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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 1, January, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

The Presbyterian.

TO OUR READERS.

Again we stand upon the threshold of a New Year, and new duties and responsibilities are opening out before us. The year 1852 has been numbered with the past; and who can tell what of change may be ordained to take place during the year on which we have now entered? Who of our many readers can tell what of blessing or of sorrow may be in store for him? To some will come trials and suffering—to some, reverses and misfortunes—to others prosperity will be added; but to all will be measured out that which will be best for them, though to human comprehension the decrees of Providence may seem mysterious. The present season is indeed one which should lead to reflection. A few more grains have fallen from the hourglass of our days, another portion of the brief space allotted to mere mortal existence has passed away, and who can fathom that future which lies before us all? Ere another year has come, many a heart, which now bounds joyously, will have ceased to beat, and many will have lost for ever the opportunities for laying hold of life eternal, which this our earthly sojourn is graciously permitted to afford. Standing then, as we do, in the twilight of the Old Year, with all its events rushing rapidly in review before us, we feel deeply the responsibility which may be imposed on us in the conduct of a Journal, which will pass under the view of so many readers during the ensuing year. To please them all we hope

not, but to benefit some we shall humbly strive. It shall be our aim to place before them materials for thought—suggestions for action—materials which may help to keep before their minds the one thing needful. The conductors of a religious Journal occupy a deeply responsible position—they are called to forge one of the many chains of influences by which Society is linked together. Mind is ever acting and reacting on mind—impressions are being given—characters are being moulded, and, when a trifling word may, humanly speaking, shape an immortal destiny, how careful should the conductors of the press be of all that they spread before the public eye. When there is so much of compromise with the world—when scientific writers and secular periodicals avoid religious topics—the religious press should give Truth no uncertain sound. The sermon reaches hundreds, but the periodical reaches thousands. The press, that mighty engine for good or ill, is active in the service of the worldling, the indifferent, the sceptical, and the openly irreligious. Infidelity and vice are pouring forth by its means a polluting flood. To counteract it in some measure, the Religious press has a solemn duty to perform, but, to accomplish that end, the Religious press must receive a warmer and more cordial support. Why should Secular periodicals circulate by hundreds where the Religious periodical scarcely follows by tens. This should not be; every family should have a Religious periodical as a regular visitant. Let every reader of such an one procure but a single subscriber, and the result would be astonish-

ing. And yet which of the readers of any of our Religious periodicals is possessed of so little influence over his friends or neighbours as to be unable to accomplish this? But, if the conductors of the press have duties to perform, the readers have duties too. At this, the dawning of a New Year, let each one, as he enters on a new fraction of the "few days" which are allotted to man's existence, examine himself, ponder his ways, and ask himself the momentous question, "How fares it with my soul." Let each one ask himself, "Have I laid hold of the hope set before me;" and, if in humble faith he can answer, "Lord, I believe, help Thou my unbelief," oh, let him also remember that man lives not to himself alone—that he may not stand aloof from his fellow-man, and ask presumptuously, "Am I my brother's keeper?"—that he may not pass by "on the other side;" but that in the busy turmoil of life, in the anxious strife of gain, when interests clash and jostle, there is many an opening for the kindly hand of the good Samaritan, many an opportunity for scattering bread upon the waters, which after many days may be found again.

We trust our friends will exert themselves in remitting the subscriptions for the coming year and extending the circulation of this periodical. Our last issue was directed in red ink to such parties as, we believe, were in arrears. Errors may have occurred, as we know to have been the case in one or two instances; but all such will be cheerfully rectified, as soon as we are informed of them. We are

about making arrangements which, we hope, will have the effect of giving an increased interest to the paper; but an extension of the list of subscribers is much needed. At the low rate at which the PRESBYTERIAN is published, it should possess another thousand subscribers to be on a satisfactory footing. This could easily be accomplished. It rests with our friends. If they but will it, it will be accomplished.

CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Annual Collection throughout all our Churches in aid of this interesting Scheme will be taken up during the course of the present month. We learn that there are now five widows receiving annuities from the Fund. The amount payable to each is at present necessarily small; but we trust that the result of the Collection about to be made will be so successful as to warrant those entrusted with the management in increasing the grants. Our readers are doubtless aware that each Minister contributes annually £3 towards the Fund, and that many Congregations make liberal collections; but they will not be prepared to learn that others have sent in such sums as 7s. 6d., 12s. 6d., 15s. &c. Now we do not think that the Managers were unreasonable in counting at the institution of the Fund on receiving from each Congregation, at least, as much as the Minister's individual contribution; and we hope that, though hitherto disappointed in their expectation, they may for the present and succeeding years be amply recompensed by receiving greatly increased collections.

FRENCH MISSION FUND.

Remittances received since last Publication.

Per Rev. Hamilton Gibson, Galt, £1 0s. 6d.; per Rev. Thomas Fraser, Lanark, £2 10s.
NOTE.—Mr. Fraser also remitted in the year 1850 the sum of Ten Dollars.

HUGH ALLAN,
Treasurer.

EDUCATION FUND.

The Treasurer of the Fund for promoting the education at Queen's College for the Ministry of the Church of Deserving Young Men, whose circumstances may require assistance, begs to acknowledge the following remittances:

Rev. Thos. Fraser, Lanark, £2 10s.; Rev. Alexander Mann, Fakenham, £1; Rev. Duncan Moody, Dundee, £1; Rev. Hugh Mair, D. D., Fergus, £1; Rev. P. Ferguson, Esq., £1 5s.

HUGH ALLAN,
Treasurer.

ARRIVAL OF A MISSIONARY.

We have pleasure in announcing the arrival of the Rev. Mr. Morrison, late of Melrose, Scotland. We have heard him spoken of in very high terms of commendation.

ST. ANDREW'S CHURCH, MONTREAL.

A very vigorous and successful effort was recently made by the ladies of this congregation to liquidate a portion of the debt incurred in the erection of this very elegant structure. The ladies must feel satisfied with the result of their self-denying labours. During the past summer they applied themselves with much assiduity to the manufacture of various useful and ornamental articles, which were disposed of by a bazaar. The net proceeds, which after the deduction of all expenses they were enabled to present to the Trustees of the church, amounted to the very handsome sum of £800 cy. An effort like this is creditable in the extreme to all parties concerned, and deserves to be chronicled for the encouragement of others in like circumstances with the congregation of St. Andrew's, Montreal. Where there is a will, there is always a way, and, the more that is given, the more does the disposition to give increase. We cannot forbear thus publicly awarding our meed of well earned praise to so vigorous and successful an effort. We learn also that during the year by another mode nearly £100 was also raised by the ladies by small monthly contributions.

LAY ASSOCIATION.

The Annual Meeting of the Lay Association of the Presbyterian Church of Canada, in connection with the Church of Scotland, was held in St. Paul's Church Vestry on the evening of the 23d. inst.

Hew Ramsay, Esq., having been called to the Chair, the proceedings of the evening were opened with prayer by the Rev. R. McGill.

The Recording Secretary read the following Report.

In presenting to the Members an account of the working of the Society for the past year, the seventh of its existence, the Office Bearers are not in a position to record any extended operations or marked events in its history. Their attention has been confined to the Bursary, Relief, and Publication Schemes; but it will be for this meeting to consider whether it may not be advisable either to endeavour to extend these, or in addition to these to enter upon some other field of action, and to take advantage of some of the many openings for Christian enterprise and Christian liberality which are daily presenting themselves on every side around us.

RELIEF FUND.

But three applications for relief have been made during the year, one of which the Society was compelled to reject, as the purpose for which the aid was sought (prosecuting legal proceedings) was not contemplated at the formation of the Society, and was incompatible with its constitution. Another is under consideration; and a third was received from a congregation formed at Black River (in the vicinity of Three Rivers) by the care of the Rev. Mr. Thom. For some years the adherents of our Church had gathered themselves together in a kitchen, and so destitute were they of opportunities for affording instruction to the young that 60 children attended no other school than a Sabbath School instituted by Mr. Thom, which, however, was in a flourishing state. A

site for a chapel having been granted by the liberality of one of themselves, they were anxious to erect a building to serve as a chapel and school, but required assistance to complete it. The Society entertained their application, and have voted them a grant of £10, when satisfied of the sufficiency of the Trust-deed.

HOME MISSION.

It is deserving of the serious attention of the Society, whether in view of such a case of destruction of spiritual ordinance, and that too but one of the many in this part of the Province, they are not imperatively called on to enter upon the Home Mission field. To stand still in such a Society as this is to recede. If a Society be healthy and vigorous, its progress should be ever onward, its motto should be *excelsior*; and we of the Laity should remember that we have duties to perform, which we may not safely neglect. A wide field of usefulness lies before us. Shall we hesitate to occupy the field open to us, or shall we enter confidently but not presumptuously on a new effort, trusting that we may be privileged to scatter seed which will fall on good soil, and bear a hundred-fold. A mission would find ample employment in the City and District of Montreal in addition to those already engaged in the work. Could not this Society do somewhat towards supporting an earnest and fervent dispenser of the good tidings. We trust it will receive the attentive consideration of the Association during the year.

BURSARY FUND.

The Society again renewed its grant of £10 to three Students of Queen's College, studying with a view to the ministry, of whom they have received the most encouraging account. This the Office-bearers regard as a most important Scheme, and one that should be widely extended. Many a deserving youth, after struggling with difficulties for a time in the endeavour to prepare himself for the ministry, is compelled by poverty to turn aside to other employments, or forced for a time to relinquish his studies, loses the desire that before actuated him to enter the Church, and forgets in secular pursuits the ambition which once actuated him. In such cases a comprehensive Bursary Scheme would be invaluable. Every day shows more clearly our need of a native ministry, and that on our own youth our main dependence lies for labourers in the spiritual field. We commend this Scheme then to the warm sympathies and enlarged liberality of the members of this Association.

THE PRESBYTERIAN.

The circulation of the Presbyterian continues to maintain itself, and, depending, as it does, wholly on voluntary agency, the subscriptions are remitted generally with promptitude, though in some localities an improvement is desirable. Still the circulation is nothing like what it should be, and what it would undoubtedly be if exertions in its behalf were generally made. It may be mentioned as a gratifying fact connected with this publication that, a number having come under the notice of the Lay Association of Jamaica, that body transmitted an order for twelve copies annually. It may also be stated that, in addition to the circulation in the Province, a considerable number are sent to the Lower Provinces. It is to be hoped that the numerous friends of the periodical will continue their kind offices, and, in addition to taking up the subscriptions, from time to time transmit notices of events, occurring in their vicinity, of interest to the Church.

In resigning their charge, the Office-bearers may be permitted to urge upon the members the necessity of renewed zeal on their part in the working of the Society. They feel convinced that the Society may be made, (if a blessing be vouchsafed on its Schemes,) to a much larger extent than it now is, a means of accomplishing some measure of good; but, in order to this, the active, energetic co-operation, the friendly sympathy, and the personal assistance of the members, are absolutely necessary; and this, the officers are encouraged to hope, will be cheerfully accorded.

It was then on motion of Mr. T. A. Gibson, seconded by Mr. J. S. Hunter, resolved:

That the Report now read be adopted and published in *The Presbyterian*.

The routine business of the evening having been proceeded with, the election of Office-bearers took place with the following result:

President.

HON. P. MCGILL.

Vice-Presidents.

JOHN SMITH, HUGH ALLAN,
H.W. RAMSAY, J. GREENSHIELDS.

Treasurer.

ALEXANDER MORRIS.

Recording Secretary.

JOHN PATON.

Corresponding Secretary.

J. S. HUNTER.

Managers.

W. EDMONSTONE, T. A. GIBSON, T. ALLAN, J. M. ROSS, D. TURNELL, G. TEMPLETON, J. BRUCE, D. MCKENZIE, E. MCLENNAN, D. SHAW, G. McDONALD, W. MCNIDER, R. ADAMS.

The appointments having been declared, the proceedings of the evening were closed with prayer by the Revd. Mr. Dobie.

ALEXANDER MORRIS.

Recording Secretary.

Montreal, 28th Dec., 1852.

PRESBYTERY OF TORONTO.

This Presbytery met according to appointment in St. Andrew's Church, Toronto, on Tuesday, the 16th November. There was a fair attendance of Members, but no great quantity of important business to be transacted. A few appointments were made for the supply of sermon. Among these may be specified the provision of the regular supply of sermon to the congregation of Scarborough during the absence of the Rev. James George in the discharge of his duties as Professor of Systematic Theology in Queen's College. From the fact that in most of the settled congregations the (winter) half-yearly dispensation of the Sacrament of the Lord's Supper takes place during the current three months, it was found impracticable to make the usual number of appointments for supplying vacant congregations. This is more to be regretted because of the loss which the Presbytery sustains in this department through the withdrawal of Rev. Mr. Campbell, who for some time has been employed as Missionary within their bounds, but who has now removed to Kingston, there to act as assistant to Dr. Machar. Mr. Campbell gave in a Report of his labours as Missionary for the last three months, with which the Presbytery declared their high satisfaction.

The following extracts from this excellent Report may be interesting to the readers of the *Presbyterian*.

REPORT OF THE REV. MR. CAMPBELL,
MISSIONARY.

To the Reverend
The Presbytery of Toronto.

Your Missionary, having endeavoured to perform the duties which you were pleased to entrust to him, is desirous of submitting a report of his labours. As directed by a Committee of your Reverend Court, he proceeded to Uxbridge, and preached in the Church on Quaker Hill on Sabbath, the 12th of September, to about 150 hearers, on the 26th to 180 or 200 persons, and on Monday, the 27th, to a small audience. He also preached on the same Sabbaths in a schoolhouse in Scott, distant 3 miles from the Uxbridge Church, to from 100 to 130 persons. The congregation of Scott and Uxbridge consists of about 40 families, and, having recently had the advantage of a stated Minister's labours, are in a better state of organization than the other vacant charges which your Missionary has visited within your bounds. The country in the vicinity of the church has been settled nearly half a century, is well cleared, and, the soil being fertile, many of the inhabitants live in circumstances of comfort and independence. They appear anxious that a minister should be settled amongst them, and both the moral and physical features of the locality present a good prospect of an interesting field for ministerial labour. But, as the number of adherents is not large, and as various other denominations are labouring among them, there is reason to fear that the interests of the congregation would suffer severely from a long vacancy. Fortunately the Presbyterians in the neighbourhood are not as yet much divided; but the agents of other sects, who profess to hold the Westminster Confession of Faith as their standard of doctrine and ecclesiastical usage, have not been wanting in attempts to proselytize.

