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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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VOLUME V.

Price 2s. 6d. per annum.

No. 5, May, 1852.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for the year 1852, THE PRESBYTERIAN being payable in advance.

TO CORRESPONDENTS AND SUBSCRIBERS.

The communication enclosed from Renfrew, C. W., will appear in the No. for June.

We ought to have acknowledged earlier Mr. Wm. M. Park's letter from Cornwall. He is correct in his statement, and an alteration has been made in our Despatch-Book accordingly.

THE CHURCH IN CANADA.

OBITUARY.

Died at the Manse, Martintown, Glen-gary, on the 3rd February, of scarlatina, John McKenzie, the youngest son of the Rev. John MacLaurin, of Martintown, aged one year and six months.

QUEEN'S COLLEGE, KINGSTON.

We have from time to time inserted notices regarding the condition and prospects of this most useful and well conducted seminary, which promises, by the Divine blessing, to become largely instrumental in promoting thoroughly Religious in combination with admirable Secular instruction in the higher branches of learning. The last Report received is highly satisfactory:—

Extract from the Proceedings at a Meeting of the Board of Trustees of the University of Queen's College, Kingston, held on the 6th day of January, 1852.

The Report of the Committee appointed to prepare a draft of the annual communication to the Colonial Committee of the Church of Scotland was read and adopted; and the Board thereupon agreed to transmit to the Colonial Committee the following Statement of the present condition and prospects of the College:—

In accordance with their usual custom the Board of Trustees beg leave to submit to the Colonial Committee the following communication

regarding the state and prospects of Queen's College:—

With reference to their former communication the Board have to state, that the Episcopalian institution of Trinity College, the Medical School of which was commenced last year, will be opened for its literary and other classes on the 15th of this month. The Methodists, also, have resolved to carry on Victoria College in conformity with their provincial charter.

The Board have again to return their cordial thanks to the Colonial Committee for their grant of £300 sterling for the support of a professorship of Theology, with the aid of which they have been enabled to carry on the operations of the College without encroaching on the capital. An additional professor for Logic and Moral Philosophy has long been much wanted; but, in consequence of their limited funds, the want has not hitherto been supplied. The Board are, however, now taking steps with a view to such an appointment being made.

With regard to the general condition and prospects of the College the Board have to state, that the number of students is much the same as last year, when there was a considerable increase in consequence of a more than ordinary number then coming up to the College from the College-school. There is a prospect of a further addition, next session, to the number of students from that source, as well as from other parts of the country. The whole number of students this session is 36, of whom 9 are students of Theology; and the number of those studying with a view to the Church, including the students of Theology, is 16. Two of the students of Theology of last session, who had finished their College studies, were examined with a view to their being taken on trials for license by the Examining Committee of Synod, who were satisfied with their appearances. One of these will be licensed during the present month, and the other will shortly be so. One of the students of the former year, Mr. Morrison, has since been licensed, and has been ordained as minister of the vacant charge of Beckwith.

The Board are happy to state, that the College School continues to prosper, and is in the highest state of efficiency. The number of pupils, who have received instruction in it during the past year, is 82, of whom 54 studied Latin, 15 Greek, and 19 Mathematics. The number in attendance at present is 57. The Board are every year

more convinced, that their preparatory institution is one of the utmost importance, and of the greatest benefit to the College.

The bursaries for this session have been—one of £12 10s. from Hugh Allan, Esq., of Montreal; three of £10 each from the Lay Association of Montreal; one of £10 from the Rev. Principal Machar; one of £10 from friends in Hamilton; one of £15 sterling from the Students' Missionary Association of the University of Edinburgh; and one of £7 10s. sterling from the Universities' Missionary Association of Aberdeen.

The Bible class, established some years ago for the general religious instruction of the students, has been continued by the professors, and cannot fail, by the blessing of God, to be productive of much good.

The Board cannot close this communication without expressing their satisfaction with the general order and diligence which seem to prevail among the students of the University of Queen's College, and their deep conviction, with which they have lately been impressed all the more strongly by the death of a most promising student, that instruction in Religion and instruction in Literature and Science ought ever to go hand in hand—that our young men, in all the universities and colleges of our land, ought to have that teaching which may be the means of fitting them for eternity as well as for time—so that they may make the glory of God the great aim of all their studies, and of their whole lives."

Deeply alive to the importance of such an institution being adequately supported, the Colonial Committee have renewed their grant of £300, and have also voted the sum of £15 as a bursary for a student of Divinity, in the hope that their example in this instance may stimulate to similar acts of liberality on the part of others friendly to the interests of the Church in Canada.—Home and Foreign Missionary Record for the Church of Scotland for April.

CONGREGATION OF MELBOURNE.

At the request of the Presbytery of Montreal I visited Melbourne and its vicinity in my ministerial capacity in March last, and was cordially received both by the English and Gaelic adherents of our Church in

these localities. By arrangements previously made I had the pleasure of addressing large and most respectable audiences both in Melbourne and the Gore in the English and Gaelic languages, amongst whom I recognized "old and familiar faces," with many of whom I had in former times held sweet converse and enjoyed holy communion in this country and in Scotland. It afforded me much pleasure and encouragement to observe in many of them the same unchanged, friendly feeling and warm attachment to our Church which existed when I visited them five years ago. They, as is generally the case with the People of the West and North of Scotland, are much attached to their Sabbaths and Sabbath privileges, and sincerely feel the want of, and ardently wish for, the stated ministrations of the Gospel among them by the appointment of a Minister of the Church of Scotland by the Presbytery of Montreal. It was most gratifying to observe that the praiseworthy and pious habits of their fathers in Scotland were observed in *this*, the land of their adoption; for scarcely a family could be met with that did not surround the Family-Altar morning and evening, thus teaching their children the *good, old path* in which they and their fathers worshipped the Head of the Church. Melbourne is in a rolling country, which by its hill and dale reminds every Scotchman of the land of his birth. Its eligible situation, by the facility of intercourse with Montreal by the Atlantic Railroad passing through it, and the respectable number of adherents to our Church in spite of the trying and painful circumstances in which the Congregation has lately been placed, renders it a most interesting and important station. Besides it commands all the neighbouring Townships, where many of our countrymen are located.

The congregation of Melbourne have the fullest confidence in the watchful care of the Presbytery of Montreal over them; and they sincerely trust that they will, as they have hitherto done, continue the same, and confidently hope that, as early as possible, they will secure for them the services of an able and pious minister. They in particular look to the Rev. Dr. Mathieson, of Montreal, to enable them to obtain this boon, to whom they are warmly attached, and deeply indebted for his labour of love among them in times past, when they were, like many other waste places of our Zion, weak, scattered, and without a Pastor. They also feel much indebted to the Rev. Mr. McGill, Montreal, and to the Rev. Mr. Simpson, Lachine, by whose recent visits to them they have been much edified and encouraged.

It would be uncourteous were I to overlook the kind attention evinced by my old and attached friend, Mr. McIver, and his amiable family, and by Mr. Ross, of Melbourne. Mr. McIver is a warm and much attached friend to our Church, and is now, like the patriarch of old, aged and blind, but a man of God. May the Lord

reward them for their kindness, and soon grant them their hearts' desire in obtaining a faithful Pastor.

Lancaster, 16th April, 1852.

INDUCTION OF THE REV. THOMAS SCOTT.

On Friday, the 2nd April, the Rev. Thomas Scott, formerly of Camden East in the Presbytery of Kingston, was inducted into the charge of the Congregation of North Williamsburg, in connexion with the Church of Scotland, in the Presbytery of Glengarry. The Rev. Thomas McPherson, who by appointment of the Presbytery presided on the occasion, delivered a lucid and a spirit-stirring discourse from Jer. chap. xiii, v. 16, after which the several questions, prescribed by the government of the Church of Scotland, were put to Mr. Scott, and duly answered by him; and also his assent given to the Act, declaring the spiritual Independence of the said Church, passed by the Synod in 1844. Earnest and impressive addresses to minister and people were given by the Rev. gentleman, and their minister was cordially welcomed by a numerous and most respectable congregation.

Mr. Scott is a person of no ordinary talent as a preacher and a scholar; and from his zeal as a minister his former congregation became warmly attached to him. There is every prospect, from his present settlement, of his being a most useful servant in this part of the Vineyard of his Lord, and of the congregation of Williamsburgh duly appreciating his services.

It would be uncourteous, were we to overlook the generous hospitality evinced on this occasion by WALTER BELL, Esq., and others. Mr. Bell is a very influential, spirited, and most useful member of society. Bell's Corners, from the fertility of its soil, its eligible situation, and through his influence, is destined at some future period (and, we think, not far distant) to become a large and populous village in Williamsburgh. We wish him every success.—*Cornwall Constitutional.*

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We are exceedingly gratified to learn that the Managers of this excellent Scheme of our Church at a late meeting felt themselves warranted in making an addition to the Annuities payable from the Fund consisting of Ministers' individual Subscriptions equal to £2 10s. to each annuitant yearly, so that the amount in future will be £12 10s. instead of £10. The allowance from the Fund formed of Congregational Collections remains as before. The Board have made a further alteration which, we are sure, will gratify our readers. In the case of Orphans, the same annuity as payable to a Widow, from both Funds, will be continued till the youngest daughter attains the age of 21, or the youngest son 16, unless he is prosecuting his studies with a view to the Ministry, when the same annuity will be continued until he attains the age of 21. Such collections as have been received from congregations show an advance on the contributions of previous years; but not a few Ministers have failed, even at this advanced period, to transmit their collections. This, we understand, seriously inconveniences the Board, and throws much unnecessary labour upon its members in preparing statements, estimates, &c., just as the Synod is about to meet without having sufficient time to examine them.

PRESBYTERY OF HAMILTON.

This Presbytery met on the 14th of April. Notwithstanding the very bad state of the roads only two Ministers were absent.

The Presbytery resolved to overture the Synod to reconsider the plan adopted by the Managers of the Ministers' Widows' and Orphans' Fund, and sanctioned by the Synod at its last meeting, proportioning the annuities paid to widows and orphans of Ministers to the amounts contributed by the congregations of such Ministers. This plan was considered unsatisfactory, as by it the smallest allowance would be given to those widows who would in general stand most in need of the aid which the Fund affords.

The Presbytery also agreed, in accordance with the Barrier Act, to report to the Synod their disapproval of the Act, which requires Students of Queen's College to spend a year after being licensed under the superintendence of such Ministers as may be appointed by the Synod, before they be eligible to a pastoral charge. The Presbytery were desirous of the suspension of this Act rather than of its repeal. They thought that in present circumstances, when the destitution of the Ordinances of Grace is so extreme, it would be highly injudicious to delay unnecessarily the settlement of our young Licentiates.

The Clerk was instructed to issue circular letters to the other Presbyteries on behalf of Mr. F. P. Sim and Mr. William Johnson, Divinity Students of the third year, it being the intention of the Presbytery to apply to the Synod at its next meeting for leave to take these young gentlemen on trials for licensure.

Mr. James Gordon, Student of Divinity, was engaged to labour as a Catechist in Fredericksburgh, Big Creek, and neighbourhood, under the superintendence of the Rev. George Bell.

It was announced that our Church in Williams, which has been in the possession of the Seceding Brethren since the Disruption, has been recovered by a suit in Chancery.

Mr. King, Dr. Mair, Mr. Mowat, and Mr. Gibson were instructed to attend the next meeting of the Presbytery of Toronto as corresponding members.

After the usual supplies for vacant congregations had been appointed, the Presbytery adjourned till the first Wednesday of June.

The following is an extract from a Missionary Report:

In obedience to the injunction of the Presbytery, I proceeded to Puzlisk on the second Sabbath of February to discharge the duties of my mission, and have preached at the same place on the second Sabbath of March and the second Sabbath of April. I was welcomed by the liveliest demonstrations of gratitude on the part of the audience, and certainly, if a large at-

tendance, and the most fixed and apparently devout attention during the whole of the services, may be regarded as indications of encouragement, your missionary was greatly favoured on all the occasions specified. It was calculated there were about a hundred and fifty persons present on the first Sabbath, and about two hundred on the subsequent Sabbaths, and this in the face of keen opposition on the part of another denomination. From all that I have witnessed, I consider Puslinch a station of the first importance, and I hope that a wide door and a useful sphere of labour are thus opened-up to me.

