

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

	PAGE		PAGE		PAGE
PRESBYTERIAN.		CORRESPONDENCE.		MISCELLANEOUS CLIPPINGS AND GLEANINGS,	
Letter from the Rev. D. Fraser, Scotland,	65	Montreal Sabbath Association,.....	69	Sabbath School Festival at Denny, Scot-	
CHURCH IN CANADA.		Emmerson's Representative Men,—con-	70	land; Tron Parish Sabbath School	
Presbytery of Hamilton,.....	65	tinued.....		Soiree, Glasgow, &c. &c. &c.....	77
The late Mr. Duff, Lachine,.....	66	Duty of Parents to Teach their Children		UNITARIANISM,	79
The late Mr. Wylie, Ramsay, U. C.,... 67		the knowledge of God.....	71	POETRY.	
CHURCH IN THE LOWER PROVINCES.		Ecclesia Docens; The Church—The		Time and Eternity,.....	79
St. Andrew's Church Soires, Halifax,.... 68		Teacher,.....	72	Down with Foreign Priestcraft,.....	80
Rev. Mr. Martin, Halifax.....	69	Man made in the image of God,.....	73	The Closet,.....	80
CHURCH OF SCOTLAND.		History of Presbyterianism—continued, 74		FRENCH MISSION FUND,	80
Commission of General Assembly,.... 69		The Sabbath made for Man,.....	75	SUBSCRIPTIONS,	80
Queen's College, Kingston, U. C.,..... 69		EXTRACT.		ADVERTISEMENTS,	80
Parish of Pintray,.....	69	Memoir of James Halley, A. B.,.....	75		

No. 5, May, 1851.

VOLUME IV.

Price 2s. 6d. per annum.

The Presbyterian.

The subjoined communication was laid aside in our Publisher's office; otherwise it would have appeared in our number for April.

MANUSCRIPT RECEIVED BY PARKHILL, N. B.

February 3, 1851.

Dear Sir,—For some time past I have been receiving an occasional number of the "Presbyterian, a Missionary and Religious Record." It was addressed "The Synod Clerk of Ross," and I presume it is intended to be delivered free; but, not being sent direct to Parkhill, which is my Post-office, I have always, when it comes, to pay less or more of postage. If you continue to send the "Presbyterian," please address it same as above, and always as Synod Clerk. I shall lay all the numbers received on the Table of the Synod of Ross at next meeting; and I have no doubt the Synod will be much gratified by the mark of attention from our friends and brethren in America.

It is highly pleasing to read that the Cause of the Redeemer seems so prosperous among you. I earnestly pray that it may prosper more and more.

In addition to the various rivalries and divisions by which the peace of the Churches in Britain had been previously disturbed, the Protestant bodies are exceedingly agitated at present on account of the late Papal aggression. However alarming the event may be in itself, it may become, in the holy and mysterious Providence of God, the occasion of restoring peace and a harmonious, consequently a more efficient co-operation than had hitherto been carried on among those, who contended among themselves on

grounds comparatively frivolous, while yet they agreed in all the essentials of Christianity. Indeed to some extent this is already accomplished; for in an Address issued the other day by a Reformation Society, members of various denominations are enrolled as a Committee, and expected to co-operate in opposing the further progress of Popery—members, both Lay and Clerical, who not long ago manifested feelings and employed language towards each other most unbecoming the Christian Church.

With every good wish for the success and usefulness of your Periodical I beg to remain,

Dear sir,

Yours very respectfully,
DANIEL FRASER.

CHURCH IN CANADA.

Niagara, April 17th, 1851.

TO THE EDITOR OF THE PRESBYTERIAN.

Sir,—Herewith you will receive an account of the proceedings of the Presbytery of Hamilton at our last meeting. We passed a Resolution that it be strongly recommended to all persons, whether Ministers or Probationers, who shall perform Missionary labours under the directions of the Presbytery, to give in a written Report of such labours at our Quarterly Meetings. One of the two objects I had in view in proposing this was, that Ecclesiastical intelligence might be furnished in this way for the *Presbyterian*.

The Commission of Synod meets in Toronto on the 21st of May. If spared, I intend being present, and will supply you with a notice of what is done. I hope

you will arrange so that the notice may be inserted in the June number. I shall send it with the least possible delay.

I am

Yours respectfully,
JOHN B. MOWAT.

PRESBYTERY OF HAMILTON.

This Presbytery met at Hamilton on the 9th instant, and on this occasion, as at several of our late meetings, we had reason to thank God and take courage. We had again the prospect of being able to supply one of our destitute Congregations with a Pastor of their own choice; and we took measures which are preparatory, we hope, to the settlement of another Minister before many weeks have passed away.

An application having been received from Chatham that the Rev. John Robb might be placed in the Pastoral charge of our people there, the 8th of May was selected as the day of his Induction, and the Brethren, who are to officiate at the interesting solemnities, were directed to ordain as many Elders as they might find expedient, to aid the new Minister in his work. Chatham is a flourishing Town, and contains a Church, Manse, and Glebe, belonging to us. The Church is at present rented by the Free Seceding Brethren, but will be at our disposal as soon as it is required. It is understood that Mr. Robb will be able to make such arrangements with his Congregation in Chatham as to permit him to preach frequently at Amherstburgh, where also his services are sought.

The Presbytery was much gratified with the Report of the Rev. John Whyte's Missionary labours during the last two

months. It was not to be supposed that so popular a preacher and excellent a man could finish his tour without exciting an earnest desire in those, who enjoyed the benefit of his temporary ministrations, to retain him permanently among them. Accordingly there was laid on the Table a Memorial from Woodstock and Norwich on the subject of his being secured to fill up the protracted vacancy in that quarter; and our adherents in Brantford deputed a representative to advocate their claims, and to state their conviction, that Mr. Whyte would be able to collect a Congregation in Brantford, which would soon be scarcely surpassed in size and influence by any within our bounds. The only regret felt by us in connection with these appeals was occasioned by the necessity of disappointing our people in one or other of the localities. It is of course for Mr. Whyte himself to determine on the respective importance of these and the other places to which he has been invited. All that the Presbytery can do is to expedite his settlement in whatever portion of the Vineyard he may deem most eligible. We therefore resolved to moderate in a Call to Woodstock as soon as we shall receive from the Colonial Committee their consent to the withdrawal of the application for a Minister, made to them a considerable time ago, by the Congregation there. And the Clerk was instructed to urge upon Mr. Whyte the propriety of occupying in the mean while the field of usefulness that is open to him in Brantford.

The Presbytery appointed Messrs. A. Bell and King to dispense the Lord's Supper in Saultfleet on the 25th of May. Mr. Shand has been employed here since last Meeting, and the people are desirous of his continuance among them.

Mr. McClatchey, being compelled by his delicate state of health to leave home for a few weeks, was directed to preach as often as convenient, and administer baptism to the fit recipients of it in Adelaide, Westminster, London, and other parts of that District. The Presbytery felt much sympathy with this brother on account of the recent destruction of his house, and a portion of his books and furniture by fire.

The Presbytery adjourned to meet in Hamilton on the 18th of June.

The success of our efforts to furnish with the public means of Grace some of our people, who have long had to mourn the absence of them, afforded as much satisfaction to us as to them. We have deplored as deeply as they their deprivation of the regular preaching of the Word; and most of the members of Presbytery have given them as much assistance as was in their power. But what are we among so many? Our labours, when diffused among more than a dozen destitute Congregations, are little felt, and, as each participates so slightly in them, often

are not appreciated by any of them. But a very simple calculation will show how very seldom, consistently with their duty to their own people, six or seven Ministers can visit double that number of vacant charges in the course of a year. As new Ministers join us, we will be able to perform more Missionary work. And it is to be hoped that those Congregations, which are now supplied with ordinances, after being long without them, will remember how much they used to feel their wanting the opportunity to assemble themselves together for the worship of God, and sympathizing with such as are not yet provided for, and being willing to do unto others as they wish had been done unto them, will cheerfully part with their Minister occasionally, that he may proclaim the Message of Redeeming Love to those whose hearts are seldom gladdened by the invitation to go up to the House of the Lord.

The following are extracts from the Reports of Missionary labours lately performed under the direction of the Presbytery:—

Woodstock.—Preached here on Sabbath the 2nd February and during the week in Norwich: again in Woodstock on Sabbath the 9th, morning and evening. Visited almost every family belonging to the congregation. All are extremely desirous to have an acceptable Minister settled amongst them. Gaelic is the general desideratum when an unacceptable preacher visits them. But the decided judgement of the best informed and most influential of the members is, that a faithful, energetic, and pious English Minister is incomparably the best suited to the congregation, and calculated under the Divine blessing to do most good in the locality, and that with such a man there would not be a seat in the Church unoccupied in the course of twelve months.

London.—Preached here on Sabbath, 16th February, and evening in Westminster. On a weekday preached about ten miles East of London. Sabbath the 23d preached about four miles West of London at ten o'clock, A.M.; in London at two and six o'clock, P. M. Obtained the use of the United Presbyterian Church. After five years' wavering and indecision the people have now put their case relative to the Church and property in London into Chancery. A few applications made for Baptism.

Williams.—There is a numerous body of our adherents here; preached twice to a large and attentive audience each time. The Church is in possession of the Free Church party; but, if stimulated by the occasional visit of a Minister or Missionary, our people would at once take steps to recover it. Numerous applications for Baptism. The people are obliged to apply for Baptism to Ministers of other denominations.

Brantford.—Your Committee having appointed me with a view to organize a Congregation there, I proceeded thither with the least possible delay, and endeavoured to the utmost of my power to carry out my instructions. The use of the High School having been kindly given by the Directors, Divine service was celebrated there forenoon and afternoon on Sabbath the 16th and 23d March. Attendance good on the afternoon of 16th and forenoon of the 23rd. Preached in Mount Pleasant during the week in the United Presbyterian Church. There found a few families who expressed themselves most willing to cooperate in the organization of a Church in Brantford. Visited all the families (whose address I could learn), who were supposed to be adherents or favourable to your Committee's project, in

town and neighbourhood. Held a meeting after the forenoon's service on the 23rd when 18 heads of families gave in their names as ready at once to enter into the object of your Committee, and elected five of their number a Committee of Management, or Trustees *pro tempore*, to look after the property (about two acres of land situated in a most eligible part of the town) belonging to our Church, and to take any measures that might seem to them conducive to the interest of the Congregation being formed in Brantford. Few entertain a doubt that the number of families (40 I believe,) which our Synod recognizes as the nucleus of a Congregation, would be organized in the course of three months, if an acceptable Missionary were stationed here for that time.

Wherever I have been, a warm feeling of attachment exists towards the Church of Scotland, and all that seems wanting to foster this feeling, and give consolidation to these congregations, is their periodical visitation by Members of Presbytery, or its Missionaries, with which parental culture they would all, I believe, very soon be in a condition to support a stated Minister.

OBITUARY.

Died at Lachine near Montreal on the 23rd April, aged 66 years, Donald Duff, Esq., a native of Ross-shire, Scotland.

The deceased emigrated to Canada in 1809. He was distinguished by a strict regard to honesty in all his transactions, both commercial and private. He held the responsible office of the Collector of the Customs of Lachine Canal from its commencement until his death. A more faithful and upright servant the Government never had.

For a long series of years he discharged the duties of a Justice of the Peace in a becoming and faithful manner. From his influence in Lachine he prevented much litigation; all classes of the community highly respected and esteemed him.

He took a deep interest in the welfare of the Church of Scotland in this Colony; while free from bigotry, allowing to all the right of private judgement, he was a staunch adherent of the Presbyterian form of Church government. When he left his native land, he forgot not, neither did he abandon the Church of his fathers; amid good and evil report he was the steady and unflinching friend. Much did it grieve him to see so many of his countrymen, from whom other things might have been expected, in the day of worldly prosperity abandoning the principles and ministrations of the Church of Scotland in Canada. The deceased was a Presbyterian from principle, and not from accidental circumstances.

He was an Elder of the Church in Lachine from the time it was organized. He loved the House of God and all connected with it. In every possible way he sought to advance its interests. The Congregation, with which he was connected, looked to him as a father, and entrusted to him the management of its temporal affairs.

As a man he was unostentatious, modest, and retiring; as a Christian he sought to advance the interest of the Re-

deemer's Kingdom without proclaiming abroad his zeal. During his last illness faith, patience, and humble resignation to his Heavenly Father's will, were beautifully exemplified. "Mark the perfect man, and behold the upright; for the latter end of that man is peace."

THE LATE MR. WYLIE, RAMSAY, U. C.

In compliance with our recent announcement that we were anxious to receive Local communications from the friends of the Church in order to render *The Presbyterian* as interesting as possible, a friend at Brockville has forwarded to us the excellent Address which we subjoin. The subject of it was an Elder of the Church, and always took a very deep interest in its welfare. In the month of November last he left for Cuba, indulging the hope that a residence in its genial climate would restore him to health; but it pleased his Heavenly Father to order differently, as he gently fell asleep in Christ on the 22nd January last. His disease was Chronic Bronchitis.

We earnestly recommend to our readers a careful perusal of the Address; and it is our fervent prayer that through the Divine blessing it may produce the beneficial effect which our correspondent anticipates, when he expresses his anxious hope "that it may be the means of doing good in stirring up many who might be useful to the Church, although actively engaged in business, as the late Mr. Wylie was."

COPY OF THE ADDRESS

Delivered by the Rev. John M. Morine at the Funeral of the late W. G. Wylie, Esq., Ramsay, 20th February, 1851.

My dear Brethren,—Were I to consult my feelings, I would rather mourn in silence than address you on the present solemn and trying occasion; though, had I strength, it would give me a soothing satisfaction to pay some tribute to the memory of one whose early removal has fallen as a heavy blow, not only upon his own family, but upon society at large. I cannot dwell on the circumstances of his death; they are mournful, they are affecting, they require no description to excite the tenderest sympathy of every heart; and I am sure there is not one here, whose bosom does not swell with emotion, whether he looks to the silent dead, or to the disconsolate relations whom he has left behind. We would rather turn to something less painful and more profitable to the soul. His death is full of important instruction. It is an illustration of God's sovereignty. He takes away life just when He pleases. It is an illustration of the sad effects of sin. In its train came disease, and death, and all our woes. It shows the uncertain tenure by which we hold existence, and the necessity of early and constant preparation for coming death. It is a warning voice for all who are living in any sin, who are unchanged in heart and practice, and so unprepared to die; while it contains a powerful call to the people of God, especially to the doubtful and trembling, to use greater diligence to make their calling and election sure. His position in society, his manifold connections in the way of business, the interest he took in the concerns of the Township and of the Church, brought him prominently before a large circle around him, and subjected him to their frequent observation; and we believe most of you are prepared from personal knowledge and experience to form a just estimate of his character; and the

numbers that are now before me form the best of all testimonies to his worth. Our object is not so much to make you acquainted with what he was, as to draw lessons of practical wisdom, applicable to ourselves, from his precious example. It is emphatically true of him, that, though "dead, he yet speaketh." He did not indeed hold a station so public, nor were his services so extended and visible, as to draw a nation's eye and insure a place in the annals of History. He felt no such ambition, he sought no such distinction. He saw the place which Providence had assigned to him, he was content with it; and his only care was to perform the duties belonging to it. And, though his name may not last to future generations, perfumed with the incense of a nation's gratitude, yet I am sure it will be embalmed in the memory of not a few living.