Brock.—Your Missionary preached in the church in Brock on the 19th of September and 14th of November. In this place our Church has a very large number of adherents. A very respectable person named 121 heads of families, all of whom are personally known to him, as staunch supporters, and reside within a circumference drawn from the church with a radius of five miles. Besides these there are many families living at a greater distance, who are longing for the enjoyment of the ordinances of Religion in connection with the Church of their Fathers. Of the 121 families mentioned, 65 reside in Mariposa, 33 in Brock, and 23 in Reach. There is a Minister of the Free Church stationed in Brock and Reach, who is partly supported by persons who are professed adherents of the Church of Scotland, and who attend his public services in the absence of any stated ministrations in their own connection; while many others, having despaired of ever getting a Minister of their own Church, have connected

themselves with his congregation. The church in Brock is a comfortable frame-building, capable of accommodating an audience of 300 persons. It has been built since the unfortunate Secession of 1844, has been completely finished with the exception of seats, and the managers have been enabled to pay the whole expense. It is situated on the townline between Brock and Mariposa, one mile north of the line separating Brock from Reach. Its situation thus adapts it for the accommodation of the inhabitants of these townships. It is situated on the great road leading from Oshawa, on the shore of Lake Ontario, to the interior, and which is now travelled for a distance of 50 or 60 miles. The church is 25 miles from Oshawa, and an incorporated company are now actively engaged in planking and gravelling the road to a point 24 miles from Oshawa, and within one mile of the church. When the company shall have accomplished their undertaking, these townships, from their ready access to a good market and the extreme fertility of their soil, will shortly be second to few in Canada in point of advantages. The congregation is chiefly composed of Scotch Highlanders, many of whom cannot understand an English sermon. Its purely Gaelic composition will be evident when it is known that, when the Lord's Supper was lately dispensed there by members of your Reverend Presbytery, of 91 communicants only two were of other than Highland origin and preferred the English language. Indeed your Missionary is personally aware that there are not a few persons there who can speak no English.

NOTTAWASAGA AND SUNNIDALE.—Your Missionary preached seven times in Nottawasaga and twice in Sunnidale. The former contains a very large Presbyterian population, probably not less than 200 families; and after particular inquiry he believes that about $\frac{3}{4}$ of the whole adhere to the Church of Scotland, embracing a considerable majority of the whole population. If a minister were speedily settled there, he has no doubt that some, who are attached to other Presbyterian denominations, would cheerfully unite with our Church. This township is bounded on the West by Collingwood and Osprey, both of which are chiefly inhabited by adherents to the Church of Scotland, and many of whom live contiguous to Nottawasaga, so that they could there attend Divine service. It is of vital importance that these settlements should be supplied with the means of grace. No other denomination has any hold here; but, should the northern terminus of the Northern Rail Road be fixed at the mouth of the Nottawasaga River, a great influx of new settlers would undoubtedly follow, most of whom would probably belong to other denominations, and, uniting with their brethren now residing there, would soon take steps to procure ministers of their own. Even

now a portion of our people, who still profess adherence, have united with about 8 or 10 congregational families in support of a minister of that communion, whom they have "hired" to preach to them for one year. Although a digression, it may be well to mention that your Missionary was informed by a Gaelic minister of another denomination, that he had visited the townships West of Nottawasaga, and found a Highland population of not less than 8000 souls, all of whom profess adherence to the Church of Scotland, and who had not heard a sermon from a Minister of their own Church since they had settled there.

The people of Nottawasaga have raised a subscription of nearly £250 currency for the erection of a church, but, owing to difficulties which arose between the managers and contractors, they have as yet done nothing farther. They require two churches for their accommodation, one on the 6th or 7th lines, and the other on the 10th or 11th. A party on the 4th line have resolved to constitute themselves a separate and distinct congregation, and erect a church for themselves, wishing however for the present to join with their brethren in the West of the township in the support of a minister. They have reported their resolution to your Reverend Court, and are under the impression that they have your sanction and approbation. The attendance at the Schoolhouse, where your Missionary preached, was very good; the houses were generally crowded almost to suffocation, while on some occasions large numbers were obliged (for want of room within) to stand without. They are very anxious for the settlement of a Minister among them, are abundantly able, and profess their readiness to afford such a stipend as would enable him to live comfortably.

Sunnidale is a small settlement East of Nottawasaga. Our adherents there are desirous of assisting their brethren in Nottawasaga, not only to build a church, but also to support a Minister, with the understanding that they shall have occasional services in their own township. The centres of the two settlements are about 10 miles asunder. These places contain material sufficient for the formation of the largest congregation in Upper Canada.

THORAH.—Your Missionary preached in Thorah on the 31st ult., and the 7th inst. The audiences were large. Here the cry is loudly made to your Reverend Presbytery, "Come over to Macedonia and help us." Here the warm hand of brotherly affection is and long has been extended to welcome a pastor amongst them! They possess a glebe of 100 acres, upon which they have erected a stately and commodious stone church, 40 feet by 55, and they are now taking steps to build a manse. They wish to unite with their brethren in Georgina, intending that the Minister shall preach in the latter place

every third Sabbath. The two places are about 16 miles apart. The church in Thorah is about two miles from the village of Beaverton, which is beautifully situated at the mouth of the Beaver river on the shore of Lake Simcoe. A steamer plies regularly on the Lake during the season of navigation, and, when the Northern Rail Road is in operation to Bradford, a speedy and pleasant means of communication with Toronto will be afforded. Thorah, although "far back" from Lake Ontario, possesses a fertile soil, salubrious air, and beautiful scenery; while the disposition manifested by the inhabitants gives promise of an interesting field for ministerial labour. There is in Thorah no Minister of any religious denomination, and consequently the destitution must be very great. If your adherents there do not soon get a pastor, they must become the prey of other denominations, or in many cases sink into heathenism.

Your Missionary, besides preaching as above described, spent a considerable portion of his time in visitation, and familiar conversation with the people. While in too many instances he found deplorable ignorance and reckless carelessness, he also found not a few whose hearts have been enlightened in the knowledge of Christ, and who amidst innumerable disadvantages are faithfully treading in the way that leads to life and immortality. While the indifference of "the multitude" has daily been productive of pain, he has also found disciples beneath the humble trough-covered cottage, whose conversation delighted his heart, and with whom he has passed some of the happiest moments which he has even enjoyed. He has there seen a practical proof, that God's Spirit is everywhere present, and that all, who truly seek Him, may find Him. He has everywhere experienced the kindest hospitality from the people, who were even ready to do all in their power to assist him in the objects of his mission, and to many of whom he owes a debt of gratitude which words can ill express.

In conclusion he would humbly give utterance to his feelings of gratitude to the kind providence of our Heavenly Father, which sustained his health and strength, and enabled him to return from his labours and long journeys over almost impassable roads without the slightest bodily accident.

THE SYNOD'S FRENCH MISSION.

Report of Mr. LOUIS BARIDON, Missionary, for Dec., 1852.

From time to time I have sent to the Rev. Mr. McGill a summary of my labours among the French Canadians. Those among you, who have paid attention to this subject, know that since the last meeting of Synod I have been interrupted in the work, which you have confided to me, for some time by the fire of July, in which I suffered a considerable loss.

My object in this Report is to inform the committee of what has been done, and to show the excellence of your Missionary Work among the

French Canadian population. I have made journeys during the autumn into different parishes in a circle of from 30 to 45 miles from Montreal; and they have generally been agreeable. I have visited a great number of very interesting Canadian families, and have been allowed to converse with them on the important truths of Salvation. Many of them had already received salutary impressions, either from previous visits or from others who had visited them in passing. The people generally received me well. The Canadians are hospitable, mild, and kind, and receive strangers with cordiality and good will. Hospitality is with them a sacred duty; they exercise it without restraint;—indeed they are, as far as regards this world, largely benevolent in proportion to their means. I can therefore praise them and bear testimony to their politeness.

Unfortunately this does not extend to their spiritual state. The Papal system, by which this people, otherwise so interesting, are surrounded, holds them under the degrading yoke of superstition and bigotry, and connects them individually with the priests by a blind and unlimited confidence. It is here the battle must begin, and from this point the work must be carried on among them. It is with this view we visit them; and let us bear our testimony to Truth by convincing them of their error. The fundamental error is, that they are instructed to believe that Heaven is to be gained by their own works and the favour of their Holy Mother, the Church—submission and obedience to her doctrines and commands.

My plan is not to enter into disputation with them, but rather to visit them to announce to them the glad tidings of Salvation, and to read with them the Word of God. It is necessary, nevertheless, to touch upon controverted points. These generally are *annular confession*, worship of the Virgin, invocation of the Saints, and the apostleship of the priests, &c. On all these, and on many other subjects, the priests have them instructed. They put arguments into their mouths, which we get word for word from different individuals, and which we know to be invalid, such as the unity of the Roman Church, which is the unity of death, and error, and not of purity and truth.

I believe the reading of the Bible in the houses to be one of the best means of enlightening the people.—prejudiced against it by the priest, who speak of it as a dangerous, obscure, and incomprehensible book. In reading portions of it to them, we gave them an opportunity of judging whether the priests have good ground for keeping it from them or not. After having read it for some time in one family, I asked them if they understood what I read, they replied unanimously that they did. "Well", said I, "you hear for yourselves, that the Bible is not incomprehensible, as you have been told." They were convinced and promised that they would read it in order to know the Truth.

At another time I met a man, and the conversation turned upon religious matters. The subject was a tract I had given another person. He asked me if I could give him a New Testament. "Can you read?" I asked. "No,—but my wife can." "Do you think your wife would read the Bible? You know that your priests do not like you to read it." "Certainly we do not ask the cure for leave to read it. I know that my wife will read it with pleasure, and she will read it to me, because I wish to know what is in the Bible." Seeing that he was convinced of the truth of the Bible, I gave him a New Testament, for which he was very grateful. This happened in the parish of ———.

In the parish of ———, where I called on a family, I enquired of them whether they could read. On receiving an answer in the affirmative, I offered to give them some little historical tracts. The good people, finding me liberal beyond their expectation, yielded to me their confidence, and I proposed to them a great many questions on religious subjects, as, whether they believed that confession was necessary to salvation, and whether they felt themselves bound to

do all that the priest bade them do? In putting these questions I stated, that I was not proposing my own opinion, but that the Word of God had taught. The wife, who understood my replies better than her husband, was strenuously determined to go no more to the confessional. Exhorting them to be guided by the Gospel, and to found their faith wholly on its teachings, I bade them farewell.

I fondly hope that in most of the houses that I visit some good is done. If the way seems clear, I enter at once on the subject of Religion, when otherwise, I speak to them on the advantages of education, both for this world and for the next, and sometimes I succeed in persuading parents to send their children to school. It is well known that the priests in general are averse to the education of the people, thinking that the diffusion of knowledge must undermine their own influence over them. A new era, however, is opening on the country. The necessity of education is felt, the means of obtaining it are now more easily reached, and, as it sheds its light, the ignorance and superstition, which have so long reigned over Canada, will vanish away.

The work of your Missionary in going from place to place, and from house to house, is to instruct, to enlighten, to evangelize. Here alone such a work can be accomplished, where one has access by a thousand channels to young and old. Here we refute the calumnies, which the priests cast upon the English and upon Protestants in general. Speaking the truths of Religion with kindness and affection, is the best and only means by which we can do them good. Let us all unite in offering up our earnest supplications to God, that He may bless our work, and send forth His light and truth to guide those, whose salvation we earnestly desire.

THE CHURCH OF SCOTLAND.

(Abridged from Scotch Papers.)
COMMISSION OF ASSEMBLY.

The Commission of the General Assembly met in Edinburgh on Wednesday last, when a debate of great length took place on the question of the Moral Philosophy Chair, the following resolutions, proposed by Rev. R. H. Stevenson, were carried by a majority of 44 to 10 over an amendment by Dr. R. Lee to the effect that it was inexpedient to interfere:—

"The Commission, having received a communication from the Presbytery of Edinburgh relative to the Moral Philosophy Chair in the University of Edinburgh, and having heard the various documents therein referred to, and having deliberated thereon—Approve of the conduct of the Presbytery in bringing the subject before them, affecting, as it does, the rights of the Church, and more especially the interests of the Students under her charge.

"That in the circumstances of this case the Commission resolve that the Church cannot recognise the attendance of the Students on the teaching of Moral Philosophy to be conducted by the individual alleging himself to be Professor of Moral Philosophy of the University of Edinburgh during the next session. They recommend accordingly that for the next session the Students, who propose attending the class of Moral Philosophy, shall either do so at any of the Universities of Scotland except Edinburgh, or, should this be inconvenient, shall change the order of attendance on the chairs of Moral and Natural Philosophy, and allow them for this year to attend the Natural Philosophy class in the University. The Commission farther appoint a Committee of their number to co-operate with the Presbytery of Edinburgh with the view of aiding them in adopting such measures as they may be advised and find necessary for vindicating the rights of the Church; and in particular with power, if they see cause, to memorialize her Majesty in Council, calling upon her Majesty and her Majesty's Government to protect the just rights and privileges of the Church of Scotland."

PRESBYTERY OF EDINBURGH.—At an adjourned meeting of this Presbytery on Wednesday for the disposal of various matters of business left over from the brief meeting held on the 27th ult., the day of the late Special Meeting of the Commission, the Rev. A. H. Bonar, minister of the first charge, Canongate, was elected Moderator for the current half year. A short conversation took place on the subject of the Moral Philosophy Chair, during which Mr Stewart, of Liberton, stated that, in consequence of the shortness of the notice which he had received, and being from home, he was prevented from attending the meeting of the Presbytery on the 14th October, but that, had he been present, he would not have given his concurrence to the report of the committee then adopted; Dr Hunter said that, had he been present at the meeting, while he would have approved of that part of the report which recommended the taking of the opinion of Counsel as to the rights of the Church, he would not have given his concurrence to the second part of the report; and Dr Clark expressed a similar opinion and begged that his name might be withdrawn from the committee.—*Edinburgh Paper, Nov.*

