrewd impostors, and calculating hypocrites among them in plenty, we doubt not: we also doubt not that numbers join, and will continue in their ranks, influenced exclusively by motives as worldly and ignoble as those which guide the conduct of so many professing Christians of the West. But among the leaders and originators of this movement there are unmistakable signs of a good leaven, which, we trust and earnestly wish,

may ultimately spread throughout the whole mass. One convincing proof of the sincerity of the ruling mind is, that, while fighting to free their country from a foreign yoke, and anxious to obtain adherents, they nevertheless throw great difficulties in the way of a rapid increase of numbers by insisting on the general adoption of a new and revealed religion learnt from 'barbarians.'

"While they have manifestly derived their religious beliefs from the writings, if not in some cases the direct teachings, of foreign Protestant missionaries, they appeared to be extremely ignorant of foreign nations. Canton was known to them as the seat of a great foreign commerce; but Shanghai (which has indeed sprung into importance during the few years they have been fighting in the West) was found to be quite unknown to several of their leading men. It is gratifying to learn that under these circumstances the existence of a common religious belief disposes them to regard their 'foreign brethren' with a frank friendliness which past experience renders it difficult to comprehend in a Chinese, but which we earnestly trust every effort will be made to cultivate and establish in their minds. It would, to speak of nothing else, do more for our commercial interest, should the insurgents succeed, than hundreds of ships and regiments. We understand that during a long ride of 10 or 12 miles into the city of Nankin and back, along what may at present be called one of the streets of a large camp, Mr Meadows did not hear one of those abusive and derogatory epithets applied to himself or companions which have been so liberally bestowed on passing foreigners by the heathen Chinese. There was also the fullest evidence that the obscene expressions, with which the latter garnish all their conversation, are prohibited and almost banished from the language of the Christians. They now hold Nankin, termed by them 'Teenkin—Heavenly Capital,' Chin-kiang, and Yan-chow, and are for the present busily engaged in strengthening and increasing the fortifications of these cities."

The following paragraph is extracted from a letter of Rev. J. V. N. Talmadge, American Missionary at Amoy. The letter is dated May 22:—

Chin-chin and Tong-an have fallen into the hands of the insurgents. The first named is a large city about 40 miles west of Amoy. The other some 58 miles, north. You will think it strange when I say that the rebels of the north have the Scriptures in circulation among them. Their law is the Ten Commandments. They keep the Sabbath-day. They worship one God, and trust in one Saviour, Jesus Christ. Some of their books, which they circulate, are excellent. Others have superstitious connected with them. The only way we can account for this discrepancy among them is, that some of them are genuine Christians, and others are fanatics; and others, again, have associated with them merely for worldly gain. We live in a strange time. If the insurgents are successful, the whole empire will doubtless be thrown open to the preaching of the Gospel of Christ. If they should fail, we think the way of the Gospel will be hedged up. We have this satisfaction, however, 'God reigns.' He will take care of His cause and His people.

Protestant Worship at Rome.—A letter from the Rev. Edward Lathrop, pastor of the Baptist Tabernacle Church in this city, dated at Rome, says:—"It is a most gratifying fact that, amidst the gross darkness that prevails here, there is one spot at least from which the light of a pure Christianity emanates. In the house of the Hon. Mr. Cass, Chargé d'Affaires of the United States, public worship is regularly held every Lord's Day. The officiating minister is the Reverend Mr. Baird, son of Dr. Baird, of New York, who is well known for the interest he has so long manifested in behalf of the Catholics of our own and of foreign countries. If I should remain in Rome another Sabbath, I expect to enjoy the privilege,

through the invitation of Mr. Baird, of preaching to the little company who are assembled from time to time in the "upper room," which has been appropriated to religious worship. It is certainly an occasion of no little interest to stand in a spot, where, centuries ago, the greatest of the Apostles was "not ashamed of the Gospel of Christ," and to be permitted, though very imperfectly, and in much conscious unworthiness, to preach the same Gospel, which now, as then, "is the power of God, and the wisdom of God."—*N. Y. Paper.*

PILGRIM'S PROGRESS.—The wife of a distinguished and wealthy Armenian has paid 900 dollars for the translation of the "Pilgrim's Progress" into her native tongue.

DRUMCLOG ANNIVERSARY SERMON.—The sermon, in commemoration of the battle of Drumclog, was on Sabbath week preached on that eventful field by the Rev. J. D. Paxton, of East Campbell Street Free Church, Glasgow, to a large audience, assembled from different parts of the adjacent country.—*Ayr Observer.*

MONUMENT TO COLONEL GARDINER.—On Tuesday the foundation-stone of a monument to the memory of Col. Gardiner was laid at Bankton near Prestonpans in the presence of a large number of spectators from the surrounding district, including the ancient fraternity of Chapmen of the Three Lothians.

It is worthy of being noted that, before Mrs. Stowe left Scotland, James Douglas, Esq., of Cavers, one of our best writers in defence of Christianity, had a select party in honour of Mrs. S., on which occasion she presented her with a splendid agate cup, inside of which was a purse containing 100 sovereigns.

There are in the U. S., it is said, 27 Baptist colleges and theological seminaries, the total value of property of which is estimated at \$2,900,000. During the last five years the sums subscribed on their behalf amounted to \$1,515,000.

Pennsylvania is ahead of every State in our country in the number of its Presbyterian churches having 775. New York State has 662, and Ohio 659. There are 4 or 5 denominations of the Presbyterian Church in our State, such as the Covenanters, the Associate Reformed, and the Cumberland Presbyterians.

PRESENTATION TO THE REV. DR. MACKAY, OF DUNOON.—On Tuesday evening the Rev. Dr. Mackay, who is about to leave this country for Australia at the head of a party of 10 Free Church ministers, was presented with an address from his congregation, and a purse containing 200 sovereigns. The Rev. Doctor was also presented with 20 sovereigns for Mrs. Mackay, his partner in life, and 10 sovereigns for Miss Mackay, his sister.

FIELD-LANE RAGGED SCHOOL AND DORMITORY.—Yesterday the Archbishop of Canterbury preached a sermon in aid of the Funds of this institution, on which occasion the church of St. Sepulchre's was crowded. This is the largest institution of the kind in the metropolis, giving constant assistance to between 900 and 1,000 persons. The total number of destitute relieved from the Funds during the past year was 3,000, including those entirely destitute who have availed themselves of the night refuge. 23l. 12s. was collected after the sermon.