ST. PAUL'S CHURCH, MONTREAL

The Annual Soiree and Concert of Sacred Music of the Sabbath School in connection with St Paul's Church took place on the evening of Tuesday, the 13th of April. At six o'clock the Scholars and Teachers assembled in the Lecture Room in the basement-story, and were shortly joined by those of St. Andrew's Church, who had been invited to join them on this festive occasion. It was truly a pleasant sight to witness about 200 boys and girls, neatly attired, partaking, with happy countenances, of the abundant supply of coffee and refreshments, arranged on tables round the entire room, which their Teachers were busied for about an hour in distributing amongst them. These had been chiefly furnished through the generosity of the ladies of the congregation. At 7 o'clock the scholars in their classes, headed by their respective teachers, withdrew to the Church, where those of St. Paul's occupied the extremity of the gallery, and those of St. Andrew's the two blocks of pews on either side. The rest of the gallery was soon densely crowded by parents, members of the congregation, and strangers, whilst a large portion of the area of the Church around and in front of the pulpit was equally crowded. The programme of 10 hymns embraced three parts, the introductory hymn being "Children of the Sabbath School," containing an address from the teachers to the scholars, by the latter of whom the chorus was taken up. At the close of the first part, the Superintendent, Mr. Gibson of the High School, read a Statement in regard to the School during the preceding five years. The Rev. Mr. McGill then addressed the audience in a few remarks.

In the second part, in the hymn of the "German Watchman's Song" five boys represented the Watchman, and all the scholars joined in the chorus. This hymn, and that of "Spring," in which the question was thrice put by the girls and answered by the boys, seemed to afford particular satisfaction. In the interval between parts second and third, the Rev. Mr. Clerihew, who had arrived in town on the preceding

evening from Scotland, addressed the scholars in a very appropriate manner.

At the close of the third part the national anthem was sung; and, after the Pastor had pronounced the benediction, the large audience dispersed, much gratified with the successful manner in which the youthful choristers had acquitted themselves, and expressing their grateful sense of the labours of the ladies who had devoted two evenings for several weeks in training them for this public exhibition of their powers in this sacred art, in which they were much aided by the use of a seraphine. We need scarcely add, that it is hoped that these anniversary re-unions may manifest a growing taste for the cultivation of Sacred Song. Throughout the evening the scholars of both schools conducted themselves in a very orderly manner, and, after their unflagging exertions and patient attention respectively, were refreshed each with an orange and sweets.

STATEMENT IN REGARD TO SAINT PAUL'S S. SCHOOL

DURING THE LAST FIVE YEARS.

Exactly five years last Sabbath a change in the superintendence of the School took place. At that time, and during the intervening years, there has been an average attendance of 85 Scholars under 13 Teachers, a Librarian, and Superintendent, although latterly there has been a considerable increase in the number of girls.

With regard to the Female Teachers, it may be remarked, that during 1848-9 two were removed from the city, one, who had been for many years a zealous teacher, to Lachute, and the other to Quebec. During that period two withdrew from their classes in consequence of marriage; and, in the close of 1850, a third withdrew for the same reason. The vacancies, brought about in the manner just mentioned, were chiefly supplied by parties who were for several years scholars in our School. Our Pastor's Lady has throughout these years exercised a matronly influence, and exhibited a deep interest in the welfare of the School, while teaching a class of more advanced girls. This class she has only recently transferred into the hands of one who has had long experience in Sabbath School teaching, and who, after an absence of upwards of a year in the Upper Province, was anxious, on her return to the city, to resume a part of the labours of the School.

In taking a review of the Male Teachers, we are reminded, that, about two years ago, one who, notwithstanding delicate health, had continued for many months to discharge the duties of his class with exemplary fidelity, and who, on his return to the city, after some months' absence, apparently in recruited health, had resumed these duties with his accustomed earnestness, was removed from this state of probation after exhibiting Christian patience

and resignation under a lingering disease for several months.* About the same time two Teachers, who had been for years scholars in the School, were removed from Canada after a few years' very steady discharge of duty; one to Dundee, in Scotland, and the other, along with his widowed mother and brothers and sisters, to the State of Michigan. It seems proper to remark here, that two of the present Teachers, who had themselves been for years scholars in the School, have continued steadfast in the discharge of their responsible duties during these five years, whilst some have been led to relinquish their part in this self-denying labour. We feel grateful that, as these vacancies ever and anon occur, there are found some inclined to fill up the breaches among the standard-bearers. It seems, however, but fair to add, that the experience of these five years goes to show that the female ranks in this respect are more readily supplied than the male. A Student, who has been prosecuting his studies at Queen's College with a view to the Ministry for the last four Sessions, has kindly undertaken the charge of a class during the recess of these sessions. About a year ago it was resolved to form two Bible Classes from the more advanced pupils. The individual, who undertook the Female Class, and who had no small experience in Sabbath School instruction at Home, entered upon the discharge of his duty with zeal and the prospect of being spared to carry out his views in regard to that class; but, in the course of a few weeks, he was seized with sudden illness, which, in a short time, terminated fatally.†

With regard to the scholars, while several have from time to time been removed from the city, and their places supplied by new-comers, it has been the will of the All-wise and Supreme Dispenser of life and death to remove by death one female scholar and two males. Of these three, two were cut off by that epidemic which brought alarm and mourning into many families in 1849 and 1851. The other, just on the eve of finishing with much credit a full course of liberal education in the High School of this city, having thus given promise of usefulness in the profession to which he might be called in the course of Providence, was suddenly taken away by a painful malady.

* This individual was Mr. John McGill, a nephew of the Hon. Peter McGill. We beg to refer such of our readers as have filed the Nos. of the PRESBYTERIAN to the stanzas of poetry from his pen, entitled, "GOD'S VOICE IS EVERYWHERE," as an excellent specimen of his poetical talent and devotional feelings. This piece of poetry appeared in our No. for July, 1849.

† This was Mr. John Johnston, who, after completing his curriculum in Belfast College, acted as Tutor for a few years in two families of distinction, thereafter edited the *Belfast Protestant Journal* for about three years, in the summer of 1848 came to Montreal, and was creditably discharging the duties of one of the Masterships of the High School, when he was cut off, as stated above, in the 32nd year of his age.

Thus, in the brief space of five years, have two Teachers and four Scholars been removed from our midst. We believe that, as these instances of mortality successively occurred, the minds of the survivors, teachers and taught, were somewhat suitably impressed; and we only trust that these impressions may continue to keep alive the conviction, that we are respectively called upon to finish the work given us to do by our Heavenly Father, for assuredly "in the midst of life we are in death."

Our exact numbers at present are the following:—

7 Female Teachers with.....	50 Girls.
1 Bible Class under Superintendent.....	10 "
5 Male Teachers with.....	60 Girls.
1 Bible Class under former Superintendent.....	10 "
	46 Boys.
Total at School.....	106

In conclusion, I beg to embrace this opportunity of tendering my thanks to the Teachers for their suggestions from time to time, and for their ready compliance with any suggestions I may have made to them. It is my earnest hope, that in such a spirit of co-operation we may continue to encourage each other in our labours.

Montreal, April 13, 1852.

THE CHURCH IN THE COLONIES.

JAMAICA.

Extract Letter—Rev. J. Radcliffe, Kingston, to the Vice-Convenor.

FALMOUTH CHURCH—LADIES' ASSOCIATION.

Since I wrote you last, we have taken steps for the recovery of the Falmouth church, and hope that the endeavour may prove successful. As a congregation here in Kingston, including not only members of the Assembly, but having influence over others, we hope to be able to produce the result we wish. If so, and by the next mail I think it will be decided, we should then ask you to send out a minister as soon as possible. I need not say I should be glad for the sake not only of the interests of the Church of Scotland, but also for mine own; for it is lonely not to have a brother in the island. If we had our teacher, *who, I hope, will be ordained*, and also the clergyman for Falmouth, we could have a presbytery.

As to my own congregation, I thank the Lord that I am beginning to see, I hope, the fruit of my exertion. I can report a considerable increase—an increase of men occupying the most important situations here in Kingston, and who of course, are individuals of superior intelligence. I have not been able to make much of the blacks. I have had, however, three or four black people at the last communion. They prefer the Methodist and Baptist churches, and the Church of England.

We have, as I told you, a Lay Association belonging to the church. We have organized, a few months ago, what seems very promising, a *Ladies' Association*, of which Mrs. Radcliffe is the president, whose object is the support of a Scripture reader. They wholly conduct that department of Christian effort. The person appointed first died a few weeks ago to their great regret, as he was a man who seemed faithfully to do his work. Last week they appointed another. His object is to go out through the lanes and neglected places of this wicked city, and try and bring to

bear on them the Gospel. I have hope that it will tell on our Sabbath school, and the attendance of the black population.

MAURITIUS.

The Colonial Committee, cordially approving of the proposal to erect a church at the Mauritius, have agreed to make a grant of at least L.300 in furtherance of that important object. The Committee have to acknowledge receipt of a subscription of £5 from a lady who takes a deep interest in this object; also another contribution of £1 5s from Tenandry. We may here append a communication received from H. C. Gordon, Esq., giving some interesting particulars regarding the opening of a chapel at the Mauritius in connexion with another body of Christians, and which, though capable of accommodating only 200, cost not less than L.900.

FREEMAN CHAPEL, MAURITIUS.

On Saturday last the interesting ceremony of the dedication of the above chapel took place in presence of a large concourse of persons. His excellency the Governor was unavoidably prevented from attending.

This is the second building for Divine worship opened within a very short period under the auspices of the London Missionary Society. It may not be generally known, that this chapel, capable of seating more than 200 persons, and substantially built in stone, has been erected at a cost of nearly L.900 mainly through the generosity and the untiring zeal of a private gentleman, Mr. J. B. Cheron, on whose estate it is built, who has for many years laboured to relieve the spiritual necessities of the populous neighbourhood in which he resides, and whose conduct in carrying through the important work of erecting the present commodious building is beyond all praise. The foundation stone was laid last year by the Rev. J. J. Freeman, the late deeply regretted Secretary of the London Missionary Society, in memory of whom the chapel has been named. The religious services of the day were conducted by the Rev. Mr. de Brun, his two sons, and the Rev. Mr. Beaton of the Scotch Church. Before the meeting separated, the Rev. Mr. Benton delivered a brief but well pointed address, in which he urged on those present, and the Protestant community of the island generally, forgetting the petty differences of sect, "to put their shoulder to the wheel," and unite in one common effort for the spread of Christianity. The collection at the doors amounted to about L. 20.—*Abridged from the Home and Foreign Missionary Record for April.*

CHURCH OF SCOTLAND.

MISSIONARY SUMMARY.

We condense from the Home and Foreign Missionary Record of the Church of Scotland the following summary of the Missionary operations reported in the March Number.

MADRAS—INDIA.

At the Institution of the Church of Scotland in Madras some of the people have recently been baptised, after undergoing with firmness the solicitations and entreaties of their relations. The constant result has again taken place, a diminution of the attendance of children.

CALCUTTA.

At this Missionary Station one of the teachers at the Institution, a native, has been admitted by baptism a member of the Christian Church. His profession had attracted great attention, as he belonged

to the class who have renounced Hindooism, and consider themselves as "enlightened," although their enlightenment but teaches them to laugh and to scorn all religious faith. He was subjected to a lengthened ordeal, but held fast to his profession, and he thus announced the motives which actuated him. "I have no worldly motive in view in embracing Christianity. I know that Christ's Kingdom is not of this world. My reasons are simply these:—I know that I am a sinner, and in consequence my soul is in danger; I know that Christ died to save sinners, and He is the only Saviour and willing to save those who repent and believe in Him. I trust that I believe in Him and rely on Him for all my hopes of salvation, and, feeling no merit of my own, I cast my eternal interests on the mercy of God through our Lord Jesus Christ, and my earnest wish is to become a member of the Christian Church." May this young convert receive strength to exhibit a consistent Christian example to his benighted country-men, and may the advancing tide of Truth break-up old prejudices and a false religion, supplanting them by the true Christian faith.

GERMANY.

The German Missionaries have been united into a Missionary Board, with a view to co-operate in their labours. The Board will meet tri-annually, exercise a general cognisance of the Missionary work, and report to the Committee in Edinburgh for their decision such measures as they deem expedient for the furtherance of the objects of the Mission.

JEWISH MISSIONS.

