

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

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

Includes index(es)/
Comprend un (des) index

Title on header taken from /
Le titre de l'en tête provient

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.

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
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 OF MONTREAL.

CONTENTS.

	Page		Page		Page
THE CHURCH IN CANADA.		MISSIONARY INTELLIGENCE.		REVIEW—Machiavelli's History of Florence	29
Lay Association - - - - -	17	Wesleyan Mission Report - - -	21	MISCELLANEOUS - - - - -	31
Bursary Scheme - - - - -	18	Female Education in India - - -	22	OBITUARY - - - - -	32
Local Boards - - - - -	18	Missionary Extracts - - - - -	23	LAY Association - - - - -	32
Sabbath School Soirée - - - - -	19	CORRESPONDENCE.		CORPORATION of Ministers' Widows' and	
CHURCH IN SCOTLAND.		The University Question - - -	23	Orphans' Fund - - - - -	32
Home Mission - - - - -	19	Evangelical Societies of the Continent - - -	24	SUBSCRIPTIONS to the Presbyterian	32
Church Intelligence - - - - -	20	The Christian Ministry, No. V. - - -	27	ADVERTISEMENTS	32
		Sabbath Desecration - - - - -	28		

No. 2, February, 1849.

VOLUME II.

Price 2s. 6d. per annum.

The Presbyterian.

THE CHURCH IN CANADA.

THE LAY ASSOCIATION.

The Quarterly Meeting of "The Lay Association, in support of the Presbyterian Church of Canada, in connection with the Church of Scotland" was held in the Lecture Room of St. Paul's Church in this city, on Tuesday evening, the 9th instant, when there were present, the Hon. Mr. McGill in the Chair and a number of the members of the Association. The following Quarterly Report of the proceedings of the Association since the annual meeting in October, was handed in, and read by the Corresponding Secretary

"The Office-bearers beg leave to submit to the members of the Association, the following Report for quarter now ended.

"Since the last General Meeting of the Association, on October 3rd, its operations have been very limited, and the attention of the Office-bearers has been directed to the three Schemes, viz. the Relief, the Publication, and the Bursary Funds.

"Under the first Scheme, the Relief, the Board have to report that a sum of £25 has been paid to the Congregation at Pakenham, which proved a very seasonable aid towards finishing the Church there; and that a sum of £10 has been paid to Mr. Macrae, Catechist at Melbourne, which was partially tended to keep the adherents of the Church in that quarter together, until a Minister is obtained, which it is hoped may ere long be the case.

"Under the second Scheme, the Publication, the exertions of the Office-bearers have been confined to the *Presbyterian*, which has now attained a circulation of 1800, and is, it is trusted, effecting much good in different parts of the country. The expence of supporting this publication during the last year has been £27 15s 6d, the subscriptions having fallen short by that amount of the cost of printing and paper. To this must be added a grant of £15, which has this evening been voted to Mr. T. A. Gibson, as a slight acknowledgment for his services in assisting to conduct and superintend the publication of that

journal. Good grounds, however, exist for believing, that during the present year the *Presbyterian* will support itself, which assuredly will be the case, if Ministers and Laymen unite in procuring subscribers, and see that the subscriptions are promptly remitted.

"Under the third or *Bursary Scheme*, the Office-bearers have prepared rules for their regulation, and are now in correspondence with the Professors of Queen's College, in order fully to carry out the views of the Association.

"The state of the Finances stands thus: "There has been collected since the General Meeting, the sum of £78, and there is now at the credit of the Publication Fund, the sum of £59 10s 8, and at the credit of the Relief Fund, the sum of £3 9s 11s. This, it may be observed, is irrespective of the investments of the Funds of the Association, which were stated at length in the Treasurer's Annual Report. In conclusion, the Office-bearers would earnestly recommend to the Association, the adoption of measures to secure, if possible, the co-operation of the members of our Church throughout the Province in promoting the objects of the Association, by means of the formation of Corresponding Boards in the different parts of the country. The whole respectfully submitted."

JOHN GREENSHIELDS, Cor. Sec.

Mr. ADAM BROWN then moved, seconded by Mr. WILLIAM SPIER, and it was resolved unanimously,

That the Report which has been read, be received, adopted and printed in the *Presbyterian*.

The Rev. R. M'GILL then called the attention of the meeting, to the disinterested and spirited manner, in which the publishers of the *Presbyterian* had conducted themselves towards the Association. Several other members having expressed similar sentiments,

It was moved by Mr. H. E. MONTGOMERIE seconded by Mr. JOHN MURRAY.

That the cordial thanks of the Association be tendered to Messrs. Armour & Ramsay, for their gratuitous and valuable services, in attending to the circulation of the *Presbyterian*, and in conducting the correspondence connected therewith.

This motion having passed with the cordial approbation of all present,

Mr. ALEXANDER MORRIS submitted to the meeting the following Resolution, which was seconded by Mr. JOHN GREENSHIELDS, and adopted unanimously.

That, in the opinion of this meeting, as the operations of this Association have been hitherto much curtailed, owing to its funds being derived almost wholly from Montreal and its immediate vicinity while it comprehends in its Schemes the whole extent of the Province, the co-operation of the members of our Church in the various parts of the Province would be extremely beneficial to the Association, and would very materially increase its means of usefulness, by bringing to bear upon the furtherance of its Schemes, a concentration of the energies of the members of that portion of the Church with which we are connected.

Mr. A. DAVIDSON PARKER then introduced, by a few appropriate and pertinent observations, the following Resolution, which was seconded by Mr. DUGALD STEWART, and carried unanimously.

That the Corresponding Secretary be instructed to send a circular to the Kirk Sessions of each Congregation on the Rolls of our Church Synod, requesting their assistance and co-operation, in carrying out the objects of the Lay Association.

Thereafter Mr. JOHN FISHER enlarged at some length on the importance of the objects desired to be attained, and concluded by moving, seconded by Mr. H. E. MONTGOMERIE,

That in the opinion of the members of the Lay Association, the co-operation desired would be best attained by the establishment of Local Boards in the various Congregations of our Church, to be composed of three or five members according to circumstances, and to be styled "The Corresponding Board at _____ of the Lay Association in support of the Presbyterian Church of Canada, in connection with the Church of Scotland."

This motion was unanimously carried, after an expression, by several of the members present, of their anxious desire to see the plan now proposed, adopted by the members of our Church throughout the Province.

A suggestion was thrown out by a member, that in the event of the Bursary Scheme proving successful, a "Home Mission Scheme" might, in the course of a year or two; be added to the other efforts of the Society, for the purpose of employing the young men in missionary work in destitute parts of the country, for a year or two after they were licensed.

Some remarks were then made with regard to the state of the Finances, and it was understood, that the Finance Committee, would at once take steps to collect the subscriptions for the current year, in order to enable the Treasurer to pay the sums, which had been voted to various objects by the Office-bearers of the Association.

The proceedings of the evening were then closed with prayer by the Rev. R. M'GILL, one of the Chaplains of the Association.

ALEXANDER MORRIS.
Rec. Sec.

Montreal, January 10th, 1849.

THE BURSARY SCHEME.

At the Annual Meeting of the Lay Association, it was decided, that a Fund should be raised for the purpose of assisting deserving young men in pursuing their studies, preparatory to their admission to the office of the Ministry. This year, £30 have been set apart for distribution in Bursaries of £10 each to young men, now pursuing their studies at Queen's College and who may be recommended by the Professors as suitable parties to receive them. The importance of the Scheme is such, that we are convinced it will meet with the approbation of all the members of our Church. The necessity of training up a native Ministry daily becomes more apparent and urgent, and the Bursary Scheme presents an easy and effectual method of doing something in that direction. We trust, that the members of our Church will contribute to the Fund it is proposed to raise, and which will be distributed in accordance with the following regulations, which were adopted at a monthly meeting of the Board of Office-bearers.

TO THE PRESIDENT AND BOARD OF MANAGERS OF THE LAY ASSOCIATION OF MONTREAL.

The Bursary Committee of the Board, beg leave to report, that having considered the subject referred to them, they recommend the adoption of the following rules for the regulation of the Bursaries given by this Association. The whole respectfully submitted,

JOHN SMITH.
H. E. MONTGOMERIE.
HUGH ALLAN.
HEW RAMSAY.
A. DAVIDSON PARKER.

Montreal, 5th Dec., 1848.

RULES.

I. That, in the first instance, the Principal and Professors of Queen's College, Kingston, be requested to nominate such qualified students as they may consider most deserving thereof, to receive the three Bursaries of £10 each, granted by the Lay Association:—one of such Bursaries to be given only for

the present year, another for two years, and the remaining one for three years—each to be subject to the third and fourth of the regulations given below.

II. One Bursary falling vacant in each year hereafter—such vacant Bursary shall forthwith be granted by the Association, or by the Board of Managers, under the following regulations:—

1. No person shall be considered eligible to receive any of said Bursaries, unless recommended thereto by the Principal and Professors of Queen's College, or by the Presbytery of the bounds within which he may have resided, nor unless he be a British subject.

2. All monies applied in payment of Bursaries shall be transmitted through the Principal and Professors of Queen's College.

3. Each Student, before receiving any payment on account of Bursaries granted, shall sign, in duplicate, a pledge in the following form:—

"I, the undersigned _____
Student at Queen's College, Kingston, do declare that I am now studying at Queen's College aforesaid, with the intention of entering the Ministry of the Presbyterian Church of Canada in connection with the Church of Scotland, and, in consideration of a Bursary granted me by the Lay Association of Montreal, I do hereby bind and oblige myself to repay to the President of the said Lay Association, all sums of money received by me on account of such Bursary, should I not apply for admission to the Ministry aforesaid, within the space of _____ years from this date.

"Signed in duplicate at Kingston, this _____
day of _____ 18 _____"

Witness.

Witness.

4. One of such duplicate copies shall be transmitted to the Lay Association, and the other retained in the possession of the Principal and Professors of Queen's College, with the following Schedule thereto annexed:—

PAYMENTS ON ACCOUNT OF THE ABOVE-MENTIONED BURSARY.

Date.	Amount.	From whom Received.	Signature.

LOCAL BOARDS OF THE LAY ASSOCIATION.

We would invite the attention of the members of our Church to the proceedings of the Quarterly Meeting of the Lay Association, and particularly to the Resolutions that were adopted, with the view of inviting the members of the Church to co-operate, with the Association, in its efforts to promote the religious interests of the Presbyterian Church of Canada in connection with the Church of Scotland. In conformity with the Resolutions, the subjoined Circular has been prepared, and will be forthwith sent to the Kirk Sessions of all the Congregations. We trust that the plan will be generally taken up, as we think it would work better than either separate Associations or a Provincial one. The want of combination of efforts in the former case, and the difficulty of obtaining a Working Board of Management in the other, would prove very material objections, to either of these. The plan now proposed, is liable to none of these objections—the agency is in existence and all that is required is assistance to extend its operations.

It should not be forgotten, that the Lay Association has struggled on unassisted for three years, and has been in fact the Provincial Association. Its schemes comprehend the whole extent of the Church, and we therefore trust that the members of the Church will come forward to lend it a helping hand, in the manner proposed for their consideration.

When "the Lay Association in support of the Presbyterian Church of Canada in connection with the Church of Scotland" was instituted upwards of three years ago, it was confidently believed, that societies of a similar nature would have been formed in at least every District of the Province.

After some time had elapsed, the office-bearers, finding that their anticipations had not been realized, and being very desirous to extend the sphere of their operations as well as their ability to cope with the requirements of their situation as the only Lay Association, in Canada endeavoured to organize a Society, which should comprehend in its membership and management every part of the Province.

It was, however, found impracticable to attain this object, owing to, amongst other obstacles, the difficulty of arranging any system of representation, to suit the views of individuals treating with a Society already formed, and the design was consequently abandoned in the beginning of 1847. Since that period the Association has continued its humble labours to advance the interests of our Church, but with the exception of a few parties to whom the Association gratefully tender their acknowledgments without receiving any assistance or contributions to its funds, from any part of the country beyond the city of Montreal; while on the other hand assistance has been cheerfully extended, in so far as the limited means of the Association would permit, to Congregations soliciting aid without regard to local position. Many of the members have latterly been of opinion, that the operations of the Society should, in consequence, be in some measure limited to the District of Montreal; but before yielding to the necessity of curtailing the outlay, which has arisen from the fact, that the Association has since its institution virtually been a Provincial one, while its means are entirely raised in one particular locality, it has been determined to make a renewed effort to enlist the sympathies and secure the co-operation of the members of our Church throughout the Province in furthering the objects of the Association.

These are the relief of Congregations struggling with pecuniary difficulties, the publication of missionary and religious intelligence, and the support of young men desirous of qualifying themselves for the Ministry. The funds appropriated for these purposes are raised by subscriptions or donations.

With regard to the Relief and Publication Schemes, sums varying in amount have been granted to a considerable number of Congregations, and the Presbyterian, a Missionary and Religious Periodical, has been published during the last year, under the direction of a Committee, at a price that will barely cover the expense, but it is hoped, that if exertions are made to extend its circulation, the amount required to be contributed to its support, will for the future be but small. With regard to the last Scheme, the education of young men for the Ministry, it is believed, that much good may in this way be done, and a commencement has been made, as three Bursaries of £10 each have been awarded to three young men recommended by the Professors of Queen's College.

The Managers of the Association, having now stated the objects which they have in view, and believing that the attainment of these objects would be greatly facilitated, if their labours were shared in by efficient co-adjutors in the various Congregations, in accordance with a vote of the Association, requesting parties approving of its schemes to act as members of Local Boards in connection with this Society. These boards they are desirous of seeing established in every Congregation, to be composed of three or five members according to circumstances, and they now invite all Congregations who approve of the plan, to

nominate zealous individuals to act in that capacity. Wherever this invitation is complied with, the Members of these Committees are requested to solicit contributions to such of the Schemes of the Association, as may meet the approbation of the members of our Church in their respective vicinities, to receive subscriptions to the *Presbyterian*, to exert their influence in extending its circulation, and to communicate the names of young men desirous of studying for the Ministry, and generally such information as they conceive to be of interest or importance. The appointment of one of the Board to act as Secretary and conduct the correspondence with the Central Board is recommended. On behalf of the Association.

JOHN GREENSHIELDS,
Cor. Sec.

Montreal, January, 1849.

SABBATH SCHOOL SOIREE.

The annual soiree of the Sabbath School of the Presbyterian Congregation at Three Rivers in connection with the Church of Scotland, was held on the 27th of December. Though the evening was stormy and unfavourable; yet a goodly number of both parents and children were present on this occasion. After ten, the children with their teachers repaired to the Church, in which they recited various pieces of Sacred Poetry, with great proficiency, and were examined on their knowledge of the Scriptures, and Shorter Catechism; they also evinced some knowledge of the books from the Sabbath School Library which they had read. On the 28th December, in like manner, the children of the Sabbath School at Black River were examined, and gave great satisfaction.

At both places, the parents, children, and friends, were addressed, after the examination, by the Pastor, the Rev. James Thom, as follows.

"My young friends; we have examined you publicly, in your progress in moral and religious knowledge; and it now falls upon me, in justice to yourselves, and your teachers, to express my satisfaction with your appearance, and your proficiency; both with regard to your knowledge of the great Truths of Christianity, your distinct and accurate recitation of select pieces in Sacred Poetry, and the general information which you have acquired from the books in the Library.

"But as man requires advice in every situation of life; and if kings must have their councillors, and mariners their compass to guide them to the wished for haven, much more the young who are unexperienced in the ways of the world. Time and opportunities are precious to youth; and wholesome instructions are invaluable, both with regard to your prosperity in time, and your well being in Eternity. Allow me then to address you by way of advice and counsel.