THE LATE REV. DR. WILSON, OF STIRLING.—It is our painful duty to record the death of the Rev. Dr. Wilson, first minister of this parish.—He was the son of the late Dr. Wilson, minister of Falkirk. Shortly after he was licensed to preach the Gospel, Mr. Wilson became minister of St. Andrew's Chapel, North Shields, where he laboured with zeal and success till the year 1820, his piety, talents, and engaging manner securing for him universal esteem, while his ministrations were greatly blessed for the benefit of the people over whom he was placed. In 1820 he was presented to the church and parish of Irvine. To that place he carried with him a reputation which, during 24 years of a faithful and laborious ministry, was not only maintained, but greatly increased. He had one of the largest congregations at that time in Scotland, and by Churchmen and Dissenters was equally respected and admired for the talent, energy, and Catholic spirit in which, as a minister of the Gospel of peace, he uniformly comported himself. In 1844 he was translated to the first charge of Stirling, a place he loved by names of the highest celebrity in our Ecclesiastical Annals. To those warriors, who had gone before, a more fitting successor could scarcely be found, had it pleased Divine providence to have granted to him the requisite health and strength for the discharge of his important duties. With natural talents of the highest order, which he had cultivated with care and assiduity, with a heart burning with zeal for his Master's honour, and a love of his profession rarely equalled, he was justly admired and revered by all who had the privilege of his acquaintance and society. It was impossible to know Dr. Wilson and not be delighted with the acuteness of his mind, the gentleness of his disposition, and the suavity of his whole bearing; and it was equally impossible to hear him preach and not be satisfied that he was a master in Israel, a profound scholar, an accurate, searching theologian, a convincing and edifying expounder of the Divine Word. The materials of thought, which less gifted minds could neither see nor appreciate, were by his masterly hand taken up and constructed into the most irrefragable arguments and illustrations; and his use of Scripture, as confirmatory of what he advanced, was at once apposite and felicitous. Dr. Wilson was deeply versed in the Oriental languages, as well as in those of Greece and Rome; and the love of these, with the tastes and habits of his early days, may be said to have pervaded the whole of his life even to its close. The works, which Dr. Wilson has given to the World, manifest his intimate acquaintance with various subjects connected with his sacred profession, and consist of Dissertations on the Evidences of Christianity, as well as treatises on the practical doctrines of our most holy faith. These works are numerous, and include

among others "A Dissertation on the Reasonableness of Christianity"; "A Popular Inquiry into the Scriptural Doctrine concerning the Person of Christ"; "A Scriptural Statement of the Doctrines of Justification by Faith, and Sanctification through the Spirit"; "A Popular Inquiry into the Doctrine of Scriptural Types"; "A Key to the Critical Reading of the Four Gospels"; "The Duty of the Established Church in regard to Missions, &c. We understand also that for a number of years Dr. Wilson has been engaged in a work requiring great scholarship and profound research, to be denominated "The Elements of Sacred Philology," which, we trust, for the sake of the Church, as well as the reputation of the learned author, will yet be given to the World. In noticing the decease of Dr. Wilson, we may truly say that, while bowing with reverence to the will of the Almighty, we have to lament the loss of one of the most accomplished and pious divines within the pale of the Church, whose virtues and graces will be long remembered by those who knew him best, and the fruits of whose labours will remain to many generations.—*Stirling Journal.*

DEATH OF DR. WALLACE, OF WHITEKIRK.—We regret to learn the death of the venerable Dr. James Wallace, minister of the parish of Whitekirk. He expired at the manse on the morning of Thursday last at a very advanced age. Dr. Wallace was a native of Dumfriesshire, born near Lochmaben. He studied at the University of Edinburgh. After taking license as a preacher of the Gospel, he was settled, towards the beginning of the century, in the parish of Dalgety in Fife. Thence he was removed to Whitekirk in East Lothian. For upwards of sixty years he had been one of the most able, faithful, and efficient ministers of the Church of Scotland. He possessed a sound, sagacious mind, and united a strictly Christian deportment with remarkable affability of manners. In 1831 he was chosen Moderator of the General Assembly, and discharged the duties of that office in a very satisfactory and masterly manner. His rare social qualities and great benevolence rendered him universally esteemed. For several years past, owing to the infirmities of his advanced age, he had been laid aside from his pastoral duties, and now, full of years and honours, he has carried with him to the grave, not only the deep regret of his own flock, but of all who knew him.

GLASGOW UNIVERSITY.—The election of Lord Rector took place yesterday. The two candidates, nominated for the honour, were the Rt. Hon. the Earl of Eglinton and Winton, and his Grace the Duke of Argyll. The venerable Principal, having called for the reports from the four nations, they were handed in and read by the clerk, from which it appeared that three were in favour of Lord Eglinton. His Lordship's election was accordingly declared in the usual form. The following is the state of the vote in the several nations:—

	Eglinton	Argyll
Glottians.....	93	112
Louderians.....	33	31
Transforthians.....	28	29
Rothseians.....	80	60
	234	331

In one of the nations the two noble candidates had the same number of votes; and Principal Macfarlan, who presided, gave his casting vote in favour of Lord Eglinton, thus giving his Lordship a majority of three nations. As appears from the total number of votes in all the nations, his Lordship has a majority of three votes over his noble opponent. The Lord Lieutenant of Ireland is now therefore Lord Rector of Glasgow University; and, as he is at present in this country, his Rectorial Address will probably be delivered before he returns to Ireland. *Glasgow Courier.*

INSTALLATION OF THE EARL OF EGLINTON AS LORD RECTOR.—The installation of his Excellency the Earl of Eglinton and Winton, as Lord Rector of Glasgow University, took place on Tuesday in the Common Hall in presence of the Principal and Professors, many of the City Cot-

gy, and a brilliant assemblage of ladies. The Lord Rector delivered an eloquent address, eulogistic of his illustrious predecessors, and enforcing on the Students the benefits of moral and religious training and an acquaintance with the Classics.

PRESENTATION.—The Rev. W. R. Pratt, a native of Aberdeen, who has been officiating for some months in Dingwall during the absence of the Rev. Mr Sutherland as a member of a deputation from the Church of Scotland to America, was, we learn from the *Inverness Courier*, on Tuesday, on occasion of his leaving Dingwall, presented by the members of the congregation with a handsome gold watch in token of their high approbation of the manner in which he discharged his various duties, and which, we have pleasure in saying, gave entire satisfaction to the whole congregation. The testimonial bears the following inscription:—"Presented to the Rev. W. R. Pratt, preacher of the Gospel, by the congregation of the Parish Church of Dingwall in token of their high estimation of his services whilst officiating among them during the temporary absence of their pastor, and of their regard for him as a private gentleman. 16th Nov., 1852."

CLERICAL APPOINTMENTS.—The Rev. B. C. Brown, of Glasgow, has been unanimously requested to accept of the pastoral charge of the West Church of Airdrie.—The Rev. John Chrichton has been unanimously chosen minister of the chapel at Larkhall in connection with the Church of Scotland.—The Earl of Eglinton has, in deference to the unanimous petition of the Kirk Session and members of Irvine Church, presented the Rev. Mr Somerville, of Gourrock, to that church and parish, vacant by the translation of the Rev. A. Browne to the church and parish of Beith.

PRESBYTERY OF CUPAR.—This Presbytery met on Tuesday, and heard a report from the committee which had been appointed to investigate the case of the Rev. Mr Ferries, of Auchtermuchty. The report bore that, at a meeting of committee held at Auchtermuchty on the 29th October last, Mr Ferries said that his reasons for sending in his resignation to the Presbytery were: 1st, Because he was satisfied that he was taking was for the glory of God; 2dly, That, although he was convinced nine-tenths of his congregation were attached to him, yet he was surrounded by adverse influences, which impaired his usefulness; and 3dly, that he had a prospect of greater usefulness in another sphere of labour. On the motion of Dr Anderson, of Newburgh, the resignation was accepted, and intimation was directed to be sent to Mr Ferries and to the patrons.

COMMUNICATIONS.

CHURCH-YARD GLEANINGS, No. 7.

We close our selections from the Chronicles of our Church-yards with three Epitaphs of ancient, and three of modern date.—The first of these is but another and fuller version of Parnell's lines.

"Death is a path that must be trod,
If mortals would approach to God."

The second, although expressed in very decided terms, is not more distinct than has been the testimony of many who have possessed the blessed assurance of the Apostle; 'Henceforth there is laid up for me a crown of glory;' or, like the venerated J. A. Haldane, 'Without the shadow of boasting I can say, *I shall dwell in the House of the Lord for ever.*' We may hope this was also the case with John Weever, and that, having traversed

the length and breadth of the British Islands, rescuing from a temporary oblivion the memories of a past age, he too lay down in peace in the sure and certain hope of a blessed resurrection, his name being written in that imperishable record, the *Book of Life*. The concluding epitaph of this series commemorates a devoted minister of Jesus Christ; one of those who in a persecuting age were ejected from their livings. Would that all the graves of our churchyards were thus converted into pulpits, and their tenants into preachers, speaking like doctrine with the good Vincent and with effect to the hearts of men!

The following Epitaph may be found at Huges in Kent to the memory of John Hoare, for 33 years Rector of that place, who died 11th February, 1584.

"Who faine would live, he must not feare to dye
Death is the waie
That leads to life and glorious joies, that try-
umphes over claie.
Come poore, bowaile this want; Come friend,
lament and snio with me,
This man did dye to live, and lyres though dead
his body be."

At St. James's, Clerkenwell, London, is the subjoined inscription on the Tomb of John Weever, the Antiquarian, who died in 1632.

"Lancashire gave me birth—Cambridge educa-
tion,
Middlesex gave me death, and this Church, my
humation:

And Christ to me hath given
A place with Him in Heaven."

In the Dissenters' Burying Ground in Bunhill Fields, London, is a tomb bearing the following inscription:

Here lyeth the Body of Mr. Nath. Vincent,
Minister of the Gospel,
Who departed this Life June 22nd, 1697,
In the 59th Year of his Age,
In Hopes of a Blessed and Glorious
Resurrection unto Eternal Life.

Though dead I live. I speak to you that live;
Your Heart, your All, be sure to God you give;
At Death the Day of Grace will fully end;
In Grief for Bad, in Good Works your Time spend.
Earth is Vanity; Christ's Work, and of His Cross
The Virtue know, and Greatness of Soul's Loss.
Immortal Souls to benefit and save.
I have thus made a Pulpit of my Grave.

Of the three concluding Epitaphs, the first may be familiar to many from the circumstance of its insertion by the good Leigh Richmond in his account of the 'Young Cottager,' who tells us that 'he made his churchyard a book of instruction, and every gravestone a leaf of edification to the young' of his flock: The second is but the introductory portion of an extended tribute to the memory of one of the Translators of Plutarch's Lives, &c., by his brother Dr. John Langhorne: The last is the inscription on the grave of the author of the well known Sermon on the Cross of Christ.

Inscription to the memory of Mrs. Ann Berry at Brading on the Isle of Wight;

"Forgive, blest shade, the tributary tear
That mourns thy exit from a world like this:
Forgive the wish that would have kept thee here:
And stay'd thy progress to the seats of bliss.
No more contin'd to grovelling scenes of night,
No more a tenant vent in mortal clay;
Now should we rather hail thy glorious flight,
And trace thy journey to the realms of day."

On the Rev. Wm. Langhorne, Curate of Folkstone, Kent, who died in February, 1771, aged 51.

"In life below'd, in death for ever dear
O friend, O brother, take this parting tear!
If life has left me aught that asks a sigh,
'Tis but like thee to live, like thee to die."

The following lines are inscribed on the Tomb erected in memory of the Rev. John McLaurin, Minister of the North West Parish, Glasgow, who was born at Glendarwel, 1693, died at Glasgow, 8 September, 1754.

"Adorn'd with learning, taste and manly sense,
Wisdom with genius, wit without offence,
Modest, yet resolute in virtue's cause,
Ambitious, not of man's, but God's applause,
Each talent that enriched his Heaven-born mind,
By Jesus given, to Jesus he resigned.
Swift was his race, with health and vigour blest,
Soil was his passage to the land of rest:
His work concluded ere the day was done,
Sudden the Saviour stoop'd, and caught him to
His Throne."

Such testimonies to departed worth we consider valuable indeed: and who is there that has so far lost all moral feeling as to be gratified, rather than shocked, by the buffoonery exhibited on Tombstones, which we might quote if we would degrade ourselves and our readers by stooping so low? Who does not detest the hypocrisy which would endeavour for a time, brief at the best, to exalt the character of the dead at the expense of Truth. But on the other hand, while we acknowledge that 'honesty' is here 'the best policy,' we believe, like the wise man, there is 'a time to keep silence' as well as 'a time to speak:' and we would be inclined to co-incide with the satirist in the sentiment expressed, when, describing our own 'James, the peaceful,' he exclaims,

'Princes are Gods: Oh! Jo not then
Rake in their graves to prove them men.'

Seldom, however, is this error fallen into: The grave as a place of instruction is, we think, rather calculated for admonition to the living than commendation of the departed; although, when judiciously done, the good man's virtues may also here be profitably held out as incentives to his fellows to follow in his course: and, while the pages of Inspiration offer an inexhaustible field for selection to point the moral, we look on much of the simple language of the olden time to be in its place 'a word in season.' Such as,

'Remember, man, as thou goes by,
As thou art now, so once was I;
As I am now, so shalt thou be:
Remember, man, that thou must die.'

or

'Ah me! I gravel am and dust,
And to the grave descend I must,
O painted piece of living clay,
Man, be not proud of thy short day.'

In the former of these is contained the '*Hodie mihi: cras tibi*,' so frequently to be found: and the words, '*Mors patet; hura latet*,' are also very frequently to be seen, and are sometimes rendered by the first line of the following adjunct to an Epitaph, with which we conclude these Churchyard Glennings,

'Life is uncertain: death is sure;
Sin is the wound: Christ is the cure.'

LETTER OF THE LATE PASTEUR CELLERIER, OF GENEVA.

The following letter of the late Pasteur Cellierier, of the Church of Geneva, was written in old age to a common friend of the author and Madame De Stael, after a visit from the latter and with the view of being shown to her. It presents a beautiful example of the pious manner in which the author treated these high questions in Theology, which have too often been the subject of bitter controversy, which the spirit of disputation engenders, producing in the end unfruitfulness—devotional insensibility. It is now for the first time translated into English and taken from the *Biography of Cellierier* by Professor Diodati:—

Translated from the French.

I passed a short time with Madame De Stael; we conversed a little on Religion; she seemed to me to wish that our doctrines were susceptible of some modification, and in particular that of the Divine nature of the Messiah. I said to her, and nothing is truer, that, after having tried different interpretations, I had not been satisfied, and had only found repose in the simplicity of Faith. I am so feeble, so debilitated that it is impossible for me to develop my ideas; hardly can I express them. I love, however, to explain myself on those thoughts; it behoves that I give myself this pleasure with you who read without weariness the exposition of a doctrine which is doubtless the object of your most delightful meditations. Yes, I am firmly persuaded that there is only repose, a repose of the heart, when there is that docility, prescribed by reason itself, before God who speaks. We unwillingly feel that all forced interpretations to avoid the text depart from the right line. An upright mind, a good heart is ill at ease with itself, it loses the pleasure of believing, with relinquishing them it weakens its surety, that which it rejects enfeebles necessarily the authority of that which it receives. For example, if we reflect upon the words which announce to us a doctrine which is beyond our understanding, it is soon discovered that the words, which support truths the dearest to us, have no longer the same force. It is found that faith, which ought to sustain reason is on the contrary sustained by it, and faith, not having influence where it should have it, is no longer of any service. Moreover where shall we stop? If we make of Jesus an Angel, nothing can hinder us from making Him a simple messenger, then to make him a hero, a sage; but a little way, only some steps, and we would be disciples of Confucius. For myself, I avow it to you that, having given over discussing those things which are beyond my intelligence, I have found a powerful attraction in that idea of a God who took upon Him our nature; it establishes between the greatest of beings and myself a sympathy, to which I would not be presumptuous to aspire, but of which I feel the delights. He did not require, to compassionate my pains and my infirmities, to have experienced them; but, for myself to enjoy this blessed confidence, I had

need that He should have experienced them. I wish I was able to express myself as I feel, I wish I could convey to all souls the charms of this consoling doctrine; it seems to me that he, who fully experiences it, is not far from the Kingdom of Heaven, to speak in the language of Scripture.