The first public meeting ever held in the Turkish Empire in connexion with the Bible Society took place in Constantinople on Monday, the 13th of June last. It was presided over by the British Ambassador, Lord Stratford de Redcliffe. This is an epoch in the history of the Bible, and indicates that in the very Capital of the "Prophet" Islamite pride and intolerance are on the wane, and that the Word of God is rising in influence and power.

Of the large family of Presbyterian churches in the United States there are 8 distinct branches, viz: the Old School, the New School, the Associate Reformed, the Reformed Presbyterian, the Reformed Dutch, the German Reformed, and the Cumberland. These all hold to a common form of Church government, to the parity of ministers, and to the order of "Ruling Elders;" but wide

differences exist among them in relation to theological doctrines. The first two mentioned embrace together 3,700 ordained ministers, 5,000 churches, about 375,000 communicants, and 1,500,000 members of congregation; and they have 10 theological seminaries and double the number of colleges. The other branches are prosperous, though smaller; and contain no less than 500,000 communicants.

RE-MARRIAGE OF A HINDOO WIDOW.—We beg to mention on good authority that recently a Hindoo girl, of a Kulin Brahmin family at Kor-nugger, has been re-married to a neighbour of the village by her own father-in-law, she having been widowed at the age of 9 years. This unique occurrence has excited a great sensation in the place, and the subject now is under warm discussion among the orthodox leading members of the families of the *locale*, who have not only excommunicated the man given in marriage to his daughter-in-law, but have forbidden all from either dining or "tiffing" in his house on pain of excommunication. But money is now all-powerful, and in spite of their threatening denunciations the man proscribed has succeeded in winning over to his side a considerable number of his partisans by the sronous recommendations of the mit.—We hope many will emulate the conduct of this man of uncommon moral fortitude, and thus break through the pernicious custom of keeping their widows in constrained perpetual celibacy, which is found so detrimental in these days of the march of intellect.—*Hurkaru.*

POETRY.

LINES WRITTEN BY THE LATE REV. ISAAC PURKIS, OF OSNABRUCK.

Oh! gaze around this sinful world,
And see Hell's banners wide unfurled,
And wretched captives led
Adown rebellion's daring steep—
Down to fell horror's fiery deep—
The torments of the dead.

The *dead in sin*, and doomed to Hell,
In all-devouring fire to dwell!
Alas, the wretched host!
Who, blinded by the Prince of air,
Are void of love and holy fear!
Immortal spirits lost!

Oh! shall we view a Saviour's blood,
All shed to bring them back to God,
And still no pity show?
Shall that dear blood have flowed in vain,
And we not struggle to regain
Them from eternal woe?

Shall souls, that may for ever rest
In Jesus' bosom owned and blest,
And may in glory dwell—
Shall souls, that may for ever wail,
To wake our tenderest pity fail,
And drop unsought to Hell?

Forbid it, all my hopes and fears!
Forbid it, O my sighs and tears!
Forbid it, Jesus' blood!
Forbid it, all the prayers of saints!
Forbid it, martyrs, by your plaints!
Forbid it, O my God!

Forbid it, all ye angel bands,
Who traverse earth's remotest lands
To do your Saviour's will!
Forbid it, O ye rolling spheres,
For signs and seasons, days and years
Your course pursuing still!

Forbid it, all ye saints Above,
Who, happy in the realms of love,
Have all your sins forgiven!
Forbid it, judgement, conscience, grace!
Forbid it, time's precarious space,
Forbid it, God in Heaven!

Osnabruck, C. W.

(For the Presbyterian.)

THE VALLEY OF HUMILIATION.

"They shall sing in the ways of the Lord."—
PSALM CXXXVIII. 5.

Sweet Valley! where I love to dwell,
Here would I pitch my roving tent
Amid thy pastures fresh and green,
By the still waters of content.

Low is the Vale, the world shut out
By rock and hill and mountain high;
Yet Heavenly sunshine resteth there,
And sweet cool breezes rustle by.

The thorns of pride, of self and sin,
Crushed by my Saviour's bleeding feet!
Shall wound no more my weary soul,
For here the rose and myrtle meet.

The Dove of peace doth hover near,
Nor builds its nest but in the Vale;
Here singing birds, and sweetest flowers,
And gushing waters never fail.

Ne'er from the Vale my Saviour strayed,
Here was He born and crucified;
Here rest, my soul, beneath the Cross,
Nor wander on the hills of pride.

Once 'twas a dark and gloomy Vale,
A place of sorrow and despair;
But Christ arose! and from on High
Shed life and love and glory there.

Oh blest retreat! here would I wait
The coming of my Lord, my Love!
And listen for His chariot wheels
To bear me to a home Above.

Dear Lord, should my deceitful heart
E'er from Thine own blest Valley stray
Take the sweet chains of faith and love,
And bind me to Thy Cross away!

S. O.

Messina Springs, August 9, 1853.

REVIEW—ROMANISM.

A PROTESTANT'S APPEAL TO THE DOUAY BIBLE,
AND OTHER ROMAN CATHOLIC STANDARDS,
IN SUPPORT OF THE DOCTRINES OF THE REFORMATION.
By the REV. JOHN JENKINS,
Montreal: Wesleyan Book Depot, Great St.
James Street.

No one should quarrel with another on account of his religion. Every man, in the choice of his religion, is entitled to think for himself and to choose that which he deems the true and the best. His profession should be based upon his convictions, and without let or hindrance he should be protected in the profession of whatever he believes to be most agreeable to the will of God and the dictates of his own conscience. Protestants admit these principles, and concede the right of free thought and free discussion to all men. Roman Catholics on the contrary discard these principles, though they lie at the base of civil and religious liberty; and, whenever the Romish priesthood have power, discussion is restrained by the various methods so well known to that order, and every path to the investigation of the dogmata of the Church of Rome is barricaded.