His services, his kindnesses, will form a monument in the hearts of many now before me. There are few who required assistance, advice, or direction, who will not miss him who is now no more. But what lessons may we get from his life and death? First, in general, we may get from him an impressive lesson, that Religion is the true good of man. Who does not see this now that he is gone? What a poor life would his have been, had he not been Religious? He had smiling prospects indeed in the world. He had a lovely family, a comfortable home, surrounded by Nature's loveliest scenes and objects; he had a competent income and a large increasing business. How naturally might his heart have rested on these things? How naturally might he have said to his soul, as too many do: "Soul, thou hast much goods laid up for many years, eat, drink, and be merry?" But, had he reasoned thus, what would have been the result? We see that in his case such reasoning would have been madness. But how does his case differ from our own? Look a little back, he was one of ourselves; look a little forward, and we shall be what he is now. What would have been madness in him, is madness in us. If we would not lie down in sorrow over a misspent life—if we would not miss the end for which life is given—if we would not have our friends and relations mourn over us after we are dead, with no hope, not to mention more awful considerations, let Religion, true vital Religion be our chief concern. When we look to the dead, everything retires and sinks down to its native insignificance but the grand question of their Christianity. That emerges from the mass of other interests, and stands alone in its awful importance. And yet, if it is not raised to its proper value in life, and made the supreme object of our practical regard at all times, it will serve little purpose to see its value for a moment in the presence of the dead. Glance then, my friends, over the life of him whose remains are now before you; look at his death, his early death; and let both persuade you to make Religion the leading concern of your life, now and for ever. Do not make a few solemn reflections over the dead, and then go away and plunge into worldly interests and pleasures with as much avidity as ever; but carry the view, which you now obtain, along with you, and let it give a tone and a character to your whole future life. Like him who is now dead, be Religious. Are you healthy? Are you prosperous? Like him, be Religious. Do you bask in the smiles of the world? Still, still be Religious. He allowed nothing to steal away his Religion, neither do you. Death, though it came soon, did not surprise him, did not disappoint him; neither will it do you, if you walk in his footsteps. More particularly, let the young learn, like him, to be religious. He was only 36 years old when he died, and yet he had been more than eighteen years a decided Christian. From his earliest years he gave signs of seriousness; and at 18 years of age he openly declared for Christ by seating himself at the Lord's Table. This he did, though far from his father's home, and though closely employed in secular business. After spending the long day in the busy store, instead of rushing to the haunts of giddy pleas-

ure, he solaced himself with his Bible. While others of his age and profession were tasting the intoxicating cup, or giving loose reins to other sinful appetites and passions, he retired to the closet, and poured out his soul before his God; and some of the letters which he then wrote breathed the most ardent piety. Having come, however, but recently to this part of the country, I cannot detail the particulars of his early Christian career, though I understand from others who know that it was highly exemplary. We say then to the young now before us: "Go ye and do likewise." Do not think that it is only for the more grave and advanced in life to join the ranks of Christians. The younger you are in Christ the better. It is the safest, the happiest, to give your youth unto the Lord. Mark the effect of his early piety. Had he neglected Religion when young, he might not have been what he was when he came to die. Every hour's delay diminishes the probability of our ever being in Christ. "They that seek Me early shall find Me."

Finally, let all learn to imitate the character of his Christianity. Here his preeminence distinctly appears. Ah! my brethren, we have met with a great loss. We have lost one whom we could ill spare. We do not think it necessary to dwell on his natural endowments. As a man, he had a large share of practical wisdom, a sound judgement, a correct taste. He was a most thorough and accomplished man of business, systematic, accurate, punctual, reaching to the most complex and lengthened details with great exactness. He combined, also, the qualities of the Christian with the polish and courtesy and liberal ideas of the gentleman; he had also a mild cheerfulness of temper, latterly somewhat subdued, perhaps from the state of his health. But our business is with his Christian character. We do not say it was faultless; this is too much to say of any man. If himself would have been the first to refuse such a compliment. There is no doubt that he felt much evil within, and groaned daily under a sense of guilt and unworthiness; but there are few whose outward conduct was so thoroughly blameless. He had the humility of a Christian. This was impressed on his whole demeanour. Who ever heard the haughty retort from his lips? Who ever found him despising the poor? Who ever saw him putting on an air of superiority, or assuming a proud distance from any of his fellow-creatures? He bore the subdued spirit of one who had humbled himself before God. His manner told that he had felt what it was to be a sinner, and that he was now a pensioner on mere grace. He had the meekness of a Christian. The even placidity of his temper was remarkable. Like his Master, when reviled, he reviled not again. On the most trying occasions, as many here can testify, he indulged in no coarse or angry expressions. He maintained a Christian spirit under every provocation. His Religion governed his temper, nor did I ever hear the language of hatred or revenge from his lips. He entertained no hostile feelings towards those who differed from him or towards those who had maligned him. Nothing but a strong sense of duty ever made him speak evil of the absent. When he could not praise he was silent, and liked others to be silent also. But, though he was thus mild, he was not the less firm and decided; what he saw to be his duty, he resolutely performed. He had a most delicate and deep conscientiousness which bound him fast to what he thought to be right. This, to those who knew him not, might sometimes look like unnecessary stiffness, but was in fact the strength of his moral principle, the authority of conscience within him. He was content to suffer in popularity and in temporal interest in this way, and did suffer, just because his motives were not seen, and so were misinterpreted. In his business transactions he was scrupulously just. The ignorant, the inexperienced, were safe from the smallest injury. The child and the most practised bargain-maker were treated in the same way. He acted the Christian as much in the store and

at the desk, as in the Sanctuary. He was an eminently useful Christian. Though he had a large business to manage, of a nature that required constant attention, he made himself extensively useful to others. He was ever ready to oblige and afford others the advantage of his skill in their business transactions. He took a pleasure in furthering their interests. He had an ear to hear their difficulties and troubles, and a hand to help them when that was possible. Many a poor family in the house of affliction has been by him supplied with what they had no means to purchase, though necessary to their comfort, often when it was unsought and unexpected. He was the main pillar of his family; and a sense of duty to them made him stick to his post till his strength entirely gave way. He was a true friend to the Church of Christ, by whatever name it was called, and exerted himself unweariedly for the special good of that congregation to which he belonged. He took upon himself almost the whole management of its temporal concerns, and entered with all his heart into every proposal that might add to the comfort of the Minister or the prosperity of the people. As an Elder also, his services were no less valuable, and his loss will be severely felt by those who enjoyed his counsel and fellowship in that sacred office. The spiritual interests of the Congregation were ever dearest to his heart. Hence, when a Bible class was opened, he actually took his place as a learner, till a new arrangement rendered his attendance inconvenient. He was ever at the prayer-meeting, even when too weak to take any active part in the exercises. In short his piety was pervading. He was in the fear of the Lord all the day long. It was of the strictest kind, and yet it was unostentatious, it aimed at no effect, it appeared more in his actions than in his words; though he loved also on proper occasions to speak of Jesus. It wore the stamp of sincerity. Well, therefore, may he be held up as an example; and we trust that his life will dwell with power in the memories now before us. Oh! is it not best to be followers of them who through faith and patience are now inheriting the promises? Let us all cherish the same humility, the same meekness, the same firmness of principle, the same tenderness of conscience, the same uprightness in business, the same kindness and usefulness to others, the same love of souls, the same open-handed charity, the same strict, sincere, pervading piety, the same interest in the cause of Christ. Mark the end of such a life; we use the words of her who witnessed his death, and who is now his sorrowing widow. "He fell asleep in Jesus on Wednesday the 22nd of January, exactly at one o'clock, without a struggle, in the full hope of a glorious immortality. He was quite calm in the prospect of death, quite willing to go at his Heavenly Father's bidding. Oh! that you could have witnessed the peace of his death-bed. His was a peace and joy in believing, that the world can neither give nor take away. He loved to read the 84th Psalm, he repeated the second verse with much emphasis two or three days before his death. When I asked him if he felt quite prepared to die, he bowed and said: yes, I know that my Redeemer liveth, and I trust that my repentance is that, that needeth not to be repented of." We may add, that he died with a smile of affection on his lips to her who was his fond partner in life, and his soother in affliction. His loss to her is incalculably great; but she and her other dear relatives have abundant cause for consolation; and we believe that at this moment, were they able, they would not be willing to call him back to this Vale of tears.

"How bless'd the righteous when he dies!"
When sinks a weary soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!

So fades a summer cloud away,
So sinks the gale when storms are o'er.
So gently shuts the eye of day,
So dies a wave along the shore.

A holy quiet reigns around,

A calm which life nor death destroys,
Nothing destroys that peace profound,
Which his unfettered soul enjoys.

Farewell conflicting hopes and fears,

Where lights and shades alternate dwell,
How bright the unchanging morn appears!
Farewell, inconstant world, farewell

Life's duty done, as sinks the clay,

Light from its load the spirit flies,
While heaven and earth combine to say,
"How bless'd the righteous when he dies."

CHURCH IN THE LOWER PROVINCES.

ST. ANDREW'S CHURCH SOIREE.

The Soiree under the direction of the Ladies of St. Andrew's Church, at the Masonic Hall on Thursday evening, was the most brilliant festive assembly of the season. The Hon. Alexander Keith presided, and with his usual tact and ability contributed largely to the social enjoyment of the company. A blessing was asked by the Rev. Dr. Crawley, and thanks returned by the Rev. Mr. Nicol. The Amateur Instrument Band discoursed sweet music during Tea, after which they retired from the Orchestra, and the Choir of the Church under the leadership of Mr. Cunabell sang several beautiful pieces at intervals during the evening.

The Hon. Chairman, having addressed the Meeting in terms highly complimentary to the ladies for their praiseworthy exertions, called on the Rev. Mr. Martin.

The Rev. Mr. Martin responded with a few well-timed and effective observations, and referred to the fact that charity, as well as munificence, was the chief characteristic of the Ladies, who had so bountifully provided the rich repast in which they had so happily participated. During the past twenty years, they had expended at least £1000 in charity. He was glad to see their claims so generously responded to by the large and intelligent assembly of persons present, comprising a portion of every Denomination in the City.

The Rev. Dr. Crawley next addressed the Meeting on the Social progress of the age in unison with Christianity, and advocated by the command to love one another. Love is the fulfilling of the Law; and we are all brethren, and, if so, we must enjoy occasional opportunities of Public Social intercourse with each other; otherwise we would forget our duty.

The Hon. Hugh Bell thought it was commanded that women were not to speak in Churches, and that Deacons were appointed for that purpose, as well as to manage the temporal affairs of the Church. But Deaconesses were privileged to advise and aid the Deacons, and we had here a splendid specimen of their labours this evening.

The Rev. Mr. Evans had lately left a Religious meeting in his own Church, and was afraid he would not be in a frame of

mind to mingle in the joyous hilarity of a Social banquet. But he was agreeably disappointed. The smiling scene before him was proof that Religion and Happiness were blended together; and that to deprive mankind of the one was to weaken the force of the other.

Rev. Mr. Nicol alluded to the speculations he had made about Halifax before he had crossed the Atlantic, and expressed the surprise it at first occasioned him to find this city so well provided with Places of Worship, Schools and Colleges, and men of learning and refinement, ministering to the Religious Improvement of the people. Every thing indicated great intellectual progress, and a healthy state of society. This, combined with the prospect of Provincial Improvements opening up in the path of the proposed Rail Road, led him to think the citizens of Halifax should adopt as an appropriate motto, "Let Halifax flourish by the preaching of the Word?" Glasgow, the second city in the Empire, had thriven under it, and Halifax would also.

Mr. Costly gave the Rev. Mr. Martin credit for the pleasure they had all enjoyed. It was two years since this gentleman first spoke of this Soiree. Some threw cold water upon it, but still he persevered; it was his character; he was sanguine, enthusiastic, and full of the self-sacrificing Missionary spirit as when he was a youth of eighteen. He had laboured long and faithfully; his name was known at many a fireside in the wilderness, and, gratefully remembered in many a district of the Province. Even now he was preparing to leave his adopted home in Nova Scotia to visit a pastorless flock in Newfoundland.

Mr. John McCulloch moved the thanks of the Meeting to the Ladies who had provided the recherche and munificent supply of delicacies with which the tables were loaded.

Mr. James Thompson had heard sweet music on many occasions, but the performances to-night surpassed any previous effort; the violin was touched by a master hand, and the handling of other instruments also gave evidence of superior skill. The Choir with their beautiful melodies, so harmoniously arranged, and sweetly sung, had greatly contributed to the pleasure all had experienced; the music, both vocal and instrumental, had made the meeting delightful, and the performers were richly entitled to the thanks of the audience, which he had great pleasure in proposing. This motion was carried by acclamation.

John Hall, Esq., M. P. P., then addressed the Meeting in general terms, and concluded with a beautiful recitation from Campbell.

A vote of thanks was then proposed to the Hon. Alexander Keith, and enthusiastically responded to by the Meeting. The Choir sang the Doxology; the Band played

the National Anthem; and the numerous and delighted audience retired to their homes.—*Abridged from the Halifax Chronicle.*

The Rev. Mr. MARTIN sailed yesterday morning for St. John's, Newfoundland, to take charge for a short time of the vacant Church there in connection with the Church of Scotland. He will return to Halifax towards the end of May.—*Halifax Guardian.*

CHURCH OF SCOTLAND.

COMMISSION OF GENERAL ASSEMBLY.—The Commission of the General Assembly of the Church of Scotland met on Wednesday at Edinburgh in the Assembly Hall, Dr. Graham in the Chair. The first business taken up was the Clergy Reserves in Canada. It was agreed to address her Majesty on the subject. If a Bill should be brought in to alienate these Reserves, the Colonial Committee was instructed to oppose it by every legitimate means. A copy of Lord Melgund's Bill was laid on the Table. Dr. Cooke spoke in opposition to the measure. Other members spoke in a similar strain. It was agreed to petition against the Bill, and a Deputation was appointed to proceed to London to oppose it.

QUEEN'S COLLEGE, KINGSTON, &c.

The Colonial Committee have continued to this most useful Seminary the sum of £300, which they have granted in former years. They have the pleasure of announcing that the last Report laid before them by the Trustees gives most ample proof of the increasing progress of the College. Though it has had to contend with rival institutions, such as the University of Toronto, which has not met with general public support, or been regarded with favour by any of the leading Religious Denominations in Canada, there has been a very material increase of Students during the past year; the number in attendance this session being forty-one, thirty-nine of whom are regularly pursuing their curriculum. Of these, nine are in attendance at the Divinity Hall as Students of Theology; and the total number of those studying with a view to the Ministry in the Church of Scotland is nineteen. The School attached to the College is also in a high state of efficiency. The attendance of pupils is at present fifty-four; but an increase is confidently expected. Of this number a very considerable proportion have in view to prosecute the study of the learned Professions. The Rev. Dr. Machar has now been appointed Principal of Queen's College and Primarius Professor of Divinity. The Rev. Messrs. Urquhart and George are Professors of Theology.

Our readers will notice an advertisement, issued by the direction of the Colonial Committee, respecting the want of suitable Ministers for the district of Port Phillip, for whose support salaries have been assigned by the Local Government. To this we beg again to request the attention of practitioners. Surely there are amongst their number individuals who are ready to offer themselves for the service of Christ in this distant but far from uninviting or unpromising field.