But this is very remarkable; that not alone peace, tranquillity of mind, the blessedness of believing without reservation and without wavering, which I have found in the docility of faith, that which I have still found and for which I did not hope,—is the satisfaction of that same reason which it costs so much to humble before the Gospel. Whether it be that the spirit of criticism and discussion that prevails, as I conceive, impedes our advance, and contracts our view; whether it be altogether another cause, it is certain that from that time I have seen rays of light shining where my mind was perplexed. I conceive I see the plan of the Divinity to unfold itself before my eyes,—my thoughts to be more elevated and expanded; I see in that same doctrine of the Son of God dying for the salvation of the sinful race of man—in that doctrine, which astonishes the reason, I see the foundation of Religion, its marvellous agreement with our natures and our needs; its most powerful influence the cause of its great effects, I see that it gives to Christian virtue its energy, its expression, its particular characteristics. Reflect for a moment upon the power of that beautiful word used in our sacred books,—regeneration. Oh! do you not feel that to regenerate, that is to say, to transform, to create anew, to make man's degraded nature of a Divine temper, there must be a doctrine which astonishes, which subdues us, which frees us from ourselves, and transports us with admiration and love. It is precisely that, which there is of the miraculous and the unspeakable in that redemption, effected by the Son of God, which makes His greatness and His power. It is this which abases my pride, which submits my will, all my being to the God of Christians, and takes from me the power of resisting Him. Humility, devotedness, the graces of the Christian, spring from that great thought by a secret but intimate union. You perceive these to grow weak and disappear from the Church in the degree as its Divine Head is depreciated, for the sacrifice is lowered in our esteem when we degrade the victim. And besides we may say that there is no longer a sacrifice, no longer a satisfaction for sin; but the development of this idea would conduct me too far.

Experience, the knowledge of men, and the exercise of my ministry, have confirmed these sentiments. I have ever perceived that the great enemies, which successfully oppose our public and private exhortations, are pride and personal interest. I have deeply felt that the idea alone of redemption can truly give no power over the hearts of men. What language shall I address to that man whose pride I wish to lower, and hardness of heart, and of whom I wish to obtain the pardon of an offence? Do you refuse to forgive, you who can only have grace given to you by the blood of Christ? What shall I say to that other one of whom I ask a painful sacrifice? Will you not give to that God who has given His Son for you? Will you refuse to that Saviour who was crucified for you? Where is the believer, whose bowels of compassion are not moved at that searching voice? It alone, I am convinced, can deeply move the souls of men. But, if this powerful lever be taken away, what remains? I am little more than a frigid moralist, with whom they may discuss the precept, after having modified the doctrine; who may preach virtue to those who already practise it, but who has no right to ask, or impose sacrifices, nor even the means of obtaining them.

In looking at the length of my letter, I am amazed; I take pleasure in describing to you the course which my own ideas have followed, and to explain a subject which seems to me of importance, not only for the heart but also for the reason. I would that these ideas were one day

those of Madame De Stael. In them she would find peace of mind and heart. She has received much; I love to think that she will dedicate her great talents to fulfill this great duty.

J. I. S. CELLERIER.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

AN AMBASSADOR FROM PITCAIRN'S ISLAND.

Among the passengers by the Orinoco steamer, which arrived at Southampton on Saturday from the West Indies, was an inhabitant of Pitcairn's Island, celebrated as the residence of the descendants of the mutineers of the *Bounty*. He was the bearer of despatches from Admiral Moresby in the Pacific Ocean, and his object in coming to England is to obtain some assistance for the religious education of the people of Pitcairn's Island, and to induce the Government to allow English ships of war to visit the Island oftener than they now do. He is about 60 years of age, and about 25 years ago visited Pitcairn, and was allowed to remain on the island as a religious teacher, and to practice medicine. He is almost the only stranger ever allowed to remain at Pitcairn, and to be considered as one of the community. The inhabitants of the island numbered, when he left, 86 females and 88 males, who are nearly all descended of the *Bounty* mutineers, and three Tahitian women. They are still remarkable for their moral and religious character, chiefly through the teaching and example of Adams, the chief mutineer. A president of the community is elected every year, but he has little to do. There is no penal code, for the whole community live as one family, and, there being no money, and strong drinks prohibited, there is no temptation or inducement to crime. All the land is held in common, and no one is allowed to trade for himself. The coin in the islands amounts to about eighteen dollars' value. If every waste spot were cultivated, Pitcairn, which is about 4½ miles in circumference, would maintain about 650 persons. The climate is good. The thermometer never rises to above 86 degrees, nor falls below 55. The men and boys all bear arms, and they could defend the approaches to the island against a thousand fighting men. No ship can approach without a pilot. The inhabitants are not so robust as the English, nor do they live so long. They subsist chiefly on yams, potatoes, and cocoa-nuts. Once a week they taste fish or flesh, which they obtain by fishing and killing the goats on the island. They chew and smoke tobacco, which they obtain from American whalers, which visit them for supplies of fresh water, yams, and potatoes. The island would grow Indian corn and tobacco, but neither of these is cultivated, because it would impoverish the ground. Tobacco grows wild, but it is rooted up as a weed. There are no springs, and the water obtained is rain-water, which is caught in reservoirs.

An English ship of war calls about once a year. A number of American whalers visit it, and through them the inhabitants get supplies to satisfy their simple wants and learn the news of the World. They seldom suffer any stranger to live on their island. If any are shipwrecked there, they are taken care of until the next vessel calls, when they are sent away. Almost the first person the Pitcairn inhabitant met at the Oriental hotel in Southampton, was a gentleman whose cousin had been shipwrecked at Pitcairn, had lived there a fortnight, and was well remembered by the inhabitants. The latter has left a wife and eleven children at Pitcairn. He has been elected president of the island more than once. His business in England will chiefly be with the Duke of Northumberland and the Bishop of London. His presence here will be the means of revealing some particulars of one of the most curious and interesting episodes in the history of human society.

It will be remembered that about 60 years ago 8 or 10 Englishmen, after committing a great crime, joined with three savage women, and, selecting a lonely and diminutive island in the great and distant Southern Ocean, formed, with themselves and progeny, a community professing and practising Christianity. This community now numbers nearly 200 persons, who still preserve in the same spot the primitive and virtuous habits of their progenitors. They have sent an ambassador to this country, chief, to procure the means of improving their spiritual welfare. It appears that their attention turned to Norfolk Island, about 1,000 miles distant, in case Pitcairn should become overpopulated, and they are in hopes the English Government will grant them that island. The person who has come from them states that they still speak the English language in its purity. They have a few books, which are chiefly religious. They rigidly adhere to the religious doctrines and ceremonies of the Church of England. The only spirituous liquors allowed to be landed are a few bottles of wine and brandy for the medicine chest of the doctor. One of Lord Byron's best descriptive poems was written respecting the nativity of the Bounty, and the charms of life to be enjoyed in the beautiful islands of the South Sea. The retreat of the mutineers of the Bounty to the insignificant and solitary Pitcairn's Island was not discovered by the English for many years, when an English ship was driven there, and the crew was surprised to hear two of the swarthy natives come off and call out to those on board ship in good English—"Hand us a rope." Admiral Bligh, who was on board the Bounty at the time of the mutiny, lived for many years in Southampton.—*Abridged from a Southampton paper.*

ORDINATION OF A CLERGYMAN FOR PITCAIRN'S ISLAND.—An ordination was held on Sunday morning at the parish church, Islington, by the Bishop of Sierra Leone, when Mr. Paley, a missionary of the Church Missionary Society for Western Africa, and Mr. George Nobbs, of Pitcairn's Island, were admitted to the order of Deacon. The occasion was one of peculiar interest, and a number of the clergy and laity were present. An ordination in this country by a colonial Bishop is, we believe, without precedent. Mr. Paley is grandson of the eminent Archdeacon Paley, and a graduate of the University of Cambridge. Mr. Nobbs has resided on Pitcairn's Island for 28 years, during a large portion of which he has acted in the capacity of lay-pastor. It is understood that his ordination by the Bishop of Sierra Leone was at the special request of the Bishop of London. Mr. Nobbs will probably be ordained priest in December, and will then return to the scene of his labours.—*Ibid.*

(Abridged from the New York Times.)

Yesterday being the day appointed for the funeral obsequies of the late Duke of WELLINGTON in London, a meeting was convened by the British residents of New-York in Calvary Church (kindly granted for the occasion by Rev. Dr. Hawks) to hold a religious service in honour of the illustrious Commander. The large edifice was filled by a most respectable audience—British subjects, American citizens, native and adopted—all congregated to do honour to the memory of the old hero of many battles. Two rows of seats in front of the chancel were reserved for the British Consul, British and American officers, and Presidents of the St. George's, St. Andrew's, and other Benevolent Societies, dressed in uniform, and the regalia of their orders. The Rt. Rev. Bishop Wainwright, Rev. Drs. Clinton and McMurray took part in the services of the evening.

Francis Vinton, D. D., of Graco Church, Brooklyn, ascended the pulpit and delivered an oration, from which we make the following extracts:—

"The last enemy is Death." WELLINGTON is dead!

A great conqueror has surrendered to the last enemy! The four quarters of the Globe are hung with shawls. Out of the many languages the echoes come, but "WELLINGTON is dead!"

I shall appropriate to WELLINGTON what has been said of DANIEL. "It was his piety which begat his loyalty. The honesty, industry, and integrity, which adorned his character were the offspring of his faith. That morality which men dignify with the lofty title of integrity, but which springs not from a pious motive and only wears an outside show, is but a counterfeit and mockery of the true integrity of character, of which Daniel is the exemplar."

At St. James's Chapel in London it was the Duke's habit every day to go and worship in the Daily Prayers. He never failed but on account of sickness, and this was rare with him. "I went," said a friend to me, "at 8 o'clock on a winter's morning through snow and sleet to St. James's in the forlorn hope to see the Duke on that unpropitious morning. But there he was the only worshiper but the parson. The two were offering the incense of prayer and praise together. I made the third of that Apostolic."

And another told me: "The Duke would stand as the Bible was reading, and listen, bending forward, as if to lose no word or syllable of the precious Book. And, when the Creed was pronounced, the Duke, erect, repeated the 'I BELIEVE' in solemn tones, and followed in the language of that symbol of the Faith. It was to me a thrilling moment, when at the name of Jesus that famous conqueror of conquerors bowed his aged head in adoration of the KING of Kings and LORD of Lords."

The Duke's habits of piety were as fixed and regular as all his other avocations. He loved the Church. He revered her institutions as the safeguards of pure Christianity. He felt himself to be a sinner, needing pardon through the blood and intercession of an Atoning and Great High Priest. He was conscious of his infirmities and weaknesses, and was not ashamed to seek for help from the Holy Ghost; not so presumptuous as to despise the means of grace and hope to find what he sought for elsewhere than in God's appointed channels. At Walmer Church, where he loved to worship when at the Castle, his devoutness, his habits of attention, and his deep reverence, were noticed.

He was appointed Warden of the Cinque Ports, January 20, 1829. To Castle Walmer the Duke had gone, as his wont was, to remain awhile for the sea air, and to inspect the works at Dover. "The Last Enemy" met him there. In that fortress, grim with the aspect of defiance, yet tranquil for a long time under the sunshine of that blessed peace which his valour and discretion had contributed to win, the Duke breathed out his quite soul on the 14th September in the 83rd year of his age. The spirit returned to God who gave it; the body death claimed as its prey: "The last enemy is death." This day the remains of that venerable form, upon which loving and loyal men rejoice to gaze, are consigned to their mother earth. "dust to dust, ashes to ashes," to wait for "the adoption, to wit, the redemption of the body."

I finish as I began. "The last enemy is death." This is the end of mere human greatness, but not the end of greatness that owns the inspiration and sanctity of God. Let me then complete the text, as it is written in God's Word, "The last enemy that shall be destroyed, is death."

The Duke of WELLINGTON is not dead. He cannot die. He is gathered unto the bosom of History. His fame is not the heritage of England only, but of the World. While faction, envy and rebellion may not choose to cease their growlings of impotent discontent; painting, sculpture, and the pen shall exhaust their genius in vying to perpetuate to posterity the glory of the exploits, the wisdom of the counsels, the beauty of the character of ARTHUR WELLESLEY.

And there is a Mightier Being who hath said, "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." "This is He, who by His own might 'abolished death, and brought life and immortality to light.' This is He who said: 'I am the Resurrection and the Life.'" "O Death, I will be thy plague: O Grave, I will be thy destruction." "The last enemy that shall be destroyed is death." And, when the last enemy is abolished at the resurrection of the just, when this vile body shall be changed and made like unto the glorious body of Jesus Christ, when the Lord shall come to judge the World, and all His holy Angels with Him—then shall we behold "the dead, small and great," the wise men, the counsellors and the nameless one, "standing before Him."

The pardoned and the saintly, washed in God's blood, all victors, having palms in their hands, all saved, and made triumphant by grace, shall prove the truth that the last enemy is destroyed, and that He, who surrendered to the enemy in the faith of the Lord Jesus, shall in the might of this Conqueror be the conqueror and more than conqueror of death and hell. God grant that, as he, whom we mourn to day, sleeps in this triumphant hope, so we with him may rise to the life immortal through JESUS CHRIST, our Lord and SAVIOUR.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The annual meeting of the members of this Society, resident in Colchester and its neighbourhood, was held this morning, Mr. L. Laing, the Mayor, presiding.