From the highest pretensions ever set forth by the Church of Rome, no abatement is made in the present day; nor perhaps can any be made in consistency with

her fundamental tenets. If the sovereign pontiffs, who have occupied the throne of St. Peter, have been indeed infallible; if all the decrees of the infallible head are to be received and submitted to as of Divine authority; if the several orders of the priesthood are really enlightened and guided by his wisdom in all matters connected with their sacred functions, it necessarily follows that the laity are bound to submit to their dictation, even as to the voice of God; and that to examine, to debate, to impugn what is delivered with such authority, is rebellion against Heaven's Majesty, and for the good of the rebel himself it should be repressed with all sorts of pains and penalties. The Romish Church, whenever she has possessed the full power, has not hesitated to inflict these pains and penalties on heretics. Within the Papal States a man may think as he pleases, but the utterance of a thought in theological discussion at variance with the dogmata of Rome would instantly bring down upon the utterer the vengeance of the Vatican; and, if he did not meet with the gentler sentence of expulsion from the kingdom, he would in some deep dungeon be left to expiate his offence until recantation or death brought him deliverance. It is the same in all nations where triumphant Popery is unrestrained by the influences of a purer faith.

It is curious and instructive to trace the origin and progress of this exclusive and intolerant spirit from the time that it appeared in the earlier centuries of the Christian era.

Two conditions of the Church may be discovered in the long period of its apostasy from the primitive, divine original. The first is that in which the Church is in a state of unwilling subjection to the civil power. The second is that in which the Church, after the full establishment of the Papacy, claimed and asserted its superiority to the civil power.

The causes which brought Christianity, or rather the Church, into subjection to the state, can easily be explained. In the beginning of the fourth century so widely had the Christian faith spread, in spite of all the persecutions that had wasted it, that its adherents were found in all ranks, and were held to be the most intelligent and virtuous in these ranks. The Emperor Constantine, either from conviction or policy, professed himself a Christian. He lavished the wealth of the state and of the heathen temples on the new religion. He took his seat occasionally in the Synods of the Church, and assisted in, or influenced, the deliberations. The Clergy grew up a separate order of different gradations, wealthy, and more dependent on the favour of the prince than on the affection of their flocks. The kingdoms that grew out of the fragments of the old empire imitated the Imperial liberality to the Christian faith, and, as usually happens, demanded submission in exchange. They appointed in their pleasure to the richest benefices without much regard either to learning or piety.

In the progress of two centuries, or a little more, the original spirit and character of the primitive Christians had well nigh disappeared; the preaching of the Gospel and the teaching of the people in Christian knowledge had fallen into disuse; unauthorized and corrupted forms of worship were introduced by the secularized priesthood; and the Church, ceasing to have a distinct existence, became a mere appanage or creature of the state, enlarging the while, but bereft of its pristine purity and vigour. During this sad epoch of defection the peculiar aspects of the PAPAL SYSTEM were developed. The Pope and the Clergy, supported by the Civil Magistrate, lent the State in grateful return such aid as their sacred function enabled them to command. Under this altered condition of the Church truth and piety were not totally extinguished, but they maintained only a sickly existence; and the kingdom of Christ, which is not of this world, was sunk among those kingdoms which have only the interests of the present world in view. Those who bore the name of the servants of Christ, no longer tempted to fight for Him with the sword, ceased to fight for Him with the sword of the Spirit, which is the Word of God; and they surrendered to the kings of the earth His authority and dominion. During this long period the Church, which in Popish phraseology means the ecclesiastical orders, was a submissive creature to the temporal power which fed and defended it. This condition of the Church in our Scottish controversies has obtained the name of *Erastian*.

From these corrupting, temporal accidents there emerged in due time a very different condition—the mature and consolidated Papal system, in which the Church is not the creature of the state, but the state is in reality the vassal of the Church. The ecclesiastics felt the power of a name, and they converted it into an engine of dominion. Claiming to be the kingdom of Christ, and possessed of His sovereign power, the Catholic Church, so named, under its *Pontifex maximus* asserted a distinct place in dominion above the kingdoms of the World; and for many ages the claim, though occasionally disputed, was generally submitted to in Christendom. A sovereignty over the consciences of men, wherever it is acknowledged, will be far more penetrating and far more potent than the sceptre which claims only a civil allegiance. In the middle ages it was so, for it disposed of allegiance itself and consequently of crowns. In our own enlightened age this sovereignty over conscience, wherever it is acknowledged, pursues different tactics, but quite as effectual in maintaining its ascendancy over the civil authority. Over superstitious and abject minds the authority of the Church in the minutest filaments of its supervision and control will in the end, when skilfully managed, overbear that of the state and become identified

with it, whether it refer to the marriage of a Prussian dragoon, or the schooling of a baby Mynheer. It is so at this moment in the Catholic States of Europe. The Papal element pervades and shapes them all as surely as the law in the mineral kingdom which determines the form of a crystal. It crushes the spirit of liberty and pours its counsels into the willing ear of despotism. It demands that the children of the true Catholic breed as well as those of mixed marriages shall be fused in the same crucible and cast in the same contracted moulds. In its own province—the religious, it maintains the ritualism generated in the dark ages—ignores the Bible as the only rule of faith, and prohibits all reading on religious subjects except that to which its own conclave gives license. Wherever it reigns supreme, it puts a strait jacket on the minds and consciences of men. Itself without a secular arm, it controls the secular arm. Itself without weapons of carnal warfare, it has a potent influence over them that wield them. Its religious and ecclesiastical orders, all guided by one central and supreme WILL, never for a moment relax their pursuit of wealth, influence and aggrandizement. It pursues its aim with a steady and far-sighted policy, which has often outwitted the shrewdest of its adversaries. It has never renounced its claim to universal supremacy over the nations of the World; it has only changed its manner of asserting it. The Catholic Church, its advocates declare, is unchanged as it is unchangeable. This dogma springs, and legitimately too, from her claim to infallibility and the asserted supremacy of the Church over all that is in the World. It is in harmony with that other dogma "*Out of the Church no salvation*," and hence every form of compulsion may be esteemed benevolent—the prison, the torture, the auto-dé-fé—if by them a chance be given to prevent the eternal perdition of a soul. On such principles persecution becomes a virtue; to extirpate heresy by any means, a work worthy of a saint. Thank God there are many within the Romish Church who would repudiate these sentiments. They flow nevertheless from its immutable creed, and they will guide its policy wherever its priesthood are uncontrolled by a higher power.