"Forget not the great end of your creation. Man's chief end is to glorify God, and to enjoy Him for ever. Let this be your aim. Have you not read of Moses' counsels to the youth in Israel. They were not so much to remove present evils, or to secure present advantages, as to avert future evils; to point out a course of domestic discipline, and to form wise, virtuous, and intrepid characters in every family in Israel. These lasting counsels of the man of God were never to be forgotten. In all generations they served to promote God's glory, and the chief end of man. In that camp, their temples, and their dwellings, their forgetfulness of them was to be the signal for the departure of God's glory from the land. 'Whither therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.'

"Forget not this important question, what do the Scriptures principally teach? Do they not teach what man is to believe concerning God, and what duty God requires of man? As you advance in your knowledge of the Book of Life, the Books of God's Creation and Providence will afford additional evidence of the Power and Wisdom of Christ in His Word, the most delightful lessons will be learned from the works of His Almighty hand. But do not read the Bible with indifference, or treat its message with contempt? See what many wise and good men have spoken of this blessed Book. Is it not told of Mr. Locke, that when he was asked by a young gentleman, the easiest and safest way to get a knowledge of Christianity; Read the Scriptures, said he, for they have God for their author, Christ for Salvation; truth without mixture of error, eternal Life for their end.

"Think often on the question, what is God? God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth. Here it is answered concisely. But Simonides the Philosopher took many days to consider it; because he had only the light of nature to guide him; but you have the Bible. Assuredly the just notions of God's perfections will elevate your mental faculties, and improve the dispositions of your heart. For example, correct views of the Divine omnipresence, and of God's knowledge of all your thoughts, words and actions, will restrain you from many secret sins, and support you under many strong temptations when far removed from a parent's eye. The eyes of the Lord are to and fro throughout all the earth. The eye of God is upon you. The words of the Patriarch will be in your hearts. 'How can I do this great evil, and sin against God, for thou, O God, seeest me.'

"Form your lives and characters on that of Christ your Redeemer, as drawn by the pen of inspiration in the Gospel. Let the humility of the Son of Man in His Birth keep you from pride; the obedience He yielded to Joseph and Mary his earthly parents preserve you from the sin of disobedience. Honour thy father and thy mother that thy days may be long on the Earth. Let His care and love for little children stimulate you to love one another, and to suppress all anger and jealousy, in your youthful recreations. Let the example of His omnipotence in calming the raging sea, in raising the dead from their graves, by the all potent word 'Lazarus come forth,' in healing the sick, in forgiving sins, in doing good to all, lead you to love and serve Him with all your heart and strength and mind.

"Finally, remember the Sabbath to keep it holy. I should fail in duty to God, and to you, were I to part with you, perhaps never to address you more on a like occasion, without taking notice of this all important question. Evil impressions are readily made, and the counsels that lead you to forgetfulness of the Sabbath coincide with the natural depravity of the heart. But the Sabbath is the Lord's day, by way of eminence and excellency. Because it is holy to the Lord and honourable; yea sacred to His service from the beginning of the world. It will be revered by his people to the end of time. Therefore your behaviour, on this day, ought to be sedate at home, in the Church, at the Sabbath School, and on the way. The whole day is for the public and private exercises of God's worship, except so much as is taken up in works of necessity and mercy. You will easily see the sovereign right of your Creator to this seventh portion of your time. Doth He not give you six days of the week for your own employments? From the holiness of His nature and government, as well as in mercy to man, he challenges an especial right in all your youthful thoughts, words and actions on this holy day.

"Memorable are the sad calamities that have befallen nations, families, and individuals from contempt of this sovereign command. And we know of no place, or people, or country, in which there are not many temptations to the transgression of it. In very many instances, we have known the consequences to be deplorable. We can only mention, at present, the case of a widowed mother in Derbyshire in England who had two sons; the elder sixteen, and the younger thirteen years, who in spite of every remon-

strance went to slide upon the ice at some distance from home. But before they left their mother's house for the fatal spot, they were urged to accompany her to the Church, and the Sabbath School. Yet all was in vain; some evil companions had enticed them away. While engaged in their heedless sport, the ice gave way; for a moment they were seen; for a moment more, they were clasped in each other's arms, and they sank to rise no more. Thus from transgressing the words of an earthly parent, and the commandment of an Almighty Father, who hath said remember the Sabbath, they were launched into eternity.

"Having thus spoken to the youth at considerable length, and as the same observations are applicable to the old, I shall close this address with a few words to parents. The exercises of the Sabbath School are not designed to release them from those natural and solemn obligations, that they owe to God and their children. In general, parents are not insensible to the advantages of a secular education; but the arguments are doubly forcible for religious care and instruction; for unless a foundation be laid in the precepts of Christianity, the moral lessons of Plato and of Plutarch will leave the minds of the rising generation in comparative darkness. If they neglect to teach them the statutes of the Lord, they are forgetful both of their duty and salvation; and having not the promises and blessing of God, cannot expect much comfort or happiness in return, by the gratitude and affection of their children at a dying hour, 'Train up a child in the way in which he should go, and when he is old he will not depart from it.'

THE CHURCH IN SCOTLAND.

HOME MISSION.

In again bringing the claims of this scheme before the members and friends of the Church, the Committee desire gratefully to acknowledge the liberality with which their previous appeals on its behalf have been met; and from the strong and growing conviction which all classes of the community have been brought to feel of the importance of the object to which it is directed, they entertain a lively hope, that the call which they have now to make will be responded to with even increased generosity.

It will be seen from the appendix to the Committee's Report to last General Assembly, that, during the year ending 15th April last, grants were voted under all branches of the scheme,—namely, in aid of the congregations of thirty-six unendowed churches, to the amount of £1520; towards the support of Missionaries at forty-one preaching stations, to the amount of £1495; towards the erection of new Churches, to the amount of £755; and in aid of young men prosecuting their studies with a view to the Ministry, to the amount of £30; in all, £3800. It will also be seen from the account of the treasurer's intromissions, appended to the Report, that for the past year, the entire income of the scheme (including a few small legacies) was £3477 2s 5d; while the grants voted and paid under the several branches of the scheme, and necessary expenses, amounted to £3596 7s 3d, being upwards of £100 beyond the revenue. With reference to the balance appearing in that account at the credit of the Committee, it is proper to explain, that a large portion of it consist of the late Miss Campbell's munificent bequest, specially destined "for Church Extension in the Highlands," and of legacies from other parties, which must be regarded and treated as capital. It must also be kept in view, that out of that balance, the grants current at 15th April last, and now in course of payment, in aid of forty-four unendowed churches, and towards the support of missionaries at fifty-six stations, to the amount of £3242 2s 10d, and other liabilities, fall to be discharged. These explanations are given in order to prevent misapprehension, which might otherwise naturally arise, as to the position of the Committee's funds, and the necessity of liberal contributions to them.

The benefits communicated through the agency of the Home Mission Scheme, are so prominently mani-

feared in almost every district of the country—the all-important ends which it aims to serve and secure are now so thoroughly understood—and the consequent necessity of maintaining and extending its operations is so universally admitted, that little need be said in the advocacy of its claims on the sympathy and support of the Christian public. These claims cannot fail to force themselves with peculiar urgency on every reflecting mind at the present moment. Notwithstanding all that has been done by all religious denominations, and much has been done, more especially of late, to overtake the fearful amount of religious destitution which had been gradually and silently accumulating in former years, while the population was allowed rapidly to increase, without any corresponding provision for their spiritual instruction,—it cannot be denied, that the evil has been but very partially remedied, and that it still exists to a most deplorable and alarming extent; and no right-thinking and well-informed man will hesitate to refer to this, as its main source, that reckless spirit of discontent and insubordination which has lately been manifested on the part of large masses of our fellow-countrymen, threatening to subvert our time-hallowed institutions, and to disorganize the whole social system. In these circumstances, it surely behoves all who rely on the efficacy of the Gospel as the surest means of promoting the peace and well-being of society, and the happiness of individuals in the present world, as well as securing their eternal felicity in the world to come, to redouble their exertions to rescue our people, by its influence, from a condition so fruitful of crime and misery, and so fraught with appalling danger. To the higher and more sacred considerations of the duty we owe to God and to our fellow-men, in respect of making known to them His will for their salvation, there is added, if we view aright our social position, the influence arising from the perils to which all that is valuable in that position must be continually exposed, where large masses of the people are living without the knowledge and the fear of God, and without the restraints on their turbulent, and sinful, and selfish propensities, which this knowledge and fear alone can effectually impose.

It is peculiarly the duty of our Church to take the lead in this good work. In the due performance of it, the alleys and thoroughfares of our cities, and the villages and hamlets of the rural districts, must be visited by a faithful and zealous Christian ministry;—the pious poor must be encouraged and comforted—the regardless reprovèd and exhorted—the ignorant and lawless instructed in their duty to God and their fellow-men—and all must be entreated and constrained to join themselves unto the Lord, and to wait upon Him in the stated and diligent use of all the appointed means of grace.

It is towards the accomplishment of these great ends that the Committee now anxiously solicit the assistance of the members and friends of the Church. Through their bounty, the Committee have been enabled to contribute towards the support of upwards of a hundred places of worship, which, but for the assistance thus given, could not have been maintained. It is impossible to over-estimate the manifold blessed effects which have resulted from the extensive agency thus employed; and it is fearful to contemplate the consequences which would necessarily attend its withdrawal. And not only is it essentially necessary to maintain, in unabated vigour, the existing agencies; but extended operations are loudly called for. Not only must the territory already gained from the spiritual wilderness be kept in full cultivation, but fresh inroads must be made on the wide domain still unrecovered, and lying in a state of noisome waste. The difficulties which recently presented themselves in the scarcity of labourers, are rapidly passing away; and the Committee, regarding the signal success which, by the Divine blessing, has already attended their exertions, as an evidence and earnest of what may be accomplished by means of a still more widely extended agency, are resolved, in the strength of Him whose cause it is, and trusting confidently to the support of their fellow-Christians, to go on extending their operations wherever the want exists, which it is their proper function to seek to supply.

The appliances by which the cases submitted to the Committee are tested, fully secure the due appropriation of the funds placed at their disposal; and the contributors may rest assured that the strictest scrutiny will continue to be observed.

The aid hitherto accorded has, indeed, been most signally blessed. There is not one congregation on the Committee's list whose numbers have not increased. In not a few of them, the increase has exceeded all expectation. But a short time ago, they met in mere handfuls; and now many of these congregations number from five hundred to one thousand souls; and there are but a very few of the chapels, even in the least populated districts, where the attendance is under two hundred and fifty. These facts prove to demonstration both the need existing of that provision which the Home Mission Scheme affords, and its efficiency in the accomplishment, practically, of the great object in view. It by no means follows, as, on superficial consideration, it might be supposed, that from the increase in their numbers which has thus happily taken place, the congregations are thereby enabled to dispense with external aid. These places of worship were never expected to maintain themselves. *They were erected expressly with the view of supplying to the poor and the outcast the blessings of a preached Gospel, and were, of course, planted in those localities, specially selected on this very account, where the people are least able, or least disposed, or, as frequently happens, both unable and uncaring to provide for themselves the means of religious instruction and superintendence.* The necessity of external aid for the maintenance of the minister, as well as for the erection of the place of worship, was all along contemplated; and till this is obtained in the best and most efficient form,—namely, that of a permanent endowment, the grants derived from the Home Mission fund are indispensably requisite.

It is in these circumstances, and on these grounds, that the Committee appeal to the friends of religion, of social order, and of all the best interests of their fellow-countrymen; and they do so in the confident expectation of cordial sympathy and liberal contribution.

By authority of the Committee,
A. L. SIMPSON, Convener.

COLONIAL SCHEME.

The Committee of the General Assembly for promoting the religious interests of Scottish Presbyterians in the Colonies, make the following appeal in behalf of the Scheme, in view of the Annual Collection, ordered for its aid by that venerable body, at its last meeting.

The interesting communications which the Colonial Committee have had lately the privilege of submitting to the members of the Church, as well as their own Report to the last General Assembly, in their Report of the recent Deputation to America, of their operations amongst our Presbyterian brethren scattered in the Colonies, are of so recent a date, that the Committee feel assured they will yet be fresh in the recollection of all who take an interest in the operations of this Scheme. And the Committee doubt not, but that the warm interest which has hitherto been manifested by the Church and people of Scotland in her Colonial Scheme, instead of suffering any diminution, continues steadily to increase. In view of the Collection now announced, the Committee would, therefore, take leave simply to submit a short statement of their operations since their last Report to the General Assembly, with a few reasons calling for more extended efforts, as well as a larger share of the Church's prayers and contributions.

Since the meeting of the last General Assembly, the Committee have been unremitting in their endeavours to obtain suitable ministers and licentiates to fill the numerous vacancies, both in America and in Australia, which were then announced. They have now to state, that in the month of June last, the Rev. James M. Smith, of the *quoad sacra* church at St. Andrew's, Galt, in the Presbytery of Hamilton, and Synod of Canada; to which place Mr. Smith proceeded shortly thereafter. At the suggestion of the Committee, and until additional ministers or mis-

sionaries were sent out, Mr. Smith has undertaken the superintendence of some of the destitute localities in the neighbourhood of Galt, and for which the Committee have engaged to grant him the sum of £50 for three years, to defray his travelling expenses.

The Rev. Thomas Haig, a licentiate of the Presbytery of Glasgow, was, soon thereafter, appointed as minister of the church at Brockville, in the Presbytery of Bathurst, and has proceeded to the sphere of his future labours. Previous to his leaving this country, the Presbytery of Glasgow met, and conferred ordination on Mr. Haig.

The Committee have lately appointed the Rev. Mr. Herdman as a missionary, to labour within the district of Pictou, and under the superintendence of that Presbytery; and they are, at present, in communication with some other ministers and licentiates of the Church, with the view of their accepting of some of the vacant churches in America; or of their proceeding there, for a time, to labour as missionaries in the more destitute localities.

The Committee regret, that hitherto they have been unable to find a suitable minister for St. Andrew's Church, in the city of St. John, New Brunswick; but they have now the near prospect of doing so. In the meantime, the Rev. Mr. Stewart, appointed by the Committee as a missionary within the bounds of the Presbytery of St. John, is, with the consent of that Presbytery, officiating in St. Andrew's Church.

Although it is to British North America that the Committee's attention has been chiefly directed, as the quarter where the greatest spiritual destitution exists amongst their Presbyterian brethren, and whence they have the most urgent calls for help, the Committee have not been unmindful of the wants of Scottish Presbyterians in other quarters.

The numerous vacancies existing in the Synod of Australia have been the subject of the Committee's anxious consideration; and they have used every means to obtain ministers to go out to that quarter. The Committee have the satisfaction of intimating that the Rev. James Coutts, a licentiate of the Presbytery of Elgin, has recently, on the recommendation of the Committee, been appointed by the Right Hon. Earl Grey to the church of St. Andrew's, Parramatta, within the Presbytery of Sydney. Mr. Coutts received the Government allowance of £150 for outfit and passage-money; and, previous to his leaving this country, he was ordained to the pastoral office by the Presbytery of Elgin. The Committee are in hope of being soon in a position to announce the appointment of a minister to Goulburn, being, at present, in correspondence with a clergyman of the Church who has expressed a wish to go out to Australia; and the Committee, in the event of his acceptance of Goulburn, have agreed to grant him a sum similar to that allowed by Government for outfit and passage-money.