The Bishop designate of Christ Church, New Zealand, the Rev. D. Wright, and the Rev. J. S. Dolby having addressed the meeting,

Lord John Manners came forward, and was enthusiastically received. He said: Ladies and Gentlemen, It is now some years since I, in conjunction with other laymen, was honoured by the late venerable and venerated Primate of all England with a diploma authorising me to collect subscriptions from the laity on behalf of a certain pressing service connected with the Society for the Propagation of the Gospel in Foreign Parts. That service has long since been fulfilled, and that diploma returned to the hand that gave it. But the interest I then felt in the cause of the Society I have felt ever since, and shall continue increasingly to feel, and the spirit with which I endeavoured to collect subscriptions for that particular service is the same spirit with which I now venture to raise my feeble voice to invite the Churchmen and Churchwomen of this town of Colchester, which I am so proud and glad to represent in Parliament, to the utmost of their power to strenuous exertions on behalf of the objects of this venerable society (cheers). After the speech which we have heard from the reverend gentleman who preceded me, but few, if any, arguments are necessary to bring conviction to your minds. Cold indeed must the heart be that did not respond with delight to the appeal which has just been addressed to us. Far be it from me to attempt to add anything to that animating and exhausting appeal. If, ten years ago, there was felt to be a call upon the prayers and exertions of the laity of this country to aid by their exertions the cause of the Society for the Propagation of the Gospel—if it was then thought to be a shameful thing that the great burden of maintaining the missionary character of this country should fall upon the clergy, what must be the case now, when with tenfold strength the tide of emigration sets out, not, as it then did, almost exclusively to the United States of America and to the North American provinces, but when it is now setting out with tenfold strength to our own dependencies in Australia, as well as in Canada. To show the enormous change in the numbers and the destination of our emigrants I

will content myself with quoting a very few figures which will place the matter, I think, clearly before your minds. Not more than five years ago, in the autumn quarter of the year 1847, ending the 30th September, the whole amount of our emigrants reached only 45,000, and of these not one fiftieth, or 800, went to our Australasian dependencies. In the corresponding quarter of the year 1852, ending the 30th of September last, the total amount of emigrants was 109,000, of which number 35,600, or nearly one thirty-sixth, proceeded to our Australasian dependencies. Now, even if we admit, what few will be prepared to admit, that the field of Christian sympathy in England ought to be restricted to those who have left our shores—if we laid down for ourselves so narrow and unchristian a rule, that we should take no heed of the souls of our fellow-creatures who are born Mohammedans, or Hinnoos, worshippers of devils, Australian or New Zealand savages—even if we take so narrow, short-sighted, and insular view of our duties as this, these figures establish incontrovertibly the claims of the society to the Christian sympathy and liberality of every family in England; for I believe that at the present time there is no town throughout England from which emigration is not setting out to one or other of our colonial dependencies. (hear, hear). Nor, in estimating the claims upon this head which the Society has upon our liberality, ought we to omit all reference to that, comparatively speaking, novel branch of her efforts, which endeavours to provide for the spiritual counsel and instruction of the emigrants before they reach their new home. It is well known to all of you that measures have been taken by the Executive Government to ameliorate the condition of those about to emigrate to our colonies, while cooped up in the narrow floating houses which are to convey them to their new homes; and this Society has endeavoured to meet their corresponding spiritual wants, and to provide chaplains, catechists, and schoolmasters, for the ships which are to bear them from our shores. I cannot help thinking that this is a most important branch of the venerable Society's labours. In 1851 four chaplains, with a considerable number of catechists and schoolmasters, were enabled to sail, with the Society's assistance, to those distant provinces, and, as one of the efforts of last year's jubilee, £20,000 has been contributed in aid of this particular fund, and an additional grant has been made to a most excellent institution founded by the corporation of St. George at New York, who have established a church and hospital for the free use of English emigrants. (cheers). I have alluded to the Jubilee fund, and the resolution, which I shall have the honour to propose, takes note of it, and asks us to express our sympathy and gratification with its successful result. I am convinced that we should earnestly express much sympathy and gratification that these events should be brought under the consideration and reflection of these busy English people. That voice, the echoes of which have not yet passed away from the plains of Central India—which is yet heard along the rugged coast of Newfoundland, over the hills of New Zealand, and the bush of Van Dieman's Land—that voice which was swelled by the lips of Royalty, and which is now being wafted on the wings of every language under heaven—that voice has come up to us as it were from the past to a more healthful and a more stirring present, and to a more triumphant and illimitable future. (loud cheers).—Well may we pause for a moment to consider and reflect upon the rise and increase of that Society to whose third jubilee the resolution I hold in my hands refers, and well may we express our gratification with the sympathy manifested on that auspicious occasion. Let us look back for one moment to the year of the formation of this Society. In 1791 some few pious men met together, and subscribed a few hundred pounds, and sent two missionaries to those provinces of America which were then under the sway of England. It was then thought a great thing to send out some half-dozen priests

to our Transatlantic brethren there; it was not permitted to us to send a bishop there. Now more than 1000 chaplains, students, and catechists acknowledged in 22 dioceses the fostering hand of the Society: and in the sphere of the first labour of its love—in America alone—there are now 32 bishops and 1600 clergymen, ministering to an intelligent and increasing body of laymen. And, among all the gratifying and affecting circumstances which characterised that meeting, or rather those meetings of last year, I know of none which can impress upon us more deeply a sense of the perfect success and blessed nature of the objects of this Society than the presence and support of those Transatlantic bishops—citizens of another state, yet members of the same spiritual corporation—who came to testify to the mother Church of England that debt of gratitude which the daughter Church owed to her (cheers). There must have been many a heart present at those animating services to which the reverend gentleman who preceded me has so fully referred—there must have been many a heart present at that occasion who thought upon the sentence of dispersion passed upon the plains of Shinar, the reversal of that sentence which was commenced at Pentecost, and which was now, year by year, slowly but surely going onward until, I hope in the fulness of time—and it may be at no distant day—it may cover the earth as the waters cover the sea (cheers). I know that sometimes it has been said that the work, upon which this Society is engaged, embraces so many and so large fields of exertion as to render it almost vain for people assembled at meetings such as this to render it effective assistance: and I know also that it has sometimes been said that, in inducing the colonists to rely for assistance in spiritual matters upon the liberality of Christians at Home, we were not fostering that manly spirit of self-reliance that in all such cases ought to be encouraged, and, moreover, that every colony should be left to take care of itself. I do not believe that there is any one in this room who holds such unworthy impressions; but, if there is, I would say that the Society admits the last objection to a very considerable extent, inasmuch as it curtails its expenses in old colonies whenever they prosper, and ultimately withdraws its resources altogether as soon as it is in a position to provide for its own spiritual affairs. (hear, hear). Instead of the deleterious effects, said by objectors to be produced by its operations, the result is quite the reverse, for we find that there prevails in the colonies a most anxious desire to render their churches self-dependent, and even to render assistance to the Society in planting the principles of the Church elsewhere. Indeed amongst the gratifications of the Jubilee year not the least was the contributions towards the funds of the Society from poor colonial churches (hear, hear). Well, then, if, as I think, we all admit that the Society does possess an increasing claim upon the liberality of Churchmen at Home, let us, one and all—conscious and sure that in supporting it we are discharging a sacred duty—let us, one and all, animate and stir one another to increased exertions in this cause; let town excite town, neighbour prompt neighbour, diocese vie with diocese, in support of the Society for the Propagation of the Gospel in Foreign Parts, until in the fulness of time England shall with justice claim and keep a holier style than mistress of the deep—mother of churches. This will be her glorious name, her best prerogative, her cheapest fame.—The noble lord then read his resolution, expressive of sympathy with the Society's recent jubilee, and sat down amidst loud applause.

REVIEWS.

FATHER RIPA'S RESIDENCE AT THE COURT OF CHINA.

(Continued from the No. for August last.)

It is interesting to observe into what channels strong religious convictions are

turned under the peculiar direction of the Church of Rome. In the case of young Ripa they led to very different trains of thought, suggesting very different modes of action from what usually take place among Protestants.

His mind was not assailed, nor its newborn hopes and fears perplexed, nor its resolutions shaken, by the inroads of such doubts as were like enough to have beset him, had his religious training taken place amid the agitation of all manner of religious questions which is continually going on among Protestants. The Protestant convert, if at all of an enquiring disposition, can hardly escape some internal debate as to the very foundation of his religious belief. *He does not ask himself, some book, or some acquaintance, or some conversation to which he cannot help listening, is sure to ask of him, why is the teaching of Christ and His apostles to be received as the Truth of God.* He is liable also, while his notions on the whole subject are crude and unformed, to be thrown into perplexity as to whether the preacher, to whom he has hitherto been attending, or the Church, with which he is connected, be sound in the faith. Nor can it be denied that, by taking up such questions prematurely, he is in danger, to his own great loss and disquiet, of neglecting the far more important matter of his personal sanctification. It is not very wise in a religious novice to select for his first attempts at walking by faith those paths in which he sees that the general body of believers go halting among diverse opinions. To begin his religious course in this way, is not unlikely to cause him to go halting to the end of it, seeking rest and finding none; for there is no infallible Church among Protestants. We must seek rest in Christ by faith grounded on His Word.

Father Ripa's mind was not distracted by any questions of this kind. Even among Protestants we do not suppose he would have been much embarrassed by them, for he was not of a speculative turn, but of that happier cast of disposition, which, resting in its convictions, seeks to carry them out in a consistent course of action. He had his perplexities, but the perplexities of a man, who asks, what shall I do, are peace itself when compared with the endless distractions of him who is only asking, how am I to think and what am I to believe. The course of events, generally speaking, decides for the practical man, because he casts himself into it; and the question, what ought he to do, is reduced to this, what does his hand find to do; and that is not usually hard to discover. But the limits which circumscribe human thought are so very far away that there is little hope of reaching them at any point; and thus of speculation there is no end. The mind must seek repose in acting, not in thinking. But this is a different way of causing the mind to take rest from that of

shutting it up within the precincts of a Church as in a prison, and getting the officers of the Inquisition to guard the door. Beyond the limits thus prescribed to him, however, Father Ripa never seems to have felt a single wish to stray. The certainty of the Christian Religion as a revelation from God, and the right of the Church of Rome authoritatively to expound it as the pillar and ground of the Truth, and the mother of all true believers, he appears never to have questioned. If a doubt on either subject ever arose in his mind, it was most likely repelled at once as a dangerous suggestion from the enemy of souls, not to be reasoned against, but peremptorily dismissed with an *anathema maranatha*, get thee behind me, Satan. He received in the simplicity of faith that form of Christianity, which was presented to him by his Church, without enquiring by what title it exercised such unlimited authority over the conscience, or with what faithfulness it discharged the duty of teaching the Truth as it is in Jesus. The direction which his mind took was to consider how he might best devote himself to the glory of God in that way in which he had been called. As he seems to have been both a truly pious Christian and a sincere and devoted believer in all the claims of the Church of Rome, the course he was led to follow in obedience to its teachings may be considered as a fair specimen of what that teaching is fitted to effect under circumstances the most favourable for its genuine development in a life of godliness.

The Church of Rome boasts of having retained many of the usages of Christians in the first ages of the preaching of the Gospel, which Protestants have either seen fit to reject, or been compelled to abandon as not compatible with their principles of Church order and government. Whether their glorying in this be good or not, it cannot be denied that in many cases facts are on their side. They have retained many customs, not now to be seen anywhere among Protestants, which, History attests, prevailed almost everywhere in the Churches of the first centuries. But, though it should be admitted that these customs are good in themselves, were absolutely necessary in the times when they were introduced, and might even be retained with advantage in the present day, this by no means settles the question with regard to them between Popery and Protestantism. Protestants may needlessly and without due consideration have cast away some of these observances, innocent or even useful, but may have adopted others, far better in themselves and much more conducive to edification in the altered circumstances of the World, and on as good authority, for we do not see what authority for causing things to be done decently and in order could be possessed by the Churches of the first century, which does not belong, in the very same fulness to Churches in the nineteenth. What Christ

committed to His Church He did not commit to the men of one generation, but to His Church in all ages. The duties and responsibilities of those composing the Church of Christ are substantially the same throughout all generations; and essentially the same authority must always be necessary for discharging them aright. The Church of Rome itself acts on this principle. It does not hold itself bound by what was done or decreed by the Church in former generations, but changes laws and customs whenever it sees fit. It is unchangeable only in asserting its own claims of supremacy. It condemns Protestants, not for departing from the usages of primitive Christianity, but for presuming that they have any authority whatever to act as becometh Christians, either as individuals, or as Churches. According to the theory of Rome no man has a right to obey Christ unless he first obtain a permit from the Pope. As they cannot now hope to establish this theory by argument, we need not employ argument against it; and we pray God that they may not be permitted to establish it by force. So far from thinking it necessary to give a reason, why we do not obey the Church of Rome, we think that, like other Churches of Christ, it is bound to follow the Scriptural rule, and give a reason of its faith and practice to every one that asketh. Now it may be a sufficient answer for any observance, that it is good in itself and was in use among the first followers of Christ; but, if these observances were first introduced as remedies for some evil unavoidable in the circumstances of the times, it is generally bad reasoning to say we must perpetuate the evil for the sake of keeping up the good observance. As if one should say, we must propagate disease in order that good medicines may not lose their value. In the early ages of Christianity few could obtain copies of the Scriptures, and few could read them. It was all but an impossibility to put the Scriptures into the hands of every member of a Christian community. But all men could hear and gather knowledge from the Oracles of God when read by another. It was therefore a wise and pious arrangement to have the Scriptures read daily in the Churches. Though not so necessary where all possess copies of the Scriptures and can read them, it might be wise and pious to continue the custom even among such; but it is neither wise nor pious to discountenance, not to say interdict, the reading of the Scriptures in the family, that its members may be compelled to seek the information they contain by going to hear portions of them read in the Church. When the great body of believers could not read the Scriptures, and so inform themselves in matters of faith and practice, it was well that there should be always at hand a minister of religion, ready to instruct their conscience as to what God required them to believe and to do. It may be well to

have such assistance still, and well that Protestants should avail themselves of it more than they do; but it is not well that the members of Christ's Church should be debarred from freely consulting the lively oracles of God as written in His Word, in order that they may be compelled on all occasions to seek the Law and the Testimony at the mouth of a priest.

We have been led to make these remarks because, in perusing the narrative of Father Ripa, a man of education, a priest, and a teacher of others in the things of God, we have been struck with the fact that *the Church and its institutions, and not the Scriptures*, always presented themselves as the director of his conscience and the guide of his life. As illustrating this, we quote the following passage. It might be an accidental circumstance, that, when first awakened to deep religious concern, he bent his steps towards a church. But it was not an accident, for instance, likely to have occurred in the case of a Protestant, that he should at such a time have found a church open to receive him, and its ordinances going on to afford him consolation, support, and direction in the agitation of his new feelings. But we would expect to find the Protestant very soon seeking all these in the Scriptures. As Father Ripa begins, he continues to go on under the auspices and guidance of a Church which, undertaking to do every thing for its members, takes care to keep itself continually before their eyes in some one or another of its numerous ordinances.

"The Preacher's comparison of the scales was not to me a mere figurative illustration, it was a gleam of heavenly light by which I perceived the dangerous path I was treading; and I thought I saw God Himself menacing me from Above, while below the torments of hell lay ready to receive me. On recovering from the horror I felt at the sight of the danger to which I had so long thoughtlessly exposed myself, I ardently thanked the Almighty for thus recalling me to Himself; full of repentance, I resolved to devote the remainder of my life entirely to His service. When the Franciscan had finished his impressive sermon, to strengthen my purpose, I proceeded at once to the church of the great apostle of India, St. Francis Xavier, which was close by; and, there having found a Jesuit who by the will of God was preaching on the same subject, in the presence of the Host I had the most favourable opportunity of fulfilling my object."

REASON OR REVELATION: Or The Religion, Philosophy, and Civilization of the ancient Heathen, contrasted with Christianity and its legitimate consequences. By the Rev. John Jennings, United Presbyterian Church, Toronto.