The Missionaries at Hesse Darmstadt, Wursburg, and Cochin, are pursuing their labours, finding openings for usefulness, and looking hopefully for the fruit to be found after many days from the seed they are daily sowing. Mr. Lehner, the Missionary at Darmstadt, is watched jealously by the Jews in consequence of a recent baptism; but his Bible Lectures, which he delivers twice a-week, are well attended, and he trusts with profit.

ST. MARY'S CHURCH, DUMFRIES.—The Rev. John Mein Austin (of Johnstone Chapel, Paisley) was on Monday unanimously elected pastor of this charge.

INDUCTION.—On Thursday, the 11th March, the Rev. Hugh Morton Jack, formerly of the Quoad sacra church, Bridgeton, Glasgow, was inducted to the church and parish of Girthon.

ORDINATION.—On Wednesday the Presbytery of Glasgow ordained the Rev. Mr. Walkinshaw to the pastoral charge of the congregation of Milton Church, where the Rev. gentleman has laboured as a missionary for upwards of a year with great acceptance.

SIR G. GRAHAM MONTGOMERY of Stanhope, Bart., has presented the Rev. Alexander Cosens, assistant to the Rev. Dr. Brunton, of the Tron Church, Edinburgh, to the united parishes of Fossoy and Tulliebole, vacant by the translation of the Rev. Duncan Campbell to the parish of Luss.

ST. BERNARD'S CHURCH—INDUCTION.—On Thursday the Presbytery of Edinburgh met in St Bernard's Church for the purpose of inducting the Rev. David Brown, Liverpool, to that pastoral charge. The devotional exercises were conducted by the Rev. Archibald Buchanan of St Thomas's, Leith, and the new incumbent was in the usual form introduced to the congregation, of which there was a numerous attendance on the occasion.

GORBALS CHURCH.—We understand that intimation was made from the pulpit of this church on Sunday last by the Rev. Mr. Houston, minister of Gorbals Parish, that, in consequence of certain legal proceedings on the part of the feu-holders, the parishioners would for the future be deprived of the use of their place of worship. On Monday, we believe, the furniture, books, cushions, and other articles belonging to the sitters, were removed, and arrangements are being made for the congregation meeting in some adjoining school-house.

At a meeting of the Senate of the University of Glasgow, held on the 3rd March, that body conferred the degree of Doctor in Divinity upon the Rev. Robert Balfour Graham, minister of North Berwick, and the Rev. Jas. Maitland, minister of the parish of Kells, Kirkcudbright.

On Saturday, the 13th March, the Senatus of the University of St Andrews conferred the degree of Doctor in Divinity on the Rev. James Barty, Minister of Bendochy, Angus, and on the Rev. Mr. Robertson, Minister of Eddleston, Peebles.

TIEND COURT.—The Court have unanimously sustained the process of augmentation at the instance of the Rev. Andrew Browne, minister of Irvine, granting twenty chalders, half meal, half barley. The Earl of Eglington and the other heritors concurred.

SCHEMES OF THE CHURCH OF SCOTLAND.—**PRESBYTERY OF FORDYCE.**—On Wednesday week the Presbytery of Fordyce held a public meeting as a Presbyterian Association for the promotion of the Schemes of the Church in the Parish of Banff. Mr Bremner, the Moderator, presided. From reports given in it appeared the following sums had been raised for the Schemes within the Presbytery:—Rathven, £6 1s.; Fordyce, £16 2s.; Cullen, £15; Seafield Chapel, £1 10s.; Boyndie, £4; Deskford, £9 10s.; Banff, £38 15s. 3d.; Ordiquhill, £8 16s.; Enzie, £5 8s. Total for year (ended 15th April last), £105 0s. 4d. Mr. Murray, Portsoy, then delivered an address on the India and Colonial Schemes; Mr Grant, Boyndie, on the Education and Home Mission Schemes; and Mr Grant, Ordiquhill, on the Jewish Conversion and Endowment Schemes. The address, which want of space prevents our inserting, gave a perspicuous history of the progress of the Schemes, and pressed home their claims on the members of the Church. *Aberdeen Journal.*

The Duke of Argyle was installed Chancellor of the University of St Andrew's on Thursday week, in presence of a brilliant audience. He delivered an interesting semi-historical speech, and concluded by warning Theological Students against Transcendentalism and against shutting their eyes on the science and discoveries of the day.

DIVINITY CHAIR, OLD ABERDEEN.—Dr Pirie and Mr Macpherson of Forresare, as yet, the only two competitors for this important and, as times go with the Clergy, rather lucrative chair. Dr Mackintosh and Dr Forbes, of Boharm, have been mentioned; but we have the best authority for stating that they have no intention of coming forward. The same, we believe, may be said with regard to Dr Cumming of London; and, although we have heard it confidently stated that Dr Robertson of Edinburgh would have no objection to try, we can hardly imagine that he would be willing to leave his chair in the metropolis.—*Aberdeen Herald.*

KINROSS.—A monument in shape of a handsome obelisk of freestone, measuring, with an

urn to be placed on the top, about fifteen feet in height, has just been erected at Kinross in memory of the late Rev. James Hay, D.D. The site of the monument in the old church-yard of Kinross, close on the banks of Lochleven, is, from connecting circumstances, peculiarly appropriate and interesting.

THE LATE REV. DR. MEARNS.

In our last we briefly recorded the demise of Dr. Mearns, Professor of Divinity, King's College and University, which event took place at Old Aberdeen on the 2d March. It is due to the memory of the deceased, as well as to the public, that we should now present a sketch, however brief, of his life and character.

Dr. Duncan Mearns was born in October, 1779, at the Manse of Towie, of which parish his father was the minister, though he was afterwards translated to Cluny, also in this county. His education was commenced at a very early period of life, and carried on with such success that at the age of twelve the future Professor carried off the first bursary by public competition at Marischal College. Whatever views may be entertained as to the time of life when education should be commenced, the fact we have now stated adds another to the many instances of eminent men who have entered on their University course whilst yet scarcely more than emerged from childhood. Here Mr. Mearns studied with success, the opening powers of his fine mind being called forth by the admirable College training which has been of such signal benefit to our countrymen, and which in his case was completed under the celebrated Principal Campbell, at that time Professor of Divinity.

Mr. Mearns was licensed as a preacher, when about the age of twenty, and was almost immediately afterwards, in 1799, appointed assistant and successor in the parish of Tarves. He at no distant period succeeded to the full status of a parish-minister, the duties of which important office he discharged with distinguished ability and acceptance.

The next event of importance in Mr. Mearns's life was his marriage, which took place in 1808, the lady of his choice being Miss Forsyth, of Huntly. They had a large family, the greater part of whom survive to adorn important situations in life. Mrs. Mearns died in 1830.

In 1815 he became a candidate for the Chair of Divinity, in King's College, along with Dr. Black, now of the New College, Edinburgh, and the late Dr. Low, of Glasgow. All the examiners and voters on the occasion with one exception were in favour of Dr. Mearns, who was consequently elected to the important appointment. Pending an arrangement as to the emoluments of the chair, Dr. Mearns, though discharging the duties of his new office, did not finally leave Tarves till 1817, when he removed to Old Aberdeen. Dr. Mearns's predecessor, Dr. Gerrard, had in addition to the professorship discharged the duties and enjoyed the stipend of a minister; but, though Dr. Mearns was not opposed to pluralities in the abstract, yet he steadily refused to accept a ministerial charge, which, we need not say, was quite within his reach. He also invariably voted for the principle of not taking fees from the Divinity students, a principle on which he also acted, notwithstanding the contrary practice of other Universities. It was to enable him to carry out his views in this respect that he hesitated as to finally leaving his parochial charge: but an additional leaving his parochial charge: but an additional to the emoluments of the Chair of Divinity was, at the instance of friends, procured from Lord Liverpool's administration, and the arrangement was regarded as alike honourable and satisfactory to all parties.

In 1823 or 1824 Dr. Mearns was appointed one of his Majesty's Chaplains for Scotland, an honorary office conferred on eminent theologians, to which a small yearly salary is attached, and which he continued to hold up to the time of his death.

Dr. Mearns, while a parish-minister, took a

lively interest in Ecclesiastical affairs; and his appearances in the General Assembly attracted much notice and admiration in the Church. Dr. Mearns continued to act a prominent part in Church Courts, and was recognised as a leader by the moderate party, of which he was an able, consistent, and earnest supporter. The ecclesiastical history of the period shows the distinguished part which he filled. He was nominated to the Moderatorship of the General Assembly in 1821, when the somewhat unusual event of a contest occurred, the late Dr. Cook, of St. Andrew's, being also proposed. Dr. Mearns was, however, elected by a large majority, a homage no less to his uncompromising adherence to his Church principles than to his eminent abilities.

Dr. Mearns did not, especially for a number of years past, mingle largely in general society: his habits were naturally retired, the result of a studious disposition. Indeed, before he left Tarves, he had somewhat impaired his health by hard study; and it was an invariable practice with him to rise early and retire to his closet, which he occupied during the greater portion of each day, at all seasons of the year. The fact may be useful to those who dream of eminence without labouring to attain it. Of the fruit of Dr. Mearns's intellectual labours there appeared in 1818 a small controversial work, in which he combated some views put forth in a treatise on "the Evidences of Christianity" by Dr. Chalmers. The volume is generally known to readers, and is in every way worthy of the powerful logical mind of Dr. Mearns. He also published several sermons, pamphlets, and speeches, besides contributing to periodical works. We understand his Lectures on the "Murtle Foundation," delivered in the College on Sunday mornings during the session to the great delight and edification of numerous hearers, have been left in a state of preparation for the press, and will forthwith be published.

Dr. Mearns was an uncompromising Conservative, both in Church and State politics. His private character was marked by that humility and entire absence of pretension, which are generally found in men of profound learning and real merit. His piety, based on large and clear views, was deep and sincere; and his discharge of relative and Christian duties, faithful and unostentatious in an exemplary degree.

Dr. Mearns was in his 73d year. His remains were interred in the churchyard of Old Machar on Friday last, and the funeral was numerously and respectfully attended, but, in accordance with his own directions, strictly private.

The above are but a few brief memoranda of the leading events of Dr. Mearns's life; and we feel we cannot more appropriately conclude this imperfect notice than by quoting the following eloquent and admittedly truthful sketch of Dr. Mearns's life and character, a just tribute to his great moral worth, and the eminent qualifications he possessed for the highly important office of Theological Professor, which we have been kindly permitted to extract from a funeral sermon preached by the Rev. Dr. Forsyth, in the West Church, on Sabbath last. After ably elucidating the doctrines of the text—Luke ii. 29-30—the Rev. Dr. proceeded:

"My brethren, I have been led to address you at this time in the strain, which I have pursued under the fine words of the text, by an event of the past week, which, in the death of the late venerable Professor of Theology in a neighbouring University, has deprived our Church of one who was indeed a master in Israel," a wise, able, and prudent counsellor in her difficulties; and a learned, faithful and laborious instructor of those who were aspirants to the Sacred Office in her communion. Than the charge, which the now departed servant of God so long held, it is not possible to conceive any one of greater importance, or involving higher responsibilities. Every thing that is to fit the aspirant to the ministry for the discharge of duties the most solemn and momentous that mortal can be called to perform, and not for this only, but for sustaining the character, the honour, and the usefulness as a Church of

Christ, of the Church in which he is to bear office—depends in a large measure, under God, on him who holds that charge. By him mainly is the aspirant to the ministry to be fitted to become a skilful and edifying teacher of the faith of Christ, a safe and prudent guide and adviser in the matters pertaining to the soul's well-being, a guardian instructor where the mind is unhappily beset with doubts or perplexities or temptations to err from the Truth, the wholesome counsellor of the young as to the principles by which it becomes them, as mortal and immortal beings, to direct their path in life, the effectual minister of light and comfort among his people, as may be the needs of each. On him depend the character and complexion of his doctrinal views, opinions and principles; whether they shall be in strict accordance with Evangelical Truth, or be such as tend towards the laying of another foundation for the sinner's hope than is laid of God in Christ Jesus. From him he will take his views of ministerial and pastoral duty and obligation, his conceptions of what enters into the Christian pastor's work, as set to watch for souls. The very tone of feeling, purpose, and spirit with which he regards the holy and responsible functions of the Gospel ministry, he will take from him. And on his prelections, on the views that pervade them, the spirit that breathes in them, the counsels they administer, the direction they tend to give the mind and heart, in connection with the pastoral office and its studies, pursuits, and duties, it greatly rests whether they, on whom the hopes of the Church repose, shall go forth to become cold, unedifying, formal, listless doers of the work of the Vineyard, whose views of truth and duty are pitched to a low standard in both, who have no strong and deep sense of their responsible trust, and who care far more for their own worldly interests than for the souls committed to their keeping, or to become earnest, devoted, zealous ministers of the blessed Gospel of salvation; whose whole souls are in their spiritual work, who are prepared to sacrifice all for Christ's sake, and for the highest good of their people, who are actuated steadily and in all things by a deep sense of the account that is before them. Important indeed is the charge on the occupant of which, and the manner in which he performs its duties, and the wisdom and zeal he brings to them, so much of what is of vastest moment to the interests of Christ's kingdom and the spiritual good of souls depends. And great truly the responsibility of those with whom the appointment to it lies; solemn the call on them to see to it that they sacrifice to no minor consideration, to no really inferior point of qualification, the regard which it becomes them to have in chief to the Scriptural soundness of view, the ministerial experience, the acquaintance with the system of Divine Truth, the earnestness of spirit in the cause of the Gospel, the elevation, purity, gravity, and piety of personal character, the clear and sagacious discernment of what pertains to the best and highest interests of the Church, and the steadiness, firmness, and consistency of principles shown through life which ought to distinguish the holder of a trust so deeply momentous.