We have now touched upon a point in which that Church, which claims to be the only Church of Christ in the World, differs from all other Churches that have existence around it. It is not to be viewed simply as one of several religious denominations, and, like these, prosecuting its objects by means purely spiritual and persuasive, and disclaiming all other means, as they do. But, from all its historical antecedents and avowed dogmas, it must be viewed as a powerful confederacy, aiming at objects which involve the mental and social liberty of every human being. On the general ground of citizenship the Romanist and the Protestant have a common interest,

as, for instance, in the preservation of law and order, in the improvement and prosperity of the common-wealth. But there are questions of a mixed kind belonging to both as citizens, in which their respective creeds cannot fail to have a mighty influence on the public well-being—an influence exerted in the political arena. Need we name of these questions all laws which give power to hold and to accumulate property by monastic and ecclesiastical corporations beyond their obvious necessities? Does not all history bear witness to what an extent these have been employed to tie up the hands of civil liberty? Education also may be named as one of the matters in which all citizens under a free government have a common interest, and are therefore entitled to a common supervision. But the Romish Church claims education as belonging exclusively to her own province. She claims the right of determining what it shall be and by whom it shall be given. It belongs, the Pope says, to the soul, to the conscience, and therefore the Church is its proper guardian. But the State too has surely a large stake in the right education of the people, and, supplying the means out of the public treasury, it ought undoubtedly to frame the law and to hold the supervision. Upon all legislation on this subject every citizen, as a citizen, and whatever be his creed, should keep an intelligent and watchful eye, and all the more that on this and every kindred subject Roman Catholics act unitedly, and as a Church, without any division in their counsels and with an unslumbering vigilance in those who direct them. The perfect antagonism of the two systems will, as we deem, be developed on this democratic continent in connexion mainly with this question. A free, a common, a Bible education would soon give the death-blow to this insatiable, soul-destroying Moloch.

This warfare between these antagonistic systems has commenced among us, although as yet with little safety or freedom to the advocates on the Protestant side. Recent events have shown how perilous it is even in our cities, though large numbers of Protestants reside in them, to indulge in the privilege of free discussion. The sanctity of a Church, both in Quebec and Montreal, was no security from Popish aggression. And we are persuaded that, were any Protestant Missionary to attempt to preach the doctrines of the Holy Scriptures in any of the more densely peopled French parishes, it would soon be seen that no freedom would be granted for such a purpose. The constitutionally mild character of the French *habitant* would quickly be excited to oppose and perhaps to persecute; and one more proof would be given that Popery will tolerate no freedom of discussion on matters of Religion.

And yet Mr. Brownson had full freedom on several occasions in Montreal, not indeed to discuss Popish dogmas—his masters would not have allowed this—but to assail

those who presume freely to discuss them. We can have no objection to this; better times may come when a patient hearing will be given to both sides. In the meantime no great harm can be done to Truth by such an adversary. As a lecturer, Mr. Brownson is confused, dogmatical, hesitating, ill prepared perhaps rather than incapable of preparation; his own self-sufficiency alone sustained him. Had his audience in Montreal not been made up of patient listeners and partizans, he had certainly either been left alone or hissed from the stage. His paradoxes were startling without ingenious defence, and his thoughts were set forth without order or connexion. His subtleties are obscure and impalpable, like the ghosts in Virgil's limbo, beyond the reach of mortal weapon.

Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cava sub imagine formae,
Irruat, et frustra ferro diverberet umbras.

In him there was no attraction to tickle the vulgar, and no ability to gratify the learned. When he uttered a thing that might have been deemed insulting to Evangelical Christians, and many such things were uttered, it was done with such monotonous dulness and perplexity, as if he himself scarce knew the meaning of his words, or doubted the meaning they conveyed. No surprise can be felt that he stirred up in the few Protestants, who went to hear, no resentment of any kind. To set such a champion in the front rank of lectureship would seem to indicate a great scarcity of men in the Roman Church qualified to move the popular mind by controversial ability. An intelligent Protestant auditor might have wished very sincerely that the Romanists had brought forward in this their stronghold a champion of larger calibre. One soon grows tired of mere dogmatism, of sophistry not fit to ensnare even "silly women led captive," and all the sooner when the rhetorical tune, to which it is set, has no charms. Let them bring up on their side some Gavazzi, who may at least please by his acting, if he should not convince by his logic. We can admire ability in an antagonist. We can patiently, perhaps candidly, listen to him, and confer on him all the honour to which he is entitled. If Romanists possessed the same temper, they would listen to a Protestant controversialist at least with equanimity, and by and by their eyes might become tolerant of the light struck out in the collision of free debate. Glad would we be to witness the growth of such a temper. We might then cherish the hope that Truth would prevail.

The work of Mr. Jenkins which has suggested these observations consists of a series of Discourses, ten in number, on some of the principal points controverted between the Church of Rome and the Reformed Churches. The author has assumed that the Romanist and the Protestant are at one in admitting that the Bible is a Divine rule of Faith; and that no other

Divine rule, supposing any such to exist, can be at variance with the Bible, since the Revealer of all Inspired Truth cannot contradict Himself. In various forms he demonstrates that several fundamental tenets of the Romish Church are undeniably at variance with the Scripture Rule, and therefore inconsistent with any Divine authentic tradition, for Divine traditions cannot contradict each other. The argument is managed with much tact and ability, and in the judgement of enlightened Protestants will be held conclusive. In appealing to the Law and to the Testimony on the Lord's Day and in the Lord's House, the preacher chose the right ground, and built upon the sure foundation; and, while citing occasionally other authorities, he has wisely shunned some of the more difficult questions with which the theologians of the Church of Rome have obscured and perplexed the subject of the Rule of Faith, on which the other points in discussion are hinged. Such subtle investigations of the subject of Tradition and of Church developments as are presented for instance by Lingard and Newman and Wiseman could not well be adapted to the style of popular discourse, even had they lain more obviously in the way of the preacher's design. The Bible and the Bible alone (to use the words of the immortal Chillingworth) is the religion of Protestants, and from this fortress all the field-works of Romish error can be effectually demolished. The well-read Romanist is aware of this, and he either keeps himself beyond the range of our guns, or, wandering among the shattered pillars of his own religion, takes refuge at last in infidelity.