The author of this excellent disquisition proposes two main objects; first, to console the fully of those who are perpetually

bringing up for admiration ancient systems and times with the view of disparaging Christianity; and, secondly, to maintain the position that Christianity is the only system competent to elevate the World, inasmuch as it is based on a Divine revelation, comprising all the essential elements of true religion and morality,—of true philosophy and civilization. In demonstration of the first branch of the argument, the various systems of false religion, which succeeded man's early departure from the true, are graphically outlined, as Sabaism, or the worship of the heavenly bodies, the terrestrial idolatries of Egypt, the Assyrian and Persian systems of religious worship, and lastly, the polytheism of Greece and Rome.

"From these brief notices of the leading characteristics of ancient heathen religion we arrive at two indisputable facts.—First—that all ancient idolatry had one great common origin. There was certainly, at first, the knowledge of the True God, but, "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations," and "changed the truth of God into a lie, and worshipped and served the creature rather than the Creator." The natural mind and imagination everywhere ran in the same track, and either intuitively conceived the same idolatrous ideas, or willingly copied and adopted those which had been already propounded; for we uniformly find that the idolatries of all nations—though wide apart in point of time and distance—bore a great and remarkable family likeness.—Second—we find that not one nation, that had departed from the knowledge of the True God, ever, without Revelation, found its way back; but, instead, that in every case the idolatry was downward—more multiplied—more corrupting—more degrading—and in no case was the religious sentiment pure, the reason of the inquirer satisfied, or the state secure. The intellect was crushed under the weight of superstition; the reason was in darkness because it had extinguished the Divine light; and mankind were without God and without hope in the World.

Having reached these irrefragable conclusions, the author proceeds to establish that the philosophies of the Ancient World were indeed vain, without truth or utility; and that its highest civilization could not stand a comparison with that which has sprung up out of the Christian faith. The contrast between the Christian and Heathen civilization is drawn with great clearness and force. It closes by reference to a living instance.

"Of all ancient systems, Hindooism alone remains; and in its proud, military, idolatrous grandeur, gives its living testimony to the nature of ancient heathenism, and points out to us the very highest state at which mankind can arrive without Divine Revelation; and teaches us the lesson that human reason is, of itself, feeble and fallible, and that it requires to be enlightened by celestial rays, and conscience and conduct corrected and directed by the teaching of God, before there can be truth in religion; soundness in philosophy, and virtue, happiness, prosperity, and stability in the social state."

Under the second branch of the subject, that Christianity is the only religious system competent to elevate the World, the author discusses its universal adaptation to the spiritual, moral, and physical conditions of man; and closes with the glorious future

that awaits it, as revealed in its own inspired predictions.

It is needless to dwell on that point, for the least reflection will satisfy any one that to a certain extent prophecy has been fulfilled; and from ascertained results we have proof that it is the tendency, as it is in the power, of the Gospel to accomplish what is predicted of its ultimate glories.—Now, we ask, what other system of religion has had, or from its principles could have, such beneficent consequences? All others have produced the very contrary; and the proof of this we have already furnished; for, though we may go back to Egypt with its canals, its mechanical skill, its pyramids, its temples, and its sculptures, there were still a social system of castes, and a religion, idolatrous in the extreme, which corrupted and destroyed. Or, though we may go to Greece for Corinthian capitals, and Doric columns, and see there proof of architectural taste, yet the moral sense of the people was blunted, and socially they were sunk in licentiousness; and we have no greater right to take these as evidences of high civilization than we have to take the enormous stones of Stonehenge, which seem to have formed part of a large Druidical temple, as proving the scientific greatness and civilization of the ancient Britons; or the Gothic architecture of Britain in the 13th century as evidence of her philosophy and refinement. No, it is not the architecture of the temple that proves the truthfulness and value of the religion therein maintained; else, were this the criterion, wrong would often be substituted for right, error for truth, and paganism for Christianity.

From all facts, and all history, we come to the conclusion, that the light of nature, or reason, has failed. Nature erects no cross, proclaims no Saviour, exhibits no mercy-seat, publishes no infallible moral law. Reason! it bewildered the ancient world, and its light left antiquity in grossest darkness; and we can now see it in the vast idolatries and mental stupidities of India and China, in the horrors of Africa, and in the universal curse that is everywhere on man, where heathenism has its sway. And, further, we find that all the religious systems propounded by reason, have been, and are, ruinous to the human intellect, subversive of sound morality, and socially degrading.

But we need not stop only with making the comparison between Christianity and Hea-thenism, for we can come even into the circle of Christendom, and compare results between a spurious Christianity and that which is genuine; and we shall find, whether we compare the Italian states with England; Spain with Scotland; the South of Ireland with the North; Mexico with the United States; and the shores of the St. Lawrence with the shores of Ontario,—the same fact everywhere visible between Popery and Protestantism, that the latter degrades, the former elevates. Everywhere it is the fact, that, the purer the Christianity, the happier, the more prosperous, and the more intelligent are the populations. Popery is just our remove from ancient idolatry, with a Jewish ritual, and a Christian nomenclature. It is Manolatry, under the claimed protection of the Bible; and it leaves its stamp on man, and on the face of the earth, wherever it can fasten its tenacious grasp; and while the word, progress, is written in letters of gold on the brow of Protestantism, that word is written in blackness on the back of Popery, and in the horrid hieroglyphics of the Inquisition.

The contrast, then, is not only in favour of Christianity, but of a pure Christianity. Give man the Bible, the true Bible, and the whole Bible, and teach him to read it and understand it, and it becomes in his heart and in his hand the mighty instrumentality for his spiritual and physical redemption. The Bible! It is the wisdom of God. It unfolds and confers the "Truth," the "Sermone Bonum," the "Philosopher's Stone," and the "Elixir of Life," which all the researches of ancient sages and alchemists could never discover. And if it be asked,

when shall these glorious consequences of Christianity be realized, we take the Bible to find our reply; and there we have the true philosophy of the whole case, and the connection that subsists between true religion, true happiness, and the earth's fertility. "LET THE PEOPLE PRAISE THEE, O GOD, LET ALL THE PEOPLE PRAISE THEE! THEN SHALL THE EARTH YIELD HER INCREASE, AND GOD, EVEN OUR OWN GOD, SHALL INCREASE."

Faith now takes Reason by the hand—for Reason is now willing to be led by the celestial sister—and meekly and lovingly they kneel down together, and with one eye fixed on the future, and the other lifted up to God, they unite in the one earnest and hopeful prayer. **THE KINGDOM COME. THY WILL BE DONE ON EARTH AS IT IS DONE IN HEAVEN.**

If our commendation be esteemed of any value, we heartily commend this disquisition to a careful and attentive perusal. It condenses into a brief space the results of various reading and judicious reflections.—In a county like ours, where large libraries are rare, and where few have leisure to search their shelves, an author, who luminously and forcibly presents an important argument within a short compass, merits the gratitude of his readers; and they should be many.

"The Lands of the Messiah, Mahammed, and the Pope, as visited in 1851." By John Aiton, D. D., Minister of Dolphinton. A. Fullarton and Co., Edinburgh.

If it be possible to extract from well-known spots new and fresh ideas, Dr. Aiton has just the turn of mind to do it. There are some men who seem to be possessed of a new sense, which discovers things in men and manners unseen by others, yet at once perceived by the most obtuse when pointed out. He is evidently possessed of shrewdness, independence of character, self-reliance, broad, quaint humour, with (unless we are much mistaken) a curiosity and resolute determination to see everything, which would force its way into the Inquisition of Rome, or the Mosque of Omar, unravel the secrets of the steward's pantry in the steamer, or of St. Sophia at Stambul. He has therefore managed to write a very readable and entertaining book of travels, even among lands travelled over and written about times without number.

There is an undying interest connected with that old land of Palestine, which the most prosaic and provokingly common-place circumstances, that force themselves upon every traveller, cannot banish. Nature at least remains the same! The mountains round about Jerusalem are unchanged since Abraham beheld them afar off, or David, the shepherd boy, wandered among their lonely valleys. Olivet reposes beneath the brilliancy of the same eastern night as when the Man of Sorrows prayed in its peaceful retreats. The Sea of Galilee in calm and storm is now as when the narvellous fishermen, who have changed the destinies of the World, pursued their simple trade upon its waters, listened on its shores to the heavenly teaching of the Great Messiah—or beheld upon its bosom the sublime miracles which filled them with mysterious awe. Sinai with its savage rocks, Carmel with its flower sword, and Lebanon with its giant trees, are unaltered since the days of Moses, Elijah, or Solomon. And, if modern improvement and discovery disturb the dreams of the poet, they cannot destroy the realities of the man of piety, who in every spot sees a memorial to all generations of words whose echoes are endless, and of deeds which shall be famous throughout eternity!

But it is time we give a few extracts from this volume. The Doctor discovers upon Egypt,

Palestine, Greece, and Italy, with sundry touches upon many things around and between those countries.

The following are good sketches from Palestine:—

JERUSALEM.

"When attaining the brow of a long sloping tract of country, I saw a range of blue mountains mingling with the sky in the far distance. I asked the Jew what mountains these were and he answered, they were the hills of Ammon and of Moab by the Dead Sea, and beyond Jericho and Jordan. In another minute there started into view, within two miles of me, a tame, solitary town, of no great size, but with a mass of flat roofed houses, and surrounded with high walls, having battlements, with loopholes along their tops for arrows and musketry, and being planted at regular distances by square towers. I needed nobody to tell me that this must be Jerusalem...

"The impression of all I saw in the city was so intense that a kind of faintness came over me, and, without thinking of it, or being able to prevent it, I first burst into tears, and then gave utterance to prayer. I saw already several aged and feeble Jews, mean and melancholy, engaged at their devotions, muttering the law aloud, and tearing at as it were, the stones of the street. With wild lamentations they were imploring the God of their fathers to restore to them the sceptre that had passed away, and to send them the Messiah, that this land might be their own. I thought the coincidence remarkable, when I heard, at the same time, from the minarets of the Turks the well-known Mohammedan cry, sounded and sung in long triumphant chorus, 'There is no God but God, and Mohammed is His prophet.' The contrast brought a feeling of fear over my frame, and the expression of Jacob, when he awoke from his dream at Bethel, occurred to me.—'And Jacob was afraid, and said, How dreadful is this place! Sympathizing with the poor Jews, 'Pray,' said I, 'for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.' And as to the proud prayer of the Mohammedan I said, 'Now indeed has the sceptre departed from Judah, and the land become a prey to the spoiler.

VALLEY OF JERICHOPHATH.

"This Valley of Jerichophath has been the theatre of the awful evangelical tragedy,—the tears, the groans, and the bloody sweat of Christ. Often have these heights above me glittered with the arms of the Persian, the Saracen, the Greek, the Roman, the Christian Crusader, and the Turk. Along both sides of this valley all the old prophets, in their day and generation, have walked, and uttered their cries of sadness and of horror, and their fearful warnings to the Jews. Here they have all in their turn meditated and prayed, and praised Jehorah,—here they may have seen their visions, and been inspired by the Spirit to greet the coming of the promised Messiah,—here, when Absalom by fair speeches had stolen the hearts of the men of Israel, and formed a dangerous conspiracy against his own father, 'David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot, and all the people that was with him covered every man his head, and they went up, weeping as they went up.'

The following is the fullest and best account we have met with of

THE JEWS IN PALESTINE.

1. *Their Character.*—The peculiar characteristic of the Jews in Palestine is their being very religious, superstitious, and bigoted with respect to their sacred places. Seventeen times have they witnessed the destruction of their city, yet nothing deters them from turning their faces towards Zion. Their real religious character may be inferred from the fact, that those who come to Jerusalem are the elite of the devotional Jews of other countries.

2. *Their Numbers.*—The number of Jews have of late greatly increased, and they are supported by Jews in other parts of the world, chiefly by the Jews of Holland, and also by those of America. Messengers are often sent to collect the money, or it is transmitted by rich friends and pious Jews, or it is brought by Jewish pilgrims visiting the Holy Land from time to time. But, whatever way the money comes, it is all intrusted to the hands of the rabbis, who distribute it among their respective flocks, and acquire on that account great influence over their people. Many of the Jews about Jerusalem are rich, and even possess a good deal of property in the city; but they are careful to conceal their wealth and even their comfort, from the greedy and jealous eye of their rulers, lest, by awakening their cupidity, some vile plot should be devised to their prejudice. They reside chiefly on the rugged slope of Mount Zion, over against the temple, and in the lower part of the city, near to the shambles. It is a deplorable place with narrow, dirty lanes; and, as you enter it, you must inhale the infected air of its close alleys, reeking with putrid filth. Without, all seems to be misery and social degradation; and their wretched and ruinous habitations are crowded together in poverty and filth.

3. *Their means of support.*—The greatest number of resident Jews are supported by annual contributions, made by the various synagogues of their brethren in other countries. Those, who possess some little property when they quit Europe for Palestine, very commonly make it over to friends on condition that they remit them an annuity while they sojourn in the Holy Land. The general sum annually raised affords about five ducats, or £3, 10s. for each man yearly. The whole money is remitted to a rich Jewish merchant at Amsterdam, who is called the President of the Holy Land. He remits the same to the Austrian Consul at Beyrout, who forwards it to Jerusalem for distribution. The average amount may be near £3000. Instead of doing good, this money engenders strife and idleness. As a body, the Jews are much divided by jealousies and hatreds of every sort. There is no such thing as brethren dwelling together in unity. No Jew trusts his brother, or anybody else. And every solitary Jew, met on the street, gives the impression of a man walking in the expectation of being insulted.

4. *Success attending Missionary Labour.*—The following modes of operation have been employed of late: First, the bishop of Jerusalem lends his whole energies to the work of propagating the Gospel and converting the Jews. In season and out of season, by night and by day, by prayer and preaching, by word and sacrament, by distributing the Scriptures, by personal visitation from house to house, by alms-giving and every deed of charity and love, in which he is aided and often surpassed by his lady, and by every method of operation which any man can employ, his head, his hand, and his heart, are at the work.