Recent communications from New Zealand express the anxious desire of the Presbyterian Synod at Wellington to be provided with a minister by the Church of Scotland; and the Committee deeply regret, that it has not been in their power to send out a minister to that quarter.

The Rev. J. Radcliffe, formerly of Castle-Dawson, Ireland, who had been admitted by last General Assembly as a licentiate in connection with the Church of Scotland, and who had been favourably recommended to the Committee, has been appointed by them to the Presbyterian Church at Kingston, in the island of Jamaica; and Mr. Radcliffe has, since then, sailed for that quarter.

While the Committee have thus to notice the accession of labourers to the Colonial vineyard, and to acknowledge their gratitude to the Great Head of the Church for stirring up licentiates to offer themselves for His work, as well as for putting in the hearts of our people to give liberally of the substance wherewith God has blessed them for the carrying of the Gospel message to our distant countrymen, they have yet to deplore the great spiritual destitution which, notwithstanding, exists amongst them; and the Church's hitherto almost insignificant efforts to relieve their spiritual wants.

Scarcely a week passes without some new application from destitute congregations, or the renewal of former applications, with more urgent entreaties for

ministers to be sent out, being received by the Committee. And the Committee would earnestly, but most affectionately, entreat of the licentiates and preachers of the Church, to direct their attention, more than hitherto, to the duty of going to labour amongst our destitute countrymen, who are now sighing for the privileges which they enjoy in the more favoured land of their birth.

Besides applications for ministers, the Committee have, for some time past, had very urgent appeals from congregations, wishing aid for the erection of suitable places of worship, with which the Committee have, in most instances, complied, having previously obtained the recommendation of the Presbytery within whose bounds the places of worship stood, in favour of the object, and after being satisfied that the erections were, by the deeds of consecration, to be inalienably secured as places of worship in connection with the Church of Scotland. The sums granted by the Committee in this way are considerable.

The Committee have also continued the aid they have hitherto been giving to ministers whose own congregations were unable to provide an adequate allowance for their maintenance.

To enable the Committee to continue the assistance they have thus been the means of affording, and, if possible, to extend the same to more destitute localities, the Committee now appeal to all the members and friends of the Church of Scotland; and they would earnestly solicit their liberal contributions towards objects so desirable.

CHURCH INTELLIGENCE.

The Queen has been pleased to present the Rev. John Robb to the church and parish of Lingside, in the presbytery of Deer, and county of Aberdeen, vacant by the death of the Rev. John Imray, late minister thereof.

The Earl of Airlie has presented the Rev. James Watt, of Glenisla, to the church and united parishes of Cortachy and Clova, vacant by the death of the Rev. William Ogilvy.

GENERAL ASSEMBLY'S HOME MISSION SCHEME.

We observe from a statement recently published by the Committee, in reference to the collection appointed by the Assembly to be made on Sabbath next, in behalf of the scheme, that during the last year grants to the large amount of £3000 have been made under the branches of the scheme, and that at present upwards of one hundred places of worship are more or less supported from its funds. We congratulate the Church on the large measure of success attendant on this Christian enterprise, which, from the sphere of its operations, commends itself with peculiar force to her members and friends. It would, indeed, be difficult to point out any existing benevolent institution having stronger claims on the cordial sympathy and liberal support of all who have at heart the best interests of their fellow-countrymen. These claims are not a little increased when we reflect on our present social position. No one will doubt that the religious instruction of the people is the best safeguard against the spread of, and the only effectual means of subduing that lawless spirit of discontent and insubordination which has recently been manifested, even in our own land. The operations of this scheme are eminently calculated not only to serve the higher and more important object of teaching our fellow-countrymen the duty which they owe to God, and of making known to them His will for their salvation, but also by the teaching of His word, and enforcing the duty which they owe to their fellow-men, in restraining the turbulent and dissipated, and thereby to maintain and strengthen the social edifice. It is towards the accomplishment of these great ends, that the Committee now solicit the assistance of the members and friends of the Church, and we consider it altogether unnecessary to add a single word in support of the appeal thus made. We would only express our confident hope that it will be met with largely-extended liberality. — [Renfrewshire Advertiser.]

GIVAN.—The sacrament of the Lord's Supper was celebrated in the parish church on Sabbath last. The church was crowded; and notwithstanding the advanced period of the year (the sacrament being usually celebrated in the month of July), the num-

ber of communicants was as great as has been witnessed on any similar occasion. The services of the day were conducted in a very interesting and impressive manner by the Rev. Mr. Corson, who was assisted by the Rev. Mr. Stewart, Liberton; the Rev. Mr. Milroy, Ballantrae; and the Rev. Mr. McMaster, Barr. Indeed, the church, notwithstanding the long protracted vacancy, has never been better attended than it is at present. — [Ayr Observer.]

TRINITY COLLEGE CHURCH.—From the vigour of the operations for the removal of this venerable edifice, very little of it now remains, and notwithstanding the massive strength of its construction, and in particular the substantial character of the foundation, it is probable that in a few days it will be altogether swept away. The roof, which, to a great extent, consisted of oak, has, we believe, been preserved, as it is designed to form the pulpit and canopy of the new edifice out of it; and the stones, which are all numbered, are conveyed in carts to the vacant ground on the Regent Road, to the east of Burns' Monument. — [Edinburgh Advertiser.]

MONUMENT TO THE LATE REV. DR. BENNIE.—A monument in memory of the late Rev. Dr. Bennie, minister of Lady Yester's Church, Edinburgh, has just been erected in the passage of that church by the members of the congregation. It consists of a fine marble bust of that eloquent divine, which is placed on a pedestal of coloured marble, having in front an elegant tablet, surmounted by a Bible, and a wreathed scroll, with the inscription—"He being dead, yet speaketh." The execution of the bust is very creditable to the sculptor, Mr. P. Slater. The tablet bears the following inscription:—"Erected by the congregation of Lady Yester's Church to the memory of their beloved and lamented pastor, the Rev. Archibald Bennie, D.D., F.R.S.E., and one of the Deans of the Chapel Royal: admitted as minister of Lady Yester's Church on the 27th of September 1835. He died suddenly at Dunoon, Argyllshire, on the 21st of September, 1846, in the 49th year of his age, and the 24th of his ministry. He was revered as a faithful pastor, admired as a Christian orator, and esteemed as a friend."

THE MANCHESTER SCOTCH CHURCH CASE.

—THE ATTORNEY GENERAL v. MUNRO.—This was an appeal from a judgment of the Vice-Chancellor Knight Bruce. The question raised was simply whether the defendant (Mr. Munro) who is the preacher in a chapel at Manchester connected with the established church of Scotland, should be prevented from preaching in the chapel, because he had seceded from the church, and joined the Free Kirk. His lordship, in delivering judgment, said that the chapel had been erected on the special condition that the religious services to be performed should be in conformity with the rules and ordinances of the church of Scotland, and that the clergyman should be a member of and in communion with that church. Mr. Munro, having ceased to belong to the church of Scotland, could not therefore any longer claim the right to preach in the chapel in question. He did not, like the large and respectable body that had, from conscientious motives, seceded in Scotland from the church, give up the living which he possessed, but wished to retain the living while he seceded from the church. Under these circumstances his lordship affirmed the decree of the court below, with costs.

MISSIONARY INTELLIGENCE.

REPORT OF THE WESLEYAN METHODIST MISSIONARY SOCIETY, APRIL, 1848.

The Wesleyan Methodists have the honour to occupy a very conspicuous place in the Missionary field. Their venerated founder, at an early period of his career, and before he had deviated from exact submission to Episcopal authority, had devoted himself to preach the Gospel to the Indians, and with this design chiefly, he arrived in Georgia towards the close of the year 1735. Various circumstances, no doubt under providential direction, induced him to relinquish the design

of spending his life among the American Indians, and after a brief sojourn on this continent he returned to England. Shortly after he entered upon that course of itinerant labour in the United Kingdom, which resulted in the formation of the Wesleyan Methodist connexion. Mr. Wesley died in 1791. The first Mission of the connexion was planned immediately under his own auspices, when the Rev. Dr. Coke with three other Missionaries, were designated for Nova Scotia, and sailed from England for that country in September, 1786; but the captain was compelled by stress of weather to change his course, and to land them on the island of Antigua. Thus originated the Wesleyan Missions in the West Indies. Since this time their Missions have been sustained and gradually extended. They are now established in every quarter of the world, doing their part in the blessed work of its evangelization. The Missionaries at present employed by the Society are as follows:—

Ireland	24
France and Switzerland	24
Spain	2
Ceylon	20
Madras District	19
Australia and Van Dieman's Land	24
New Zealand	18
Friendly Islands	9
Feejee District	9
Cape of Good Hope	10
Bechuana	7
Albany and Caffraria District	21
Sierra Leone	6
Gambia River	5
Cape Coast District	10
West India Islands	91

All these Missionaries, with the exception of those in Ireland, France and Spain, are employed on the outskirts of civilization and among the heathen. "They preach the Gospel in the regions beyond, and do not boast in another man's line of things made ready to their hand." It would afford us high gratification, did our space permit us to extract from the Tabular View presented in the Report, some of the statistics which indicate the success of the work in particular places, in New Zealand for instance, the Friendly Islands, and Feejee,—where, until very lately, the dark night of heathenism was unbroken, and more horrid abomination, than was ever known in the most barbarous forms of savage life, prevailed. It is premature, perhaps, to say much of actual converts to Christianity, among tribes so horribly degraded;—but how gratifying is it to learn that their abominations are beginning in some degree to be mitigated; that the presence and remonstrances of the Christian Missionary begin to operate as a restraint upon them;—that thousands of the young are gathered into the Mission Schools to receive that education which will raise them in the scale of being, and prepare them for the reception of the Gospel in all its fulness of blessing. The Church which thus pushes her agents into those dark domains of wretchedness and sin, is entitled to the cordial sympathy and prayers

of the whole Christian world, and also to a participation of its liberality in sustaining the benevolent enterprise. Those who believe in the truth of God's Word are assured that the attempt to convert heathens into Christians is not chimerical. Throughout eighteen centuries its practicability has been demonstrated. The Divine blessing has been given not less cheerfully to recent efforts than in the primitive age. In that blessing the abundant labours of the Wesleyan Methodist Missions in heathen lands has richly shared. Believing, as we do, in the real unity of the Saviour's Kingdom, and waiting for the time when this unity will have a more visible demonstration on the earth, we are disposed to salute all who are engaged in the promotion of it in the words of the Psalmist;—"The blessing of the Lord be upon you—we bless you in the name of the Lord."

General Summary of all the Wesleyan Missions.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	278
Chapels and other Preaching Places at the above-mentioned Central or Principal Stations, as far as ascertained	2,472
Missionaries, and Assistant-Missionaries, including Eight Supernumeraries	411
Other paid Agents, as Catechists, Interpreters, Day-School Teachers, &c.	800
Unpaid Agents, as Sabbath-School Teachers, &c.	7,051
Full and accredited Church-Members	99,021*
On Trial for Church-Membership, as far as ascertained	4,012
Scholars, deducting for those who attend both the Day and Sabbath Schools, Printing Establishments	74,580
The Committee commence their Report of the affairs of the Society, by a Statement of the Expenditure and Receipts for the year ending December 31st, 1847.	8

The Expenditure has been	£	s.	d.
This amount includes £592 4s. 0d. contributed towards a Mission to China, which has been invested in the funds until further contributions are made towards this important object.	114,606	17	6

Total Receipts have been	103,619	1	9
To this add Balance of former year	4,994	9	4
Leaving a Balance due to the Treasurers of	5,993	6	5

114,606 17 6—114,606 17 6
 "While rejoicing in the evidences which are afforded of the unabated zeal of their friends and supporters, the Committee deem it right thus to give prominence to the fact, that, with an income considerably less than that of the preceding year, they are called upon to meet increased claims of much more than ordinary urgency—claims which cannot be rejected, without placing in jeopardy the interests of some of the Society's most important Missions. This fact, indicative of the present state of the Society, is momentous enough in itself to challenge attention and grave consideration; but it ought to be pondered with an especial reference to the prospects of Missionary Societies generally, in the midst

* In consequence of the re-union which has been effected between the British and Canadian Methodists in Western Canada, all the Colonial Societies in that Province are now placed under the care of the Canadian Conference, and are consequently omitted from in connexion with this Society in Canada West, is thus reduced 274 below the number reported last year: from the same cause a corresponding decrease has taken place in the number of Stations, Chapels, Agents, Scholars, &c. The Indian Missions in Canada continue under the direction of the Missionaries of this Society.

of the astounding scenes which are now developing themselves on the theatre of Europe. In the presence of those mighty event, which have eluded all human foresight, and baffled alike the calculations of the politician and the man of commerce, it is impossible to say that the financial resources of religious and benevolent Societies shall not continue, for some time longer, to experience the injurious effects of that commercial stagnation already so severely and extensively felt. Nor can the shrewdest observer be certain that other interruptions to Missionary enterprise shall not take place. Already the sparks of war have been emitted from the combustible materials scattered throughout the Continent; and the contemplative mind, looking at the principles now at work, in the light which the history of the past reflects upon the subject, perceives that it is not merely possible, but even within the range of at least a remote probability, that those sparks may burst forth into a conflagration so extensive, as to interpose new and formidable obstacles to the visits of Christian philanthropy to the distant nations of the Heathen

"In the state and prospects of the Society there is obviously enough for sober reflection, but the consideration is cheering, that there is nothing calculated to produce discouragement. It is characteristic of Christian wisdom to look difficulties, and even danger where it exists, calmly in the face, and prepare to meet the emergency. The friends of Christian Missions are privileged, in times of trial, to fall back upon great first principles which, like their Divine Author, remain unchangeably the same amidst all the mutations of human affairs. They know that the cause of the world's conversion is pre-eminently the cause of God; that, however deeply they are interested in its welfare, it is infinitely dearer to the heart of God than it is to them,—for He it was who planned it in the counsels of eternity before all worlds, and gave His only-begotten Son in the ages of time to secure its accomplishment. They rejoice to think that the 'God of all grace' is also the God of Providence; that He has all influences in both the natural and moral worlds at His command, and is able to render events the most unlikely—the most unpropitious to the eye of human reason—subserve His own merciful purpose of saving lost mankind. And they have learned at the fountain of inspired truth, that their divine Master does not hold them responsible for consequences; that, in the darkest and most trying periods, it only remains for them faithfully to perform their allotted tasks, zealously to use the appointed means for the advancement of the glory of God,—and then confidently leave it to Him to make what use He may see fit of the toils which they have undergone, and the sacrifices they have made for His name's sake.

"Reposing upon these imperishable principles, the devoted followers of Christ will feel that the present 'signs of the times,' instead of warranting despondency, only invite to loftier exercises of faith. It is theirs to rest confidently assured that, whatever may be the apparent confusion immediately attendant upon the overthrow of human institutions, and the shattering of the frame-work of European Society, the ultimate result will be found in the removal of obstacles which have for ages opposed the free progress of the truth. In the present juncture, it is alike the bounden duty and the high privilege of all the zealous friends of Christian Missions, although placed, as some of them may be, in more straitened circumstances—with somewhat fewer means at their command, to throw themselves more fully than ever into the spirit of their Master's work, and think no sacrifice of time, or labour, or property, too great, if, by anything they can do or suffer, existing opportunities may only be improved for the advancement of the cause of 'pure and undefiled religion.' And, while earthly kingdoms are seen to totter to their fall, it is especially incumbent upon all who know and love the Lord Jesus Christ to send forth to heaven with greater fervour, and more earnest importunity, the inspired cry—'Thy kingdom come;'—and to plead, with greater intensity of hallowed desire, for the accelerated advance of the Gospel of their Divine Redeemer throughout all lands, so that prophecy may speedily receive that more glorious consummation for which eternal truth is pledged,

and a regenerated and happy world unite to 'crown Him Lord of all.'"