In the circumstances of Canada, and of Eastern Canada in particular, deeply infected with the pernicious virus of Popery, and domineered over by its grasping ambition, the professors of the Evangelical faith are under weighty obligations to the author of these discourses, first for their delivery from the pulpit, and now for presenting them to the public in a printed form. His resources are ample, his dialectics skilful, his delivery persuasive, and, though bold in the defence of Truth, his temper is infused with the mildness of Christian charity. The candid and Christian temper with which he has conducted the arguments will dispose many to read them, who did not assemble with the multitude who were so deeply impressed by the orator's living voice. The times demand a greater number of such advocates. Would to God they were multiplied a hundred fold, and that they could obtain a patient hearing from the multitudes who are led astray. If, as the learned interpreters of Prophecy deem, the kingdom of the Papal Antichrist is verging to its downfall, a work of vast magnitude yet remains to be done by these human instruments which the Almighty usually employs in the accomplishment of His purposes; and chief among these we may look for a faithful,

open, energetic, united defence of the Truth as it is Jesus, on the part of those to whom the ministry of the Word is committed.

VINDICATION, OR REASONS FOR RETURNING TO THE CHURCH OF SCOTLAND.

We have been much pleased by perusing a "Vindication, or Reasons for returning to the Church of Scotland, including a Correspondence with a Free Church Minister, in a letter to his friends of the Free Church, by James Lamont." Mr. Lamont is a Rothesay student or licentiate, and is, if we are not mistaken, the same personage on whom we had occasion to animadvert about 12 or 18 months ago, when he appeared to us a little over-zealous in deprecating Sabbath schools as inimical to family training and strict parental supervision on the Sabbath evenings. If we are correct in our reminiscence, the circumstance is not unworthy of note, as showing that the author of the admirable pamphlet now before us was never wanting in zeal; and indeed we have reason to believe that he has always been highly esteemed in his connection with the Free Church, that he enjoys the reputation of possessing superior talents, to which, combined with his acknowledged energy and zeal, the Free Church, looked as affording hopeful promise of future distinction and usefulness, and that he was regarded, in short, as one of the most promising and gifted aspirants to the Ministry in that particular denomination of dissentients from the Church of Scotland.

Mr. Lamont however, we say it to his credit, has thought better on the subject; and was one of the Free Church students received into the Church of Scotland at the last General Assembly.

We hail Mr. Lamont's return, and that of his companion in the same course, to the bosom of the venerable Church of Scotland as the mere beginning of a movement which will not terminate here, and which we believe that the pamphlet before us, published by Mr. Lamont in his own vindication, will tend greatly to accelerate.

We strongly recommend this really able pamphlet for general perusal. Though written, we presume, by a young man, it is one of the most masterly productions of the kind we have read for many a day. It has nothing juvenile, or flippant, or presumptuous in the style; but is on the contrary evidently written by one who has thought long and maturely on the subject, who utters his convictions in perfect sincerity, and who, as the result of his calm and deliberate judgement, after the most ample and earnest investigation, has come to the conclusion that the Free Church occupies a false position, that its leaders, and therefore its proceedings, exhibit an improper spirit; and that therefore he had no alternative but to return to the Church of Scotland, which, as he shows (and not the Free Church), holds inviolate at the present day the principles of John Knox and the other early Reformers.

Mr. Lamont begins by showing that he did not take the important step, of which his pamphlet is a vindication, "with the prospect or promise of any temporal or pecuniary advantage." This, we think, he shows in a very satisfactory manner, without reference to his just remark, that "in the present state of affairs the Ministers of the Free Church are on the whole about as well paid as those of the Establishment." Indeed it must be obvious to any intelligent reader of the "Vindication" that Mr. Lamont had nothing to fear with reference to his future prospects in life, had he continued in connection with the Free Church. But the whole spirit of the pamphlet is quite sufficient to show that he has evidently not been influenced by such considerations. Even the Rev. Mr. Craig, his late minister at Rothesay, confesses that "he is quite at a loss to understand what reasons are which weigh with him," and never for a moment thinks of imputing mercenary motives. The actual reasons Mr. Lamont developed in a long letter to Mr. Craig, which produced the following reply, a mere evading of the

question, and which, moreover, we must characterize as a singularly rigmorole effusion of Free Church balderdash, spiritual pride, and blarney:—"Rothesay, 26th May, 1853.

"MY DEAR SIR,—I have read your letter—which, I have no doubt, it was very painful for you in some respects to write.—I say, I have read your letter with deep pain and grief, as at once affecting both the character of your head and your way. I grieve, indeed, as one would grieve over a son fallen. I must say it to you, that I cannot otherwise regard you than as a fallen man; and your letter of to-day is to me quite sufficient evidence. It would be most easy for me to answer and refute all the thrice-repeated and thrice-refuted statements and arguments you have so scornfully brought forward as having determined your judgement; but, as you have taken your step, having made your choice, I forbear as useless taking any further notice of them; and must now only mourn over you. What more than this mourning I can and ought to do will be to pray for you, as one fallen from the rank of a testimony-bearer for Christ, and one who has joined the ranks of slanderers and revilers of many eminent saints and faithful servants of Christ.—Yours, with something like anguish of mind,

ROBERT CRAIG.

"Mr. James Lamont."

This letter is wonderfully characteristic. It contains not a single word in reply to the resistless arguments which Mr. Lamont had adduced. It is a more confused, incoherent ejaculation of pitiful whining and maw-wormism, while there is a sting in the tail to the effect that the Rev. Mr. Craig, honest man, has no resource but to pray for one "who has joined the ranks of slanderers and revilers, &c." Is Mr. Craig so obtuse as not to see that this very expression is a piece of reckless unmitigated slander, joined to something very like consummate hypocrisy? What right has Mr. Craig to use such revolting language, especially in writing to one, who, as the following letter will show, is evidently far his superior. The letter is long, but it is important; and we think it really deserves and demands as much publicity as we can give it.—

"7, India Place, Edinburgh, 23th May, 1853.