Next, a Mission, in connexion with the Church of England, has been established at Jerusalem by the London Society for Propagating Christianity among the Jews in the Holy Land. Jerusalem is the head-quarters, or principal station of this Mission. Missionaries are also planted by this Society at Jaffa and Zafed; the one at Beyrout has gone to his rest. Helwan is visited by missionaries from Jerusalem and Tyre; Sidon and Damascus were visited by the missionary at Beyrout; and Tiberias has been visited by the missionary at Zafed. An evangelical church has been built at considerable expense in connexion with the bishopric, and it is sustained at the joint cost of the English and Prussian governments. Here every mode of operation is in full vigour. A hospital, with a dispensary attached, has also been established for the reception of sick Jews, who are either brought within its walls, or are attended in their own houses, according to circumstances. This establishment is superintended by an English medical gentleman of adequate

education and experience, and altogether it has been exceedingly useful, directly in promoting the cure of the bodily ailments of the Jews, and indirectly in healing their souls, by their being furnished also with the balm that is from Gilead, and by the Physician that is there. A house of industry has also been formed, into which the converted Jews are taken and taught a trade, so as to make them independent in their worldly circumstances, and to remove them from the temptations by which in poverty they might be drawn back to their former religious persuasions. Thus, by exemplifying practical Christianity, the London Jewish Society are working at the right end of the lever of conversion, and they are rendering their work secure. Both in the hospital, and in the house of industry, plenty of New Testaments in the Hebrew tongue are laid on the tables. But, while every facility is given to the reading of the Gospels, there is nothing like compulsion, or any indications that the conversion of the inmates is the sole but disguised object of these institutions. On the contrary everything is done, so far as the funds will admit of it, for the benefit of the whole body of the Jews in Palestine. In connexion with all these noble institutions, the London Jewish Missionary Society are well convinced how extremely difficult it is to convert a single old Jew out of a million of them; and therefore they have directed their main endeavours towards the young Jews in Palestine. Knowing, moreover, that kindness shown to the children is the readiest and surest way to soften the heart of the parents, they have erected schools where Christian children, boys and girls, are taught, and where the sons and daughters of the Jews learn to speak, read, and write the English language with ease and accuracy. This department of the missionary scheme has been essentially useful, and seems to be very popular in Jerusalem, as the rising Jewish generation are thereby fitted, at no expense on the part of the parents, for becoming mercantile men in every quarter of the World; and the young hearts of Jews and Gentiles are thus united by the tie of companions and school-fellows, which no distance in time or space, or difference in religion can ever sever.

"As might have been expected, all these undertakings on the part of the Jewish Society were violently opposed on the part of the Jews. But, in spite of all manner of opposition, the Mission has kept its ground. Nay, their efforts have not been without result. Some Jews have been brought to the knowledge of the saving truths of the Gospel. They have been baptized, and confessed their faith in a crucified Messiah. Some of these have already become missionaries to their unbelieving brethren,—some have even been received into the ministry,—and many are preparing for the work of missions and the ministry, and will ere long become able hands in both. So early as September, 1838, the first native Jew, Rabbi Joseph, was awakened at Jerusalem. In 1839 three rabbis, native Jews, had become inquirers after the faith as it is in Jews. And these seem to have been all the known fruits up to the period of the narrative of the Mission of Inquiry to the Jews from the Church of Scotland in 1829. But the good work has made decided progress during the twelve years which have intervened. 'Progress,' I was told by the English Consul, 'has been made every year, and great progress has been made within the last three years.' I saw it, and was assured of its truth, both by the Bishop and British Consul, 'that Jerusalem is now in a transition state, and on the eve of some great change.'

We would call the special attention of our Jewish Committee to the Doctor's recommendation of our establishing a mission in Palestine.

The Doctor, upon his return home, and when visiting Florence, makes graceful mention of one who has not left behind a kinder heart:—

"How pretty and how peaceful did Florence appear in the evening sunshine, and what a beautiful procession of recollections crowded over my

mind! And I thought of my amiable, pious, and active friend and fellow labourer in the Vineyard, the Rev. Dr. Black of the Barony, Glasgow, and I said, Peace be to his mortal remains,—his soul is in Paradise."

We might offer a few minute criticisms upon this book, but we forbear. We do not think the Doctor has shown much judgement or discrimination in his devoteism among the sacred sites of Jerusalem and the Holy Land, and there are some expressions (which belong to slang rather than to sin) which, we think, might have been omitted with advantage. But we have no space or time to say more.

We are glad to know from this volume that Dr. Aiton has returned in safety to Dolphinton, to attend once more to the "manse enonnias," and to minister within the narrow limits of his parish church, without envying the Pope his ampler palace or his ampler temple. We trust also that he is duly sensible of all his mercies in having escaped so many perils by sea and land, and that the parishioners of Dolphinton are equally grateful for his preservation; and that neither murderous Bedouin, nor fierce Turk, has succeeded in creating a vacancy. As the Doctor sits surrounded by his respectable session, let him not forget the savage hordes which often surrounded him in the lonely, waste, howling wilderness. Let him, on quiet summer nights at home, recal that night when he ducked on the citadel of Cairo, and prudently fell down, as if dead, to avoid the hissing ball of the infidel. When he meets his admiring and civil parishioners, let him recal the fierce robber who wished to obtain an augmentation at his expense amidst the horrid defiles of Jaffa. When robed for the pulpit, let him remember the hour when, mounted on his "ass, and clothed in white linen, with a straw hat and turban," he began his picturesque but hot and dusty pilgrimage to Jerusalem. And, finally, when he contemplates the quiet, unostentatious nook in the rural churchyard of Dolphinton, where his bones will repose,—may it be many years hence!—after his last day's journey is over, may he not forget the day when the Arabs approached him on the top-most verge of the awful pyramid, "when with a push, or kick, or the withdrawing of their hands, his days would have been numbered; and when he would have been buried in the desert among the ancient kings, or more likely worried by the hungry hyaenas!"—*The Edinburgh Christian Magazine for Nov.*

CORNER FOR THE YOUNG.

AN ALPHABETICAL ACROSTIC.

Composed for the use of Schools.

A ll mortal men that live must surely die,
 B ut how, or when, is hid from human eye;
 C onsider then thy few uncertain days,
 D elay no longer to amend thy ways;
 E ngage thy heart to serve the Lord in love,
 F or all His ways the ways of comfort prove.
 G rant to thyself no time for vain delight,
 H ate all that's wrong, and love to do the right:
 I n all thou ever dost, act in God's fear,
 J est not at holy things, for God doth hear,
 K eep still the thoughts of death & judgement near;
 L earn to avoid what thou believ'st is sin,
 M ind what reproves or justifies within;
 N o act is good which doth disturb thy peace,
 O r can be bad that makes true joy increase.
 P revent the loss of time, be timely wise;
 Q uench not the Spirit, all His teaching prize;
 R ely alone upon that Power that can
 S ubdue the pride and haughty looks of man;
 T his heavenly power is that which sanctifies
 U nto the Lord the heart that's truly wise.
 V ain without it is all we so much prize;
 W ait for it then—in it such wisdom is,
 X enophon's wisdom folly was to this;
 Y ea this, if 'tis obeyed, will give to youth
 Z eal for the Lord, and lead unto all truth.

Armistead's Select Miscellanies.

THE MOTHER'S LAST LESSON.—Will you please teach me my verse, mamma, and kiss me and bid me good night?" said little Roger L., as he opened the door and peeped cautiously into the chamber of his sick mother, "I am very sleepy, but no one has heard me say my prayers."

Mrs. L.—was very ill; indeed her attendants believed her to be dying. She sat propped up, with her pillows, and struggling for breath; her lips were white; her eyes were growing dull and glazed. She was a widow, and little Roger was her only, her darling child. Every night he had been in the habit of coming into her room, and sitting in her lap, or kneeling by her side, while she repeated passages from God's Holy Word, or related to him stories of the wise and good men spoken of in its pages.

"Hush! hush!" said a lady who was watching beside her couch. "Your dear mother is too ill to hear you to-night!" As she said this, she came forward and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his little heart would break.

"I can not go to bed without saying my prayers, indeed I cannot."

The ear of the dying mother caught the sound although she had been nearly insensible to everything transpiring around her. The sobs of her darling aroused her stupor; and, turning to a friend, she desired her to bring her little son and lay him on her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of the dying mother.

"Roger, my son, my darling child," said the dying woman, "repeat this verse after me, and never, never forget it: "When my father and mother forsake me, the Lord will take me up." The child repeated it two or three times distinctly and said his little prayer. Then he kissed the cold, almost rigid features before him, and went quietly to his little couch. The morning he sought, as usual, his mother; but he found her stiff and cold.

This was her last lesson. He has never forgotten it; he probably never will. He has grown to be a man, a good man, and now occupies a post of much honour and profit in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother.

"PLEASED NOT HIMSELF."

Two of the children had gone to bed. Ellen still sat in her mother's lap, although she was quite a large girl. She seemed to have something in particular to say; for this mother always encouraged her children to tell her fully all about themselves. At last she said, "Mother, I have thought a great deal about what you read to us a little while ago, how Jesus 'pleased not Himself.'"

"I am very glad you did, my dear; I hope you will try to be like Him."

"Mother," said the child, choking, "I do try to, for I saw, after I went to bed that night, that I was just contrary to it. Tom and Jane called me by strutting, and so do the girls at school; and, mother, it is because I like to please myself best."

"That is very said," said the mother seriously.

"Very, mother," answered Ellen. "I felt it was; and I did wish, I do wish to be less like myself, and more like Jesus. Well, it seems to me by striving I shall, I really shall. Yesterday, you know, I went to grandma's and grandma always wants us to do something for her. Tom and Jane like to, but I don't very well. When I went yesterday, I wanted to feel obliging and do willingly what grandma wanted me to. I wanted to please her more than myself; so, before I lifted up the latch, I just went under the lattice and prayed. I kept asking the Lord Jesus to make me like Himself, that I might not please myself, but Him. Then I went into the house, and pretty soon I saw grandma wanted to me-

thing. I knew what was coming, and said, as quick as could be, 'Yes, grandma, I'll get it for you;' and, mother, she thanked me. All along, as I went to get it, I felt beautifully. It is a great deal better not to try to please yourself."

What an affecting experience is this! "For even Christ pleased not Himself." "I came," He says, "not to do Mine own will, but the will of my Father who sent Me." It is this forgetfulness of self which is the very marrow of the Christian spirit, as well as the essence of all true politeness. Lord Chesterfield says, "Politeness is benevolence in little things." Lord Chesterfield was a worldly man, and only acted upon worldly principles, but you see, in describing that which should regulate our behaviour towards each other, how he copies a great Bible principle. A dis-obliging, selfish, conceited spirit is neither Christian nor polite; it is unlovely. Ellen saw and felt this, she grieved over it, and was anxious to improve; she was not contented with merely wishing, but the dear child acted accordingly. She asked her mother to help her; but the greatest help of all was her heavenly helper, Jesus Christ. In the hour of temptation she went to Him under the lily-tree, and He met her there. He gave her His spirit; and it was a willing spirit, a kind spirit, a benevolent spirit, a self-forgetting spirit—oh, it was a beautiful spirit! Let every child desire to possess it, and not only desire it, but act like Ellen under the lily-tree.—*Child's Paper.*

THE SAVIOUR'S CALL.

When the Lord Jesus lived upon earth, he called children, little children, to draw near to Him; and, now that He lives in Heaven, He still asks children to come to Him. But perhaps some one may say, 'I wonder why Jesus calls children?' I intend to answer this question. Will you listen?

1. Jesus calls children because He likes them to talk to Him. A kind father, after his day's work is done, often takes his children on his knees, and looks pleased as they prattle of many things. And Christ loves you more dearly than your father does, and He wishes to hear you speak. Do you like to speak to Him? If you love Him, you do. How often do you speak to Him? Is it twice a day or once a week? And about what do you speak? Do you tell the Saviour that you are thankful to Him for coming from Heaven to dwell with men, and to die for them? Do you tell Him that, if you had a thousand hearts, He should have them all? And do you tell Him that you want to be one of His little lambs, to do all you can to please Him while you live, and then, when you die, to dwell with Him in that happy world where there are

So many little ones in Heaven,
 Habes, such as you, around the Throne,
 To whom the King of grace has given
 A crown of glory like His own?

2. Jesus calls children on purpose to forgive them. Forgive them! why, what have they done? They have sinned against God, and made Him angry. Have you sinned? Yes, ever since you were very little, you have done many wrong things. If you were to try, you could not remember half of them. But God can. He never forgets. Will God punish you, then, for having sinned? Not, if you are sorry and ask Him to forgive you for Christ's sake? And why will He do this? Because Jesus died upon the cross and suffered instead of you. This was out of love to you. And Jesus calls you to say to you, 'Do not be afraid of God's anger now. I have taken it all away. I died on the cross, and God will forgive you if you are sorry for your sins.' Your ears cannot hear Jesus say these words, but your heart may feel that he says them.

3. Jesus calls children in order to teach them. He says, 'Learn of Me, for I am meek and lowly of heart.' What may you learn of Jesus? Learn to be useful. Jesus never spent an idle day; He was always about His Father's business. Learn

to be kind. Jesus loved to do good. He healed the sick, gave sight to the blind, hearing to the deaf, and speech to the dumb. You cannot do such things, but you can give a penny to assist the missionaries; you could help to carry a little boy's heavy basket; you could read a chapter to a sick child; and this would be learning of Jesus. Learn to be patient. Jesus was never angry when people were unkind to Him. They treated Him cruelly, but He bore it all meekly. Jesus calls you to teach you these things, and many other things likewise.

4 *Jesus calls children that He may make them holy.* Sin has made your heart dark; Jesus wants to make it white. You cannot make yourself holy, but Jesus can make you so. He can take away sin from your heart, and give you a pure clean heart. He calls you on purpose to do this—to make you fit for that holy world where there is no sin.

5. *Jesus calls children that He may make them happy.* Do you want to be happy? Do you want to have a merry heart and a cheerful countenance? Jesus says, 'In Me ye shall have peace.' He also says, 'My joy is fulfilled in you.' His ways are ways of pleasantness, and all His paths are peace.' Go then to Jesus, and He will fill you heart with joy and gladness; and, when sickness and sorrow come, they will not be able to take away your joy. You will be happy in life, you will be happy in death; and after death you shall enter Heaven, where 'there is fullness of joy' and 'pleasure for evermore.'

You see I have put this reason last, because you must be forgiven and made holy before you can become happy. These are the reasons why Jesus calls. They are five. Try if you can repeat them. Then say to yourself, 'Here are five reasons why Jesus calls; are they not also five reasons why I should go to Him? Will you go to Jesus when He calls?'

MISCELLANEOUS.

THE CLERGY RESERVES.—We extract from a Boston Journal the following nervous and pointed remarks upon the Resolutions relative to the Clergy Reserves. It may be salutary for some of our unscrupulous agitators to learn the estimation in which their proceedings are held by the sound-thinking portion of our republican neighbours. Small wonder that a people, who in the turmoil and heat-burnings of a revolution respected ecclesiastical endowments made by a Crown against which they were contending, should look with indignant astonishment upon the course pursued by the liberals of Canada.

"The control of the Clergy Reserves is now claimed as an absolute right! England, it seems, has nothing whatever to do with the property, not the slightest interest in its proper disposal and management. But it is demanded of her by Mr. Hincks in the language of the highwayman:—"Your money or your life!" This is the purport of his Resolutions—nothing more, nothing less."

"It has always, however, appeared to us to be a piece of matchless assumption to call these Reserves the property of the Colony; and to deny the right of England to legislate for them. These Reserves were formerly the wild, ungranted lands which fell to the Crown of England on the conquest of the Colony in the year 1759. They were purchased by the blood of Wolfe and his glorious companions-in-arms, and by the treasures of the British people. It is, therefore, the British people to whom they properly belong, for it is they who purchased them and paid full dearly for them with their best blood too. What has Canada, as a Colony, ever granted, paid, or alienated for them?—Nothing."