From the Report of the Wesleyan Methodist Auxiliary Missionary Society of the Canada Eastern District for 1848, we learn that there has been collected in aid of the funds of the Parent Society, £1057 1 10, of which Montreal furnished £368 11 11, and Quebec £220 5 8, a liberality on which the Committee remark:—

"Whilst the general distress and commercial embarrassments of the year which is past, awakened in their minds the most lively concern respecting the annual income, necessary to sustain in an efficient manner the operations of the Parent Society, now so extensive and important, the announcement of the Income and Expenditure for the year 1847, has excited in their minds the most devout feelings of grateful thanksgiving, that so much has been done to sustain operations with which the spiritual condition of so many of their fellow creatures is so largely identified."

FEMALE EDUCATION IN INDIA.

The Bishop of Madras has lately published a "Journal of a Visitation-Tour through the Provinces of Madura and the Tinnevely," in the course of which he makes candid and ample acknowledgment of the efforts made in India by Christian labourers of various denominations, amongst whom he honourably specifies the missionaries of the Church of Scotland,—and speaks in a Charge to his Clergy appended to the volume mentioned, in the following terms regarding the necessity and importance of Female Education:—

I have referred to a difficulty which presents itself in all countries in the way of Scriptural education of girls of the lower orders; and I am fully aware that this difficulty operates with tenfold force in India, where we have Asiatic and Hindu prejudices to contend with, in addition to the natural selfishness of the mothers, who care much more for the assistance which their girls will render them at home, than for the religious and intellectual culture which they may obtain at school. But giving all these obstacles their due weight, I cannot but feel that female education does not make that progress at some of our different missionary stations, which may be reasonably and fairly expected: and it seems to me, that on this point our catechists do not do their duty. Surely they might influence their countrymen and countrywomen, to a greater extent than is the case at present, to send their girls to our schools; and I would commend it to your serious consideration, whether all our missionary brethren should not consider it imperative to require, that our catechists and schoolmasters send thither their own female children. It will be comparatively in vain that we make converts to Christianity of the men, whilst the girls grow up in heathenism; and that men and women through our churches, whilst heathenism predominates in their homes. And this must be the case as long as the women are not, in every respect, as well trained to the Gospel as are the men. Unquestionably, one of the chief causes of the moral degradation of Asiatic society in comparison with European society, is the miserable state of ignorance in which the women of Asia have hitherto been brought up; helpless, if rich, and condemned to most servile labour, if poor. And when we take into consideration the far greater influence exercised over the child by the mother, than can possibly be exercised by the father, it becomes a subject of the deepest interest to us, as Christians, and as teachers of Christianity to others, to endeavor your to ascertain how, under God's grace, we can most surely make real Christians of the females. This must be done in our schools, or it will probably not be done at all. Beyond all doubt, the family altar in the hut of a native Christian, is, at present, very often not the altar of God.

And when the Hindu girl becomes a woman, what further influence can the missionary exercise over her? It can be but small and uncertain. It is evident there can be no native Christian household, unless the wife walk in all the commandments and ordinances of the Lord blameless, as well as the husband; and it would be most unreasonable to hope, that the children will be brought up in the nurture and admonition of Christ, unless the mother rejoice in God our Saviour, as well as the father. I myself have known instances in England of the believing wife reclaiming the unbelieving husband; but I fear, that in India we should look in vain for the educated husband to elevate the moral condition of his uneducated wife. Unless God be pleased to turn her heart through the instrumentality of Christian training in our schools, it must be expected, that the Hindu female will often live and die a practical heathen.

MISSIONARY EXTRACTS.

MELANCHOLY EVENT.—Accounts from Hong Kong, China, state that on the 25th of April, just as the schooner *Paradox*, from Canton, was entering that port, she upset, and several persons found a watery grave, among the number, Dr. J. Sexton James, a missionary and physician, and Mrs. James, his wife, missionaries of the Southern Baptist Board in China, and five others, who were below at the time of the terrible catastrophe. Dr. James was a native of Philadelphia, and sailed from that port last November, for China, in the *Valparaiso*. Mrs. James was a native of Salem, Massachusetts.

NESTORIANS.—Mar Shiman, the Patriarch, remains hostile, having recently threatened to cut off the lips and nose of one of the evangelical Nestorian preachers if he continued his labours; nevertheless, the work of spreading the truth goes on. The zeal and faithfulness of several Nestorian evangelists are particularly commended by the missionaries. The evangelists were travelling day and night among the people, preaching the Gospel to their ignorant and superstitious brethren, and with good success.

MAURITIUS.—The name of Rafaravavy will be familiar to all whose Christian sympathies were awakened by the persecution of the native Christians of Madagascar, consequent upon the expulsion of the mission from that island. This interesting Christian woman was one of the refugees who sought an asylum in England from the rage of that persecution; and after remaining in it for a time, proceeded to the island of Mauritius, where most of them have been since labouring usefully among the vast numbers of their countrymen who reside there. Tidings have just reached this country of her sudden removal from this world, where all her happiness appeared to lie in the service of her Lord and Saviour. She had been previously in a decaying state of health, and could not have been long detained amid the temptations and conflicts of this lower world, and was herself in anticipation of the approach of death at no distant period, and firmly persuaded that she would meet it in peace. But the rupture of a blood-vessel on the 23rd April last, has called her unexpectedly away. On the day previous to her death, she was in the house of the missionary at the station, where she died; and, as she had frequently done in the course of that week spoke of death; when the wife of the missionary, not thinking her end so near, told her to dispel these thoughts from her mind, stating her belief that the Lord would spare her yet a little while. Rafaravavy seemed satisfied, shook hands very affectionately, and bade good-night. To a very late hour she was engaged in private devotion, and was heard singing hymns when the night was far advanced. It was always her practice, after retiring, to read the Bible, sing the songs of Zion, and commune with her own heart until overcome by sleep. Whenever any one expressed a fear lest these late exercises might prove prejudicial to her, she would smile and say, "Oh! there is always time enough to sleep; let me, while I may, commune with my dear Saviour!" It was early on the following morning, that, after a discharge of blood from the mouth and nostrils, she closed her eyes on all that was earthly, to open them upon "her dear Saviour."

TINNEVELLY.—In the last report received from this district of Southern India by the Church of England Missionary Society, there are some affecting details of the harassing persecutions by which the progress of Christianity among the natives is resisted, and with too much success, by their heathen brethren. One congregation, which had increased from four hundred to eight hundred persons, was again reduced to nearly the former number, chiefly in consequence of the opposition of the heathen, who, besides preferring false complaints against the Christians—to answer which above forty persons of that congregation were summoned to a distance of more than one hundred miles, and detained there six months from their families and employments, while not one of them has been convicted of the charges brought against them—have, among other acts of violence, murdered a Christian, for the sole reason, that, having embraced Christianity, he declined any longer to perform gratuitous service in the heathen temple. Under these circumstances, it is not surprising that many who feel a conviction of the truth of Christianity, fear to make an open profession of their faith. In a neighbouring district, the converts also suffered much distress from their heathen landlord, who is a relentless persecutor of Christianity. This wretched man's plan to prevent the people from becoming Christians, is to sue them in the civil court for recovery of debt; and, as defending an action would involve them in much expense, they allow judgment to go by default. The fear of this is held over them, to deter them from making a profession; and the threat, frequently reiterated, that any man who becomes a Christian, shall have every article of property that he has seized and sold. So long, it is added, as the dispensing of justice is confided to natives, and the present system of bribery continues, there is no difficulty, provided the rupees be forthcoming, to get a case, be it ever so bad, passed on to the higher court; and a Christian seldom escapes there, unless the wholesome fear of an appeal to a still higher tribunal should operate in his favour. But, notwithstanding that the people are under severe trial, they have, on the whole, remained steadfast, and all things are going on well.

CORRESPONDENCE.

THE UNIVERSITY QUESTION.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR—On a question of this kind, it is natural for us to refer to the opinions of those who have been distinguished by their sagacious and enlightened views on the subject of national education and religion. It was the earnest wish of the great Scottish Reformer, John Knox, that in every parish there should be a grammar school, where the elements of classical learning might be acquired, and also a college in every notable town in the kingdom. Two objects evidently held the highest place in the Reformer's scheme of national education,—first, that from its lowest to its highest stage, from the alphabet up to the summit of literary and scientific attainment, education should be connected with religion. The other object, second in importance only to the former, was that the means of acquiring such education should be diffused over every part of the land; that the inhabitants of every county through the length and breadth of Scotland, should bear the means of obtaining a superior education. The idea of locking up in one town or city all the means of an University education in the land; or of crowding into one college all the youths whom the thousand parish schools would annually send up,

certainly never occurred to his mind; at least was never entertained by him as desirable. The noble scheme of national education which he devised was not indeed fully carried out; owing to the shameful rapacity of men in power who made the reformation of religion a pretence for robbing the nation of what had been dedicated to the support of religion and education. In four different places, however, of the kingdom, Universities were at various periods established; and to this circumstance, the stationing of these seats of learning in different and distant localities, is mainly to be attributed the very general diffusion of a superior education throughout Scotland. It is universally admitted by those who have studied the subject, that, had the Scottish Colleges been all confined to one particular place, it would have been utterly impossible to have procured qualified teachers for one half of the parish schools.

We have been induced to advert to the opinion of the Scottish Reformer, partly, because it is rumored that some who profess peculiar veneration for the name of John Knox, who continually quote him as an almost infallible authority on such questions, who call their Churches and Colleges by his name, do actually give their sanction and countenance to a plan of education for this country, the very reverse in every point to that of Knox. Whether they will dare, when the plan is fully developed, to come forward openly in its support, in the face of such an emphatic and strongly expressed opinion of their master, will shortly be seen. It will perhaps be alleged, in justification of this apparently unaccountable difference of opinion, that the circumstances of Canada are different from those of Scotland in the time of Knox. To make such general assertions is very easy; because the circumstances of every country differ, of course, in some respects, from those of every other. But the question is, what are the circumstances in the case of Canada, which create a difference so extraordinary? Does not this country require as much as Scotland ever did, to have the principles and instructions of religion combined with the lessons of literature and science? Is there not as much necessity here as there was in Scotland, to have the learning and intelligence of our land placed as much as possible under the influence and the guidance of Christianity? Is not the ignominious ejection, or at least the studied exclusion of everything like religion, from our Colleges, as dangerous, as injurious and as sinful, as it would have been in Scotland in the days of the Reformer? Nay, does not the increased intelligence of the age, and the increased influence of learning and science in all the affairs of the world, evidently require more imperatively than ever, that that influence be directed by the wisdom that cometh from above? Or again: what is there in the physical circumstances of Canada, which

should render Knox's scheme of education inapplicable here? If in a country comparatively so small as Scotland in territorial extent, every town of any size or importance, ought, in his opinion, to have a College, surely in a country of such vast extent as this, one solitary institution never can be regarded as sufficient; an institution placed at a distance so great from many of the most populous sections of the Province, that the majority of the inhabitants can know of its existence only by faint and vague report. The use of a University is not merely to supply with instruction those who may resort to it, but to excite in the public mind a *desire* for liberal education; to draw forth the talent and genius of the country; and in order to do this effectually, the seats of learning must be placed, not only within the reach, but, as it were, in the very view of the people generally.

But, Sir, no arguments drawn from *circumstances* will be received or listened to for a moment from the professed admirers of John Knox, in support of an irreligious, monopolizing, confined, system of education. For they have always maintained that no change of *circumstances* can ever alter *principles*; that *truth* is the same in every country and clime; and in order to carry out this favourite dogma, or rather one particular application of it, they deliberately rent asunder the Presbyterian Church in this country. To maintain therefore the very shadow of consistency, they must argue the question now before us on the ground of *principles*; they must show that it is right *in principles* to separate education from religion, to expel Christianity henceforth and for ever, from our seminaries, as a thing pernicious and dangerous, inimical to learning and destructive to peace. Sir, the arts of sophistry may be employed to prove that the sacred names of *truth* and *principle* ought to be brought forward when *one purpose* is to be served; and then exchanged for those of *expediency* and *circumstances* when some other end is to be gained; but, Sir, all who are convinced of the importance of religion to individuals and nations, will rise up in indignation against a scheme which strikes a fatal blow at the very roots of Christianity in our land. The friends of general education, whether they may be religious or not, will never give *their* countenance to a plan which would confine education within the narrowest possible limits; which would entail the greatest possible degree of inconvenience, difficulty and expense, on those who desired to partake of its benefits; and fasten for ever on the country all the exclusiveness, inefficiency, inertness, and unnumbered but well known evils of a *monopoly* in regard to a subject where, above all others, freedom, activity and attention to the public interest, are required. The influence of temporary feelings, of party prejudices, or of local interests, may possibly carry such a measure so far as the Legislature is concerned; but each succeeding year will show more clear-

ly its defects, and force at last upon the country a conviction that a change of system is indispensable.

If it should unfortunately happen that the Protestant denominations in Upper Canada shall, in consequence of the proposed measure, give up their educational institutions and make them only theological seminaries, an open field would then be left for the Roman Catholic Church, an opportunity which would be immediately embraced. There are thousands of Protestant parents, with whom the advantages of proximity to a college, cheapness of education, and other considerations of convenience, would weigh more than the difference of religious belief; this is a truth amply confirmed by experience. The Church of Rome, more consistent in the support of error than some Protestant Churches are in the defence of truth, will never give consent or countenance to such a measure as is said to be in contemplation; they will not only maintain, but multiply and increase their seminaries, encouraged by the apathy of Protestants on this vital subject. Are we then prepared to surrender to priests, perhaps to Jesuits, a great share, probably the *greatest* share, of the work of educating the youth of this land? I trust that, whatever others may do or may not do, our Church will shew to the country and to the world, that she is determined not to give up one particle of her principles on this essential point: a point of infinitely greater practical importance than that which a few years ago filled our Church with controversy and strife, the question whether we should approve or disapprove of the proceedings of certain parties in the Parent Church. *That* question, it was admitted by all, could not bear the remotest practical bearing on our Church; but *this* which demands our attention, is one which comes home directly to our dearest interests; one in which every member of our Church, whether Lay or Clerical, is, or ought to be, concerned deeply. If we now stand forth firmly and consistently in defence of those grand principles in regard to education, which the Church of Scotland has always maintained, we shall not only confer an inestimable benefit on this country, but procure for our Church a degree of respect, of gratitude, and consequently of influence, of prosperity and success, such as we never before dared to anticipate.

Z.

EVANGELICAL SOCIETIES, AND PROTESTANT CHURCHES OF THE CONTINENT.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—Many persons on this and the Continent of Europe, having manifested the desire that I would publish my experience of the operations and systems of those Evangelical Societies, and of the state of those Protestant Churches with which I have become acquainted during my late tour on

the Continent of Europe; I request that you will allow me to avail myself of the medium of the *Presbyterian*, to comply with the request thus expressed.

I would have transmitted these statements to you before this, but, considering that the late events of the Revolution might probably have changed the aspect of things, I was afraid that my remarks would be out of date. I have, however, carefully watched the changes which have taken place lately in the religious world of the Continent, and I remain persuaded that my statements are correct. I have divided them into three articles;—

1st. Evangelical Societies of France, of Belgium and Geneva.

2nd. National Protestant Churches of France, of Belgium and of Holland.