"REV. DEAR SIR.—I am in receipt of your favour of the 26th inst., which I beg most respectfully to acknowledge. I have no desire to raise or prolong anything like a contest or controversy with you; but there are two or three expressions in your letter which I cannot suffer to pass without remark. You consider that I have abandoned 'the rank of a testimony-bearer for Christ.' This I beg most respectfully, and yet most decidedly, to deny. I have abandoned none of the principles or views which I had previously held on the Headship of Christ, or the absolute independence of the Church in matters purely spiritual. I always held by the principle of an Establishment, which, to the best of my knowledge, is speedily dying out of the Free Church. I am as much a non-intrusionist as ever I was. I never could see my way to the approval, at least to the defence, of absolute popular election; and I never thought the question of patronage was one worth contending much for or against. I left the Church of Scotland in 1843, because I thought the Free Church party had good and valid ground to go upon, and that by legal enactments the rights and liberties of the Establishment were intruded. I was led to believe that the Free Church could in its leading and distinctive principles be identified with the Churches of the first and second Reformation—the Churches of Knox and Melville—and that the Establishment had in 1843 been remodelled and modified into something contemptible in the extreme, if not execrable. More minute inquiry, and more extensive information, have induced me to change my mind on these points; and, perceiving nothing in the constitution of the Church of Scotland to militate against my views of non-intrusion and spiritual independence, and therefore no ground for my standing aloof from her communion while I hold by the principle of an Establishment, I have sought her membership, as the only way in

which I could free myself from the heinous sin of schism. Holding, however, as I do, that Christ is the Sole and Supreme Head of the Church, in the sense that He is her only Lord, her rightful Lawgiver, her supreme and final Judge; and that He alone is the fountain of all saving grace and spiritual blessing, with regard both to their imputation and their application. I cannot consider myself as having abandoned 'the rank of a testimony-bearer for Christ.'

"Rev. dear Sir, had such a charge been brought against me by any except by such a venerable father, I should feel strongly tempted to retort it. Why, I think I have put myself in the true position of a 'testimony-bearer for Christ'; for, if I understand the spirit and tendencies of the age, the great opposition made to the cause of Truth is the denial of Christ's Headship, not over the Church, but over the nations; and, while I apprehend that the time may not be far distant when full expression shall be given to this opposition by the overthrow of Religious Establishments in this country, I cannot but regret most deeply that I should have been so long connected with a section of the Church which has done more than any other to accelerate such a crisis. But I forbear on this point. I am further accused of having 'joined the ranks of slanderers and revilers of many eminent saints and faithful servants of Christ.' It would be painful for me to read such an assertion from any one; but it is doubly so from your pen. If the words be meant to describe the character of the letter which I took the liberty of sending you, I have only to say that, strong as you may think some of the expressions used, it is throughout the language of deep and painful conviction, and comes far short of fully expressing my opinion of the conduct and character of the Disruption. If on the other hand the language is meant to describe the party which I have joined, I must just say that my experience of that party is somewhat limited; but, taking Scripture for my guide, and recalling my own observation and experience, I know well to which party slander and reviling are as necessary food. I am not aware that the Establishment, as a body, or any considerable number of her members, can be accused of slandering or reviling the Free Church; and I presume you do not require to be informed how much the Free Church indulged in slandering and reviling the ministers and people of the Establishment. I have met with much sympathy and Christian kindness at the hands of the members of the Church of Scotland during the last ten days. I build very little upon that. I attach comparatively very little importance to it by itself; for it may be the ephemeral expression of a feeling excited by the novelty of circumstances, and therefore I take it for what it is worth; but I have seen nothing that can lead me to suppose that I have joined the ranks of slanderers and revilers of Christ's eminent saints and faithful servants. It may be that, when I become as well acquainted with my new friends as I am with the old, I shall discover as much exclusive bigotry, uncharitable judging of others, hypocritical pretensions to all that is good, and unscriptural pride and selfishness in the one party as I may have done in the other. If so, I shall mourn over a discovery which shall entirely contradict my past experience, so far as that goes. The only other expression to which I mean to advert is, 'that you cannot otherwise regard me than as a fallen man.' The word *fallen*, as commonly used by theologians, is one of deep and solemn import. A highly respectable member of the Free Church said recently, 'If you join the Establishment, your soul will be damned;' but I cannot believe that with your candour, clarity, and Christian liberality you could have used the word in any such sense. If you mean that I have fallen from the esteem and favour of my former friends, I must admit that this consideration was fully before my mind when 'counting the cost'; and, however much I may regret the fact, I have no right now to complain of it. We must follow the path of duty through bad as well as through good report; and

whether it is easier to discharge one's duty under the smile, or under the frown of popular favour, your own Christian experience will easily decide. Having made these remarks, I shall simply conclude in the words of the great Apostle (1 Cor. iv. 3-5), 'But with me it is a very small thing that I should be judged of you, or of any man's judgement; yea, I judge not mine own self: . . . but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God.'—I am, &c.,

JAMES LAMONT.

"Rev. R. Craig."

SELECTIONS.

FOR THE BEREAVED.

I was sorry to depart leaving your ladyship in grief, and would still be grieved at it, if I were not assured that you have one with you in the furnace, whose countenance is like unto the Son of God. I know that if you were not dear to God, and if your health did not require so much of Him, He would not spend so much medicine upon you. All the brothers and sisters of Christ must be conformed to His image in suffering, and some do more strikingly resemble the copy than others. Think, madam, that it is part of your glory to be enrolled among those whom one of the elders pointed out to John. "These are they that have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." You have lost a child—nay, she is not lost to you who is found to Christ; she is not sent away, but only sent before, like unto a star, which goeth out of our sight, doth not die and vanish, but shineth in another hemisphere: you see her not, yet she doth shine in another country. If her glass was but a short hour, what she wants of time she has got of eternity; and you have to rejoice that one belonging to you is now in Heaven. Build your nest upon no tree here; for you see God hath sold the forest to death; and every tree, upon which we would rest, is ready to be cut down, to the end we may flee and mount up, and build upon the rock, and dwell in the holes of the rock. Whatsoever you love besides Jesus, your husband, is a strange lover; now, it is God's special blessing to Judah, that He will not let her find her paths in following her strange lovers: "Therefore, behold, I will hedge up her way with thorns, and make a wall, that she shall not find her paths; and she shall follow after her lovers, but she shall not overtake them." O thine happy Judah, when God buildeth a wall betwixt her and the fire of hell! The world and the things of the world, madam, are the lovers you naturally affect—the hedge of thorns and the wall which God builds in your way, to hinder you from your lovers, are the thorny hedge of daily grief, loss of children, weakness of body, uncertainty of estate, lack of worldly comfort, fear of God's anger for unrepented sins; but what do you lose though God twist and plait the hedge daily thicker? God be blessed, the Lord will not let you find your paths; return to your first husband—do not weary, nor think that death walketh towards you with a slow pace; you must be ripener you be shaken; your days are no longer than Job's, that were "swifter than a post, and passed away as the swift ships, swift as the eagle that hasteth to the prey." There is less sand in your glass now than there was yesterday night; this span-length of ever passing time will soon be ended; but the greater is the mercy of God, the more years you get to advise upon what terms, and upon what conditions, you cast your soul into the huge gulf of a never-ending eternity. The Lord hath told you what you should be doing till He come. "Wait and hasten," saith Peter, "for the coming of the Lord;" all is night that is here, in respect of ignorance and daily ensuing troubles, one always making way to