"In all these main points of qualification for the charge he held, and indeed also in all others of less consideration, he, whose venerated remains have just been laid in the grave, stood acknowledgedly eminent in a high degree. Distinguished for original endowments of mind, he easily asserted a first place among his compeers in all the branches of study preparatory to those for the ministry, so as to bring to these great scholarly attainments a remarkable clearness and acuteness of understanding, powers of reason disciplined in no ordinary degree and a singular faculty of discerning truth from error, and of pursuing it amid all the sophistries with which it might be encompassed. Adding to these great soundness and sagacity of judgement, and indefatigable industry of application, there was no misapprehending that he was marked out for high distinction in the Church. And he early attained it. When, not long after he became the minister of a parish, the

important charge he has for so many years held became vacant, there was but one opinion as to his pre-eminent fitness for it; and all difficulties, which the mode of electing to it might have thrown in the way of the Church's obtaining the advantage of his talents and learning in the discharge of its momentous duties, were made to yield to his appointment. In the Chair to which he was thus called, his prelections were of a high order of excellence, bearing the stamp, in all respects, of a superior mind, exhibiting the obvious results of intense labour, of extensive reading and research, of deep thought and anxious reflection, and all clothed in language of singular conciseness, force, and felicity of expression, yet clear and perspicuous; so that, while teeming with instruction, and so fitted in a high degree to inform the mind, it was at the same time easily to be followed through all the train of thought or argument in which it led. The views, too, which he presented, were at once sound, large, and comprehensive, presented under a system and arrangement marked by no little originality, and serving admirably to exhibit the development of the counsels of God, and the advance of Divine Revelation through the successive dispensations. In every way his prelections from the professorial chair were not only carefully and anxiously framed, so as to give to those who heard them a full, clear, consistent, and sound view of Divine Truth, but did, in point of fact, attain the end to which they were so studiously directed, sending forth the students, who had been privileged to attend their full course, with a mind intelligent, in a large degree, in divine things. And, while he was thus so edifying and instructive a teacher from the Chair, in another department of the duties devolving on him he presented to his students an admirable model of the preacher, of the calm, clear, impressive, chaste, solemn instructor of the mind and heart in the lessons of the Bible.

"The same high powers and qualities of mind, which thus fitted him so eminently for the Chair he so long filled, qualified him for occupying a place no less distinguished in the councils of the Church. And there he was long looked up to as one, on whose sagacity and good sense, honesty and integrity of purpose, sound judgement, knowledge of constitutional principle, and steadfast adherence thereto, instead of yielding to the measures of a time-serving policy, or a fluctuating expediency, the most sure reliance might be placed. Admirable it was, in the days of his vigour, to mark with what irresistible force of argument he demolished, in a few pithy sentences it might be, a whole structure of misleading sophistry, while the very tone of his voice, the keen edge and telling irony of his words, bespoke emphatically the honest indignation of his mind. One he was, and one of the ablest, of a circle of men, the chief counsellors of our Church in their day, her leaders in times of perplexity, her advisers and guides in a season of much trouble and fear, the defenders of her privileges and rights, who have now nearly all passed away, who were ever strong in hope that they would "see her salvation", and who, like him, were all spared to have that hope fulfilled, and, ere they went hence, to behold triumphant those constitutional principles which they had uniformly, and, as with one mind, maintained.

"Infirmity of health had long laid him aside from all active part in the affairs of the Church, and compelled him to husband his decaying strength for the important duties of that charge to which the whole powers of his best days were devoted, and in which his whole heart was engaged. But, although thus withdrawn, he cherished to the latest a warm interest in her concerns, and an ardent desire for her prosperity he was still, to the last of his life, the ready, and willing adviser in all matters referred to his wisdom, judgement, and experience; and from time to time he marked his interest in the great Missionary and Educational Schemes, in which our Church has so worthily embarked, by the munifi-

cence of his donations to them as "An Old Moderator."

"Many the virtues, many the moral qualities, of a manly order, that marked his personal character. Nor, indeed, could better be pronounced in any one the stamp and influence of a Christianity, firm, rational, and healthful, lifting the heart above life's vanities, prescribing the motives of action, and dictating an unbending, almost severe adherence to the course which they prescribed. He had an instinctive abhorrence of all that partook of ostentation or display, and he despised no less affectation, all boasting of one's self, all piling sentimentality. Plain to a degree of sternness in his own tastes and habits, he let the vain show of the world pass with contempt. If he was in some measure intolerant of difference of opinion, yet were his own views always those of mature consideration, and well entitled to weight. In those who commended themselves by their conduct, ability, and character, to his approbation as an instructor, he cherished a warm interest, and he was ever ready to help them in life, and gratified by their success. Indeed none ever passed through his hands that were forgotten by him; he kept a paternal eye on the subsequent career of all his students, and very many they who will long cherish his memory, as at once their teacher and their friend.

"The faith he so ably taught as a master in Israel, the sure hope of a blessed immortality, whose foundations, laid in the atonement and righteousness of the Lord Jesus Christ, he so ably instructed others to unfold, were the anchor and stay of his own soul during a long and painful illness. No death-bed of prolonged suffering, could more admirably exhibit the moral courage, the patience, magnanimity, and submission inspired by a firm belief of the Gospel. A desire to depart there was, under a sense that hope of recovery was past—that all was but prolonging painery was past—that all was but prolonging painery was past—and in the almost too great at times to bear—"to be humble confidence that to depart were "to be with Christ, which is far better;" but yet was still there perfect resignation to the Divine will. Still the reply was, when they who so affectionately watched around him remarked how hardly he could in any posture find rest, still the fine reply was, "There is a rest purchased and permanent." With a mind calm and clear to the last, and well evincing its strength, he made mention of his final wishes, gave to his family his dying counsels, his last farewell, and made all proper arrangements. And he remarkably verified the words of our text: in peace of soul, in the bosom of his family, having seen the salvation of his God, so tranquil was his departure, that scarcely was it perceived when he ceased to breathe.

"My brethren, I have deemed it no unseemly thing for me thus to pay from this place my tribute of respect to the memory of one whose worth was well known to you all, to whom you have at times listened while he addressed you where I now stand, who held so high a station among the Church's teachers and guides, to whom, as such, I was accustomed to look with something of veneration as well as confidence, from the earliest period of my own connection with the Church, whose name will long live in the affections of very many widely spread throughout our Zion. Nor will what I have said be unprofitable either to you or to myself, if, seeing that to depart hence awaits all, and that "neither do the prophets live for ever," we shall be led so to live now that we may hope in like manner to depart in peace, our eyes having seen the salvation of our God, our hearts being stayed on the Word of His grace."

CORRESPONDENCE.

CHURCH-YARD GLEANINGS.

No. 8.

We may not agree entirely in what is said of the four ladies, whose epitaphs follow; we may not be persuaded that

'perfect good' left this world with 'Mrs. Amye Clarke,' or that the demise of Mrs. Grace Scott rendered 'virtue, worth and sweetness, widowers;' we may think, too, that sincere affection for, and grief for the loss of, a beloved object, are not in general so prolific in quaint imagery as are here represented; but we must think some change has come over our times (whether for better or worse) since the days when such encomiums could be penned and perhaps read by the passer-by without exciting the quiet smile they could not now fail of producing.

At Boughton Aluph in Kent is the following memento of Mrs. Amye Clarke, wife of Josias Clarke of Essex, Gent., daughter of Robert Moyle, Esq., of Buckwell, who died in 1631, aged 31.

To the tender trust
Of this sad earth,
Which gave it birth,
We recommend this sacred dust:
The precious oymnt of her name
That had no taint, that had no foil,

We keep to oyle
The wings of fame,
The highest storis
Of her rare soul
The heavens enroll
In sheets of glory.

If perfect good did e'er reside
In common flesh and blood,
In her it lived, in her it died.

Reader, 'tis thought our universal mother
Will hardly open her womb for such another."

In the church-yard of Montrose in Scotland is a monumental inscription by Capt. Alexander Baxter to the memory of his daughter Katharine Baxter, buried there, but born in Greece; who died 20th March, 1682, aged 17. We are told that

So falls by winter blasts a virgin rose;
For blotless, spotless, blameless did she die;
As many virtues nature did disclose
In her as oft in greatest age we see;
Ne'er Jason glor'd more in the golden fleece
Than her brave sire in bringing her from Greece."

To take another sample, Maria Wentworth, daughter of Thomas, Earl of Cleveland, died January, 1632, aged 18, and has the following tribute paid her at Toddington in Bedfordshire.

"And here the pretious duste is layde
Whose pverite tempered clay was made
So fine, that it the gvost betrayed.

Else the soil grew so fast within,
It broke the outward shell of sinne,
And so was hatch'd a cherubimm.

In height it soar'd to God above,
In depth it did to knowledge move,
And spread in breadth in general love.

Before a pious dutye shined
To parents; cvrtisie behind
On either side, an eqval mind.

Good to the poor, to kindred deare,
To servants kind, to friendship cleare,
To nothing but herself severe.

Soe, though a virgin, yet a bride,
To everie grace she justified
A chaast polygasine, and died."

In the words, 'To nothing but herself severe,' we think discernible that rectitude which would have declined the mourning friends' testimony, though, in many points possibly, very true and well merited.

In Westminster Abbey, among the illustrious dead, who there repose in silent state, is the lady who is thus described. "Grace, eldest daughter of Sir Thomas Mauleverer of Alterton Mauleverer in Yorkshire, Bart., born 1622: married to Colonel Scott, a member of the Honorable House of Commons, 1644, and died February 24, 1645. "He, that will give my Grace but what is hers,

Must say her death has not
Made only her dear Scott,
But virtue, worth, and sweetness, 'Widowers.'

While the above records of beauty, goodness, and worth, long since departed from our world, would make one think in keeping close to the "de mortuis nil nisi bonum"—the writers had perhaps wandered a little past the "nil nisi verum,"† we may be almost inclined to think of these ladies as we have heard was done by one who, after sustaining a similar loss, declared of his lamented partner, that

"She was in all things more than woman should,
And erred by being exquisitely good."

"Humanum est errare;‡ and, applying this equally to the eulogizing survivors as to the subjects of their commendation, a truth which the former in such circumstances are prone to overlook, we may arrive at a more correct estimate than they could do; and see at the same time that, while there is no perfection out of Heaven, the keeping in our eye, as bright examples, the great and the good, who have gone before us (if we keep clear of actually deifying them) may assist our own wavering steps, remembering that it is, as our Father in Heaven is perfect, that we are to aim at perfection, and not by copying merely the very best models of our fallen humanity."

(For the Presbyterian.)

HISTORY OF PRESBYTERIANISM.

THE WORSHIP OF THE PRESBYTERIAN CHURCH.
Presbyterians reject the reading of Apocryphal Books in Public Worship.

The Church of Rome considers a number of the books of the Apocrypha as canonical, that is, as belonging to the Inspired Canon, and as of equal authority with any of the books of the Old or New Testament; and accordingly orders them to be read in her public assemblies, just as the Inspired Scriptures. Protestants with one voice deny that the Apocryphal Books make any part of the Sacred Canon, or form any part of the infallible rule of faith and practice.