3rd. Central Protestant Society of France, and Committee of Evangelization of the Synod of the Protestant Church of Belgium.

In giving publication to them, you will oblige, your's very truly,

E. LAPELLETRE.

MONTREAL, 3rd January, 1849.

FIRST ARTICLE.

EVANGELICAL SOCIETIES OF FRANCE, BELGIUM AND GENEVA.

AN ardent love of Divine truth is the first characteristic of a soul really influenced by a true zeal for the glory of God; and, by Divine truth, we understand religion itself, which includes those doctrines and those truths which it teaches to man, and those laws which it prescribes for his guidance. What object is worthy of our consideration and our love, if it be not this? It is religion, and religion only, which places us in that position wherein we are enabled, through Jesus Christ our Lord and Redeemer, to render unto God the glory due unto Him, and which provides us with those means of grace which are calculated to advance the spiritual improvement of the Christian believer. Can we therefore really love God, with that supreme love with which He ought to be loved by us, and not be jealous of the honour of that religion which proceeds from Him— which leads us to Him—which shows Him so merciful—which alone affords us those means of grace whereby we can glorify Him and love Him? Can we really love ourselves, and take little or no interest whatever in those solemn truths which are intended to promote our everlasting happiness? Can we love our brethren of mankind, and not be zealous for the maintenance and promulgation of those truths at home, abroad, and in all the world, by all the means in our power? If it be a duty to love God, it is equally a duty to love the Truth which proceeds from Him. It is our duty to use all our endeavours to make it known to others. It is an essential, a sacred duty for the Christian, when religion

is attacked by her enemies, to lift up her standard and vigorously repel her assailants. This is not only necessary for the honour of religion, but also for our own welfare; since our true welfare is so identified with religion, that our God, who cannot be deceived by outward appearance, declares that "there is no peace for the wicked."

A soul deeply impressed by a pure zeal for religion, will not, cannot, remain insensible to the outrages it receives. That soul will be on the contrary moved with jealousy for the honour of the Lord of Hosts, when it beholds the idolator robbing the Lord of that worship which is due to Him above, to transfer it to the vilest creatures—when it hears the reprobate accusing the Providence of God, sceptical of his goodness and of his holiness, criticising the wisdom of his designs, and vainly, but most perseveringly endeavouring to brand his truth, the Word of God, as an imposture and a mere fable. A soul seriously influenced by Christian zeal, will be inwardly moved when it beholds the superstitious man weakening and impairing Divine Revelation, by the impure mixture of vain imaginations, and corrupting by false worship, by his voluntary devotions which are nothing but commandments of men, the simplicity of true religion. A soul zealous for the glory of God, cannot behold the Divine laws trampled under foot by the contemptuous sinner, without being overcome by feelings of pain and vexation. Every arrow aimed at the Divine laws pierces through that soul, so that it can say as it is written in the Word of God: "the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon thee."

But, in case any one should apprehend that while pressing the duties of true Christian zeal upon the Church, the law of charity towards our neighbour is in the least infringed, I shall add:—reflect that the love of our neighbour can never be opposed to such impressions as proceed from the Spirit of God, which is the only spring of this love and the love of God; never can inspire any feeling which would conflict with the love that we owe to our neighbour. Such is the perfect agreement between these two principles of action, that those deeds which flow from a pure and well regulated zeal, are no less the result of love and charity. Therefore, to restrain the wicked attempts of the impious, or the false views and actions of the superstitious, is, while maintaining the honour of religion, to render unto both classes the greatest service which it is in our power to bestow. Yea, to oppose that rebellious spirit which strives against the truth in this world, is not only a proof that we love the truth, but that we love also those who are opposing it to their own destruction. To witness with an uninterested, passive spirit the outrages, the blasphemies which God receives at the hands of his creatures, is no result of true charity; it is excusing our-

selves from loving the Lord, under a false appearance of charity towards our neighbour. A believer who loves God, cannot hear of religion being outraged anywhere, without flying to its defence; like Eli, his heart will be always trembling for the ark of God—for the truth as it is in Jesus. He knows nothing of that spurious charity which moves in a narrow circle—which begins, and generally ends, at home; for him, the whole world is the family of God. If he knows a spot in the world where revealed truth is altogether unknown, or most strenuously opposed, it is the very spot towards which he will direct his utmost efforts in behalf of that truth. A believer really influenced by Christian zeal, finds continual source of affliction in the thought, that the Kingdom of Darkness is more extended in this world than the Kingdom of Light. He cannot without emotion behold the truth here unknown, there persecuted, and in other places "held in unrighteousness." Consequently, he works with all his might to obtain new triumphs for religion, and besieges the Throne of Mercy with prayers and supplications for that blessed change which shall cause the earth to be full of the knowledge of the Lord, as the waters cover the sea. However, it must not be forgotten, that in order to be consistent with our Christian profession, we ought to be very scrupulous in the choice of the means employed by us to extend Christ's Kingdom. If, for instance, we evangelise through the medium of religious societies, it is of great importance to be very careful in examining not only the principles of those whom we intend to assist, but also the systems employed by them. And, I have no hesitation in declaring, that although the Christian principles of a man or of a society might be excellent, still if their system of evangelization was a bad one, I would be unable to forward that system—I could not consistently lend them my aid. I owe myself to Christ, I know, but I do not owe myself to this or that religious society. I shall more fully develop my opinions on that subject as I proceed; and, as I am anxious to create no antagonism—to misrepresent no religious sect or society of religious men, who have at heart the advancement of the Kingdom of our common Master and Saviour, Jesus Christ—I shall confine myself exclusively to facts.

The Seventh Annual Report of the London Foreign Aid Society, furnishes us with the following extract:—

"The Fourteenth Anniversary of this Society," (the Evangelical Society of France) "was held at Paris, on the 15th of last month, when its friends and supporters had the joy to learn that there was no longer any apprehension of a serious check to its operations. The attention of the members present was called to the fact, that when the first meeting was held, on the 16th of August, 1834, three Scripture readers, three schoolmasters and five colporteurs, constituted the whole of the society's agency, and its annual expenditure was something below 3,500 francs. It was not without a religious emotion, expressed in thanksgiving to God, that the meeting heard it announced that now the society

employs and maintains one hundred and sixty-eight persons; and the receipts of the year closing 15th of April amounted to 226,328 francs, which is more than the revenue of the previous year by about 8,300 francs; the excess of expenditure over the income is 5,315 francs, which, added to the debt of a former year, leaves our friends in arrears to the amount of nearly a thousand pounds sterling."

The increase in the society's operations is, no doubt, very gratifying, and calls forth our thanksgiving to Almighty God, for his many blessings on the efforts of the Evangelical Society of France. Christ, and Him crucified, ought to be for us the only thing needful; and therefore, we cannot but rejoice to see Him preached, honoured, and sought after. But, if we may rejoice in the zeal, in the religious principles, and in the success of that society, I am sorry to say, we cannot equally rejoice in the constitution, laws and regulations which it imposes upon its agents, and its manner of forming Churches. If the Evangelical Societies were *purely Missionary Societies*, as it is affirmed in their Reports, and in the Report of the Foreign Aid Society—that is to say, if these Societies did not undertake to form Churches, but only to bring sinners to the knowledge of the saving truth, I would never attempt to point out their imperfections; but as it is otherwise, and these societies are sometimes opposed to the National Protestant Churches, I think it my duty to point out their hostility towards a solid and permanent organization, grounded upon a Christian constitution. And, in order that I may not be accused of magnifying any evil, or of a want of charity, I shall quote merely the following testimony, drawn from the same source from whence I have taken the above mentioned extract:—"The distinction between the Evangelical Societies of France and that of Geneva, and of the Protestant Societies which are now rising up in France, is to be found in matters of Ecclesiastical order, and in the question which has great interest for the Protestants of France, viz. the connexion between Church and State. The Evangelical Societies are *purely Missionary Societies, and act either with, or independent of, and sometimes opposed to, the consistorial Churches.*"

But further, I am sorry to perceive that the Evangelical Societies of France and of Geneva, as well as that of Belgium, are not only opposed to the consistorial Churches, but also to all Christian denominations regularly organized into Congregations, as the third article of their laws and regulations proves. Here is that article as given by the Evangelical Society of France. I give it in French and in English, in order to show that I have not altered the sense of it, by my translation:—

ART. III.

"Ils s'engagent" (les Ministres de la Parole de Dieu, Évangélistes, Instituteurs, Colporteurs et autres agents travaillant sous la direction de la Société Évangélique de France) "à se tenir en garde contre un esprit de secte, qui, leur faisant oublier le but unique de la Société, les porterait à propager leurs vues particulières, quelles qu'elles

soient, sur le Baptême, la Sainte Cène, le constitution et la direction des Eglises, comme aussi sur des points de doctrine et de discipline non essentiels au salut."

ART. III.
"They bind themselves" (the Ministers of the Word of God, catechists, schoolmasters, *colporteurs* and other agents employed under the direction of the Evangelical Society of France) "to keep themselves from a sectarian spirit, which, making them forget the only object of the society, would induce them to propagate their own peculiar views, whatever they may be, on Baptism, the Lord's Supper, the constitution and direction of Churches, as well as on other points of doctrine or of discipline not essential to salvation."

The Evangelical Society of Geneva has adopted the same article; but the Evangelical Society of Belgium has made a very gross interpolation in quoting that third article. The Society of France and that of Geneva, after having said that their agents will not be permitted to propagate their peculiar views in Baptism, the Lord's Supper, the constitution and the direction of Churches, add:—"as also on points of doctrines or of discipline not essential to salvation;" whilst the Society of Belgium declares that not only the constitution and the direction of Churches, but even Baptism and the Lord's Supper are not essential to salvation. Here is the article as given by the Evangelical Society of Belgium:—

ART. III.
"Ils s'engagent" (les Ministres de la Parole de Dieu, etc.,) à se tenir en garde contre un esprit de secte, qui, leur faisant oublier le but unique de la Société, les porterait à propager leurs vues particulières, quelles qu'elles soient, sur des points de doctrine ou de discipline non essentiels au salut, tels par exemple, que le Baptême, la Sainte Cène, la constitution et la direction des Eglises."

ART. III.
"They bind themselves" (the Ministers of the Word of God, &c.,) to keep themselves from a sectarian spirit, which making them forget the only object of the Society, would induce them to propagate their own peculiar views, whatever they may be, on points of doctrine or discipline not essential to salvation, such for example, as Baptism, the Lord's Supper, the constitution and the direction of Churches."

If that Society had said that Baptism and the Lord's Supper are not *indispensable* to salvation, I would have acquiesced; but declaring that they are not even *essential*, (thereby implying that they do not form an essential part of the Christian system), is certainly a very gross, and in my opinion, a very pernicious error.

And, in order to give us a proof of their liberal spirit, they conclude their regulations in these words:—

ART. XI.
"Les précédents articles seront communiqués aux Agents de la Société, et à l'avenir nul ne pourra être admis définitivement en qualité d'Agent avant d'avoir souscrit à leur contenu."

ART. XI.
"The preceding articles shall be communicated to the Agents of the Society, and in future none will be admitted definitively as an Agent before having subscribed thereto."

All this means, that the Agents of the Evangelical Societies are not only forbidden to speak against the peculiar views of any Christian individual or sect, whatever they may be, "on Baptism, the Lord's Supper,

the constitution and the direction of Churches," but that they will not even be allowed to express their own views on these important subjects. In other words, the Evangelical Societies might have said:—"Our Agents will not be allowed to speak at all on Baptism, the Lord's Supper, the constitution and the direction of Churches." What they have decreed has the same meaning; because, when they say that their "Agents will not be allowed to express their own views" on this or that doctrine, it is surely not intended to infer, that they will be allowed to express and to propagate the views of their opponents. Consequently, it is my firm conviction, that the Evangelical Societies, with all their zeal and all their Christian principles, contented as they are, and as they *all* are, tend to disorganize and to unprotestantise, and that their system of Evangelization will serve to extend the new heresy of Plymouthism. I am sorry to say, that this is not an unfounded apprehension, but facts have already more than once occurred which prove its truth. I know *Colporteurs*, employed by the Evangelical Societies, who have, and do yet preach and administer the Sacrament of the Lord's Supper, even sometimes in presence of an ordained Minister—so much for their third article! I know others who have embraced altogether the views of the Plymouthists. In the Report of last year, the Evangelical Society of Belgium announces that their former *Colporteur*, Mr. Delhaze, having adopted the peculiar views of the Plymouth Brethren, they have ceased to employ him as their Agent. After a meeting over which I presided, at a station belonging to the same Society, I was told by the Agent (a Minister), that without doubt I might have wounded the tender consciences of these new converts from Romanism to whom I had spoken, in repeating so often the word of Protestant as I had done. And, on my requesting him to explain himself, he declared that they were not Protestants, but Christians only. Afterwards I spoke again on the same subject to some other Agents of the same Society, and they all made the same declaration, that they were not Protestants, but only Christians. I told them that they might not find it expedient to proclaim aloud, in all their meetings, that they were Protestants, but that they certainly would not deny it, if the question was asked? They at once answered that they would do so, and that they would point out the National Protestant Church, as being the Protestant one, and the only one. I have been told by an eminent Pastor, an Honorary Secretary of an Evangelical Society, that "He would allow himself to be burned rather than join a National Church of any kind." I have been told that another, who is also one of the pillars of the Evangelical Societies, quotes Ephesians, xii. 6, as a proof that all

good Christians should war against the National Churches.

We might multiply examples upon examples of the same nature, which would manifest the hostility of the Evangelical Societies,—or rather, *the tendency of their system of Evangelisation*, which would eventually destroy the constituted Protestant Churches, and, in my opinion, do a serious injury to Protestantism in general. I have very often spoken about it to several of their principal members—from some, I have experienced nothing but opposition, but others have acknowledged that their laws and regulations are not without pernicious errors; they have, however, generally defended themselves on one pretext or another, and nothing has yet been changed or improved. I am happy to perceive that I have not been the only one who has pressed the Committees of the Evangelical Societies, to constitute themselves on a more sure and definite ground. The following extract of the fourteenth Report of the Evangelical Society of France, proves it:—"It is certain," says the Secretary to the Society, "that lately our Society has been solicited, in two contrary ways, concerning the part that we should take in the ecclesiastical questions which divide many Christians of our days—on one side, very considerable support has been offered to us, upon the condition that we should work exclusively to form in France Congregational Churches—on another, we have been attacked, because we would not place ourselves exclusively on the same ground with the constituted Church in France, by the law of XVIII. Germinal, anno X."

In the middle of this conflict, the Evangelical Society of France believed it to be her duty to remain what it is, and has declared that it will depend on the firmness which will be given it from on High, not to depart from that resolution. That is to say, their part is taken: they will not form Congregational Churches, nor Presbyterian Churches; but whatever may happen, they will never depart from their hostile position to the organized Protestant denominations and to the constituted Protestant Churches; their motto is "Plymouthism—Communism!" Well then, in my opinion, as well as in the opinion of many with whom I have had occasion to speak on the subject, both here and on the Continent of Europe, it is high time for the friends of religious order, to enquire if it be not possible to avert the catastrophe which threatens the organized and constituted Churches, and to remedy that religious disorder, which begins to devour them as a cancer. I know that "the strength of the bearers of burdens is decayed, and that there is much rubbish," in the different organized and constituted Churches, so that several have justly said of them, as was said of the Jews under

Nehemiah: "What do these feeble" Christians? "Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burnt?" Nevertheless, let us make "our prayer unto our God, and set a watch against them day and night, because of them?" Let us be of good cheer: "our God shall fight for us." "For God is not the author of confusion, but of peace, as in all Churches of the Saints." "Let all things be done decently and in order,"* is the command of the Spirit. Let us obey that command, and we shall conquer.