another, as the ninth wave of the sea to the tenth; therefore sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when shadows shall flee away. Persuade yourself that the King is coming; read His letter sent before Him. "Behold, I come quickly." Wait with the wearied night-watch for the breaking of the eastern sky, and think that you have not a morrow. I am loath to weary you; show yourself a Christian by suffering without murmuring; in patience possess your soul; they lose nothing who gain Christ. I commend you to the mercy and grace of our Lord Jesus, assuring you that your day is coming, and that God's mercy is awaiting you. The Lord Jesus be with your spirit!—*Samuel Rutherford*

"HE WAS A BURNING AND A SHINING LIGHT."

Not burning only, nor shining merely; but burning and shining. The enthusiast burns, but does not enlighten. The formalist shines, but does not warm. Neither alone will do for the minister of Christ. Warmth without light will never produce vegetation, nor will the rays of the moon fructify the earth. "When there is light in a minister," says an old writer, "consisting of human learning and great speculative knowledge and wisdom of this world without a spiritual warmth and ardour in his heart, and a holy zeal in his ministrations, his light is like the light of an *ignis fatuus*, and some kind of putrefying carcasses that shine in the dark, though they are of a stinking savour. And, if on the other hand a minister has warmth and zeal without light, his heart has nothing excellent in it, but is rather to be abhorred, being like the heat of the bottomless pit, where, though the fire be great, yet there is no light. To be hot in this manner and not lightsome, is to be like an angel of darkness. But ministers, by having light and heat united in them, will be like the angels of light, that, for their light and brightness, are called 'morning stars.'"

DAVID MOUENING FOR SAUL.

He, who was to be the restorer of this kingdom, sang of Saul and Jonathan on the day when he heard of their fall, "They were lovely and pleasant in their lives, and in their death they were not divided." Was this an idle flattery, by one who knew it to be false, of a man whom flattery could please no longer? I believe it was nothing of the kind. David spoke what he felt at that moment, and he would not have wished to recal the words afterwards. He had known a loveliness and pleasantness in the life of Saul, which all its after discords could not make him forget. He had known a real man under the name. A false man had borne it too. The one was dead; the other was still alive in his memory and heart. Other questions, agitating, perplexing, almost maddening, he could leave to Him who only could resolve them. There were symbols of reconciliation in the death of Saul and Jonathan. The father and son, who had been often so unnaturally separated, were united at last. David was privileged to think of them together—to let the tenderness of the one efface the hard treatment of the other—feel that God had meant them to be one in heart and act, though the evil and dark spirit, to which Saul had yielded himself, tore them asunder.

Brethren, I believe it is not dangerous, but safe, not a homage to falsehood, but to truth, in our judgement of those who are departed, to follow David's example. We may dwell upon bright and ballowed moments of lives that have been darkened by many sins; those moments may be welcomed as revelations to us of that which God intended His creatures to be; we may feel that there has been a loveliness in them which God giveth had them, and which their own evil could not take away. We may think of this loveliness as if it expressed their inner purpose of their existence; the rest may be for us as though it were not.

As nature, with her old mosses and her new spring foliage, hides the ruins which man has made, and gives to the fallen tower and broken cloister a beauty scarcely less than that which belonged to them in their prime, so human love may be at work to 'softening and concealing, and busy with her hand in healing' the rents which have been made in God's noble temple, the habitation of His own Spirit. If it were lawful in the old time to cover with love and hope a multitude of transgressions, it cannot be less lawful now that the earth is overshadowed with a mercy that bloteth out iniquity, and transgression, and sin; when the blood of sprinkling has a mightier voice than that which cries for vengeance; when the atoning sacrifice reveals heights, and lengths, and depths, and breadths of love, in which we must rejoice to be lost.—*Maurice's Prophets and Kings of the Old Testament.*

DEATH IS YOURS.

God hath put death into the covenant,—a new covenant which He hath made and established—which, if you lay hold on it, will recover all you have lost, ransom you from death, redeem you from hell, and advance you to a more sure and blessed condition than your original state from which you have fallen. This is the hope of sinners! this is the heritage of the servants of the Lord! And death is in this covenant. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, all are yours."—(1 Cor. iii. 22.) Death! there is a great purchase, you will say; what advantage is that? Yes, death is an advantage,—"To die is gain." For,

The commission of death is changed. It was once, Take him, jailer; away with him, carry him down, to prison with him, there to be reserved to the judgement of the great day. It is now. Take him, janitor; take him, porter; take him in; give him an entrance into his Master's joy. Death doth but take the bride when she is ready, and lodges her in the chamber of the bridegroom; this made death the Apostle's desire, "I desire to depart and to be with Christ; which is far better."—(Phil. i. 23.)

Death is conquered. What does this mean? Your enemy is yours; other than this, your enemy is conquered to you; a conquered enemy is made a tributary; death is disarmed, it hath lost its sting. When a serpent hath lost its sting, you may take it into your bosom. He that can say, "Death, where is thy sting?" may go on and add, "Thanks be to God who hath given us the victory." A signet sent from Heaven with a death's head is a precious token. Come, Christians, be of good courage, set your feet on the neck of this king of terrors.