In the Church of England, however, large portions of the Apocryphal Books are read in her public assemblies, and appealed to as if they were Canonical Books. It is true, the Church in her

* "Of the dead nothing but good."
† "Nothing but true or the truth."
‡ "To err is human." } Ed. Presb.

sixth article declares that these books are not appealed to as any part of the rule of faith; and they are not read on Sundays. But on Holy-days they are read continually.

Presbyterians object to this practice, and refuse to adopt it, for the following reasons:—

1st. Because they are persuaded that nothing ought to be read under the name of Holy Scriptures but that which is regarded as the Inspired Word of God. To do this is to depart from an important Protestant principle, and open the door for endless abuse.

2nd. Because those Apocryphal Books, out of which the lessons referred to are taken, evidently contain some false doctrines, some misstatements, and not a few things adapted to promote ridicule rather than edification.

3rd. Notwithstanding in the sixth Article of the Church of England it is expressly stated that these Apocryphal Books are not read as any part of the Rule of Faith, still in her Homilies they are spoken of in language of a very different aspect. Baruch is cited as the Prophet Baruch, and his writing is called the word of the Lord to the Jews. The book of Tobit is expressly ascribed to the Holy Ghost in the most unequivocal terms, as follow:—"The same lesson doth the Holy Ghost also teach in sundry places of the Scriptures, saying:—Mercifulness and almsgiving purgeth from all sins and delivereth from death, and suffereth not the soul to come into darkness," and suffereth not the soul to come into darkness, &c. (See Homily against Disobedience and Wilful Rebellion, Part i, p. 475; and Homily on Alms-deeds, Part ii, p. 328). Surely, if the "Holy Ghost teacheth" what is written in this book, it is an inspired book, and ought to be considered as a part of the "Rule of Faith." It is worthy of notice here, that the Article and Homilies here quoted make a part of the formularies of the Episcopal Church in the United States as well as in that of England.

4th. The practice of reading these lessons in public worship from writings acknowledged not to be Canonical, and from writings which contain much exceptionable matter, was early protested against by many of the most learned and pious dignitaries, and other divines of the Church of England, and has been, at different times, ever since, matter of regret and complaint among the most valuable members of that body; but in spite of these remonstrances and petitions it has been maintained to the present day. This fact shows, in a strong light, the mischief of commencing an erroneous practice; and how difficult it is to get rid of any thing of this kind, when it is able to plead established custom in its support.

CONCLUSION.

Such are the considerations which satisfy Presbyterians that their doctrine, their ecclesiastical order, and their worship, are truly primitive and Scriptural. To their own Master they stand or fall. Our only object in what has been said is, to render a reason for our own belief and practice. The names of other denominations would not have been so much as mentioned, or alluded to, in the foregoing statements, had it been possible, without doing so, to exhibit our own peculiarities, and to show wherein and why we differ from some of our sister Churches. But, firmly believing that all the leading features of the Presbyterian system are more in accordance with the Word of God, and with the usage of the purest and best ages of the Christian Church, than any other, we feel bound to maintain them, to teach them to our children, and to bear testimony in their favour before the world. We deny to none, who hold fast the essentials of our Religion, the name of Christian Churches. It is enough for us to know that we adhere to "the simplicity that is in Christ," that we walk in the footsteps of the primitive Christians. However plausible in theory, or attractive in practice, any rite or ceremony may appear, we dare not adopt it, unless we find some warrant for it in the Word of God—the only infallible guide of the Church. If, then, Presbyterianism, in all its essential features, is plainly found in the Word of God, (and

this we have all along proved), then surely we have no small evidence that it is from the God of truth and order, and ought to be maintained in all the Churches.

Let it never be forgotten, however, that, as Presbyterianism, in all its leading features, was undoubtedly the primitive and apostolic model of the Church, so, in order to the maintenance and execution of this system to the best advantage, there must be a large portion of the primitive and apostolic spirit reigning in the Church. No sooner did Christians lose the spirit of the first and purest age than they began to depart from the simplicity of Christ's institutions. Having less spirituality to present, they thought to compensate for this defect by outward show and ceremonial. Uncommanded rites and forms were multiplied for the purpose of attracting both Jews and Pagans into the Church. Purity of doctrine gave way to the speculations of philosophy. Purity of discipline became unpopular, and yielded to the laxity of luxuriance and fashionable life. Prelacy, as we have already seen, gradually crept into the Church; and with it many inventions of men, to allure and beguile those who had lost all relish for primitive simplicity.

Now, just so far as we retain the simple, devoted spirit of the apostolic age, we shall love, retain and honour Presbyterianism. Those, who possess most of this spirit, will be most friendly to this system. But, just in proportion as that spirit declines, Presbyterian doctrines will be thought too rigid; Presbyterian worship will appear too simple and naked; and Presbyterian discipline will be regarded as too unaccommodating and austere. Let Presbyterians, then, learn a lesson of wisdom from this consideration. Let them remember that their system will never appear so well, or work so well, as in the midst of simple, primitive, and devoted piety. This is its genial soil. As long as such a soil is furnished it will grow. When such a soil is not furnished, it will still live, and do better than any other system on the whole; but its highest glory will have departed, and something else will begin to be thought desirable by the votaries of worldly indulgence and worldly splendour.

With this article we conclude the "History of Presbyterianism," which has been extended to a greater length than was originally intended. It was announced in the commencement of the series, that they were not original; but, as misconceptions might arise, we beg to remind our readers of this, though many of them are already, doubtless, well aware of it. The compiler of them requests us to say that, with the exception of a few short extracts from Dr. Lorimer, Anderson, and perhaps one or two others, the substance of the whole is from that excellent little book on Presbyterianism by Dr. Miller, a book which in his judgement ought to be in the hands of every Presbyterian, and which we would recommend to every one who desires to be well versed in the History, &c., of the Presbyterian Church.

MR. EMERSON ON TRUTH, ON LOVE, AND ON FAITH.

"Every thing is superficial and perishes, but love and truth only."

So writes Mr. Emerson; but what he holds as truth, which will not perish but abide for ever, nowhere in his writings clearly appears, so far at least as we can discover.

An Apostle of Christ, speaking of himself and his fellow-believers, says, "We know

the truth, and the truth is of God, and no lie is of the truth," and sets forth in distinct propositions many things concerning God and concerning man, and the destiny of man, which they hold for truths that will never perish nor pass away. We can form a distinct conception of what the Scriptures affirm when they speak of *The Truth*, and its being that which is eternal and changeth not. The basis of the Scriptural doctrine concerning truth is, that there is One Living and True God, eternal and unchangeable in His nature and purposes. From this fundamental proposition arises another as the next step in the glorious ascent of the temple of truth, broad, secure and unperishable as Jehovah Himself, that whatsoever is in accordance with the holy will of God is true from everlasting to everlasting, as proceeding from Him who is "The same yesterday, to-day, and for ever, without variability or shadow of turning." Having laid this sure foundation of certain knowledge in things spiritual and eternal, the Scriptures announce to us various particular truths by which to direct our steps through life, as lights, in following which we shall not go astray, and on which to build our hopes for eternity, as tried corner-stones, stable as the pillars of the universe, which cannot be shaken. We find, therefore, in Scripture a distinct *body of Truth*, about which intelligible affirmations can be made; and, as this body of Truth is the exposition of the Divine mind and will, we know what is meant when it is said that it is eternal, as well as the ground on which the assertion rests, namely, that God ever liveth and is unchangeable in His nature, and that His purposes vary not from day to day, but abide ever the same. "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." When truth is thus gathered up into the unity and certainty of the Divine counsels, it acquires the form and substance of an enduring reality, so that we know what we speak and whereof we affirm when we say, that it is not superficial, and will not perish.

But of what body of truth, or even of what single truth, Mr. Emerson intended to speak when he said, *Truth would never perish*, we have not been able to discover, and suspect it would puzzle himself plainly to declare. We can neither make out what he holds to be true, nor on what grounds he rests his belief, that among the various appearances around him some are superficial and perishing, others real and abiding. The fair vision of truth, with which he professes to be enamoured, is not the offspring of God. He assigns to it no such origin. He knows neither whence it cometh nor whither it goeth. It may be superficial as his own knowledge, unsubstantial as his own self-conceit, evanescent as his own wisdom. For aught he knows, it may be the daughter of his own ignorance and folly, doomed to perish in

that very moment when he awakes to the dread realities of God.

While uttering pompous nothings in praise of truth, does he believe in any such thing? Does he feel sure that it is anything but a name, or that there exists between false and true any other dividing line than modes of thought and forms of speech, constituting some such difference between the votaries of the one and the votaries of the other as that which he alleges to subsist between the disciples of his philosophy and the disciples of Christ, a difference, namely, in their rhetoric. Truth has a rhetoric of its own, and so has falsehood; but even these their blossoms are not precisely the same in hue or odour, and from this difference in the flowers we expect to see a difference in the fruits they will produce, and infer a difference in the seeds from which have sprung the plants that bear them. Mr. Emerson, we suspect, is far from being convinced that there exists any real, that is, any moral, distinction between them. We cannot at least conceive what that man's notions of Truth and Falsehood are, to whose moral nature so slight a shock would be given by having to take God for a deceiver, as the following passage seems to imply in the case of Mr. Emerson. How ill does it read beside the Apostle's energetic rejection of any such unworthy and detestable a suspicion. Let God be true and every man a liar, as it is written. Not so writes Mr. Emerson. Not being able to deny that falsehood exists in the world, scorning to believe in a Satan, the father of lies, and not willing to admit that man loveth and maketh a lie, what could he do to account for the presence of the vile thing of which so many make use, but of which no one will own himself the inventor? There was still one method left of getting out of the difficulty, and so, to save himself and friends, he ventures to make the following suggestions, backed, as is not unusual with him in similar cases, by a text from the wisdom of the Hindoos:—"In fact," says he, "we may come to accept it as the fixed rule and theory of our state of education, that God is a substance, and His method is illusion. The Eastern sagos owned the goddess Yoganidra the great illusive energy of Vishnu, by whom, as utter ignorance, the whole world is beguiled."

Mr. E., it will be seen, has, after all, no serious objection to the use of a little Eastern rhetoric upon occasion. He avails himself of it very readily when it enables him to bring forward some misshapen conception, in the character of sponsor, without assuming to himself the full paternity of the moral monster. Though he introduces these scraps of Eastern theology as a kind of proof from Holy Writ, we are far from suspecting him of faith in either Vishnu or the Vedas. No one can be supposed to believe very firmly in anything, who thinks his whole education through life is

carried on under a system of illusions. But a man's love must needs partake of the character of his truth, and, Mr. E.'s truth being of so very flimsy a texture, his love cannot be spun out of any very tough or enduring materials; both, we should think, very likely to perish in the using. No genuine love can possibly spring from a bastard truth. Nor will glory, honour, and eternal life be the portion of either persons or qualities not the genuine offspring of Him who is the God of Truth and of Love.

Having paid some attention to the nature of what Mr. E. calls truth, we were not at all surprised to find his love quite of a do-nothing character, confining itself to good wishes for the general welfare, in order to maintain a comfortable warmth in the philosopher's bosom by keeping up a good opinion of his own philanthropy, and to fair speeches, in order to rid himself of the troublesome importunities of the more actively benevolent, when soliciting his aid and co-operation in some immediate attempt to do good to their brethren. When he has cut out for himself some extraordinary path in the general field of beneficent enterprise, and rivalled in good deeds of self-denial the Christian Howard, we may hear of his name in that noblest roll of our world's great men, the heroes of benevolence; meanwhile he tells us not to look for him in any of the ordinary walks where the kind-hearted go about, seeking to be helpful to their brethren.

"Great believers," says he, "are always reckoned infidels, impracticable, fantastic, atheistic, and really men of no account. The Spiritualist finds himself driven to express his faith by a series of scepticisms. Charitable souls come with their projects and ask his co-operation. How can he hesitate? It is the rule of mere comity and courtesy to agree where you can, and turn your sentence with something auspicious, and not freezing and sinister. But he is forced to say, 'O, these things will be as they must be; what can you do? These particular griefs and crimes are the foliage and fruit of such trees as we see growing. It is vain to complain of the leaf or the berry; cut it off, it will be another just as bad; you must begin lower down.' The generousities of the day prove an intractable element for him. The people's questions are not his; their methods are not his; and, against all the dictates of good nature, he is forced to say he has no pleasure in them."