There are besides other earnest applications, particularly with reference to Canada, at present under the notice of the Committee, in regard to which they would feel great pain if compelled to send an unfavourable reply. The claims of the Colonies in this respect upon the Church of the Mother Country have been often urged. We will not now repeat the arguments that have been formerly employed, but we would earnestly press the subject on the consideration of those whose services are sought for.—*Home and Foreign Missionary Record of the Church of Scotland.*

PARISH OF FINTRAY.—ORDINATION OF MR. J. G. YOUNG.—The Presbytery of Aberdeen met at Fintray on the 16th inst., when the Rev. J. G. Young was ordained Minister of that Parish. There was a numerous attendance of the Clergy of the Presbyteries of Aberdeen and of adjoining Presbyteries. The services were conducted in an able and suitable manner by the Rev. Dr. Macintosh, East Church, Aberdeen. After an eloquent and appropriate sermon, the Rev. Doctor addressed both Pastor and people in impressive terms on their respective duties. At the conclusion of the services, the young Minister was most cordially welcomed by the Congregation on their leaving the Church. It is highly gratifying to all concerned that such a harmonious settlement has taken place in this Parish; and it is earnestly hoped that the appointment of Mr. Young to this charge may be conducive to the best interests of the locality. W. Young, Esq., W. S., Agent for the Church, and father of the presentee, John Angus, Esq., Town Clerk of Aberdeen, and one of the Curators of the Patron, and several other gentlemen, were present. On Sabbath Mr. Young was introduced to his flock by the Rev. Dr. Ritchie of Longforgan.—*Aberdeen Journal.*

CORRESPONDENCE.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—I shall be much obliged by your allowing me a space in your valuable columns to communicate to your readers a few facts as to the formation and proceedings of the Montreal Sabbath Association. It was constituted at a Public Meeting, held in the Wesleyan Church, Great St. James Street, on the 31st. of March last.

The attendance was about 1200, of a very respectable character, and enthusiastic in the object. Ministers and Members of all Evangelical denominations were present. The Office-bearers appointed are as follow:—

President.—Hon. William Morris.
Vice-Presidents—Hon. J. Ferrier, Col. Wilgress, R. E., Dr. Holmes.
Secretary.—Rev. T. H. Marling.
Treasurer.—D. Davidson, Esq.
Directors.—Messrs., J. Redpath, J. Wenham, J. Smith, W. C. Evans, E. S. Montizambert, J. Dougall, J. DeWitt, M. P. P., N. S. Whitney, J. Court, J. H. Maitland, T. M. Taylor, and all Ministers in Montreal, who are members of the Society.

By a Resolution passed at the same time the Committee were directed to give their early attention to the violation of the Sabbath committed by conveying and delivering the Mails. They have accordingly forwarded Memorials, praying for the cessation of this abuse, to the Governor in Council and the Post Master General. It will be their endeavour to have these sustained by Petitions from all parts of the Province.

The object of the Association is defined in the Constitution to be—to procure the discontinuance of all practices which desecrate that Holy Day, especially on the part of the Public Authorities, and Public Bodies or Companies. We hope to act on the Government by arousing public opinion on the question, and obtaining the decided expression of it through Petitions. To public Companies we shall probably send respectful addresses, representing the obligation and the perfect practicability and safety of abstinence from Sabbath labour. We shall try to bring a powerful moral influence to bear on every form of Sabbath violation, especially in this City. We have more confidence in this agency than in legislation; for without it the latter can neither be obtained nor enforced, and with it that is unnecessary, as the end is otherwise accomplished. If we could inspire the people of Canada with a reverential regard to the sacredness of the Lord's Day, they would need no law on the subject.

We hope to influence public opinion in various ways, by the circulation of tracts and books, by an occasional publication of our own, and by enlisting the earnest efforts of the Ministers and Members of the various Churches. With respect to the last means, I will copy here a Resolution passed at a recent meeting of the Committee:—

“That the various Ministers of this City, and of the Province generally, be requested to deliver discourses, enforcing the duty of observing the Lord's Day, and that the third Sabbath in May (the 18th) be suggested to them as a day on which they ought all to unite for this purpose.”

I hope your Clerical readers will find it convenient to take *this* opportunity of inculcating a duty which they doubtless impress on their hearers from time to time. I shall probably have occasion to address the several Ministers in the country officially, and am well assured that the cause of the Sabbath will receive from them cordial and earnest support.

The Committee have resolved upon *one* issue of 5000 copies of a publication, which they hope to make periodical, devoted to the advocacy of Sabbath Observance. The circulation of this first number will be gratuitous. I think I am authorized to say that any of your readers, who will engage to read *and distribute* them, may have copies on sending me their address.

Other measures are in contemplation, for the maturing and executing of which some little time is necessary. I may again ask permission to use your columns in making these known. And I am sure that no portion of the people of Canada will be more willing to aid in this good cause than the Scotch Presbyterians, who have always been honourably noted for their love of the Sabbath. May this be still their high distinction!

I am, Sir,

Yours respectfully,

T. H. MARLING,
Secretary M. S. A.

MONTREAL, April 24, 1841.

The following overture was presented to the Synod, which met in July last, from the Presbytery in Montreal:

"Inasmuch as God hath in His Word commanded us to keep holy one day in seven by resting on it from all our ordinary employments and avocations, promising a blessing to those who keep His Sabbaths, and denouncing a curse against those who profane them; and whereas there is much sin committed and danger incurred by negligence in this matter, It is moved—That this Presbytery do overture the Synod to take this matter into serious consideration at its next meeting, and enjoin Ministers to call the attention of their Congregations specially to this subject, and enforce upon them the duty of a strict observance of the Sabbath in their own person, and in their families, and in all their social intercourse, with a view to promote its observance by others through their example. Further, seeing that to make the Law of God give way to any supposed public convenience is a great national sin, when acted upon by rulers and acquiesced in by people, and likely to bring down public judgments upon every community where it is done; and whereas the Sabbath rest is constantly broken in this Province in consequence of certain laws and regulations of the State, It is moved, That Ministers and Congregations be exhorted to remonstrate against this public breach of God's commandment, and not to cease from using all lawful means for effecting a reformation until the scandal be removed of a community professing Christianity requiring the servants of the public to minister to their convenience by a habitual neglect of God's Law."

And the following deliverance was adopted;

After reasoning, the Synod agreed to enjoin Sessions and Presbyteries to enquire into what are the most prevalent modes of Sabbath-breaking within their bounds, and report to the next meeting of Synod; and in the meantime to make all due efforts to discountenance and put a stop to Sabbath desecration. The Synod, also, enjoin Ministers to read this Overture to their Congregations,

and preach on the subject of the proper observance of the Sabbath before the first Sabbath in October. The Synod further agreed to petition the Three Branches of the Provincial Legislature to take measures to prevent the desecration of the Sabbath, and especially to abolish Sabbath labour in the Post Office; and Mr. Bain was appointed to draft a petition to the Legislature for this purpose.

A Petition in terms thereof to the Three Branches of the Legislature was adopted; and we have no doubt that our Ministers will be able to report to next Synod that they have been careful to call the attention of their respective flocks to the due sanctification of the Lord's Day.

Editor of the Presbyterian.

EMMERSON'S REPRESENTATIVE MEN. SWEDENBORG, OR THE MYSTIC.

The name of Shakespeare is introduced as of one, who in intellect towered high above Christianity with all its saints and wise men. The object for doing so is to corroborate the decision, which he, Mr. Emerson, pronounces from his philosophic judgement-seat, to which he has summoned Christ and His religion, to be condemned for deficiency in intellect. Afterwards Shakespeare is brought up before the same high tribunal to be condemned and dismissed by the same awful judge with severe rebuke for his deficiencies in holiness. We contemplate a mournful spectacle of human folly and self-conceit, when we behold this man assuming such airs in pronouncing upon all that is good and great in the world, while his own writings exhibit no trace of any far-seeing, wide-reaching intellect, and as little of any high-toned scrupulous morality of feeling. We are not deficient in admiration for the genius of Shakespeare; but, as to the intellect displayed in his writings, it is not as dust in the balance, if weighed against the wisdom of Him who spake as never man spake. There are depths in human nature which Shakespeare did not fathom, chords in man's bosom his fingers never struck, music in the soul which his hand with all its cunning never drew forth. Bunyan, the tinker, an humble disciple of Jesus, under the influence of His teaching, has brought out tones both high and low, which the lyre of Shakespeare never sounded, but which all men acknowledge to be true responses from the inmost recesses of our nature, given forth by the soul from the very heart of her moral and intellectual harmonies. The utterance may be in humble prose, but the wisdom is Divine; and the spirit of holiness which breathes through it makes a grave, sweet melody in every ear, not wholly shut against the voice from Above. If Shakespeare himself exhibit a wider and a freer moral and intellectual range than the great poets of antiquity, as he does, is this to be ascribed to the native power of his genius to soar higher against the sun, and not rather to its having been nourished amid the sublime truths of Christianity?

We are not to be scared by great names. Mr. Emerson's is to us in any case

*vox et preeterea nihil,** the echo of vain thoughts, the representative of some idle discoursing. In the present case Shakespeare is nothing more, for it is weighed against the only name given under Heaven among men, whereby we can be saved. It would have made the poet himself shudder if he had heard the profane contrast. In his time no one would have thought of such an impiety towards the Blessed Redeemer. But, though the silly impiety of seeking to degrade the name of Jesus by unseemly associations and unworthy comparisons was not thought-of in the days of Shakespeare, it has become stale and offensive to all sensible men since the poor device was used by Voltaire and Volney, and other Infidels of the same school, *usque od nauseam.*† We can hardly believe that Mr. Emerson himself is so dead to all perception of moral beauty, and simple godlike grandeur of character, as to confound Jesus with Menu even in his own esteem. If he does, yet it showed little respect for the best feelings of as worthy men as the world can show, thus to outrage them. It showed as little sense of what would conduce to give his readers an honourable impression of the moral dignity of his own character. There are thousands to whom the name of Jesus is but little precious, whose sense of propriety will be shocked and disgusted by the absurd attempt to profane it. The name of Jesus can be degraded from its high and holy place, even in the world's estimation, neither by the ribbald jest of the vulgar scoffer, nor the more solemn sneer of the philosophic scorner. It is felt that the name of Jesus is a name above every name, that there is none either equal or second to it, even by such as do not bow the knee to its Possessor as their Lord and their God. No, neither the name nor the character of Jesus can be degraded by any comparisons, however disparaging, by any associations, however vile. No, in His humiliation He was numbered with transgressors, crucified between thieves, but He endured the Cross, despising its shame. Nothing base, nothing contumelious, to which He did not submit, while enduring the contradiction of sinners, till His judgement seemed taken away, and He was despised and set at nought, deemed to be smitten by God, and rejected; but He went through all this without sin, and so took no stain from the contact. From all this the holy, the harmless, the undefiled Jesus, separate from sinners, came forth without spot or wrinkle, or any such thing, and thus stands alone in a world where all else is defiled with the abominable thing which God hates. There is not in the whole compass of this world's history another example of a name and character so spoken against, so set at nought, so despised, so dishonoured, coming

* Voice or sound and nothing besides.—Ed.

† Even to nausea, sea-sickness, disgust.—Ed.

forth so clear and pure as to rise above the very imputation of evil, and that, not by the pleadings of eloquent advocates, but amid the jealous siftings of innumerable quick-sighted adversaries, through the sheer force of truth in a simple testimony, simply delivered by simple men, who could not but speak the things which they heard and saw. The name of Jesus is no longer a mark for the arrows of detraction. As well might they be aimed against the sun in the sky.

From the whole tenor of his writings it may be inferred that Mr. Emerson is not the man to subject his moral principles to any severe practical test by a strenuous effort to discharge the duties of life, and do good to his brethren as he finds opportunity. In the expression of good wishes for their welfare he sufficiently abounds. His morality is a sentiment. He is a monk and a mystic in philosophy, and differs from the monks and mystics in religion that, while they sang and praised and meditated on the perfections of God, leaving the world to pursue its own course, he omits the devotions, meditates on his own perfections, and writes an essay, now and then, to let the world know what glorious dreams about it, and about himself, visit him in his musings. A mind thus ungirded, with its conscience dissolved in a wash of moral sentiment, can know nothing of Christian sanctity or the manly morality of a religion which teaches: "To him that knoweth to do good, and doeth it not, to him it is sin."

Let Mr. Emerson try his powers of reason and understanding in discussing this precept with Christianity, for it is not a precept of his philosophy, and he seems to deny both to Christ and Christianity the praise of uniting wisdom with holiness or, to use his own words, intellect with sanctity. But holiness does, itself, pour floods of intellectual light into the soul. The single eye sees clearly. The honest and good heart is not easily misled in its judgements by any perplexities of circumstances, or sophistries of reasoning, and sees its way through many a mystery of iniquity, where others are bewildered and lost, and has revealed to it many a mystery of godliness, which for others lie hid under darkness impenetrable. But the mind which was in Christ Jesus was not simply holy but perfect in holiness, not merely wise but full of all wisdom and knowledge and spiritual understanding.

Many lay in wait to entangle him in his speech, but which of them all ever succeeded, or even seemed to succeed. If Mr. Emerson thinks he has a better chance to contest the palm of intellect than of holiness with the Author of the Christian faith, let him come down from the clouds, go about the streets, and teach his doctrine in plain terms, ready to give an answer to every comer who has

question to ask, a doubt to propose, or an objection to bring forward, whether they be Scribes, Pharisees, Doctors of the Law, or mere Publicans and Sinners, and see if he have intellect enough to keep from getting entangled in his talk.

But Jesus had not merely to maintain the consistency of His doctrine in itself. He came to do a work, support a character, and preach a doctrine which should be the fulfilment of a great scheme of Providence, a Divine economy, in which all his hearers had been instructed from their youth, and which some of them had made it the object of profound study during their whole lives to understand. He had, therefore, to show that all He did and taught was in harmony with all that Moses and the Prophets had delivered to the Jews. But further this great Teacher appointed His doctrines to be taught as the wisdom of God to all the nations of the world. In obedience to His command His disciples began so to do, and on the first promulgation of His doctrines among the Gentiles they were brought into comparison with the dogmas of the most exquisitely elaborated philosophy the wisdom of man has yet produced. Did this comparison turn to the intellectual discredit of the doctrines of Christ? No, but to the making void the wisdom of many reputed wise men by the light of a wisdom higher as well as holier than theirs, every way more consistent with the being of God, the nature and condition of man, and the true character of all things. Having thus put to shame the wisdom of the world that then was, it has ever since continued to be the highest wisdom of the wisest men, not only by the holiness it inculcates towards God, and the active, pure, beneficent morality it enjoins towards men, but by the harmony with which its blessed truths bring the whole moral and intellectual nature of man, with every being above him, and around or beneath him, with the Universe and its Maker. These are very general expressions, and fallacy, we are aware, easily lurks under generals; but we shall not shrink from the task of testing both the intellect and sanctity of Christian doctrine in particular instances, when Mr. Emerson gives us an opportunity of contrasting them with anything he has got to say on the same subjects. Meanwhile we conclude with observing, that, when we consider the moral monstrosities he expects him to maintain, we do not wonder that the world has still to wait for the great Teacher, who is to reconcile intellect with sanctity. For such a one it will have to wait, till every thing be decided, when we shall all appear before that Jesus, whom God hath appointed to judge the world in righteousness, though Mr. Emerson thinks He has not been able to teach us how to join wisdom with holiness.