Death is at once the destruction of all their enemies. When once death hath done its office upon them, then farewell Edom, and Ammon, and Amalek, and Egypt; farewell the perishing brier and the grieving thorn; then farewell sin and sorrow for ever; the Egyptians they have seen, and feared, and felt to-day, they shall see no more for ever. It destroys itself, their last enemy, by destroying them; it hath its welcome and farewell the same moment; it is but welcome death, and farewell death for ever. Death dies with them; once dead, they die no more for ever; mortality is swallowed up of life; death is cast into the lake of fire, that is its region; there they die, and die again, over and over, for ever and ever; but for the saints,—it doth but set them on the banks of that good land, whether it cannot follow them. Our Lord by death, by ours as well as His own, hath delivered those who were all their lifetime subject to bondage. Christians! you may now not only with patience, but with desire, expect the assault of this king of terrors. What! shall tribulation, and persecution, and famine, and nakedness, and peril, and sword; shall sorrow, and fear, and mortality die with me? Yes, sin shall die with me. Then we have death; Lord, strengthen me this once; let me die with the Philistines! Would it be good for thee to be with the Father?—in the bosom of thy Bridegroom,—the presence-chamber of thy Lord and

love? Would it be a mercy to thee to weep no more, suffer no more, sin no more; to be unclothed of corruption, and be clothed upon with immortality and incorruption? Then bid death welcome. Blessed souls! when you come ashore and see the light, the love, the joy, the rest, the glory that is on the other side, you will then more fully understand what this meaneth, "DEATH IS YOURS."—*Alleine's Heaven Opened.*

DOES THE SOUL SLEEP AFTER DEATH?

There are some that contend that the soul sleeps utterly void of sense, consciousness, and activity from the time of death till the day of judgement; the admission into any degree of happiness being suspended till that event. A grievous mistake.

Thought is as essential to mind as figure is to matter. So that, unless we can suppose matter to exist without figure, we cannot suppose mind to exist without thought. "A real suspension of thought then is the destruction of the mind; and what might be termed a restoration of thought, would in fact be the formation of a new mind. If, therefore, at death the thinking principle should rest, should cease to act, it would at the same instant cease to be. Its very existence and character depend upon its action. And, if at the resurrection, the inspiration of the Almighty should again make man a living soul, capable of thought, such an act of omnipotence with respect to mind would be a new creation. The mind, formed for inhabiting the glorified body, would thus be another mind than that which formerly possessed the body when in a state of mortality; the identity of the soul would be destroyed; a reward and punishment would be useless; and a day of retribution unavailing." For why should you and I be any way concerned for the happiness or misery of the men who should ages hence be raised from our ashes, when the future beings could be in no respect the same in reference to us than as they were arbitrarily to be denominated the same, because their bodies were to be constituted of the same matter which now constitutes ours? Why should we regard any promised rewards or threatened punishments in another life, when they can only be enjoyments and sufferings of a new race of beings made out of the old materials which we dropped at our dissolution?

The notion, then, of *soul-sleeping* is not without danger, since it deprives Religion of its most cogent motives, or at least weakens them excessively. How, you may ask, do any persons contrive to deduce it from Scripture? Entirely, I believe, from the circumstance that death is frequently in Scripture depicted under the image of sleep. Dead persons are there often said to be "fallen asleep;" and in the First Epistle to the Thessalonians we are told that "them what sleep in Jesus will God bring with Him." But in such passages the word *sleep* is used in reference to the body; and I know not one in which the same metaphor is employed in allusion to the *soul*. In Daniel, "Many of them that sleep in the dust of the earth shall awake" (Dan. xii. 2), applies manifestly to the body. More expressly still we learn in Matthew, "that the graves were opened, and many bodies of saints that slept arose."—(Matt. xxvii. 52.) And again, "David, after he had served his own generation, by the will of God, fell asleep, and was gathered to his fathers, and saw corruption; but He, whom God raised again, saw no corruption."—(Acts xiii. 36-37.) Here that which is described as falling asleep is evidently the body, that which undergoes corruption. Many other passages might be adduced to the same purpose.

It is also easy to quote or refer to various portions of the Word of God which run directly counter to this opinion of the sleep of the soul. In the parable of Dives and Lazarus, for example, we have a description of the state in which good and bad men are placed *immediately after death* in which there is no allusion to a suspension of happiness or misery; but on the contrary it appears that directly after the termination of mortal existence the poor man was *comforted*, the

rich *tormented*. Whether the delight and the anguish are equal to what they will be after the day of judgement, when the soul and body will be inseparably united, or whether they are principally the pleasurable and the dreadful anticipation of future bliss and wo, we are not there taught: those points are, however, amply decided from other passages of Scripture; and we at least learn from this that the soul does not at death pass into a state where it is unconscious of pleasure or pain. So again, when our Lord promised the penitent malefactor on the cross that he would "that day be with Him in Paradise," He could not mean that he should be conveyed thither to sleep. Nor can we imagine that He meant to say, as has been sometimes asserted, "Verily I say unto you *this day*, thou shalt be with me in Paradise." Either of these would be sadly trifling with the trembling penitent's feelings; and would be, besides, perfectly incompatible both with the character of the Saviour, and with the solemn and important purposes for which He was then suffering. Once more, the doctrine of the sleep of the soul is irreconcilable with the language of the Apostle Paul: "I am in a strait between two, having a desire to depart and to be with Christ, which, is far better: nevertheless to abide in the flesh is more needful for you." If after death the soul sleep till the day of judgement, and that be all that is meant by *being with Christ*, not only is the phraseology very strange, but the apostle fancies himself in a difficult dilemma, when a sensible man would decide without hesitation. On the one hand, he might be useful to the Church, and might invite many more to "the Shepherd and Bishop of souls"; on the other, though he would die earlier, he would not earlier enter into glory, but would be rendered perfectly useless to those whom he loved as himself, and deemed "his joy and crown of rejoicing." Lastly, in another letter of the Apostle Paul, he says, "Therefore we are always confident, knowing that, while we sojourn in the body, we are absent from the Lord; we are confident, I say, and *willing* rather to be absent from the body, and *present with the Lord.*"—(2 Cor. v. 6, 8.) Here the expression, "present with the Lord," as a necessary consequence of the reasoning, implies happiness immediately subsequent to death; whereas sleep is not happiness, but insensibility. These passages, which have been quoted again and again to refute the doctrine of soul-sleeping, will, I doubt not, fully suffice to convince you that that doctrine is directly contradictory to many of the most stimulating and cheering promises in the New Testament.—*Dr. Olinthus Gregory.*

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