We shall endeavour to point out, in the following articles, the means which should be employ to extend Christ's Kingdom within and without the organized and constituted Protestant Churches, without the hazard of forming new religious sects.

*Neh. iv. 2, 9, 20; 1 Cor. xiv. 33, 40.

FOR THE PRESBYTERIAN.

THE CHRISTIAN MINISTRY.

LETTER V.

Education of the Ministry.

A controversy has arisen at different periods in the Church with regard to the necessity of any peculiar education for the office of the Christian Ministry, especially with regard to the extent to which such education should be carried. All agree that the preacher of the Gospel should be mighty in the Scriptures, and should be familiar with the pages of inspiration. That he should know both what is taught in the Word of Truth, and how it is taught, and the purposes for which it is taught. That he should have a clear intellectual view of the nature of the whole scheme or body of Divinity revealed in the Bible, and the connexion and dependence of each particular part. That he should besides be acquainted with their power and effects upon the hearts of others, from an experimental acquaintance with their workings in his own. Further that he should have a general acquaintance with those errors of the understanding and perversions of the moral feeling which hinder the reception of the truth, and tend to obscure and distort it when received. But the dispute is not so much about what moral and intellectual qualifications the preacher should have, as about the best manner of acquiring them. It will be admitted on the one hand, that whatever tends to make the Minister better acquainted with the truths of the Bible, and enables him to commend them with the greater effect to others, must be conducive to the better discharging of the duties of his office. Nor on the other hand can it well be maintained, that any knowledge can be of much use to a Minister as a Minister which does not conduce to these great ends, the better understanding of revealed truth himself, and the more clearly and impressively con-

veying it to the understandings and hearts of others. But it is often disputed whether general learning does not tend to obscure revealed truth in the understanding, and weaken its impression on the heart of him who is much given to the pursuit of general knowledge, and in the case of teachers and preachers of religion often induce them to mislead their hearers by a vain philosophy and wisdom of words and expositions of science falsely so called.

That many false notions were very early introduced into the Church from the schools of heathen philosophy, by preachers who had too great admiration for this wisdom of man, is undeniable. This naturally produced in many serious minded men, a feeling of dislike to such studies, and a persuasion that they were unfriendly to the simplicity of Faith, and impediments to the right understanding and receiving of the Truth as it is in Jesus. Hence such studies were very zealously opposed by large parties in the Church from the earliest times. These consequences and this opposition certainly teach that there is danger in such studies, and that they must be pursued with caution, at all times.

Again we find this question started at the Reformation in the time of Luther by a party at the head of which, Carlostadt, himself a learned man and zealous reformer, placed himself and strongly advocated their principles, "He began to pour contempt upon human learning, and the students heard their aged tutor, advising them from his rostrum, to return to their homes, and resume the spade, or follow the plough and cultivate the earth." Another teacher at the same time exhorted parents to take their children from school, and it was a doctrine of the party, that a "Mechanic was just as well, nay perhaps better qualified than all the Divines in the world, to preach the Gospel." It is not our intention to refute this opinion, in this extreme form of it. This indeed can hardly be necessary. But some such opiuiion seems to be always working obscurely in the minds of many in the Churches. The undeniable fact that there are always in the Church many illiterate believers who may very justly be called persons of enlightened piety, while there are learned men, nay learned teachers of religion, whose views of important doctrines are very perplexed and obscure, tends to keep up and strengthen the impression, that learning is no great acquisition to the Christian, and the want of it no great drawback to his usefulness in the Church. But as our conviction is that learning, and great learning too, is of the highest importance to the Christian Ministry, we wish to call attention to the subject, as it appears to us that, in most modern Churches, the means of giving a thorough education to the Ministry are very inadequately provided. Every Church indeed acknowledges in some way or other the necessity of some

kind of education or other for the office of the Ministry, and makes some kind of provision for their acquiring it, and requires proof, at their admission to the exercise of the duties of the office, that they are possessed of some certain measure of general information. Yet the provision is made for the education of the Ministry in the most parsimonious spirit, and no zeal or liberality for promoting the object is shewn at all commensurate with its importance.

In this letter, we shall confine ourselves to some very general views, tending to enforce the necessity of a well educated Ministry, thoroughly instructed in all the wisdom and knowledge of the age in which they are to exercise the functions of their high calling. It is usual for those who wish to undervalue learning in the Ministry, to allege that the Apostles were ignorant and unlearned men. To this it is usual to reply among other things, and with justice, that Paul was a learned man. Whether he were deeply learned in the wisdom of the Greeks and Romans, and other heathen nations, has always appeared to us to rest on very doubtful evidence. But there can be no question that he was not only well acquainted with the Scriptures of the Old Testament, but with the traditionary interpretations, false and true, put upon them by the learned in the schools of the Jews. Of this learning he makes great use in all his Epistles; not indeed in the way of display, but of meeting and refuting all the false principles of Jewish interpretations. He is the most argumentative of all the Apostles, and in what do his arguments consist, but in exposing error and in separating and distinguishing the truth not merely from the false, but from every thing that assumed the appearance and called itself by the name of truth, while yet it was not. But this is precisely what learning enables a man to do, and what without learning, or some miraculous gift supplying its place, cannot be effectually done. We have said we are somewhat doubtful whether Paul possessed any great extent of heathen learning. Very soon, however, the preaching of the Gospel among the gentiles, was taken up by converts to Christianity who were. Of these, those most skilled in the learning of their own people became every where the leaders and teachers of those who turned to the New Faith. The most eminent teachers and pastors of congregations, the most zealous and successful missionaries in propagating the Faith among all nations in the early Church, were usually those who of all their brethren excelled most also in the common learning of the times. It is true they sometimes propagated error, and were enabled to commend and illustrate this and gain currency for it in the Church by means of their learning. But what good gift or useful acquirement of man has not in some instances been perverted to evil uses. However, it is a great

mistake to suppose their learning was the cause of this, and that if learned men had not entered the Church, and corrupted the simplicity of Christian doctrine, it would have been preserved more pure, for imagination can hardly conceive the monstrous perversions of Scripture Truth that were in these early ages invented and propagated by obscure ignorance as the Truth of God. To this point, however, we do not now speak more particularly, intending again to return to it. At present we pass on, and throughout all the descending ages of the History of the Church, we still find its greatest lights were its most learned men. We mean those whom the Church happened to possess, best acquainted with all the ordinary wisdom and knowledge of their time, as well as most familiar with the Bible. Wickliffe's name stands out as the Great Reformer of his day, and he was certainly one of the most learned men of his time. There were men of greater learning in the Church doubtless than Huss and Jerome of Prague, the Bohemian Reformers, but they were both competently learned men, and the most learned of their own community, and attained to the place of leaders not less by their learning than by their piety. When we come to the Great Reformation, the names of the great leaders in that work testify of themselves to the advantage, the necessity of a learned Ministry. These names we all know are Luther, Melancthon, and Calvin. But who are regarded as the great lights of every sect and denomination of Christians? is it not their most learned men? Their men most learned, we mean, in other knowledge as well as in that drawn directly from the study of the pages of the Bible. Now it surely could not have happened so uniformly, through so long a track of ages, in different countries, and under different circumstances, that the great lights of the Church should have been great also in the learning of this world, if there were not some natural connexion between being mighty in the Scriptures and mighty in all other knowledge. The nature of this connexion, and how the possession of that knowledge which men have accumulated in the ordinary use of their faculties, conduces to the better understanding of what God has communicated directly through his Word, we leave for future consideration.

A MINISTER.

SABBATH DESECRATION.

With reference to the article in our last number, on the subject of Sabbath Desecration, the Hon. Mr. McGill, President of the Lay Association, has handed to us the letter, published herewith, addressed to him by the Rev. James C. Muir. Distrusting our own opinion in legal matters, we submitted the letter to W. Gordon Mack, Esq., Advocate, from whom we have received the following opinion, addressed to

the President, and also published herewith. Our readers will do well to give their attention to these communications, and to exert themselves immediately in getting up petitions to the Legislature on this subject. Every Congregation in the Province should forward a petition, and that with as little delay as possible.

DEAR SIR,—I see a notice in the *Presbyterian*, exhorting our people to petition the Legislature against certain Desecrations of the Sabbath, with an intimation that you have given authority to say that you will take charge of such petitions, and see them presented and properly attended to. I wish to do something in this important and very proper movement. But it has occurred to me, from various disputes that have arisen among my people and come under my notice, that the precise modifications which have been made upon the laws and customs of this Province, as they existed under the French Government, and the Catholic Church, in consequence of its coming under the Protestant Government of Great Britain, are not well understood, nor clearly defined in the minds of Lawyers themselves. Thus it appears to me that some of the acts complained of as Desecrations of the Sabbath, have no authority from any Statute Laws, and rest merely on old use and wont and the interpretation of the Law according to the principles of one party. I have looked through a compendium of the revised Acts and Ordinances of Lower Canada, and so far as I can find, the only sales on Sunday at Church doors, sanctioned by law, are "the usufruct or produce of the estates of minors, absentees or persons that are interdicted, or the effects arising from public gatherings, for the benefit of Churches, or those destined for pious purposes," page 66. Now the Catholic Church may regard these sales as works of piety and no Desecration of the Sabbath; we could not well petition the Legislature to interdict them, though we might in a brotherly way reason and remonstrate with the Catholic Church to abandon such practices. If we are to interpret the Act from which the above is extracted, on the principle that all sales not excepted from its operation are to be understood as prohibited, ordinary sales of landed property, whether by the sheriff or any other party, are certainly not mentioned in the excepted cases. It seems to me that the sheriff or any other officer acting under the authority, almost in the person, of the Sovereign of Britain, contravenes the very spirit of that Act, as expressed in the preamble, when he takes officially part in such transactions, for the first words of the Act are these, "Whereas in defiance of the Laws as well Divine as Human, &c.," page 65. It seems to me very strange that, in a British Province, any party should be compelled, either to

suffer loss by not attending at a time and place when his property may be disposed of, or otherwise act in a manner, which, both the Church and the Government under which he has been brought up, and still lives, have taught him, is a defiance of all law as well Divine as Human.

Before, therefore, doing any thing I would like as far as possible to ascertain, precisely how the matter stands. I would like to know both what the Statutes are and on what authority they rest, which are supposed to legalize the practices we wish to see reformed. Both the notices and the sales may rest on Statute Law, but I would wish to have it distinctly ascertained. It may be that in some cases we shall only have to petition for a declaratory enactment, to put an end to abuses arising from a misinterpretation and misapplication of the existing law. At all events, it will be well for us clearly to ascertain how far it is the law, and how far the lawyers and administrators of the law are to be complained of. Perhaps you could set the matter in a more clear light by a notice in the *Presbyterian*. I can hardly presume to ask you to communicate with myself on the subject, but I would esteem it a great favour, if in any way you would enlighten me on the subject, as I do not feel disposed either to seek myself, or recommend my people to seek, by a New Law, what may be already secured by the existing one, if properly understood and duly administered. Our mode of action in seeking this reform, must be determined by the nature of the abuse, and the grounds on which it is committed. I am, dear Sir, your's truly.

JAMES C. MUIR.

South George Town, Jan. 8th, 1849.

To the Hon. Peter McGill, President Lay Association.

SIR,—In reference to the questions and information required by the Rev. Mr. Muir, in his letter submitted to me, I have to explain that the Act of Provincial Legislature, 45 Geo. III, chap. 10, has no reference whatever to the judicial publications of sales, against which it is proposed to petition the House of Assembly. Under the law of France as it existed before the conquest, all judicial sales must be published at the door of the Church of the Parish in which the Defendant lives or the property is situated—two or three consecutive times according to the nature, whether real or moveable, of the property seized, and these publications must be made *à peine de nullité*. This law is the common law of Canada under which there is no alternative left either to the Sheriff or any other parties concerned, and must be obeyed. It is not the sale of property at Church doors that is so much complained of, as the publications. Moveable property never is sold on a Sunday under execution, and there is nothing in the law requir-

ing real property to be so sold—and in fact in Montreal it never is, except perhaps sometimes by Catholic tutors or executors.

I could not, without going at very great length into the details of these laws, explain every case where publications are requisite at the Church doors. Mr. Muir's questions, as I understand them, are simply answered by what I have just stated, to wit, that the advertisements at the Church doors are imperative by the law of the land, and are not affected by any Statutes of the Province now in existence.

I have only to add, that the opinion of the Bar, and the public in general, independent of all religious feeling, is averse to the Sunday publication, as being by no means an efficient means of giving due notice of these judicial sales. At the time of the promulgation of the ordinance of France of the year 1667, and previous enactments on the same subject, and which establish the law as I have stated it—written or printed notices would have been of little use to an ignorant and illiterate people—and consequently viva voce notices at the issue from mass was the only and the best means that could be devised—which under the present state of affairs no longer exist.

The present moment is particularly favourable for petitioning on this subject, as the whole Judicial system of Lower Canada is about to be altered during the present Session, and consequently suggestions of change would be more readily listened to.

What ought to be substituted, I shall not suggest, as, in fact, the people in the country districts are better judges of what would suffice for publicity than I can be.

If there are any further points on which I can throw any light, I need not say that the Editors of the *Presbyterian* may freely command my services. I am, &c.

W. GORDON MACK.

To the Hon Peter M'Gill.

REVIEW.

MACHIAVELLI'S HISTORY OF FLORENCE, THE PRINCE, AND OTHER HISTORICAL TRACTS. (*Bohn's Standard Library*.) London, H. G. Bohn.