We suppose Mr. E. intended to portray himself in the character sketched above of the great Believer, whom others suspect of believing nothing, because he believes nothing which they believe, and the refined Spiritualist, whose mental eye, being purged, sees under and over all upon which other men look, so that their cares and questions and exertions lie all

in a middle region, into which he will not enter, and in the affairs of which he takes little or no interest; and whom, therefore, those who are intent on the concerns of ordinary life regard as "fantastic, impracticable, atheistic, and really a man of no account." We do not think he has done himself justice in the description, but it fully justifies all the terms he complains of as being applied to the character described. He holds many perverse opinions, makes many rash and dangerous statements, and, in his character of a philosopher, announces dogmas very pernicious to the cause of Religion and Morality; but we by no means suspect him of being churlish, unkind, or indifferent to the happiness of others, as a man. Actively and steadily benevolent as the faith of a Christian would make him, he tells us he is not; but, that his intercourse with others exhibits a consistent counterpart to the above fantastic picture, we do not believe. Who can glance at the outlines without perceiving that, if duly filled up, a very fantastic character would be the result? All men occasionally exhibit the traits it displays; for all men are more or less fantastic, and often make fools of themselves, as their better judgement tells them, by silly outbursts of spleen, and absurd exhibitions of whim. If the Spiritualist, whom Mr. E. describes, were taken at his word by friends and neighbours, and treated according to its own principles, he would soon discover that they were truly called fantastic. If, however, they had some little scheme on hand for relieving the distress to be found everywhere, or for ameliorating the moral condition of their neighbourhood, (and there is no neighbourhood where such amelioration might not seem necessary, and to some, we trust, hopeful also), they were to say to our Spiritualist, "Of course we look for no assistance from you in such small attempts at well-doing; but, when will you be ready with the grand plan you must be meditating for doing all this in a more thorough and effective manner?" What would he think of himself? No Spiritualist, hungry, thirsty, or in pain, would like to be treated on the principle of being put off with words of comity and courtesy, because such griefs are the foliage of such trees as we see growing, and which, if stripped off, would be succeeded by sproutings of the same in kind.

That such a person as he has described should be called *impracticable*, as well as *fantastic*, who can wonder? He says that he has no pleasure in any of the plans formed by his neighbours for doing good; no sympathy with them in their objects and efforts; nor hope of their success; and can give them neither aid nor encouragement. Can any one imagine a more impracticable person to have to deal with than this?

As we may suppose that some of those charitable souls who come to him with

their benevolent projects are Christians, we may ask, how does he succeed in putting them off with, "You must begin lower down with your generousities?" They do not propose merely to strip off the foliage, or cut away the berry from the corrupt tree, but to purify it to the very core, and renew it in the root and all its branches. How much lower down would he propose to begin than by renewing men in the spirit of their minds, and creating them anew unto good works? He may not like the mode in which it is proposed this work should be done; but has he any better method to bring forward? It was at least absurd and fantastic, if nothing worse, in him to talk of beginning lower down, and conveying reform deeper into the principles of humanity than is proposed in that renovation of man's whole nature, which it is the object of Christianity to effect.

This great Believer and Spiritualist is evidently a fantastic and impracticable character, but he is, on his own showing, *atheistic* also. A black and bitter drop of Atheism has also fallen upon our nature, and tainted the whole current of human life. Its baleful influence is felt in every bosom. It darkens our understandings, corrupts our affections, and sours our enjoyments. It has shed vinegar and gall all through the cup of existence, of which all of us have been made to drink. Well do we know its taste. When we speak of Atheism, we speak also of what is common to man. We only wonder that Mr. E. should put forward, with something like a boast, what smells so rank of the foul contamination.

Nothing presses upon our own convictions, with the irresistible weight of a truth not to be withstood or disputed, more than this, that the clearest, strongest, most dangerous symptom of Atheism, working in our own bosom or in that of others, is a disposition to doubt of the efficacy of goodness. There is Atheism in damping the faintest aspirations after good, Atheism, in looking coldly on the feeblest endeavours by which men seek to be helpful to each other. But who is he, that, when charitable souls come to him with their projects of benevolence, condescends to meet them with words of comity and courtesy, but cannot extend to them a brother's helping hand, nor embrace them with a brother's loving heart, for the good it was in their thought to do, even if his understanding should hesitate as to the wisdom of the means they proposed to employ in effecting it? Who is he that haughtily draws himself up, and from his fancied heights of spiritual elevation looks superciliously down on all the generousities and benevolent enterprises of his day and generation, and coldly says he has no pleasure in them? Is this the voice of a man? Does it become a man to speak thus of any efforts of his brethren he believes well intended, though not

overwisely directed? Mr. E. seems to think it the becoming attitude of a superior mind towards the rest of his race. We think it the attitude of a proud mind, unconscious of its true relation to its brethren upon earth, because unconscious of their common relation to a Father in Heaven.

No words of a haughty Spiritualism like this ever fell from the lips of Him who spake as never man spake. When a certain young man came unto Him, in whose character there was some good, not without much imperfection, it is said, "and Jesus beholding him, loved him." He sent him, and others besides him, away sorrowful, by words of truth, which they would not receive. But He did not dismiss any charitable souls and their projects with words of comity and courtesy, because He could neither wish them good speed in their present way, nor point out to them a better.

There is, perhaps, more of Atheism in Mr. E.'s fantastic expressions than in the convictions he intended to express; but, when a man makes a display of his contempt for the efforts to do good, which his brethren make in the name of God, and in dependence upon His blessing, while he gives no intimation of his own belief in a Heavenly Father, to whom he looks up, and on whom he relies,—we do not see to what line of conduct the term Atheistic could be more appropriately applied.

Very different from the do-nothing, stand-apart system of this haughty Spiritualist is the rule of conduct laid down in the Scriptures for the followers of Jesus. When charitable souls come to them with their projects, they are not to put them off with words of mere comity and courtesy, but are to provoke one another to good works. "My little children, let us not love in word nor in tongue, but in deed and in truth." "Whosoever doeth not righteousness is not of God; neither he that loveth not his brother. Love is the fulfilling of the law." Thus do the Scriptures discourse of love, as a debt due from us to our brethren, and the payment of which their and our Father in Heaven will require at the hand of all His children.

What precise notions on the subject Mr. E. holds it were hard to say; but any intelligent reader of his writings may easily satisfy himself, that by love he does not mean the love of God, as our Heavenly Father, nor of men, as our brethren in God, for he owns no obligation out of himself. He will not call himself debtor to anything in Heaven or on earth, save his own moral sentiment,—a strange kind of divinity, as it seems to us, to the faith and worship of which we cannot concede the title of the faith and worship of God, nor consider those who believe in and worship it as thereby absolved from the charge of Atheism.

Mr. E. boasts of faith as well as of truth and love; but, as his truth is very

different from the Truth as it is in Jesus, and his love very different from the love of God and the fulfilling of His law, so his faith also, as may be supposed, is something very different from faith in Christ. He seems to say of it, that it is a faith which worketh by love; but its manner of working and all its outgoings and incomings have no resemblance to those of that faith which worketh by love through Him that loved us, and gave Himself for us, that we should not henceforth live unto ourselves, but unto Him who died for us. Mr. E.'s faith seems to be faith in himself, and naturally turns back upon its source, cheering no heart but his own, and making, we should think, cold cheer there. Our readers may be curious to see what account a man gives of his faith who reckons himself among those who are such "Great Believers," the enormous magnitude of whose faith so staggers common minds, who cannot easily believe in such prodigies, that they set them down for infidels, and really men of no account. Here, then, is his definition of faith:

"Belief," he says, "consists in accepting the affirmations of the soul; unbelief, in denying them. Some minds are incapable of scepticism."

He gives us also to understand that he himself is one of those incapables. The common notion of faith is that it is belief in a testimony from without; but if this be faith, we readily believe that Mr. E. is incapable of scepticism. It is said of some men that they are too vain to be jealous; too undoubting believers in the splendour of their own attractions to admit into their minds a suspicion of the possibility of their being outshone in any eyes by a rival. There are men also so certain of being always in the right as always to accept the affirmations of their own souls, and to be incapable of the scepticism of suspecting that possibly they may be mistaken. Such persons change their opinions, even as do others; but in this they never vary, that they are always in the right in their present way of thinking. They always accept the affirmations of their own souls. Though Mr. Emerson, therefore, should be a great, a very great believer of this kind, he must not straightway conclude that he is an eighth wonder of the world.

But it is written, "He that trusteth in his own heart is a fool; and there is a way which seemeth right unto a man, but the end thereof are the ways of death." The words of this wisdom Mr. E. affects to despise as antiquated; worn out, and belonging to a world that has passed away. Old as they are, they have a wonderfully fresh look about them, and seem as if they could serve the world a long time yet to come. Had they been uttered yesterday, they could not have been more applicable to the world as it now is. Mr. Emerson's wisdom is far from being the wisdom of the just, and not likely, we should think,

to obtain the honour of a long tradition, as a portion of the wisdom of the wise. We wish the sunshine of a better faith illumined his path and cheered his heart in this darksome wilderness' journey. That faith, which he professes to follow and would have others take as a light to their feet, we believe to be a vain illusion, leading to destruction, and hope it will be dashed to the ground, a lamp to be despised.

RELIGIOUS INTELLIGENCE.

CONSECRATION OF THE PROTESTANT CHURCH AT LAIBACH, AUSTRIA, AND ORDINATION OF THE PASTOR.

Who could have imagined, two or three years ago, that a Protestant church should suddenly rise, a memorial of brotherly co-operation and Christian simplicity, as well as of faithful adhesion to the doctrines of Christ, in a country so thoroughly Popish, where light maintains an apparently ineffectual struggle with its antagonist, darkness; and from 250 to 280 persons comprise the whole force of the Protestant camp! Man, unassisted, had never accomplished this; for, while the spirit was willing, the flesh was weak.

We laid the first stone of our church on August 12, 1850, and, in little more than twelve months, the building was finished, leaving us a debt of 5,000 florins, or £500, to discharge. God has brought us thus far, and we believe He will still deem us worthy of His gracious support, inclining the hearts of benevolent and Christian men to encourage us in our holy undertaking, that we may be able, not to finish it only, but secure it to advantage to future generations.

As the day set apart for the consecration approached, which was to be at the same time the day of our pastor's ordination and instalment, we felt increasingly how applicable those words were to us, "Lord, Thou hast done great things for us." At the same time the fury of our Romish opponents no longer kept within bounds; excited when we first began building, though in a moderate degree, it reached its highest point when the top-stone was laid, and arrangements were being made for the consecration of our house of prayer. For months past our sentence of condemnation had been continually proclaimed from the neighbouring pulpits; but on the first day in us, were year we, or rather Protestantism in us, were attacked with additional rancour, and our souls formally doomed to a part with the lost; while the faithful were warned against attending our religious services on pain of incurring the just judgement of God, both in this world and in the next. This mode of insulting the Romish bishop, who, however, quite satisfy the some of the inferior clergy, proceeded to publish a pastoral letter, in which he represents us as living in error, charging his flock on no account to enter the doors of our church, still less to take any official part in the conduct of our public worship, reminding them that it would ill accord with the pretensions of the Catholic church, the sole source of iniquity; for her members to unite in works of salvation, yet exhorting them to distinguish between systems and individuals, and to live in unity with us. Such is the substance of this lengthy epistle. The general indignation it caused, might had one to doubt the wisdom of this divinely authorised bishop. No official had courage to come to the displeasure of God, but for fear of temporal punishment, the Romish clergy having more power in Austria than ever, and all civil officers dreading an influence which may hinder their advancement, and, indeed, threatens their very existence, if their loyalty be in any way questioned. But by these very measures, people obtained information on a subject of which they were previously ignorant, and assembled in great numbers

on the day of the consecration, an hour before the service began, so that an overflowing congregation was the result of these repeated denunciations.

It was expected that the time of year would prove unfavourable in lessening the number present at the ceremony; but the 6th of January opened upon us a lovely day, fit emblem of the joy of the Lord, which at the same time we had gratefully to acknowledge. The impression produced, especially on us Protestants, will never be lost, more particularly during those moments of intense interest when our pastor received ordination at the hands of Superintendent Franz, of Vienna, assisted by our late minister from Trieste, Dr. Erhard Buschbeck, and the Rev. Gustavus Steiner. When the blessing was pronounced over him the bells sent forth their first peal of gladness. You are aware that in Austria, up to 1848, the so-called houses of prayer were only allowed to take the form of private houses, and were not suffered to have the entrance in the principal street, or to make use of bells. God be praised, that time has gone by, and we trust for ever.—*Abridged from Evangelical Christendom for March.*

EXPULSION OF PROTESTANT MISSIONARIES FROM HUNGARY.