DUTY OF PARENTS TO TEACH THEIR CHILDREN THE KNOWLEDGE OF GOD.

"He established a testimony in Jacob and appointed a law in Israel, which He commanded our Fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."—Psalm lxxviii, 6-7.

We have here a striking exhibition of what may be called the principle of transmitted Religious obligation; according to which each successive generation, is bound to hand down to the next what has been received from the preceding as a trust for all that are to follow. Each new inheritor is to see the next heir put in possession, and bound to continue the ent ail. All the generations of men from the first of days to the end of time are thus bound together in an everlasting covenant of mutual obligation to give and to receive the words of eternal life. What Christian parent does not feel awed as well as animated by the reflection, that the Scripture truths he is teaching to his children have come down to him through such a long family succession in the household of Faith. He is this day reaping the fruits of what other fathers thousands of years ago sowed in the hearts of their children, and at the same time sowing the seeds which are to bear fruits of righteousness in generations long after to arise. He is discharging a duty to his parents, from whom he received these truths, who have ceased from their labours, but whose works thus follow them; he is conferring at the same time a blessing on his children, and taking security for good to his grand-children, when he too shall be gathered to his fathers and entered into his rest.

When we think that these same lessons have come down to us through a thousand generations, and have come down to us unimpaired, we gather hope for the future. There be many now-a-days, it is true, who say that the Scriptures are not the Word of God, and that the world has outgrown its lessons of instruction; that man, having attained to spiritual and intellectual manhood, must put away these childish things. Is the duty of Parents to teach their children how to set their hope in God one of the lessons of the Bible which this age in its wisdom has outgrown? Has the Bible so far proved true as that the time has come, when, according to its prediction, every man shall no longer need to teach his neighbour, nor every man his brother, not even parents their children, saying, "Know the Lord," because all know him, even from the least to the greatest. Alas! no; this time has not yet come. Nor, when we look at the conduct of those parents who do not teach their children to know the Lord according to the Scriptures, have we any fear that some other religion is

about to be substituted for the religion of the Bible? Those who do not teach them this religion teach them none, and nothing so decisively proves a man to be without God and without hope in the world as his having nothing of the kind which he thinks it worth his while to teach to his children.

The circumstances under which the Scriptures have been preserved and transmitted through so many past generations forbid us to fear that any arrest will be laid on their progress to posterity by the man of this generation, as the law and the testimony of God. The wisdom of God as revealed in the Scriptures has never been generally acceptable in the world, for it commends itself much more to every man's conscience than to any man's inclination. It was not more acceptable to men of old times than to those of our own generation. Many, who received the Truth from their fathers, and taught it to their children, loved it not. Even through such hands did it come down, calling upon the children not to be as their fathers, stubborn and rebellious, a generation that set not their heart aright, and whose spirit was not steadfast with God. Even such stubborn and rebellious generations sent down to their successors the Scriptures, which testified against them, as the law and the testimony of God. It is true, there are many amongst us who say, they will change all this, and will no longer be parties in thus bearing witness against themselves. But what then will they do? What other form of sound words will they send down to posterity, as their testimony and their law, by which their children may learn to set their hope in God and keep His commandments?

What is the language held by the literary leaders in the cause of the evil heart of unbelief in departing from the Living God? We will not, they say, any longer be the slaves of forms, whether of words or of worships, of creeds, or ceremonies, or moral codes, transmitted to us by our Fathers, in which many of themselves did not believe, though they imposed them upon us their children. There may be truth in this, a stubborn and rebellious generation, whose heart was not right, nor their spirit steadfast with God, may have taught the right way, which they did not follow, to children who walk in their steps, and add this, that they despise their precepts and reject their wise counsels. But let such take heed that in exposing the nakedness of their fathers they do not make the shame of their own more manifestly appear. The cloak may be a good cloak, which our fathers presented to us, though some of them used it as a covering of hypocrisy. But what do those, who cast it away, mean to give their children in its stead? They say very valiantly let us have done with hypocrisy, and cast away shams. Let every

one appear in his true colours. Let every one act out that which is in him. But these are only valiant words; such doctrines will only send forth hypocrites of a different complexion from those who with a form of godliness denied its power. Men will not appear in their true colours, and will not be permitted to act out all that is in their hearts to do. The thing will not, cannot, ought not to be done, nor permitted. If every man acts out that which is in him, we shall soon have a clear stage, for the earth could not long bear such a set of actors. Do those, who give ear to this kind of philosophy, which proposes to banish hypocrisy from the world by compelling conscience to avouch whatever inclination pleases to dictate, really intend to bring up their children on such principles, and by way of teaching them to be honest and sincere, teach them that it is right to do, whatever it is in their hearts to do? They will assuredly do no such thing. But while man acknowledges a higher moral law than in practice he observes, professes as due towards God, a faith more holy than his heart loves or will thoroughly embrace, that is while conscience wars with inclination, there will be a great deal of what a modern class of writer call hypocrisy. It may deserve the name, but those are very ambiguous champions of truth, who call upon men to forswear their false homage to virtue, in order that they may openly fall down and worship vice. But even in a wicked and perverse generation, they will not succeed. This is the infirmity of the evil heart of unbelief, though it will not have God to rule over it, and will own none of his testimonies nor his laws, it has nothing to put in their place. Those who will not teach their children religion according to the Scriptures, will teach them no religion at all. There will be no other testimony and law, even by this stubborn and rebellious generation, as by others of the same character before it, handed down to the next, as the law and the testimony of God, save the law and the testimony of the Bible. Inclination may bear fall sway in our own lives, but that which commends itself to the conscience, will be left as the law for our children. The Word of God will hold on its way to the end of time, as it has done from the beginning, till it confront us all at the seat of judgment.

Unbelievers cannot prevent the Scriptures from being sent down to following generations as the sure testimonies of God, cannot even raise up a rival to contest their claims. But are believers sufficiently alive to the importance of the trust committed to them, and their obligation to transmit to posterity, these lively oracles, not only in printed Bibles, but written not with pen and ink, but in living characters on the fleshly tablets of their children's hearts?

ECCLESIA DOCENS; THE CHURCH. THE TEACHER.

Such, it seems, is the title wherewith it has pleased some to decorate the Church. The Church is very frequently spoken of in the Scriptures, and under very honourable appellations; but we are not aware of any passage in which she is called The Teacher. She is called The Body of Christ, The Spouse of Christ, The City of God, His Vineyard, The Household of Faith, and various other names, none of which, however, conveys to our apprehension even by implication, that she was invested with a power to teach with authority. When the Church is spoken of in connexion with teaching, it is rather as receiving than communicating instruction. One might almost imagine that the Spirit, who spake in the Apostles and Prophets, to whom all things are known, guarded against furnishing any pretext for the abuses to be practised under this false title by carefully abstaining from furnishing any thing like Scriptural authority for its use. It seems so natural to consider the Church as the Teacher of the world, may in some sense she does so unquestionably discharge the functions of a Teacher in the World, that we may feel surprised that she is not more frequently and expressly designated to the office. If any one searches the Scriptures in order to find what is said of the Church in this character, we believe he will be surprised to find that there is so little directly to the purpose to be found there. We are not going to proceed to the opposite extreme and say that there is nothing to that effect to be found in the pages of Inspiration, or even that upon diligent search a great deal may not be found; but only that there is less than probably most suppose, and that it does not come so readily to hand as any one before seeking for it would expect. Many of those passages too, which may first occur to the mind of the enquirer, as bearing on the question, will upon examination be found to hold up the Church to our view more especially in some other character than that of a Teacher. It is said for instance that the Church is a City set on a Hill, and that it is the Light of the World. Now one way in which the Church is to give light to the world is by being in doctrine incorrupt, and holding forth the light of Truth. This she was to do, and this she will best do by taking in her hand the writings of Prophets and Apostles, and lifting them up, and calling all men to take them for a light to their feet and a lamp to their paths. Nevertheless, when we come to examine in what way the Church or the body of believers are to let their light shine before men to the glory of God, we find it is to be done rather by their lives than by their teaching. The Church is to be a light in the world by a walk and conversation becoming the Gos-

pel, and to show men the path of life by going before them, not by whispering secret directions in their ear, or relieving them from perplexity by the authoritative resolution of their doubts, whether in the council, the congregation or the confessional. The Church in short seems to be sent into the world to walk by rules, and illustrate doctrines by example; not to invent doctrines and impose rules. If *Ecclesia Docens* be strictly questioned, we suspect she will turn out to be a strange woman and not the true Spouse.

If the office of being her own teacher, which she arrogates, be claimed as a privilege, it is one not likely to have been granted, and agrees ill with much we read in the marriage-contract. If it be assumed as a duty, it is one not likely to have been imposed, and not likely to be faithfully discharged. The privileges of the Mistress are likely to be set forth as many and great, and the duties of the servants as numerous and burdensome. The Church has duties to perform, but it is not one of them to provide the Bread of Life for the household of faith, though she has something to do with the distribution of it. On this point the Master says, "Her bread shall be given her, and her water made sure."

It is written indeed, "If a man neglect to hear the Church, let him be unto thee as a heathen man and a publican." But neither does this refer to the Church as a Teacher, but as exercising discipline. If one member accuse another of wrong, it is plain the Scriptures can do no more than furnish the rules by which the wrong is to be tried; They cannot examine witnesses, or investigate particular cases, in order to pronounce judgements. This must be done by the Church. We do not say that the Church is not to be listened to as setting forth doctrines; but we do say, that it is more difficult to get clear and decisive Scripture authority for this than any one would have supposed.

Let any candid Catholic take the Bible in his hand and search for passages enjoining us to take the Scriptures as the rule of faith and the guide of life, and then for others enjoining us to hear the Church, and he will see that a great, a very great mistake is committed, when the voice of the Church, speaking by any mouth she may choose to appoint, is listened to, as if it were the voice of God, speaking to us by Apostles and Prophets.

This *Ecclesia Docens*, this Church calling herself The Teacher, must be looked after, she must be asked where is her Book, not the Breviary but the Bible, the Book her Master gave her. If she says it is at home in her private chamber, she must be told to go and bring it forth from its secret places, and not to be found again teaching in our streets without it in her hand, lest she be taken up as an impostor.

If the matter were well looked into, perhaps we are all disposed to regard our

Church too much in the dignified character of an authoritative teacher, and too little in that of a humble learner and faithful administrator in things committed to us of God, at least we are very apt to quarrel about the honour of our churches, and men are more disposed to place honour in teaching and commanding, than in learning and obeying. The subject is worth thinking on.

MAN MADE IN THE IMAGE OF GOD.

The Prophets and Apostles did not reason and investigate, but spake as they were moved by the Spirit of God. They were instructed what to say, and how to say it, by Him who knoweth all things, from the secret thoughts and intents of the human heart to the deepest mysteries of the Divine nature. The real Teacher, in this case, seeing clearly into the inmost recesses of thought and consciousness of the minds He is addressing, His words, though pronounced by human organs, go direct to our convictions with the authority of a voice from Heaven. Heathen philosophers have discoursed, and some of them in language not unmeet to hear, on this very subject, of the resemblance of the human nature to the divine, but while half the world go to sleep, while listening to their speculations, these words: "So God made man in His own image, and after his own likeness," as a bolt sent direct from the hand of our Maker, strike through the soul, and leave its every sense vibrating from the shock. As the lightning shineth from one end of the heaven unto the other, revealing all things in its flash, so do the testimonies of God lighten through the darkness of our nature and bring all its hidden things to light. A powerful voice and full of glorious majesty is that which cometh forth from Jehovah, God of Truth. The very entrance of His words giveth light, and that breathing kindles up a flame of living thought in the soul of every one that hears them, such as reasonings of no philosophy can produce. Thousands upon thousands have heard in these words, "God made man in His own image" a summons to arise from the dust and seek after fellowship with Him that made them, on whom the words of all other wisdom would have made no impression.

Some calling themselves philosophers, and who smile at the supposed simplicity of those who believe in the dignity of their nature on a bare testimony unsupported, as they say, by proof, have spent much time in collecting and investigating facts, and employed much ingenuity in putting them together in order to prove that there is no essential difference between the nature of man and that of the brute. They may be indignant that the simple declaration of the Bible to the contrary should have more weight in the world, than what they present as the re-

sult of much laborious investigation, deep reflection, and careful reasoning; but what then, who can help it? Do they themselves find it easier to believe on the ground of these their own discoveries, that they are nothing but intellectual brutes, than on the authority of the Bible that they were made in the image of God? We doubt it. For resisting, if not for refuting this brutish theory, we may trust to man's own consciousness that it is false. By no special pleading can our nature be trapped into pronouncing such a monstrous judgement against its own convictions. While listening to such pleadings we may feel perplexed, but as soon as we retire within ourselves to review the whole matter and make up our mind for a verdict, we pronounce in favour of the Bible, "that man was not made after the likeness of the beast of the field," nor of any thing that doth appear, but after the image of His Maker, the invisible God.

This class of philosophers may therefore save themselves their trouble and betake themselves to more useful pursuits, for, whether it can be made out by reasoning or not, men will continue to believe, that they were not made after the likeness of any thing which is seen, and that they were made after the likeness of something which is not seen. It is not by gradation that we rise above the beasts; we do not take precedence of them by having made a step in advance. Our nature is not like to theirs. We have been set on a higher plane of being. Though in one sense it may be said that the distance between them and us is less than between us and the Infinite Creator, yet in another sense it may be truly said that we are nearer to God than they are to us; for, while they can make no advance upon us, can come no nigher than now they are, we have been set in a way that leads directly on towards God.

Those attributes too, in which the Scriptures say the image of God in man consists, are the very ones by which we are in an especial manner distinguished from every other creature that along with us inhabits the earth, and partakes in the gift of life. These attributes are Knowledge, Righteousness, and Holiness. Now, though every sentient being must possess knowledge of some kind and in some degree, yet the knowledge enjoyed by man differs not only in degree but in kind from that which exists in any of the creatures put under him. Not one of them desires or delights in knowledge for its own sake, while man does both. It is as much a part of his nature to desire and seek after knowledge and delight in it, when found, as it is to do so by his necessary food. Again there is nothing in the brute creation that can with any propriety be called conscience. But just and unjust, right and wrong, are moral distinctions which the human mind never fails

to draw from those mutual accusings and excusings among themselves of the thoughts and intents of the heart that arise in every bosom. By holiness, as distinguished from righteousness, we understand that feeling of distaste for what is perceived to be morally wrong, which accompanies our moral judgements. As God is righteous, He can do no iniquity; as He is holy He can approve of none, but hates it. Evil is to His holiness a thing abominable, and with which He cannot dwell. Nor is this feeling wholly obliterated from the human spirit; but of the other creatures, not one shows any symptom of its having ever existed in them or found any part in the constitution of their nature. To the reflecting mind, it is no slight proof of the Divine origin of the Scriptures, that they thus teach the truth, not as to philosophers, but with authority, demanding the obedience of our faith, and challenging our reason to search and see, whether the things thus spoken be not in accordance with all that we know or can find out to be in ourselves and in the world.

HISTORY OF PRESBYTERIANISM.

THE WORSHIP OF THE PRESBYTERIAN CHURCH.