We are not sufficiently acquainted with the times and events of which this History treats, to be able to form any opinion as to the veracity of the writer, or the general credibility of his statements. The character he bears in the world, does not seem to furnish any good guarantee for his fidelity, supposing him to have any strong motive for imposing falsehoods instead of truths upon his readers. But it is now we believe generally admitted, that if he has not been called a much worse man than he was, as it is not perhaps easy to give any man a worse character than he really deserves, yet that he was not so much worse than the rest of us, his brethren in sin, as he has been called, and it is in this com-

parative sense of worse than other men, that a bad reputation is generally understood and interpreted in the world. We recollect a shrewd old minister once observing to us, when speaking of *Calvin's Commentaries on the Scriptures*, that he had been surprised to find, that he was not nearly so Calvinistic in his interpretations and remarks as many of his followers. We have found this History not at all Machiavellian. On the contrary, it seems greatly distinguished, both by honesty of purpose and sincerity in the execution. It is both very truth-like, and very life like, in its description of characters and details of events. We will not say, it is impartial, as we do not believe it is, for contrary, to his supposed character, the writer appears to have been an earnest man, and by no means one of those good-for-nothing people who are "never zealous for anything." Few ever undertook the history of their country who were better qualified for the task, and few seem to have better discharged themselves of it. He was himself intimately mixed up with its affairs during a great part of his life. He was thrown into communication with all the leading characters of his time. Every thing stimulated him to observe closely the dispositions and intentions of the principal actors then on the scene of public life, and diligently to consider the connection of present events with the past, and their probable influence on the future. This great penetration, with these rare opportunities for exercising and improving his judgment on such matters as form the subject of history, go further to ensure truth in a narrative than imbecile and indolent impartiality, which cannot see its own way through men and things, much less guide others; which goes on stumbling over the False into the True, and over the True into the False, at every step, and is right or wrong by mere accident; which keeps a clear conscience, but pronounces many a false judgment; tells no lies, but makes fearful blunders; is guiltless of a design to mislead, but cannot help going astray. However laudable and proper it may be in historians to aim at impartiality, it may be doubted if the attempt is often successful. There is reason to fear, that where a great show of it is made, both writers and readers are deceived. For the truth is, it is not in man to be impartial, and we do not know how to deal with impartial estimates of human characters and events. The impartial historian would require to be omniscient as to facts and motives, and all discerning in discriminating the false from the true, as well as incorruptible in his principles and infallible in his judgments. We know how to make allowances with regard to the statements of a writer whose interests and partialities and prejudices we are acquainted with, for we have an instinct of our own to guide us in making an estimate of their bias on his judgment. But what kind of

allowance to make for the impartial historian, we do not know. Fallible we know him to be, but where his failing may lie will not be so easily discovered. We take likings and dislikings to men and parties, dead and departed from the earth a thousand years ago, and cannot help it, unless we are unfortunate enough to be without sympathy for what seems good, and great, and generous, and void of repugnance to what appears mean, vicious, cruel, or unjust. If a man honestly describes persons and events as they appear to himself and his party, though he views them through a medium of passion and prejudice, we know what we are contemplating. A partizan picture of friends and opponents is not so rare a species of composition in the world, that any one can be at a loss for the rules by which it is to be judged. But the attempt to give a passionless, unprejudiced representation of men and their doings, is an attempt to set them in a light in which they never were seen by any human being. We thus get a mere shadow and not the very image of the things, neither as they were in themselves, nor as they appeared to any creature. An opponent may ascribe a man's good actions to corrupt motives, call his bad actions by worse names than they deserve, enlarge upon his errors and oversight, and ascribe the effects of his skill and energy to fortunate accidents: and a friend will pursue an opposite method. It seems natural, therefore, to suppose, that truth lies between the two. Yet it is not so, for a man not only appears different to his friends, and to his opponents, but he is not the same man to the one as to the other. It seems, therefore, a rather hopeless undertaking, to make men visible in a light in which they were never seen by either friends or foes. For the true historical character of public men is just what they appeared to each. What they were in themselves, was probably known only to themselves. But to be always finding palliations for the bad, and taking away something from the credit of the good, in all persons and in all parties, and saying of each, they were not so bad as represented by the hatred of their enemies, nor so good as the partiality of their friends would fain make them appear, is to tell us nothing but what we knew before, and what leaves us little wiser than it found us. The "*Tertium quid*" which the impartial historian endeavours to extract from the opposing statements of different parties, is therefore too frequently a "*Nescio quid*," something differing from both, but resembling nobody knows what. Machiavelli was a party man, but he was an able and discerning one, and as he seems honestly to give his own views of the events he records, with such reflections as they suggested to him for his own guidance and that of others in public affairs, he is well worth a hearing. He lived and acted and contended among parties, who inherited the

passions and principles and interests which had divided his countrymen for ages. The state of Florence was in this respect a miniature representation of Great Britain. In France and other European kingdoms, a new reign was apt to break up the continuity of political parties. Indeed it is hardly proper to say that, in these kingdoms, there were any political parties dividing the minds and representing the interests of large bodies of their countrymen. It was rather court factions which formed themselves round some powerful minister or royal favourite for purposes of private and personal aggrandizement, and whose rise and fall had little connexion with the general affairs of the country. In Britain, parties pursue much the same objects, on much the same principles, from generation to generation, and the government of the country is successively guided by them in a great measure independently of changes in the occupation of the throne. The dissensions of such parties are handed down from father to son, like the family feuds of more barbarous times. In this way, the record of all the remarkable persons who have at any time flourished on either side, and all the leading events of their career, their sayings and their doings, is to be found not merely in books, but fresh in the memories and mouths both of their followers and opponents. It was thus at Florence. Hence, in writing the earlier part of his history, Machiavelli writes it almost like a contemporary. In truth, the tales and traditions which he would hear in infancy, the continual allusions to past persons and events, which, as he grew up, he would hear in the street, the market place, and the various councils great and small of his native city, in the continual dissensions and discussions that were taking place, would make the past nearly as much alive to his imagination, as the present to his senses. As these parties long dead, and these transactions long past, appeared thus almost alive and present to himself, so, in his narrative, he makes them seem almost alive and present to the reader. One thing has particularly struck us in reading this history, that it seems an epitome, by anticipation, of the general history of Europe. For it would appear that, more than four hundred years ago, these Italian Republics had already realized much the same condition of society, which the larger states of Europe have been attaining to during the last century. The following extracts, giving an account of the first rise of the divisions in Florence, will recal to the reader's mind, times, and a state of society, made familiar to the present day by the Highland and Border Stories of Sir Walter Scott.

"Among the most powerful families of Florence were the Buondelmonti and the Uberti; next to these were the Amidei and the Donati. Of the Donati family there was a rich widow who had a daughter of exquisite beauty, for whom, in her own mind, she had fixed upon Buondelmonti, a young gentleman, the head of the Buondelmonti family,

as her husband; but either from negligence, or because she thought it might be accomplished at any time, she had not made known her intention, when it happened that the cavalier betrothed himself to a maiden of the Amidei family. This grieved the Donati widow exceedingly; but she hoped, with her daughter's beauty, to disturb the arrangement before the celebration of the marriage; and from an upper apartment, seeing Buondelmonti approach her house alone, she descended, and as he was passing she said to him, 'I am glad to learn you have chosen a wife, although I had reserved my daughter for you;' and, pushing the door open, presented her to his view. The cavalier, seeing the beauty of the girl, which was very uncommon, and considering the nobility of her blood, and her portion not being inferior to that of the lady whom he had chosen, became inflamed with such an ardent desire to possess her, that, not thinking of the promise given, or the injury he committed in breaking it, or of the evils which his breach of faith might bring upon himself, said, 'Since you have reserved her for me, I should be very ungrateful indeed to refuse her, being yet at liberty to choose;' and without any delay married her. As soon as the fact became known, the Amidei and the Uberti, whose families were allied, were filled with rage, and having assembled with many others, connexions of the parties, they concluded that the injury could not be tolerated without disgrace, and that the only vengeance proportionate to the enormity of the offence would be to put Buondelmonti to death. And although some took into consideration the evils that might ensue upon it, Mosca Lamberti said, that those who talk of many things effect nothing, using that trite and adage, 'Cosa fatta capo ha.' Thereupon, they appointed to the execution of the murder Mosca himself, Stiatti Uberti, Lambertuccio Amidei, and Oderigo Fifanti, who, on the morning of Easter day, concealed themselves in a house of the Amidei, situate between the old bridge and St. Stephen's, and as Buondelmonti was passing upon a white horse, thinking it as easy a matter to forget an injury as to reject an alliance, he was attacked by them at the foot of the bridge, and slain close by a statue of Mars. This murder divided the whole city; one party espousing the cause of the Buondelmonti, the other that of the Uberti; and as these families possessed men and means of defence, they contended with each other for many years, without one being able to destroy the other.

"The Cerchi and the Donati were, for riches, nobility, and the number and influence of their followers, perhaps the two most distinguished families in Florence. Being neighbours, both in the city and the country, there had arisen between them some slight displeasure, which however had not occasioned an open quarrel, and perhaps never would have produced any serious effect if the malignant humours had not been increased by new causes. Among the first families of Pistoia was the Cancellieri. It happened that Lore, son of Gulielmo, and Geri, son of Bertacca, both of this family, playing together, and coming to words, Geri was slightly wounded by Lore. This displeased Gulielmo; and, designing by a suitable apology to remove all cause of further animosity, he ordered his son to go to the house of the father of the youth whom he had wounded, and ask pardon. Lore obeyed his father; but this act of virtue failed to soften the cruel mind of Bertacca, and having caused Lore to be seized, in order to add the greatest indignity to his act, he ordered his servants to chop off the youth's hand upon a block used for cutting meat upon, and then said to him, 'Go to thy father, and tell him that sword-wounds are cured with iron and not with words.'

"The unfeeling barbarity of this act so greatly exasperated Gulielmo that he ordered his people to take arms for his revenge. Bertacca prepared for his defence, and not only that family, but the whole city of Pistoia, became divided. And as the Cancellieri were descended from a Cancelliere who had two wives, of whom one was called Bianca (white), one party was named by those who were descended from her Bianca; and the other, by way of greater distinction, was called Nera (black).

Much and long-continued strife took place between the two, attended with the death of many men and the destruction of much property; and not being able to effect a union amongst themselves, but weary of the evil, and anxious either to bring it to an end, or by engaging others in their quarrel, increase it, they came to Florence, where the Neri, on account of their familiarity with the Donati, were favoured by Corso, the head of that family; and on this account the Bianchi, that they might have a powerful head to defend them against the Donati, had recourse to Veri de Cerchi, a man in no respect inferior to Corso. "This quarrel, and the parties in it, brought from Pistoia, increased the old animosity between the Cerchi and the Donati, and it was already so manifest, that the Priors and all well-disposed men were in hourly apprehension of its breaking out, and causing a division of the whole city. They therefore applied to the Pontiff, praying that he would interpose his authority between these turbulent parties, and provide the remedy which they found themselves unable to furnish. The Pope sent for Veri, and charged him to make peace with the Donati, at which Veri exhibited great astonishment, saying, that he had no enmity against them, and that as pacification pre-supposes war, he did not know, there being no war between them, how peace-making could be necessary. Veri having returned from Rome without any thing being effected, the rage of the parties increased to such a degree, that any trivial accident seemed sufficient to make it burst forth, as indeed presently happened."

Then a century or so later in their history, we have French Revolutions and Battles of the Barricades on a small scale, when "The people being conquerors, the nobility were deprived of all participation in the government; and in order to regain a portion of it, it became necessary for them not only to seem like the people, but to be like them in behaviour, mind, and mode of living."

But divisions did not cease with the extinction of the nobility, for, having given the account of their ruin, he says, "We have now to speak of the animosities between the citizens and the plebeians, and the various circumstances which they produced." By citizens and plebeians, he means classes analogous to those which now divide France,—the rich and the poor, the workman and his employer.

From some of the scenes that took place during these new struggles, we take the following notices, here and there, as indicating their general character. "Many houses through public hatred or private malice were destroyed, and the rioters, that they might have companions more eager than themselves to assist them in their work of plunder, broke open the public prisons, and then sacked the monastery of the Agnoli," &c. "Still the shops were not opened, nor did the citizens lay down their arms, but continued to patrol the city in great numbers," &c. As one of the causes of these disturbances, we have set down this, "The hatred of the lower orders towards the rich citizens and the principals of the Arts, because they did not think themselves remunerated for their labour, in a manner equal to their merits." It is sometimes alleged that Machiavelli himself composed the speeches which he puts into the mouths of his characters. Whatever truth there may be in this, or

whether the following address from citizen magistrates to the leaders of the plebeians was ever delivered in Florence or not, it certainly has, on more than one occasion, lately been delivered at Paris.

"Trusting that we had to do with those who possessed some feeling of humanity and some love of their country, we willingly accepted the magistracy thinking that by our greatness we would overcome your ambition. But we perceive from experience that the more humble our behaviour, the more concessions we make, the prouder you become and the more exorbitant are your demands. And though we speak thus, it is not in order to offend, but to amend you. Our design is to communicate only what is for your good. Now we would ask you, What is there yet ungranted that you can with any appearance of propriety, require? You wished to have authority taken from the Capitani di Parte; and it is done. You wished that the billotings should be burnt, and a reformation of them take place; and we consent. You desired that the admonished should be restored to their honours; and it is permitted. At your entreaty we have pardoned those who have burnt down houses and plundered churches; many honourable citizens have been exiled to please you; and at your suggestions, new restraints have been laid upon the Great. When will there be an end of your demands? and how long will you continue to abuse our liberality? Why would you reduce to slavery, by your discords in a time of peace, that city, which so many powerful enemies have left free, even in war? What can you expect from your disunion but subjugation? or from the property of which you have plundered us, or may yet plunder us, but poverty? for this property is the means by which we furnish occupation for the whole city, and if you take it from us, our means of finding that occupation is withdrawn. Besides, those who take it, will have difficulty in preserving what is dishonestly acquired, and thus poverty and destitution are brought upon the city."

But the plebeian rioters are not without their speeches and their spokesmen also; and the following, or something very like it, was doubtless delivered behind many a barricade in the late insurrection of Paris:

"If the question now were, whether we should take up arms, rob and burn the houses of the citizens, and plunder churches, I am one of those who would think it worthy of further consideration, and should, perhaps, prefer poverty and safety to the dangerous pursuit of an uncertain good. But as we have already armed, and many offences have been committed, it appears to me that we have to consider how to lay them aside, and secure ourselves from the consequences of what is already done. I certainly think, that if nothing else could teach us, necessity might. You see the whole city full of complaint and indignation against us; the citizens are closely united, and the Signors are constantly with the magistrates. You may be sure they are contriving something against us; they are arranging some new plan to subdue us. We ought therefore to keep two things in view, and have two points to consider; the one is, to escape with impunity for what has been done during the last few days, and the other, to live in greater comfort and security for the time to come. We must, therefore, I think, in order to be pardoned for our old faults, commit new ones; redoubling the mischief, and multiplying fires and robberies; and in doing this, endeavour to have as many companions as we can; for when many are in fault, few are punished; small crimes are chastised, but great and serious ones rewarded. When many suffer, few seek vengeance; for general evils are endured more patiently than private ones. To increase the number of misdeeds will, therefore, make forgiveness more easily attainable, and will open the way to secure what we require for our own liberty. And it appears evident that the gain is certain; for our opponents are disunited and rich; their disunion will give us the victory, and their riches, when they have become ours, will support us. Be not deceived about that antiquity of blood by which they exalt themselves above us; for all men hav-

ing had one common origin, are all equally ancient, and nature has made us all after one fashion. Strip us naked, and we shall all be found alike. Dress us in their clothing, and they in ours, we shall appear noble, they ignoble—for poverty and riches make all the difference. It grieves me much to think that some of you are sorry inwardly for what is done, and resolve to abstain from anything more of the kind. Certainly, if it be so, you are not the men I took you for; because neither shame nor conscience ought to have any influence with you. Conquerors, by what means soever, are never considered aught but glorious. We have no business to think about conscience; for when, like us, men have to fear hunger, and imprisonment, or death, the fear of hell neither can or ought to have any influence upon them. If you only notice human proceedings, you may observe that all who attain great power and riches, make use of either force or fraud; and what they have acquired by deceit or violence, in order to conceal the disgraceful methods of attainment, they endeavour to sanctify with the false title of honest gains. Those who either from imprudence or want of sagacity avoid doing so, are always overwhelmed with servitude and poverty; for faithful servants are always servants, and honest men are always poor; nor do any ever escape from servitude but the bold and faithless, or from poverty, but the rapacious and fraudulent. God and nature have thrown all human fortunes into the midst of mankind; and they are thus attainable rather by rapine than by industry, by wicked actions rather than by good. Hence it is that men feed upon each other, and those who cannot defend themselves must be worried. Therefore we must use force when the opportunity offers; and fortune cannot prevent us one more favourable than the present, when the citizens are still disunited, the Signory doubtful, and the magistrates terrified; for we may easily conquer them before they can come to any settled arrangement. By this means we shall either obtain the entire government of the city, or so large a share of it, as to be forgiven past errors, and have sufficient authority to threaten the city with a renewal of them at some future time. I confess this course is bold and dangerous; but when necessity presses, audacity becomes prudence, and in great affairs the brave never think of dangers. The enterprises that are begun with hazard always have a reward at last; and no one ever escaped from embarrassment without some peril. Besides, it is easy to see from all their preparations of prisons, racks, and instruments of death, that there is more danger in inaction than in endeavouring to secure ourselves; for in the first case the evils are certain, in the latter doubtful. How often have I heard you complain of the avarice of your superiors and the injustice of your magistrates. Now then is the time, not only to liberate yourselves from them, but to become so much superior, that they will have more causes of grief and fear from you than you from them. The opportunity presented by circumstances passes away, and when gone, it will be vain to think it can be recalled. You see the preparations of our enemies; let us anticipate them; and those who are first in arms will certainly be victors, to the ruin of their enemies and their own exaltation; and thus honours will accrue to many of us, and security to all."