"That England is bound, in disposing of these lands, to do so for the use and benefit of the Colony according to her best judgement and discretion, we readily admit; for such is the end of all good government. But, that the Colony has

any right to dictate to her in the matter, and to prescribe rules for her adoption, and that too, under a threat of rebellion, we most emphatically deny."—*Montreal Gazette.*

In the House of Commons, on the 3rd December, Sir John Pakington announced the determination of her Majesty's Government not to introduce any measure to give authority to the Canadian Parliament to alter the present distribution of the Clergy Reserves. *Ibid.*

LONDON MISSIONARY SOCIETY.—A public meeting in connection with this Society was held in Albany Street Chapel for the purpose of hearing a reputation, consisting of the Rev. Mr. Gamble of London, the Rev. Mr. Sugden from India, and the Rev. Mr. Gillilan from China. The Chair was taken by the Lord Provost, who made a few remarks, in the course of which he mentioned the present position of the Society. It employed 170 missionaries, and about 700 teachers, who had nearly 30,000 children in attendance on their schools. Besides these it supported 150 young natives, who were in training for the ministry. As was to have been expected, the expenditure, incurred for such an extensive missionary agency, was very heavy; and last year the Income had not sufficed to meet it. The Expenditure being £73,000, and the Income £69,000, leaving a deficit of £4,000. In these circumstances the directors of the Society felt it their duty to make an effort to obtain a larger amount of revenue, and he trusted they would be successful. His lordship also incidentally mentioned that the contributions from Edinburgh and its vicinity for the past year amounted to £707.—*Edinburgh News, Dec. 4.*

I magnify the office of the teacher of youth. Whether he is a humble village schoolmaster, or approximates the heights of his profession (heights occupied, at least in the British Isles, by such notabilities as the late Dr. Arnold, and the living Sir William Hamilton), let him encourage himself with the thought that his order does stand, morally as well as intellectually and politically, one of the highest and most influential classes in the entire community. It was a very wise dictum of Martin Luther, honourable both to his benevolence and his sagacity, "I will say briefly of a school-teacher or *magister*, or of whomsoever it is that faithfully brings up boys and instructs them, that such a one can never be sufficiently recompensed or paid with money; as also the Heathen Aristotle says. Yet is the calling so shamefully despised among us as though it were altogether nought; and we call ourselves Christians! If I must or could relinquish the office of a preacher and other matters, there is no office I would more willingly have than that of teacher of boys; for I know that this work, next to the office of a preacher, is the most profitable, the greatest, and the best."—*Lecture by Rev. D. Fraser, Montreal.*

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—During the past year this Society has paid the following sums in aid of the operations of the Church in the several Colonial dioceses:—Madras, £10,905; Calcutta, £9,917; Quebec and Montreal, £7,990; Newfoundland, £6,421; Toronto, £5,338; Nova-Scotia, £5,021; Fredericton, (New Brunswick), £5,143; Cape Town, £3,202; Sydney, £2,852; Melbourne, £1,197; Columbia, (Ceylon), £1,284; Jamaica, £1,684; Tasmania, (Van Diemen's Land), £1,168; Guiana, £1,263; Barbadoes, £1,184; New Zealand, £1,076; Adelaide, £987; Newcastle, (Australia), £276; Bombay, £596; Victoria, (China), £123; Antigua, £285; Hornet, £21; Rupert's Land, £319. In addition to these the Society has granted to Europe, £474; the Seychelles, £210; Egypt, £544; making the Total Grants, including Home operations, £78,500.

THREATENED DISRUPTION IN THE CHURCH OF ENGLAND.—It is stated by the *Weekly Dispatch* that, in consequence of the determination of the Crown not to allow Convocation to sit for the

dispatch of business, the leaders of the High Church party at a recent meeting have resolved to secede from the Establishment, and to connect themselves with the Episcopal Church of Scotland, which, while in all main points it agrees with the Church of England, adds to its services an acknowledgement of something very like the Roman Catholic doctrine of Transubstantiation, and regulates its own affairs by synods of Bishops and Clergy. The Rt. Hon. W. E. Gladstone, one of the leaders of the movement, has taken the first step; and his severance from the Church of England, although still the member for the University of Oxford, is a fact well known to his ecclesiastical friends.

In the Church of England there are 2 archbishops, 25 bishops, 29 deans, 58 archdeacons, 335 prebends, 291 canons, 10,784 incumbents, 4837 curates, in some instances these dignities being held by one individual.

FREE PRESBYTERY OF GLASGOW.—An ordinary meeting of this Presbytery was held on Wednesday. Dr. Buchanan introduced the subject of the Sustentation Fund, and, along with several other members of Court, urged the necessity of renewed exertions in its behalf. In the Presbytery of Glasgow there is a deficiency this year of £78 as compared with the first five months of last, and over the whole Church a deficiency of about £5000. *Glasgow Citizen, Nov. 6th.*

We regret to learn that intelligence was received in Glasgow on Monday of the death of Professor McLaggan, of the Free Church College, Aberdeen. His removal at the present time will be an almost irreparable loss to the Church.—*Guardian.* Mr. McLaggan, it will be recollected, was parish minister at Kinfauns, which he left at the Disruption. He was a native of the Perthshire Highlands, and has many relatives and friends in this quarter, by whom his loss will be deeply lamented.—*Perth Courier, Glasgow Citizen, Nov. 6.*

ARRIVAL OF THE REV. H. M. WADDELL.—The Rev. H. M. Waddell, the state of whose health made it necessary for him to come to this country, reached Liverpool late on Saturday evening, along with his wife and daughter and Miss Millar. They left Old Calabar on the 10th August, and had, therefore, rather a long passage, and for the last three weeks "a stormy one, causing much anxiety and some illness." We are glad to learn that Mr. Waddell's health has much improved during the voyage. All the missionary agents were well when they left Old Calabar.—*Reformers' Gazette, Oct. 30.*

OLD CALABAR MISSION.—The Rev. H. M. Waddell, at present in Edinburgh, received, ere leaving Calabar, a letter from an unknown friend, signed M. P., written from Manchester, February 12th, respecting the enlargement of Missionary operations at Calabar, and promising £2000 for the opening of six additional stations in the interior. The proposal was duly and favourably considered by his brother Missionaries, the Mission Board has at present the extension of that Mission under consideration, and he has been instructed to correspond with M. P. on the subject.

THE BIBLE A WONDERFUL BOOK.—In every respect the Bible is a wonderful book. The impress of Divinity is on all its pages; every event is seen by its light linked to God; its every doctrine tends to glorify Him; and every precept to bless His creatures. There is no trace of flattery of the reader, nor vanity in the writers; no anxiety to do justice to any fact by coloring it, or to explain any circumstance that seems inconsistent. They wrote as those who felt they were the amanuenses of God, the sworn witnesses to the facts. They concealed nothing from fear, palliated nothing through shame. Human nature, by the lips of the creature, proclaimed the sufferer on the Cross to be the Son of God. Infidels, from Julian and Porphyry to Paine and Rousseau, have let out admissions, that might be advantageously collected, that the Bible is the Book of God.—*The Rev. John Cumming, D. D.*

STATISTICS OF THE UNITED PRESBY-
TERIAN CHURCH FOR YEAR 1851-2.

Number of Congregations.....	505
Aggregate attendance.....	400,000
Members in full communion.....	158,900
Students of Divinity.....	180

FINANCE.

Seat-rents, one year.....	£63,000
Collection at Church-doors.....	47,000
Subscriptions and Donations.....	16,000
Contributions for Synod Missions.....	16,000
Do to other Missions.....	2,000
Given to poor members.....	4,000
Benevolent purposes.....	5,000
Liquidation of Debt on Chapel build- ings.....	14,000

£157,000

Being very nearly on an average of £1 per annum for each member. The returns for 1850 and 1851 show that £23,000 of debt on Buildings had been paid off, which, with the sum paid last year, shows that £36,000 of Debt has been cancelled during the last three years. There are 193 manse of the annual value of £2,890 4s; average £15. Seventy-five congregations have expended on city and town missions £2,777 17s. 8½d, being an average of nearly £36.—*Chronicle*.

SILENT LOVE. "An illiterate female in humble life applied" said Dr Chalmers "for admission to the Sacrament; but at the customary examination she could not frame one articulate reply to a simple question that was put to her. It was in vain to ask her of the offices or mediation of Christ, or of the purposes of His death. Not one word could be drawn out of her; and yet there was a certain air of intelligent seriousness, and the manifestation of right and appropriate feelings—a heart and a tenderness indicated, not by one syllable of utterance, but by the natural signs of emotion, which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her or of the Saviour who atoned for her. Still, as she could make no distinct reply to any of his questions, he refused to enrol her as a communicant; when she on retiring called out in the fulness of her heart, 'I cannot speak for Him, but I could die for Him!' The minister, overpowered, handed to her a sacramental token; and with good reason, although not a reason *fell in utterance from her.*"

[The minister, we believe, was the late Rev. Dr. Davidson, of the Tolbooth Church, Edinburgh. *Ed. Presb.*]

Rev. Mr. Harvey, a Baptist clergyman residing at Frankford in the State of New York, is now in the active and useful discharge of his clerical duties at the age of 111 years. This very year he presided at a convention of the Baptist Clergy, and is perhaps the oldest clergyman in the World, who is able to discharge his clerical duties. *Dr. Fitch on Longevity.*

CONVERSION OF HINDOOS TO CHRISTIANITY. DELHI, JULY 12.—A commotion has occurred among the native community of this city during the past week. Two Christian gentlemen held meetings at their house, at which Hindoos were invited to attend and discuss matters of Religion on condition that, if convinced of the errors of their faith, they would abandon it and embrace the religion of Christ. The result was the conviction of sub-assistant-surgeon Chumunlal and Ram Chandra, teacher of science at the Delhi College. In spite of the entreaties of their friends and relations they expressed a desire to become converts to Christianity, and applied to the Rev. Mr. Jennings, chaplain of the Station, to be baptized. Sabbath, the 11th, was appointed by him accordingly as the day on which they could be most conveniently baptized, and the news ran like wild-fire through the place. Hundreds of natives thronged the streets; some even rushed in; while others struggled into the compound. At half-past six the bell began to toll, and the church

was crowded to suffocation. Half of the service was gone through when it was deemed prudent to commence the baptism, as the rush on all sides, and the bustle caused by the intruders, were excessive. The minister then came to the font, accompanied by Sir Theophilus Metcalfe, Captain and Mrs. Lewis, Dr. and Mrs. Ross (who stood as godfathers and godmothers), Mr. Roberts, the magistrate, Principal Cargill, &c. The ceremony was gone through with much devotion; the parties, when questioned, answered in firm and audible voices. On the conclusion of the ceremony they returned to their houses, followed by a large mob, who probably meditated mischief; but the converts directly took to the Government Dispensary, where Chumunlal resides, where they both entered, and ordered the gates to be closed. A great hubbub and hurraing followed, but the mob immediately dispersed. Thus ended this the first conversion in Delhi, which has shaken the Hindoo religion here to its very root.

THE PERSECUTION OF THE MADIANS IN TUSCANY.—The condemnation of Francesco Madiati and Ross, his wife, to upwards of four years of brutal and infamous punishment in the prisons of forced labour of Volterra and the Ergastolo, or female galleys, at Livorno for the offence of possessing and reading the Holy Scriptures and the English Book of Common Prayer, is justly resented as an indignity to the faith of every Protestant nation, and an outrage on Humanity and Religion itself. This monstrous sentence, which was first pronounced by the Corto Regia of Florence on the 4th Juno after a preliminary detention of ten months in the common goal of that city, has since been confirmed by the Court of Cassation; and we are compelled with great regret to add that, although the circumstances of the case and several direct appeals for clemency and toleration, made by some of the most illustrious personages in Europe, have brought this case under the distinct, personal knowledge of the Grand Duke of Tuscany, that Prince adheres with the implacable bigotry of a fanatic to a sentence that degrades himself far more than it can injure the victims of this cruelty, since it gives fresh force and truth to the worst charges ever brought against the authority he represents and the Church to which he belongs. The King of Prussia, with a most honourable zeal in the defence of Protestant Christians, has made a strong and direct appeal to the sentiments of justice and self-respect he might have expected to find even in an Italian Sovereign, but he had failed to obtain any remission of this iniquitous sentence; and we have reason to believe that the interest, felt in this case by the most illustrious personages of this country, has not been less forcibly and cordially expressed, though with no better effect. M. Von Usedom, the Prussian Minister at Rome, has been instructed to repair to Florence to support the remonstrances of the Protestants, though by a singular perversion of the appropriate functions of a British Minister it is at this very time, and pending this important discussion, that Sir Henry Bulwer, instead of being at his post in Florence, has been summoned or ordered by Lord Malmesbury to prolong his abortive and discreditable mission to Rome. All the other Protestant Governments have joined with alacrity in a common protest against the application of penal laws and ferocious punishments to the faith of the Bible. Holland has taken a warm interest in its cause; the Protestants of France, Switzerland, and Southern Germany have joined the deputation about to proceed to Tuscany, at the head of which Lord Roden, Lord Cavan, and Captain Trotter will personally attend on behalf of a society called the Protestant Alliance. We hope for the sake of the Madians that these exertions will not be made in vain.—*Times*.

[We quote the following paragraph from the "Report of the Deputation to Florence, composed of Evangelical Christians of various countries, addressed to all the Protestant Churches in Europe."

"Notwithstanding the conciliatory spirit in

which our request for an audience was conceived, and the grounds thereof stated, we regret to have to announce that our application was refused. As it is our wish to narrate everything with moderation, we would add that this refusal was couched, as will be seen by the annexed correspondence," (already published in the journals) "in courteous terms. As regards the great object of our mission, it is but too evident that the hope held out of mercy is most vague; nevertheless, as the language used would seem to justify a hope, we cannot but trust that it may be speedily realized."—*Ed. Presb.*]

Return of Dr. Robinson.—The friends of our distinguished scholar and divine, and of the Union Seminary, will be gratified to learn his safe arrival with his family after an absence of more than a year. The reasons for his protracted and laborious tour are well known. The topography and antiquities of Palestine have become the special trust of Dr. Robinson; and, to perfect his work on this subject, he undertook the task of a thorough re-examination of all that is disputable or unsettled in the whole field of enquiry respecting it. He was accompanied by the Rev. Dr. Smith, the learned and useful missionary, and made the tour in circumstances and with a leisure well adapted to secure the best opportunities for examination. The results of the exploration, we learn, are very satisfactory, and will add much to the sum of our archaeological learning. It is the purpose of Dr. R. to compress the three volumes of his Researches into two, and to add a third volume of entirely new matter. That these results will take the place of established truths, and that his new work will become at once a standard authority on all questions relating to the Holy Land among scholars, whose love of truth is superior to their homage of church or superstition, there can be no doubt. Dr. R. was received Abroad, both in England and on the Continent, with distinction by the best living scholars. His labours in this great department are highly appreciated Abroad, and, we doubt not, will be equally so by his countrymen. Dr. R. has re-commenced his labours as Professor in the Seminary.—[J. Y. Evangelist.]

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