5. Confining Ministers to forms of prayer in public worship tends to restrain and discourage the spirit of prayer. We cannot help thinking that the constant repetition of the same words from year to year tends to produce, at least with many persons, dulness and a loss of interest. Bishop Wilkins, though a friend to the use of forms of prayer, when needed, argues strongly against binding ourselves entirely to such "leading-strings," as he emphatically calls them, and expresses the opinion that giving vent to the desires and affections of the heart in extemporary prayer is highly favourable to growth in grace. *Gift of Prayer*, chap. ii., p. 10, 11. The more vigorous and exclusive the confinement to a prescribed form, the more cold and lifeless will the prevailing formality generally be found. The excellent R. Baxter expresses the same idea with more unqualified strength. "A constant form," says he, "is a certain way to bring the soul to a cold, insensible, formal worship." *Five Disputations*, &c., p. 385.

On the whole, after carefully comparing the advantages and disadvantages of free and prescribed prayer, the argument, whether drawn from Scripture, from Ecclesiastical History, or from daily experience, is clearly in favour of free or extemporary prayer. Its generally edifying character may, indeed, sometimes be marred by weak and ignorant men; but we have no hesitation in saying that the balance is manifestly in its favour. The late Rev. Dr. McCrie, in reference to the English liturgy, says, "how strange is it that Christians should so eagerly strive to 'put a yoke upon the neck of the disciples,' which was not imposed on the Church of God, while she was yet in a state of minority, under tutors and governors, and in bondage under the elements of the world." Again, the Jews had forms of psalmody, why had they not also forms of prayer for their public worship. "We can produce their psalm-book; let the Church of England produce their prayer-book."

2.—Presbyterians do not Observe Holy-days.

We believe and teach in our public formularies, that "there is no day under the Gospel Dispensation commanded to be kept holy except the Lord's Day, which is the Christian Sabbath."

1. We are persuaded that there is no Scriptural warrant for the observance of Holy-days,

either from precept or example. There is no hint in the New Testament that such days were either observed or recommended by the Apostles, or by any of the Churches in their time. The mention of Easter in Acts xii. 4, has no application to this subject. Herod was a Jew, not a Christian; and, of course, had no desire to do honour to a Christian solemnity. The real meaning of the passage is, as the slightest inspection of the original will satisfy every intelligent reader, "intending after the Passover to bring Him forth to the people."

2. We believe that the Scriptures not only do not warrant the observance of such days, but that they positively discountenance it. Let any one impartially weigh Colossians ii 16, and also Galatians iv. 9, 10, 11; and then say whether these passages do not evidently indicate that the inspired Apostle disapproved of the observance of such days.

3. The observance of fasts and festivals by Divine direction under the Old Testament Economy makes nothing in favour of such observances under the New Testament Dispensation. That economy was no longer binding, or even lawful, after the New Testament Church was set-up. It were just as reasonable to plead for the present use of the Passover, the incense, and the burnt-offerings of the Old Economy, which were consequently done away by the coming of Christ, as to argue in favour of human inventions, bearing some resemblance to them, as binding in the Christian Church.

4. The history of the introduction of stated fasts and festivals by the early Christians, speaks much against both their obligation and their edifying character. Their origin was ignoble. They were chiefly brought in by carnal policy for the purpose of drawing into the Church Jews and Gentiles, who had both been accustomed to festivals and holy-days. And from the moment of their introduction they became the signal for strife, or the monuments of worldly expedient and degrading superstition.

As there were no holy-days excepting the Lord's Day observed in the Christian Church while the Apostles lived, and no hint given that they thought any other expedient or desirable; so we find no hint of any such observance having been adopted until towards the close of the second century. Then the celebration of Easter gave rise to a controversy; the Asiatic Christians pleading for its observance at the same time which was prescribed for the Jewish Passover, and contending that they were supported in this by Apostolical tradition; while the Western Church contended for its stated celebration on a certain Sunday, and urged with equal confidence Apostolical tradition in favour of their scheme. Socrates, the Ecclesiastical Historian, who wrote soon after the time of Eusebius, and begins his history where the latter closes his narrative, speaking on this fierce controversy concerning Easter, expresses himself thus: "Neither the Apostles nor the Evangelists have enjoined on Christians the observance of Easter; but have left the remembrance of it to the free choice and discretion of those who have been benefited by such days. Men keep holy-days, because thereon they enjoy rest from toil and labour. Therefore it comes to pass, that in every place they do celebrate of their own accord the remembrance of the Lord's Passion. But neither our Saviour nor his Apostles have anywhere commanded us to observe it." *Socrates, lib. v., cap. 21*. Such is the opinion of this eminent Christian writer who flourished early in the fifth century, a writer who had made the history of the Church his particular study.

Few festivals are celebrated in the Romish Church, and in some Protestant Churches, with more interest and zeal than Christmas. Yet, when Origen, about the middle of the third century, professes to give a list of the fasts and festivals which were observed in his day, he makes no mention of Christmas. From this fact Sir Peter King (*inquiring into the constitution and worship, &c., of the Primitive Church.*) infers

that no such festival was then observed; and adds, "it seems improbable that they should celebrate Christ's Nativity, when they disagreed about the month and the day when Christ was born." Every month in the year has been assigned by different portions and writers of the Christian Church as the time of our Lord's Nativity; and the final location of this, as well as other holy-days in the Ecclesiastical Calendar, was adjusted rather upon astronomical and mathematical principles than on any solid calculations of history.

5. But the motives and manner of introducing Christmas into the Christian Church speak more strongly against it. Its real origin was this:—like many other observances, it was borrowed from the Heathen. The well known Pagan festival among the Romans, distinguished by the title of Saturnalia, because instituted in honour of their fabled deity Saturn, was celebrated by them with the greatest splendour, extravagance, and debauchery. The ceremonial of this festival was opened on the 19th of December by lighting a profusion of wax candles in the temple of Saturn, and by suspending in their temple, and in all their habitations, boughs of laurel and various kinds of ever-greens. The Christian Church, seeing the unhappy moral influence of this festival; perceiving their own members too often partaking in its licentiousness, and desirous, if possible, of effecting its abolition, appointed a festival in honour of her Master's Birth, nearly about the same time, for the purpose of superseding it. In doing this, the policy was to retain as many of those habits which had prevailed in the Saturnalia as could in any way be reconciled with the purity of Christianity. They made their new festival, therefore, a season of relaxation and mirth, of cheerful visiting and mutual presents. They lighted candles in their places of worship, and adorned them with a profusion of ever-green boughs. Thus did the Romish Church borrow from the Pagans some of her most prominent observances; and thus have some observances of this origin been adopted and continued by Protestants.

6. It being evident, then, that stated fasts and festivals have no Divine warrant, and that their use under the New Testament Economy is a mere human invention, we may ask those who are friendly to their observance, what limits ought to be set to their adoption and use in the Christian Church. If it be lawful to introduce five such days for stated observance, why not ten, twenty, or five score? A small number were, at an early period, brought into use by serious men, who thought they were thereby rendering God service, and extending the reign of Religion. But one after another was added, as superstition increased, until the Calendar became burdened with between two and three hundred fasts and festivals or saints' days in each year; thus materially interfering with the claims of secular industry, and loading the worship of God with a mass of superstitious observances, equally unfriendly to the temporal and eternal interests of men. (This was one of the ways in which the Church of Rome in its darkest days seriously impoverished the people under her rule; and by keeping them dependent in their means made them also dependent in their judgements. The wisdom of the *poor man* is almost always despised. In many countries a third or more of time withdrawn from the workers of active industry would be almost national ruin. The Creator and Proprietor of all has said, "Six days shalt thou labour;" but the Church of Rome knows better, and steps in with a contradiction of almost one half. *Lorimer.*) Let the principle once be admitted, that stated days of Religious observance, which God has nowhere commanded, may be properly introduced into the Christian ritual, and by parity of reasoning every one, who from good motives can effect the introduction of a new religious festival, is at liberty to do so. Upon this principle was built up the enormous mass of superstition which now distinguishes and corrupts the Romish Church.

The observance of uncommanded holy-days is ever found to interfere with the due sanctification of the Lord's Day. Adding to the appointments of God is superstition; and superstition has ever been found unfriendly to genuine obedience. As early as the fifth century, Augustine complains that the superstitious observance of uncommanded rites betrayed many in his time into a spirit of irreverence and neglect towards those which were divinely appointed. So it is notoriously among the Roman Catholics at the present day. We are frequently told, that the observance of holy-days devoted to particular persons and events in the history of the Church has a manifest and strong tendency to increase the spirit of piety. But, if this be so, we might expect to find much more Scriptural piety in the Romish Church than in any other, since holy-days are ten times more numerous in that denomination than in the system of any Protestant Church. But is it so? Let those who have eyes to see, and ears to hear, decide.

If the foregoing allegations be in any measure well founded; if there be no warrant in God's Word for any observances of this kind; if, on the contrary, the Scriptures positively discourage them; if the history of their introduction and increase mark an unhallowed origin; if, when we once open the door to such human inventions, no one can say how or when it may be closed; and if the observance of days, not appointed of God, has ever been found to exert an unfriendly influence on the sanctification of that Holy Day which God has appointed, surely we need no farther proof that it is wise to discard them, one and all, from our Ecclesiastical System.

In continuation, we shall next proceed to state why Presbyterians reject god-fathers and god-mothers in Baptism.

THE SABBATH MADE FOR MAN.

The Sabbath was made for man, not man for the Sabbath.

This is true of every Institution which God has appointed with regard to man. Man was not made that these Institutions might be observed, but the Institutions were devised for man, and made known to him and given him to keep, as a means of promoting his happiness, and thus showing forth the glory of God by illustrating His wisdom and beneficence in so skilfully and amply providing for the welfare of His creatures. When Man therefore seeks for good by turning out of the paths which God has prescribed, to search after it in ways of his own devising, he not only misses his aim, but offers an insult to his Maker. It is saying in effect, either that we know better than God how to provide for our own interests, or that, though He knew what was best for us, He chose for some unimaginable reason to direct us all to go astray. He had no need of our services; why then should He appoint for us burdensome observances, which, if they do not redound to the profit of those who keep them, but to that of those who break them, must needs redound not to His glory, but, shall we say it, to His shame, as being useless to Himself, and unprofitable to those who honour Him, and serving no other purpose but that of affording hints to those who despise His authority how to secure good for themselves by turning aside whenever they read in His handwriting, "This is the way, walk ye in it."

Wherever the Sabbath Institution has become known, and been made proof of, by being in any measure observed, its beneficial effects have been recognized and admitted. These are not in a general way disputed; indeed they will not bear disputing. It is not the entire abandonment of all observance of a Sabbath, that is usually pleaded for, but only departures from its letter in particular cases. But this is provided by the Lawgiver himself. The Law was understood from the beginning to forbid neither works of necessity nor of mercy. Our Lord has expressly sanctioned this principle of interpretation by saying, "Man was not made for the Sabbath, but the Sabbath for Man."

But how are we to apply this? Surely, one would think, by saying that Man's welfare will be promoted by observing the Sabbath as a general rule of conduct, and, applying the still more general principle, which applies to all laws alike, only when special instances requiring its application occur. Thus it is right and proper to attend to the sick on the Sabbath and minister at the bed of affliction. It is proper that the Medical man attend his patients on that day, to do what he can for the treating of their diseases or assuaging their pains. If for this purpose it be necessary either for friends or physicians to be summoned from a distance on a sudden emergency, no one would forbid the messenger of mercy to travel on the Sabbath. But, if it be said, that, because such cases may and do occur, therefore a general system for the transport of travellers on the Sabbath must be kept in operation with the certainty of thus depriving multitudes of the rest of the Sabbath, and tempting multitudes more to profane it, such an allegation admits not of reasoning on the principle that the Sabbath ought to be kept holy to God by resting on it from our ordinary employments.

When Men of business argue that they must suffer great inconvenience from the closing of the Post Office on the Sabbath, that very important interests of the community must suffer harm by the same means, that it is not good for man that the Sabbath be kept in this way, if they be Christians, they would need to make out a strong case in order to preserve their consistency. If they can make out that to keep Mails running and Post Offices open on the Sabbath, is more for the good of Man and therefore more for the glory of God, than stopping all this Sabbath work, then they have Christ on their side. "Man was not made for the Sabbath, but the Sabbath for Man." But will not the farmer be able to make out a still stronger case for working himself, and compelling those under him to work on the Sabbath? Will not all who are in any way engaged in ministering to the comforts or necessities of human existence,

find each in his own department of labour a sufficient excuse for setting aside the Law of the Sabbath, on the ground of its being for the good of man, whenever tempted to do so by inclination or views of immediate personal interest or convenience?

There is no law of God that does not on some occasion or other seem to stand in the way of what would be beneficial to man, if only it could be secured without breach or evasion of the law, or the law could be broken or evaded, and no harm done.

We would entreat, therefore everyone, who calls Christ Lord and Master, to consider these His words, "The Sabbath was made for Man, not Man for the Sabbath." They bind to no keeping of the Sabbath which shall be injurious to man. We are not straitened in Christ. Let every man therefore who names the name of Christ, when he breaks through the letter of the Sabbath Law, or teaches others so to do, or pleads for customs which require it to be broken, lay his hand on his heart and say: "This is done in obedience to that higher principle taught by my Master, that the Sabbath must give way to the good of man." If he will not or cannot or dare not do this, he must confess himself to be one who does not honour the Sabbath. Whether certain things are to be done, and countenanced and encouraged on the Sabbath, or abstained from, discountenanced and discouraged, let our decision be made a matter of conscience, and there is hope of our coming to a right one. We trust there are not many amongst us so utterly regardless of the Sabbath as to think its claims worthy of a hearing in the high and solemn court of conscience, and then decide them in the petty court of convenience.

EXTRACT.

MEMOIR OF JAMES HALLEY, A.B.

When we arrived at Glasgow College, more than twenty years ago, the *nom de guerre* which we heard in its busy class-rooms most frequent and most formidable was JACOBUS HALLEY. We soon acquainted ourselves with the personal appearance of this literary Goliath. He was a tall youth, with large bones and a light springy step. He had a high and cylindrical head, something like what we suppose Sir Walter Scott's must have been. His hair was light, inclining to red. He had evidently lost the sight of one eye, and often applied his fore-finger to the lid as if it were still in pain; but through the survivor there streamed an animation sufficient for many ordinary eyes; and through every pore of his pale and etiolated countenance there radiated a penetration and alertness which made him look as if he were seeing with all his face. When some hard question in Prosody was performing the circuit of the silent benches, the concentration on that corner of the class-room showed that the hopes of the *Græci* rested with this fair-haired Porson; and, when he rose to read Homer or Aristophanes, the long paragraph which Sir Daniel allowed him to appropriate, and the loud applause which greeted the brilliant translation, announced a favourite of the Professor, and a champion of the students. We still remember his Blackstone

examination. It was a day in the dingy Glasgow December, and the great hall of the Library, with its solemn folios, was made cheerful by a splendid fire; and round the awful chair, with its sand-glass suspended in laurel, was congregated a huge ring of red-robed spectators, whom the heavy swing of the great College bell was constantly augmenting. Depositing their arms,—vast piles of Greek books,—the challengers took their places. We only recollect those, who, in Hebrew phrase, would be called the “three mighties.” And then, when, preceded by the mace, and followed by his learned colleagues, in his shining boots and rustling gown of Oxford silk, Professor Sandford took his place, it might be seen in the sparkle of his eye and the proud elasticity of his graceful movements that a great contest was coming off. They were the happy days before he tried to be a statesman, and when his favoured class enjoyed the full treasures of his accomplished mind, and the fresh outpourings of his enthusiastic eloquence. The tourney commenced with one, whose terse renderings and clear categorical answers betrayed the mathematical precision which was soon to win the senior wranglership at Cambridge. Then followed a scholar less dry, but equally concinnate, whose manly intellect and elegant erudition were destined to succeed Arnold at Rugby, and impart new dignity to the Deanery which Milner once filled at Carlisle. And so fine and unflinching was the demonstration made by each that in common years either must have won the prize. But “*ad alium, Domine!*” it still was Halley’s turn. Tripping nimbly forward, and depositing on the table the learned heap, with whose contents his cool assured look bespoke a confident acquaintance; first prose, then poetry, he turned it all into English so fluent and so happy, and all hard questions of Syntax and archæology he answered with such an easy completeness that examiners and onlookers alike felt it the *ne plus ultra* of scholarship, and the rapture with which it was received left no doubt regarding the result.