The following reflections of Machiavelli are the text and the substance of half the leading articles in the leading newspapers of Europe:

"Republican governments, more especially those imperfectly organized, frequently change their rulers and the form of their institutions; not by the influence of liberty or subjection, as many suppose, but by that of slavery and licence; for with the nobility or the people, the ministers respectively of slavery or licentiousness, only the name of liberty is in any estimation, neither of them choosing to be subject either to magistrates or laws. When, however, a good, wise, and powerful citizen appears (which is but seldom), who establishes ordinances capable of appeasing or restraining these contending dispositions, so as to prevent them from doing mischief, then the government may be called free, and its in-

stitutions firm and secure; for having good laws for its basis, and good regulations for carrying them into effect, it needs not, like others, the virtue of one man for its maintenance. With such excellent laws and institutions, many of those ancient republics, which were of long duration, were endowed. But these advantages are, and always have been, denied to those which frequently change from tyranny to licence, or the reverse; because, from the powerful enemies which each condition creates itself, they neither have, nor can possess any stability; for tyranny cannot please the good, and licence is offensive to the wise; the former may easily be productive of mischief, while the latter can scarcely be beneficial; in the former, the insolent have too much authority, and in the latter, the foolish; so that each requires for their welfare the virtue and the good fortune of some individual who may be removed by death, or become unserviceable by misfortune."

MISCELLANEOUS.

THE DEAD SEA EXPEDITION.—The September number of the *Southern Literary Messenger* contains an article of profound interest on this subject, from the pen of Lieut. M. F. Maury. He gives a history of this expedition, brief but lucid, which will increase the anxiety of the public to see the Report of Lieut. Lynch, who has made a successful survey, and who, we are glad to learn, is expected to return soon to this country. This expedition was planned by Lieut. Lynch, and authorized by Secretary Mason, both Virginians. In the spring of 1847, Lieut. Lynch first addressed the Secretary on the subject, recommending a circumnavigation and exploration of the Dead Sea and its entire coast; representing that the expense would be trifling, as our ships frequently touched at Acre in Syria, forty miles from Lake Tiberias, or the Sea of Galilee, from which the river Jordan runs into the Dead Sea; that the frame of a boat, with crew and provisions, could be transported on camels from Acre to Tiberias, and there put together again.—Only one traveller, Mr. Costigan, had ever circumnavigated the Dead Sea, and he had died at the termination of his voyage, without leaving any journal or notes behind. It was contended also that, independently of the eager curiosity of all Christendom in regard to this mysterious lake, this expedition was of value to the interests of navigation.—The Secretary of the Navy received favourably the proposition of Lieut. Lynch, and an opportunity soon occurred, by which it could be conveniently carried into effect. It was necessary to send a store-ship to the Mediterranean squadron, and, as after her arrival she would have no employment for months, the Secretary determined to send Lieut. Lynch and his party in her, so that, after meeting the wants of the squadron, she could proceed up the Levant, and land the Lieutenant and his companions. This was done. The store-ship, the "Supply," was provided with two metallic boats, one of copper, the other of iron,—the former named "Fanny Mason," and the latter "Fanny Skinner." On arrival at their destination their troubles began, and in the march to Lake Tiberias the boats had to be transported over the most formidable mountain-gorges and heights, and to be lowered down precipices with ropes. But these difficulties were surmounted with true sailor like skill and perseverance, and on the 8th of April, the two "Fannies," each with the American ensign flying, were afloat upon the beautiful blue waters of the Sea of Galilee. "Emblematic of its Master," it alone of all things around them remained the same. Just as the Apostles saw it when our Saviour said to it, "Peace, be still," this little band of rovers now beheld it. The navigation of the Jordan was found to be most difficult and dangerous from its frequent and fearful rapids. Lieut. Lynch solves the secret of the depression between Lake Tiberias and the Dead Sea, by the tortuous course of the Jordan, which, in a distance of sixty miles, winds through a course of two hundred. Within this distance the Lieut. and his party plunged down no less than twenty seven threatening rapids, besides many others of less descent. The difference of the level between the two seas is over

OBITUARY.

a thousand feet. The water of the Jordan was sweet to within a few hundred yards of its mouth.—The waters of the Sea were devoid of smell, but bitter, salt and nauseous. Upon entering it, the boats were encountered by a gale; and “it seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea.” The party proceeded daily with their explorations, making topographical sketches as they went, until they reached the Southern extremity of the Sea, where the most wonderful sight that they had yet seen awaited them. “In passing the mountain of Uzdom (Sodom) we unexpectedly and much to our astonishment,” says Lieut. Lynch, “saw a large rounded, turret-shaped column, facing S. E., which proved to be of solid rock-salt, capped with carbonate of lime, one mass of crystallization. Mr. Dale took a sketch of it, and Dr. Anderson and I landed with much difficulty, and procured specimens from it.” The party circumnavigated the lake, returned to their place of departure, and brought back their boats in as complete order as they received them at New York. They were all in fine health. Thanks to the good management of Lieut. Lynch, the whole cost of this scientific exploration of the Dead Sea was but seven hundred dollars. From the letters of Lieut. Lynch, quoted by Lieut. Maury, we transcribe the following interesting facts elicited by exploration:—“The bottom of the Northern half of this Sea is almost an entire plain. Its meridional lines at a short distance from the shore scarcely vary in depth, the deepest soundings thus far 189 fathoms (1128 f-et). Near the shore the bottom is generally an incrustation of salt, but the intermediate one is soft mud, with many rectangular crystals, mostly cubes, of pure salt. At one time Stellwager’s lead brought up nothing but crystals. The Southern half of the Sea is as shallow as the Northern one is deep, and for about one fourth of its entire length the depth does not exceed three fathoms (18 feet). Its Southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdom, in the space of an hour, our foot-prints were coated with crystallization. The opposite shores of the peninsula and the West coast present evident marks of disruption. There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the Sea, for we have seen them, but cannot detect any living thing within it, although the salt streams flowing into it contain fish. I feel sure that the results of this survey will fully illustrate the Scriptural account of the ‘Cities of the Plain.’” He thus speaks of the Jordan:—“The Jordan, although rapid and impetuous, is graceful in its windings and fringed with luxuriance, while its waters are sweet, clear, cool and refreshing.” After the survey of the Sea the party proceeded to determine the height of mountains on its shores, and to run levels thence via Jerusalem to the Mediterranean. They found the summit of the West bank of the Dead Sea more than one thousand feet above its surface, and very nearly on a level with the Mediterranean. “It is a curious fact,” says Lieutenant Maury, “that the distance from the top to the bottom of the Dead Sea measures the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea is also an exact multiple of the height of Jerusalem above it.”—Another not less singular fact, in the opinion of Lieut. Lynch, is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one—the first, its southern part, of slimy mud covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity and the Wady ‘el Jeib,’ or wady within a wady, at the other. “The slimy ooze, says Lieut. Maury, “upon that plain at the bottom of the Dead Sea, will not fail to remind the sacred historian of the ‘slime pits’ in the vale, where joined in battle ‘four kings with five.’”—[Richmond Republican.]

At the residence of his eldest son, Mr. Duncan McDougal, Charlottenburgh, U. C., on the 19th November, Mr. John McDougal, a U. E. Loyalist, at the venerable age of 98. He was a native of Carrimony, in the parish of Urquhart, Inverness-shire, from which he emigrated in 1773, and settled at Little White Creek, in the State of New York. Upon the breaking out of the Revolutionary War, after receiving much ill-usage at the hands of the insurgents, as he rejected every inducement to unite with them, he managed to join General Burgoyne’s army, and acted with it till it surrendered at Saratoga in October 1777. On recovering his liberty he joined the 84th Regiment, in which he served till he was regularly discharged at Montreal, in 1779. In 1780 he removed to Coteau du Lac, and in 1784 to the front of Lancaster, where he resided till within a few months of his death, respected and esteemed by all who knew him. In 1790 he was ordained an Elder of the first Presbyterian Congregation in connexion with the Church of Scotland formed in Upper Canada, under the charge of the late Reverend John Bethune, and, like his brother Elders appointed at the same time, and now all gone to the “house appointed for all living,” adorned the office by a life and conversation becoming the Gospel. At the period of his death he was the senior Elder of the Church in Canada, and probably in British North America.

Died, at 27 Causeyside, Paisley, on the 30th Oct., Catherine Reid, widow of James Durie, aged 96 years. Mrs. Durie was born in the parish of Drymen, in 1752, and was baptized by the father of the Very Reverend Principal Macfarlane. At an early age she exhibited evidences of piety, and when about sixteen became a communicant, so that she has been a full member of the Church during the long period of eighty years. Before coming to Paisley she resided in Kilpatrick; on leaving which, in 1781, she took up her abode in the Laigh parish, and continued in the same to the date of her death. Her vigorous faith and sterling integrity are attested by the minister of St. George’s; to whom also her resignation and thankfulness in the midst of bodily weakness, and her edifying conversation and cheerful hope in the prospect of dissolution, afforded no small measure of satisfaction and delight. The deceased had a distinct recollection of sermons which she heard when only eight years of age. Her reading in the old divines was extensive; and she has been heard to remark in reference to recent events, that, if the present generation had kept by the old authors, there would have been fewer changes in the world. Lately, when asked about the state of her health, her reply was characteristic:—“I have much reason to be grateful—I am treading soft paths of affliction.” She lived the life of the righteous, and her latter end was peace.—[Renfrewshire Advertiser.]

LAY ASSOCIATION OF MONTREAL.

ANNUAL SUBSCRIPTIONS.

(Continued from our last number.)

	RELIEF.	PUB.	BUR.
J. P. Cowan	£0 5 0	£0 5 0	0 0 0
James Law	1 5 0	1 5 0	0 0 0
R. Leckie	0 0 0	0 0 0	0 5 0
James Gilmour	1 0 0	0 5 0	0 10 0
W. W. Stuart	0 0 0	0 0 0	0 5 0
Thomas Peck	1 0 0	0 0 0	0 5 0
Jas. Scott	1 5 0	1 5 0	1 5 0
Mrs. J. Scott	1 5 0	0 10 0	0 15 0
W. Colquhoun	0 10 0	0 0 0	0 15 0
G. A. Clarke	0 0 0	0 0 0	0 5 0
Robt. Clarke	0 5 0	0 5 0	0 0 0
John Smith	0 15 0	0 5 0	0 10 0
John Brown	0 0 0	0 5 0	0 5 0
A. M’Farlane	0 0 0	0 0 0	0 5 0
P. Robertson	0 0 0	0 0 0	0 5 0
D. Stewart	1 0 0	0 5 0	0 5 0
A. B. Stewart	0 5 0	0 5 0	0 0 0
W. G. Greenshields	0 0 0	0 0 0	0 5 0

The further payments during the month are deferred for want of room.

CORPORATION OF MINISTERS’ WIDOWS’ AND ORPHANS’ FUND.

Amount previously Reported	£377 17 6
Contribution from Rev. Professor Romanes	1 10 0
Contribution from Rev. Professor Williamson	1 10 0
Contribution from Three Rivers, per Rev. James Thom	2 10 0
Contribution from Cornwall, per Rev. H. Urquhart	6 0 0
Contribution from Osnabruck, per Rev. I. Purkis	1 0 0
Contribution from Lachine, per Rev. W. Simpson	4 5 0
Contribution from Seymour East, per Rev. R. Neill	2 10 0
Ministers’ half-yearly Contribution, sixty at 30s each	90 0 0
Contribution from Fergus, per A. D. Fordyce Jr., Esq.	1 5 0
Contribution from Dalhousie Mills, per Rev. Aeneas M’Lean	3 0 0
Contribution from Ormatown, per Rev. James Anderson	1 10 0
Contribution from King, per Rev. John Tawse	1 15 0

£494 12 6

JOHN GREENSHIELDS, Treasurer.

SUBSCRIPTIONS TO THE PRESBYTERIAN.

John Davidson, Montreal, 2s 6d; Archibald Ferguson, do, 2s 6d; W. H. Scott, St. Eustache, 2s; H. H. Norval, L. G. Brown, Mrs. Cowan, Alex. Scott, Beauharnois, 2s 6d each; W. Dawson, Chateauguay, 2s 6d; Rev. Mr. Roach, do, 12s 6d. 1849.

W. Park, Cornwall, 20s; P. Robertson, Belleville, 20s; Joseph Whyte, Long Point, 2s 6d; Professor Williamson, Kingston, 2s 6d; Mr. W. Ireland, do, 2s 6d; Rev. J. W. Baynes, St. Catharines, 2s 6d; Jas. Cooper, John M’Farland, Jas. Lockhart, G. Dawson, W. D. Miller, W. Barr, L. Currie, John M’Farland, Jr., Miss J. M’Farland, Mr. J. Rogers, J. M. Lawder, Andrew Heron, J. M’Neilly, Senior, Jas. Blain, John Wagstaff, N. Black, H. Harkness, Bugle Major R. C. Rifles, Sergt. Willson, do, Corporal Doig, do, Niagara, 2s 6d each; G. D. Ferguson, W. Christie, W. M’Iver, A. M’Adool, Major Logie, Kingston, 2s 6d each; J. Marshall, St. Eustache, 2s 6d; John Gray, 2s 6d; R. H. Norval, Beauharnois, 2s 6d; Rev. D. Shanks, Valcartier, 20s; Rev. Mr. King, Nelson, 30s; W. H. Ross, L’Original, 2s 6d; Duncan Ross, Tarbolton, 2s 6d; A. Cattanach, Dalhousie Mills, 2s 6d; F. Farish, St. Andrews, 2s 6d; John M’Kay, Donald Logan, A. Woodrow, R. Bethune, Beavertown, 2s 6d each; Mr. M’Morine, Ramsay, 5s; T. C. Panton, Montreal, 2s 6d; James M. Fraiser, A. Allan, Jr., Jas. Paris, Galt, John Fraiser, Ayer, A. Allan, Senr., Preston Waterloo, 10s; Miss L. Barrett, 2s 6d; Mr. W. Hutchison, 2s 6d.

BARNES’ NOTES ON THE BIBLE.

THE Work may be had separately, as follows, in cloth:—Isaiah, 3 vols., with maps by Arrow-smith, and wood cuts; Job, with wood cuts, 2 vols.; Gospels, with maps, 2 vols.; Acts, with a map, 1 vol.; Romans, 1 vol.; Corinthians and Galatians, 2 vols.; Ephesians, Philipians, and Colossians, 1 vol.; Thesalonians, Timothy, Titus, Philemon, 1 vol.; and Hebrews, 1 vol.—at 4s each per volume, or 3s 6d in paper cover; or the New Testament may be obtained in 5 vols., elegantly bound, price 27s. 6d.; without exception the cheapest Work ever published; also, uniform, the Book of Job, bound in 1 vol. to match, price 8s.

The Publishers have the gratification of announcing that the above is the ONLY complete Edition published in Britain; and they need not add that Dr. Cumming’s name is ample authority for the accuracy and faithfulness in the reprint, as well as for the excellence of the Work.

ARMOUR & RAMSAY.