On Friday a deputation from the Free Church accompanied by deputations from the Protestant Alliance, and from the Scottish Reformation Society, had an interview with Earl Granville at the Foreign Office on the subject of the recent expulsion of British missionaries from Hungary by the Austrian Government. The deputation from the Free Church of Scotland consisted of the Hon. A. Kinnaird, Rev. A. Moody Stuart, Rev. Dr. Keith, Rev. Dr. Lorimer, J. G. Wood, Esq.; and the expelled Missionaries, Rev. W. Wingate and Rev. R. Smith. The deputation from the Protestant Alliance consisted of the Earl of Shaftesbury, Colonel Alexander, Rev. E. Aurol, Rev. Dr. Steane, J. Cook Evans, Esq., and John Macgregor, Esq.; and that from the Scottish Reformation Society, of Rev. Dr. Hamilton, Charles Cowan, Esq., M.P., James Nisbet, Esq., and Rev. W. Chalmers. The Earl of Shaftesbury, in introducing the deputations, said, that, although several of the gentlemen were not members of the Free Church of Scotland; yet they all sympathised with the object of the deputation from that body. The Rev. A. M. Stuart, as Convener of the Free Church Mission to the Jews' Committee, then read a memorial on the subject addressed to Lord Granville, stating the facts of the case, and requesting him to take measures for vindicating the rights of the missionaries as British subjects, and procuring redress, and also protection to them in their future labours. Earl Granville stated that he had communicated with the Earl of Westmoreland on the subject, and that he could not give a definite answer till he had received a reply. He asked whether there were not some German Roman Catholics expelled from Austria at the same time with the Protestant missionaries; as, if the Austrian Government treated all foreigners alike there might be no just cause for remonstrance. He also asked for more detailed information respecting the loss of property suffered by the missionaries. The deputation, having promised to give the additional information which Earl Granville had requested, then withdrew.

On Thursday, the 27th February, a meeting of the Protestant inhabitants of Edinburgh was held in the Music Hall regarding the recent expulsion from the Austrian dominions of the missionaries to the Jews in connection with the Free Church. On the platform were the Lord Provost, Sir James Forrest, Mr. Cowan, M.P., Rev. Drs. Stevenson (South Leith), Candlish, Alexander, Duncan, A. Thomson, M'Crice, Hetherington, and H. Grey; Rev. Messrs Davidson, Brown, Reid, Aikman, and Cullen (Leith); Bailie Fyfe, Councillors Pow, Gray, and Dickson; Dr MacLagan, Mr. J. F. Macfarlan, &c.

On the motion of Sheriff MONTGOMERY, the Lord Provost was called to the Chair; and the meeting

was opened with prayer by the Rev. Moody Stuart. The Chairman having stated the object of the meeting.

The Rev. Mr WINGATE then detailed the circumstances connected with his expulsion. He stated that, when they went to Pesth in 1845, their object was not only the evangelisation of the 300,000 Jews there, but to act as ministers to the British residents at Pesth, who amounted to a considerable number; and it was the fact that they were the only British Protestant clergymen in that country, which gave them a legal standing. They had a formal consent to reside there from the Archduke and Archduchess; and according to treaties it had always been understood that, wherever the subjects of her Britannic Majesty chose to reside, they had a right to select their own ministers, and to have the ordinances of Religion administered freely among them. He knew of no case except the present in which this toleration had been refused. In carrying out the objects of their mission, they invariably endeavoured to transgress no known law of the country; they generally found the authorities in Hungary civil and kind, and during the whole of their residence there they had done nothing which drew on them their animadversions. On no occasion whatever had they ever been accused of being disorderly persons; and the ordinances of Religion had in no case been interfered with. When the Hungarian war broke out, the missionaries were enrolled in the National Guard; but they refused to take any part in the struggles then going on; and, having lodged a protest to that effect, they felt it their duty to absent themselves from the country for a time. When the war was brought to a termination, they boldly returned, and stated to the Government their purposes and intentions; and they obtained permission to re-open the chapel, and continue all their public operations in the same way as before. The first notice they received of the Imperial mandate commanding their expulsion was on the 5th January; and, as the Emperor two days before had published a decree abolishing all the laws of the kingdom, they had no law to appeal to. The retirement of Lord Palmerston, who had much influence on the Continent, produced an immediate change in the operations of the Austrian Court; and he was fully convinced that their expulsion took place at the particular time, at which it occurred, for no other reason than as a reprisal for the hospitality and kindness which Britain as a nation had shown to the Hungarian refugees. He was confirmed in his opinion that the mandate was meant as a reprisal by the aggravating and insulting manner in which it was carried out. It was in the middle of winter when the edict came, some of their families were in bed from sickness, and all of them were under medical treatment, and the medical attendants had given it as their opinion that it would endanger their lives if they were removed at that season of the year. All these things, however, had no effect with the Austrian Government; and notwithstanding every effort that was made to obtain a reversal or modification of the decree, they were ordered to quit the country without delay.

The meeting was subsequently addressed by the Rev. Dr. Candlish and others, proposing Resolutions which were unanimously adopted.—*Abridged from the Edinburgh Advertiser.*

STATISTICS OF PROTESTANTISM IN FRANCE.

But we have to speak of Christianity in France, and we shall seek for it in Protestantism; not that we intend to connect with Protestantism exclusively the idea of Christianity, or to assert that spiritual life manifests itself in Protestantism alone; but it will be readily accorded to us to select from among the several human systems for our point of departure in fulfilling our task that which has carefully preserved the Oracles of God; and, apart from every human sympathy, we see in Protestantism the Israel of the flesh, the true successors of Israel, the depositaries of the promises.

The legal enactments of the 18th Germinal, of the year 10 (April, 1802), which succeeded two centuries and a half of uninterrupted persecutions, were enthusiastically welcomed by every Protestant in France. We are not about to dwell on the different principles recognised by these Acts; one principle, or, more properly, one fact, runs through them all; liberty is conceded, the right to live. Every thing else was for the moment comparatively unimportant. This is all our brethren from the Valleys enjoy, and for which they bless the memory of Charles Albert. Our brethren from Tuscany, Count Guicciardini, would be content with this. The patient had been snatched from the hands of death, and it would have shown but a bad grace to argue respecting the remedies employed. Thus it was, that in the caves of the earth, the garrets, and the stables, which formed the temples of Protestants, the churches bent their knees in humble thanksgiving, and with flowing eyes blessed Him who had given peace and repose once more to His people. *Deus nobis hæc otia fecit!* Such was the grateful cry of French Protestantism. Neither the theologian nor the simple-minded Christian thought of criticising what indeed since then has given rise to such well founded doubts; for instance, the administration of the Churches being placed in the hands of the rich, the right of the civil power to interfere with our internal affairs, the parceling-out (*morcellement*) of the churches—the suppression, intentionally perhaps, of the General Synods.

About 50 general consistories, upwards of 200 churches, and as many pastors were officially recognised after the promulgation of the Act of the 18th Germinal. At this day the numbers amount to 126 additional general consistories, viz., 93 of the Reformed church, and 33 of the Lutheran church; and 756 additional churches and pastors, viz., 507 of the Reformed church, and 249 of the Lutheran church. It was specially during the first part of the reign of Louis Philippe that the greater portion of this increase was effected. The Republican Government created only one new consistory (that of Sedan), for which our churches have no reason to be grateful; whilst the number of pastors was augmented but by 5 or 6. At the present time not less than 80 requisitions are before the authorities, arising partly out of conversions which have taken place to Protestantism, and in part from the increase in existing churches.

The total estimate for the Protestant National churches of France, including the allowances for pastors, extraordinary aids, the construction and repair of churches, &c., amounts annually to 1,269,550 francs (about £50,000), which yields an average of 1,680 francs (£67) for every pastor and parish. You must not confound, however, the parish with the "commune," the latter being a legal and territorial division whilst the parish is the religious division, and ordinarily comprises several communes. One pastor alone in Isere has the care of more than 6 communes; in the department of the Seine and Marne, 8; in that of Lot, one; of the Garonne, 10; the Haut Rhin, from 8 to 11; in the department of La Drôme, from 10 to 15; La Côte d'Or, 30; the Basses Pyrénées, from 21 to 36,—of course, this depends upon the number and scattered position of the Protestants. Some pastors have the whole of a department under their care; thus, in the cases of the pastors at Sedan, Rheims, Dijon, Brest, their duties lie in circles of 30 to 60 miles round their residences.

The number of the Protestant population in France is not known, even approximately, and no basis is possessed from which to make a tolerably exact calculation. If the 16th article of the Act of the 18th Germinal, which grants a consistory to every 6,000 souls, be taken as a guide, then the 93 Reformed and the 33 Lutheran consistories would be indicative of a population of 756,000. But, even if there be some consistories where there are not 6,000 souls, there are others whose numbers may be taken at a far higher figure, for instance:—

• God gave us this repose.—*Ed. Presb.*

At Alais, there are..... 10,000 souls.
 Nismes..... 16,985
 Mulhouse..... 19,486
 Paris..... 48,306

The calculation by parishes cannot give us more light upon this subject; for, as it will be seen, there is considerable difference in the figures, some parishes containing a population of 400, others as many as 3,000, or 4,000. It would be impracticable to arrive at a correct average without knowing all the numbers, and it is here that we are at a loss. A census has lately been ordered to be made by the President of the Republic, but as yet the results are not known; and on every side appeals have reached us against the manner in which the order has been carried out, and against the incorrectness of the partial results which are known.*

This census, therefore, does not come before us in a manner which enables us to rely upon it; and the less so, because in several churches, and especially among our Congregational brethren, the right of making a religious census has been contested with the civil authorities, and answers on the subject have been refused. According to custom, however, the names of those who refuse to answer are carried to the side of the majority (Roman Catholic). They have acted upon the old proverb, "Silence gives consent." The French Government has not yet admitted that there can be any persons devoid of religion; thus, where no religion is professed, the name is written amongst the *minimum*: the least he can be is a Catholic. We do not envy the partisans of the Papacy this little victory, but we repudiate principles which lead to false results.

It must be here remarked, that Protestants are very unequally divided amongst the departments in France. Numerous and crowded together in some departments in the south, the east, and the west, they are few in number and scattered in the north, and particularly in the centre of France.

Of the 86 departments (87, if Algeria be comprised), in 62 alone are Reformed Protestant pastors found, who are recognised by the Govern-

Le Gard.....	93	Calvados.....	3
La Drôme.....	41	Charente.....	5
L'Ardèche.....	37	Manche.....	3
Bas Rhin.....	3	Rhône.....	3
Herauld.....	23	Somme.....	3
Tarne.....	22	Vendée.....	3
Deux Sèvres.....	20	Cher.....	2
Tarne et Garonne...	20	Doubs.....	2
Charente Inferieure.	19	Loire Inferieure...	2
Lozere.....	18	Maine et Loire.....	2
Lot et Garonne.....	17	Moselle.....	2
Gironde.....	14	Pas de Calais.....	2
Haut Rhin.....	18	Haute Saone.....	2
L'Ariège.....	9	Seine et Oise.....	2
Seine.....	9	Ain.....	1
Dordogne.....	8	Ardennes.....	1
Vaucluse.....	8	Aube.....	1
Aveyron.....	7	Cote d'Or.....	1
Aise.....	7	Eure et Loire.....	1
Basses Pyrenées...	7	Finisterre.....	1
Algeria.....	7	Gers.....	1
Hautes Alpes.....	6	Indre et Loire.....	1
Bouches du Rhône..	6	Loire et Cher.....	1
Seine Inferieure...	6	Loire.....	1
Seine et Marne.....	6	Marne.....	1
Haute Garonne.....	5	Oise.....	1
Isere.....	5	Orne.....	1
Nord Vienne.....	5	Puy de Dome.....	1
Haute Loire.....	4	Var.....	1
Loiret.....	4	Voges.....	1
Meurthe.....	4	Antilles.....	1

* In some towns, and in many villages, no one was questioned as to his religious creed; but, as soon as the lists were completed, the mayor or the schoolmaster gave from memory the names of those whom he knew to be Protestants, as the rich, the notables, or persons who were well known by the public profession of their faith; but the lukewarm, the indifferent, the poor, were left in the category of the Roman Catholic mul-

The Lutherans, whilst they are less scattered than we are, only occupy nine departments with their 249 pastors.