This is the student whose fame still lingers within the halls of his Alma Mater, and of whom a loving friend has compiled the faithful Memoir which suggested this notice. For his task none was so fit as Mr. Arnot. Not only was he one of Mr. Halley’s earliest and dearest companions, but his subtle observation, his hearty kindness, his honesty, his rich sense and originality, make him one of the best biographers. And it is fit that the story of a Christian and a scholar should be told by one who is the same.

James Halley was born at Glasgow, January 17th, 1814, and was educated at its Grammar-school. He was sent to College at an age absurdly early, when he was scarcely thirteen; but even then he began to be distinguished. In Classical studies his extraordinary memory gave him a great advantage; but the pre-eminence which he acquired in the Greek and Latin classes he sustained to the close of his brilliant curriculum. However it was not till he entered the Divinity Hall that he gave any evidence of being a subject to renewing grace. There, in listening to the lectures and prayers of the venerable Dr. Macgill, he sat daily under a tender and solemnising Ministry; and in conjunction with other influences it deeply impressed the mind of Halley. He became an active member of the Students’ Missionary Association, and began to conduct a class of up grown young people in Calton; and, as his chosen friends were more and more from among “the excellent,” and as his employments were increasingly spiritual, his Christian proficiency became very apparent. When in 1836 he removed to the Hall of Edinburgh, he did not leave behind him in Glasgow a student of greater personal devotedness, nor one embarked in so many noble and useful undertakings. Indeed it was the excess of his benevolent engagements which, interfering with the leisure required for study, constrained his migration from his native town to the Scottish capital. Here, however, besides the quiet for which he panted, he enjoyed a new element of strength in the personal friend-

ship and professional inspiration of the mighty Chalmers. Nor did he deem it the least of his Edinburgh privileges that an easy walk took him every Sabbath morning to Leith, where in the sermons of Dr. James Buchanan he heard what he considered the perfection of preaching.

Next to his tenacious memory the most striking characteristic of Mr. Halley’s mind was orderliness. His little library was assorted with punctilious nicety; and, like his beautiful penmanship, all his arrangements bore the impress of a careful neatness. And these were only the symbols of an important intellectual attribute. His methodical turn made him a good logician, clear in his own statements, and clever in detecting other men’s confusion. Of this perspicacity and dialectic precision there is preserved an excellent specimen in the eighth volume of the “Presbyterian Review,” in which he inserted a paper on Haldane on the Romans, memorable for its sound theology and precocious ability. Besides in his case talent, instead of an excuse for indolence, was an incentive to industry. His Memoir abounds with examples of the heroic energy with which he addressed himself to tasks of enormous labour; and, when we recollect how much of his time was consumed in private teaching, the amount of his acquirements is marvellous.

We have often speculated on what a mind like his, so clear, so orthodox, so fully furnished, might have done, had it been spared till times like these. The speculation is useless. For ten years the grass has been green on his grave in the burying-ground of Glasgow Cathedral; but young ministers and students may derive a lesson from his life, and a motive from his spirit-stirring memory.

In 1837, when on the eve of licence, the hope of years was blasted by the development of pulmonary disease. Along with his affectionate sister he retreated to Madeira, and remained for two years and a half. During this long interval he kept a sort of meditative journal, and wrote many letters to his friends, which impart a tender charm as well as great practical value to his biography. His spiritual state was the subject of much anxiety to himself; and the jealous care with which he marked the workings of his own mind is strikingly evinced in the following letter to the Rev. James Stevenson:—

“I have never been duly affected even with what I do most certainly know. I have always had a cold and hard mind; and even the Cross of Christ has had little power to warm and melt it. I have been very unfaithful in my use of opportunities, very careless about maintaining impressions, and am conscious of having quietly surrendered myself to the sway of besetting sins, against which I had often vowed, and was in the daily habit of praying. After repeated self-examinations have never been able to satisfy myself of my state; and this, too, with all the advantage of intensely feeling on which side it was most desirable to have a verdict. So long as I look at *faith* alone, in the simple descriptions and illustrations given of it in Scripture—as trusting on Christ, fleeing to Him, committing a precious deposit to Him, leaning on Him, and so forth,—and try by a simple act of introspection to see whether these feelings are mine, I rise half persuaded that I have them; but, when I reflect, that ‘by their fruits ye shall know them,’ and seek in my life for the fruits of faith, I see all a blank; and, if it should even seem that I am growing in any one thing, as I sometimes think is the case with regard to deadness to the world, I am soon brought to feel that this cannot be said to appear in a genuine Gospel form, but is, as much as may be, just a *rational submission* to what is inevitable,—a giving up the world because it is giving up me. Thus tossed and distracted whenever I have begun to seek for evidences of a union to Christ, I have for the most part followed the judicious advice you gave me at parting, to deal most with the direct act of faith, ‘looking unto Jesus.’ But, alas! the dimness of my vision. The veil, I fear, is on my heart. And, although I am every day, almost

every hour, pleading His blood for pardon, and the promise of the Spirit for strength, yet I cannot shut my eyes to the vast proportion of the *spurious* which enters into all these exercises. In particular I am conscious that I seldom repair to the blood of Christ as a *preventive* against sin, as a motive to holiness, but only run to it, *after* I have sinned, for pardon and acceptance; (and is this being cleansed ‘from dead works?’) and there is often a felt want of sincerity in my petition for the light and sanctification of the Spirit. Yet with all this, whether it be a merciful upholding, or a presumptuous delusion, (God grant it to be the former!) I have never once abandoned hope, or said to my soul that God had ‘cast off for ever.’ Still in this one encouraging symptom there is this sad defect, that it never arises to Gospel peace; it is only a vague indistinct hopefulness; and thus, ‘when for the time I ought to have been a teacher, I am still beating about the elementary truths of Christianity, and have sad forebodings that I may turn out to have ‘suffered so many things in vain,’—to be one of those who are ‘ever learning, and never coming to the knowledge of the Truth.’ And yet I see how *reasonable* and *glorious* a truth it is, that those have a right to rejoice in God who trust in His holy name (Psalm xxxiii.21); but my trust is either so small, or such an utter nullity, that I cannot grasp this truth,—I cannot appropriate it.

“Thus I go on from day to day, not fearing death (which I am inclined to attribute to insensibility), but as far as ever from overcoming it; and, wherever I start from, always brought back to the old point, ‘God be propitiated to me a sinner!’”

On-lookers can often judge more correctly than in-lookers, and, as “know by their fruits,” few have given more satisfactory evidence of the saving change. But, much as we mourn for the withholding of comfort from a mind which so earnestly sought it, the severity of his self-examination was a wholesome feature in his experience, and by serious readers its records will be read with peculiar interest and profit.

From Madeira he returned and spent his last winter in Glasgow, where he entered into rest March 16th, 1841,

The English Presbyterian Messenger.

MISCELLANEOUS CLIPPINGS AND GLEANINGS.

SABBATH SCHOOL FESTIVAL AT DENNY.

On the evening of Wednesday last there was held in the Parish Church of Denny a most interesting meeting of Sabbath School scholars and others, which well merited the title given to it—a Festival. The church was crowded in every part by a most attentive audience. The Chair was ably filled by Colonel Forbes of Herbertshire Castle who, in his opening Address expressed the great satisfaction he felt in occupying the place he did at such a meeting, and his great delight at seeing such an assemblage of youth, who gave evidence to all around them of the great advantages resulting from Sabbath School instruction. He was delighted also to see so many of other denominations present, giving their countenance and encouragement to a cause which had shown itself to be so powerful as an instrument of good; and he assured them that it was not the desire of any one connected with that Sabbath School, to bring into it any from other Sabbath School; but, in addition to those youths belonging to the Congregation, to bring in those who had no one to look after or care for their souls. The meeting was afterwards addressed in appropriate and eloquent terms, by the Rev. Alexander Hill, of Kilsyth, on “Religion as an element of Instruction;” Mr. James Hoggan, Student of Divinity, Denny, on the “Influence of Religion on the Understanding;” The

Rev. Robert Gillan, of St. John's, Glasgow, on "Fial Affection—its nature and exercise;" and the Rev. Hugh Park, of Cumbernauld, on "Motives to Sabbath School effort." Refreshments were handed round in abundance during the evening; and several beautiful and appropriate hymns were sung in good style by the children, who were led by the excellent precentor of the Church, Mr. Pitcairn. At the conclusion the worthy Minister of the Parish, the Rev. Colin McCulloch, gave a detailed account of the Sabbath School operations in the Parish during the past year, from which it appeared that no pains were spared for the purpose of rendering that school, what every such school ought to be, the nursery of the Church. Upwards of £84 had been raised by the Congregation for Educational and Missionary purposes, besides several other sums for like purposes. Prizes were afterwards awarded to the most deserving of the scholars, and the meeting dismissed about ten o'clock, evidently greatly delighted with the whole proceedings. We cannot help congratulating the parishioners of Denny on their having such an able and faithful Minister at their head as Mr. McCulloch, and it cannot but be highly gratifying to him to see how highly his ministrations among them are appreciated.—*Glasgow Constitutional*.

TRON PARISH SABBATH SCHOOL SOIREE.

On Monday evening last, the Annual Soiree of the children attending the Tron Parish Sabbath Schools took place in the Trades Hall, Glassford Street. The Rev. Dr. Boyd occupied the Chair, and was surrounded on the platform by a numerous company of Clergymen, Elders, Deacons, and others belonging to the Congregation. There were present in the body of the Hall about 300 Sabbath School children, and between 200 and 400 members of the Congregation. The Rev. Dr. Napier, of the College Church and Parish, opened the Meeting with a solemn and impressive prayer, after which a service of tea, cake, and biscuit was handed round, of which all, but especially the children, heartily partook. The teachings being cleared away, the Chairman rose amidst the applause of the company, and gave a short and interesting Address to the children present, after which he made some observations on the state of the Parish and what was being done for its improvement. He lamented the Spiritual destitution which so extensively prevailed, and expressed his earnest desire that some effectual means might be adopted to aid in checking the tide of iniquity which rolls through the lanes and wynds of Tron Parish. He said that while, day after day, a Missionary was at work under his own superintendence, visiting the wretched dwellings of this destitute neighbourhood; whilst he held Religious and Prayer meetings twice every week, and did all in his power to extend a knowledge of the Truth, still much was yet to be done, more a great deal than could be overtaken by Minister or Missionary. After expressing his delight at witnessing so many children before him, who were every Sabbath evening receiving lessons in Saving Knowledge, so many young gentlemen and ladies who had undertaken the work of Sabbath School teaching, and so many of the Congregation who seem to take an interest in the prosperity and welfare of the Schools, he sat down amidst loud and continued applause. In the course of the evening a Report was read by the Secretary of the Sabbath School Society, which gave some interesting statistical accounts of what had been done by the Society during the last year. It stated that the Sabbath School teachers had again and again visited the whole Parish, calling at every house, for the purpose of bringing out neglected children to the Sabbath School; that there were on an average 230 children attending five schools, which were conducted under the auspices of 32 teachers. (These are the numbers attending last year; they are considerably increased this season, but the Report is an account of last year's work.)

Dr. Hill, of the College, Dr. Paton, of St. David's, Mr. Walkinshaw of Milton Chapel, and Mr. J. H. Blackwood, Secretary of the Tron Sabbath School Society, addressed the Meeting in interesting and eloquent speeches. The band of the church was present, and sang some anthems in excellent style; but what was perhaps not the least delightful feature of the evening's proceedings was, the singing of two hymns by the whole of the children present. Each child, upon leaving the hall, was presented with an apple and an orange.

A TRUE NOBLEMAN.—In the course of an Address made by Lord Roden at the 5th Anniversary of the Irish Sunday Schools Society in Dublin, that Nobleman said:

"I became a Teacher of a Sunday School in 1829, and from that period up to the present, with of course the exception of being occasionally called away from it by various other duties, I have always been enrolled as one engaging in such an office; and I can sincerely say that the result of that object has fully answered every expectation and desire which the fondest feeling of my heart entertained. Our Sunday school now consists upon an average of about 60 boys and 80 girls; I have the privilege of teaching the head class among the boys, now young men, but in the course of instruction in the school. We are now teaching the children of those who have been taught and sent out into the world from our school, and I could name several (I know of many of the number whom I am not able to name), but I shall see them I trust where their names shall appear as the fruits of the instruction which they received from the knowledge of that Blessed Book which is the grand object of Sunday School teaching. I could name several of our Sunday School scholars, who never received any other instruction than what they derived from the Sunday School, who are now filling most responsible and high stations in the sphere of life throughout different parts of the country. One or two of them are stewards of Gentlemen who repose the greatest confidence in them; others are filling menial offices as servants in houses; and I hear from those who employ them the highest character."

A VERY GREAT MISTAKE.—An elder in the Presbyterian church at—sent his son to a Roman Catholic school, being assured that no attempt would be made to interfere with his Religious faith! The result was the youth soon became a Papist. The father of course withdrew him from evil influence to save him, if possible, from the contaminations of the Man of sin! No, he did not. Not only was the young man allowed to remain at the corrupting institution, but his sister was sent to another in the neighbourhood. And what was the result? The young man became a priest of Babylon and his sister went a nun into a convent. Thus does God punish parental unfaithfulness. Oh, when shall the Covenant of Grace be first and uppermost in the thoughts and hearts of Christians.—*American Paper*.

PRESENTATION.—We understand that the Rev. Mr. Fairlie has just been presented by the Earl of Zetland to the vacant parish of South Ronaldshay. *John O'Groat Journal*

CLERICAL PRESENTATION.—The Queen has presented the Rev. Grigor Stewart to the church at Kinloch Likart, in the Presbytery of Dingwall vacant by the translation of the Rev. Duncan Simon Mackenzie, late Minister there, to the church and Parish of Gairloch.—*Scotsman*.

PULTENEYTOWN CHURCH, WICK, CAITHNESS.—We are informed that the Free Church congregation of Pulteneytown are to meet for the last time in the present place of worship on Sabbath first, after which the building comes into the possession of the Established Presbytery. The necessary documents have all been drawn up, and are ready for transfer.—*Northern Ensign*.

PULTENEYTOWN CHURCH.—As intimated in our last, the Free Church congregation of Pulteneytown worshipped for the last time on Sabbath in the Pulteneytown Church. On Monday the nec-

essary documents were exchanged, money paid, and the keys given up to the Presbytery of Caithness.—*Id.*

PULTENEYTOWN CHURCH.—As intimated in our last, the Free Church congregation of Pulteneytown met for public worship last Sabbath in the Academy Hall, which was crowded. The Sermon was preached by the Rev. W. R. Taylor, Thurso. In the evening the pulpit of the church was occupied for the first time by the Rev. W. Lillie, Minister of Wick. The gallery of the building was crammed, and the area well filled. Mr. Lillie intimated the probability of a preacher being obtained, and that in the meantime he himself would preach in the evenings.—*Id.*

DEATH OF J. A. HALDANE.—We regret to announce the death of this well known and venerable individual, which took place in his house in Drummond Place, Edinburgh, on Saturday week. Although he had reached his 83d year, he enjoyed remarkably good health, and was able to the last to conduct all the services in his chapel. A few weeks ago he was attacked with gout, a complaint to which he was subject, but which his vigorous constitution had hitherto enabled him to throw off. There are few instances in the history of the Church of such disinterested zeal in the Cause of the Gospel. In early life Mr. Haldane commanded the Melville Castle, East Indiaman; but for the last fifty-four years has devoted his whole time and talents to preaching the Gospel, not only without the smallest pecuniary remuneration, but at considerable annual expense. Mr. Haldane always declined any Clerical title, although there was probably no clergyman of his day more assiduous both in public and private in the discharge of his Ministerial duties. While he never shrank from maintaining his own views, he was distinguished for the catholicity of his spirit and readiness to co-operate in every work which he considered calculated to advance his Master's Cause. The sick and the poor, not only of his own congregation, but throughout the City, have lost in Mr. Haldane a friend whose name has long been familiar to them, and to whom they were accustomed to look for advice and assistance.—About a year ago a very interesting meeting took place in Mr. Haldane's chapel, with Walk, Edinburgh. Mr. Haldane had then completed the 50th year of his Ministerial labours; and the platform was crowded by Clergymen and others of various denominations, all desirous to show their respect to so worthy a man. On that occasion, the Rev. Dr. Alexander gave an account of Mr. Haldane's exertions in promoting at the commencement of the present century a revival of Religion in Scotland, and Mr. Haldane himself delighted the audience with a lively narrative of his early adventures.—*Aloa Advertiser*.

THE LATE MRS. MACKAY OF ROCKFIELD.—Among those who have passed away from among us, having served their day and generation, we cannot omit a record of the name of this lady. She, as well as her husband, who predeceased her some years, were well known in the City for their general philanthropy, and especially for the deep interest they took in the young and friendless. Of a strong mind and benevolent heart, of great energy and perseverance, Mrs. Mackay was ever ready to engage in the cause of suffering humanity. To that cause she devoted her time, her talents, and her money. More especially were her sympathies excited in behalf of the temporal and spiritual condition of her countrymen, both at home and abroad. Acting on the principle of selection and concentration, as likely to effect the greatest degree of good, she chose the Island of Cape Breton, whither many Highlanders had emigrated, as the field of her foreign operations; and, warmly supported by many excellent ladies, she continued these operations for eighteen years. The result has been, that a larger supply of efficient and devoted Ministers, Catechists and Teachers, it is believed, has been given to the Presbyterian population of that island, deficient though it still is, than to any other portion of the British North

American Provinces. Many a one in that island will mourn her loss, while they bless God that He so long honoured her to be the instrument of keeping alive among them the faith and the piety of their Fatherland.—*Edinburgh Witness.*

CITY CHURCHES, EDINBURGH, SCOTLAND.

Returns prepared by the City Accountant, of which the following is an Abstract, of the seats let and unlet in the City Churches for the year 1850-51, as at 20th February, 1851, showing the results as compared with 1849-50, were laid upon the Table:—

CHURCHES.	Years.				In	
	1850-51.		1849-50.		Sittings	Let.
	Let.	Unlet.	Let.	Unlet.	Increase.	Decrease.
I.—OLD TOWN.						
1. Tolbooth (Assembly Hall),	51	671	46	672	5	...
2. New North,	393	973	385	954	8	...
3. Old,	65	627	58	634	7	...
4. High,	158	1029	132	1055	26	...
5. Iron,	169	529	142	555	27	...
6. College (Calton Conventing Hall),	58	118	76	700	...	1
7. Lady Yeaster's,	967	17	922	164	165	...
8. Old Greyfriars (Assembly Hall),	105	...	109	4
9. New Greyfriars,	623	588	673	538	...	50
10. St. John's,	439	480	373	546	66	...
II.—NEW TOWN.						
11. St. Andrew's,	957	...	957
12. St. George's,	853	696	606	975	247	...
13. St. Mary's,	530	1030	534	1026	...	4
14. St. Stephen's,	904	706	929	681	...	25
15. Green-side,	1062	...	1042
Totals,	7354	7463	6904	7930	551	101
Deduct Decrease on certain Churches,					101	
Nett Increase,					450	

In this number are included 198 sittings in St. George's Church, let for the first time to Donaldson's Hospital. Of the 7354 sittings let for the current year, 1250 were let to persons residing or carrying on business in the ancient Royalty of the City, and 3826 in the extended Royalty; 2044 to persons residing in St. Cuthbert's parish, 42 in Canongate, 154 in South Leith, 10 in North Leith, and 28 in other parishes.—*Scotsman.*

ST. PAUL'S SABBATH SCHOOL, GLASGOW.—The fifth Annual Soiree of St. Paul's Parish Sabbath School Society; was held in the City Hall on Tuesday evening. The area of that immense room was completely filled with the children and members of the Congregation. The Chair was occupied by the Rev. Dr. Jamieson; and on the platform we observed, besides the Members of Kirk-session, the Rev. Dr. Reid, of the College; * Rev. Mr. Johnstone, of Maryhill; Messrs. Wallace and Dewar, the two Parish-missionaries; Thomas Davidson, Esq.; John Watkins, Esq.; John Forbes, Esq.; John Buchanan, Esq.; Mr. Barr, Mr. Neilson, and a number of other members of St. Paul's Congregation, together with Mr. Morrison, President of St. George's Parish Sabbath School Society; Mr. Robertson, from St. Matthew's; and Messrs. Clow, Kincaid, and Smith, from the Middle District Sabbath School Union. The Secretary read a very eloquently written Report, from which it appeared that the children attending the Sabbath Schools amount to seven hundred, and that both these and the Evening classes for Apprentice boys are in a very flourishing condition. The whole details of the Report reflected the highest credit on the teachers, to whose zeal and energy it is owing that St. Paul's Parish is so well provided with those useful and necessary institutions, and afforded much gratification to the numerous company assembled on this occasion. The Rev. Dr. Jamieson delivered an eloquent and admirable

*We regret to learn by the last Mail the announcement of Dr. Reid's death.—*Ed.*

address to the children, who seemed much interested in the whole proceedings. The Rev. Mr. Johnstone, of Maryhill, Mr. T. Davidson, and several other gentlemen, delivered excellent speeches.

The *Baptist Register* says, a letter just received from Mrs. Judson, of the 13th of October last, gives the melancholy intelligence that her health has become so impaired "by continued disease for the last five months that there is but little hope of permanent relief except in a return to America." "The Mission," she also says, "is enfeebled by sickness and death."

RONGE IN ENGLAND.—We understand that Ronge, who created so great a sensation in Germany some years ago, and who, from the boldness with which he advocated a Second Reformation, after leaving the Romish Church, in which he was a priest, was designated the Second Luther, has arrived in London, and is about to give a series of lectures in the same place, and on essentially the same subjects, as Father Gavazzi.—*London Paper.*

The Rev. Hibbert Binney, Fellow and Tutor of Worcester College, Oxford, has been appointed to the Bishopric of Nova Scotia, vacant by the demise of the late Dr. Inglis. He is a grandson of the late respected Collector of Excise in Nova Scotia, the Hon. H. B. Binney.

Halifax Guardian.

We have received from a friend a newspaper about the size of an ordinary foolscap sheet, published at St. Paul Minesota by the Dakota Mission. The paper is called *Dakota Tuwazitka Kin*, or the Dakota Friend, and is mostly printed in the Indian language. This is an interesting evidence of Missionary enterprise.

American Paper.

THE REV. DR. THOMPSON, OF COLDESTREAN, is well known as the man who, with the noblest Christian philanthropy and heroic courage, assailed and broke-down the monstrous evil of Bible monopoly in this country. The history of this transaction would present instructive instances of grasping cupidity, in which the message of God's mercy was made subservient to snug and selfish sinecurism, yet forced to yield to indomitable resolution and persevering zeal, aided by the force of public opinion. It is, however, to be deplored that the devoted man who embarked in this enterprise has become a martyr to the cause of Bible emancipation, and lies, in the wane of life, on a bed of sickness, paralysed and impoverished. It affords us much satisfaction to learn that his case has excited great sympathy in this town, as well as in other places. Several of the clergy are prepared to solicit assistance in their respective circles, and we understand that the Rev. Thos. Adkins intends to place the claims of this meritorious sufferer before his congregation in the Chapel, Above Barr, on Sunday (to-morrow.) We sincerely hope that his appeal will be liberally responded to, especially at a time when the wider diffusion of the Word of God, now so easily effected, affords the most reasonable hopes of counteracting the pernicious errors of Romanism and Puseyism.—*The Hampshire Independent.*

ROMISH MISSIONS.—Many Protestant communities might receive a lesson from the efforts of a Missionary nature made by the Romanists to extend the reign of darkness and delusion. The income raised last year for this purpose by the Romish Church amounts to £140,000, of which France is said to have supplied £72,000. Nor, in estimating the aggressive efforts of Popery, should it be forgotten, that its agents proceed single and unencumbered, while they are ready to submit to any privations called for in the cause of their Church. Many of their number are besides insinuating and unscrupulous, and can employ money and influence with great effect.

We extract the following details relative to this subject from the *Christian Journal*:—

"There are at present 806 Catholic priests in Great Britain. They have 10 bishops, and 1411 priests in China. They are actively engaged in America. Lower Canada, long the stronghold of Popery in the North, is pouring her well-trained Missionaries into the Hudson's Bay Territory. The Valley of the Mississippi has become particularly the sphere of Jesuit operations. There are no fewer than 21 Theological seminaries for training young men for the priesthood; there are 12 Roman Catholic colleges; and from 1000 to 2000 Religious houses. There are now in Oregon about 30 Missionaries under the direction of 10 fathers of the Jesuits, and others are soon to join them; 1500 Romanists have gone from Lower Canada to co-operate with them. 14 churches have already been furnished and dedicated according to the principles and forms of the Popish ritual; 6000 Indians have been baptized; 15,000 Indians have passed the proper course of training for the same rite. Immense sums of money have been sent from France during the past year, both to the Archbishop of Oregon, and the Jesuits in the Rocky Mountains. A diocese subject to the Pope of Rome has been created in Texas, and 10,000 dollars were sent them by the French Society.

The Jesuits are busy in India. Catholic priests are busy in the South Seas. Lately, when some extraordinary conversions took place in Lakemba, they tried every effort to dissuade the king from becoming a Protestant; and, when they could not succeed, they afterwards attempted to win him over to them, or turn him back to Heathenism. And, when they cannot succeed, they use intimidation. They tell the people that a French man-of-war will soon be at the island, and then they shall be punished for rejecting the Romish religion, and that the whole of their books, including the Bible (their great enemy), shall be collected together and burned.

But while Popery is busy in every part of the world, the friends of Christ are not idle. They are not, indeed, a match for the Jesuits in policy, in intimidation, and in other arts; but they are more than a match for them in knowledge, simplicity, and the Word of God. Hence in the South Seas the Catholics have had little success. There is, too, a very noble determination formed by the Auxiliary Bible Society of Madras, to give to the whole population of Southern India a portion of God's Word, at the suggestion of the Rev. Mr. Arthur. The Committee of the Society has resolved to print large editions of the Gospel by Luke, and the acts of the Apostles, in Tamul, Teluga and Hindustani, especially for the Heathen population, and also to apply to the Parent Society for permission to draw upon them to the extent of £1500 in the coming three years. In a letter recently received from the Parent Society, they have most cheerfully granted the request of the Committee. This is a good undertaking, to which we cordially wish success."

UNITARIANISM.

We have had transmitted to us through the Post Office, accompanied by an anonymous note, a recent copy of the *New York Christian Inquirer*, together with Dr. Channing's Discourse on the Distinguishing Opinions of Unitarians. The *Christian Inquirer* contains a letter, addressed to *The Presbyterian*, complaining that the views of Unitarians have been misrepresented in the *Presbyterian*, and another letter complaining that the proffered explanation has been suppressed. We have no wish whatever, to "suppress" the publication of any paper, which any person may write in defence of his

own opinions, but we reserve the right to ourselves of declining to publish what we deem unsuitable to the object for which our Journal has been established. What we refuse may find a fitter vehicle of publication.

The complaints of polemics that their views have been misunderstood or misrepresented, is so common that there would be no end to controversy, were we to open to every complainant on this plea the few pages we have at command. Advocates of Inspired Truth, and friends of Christian charity, we never will use any means, or employ any weapon, unsuited to the sacred cause in which we are embarked; and we think "A UNITARIAN," the writer of the letter, would have done us no more than justice in excepting us from that class, who by "their frequent misrepresentations have done so much to destroy their credit with candid minds." It will be our endeavour at all times to maintain a just claim to candour and impartiality; and in our own judgment we have done nothing to forfeit this claim in permitting certain writers in this Journal to express freely their opinions on the perilous errors of those who deny the Lord that bought them, and who reckon on the blood of the Covenant, wherewith they are redeemed, a common thing, for according to our faith they are involved in this guilt, who deny the Supreme Divinity of our Blessed Lord, and endeavour by unfair interpretations to quote Scripture for the deed.

In dealing with the Socinian perversions, it is far from our wish to fasten upon the creed of an adversary a doctrine or conclusion which he explicitly denies. But, when a number of persons, known by a common name, have no acknowledged standard of faith—when each takes the liberty of confessing or rejecting so much of any known class of opinions as pleases him, it is very possible that an individual of the sect may have opinions attributed to him, which he individually does not hold.

We have known persons, who called themselves Unitarians, maintain that Christ was only a man; that He had no being previous to His nativity in Bethlehem; that He acquired knowledge just as any other man; that He was liable to error and infirmity, and manifested both; that He is to be viewed only as one of those "heroes," eminently good and enlightened, by whom Divine Providence in different epochs, has effected important, moral revolutions; that He died only as great reformers and noble martyrs have often died, leaving his doctrines, example, and name to His followers. We are aware that this is not the universal creed of the sect we are speaking of, for some of them have presented much more exalted views of our Blessed Redeemer, as Dr. Channing for instance, whose serious and sensitive mind had its qualms and shiverings in the polar regions of Christianity where he had long wandered, though in his last days he seems to have approximated to a more genial faith, and to have

prized more highly the divine harmony of the Evangelical System. Such an approximation is at all times gratifying, as it indicates the operation of a true faith, a disposition to "honour the Son, even as we honour the Father." Nothing will afford us more pleasure than to see by common agreement among those, who wish to be distinguished by the name of Unitarian, the true ground of controversy better defined, and honestly and openly kept. For otherwise what security can we have that a tribe of free-thinking polemics, who disclaim so earnestly the trammels of creeds, will, for any length of time, acknowledge Dr. Channings Tract, or any other Tract, as an exponent of their belief. This constitutes one grand difficulty in dealing with Unitarians. Each protests that he must be held accountable only for his own opinions; and when an attempt is made to generalize and compile a formula from the scattered and ambiguous materials, it will very probably be disowned and denounced as a misrepresentation. It is quite possible that a goodly number of them, those of them in particular, who really receive the Bible as a Divine Revelation, may not be so widely separated from us on this fundamental doctrine as the extreme instances might lead one to suppose. But that there are not a few who assume the name of Unitarian, who treat the Holy Scriptures with a license, utterly at variance with the belief that they are a communication from God, is, we deem, an undeniable fact. And so long as we have the fullest conviction, that the denial of Christ's Divinity results mainly from this neologic license, and is a virtual rejection of His mission, we cannot cease to expose and denounce the fatal error.

The views of the *Presbyterian* on this question cannot be mistaken; they are those of the Confession of Faith, adopted by our Church, and on this point we are in harmony with nearly all, in every age, who have done honour to the Christian name.

The Editor of the *Presbyterian* however begs leave to say, that he does not hold himself bound to approve all the phraseology that has been employed on the subject in this journal. Loose and inaccurate expressions do sometimes creep into compositions that are upon the whole deemed worthy of insertion; and, though liable, it may be, to critical objection, so long as they have no palpable tendency to mislead, they are allowed to pass. We have never invited controversy on this momentous subject; and hitherto any remarks connected with it, to be found in our pages have been merely incidental, and illustrative of some other topic. Nor have we any wish now to open up a Trinitarian controversy. Enough is daily said on this subject, in the place best fitted for its inculcation, to establish the faith of our people; and we have before us employment far more agreeable than to expose the tortuous and wearisome cavillings of any restless and disingenuous controversialist.

POETRY.

TIME AND ETERNITY;

OR, THE DIFFERENCE BETWEEN TO-DAY AND TO-MORROW.

To-Day the saint with time-things has to do,
To-morrow joyful bids them all adieu.
To-day he darkly sees as through a glass,
To-morrow views his Jesus face to face.
To-day corrected by a chastening rod,
To-morrow solac'd with the smiles of God.
To-day he's burden'd with the weight of sin,
To-morrow purified from every stain.
To-day he's watching, fighting, full of fears,
To-morrow palms of victory he bears.
To-day he's persecuted, jeer'd and scorn'd,
To-morrow with a glorious crown adorn'd.
To-day he feels his wants exceeding great,
To-morrow he enjoys a large estate.
To-day a suppliant at the Mercy-seat,
To-morrow casts his crown at Jesus' feet.
To-day he sighs, he mourns, he looks, he longs,
To-morrow all his sighs are turn'd to songs.
To-day he's rack'd with pain and sore distress,
To-morrow triumphs in eternal bliss.
To-day to sow in tears is his employ,
To-morrow bears his sheaves of Heavenly joy.
To-day he lives by faith and leans on hope,
To-morrow in fruition swallow'd up.
To-day with saints on earth he dwells in love,
To-morrow joins the glorious hosts above.
To-day in feeble strains he tunes a song,
To-morrow sings with an immortal tongue.
To-day he gets a taste of peace and love,
To-morrow drinks full draughts of bliss above.
To-day his sweetest frames may from him fly,
To-morrow fill'd with joys that never die.
To-day in God's commands he loves to run,
To-morrow hears the plaudit of "Well done."
To-day he's on the road to happiness,
To-morrow shall the same eternally possess.

Then welcome To-morrow, the Christian may say,
That ends all the sorrows and cares of To-day.

To-Day, the sinner's state is much admir'd,
To-morrow finds his wretched soul requir'd.
To-day seeks what to eat, and drink, and wear,
To-morrow plunged in ruin and despair.
To-day puts off repenting for his sin,
To-morrow finds no time to do it in.
To-day thinks how to pass the time away,
To-morrow needs that time to mourn and pray.
To-day he would be counted rich and great,
To-morrow sees his miserable state.
To-day he hopes he never shall be lost,
To-morrow all his hopes give up the ghost.
To-day his conscience sleeps, and is secure,
To-morrow shocks him with its dreadful roar.
To-day his sins are lovely in his sight,
To-morrow they his wretched soul affright.
To-day he never thinks of what's to come,
To-morrow finds his sad eternal home.
To-day his worldly treasure has his heart,
To-morrow must with that and Heaven part.
To-day he fain would be accounted wise,
To-morrow is a fool to his surprise.
To-day the jovial crew is his delight,
To-morrow ghastly fiends his soul affright.
To-day o'er flowing cups his health is sung,
To-morrow wants one drop to cool his tongue.
To-day he slight's God's Law and Gospel call,
To-morrow has to answer for it all.
To-day the Great Salvation he rejects,
To-morrow perishes for his neglects.
To-day he slight's the children of the King,
To-morrow sees them shine and hears them sing.
To-day he proudly glories in his shame,
To-morrow is tormented for the same.
To-day takes pleasure in the way to Hell,
To-morrow fix'd therein eternally to dwell.

Boast not of To-morrow, improve well To-day,
Lest that should bring sorrow when this flies away.

"DOWN WITH FOREIGN PRIEST-CRAFT."

Christian England! where so long
Freedom's trumpet, clear and strong,
Still has stirred the patriot song,
Down with foreign priestcraft!

England! Truth's own island-nest,
Pure Religion's happy rest,
Ever shall thy sons protest,
Down with foreign priestcraft!

What! shall these Italian knaves
Dream again to make us slaves
From our cradles to our graves
With their foreign priestcraft!

Out on every false pretence!
Common right and common sense
Shout against such insolence,
Down with foreign priestcraft!

Aye, insidious fawning foe,
Little as you thought it so,
England's wrath is all aglow,
Scorning foreign priestcraft!

Take our Jesuits, if you will,
England's heart rejects their ill,
And her mouth is thundering still,
Down with foreign priestcraft!

Hark! in ancient warmth and worth,
East and west, south and north,
Flies the loyal spirit forth,
Loathing foreign priestcraft!

Evermore with Rome to cope,
We will bate nor heart nor hope;
But our shout shall stun the Pope,
Down with foreign priestcraft!

MARTIN F. TUPPER.

THE CLOSET.

One precious spot there is on earth,
Secluded, but not lonely;
'Tis there the Christian oft retires,
To meet with Jesus only!
And, while he meets with such a *Friend*,
Why should he wish another?
For there his soul refreshment finds—
For there he meets a *Brother*?
'Tis there the weak, the timid one
Sustaining strength may borrow;
'Tis there the mourning penitent
Unburdens all his sorrow.
'Tis there the humbled, broken heart
Weeps o'er its lost condition;
The bruised, the wounded, leprous soul
Finds there a great *Physician*.
The widow meets a *Husband* there,
Dispelling all her sadness;
And there a *Father's* cheering voice
Turns orphan grief to gladness.
And what, my soul! what need you more,
In life or death to cheer you?
Come, "enter in and shut the door;"
Your Saviour there will hear you.
Then visit oft that precious spot,
Secluded, but not lonely;

FRENCH MISSION FUND.

The Treasurer of the Financial Committee of the French Mission Fund acknowledges the receipt of the following contributions.

	£	s.	d.
Galt Per Rev. Hamilton Gibson	2	10	0
Vulcartier, " " David Shanks,	0	10	0

HUGH ALLAN, *Treasurer*.

Mr. Wm. McKENZIE ROSS has kindly consented to act as Agent for *The Presbyterian* in Chatham, C. W., and its vicinity.

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

Benjamin Workman, Montreal, 2s. 6d.; Mrs. W. Aird Sydney, N. S. W., 2s. 6d.; Hew Ramsay, Montreal, 2s. 6d.; James Allan, Point aux Trembles, 2s. 6d.; Rev. John Smith, Beckwith, £2; Alex. Morris, Brockville, 10s.; W. M. Park, Cornwall, £2; Rev. W. Henderson, Miramichi, £2 10s.; James Heron, St. Martin, 2s. 6d.; James Neilson, Ramsay, 5s.; L. G. Brown, Beauharnois, 2s. 6d.; Robt. Johnston, do., 2s. 6d.; Alex. McMartin, do., 2s. 6d.; Peter Robertson, Belleville, 5s.; Henry Glass, Port Sarnia, 10s.; W. McKenzie Ross, Chatham, 15s.

Per M. John Duff, Kingston.

A. McPherson, Kingston, 2s. 6d.; Mrs. Strange, do., 2s. 6d.; Geo. Davidson, do., 2s. 6d.; John Creighton, do., 2s. 6d.; John Fraser, do., 2s. 6d.; S. D. Fowler, do., 2s. 6d.; Mrs. Davidson, do., 2s. 6d.; Hon. J. Hamilton, do., 2s. 6d.; Alex. Begg, do., 2s. 6d.; Robert McCormack, do., 2s. 6d.; Wm. Donaldson, do., 2s. 6d.; James M. Dunlop, do., 2s. 6d.; Alex. Rose, do., 2s. 6d.; Archd. Wilkinson, do., 2s. 6d.; G. L. Mowatt, do., 2s. 6d.; Mrs. Pringle, do., 2s. 6d.; Samuel Kinloch, do., 2s. 6d.; William Ireland, do., 2s. 6d.; Joseph Bruce, do., 2s. 6d.; Robert Brash, do., 2s. 6d.; William Sharpe, do., 2s. 6d.; John Anderson, do., 2s. 6d.; James Morton, do., 2s. 6d.; Mrs. Nickle, do., 2s. 6d.; John Mowatt, do., 2s. 6d.; Miss Fisher, do., 2s. 6d.; Robert Walker, do., 2s. 6d.; D. Sinclair, do., 2s. 6d.; F. Bickerton, do., 2s. 6d.; John Hermiston, do., 2s. 6d.; Wm. Fergusson, do., 2s. 6d.; John Duff, do., 2s. 6d.; Miss Douglas, do., 2s. 6d.; Peter McIntyre, do., 2s. 6d.; F. A. Harper, do., 2s. 6d.; Hugh Ross, do., 2s. 6d.; Hugh Fraser, do., 2s. 6d.; Geo. McLeod, do., 2s. 6d.; James Dickinson, do., 2s. 6d.; William Mudie, do., 2s. 6d.; James Currie, do., 2s. 6d.; Mrs. Smith, do., 2s. 6d.; W. Robbs, do., 2s. 6d.; Miss English, do., 2s. 6d.; James Machray, do., 2s. 6d.; Samuel Shaw, do., 2s. 6d.; M. Melroy, do., 5s.; Mrs. Taylor, do., 2s. 6d.; Mrs. H. McDonald, do., 2s. 6d.; A. Chambers, do., 2s. 6d.

STANDARD SCHOOL BOOKS.

WALKER'S JOHNSON'S DICTIONARY, contains Walker's Pronunciation, an Abstract of His Principles of English Pronunciation, with Questions, a Vocabulary of Greek, Latin, and Scripture Names, a List of Americanisms to be avoided, &c., *greatly reduced in price.*

CANADIAN PRIMER, by Peter Parley.

MANSON'S PRIMER.

MCCULLOCH'S, 1st, 2nd, and 3rd Reading Books.

— Course of Reading.

— Series of Lessons.

MAVOR'S SPELLING BOOK—*fine edition.*

WEBSTER'S SPELLING BOOK.

CARPENTER'S do.

COBB'S do.

MURRAY'S ENGLISH READER.

— Small Grammar.

— Large do. *reduced in price.*

LENNIE'S GRAMMAR.

WALKINGAME'S ARITHMETIC.

EWING'S CANADIAN GEOGRAPHY.

BRITISH SCHOOL BOOKS.

All the publications of Messrs. OLIVER & BOYD, including the Edinburgh Academy Text Books, in Latin, Greek, Geography, &c.—Messrs. W. & R. CHAMBERS' Text Books, Messrs. WHITTAKER & Co., of London, including the Eton, Valpy's, Pincock's, and other favourite publications.

ANTHON'S EDITIONS

Of the Latin and Greek Classics at New York prices.

CURRICULUM LATINUM.

In two parts—one Prose—the other Poetry, consisting of extracts from favourite Latin authors, and published at a remarkably low rate to save Parents from the purchase of many separate volumes.

ARMOUR & RAMSAY.

The National School Books.

NEW EDITIONS.

ALMUR & RAMSAY.

THE Subscribers, in publishing NEW EDITIONS of the NATIONAL SCHOOL BOOKS, beg leave to return their most grateful acknowledgments, for the liberal patronage which has been extended by all classes of the community to their publications. The rapidity with which the previous Editions were disposed of, evinces in the most satisfactory and decided manner, that the publishers did not miscalculate, when they reckoned with the most entire confidence, upon the intrinsic merits of these Books securing for themselves the countenance and favour of the inhabitants of British America.

The Series consists of the following Books, all of which are printed on substantial paper, in a clear type, and strongly bound in linen:—

A B C and Figures, on sheets to be hung up.

General Lessons, to be hung up in Schools.

The First Book of Lessons.

The Second Book of Lessons.

The Sequel to the Second Book.

The Third Book of Lessons.

The Fourth Book of Lessons.

The Fifth Book of Lessons, from new stereotype plates.

The First Book of Arithmetic.

Key to dito.

An English Grammar.

Key to dito.

A Treatise on Book-keeping.

Key to dito.

A Treatise on Mensuration.

Appendix to the Mensuration, for the use of Teachers.

An Introduction to Geography and History, by Professor Sullivan, with several Maps.

Elements of Geometry.

Lessons on the Truth of Christianity.

These Books form a complete system of education, and they who have been carefully taught by them, may be considered, as perfectly well qualified to enter upon the pursuits of active life, and to have acquired a fund of preliminary knowledge amply sufficient, to enable them to prosecute the study of the most important branches of human knowledge with profit and ease. That this Series of Books should be possessed of so many and such undoubted merits, is not wonderful, when it is considered, that it has emanated from so learned and so dignified a body, as the National Board of Education of Ireland—a body which numbers among its members, some of the highest names of which the British Empire can boast for virtue and learning. In the Lessons which these Books contain, there is nothing sectarian, and hence, they have received the most unequivocal expressions of approbation, from men in every rank of society, and who maintain the most opposite and widely differing forms of belief. The late estimable Governor General, Lord Metcalfe, when the Publishers originally issued their editions lent them the influence of his authority and name, and they have been sanctioned by the Bishops of the Roman Catholic Church, by many influential Clergymen of the Church of England, by the Synod of the Church of Scotland, by Clergymen in connection with the Methodist, Baptist, Congregational, and other Churches, by the Municipal Councils of many Districts, by a great number of Teachers, by the Chief Superintendants of Education in Eastern and Western Canada, and as far as the Subscribers have yet been informed, by all the District and Township Superintendants in the Western section of the Province, and they have been declared in the most emphatic manner by the *Edinburgh Review*, "to be the very best books of the kind in the English language."

The editions of the National School Books issued by the Subscribers, bear the following on the title page—

"Dublin: Published by the direction of the Commissioners of National Education, and reprinted by express permission at Montreal by Armour & Ramsay.

The Trade, Country Merchants, Teachers, and others supplied on the most liberal terms.

ARMOUR & RAMSAY.