Bas Rhin.....	159	Seine.....	5
Doubs.....	32	Voges.....	3
Haut Rhin.....	28	Moselle.....	1
Haute Saone.....	10	Algeria.....	1
Meurthe.....	8		

At Paris and at Havre the Lutherans have assistant pastors for the Protestants who are scattered in the neighbourhood of these towns.

Of our 86 prefectures (87, including Algeria), only 21 are the head-quarters of the consistorial courts. 15 other prefectures have also pastors, although they are not of the consistorial courts. Whilst others, without being the residence of pastors, contain a good number of Protestants, and are visited either by the neighbouring pastor, by suffragans, or by some of our Evangelisation Societies.

In 25 of the departments there is no place of worship officially recognised; but several have been evangelised, and some even have become, under the care of our Societies, very remarkable centres of religious operations. Thus in the Jura the Evangelical Society of Geneva has founded a church; the same Society can count 7 churches in the departments of the Saone and the Loire, together with 4 pastors.

The Evangelical Society of Paris, according to its last Report, maintains 5 pastors in the Haute Vienne, 5 in Yonne, 1 pastor and 2 evangelists in Sarthe; in all which departments the Gospel has been introduced by our Independent brethren, who alone continue to labour there. One evangelical pastor from Wales labours zealously and devotedly in the department of Finisterre. Ille and Vilaine has also been evangelised, and we are happy to be able to say the same of the Haute Marne; the Meuse, where one of our compatriots, full of zeal, is engaged in sowing around him the seeds of eternal life; and of the Bases Alpes and the Hautes Pyrenées, where, but recently, some interesting scenes have occurred.

In 16 departments, Independent, Presbyterian, and Congregationalist churches exist, and they nearly all have joined the union of the Evangelical churches. Bordeaux, Paris, Lyons, St. Foy, Nismes, form the principal centres. In several other places churches may be found springing-up, but which, as yet, have not been constituted; for example, at Auxerre, Limoges, &c.

Our brethren the Darbyists (Plymouth Brethren), (we are compelled to employ this word in order to designate them) have also, in the southern provinces, several very active little assemblies; but we have not been able to collect positive facts, which would enable us to appreciate their number and their activity.

The Wesleyans possess churches in 8 departments; they consist (including two posts in French Switzerland, at Aigle and Lausanne) of 19 pastors, 1 evangelist, 1 paid catechist, 32 unpaid evangelists, 162 male and female teachers in Sunday schools; 18 principal stations, 27 chapels, 74 other places for meetings; 865 members, 50 or 60 candidates, 6,000 hearers, and 1,000 children in the Sunday schools.

The brethren of the Baptist denomination are established in the departments of l'Aisne, l'Oise, and le Nord; they possess 6 churches, 5 pastors, 5 evangelists, and about 150 members; these figures are taken from the Report for the year 1850. We have been unable to obtain more precise information, notwithstanding our having addressed ourselves to one of their most eminent and most devoted pastors. This Society publishes a few books, nearly all of which have reference to the question of adult baptism.

The Moravian brethren have boarding-schools, conducted on the religious principles of their own church, at Paris and Montauban; a small society at Paris, and another at Nismes, each with its leader; a pastor at St. Hippolyte (near Nismes), for the *Diaspora*, the dispersed members of a more extended society, composed of 200 to 300 persons; an ordained minister at Bordeaux, who acts as chaplain to the sailors of that port, chiefly Germans; a small community, of about 100 mem-

bers, at Strasburg, and some scattered societies in the Bas Rhin (Lower Rhine). Few members of their church, for the individuals constituting their societies are not so considered, are to be found in France; but they are generally loved and respected among our churches.

The preceding dry details, which I have sought to curtail, and at the same time to secure their exactitude, may be considered almost official, with the exception of two points.

With respect to the first point, it must be remembered, that, in the annual official statistics, the vacated and filled-up places are not always indicated; so that, sometimes, two pastors may be indicated at one post, whilst on the other, the vacated post may not be noticed.

With regard to the second point, assistant pastors are sometimes considered in the light of a regular pastor, and at other times only as suffragans. I have not been able to ascertain their exact position in every instance with respect to the State; and, supposing the number of the posts of pastors to be 756, this number may have been augmented by about 10, in the details which have been given, since, in several cases, I have been obliged to reckon the assistant pastors appointed by the consistory.—*Evangelical Christendom for January.*

TERRIBLE STORM ENCOUNTERED BY THE STEAM SHIP "GLASGOW," AND THE ESCAPE FROM GREAT DANGER OF THE REV. JOHN AIRD.

The steam-ship, "Glasgow," in which the Rev. John Aird sailed for New York on his way to Jamaica, was, after proceeding on her voyage nearly 1,500 miles, so disabled by a storm as to be obliged to return to Glasgow. The following narrative from the pen of Mr. Aird will be read with deep interest, and call forth thanksgiving to God, who preserved our esteemed brother and his fellow-passengers amidst so many trials.

GLASGOW, 12th February, 1852.
 MY DEAR SIR.—Towards both the Church and its individual members the Lord's dealings are frequently dark and mysterious. They behold Him "laying the beams of His chariot, and waters, making the clouds His chariot, and walking upon the wings of the wind," as well as "covering Himself with light as with a garment." For a considerable time the Jamaica mission has experienced this. After opening fields of usefulness, and blessing the work in no ordinary degree, He has been pleased repeatedly to remove not a few of our brethren by death at seasons when, according to human calculation, they could be least spared. But "His ways are not as our ways, nor His thoughts as our thoughts." "It becomes us to trust Him, although we may not be able to trace Him."

The recent removal of our late brother, Winton, and his wife, is another addition to these mysterious dispensations. Full of faith, and hope, and youthful vigour, they fully expected in a few weeks to be placed in the midst of their charge, beseeching men and women to be reconciled to God, teaching the ignorant the way to Heaven, and building-up the faithful in truth and holiness. But He has seen meet to order it otherwise. And what shall we say? They are not; for the Lord has taken them to Himself, that, where He is, there they may be also, indissolubly united to that innumerable multitude who have "gotten the victory" and "sing the song of Moses, the servant of God, and the song of the Lamb."

Another unexpected event has prevented me becoming the bearer of these heavy tidings to the brethren in Jamaica, and being restored to the mission-field so soon as anticipated. I sailed from the Broomielaw on the 8th of last month in the steam-ship "Glasgow." Head winds prevailed from the time of our leaving, and I was confined to bed the first two days, so that the Sabbath was a silent one to me, as it was to many others on board. Still my heart was among God's people, enjoying that communion which neither space nor untoward circumstances can annihilate. By Tuesday I was quite recovered, and able to be upon deck to behold the wonders of the Lord

on the mighty deep. All that week the weather was very stormy night and day, gale after gale, with scarcely an hour's intermission. On Sabbath I preached from Acts xiii, 38, 39. Besides as many of the officers and men as could be spared from duty with the commander, there were present the whole of the passengers except a Roman Catholic priest and a few of his followers, and some individuals who were still sea-sick. The most of the passengers were supplied with Bibles; and it was very gratifying to observe an abundant supply of this precious volume, of a large and small size, in the hands of the ship's company, neatly bound and stamped on the board with the words, "*Glasgow Steam Ship.*" There was also a Bible of a large size provided for the preacher, and a beautiful velvet cushion for it to lie upon.

On the morning of Tuesday following the barometer was observed to fall much lower than it had been since leaving. About half-past eleven the gale began to increase gradually to a storm until about six in the evening. About that hour the sound of the wind changed to that which is heard in the West Indies during a hurricane, alternately a clear whistle and a sonorous rumbling noise. Then the vessel shipped two light seas, which brought down considerable quantities of water through the sky-lights of the aft-cabin. An ominous lull ensued for a little when the whistling wind was again heard. I exchanged an anxious look with a passenger who was sitting on the other side of the table, and, believing that danger was near, laid aside the book that I was reading. Scarcely had I done that, when the vessel was struck with a tremendous wave right above where I was sitting. The crash was like that of a falling forest, and the effect upon myself was as if I had received a strong galvanic shock. I started to my feet, and sprang to the door of the cabin, where I was met with a great volume of water rushing down the companion, carrying with it the wreck of the works which protect the top of the staircase. I was obliged hastily to retrace my steps. The water was then knee-deep, and rushing from end to end and side to side of the cabin, the engine stopped by the concussion and the force of the wave on the screw, and the ship trembled with the awful blow it had received, and we felt it sinking in the billow. A portion of the water rushed down to the engine-house, and immediately a dense cloud of vapour rose from the ashes under the furnace. The stern of the vessel for a little was buried under the surface, and the bows elevated, so that the quantity of water was much less in the fore-cabin than in the aft-cabin and the ladies' saloon. Additional steam was applied, which had the effect of setting the engines-a-going and turning the screw, when the ship rose and righted itself. The destruction on deck was terrible. The captain's deck-room, the wheel or helm-room, and part of a smoking-room, which apartments stretched across the deck at the stern, were swept away, together with the bulwarks, from the funnel aft on the starboard side, and part of those on the larboard, and two boats; while other two were thrown down with such violence on deck as to break them in pieces, and cause them to be thrown overboard. One of the two life-boats was also injured. The four men who had been steering at the helm were thrown down heavily, and severely hurt; the first mate, who was on the companion, was also thrown down, and clung first to one of the iron railings, which gave way, and then to another, and received several blows and wounds; the second mate and carpenter were near to each other, and the former called out to the latter to take care of himself as he saw the wave rushing-on to the vessel, and ran towards the lee-side of the companion, with the view, as is supposed, of getting shelter, when, alas! he was washed overboard, and hurried into eternity. The carpenter was thrown down and got severely hurt. Some others were bruised more slightly. The helm being left without any one to guide it, the third mate, and a man and boy, immediately ran to it. The companion to the aft-cabin, and also the sky-lights being open, means were immediately resorted to have them covered up with

boards and tarpauling. Before this was accomplished, the sea broke repeatedly over the vessel and sent additional water down into the cabin. Sailors, stewards, and many of the passengers, energetically employed themselves bailing it out. It was while these things were being done that it was ascertained without a doubt that the second mate had perished. When this was known, a melancholy feeling pervaded both crew and passengers. The ship was made to lay-to, and a sail was put up to assist, which was immediately torn into ribbons by the wind. During the whole of this the rain was descending in torrents, and thick darkness prevailed. The pointer of the barometer all the while vacillated from side to side, as is observed while severe storms continue. It being known that new moon was to take place next morning, all on board anxiously waited for it in the hope that then the storm would moderate. At length the morning came and the storm abated in some degree; but the swell on the sea was tremendous. As it seemed impossible for the vessel to go-on in its course, the captain watched an opportunity of turning it, and letting it go on before the wind, in the hope that the gale would soon subside, and he be enabled to turn again and resume his course. A favourable opportunity was seized for performing this somewhat dangerous task. The gale continuing violent, and the barometer still low, and so many of the officers and men disabled, the captain had no alternative but to return to the Clyde. We accordingly came to anchor at the tail of the bank at Greenock on the evening of the 27th January, having been out at sea 1,460 miles, and absent seventeen days.

To me the evening in which the storm raged most furiously, and the vessel struck, was the most solemn period of my life. Believing for a time that it was sinking, I viewed myself as standing on the brink of eternity. I accordingly lost not a moment, but commended my soul in deep humiliation, and, I trust, with some degree of faith and hope, to the Saviour, whom I had chosen, and followed, and served, though very unworthily and imperfectly. I was also mindful of those who were, and, blessed be God, still are, nearly and tenderly related to me by the ties of nature, and pleaded the promises in their behalf. *The cause of the Lord in Jamaica, also, I did not forget.* At the critical moment, when a glimmering of hope darted across my mind, it was occasioned by the recollection and belief that many prayers had been offered-up on my behalf by God's people in the public assembly on the two previous Sabbaths; that I had a share in the petitions presented in some prayer-meetings, and at the family-altars of more than one household, also in many secret chambers, when the door was shut. I trust that I experienced more strongly than ever I did, that "God is indeed a refuge and strength; a very present help in the time of trouble;" and that He is "the hearer of prayer;" "a God at hand and not a God afar off." When I again heard the clanking of the engines, and the gyration of the screw, I believed it to be an indication that the Lord had heard my supplication and the intercession of his people. After a while the lobby connecting the aft-cabin, where I was standing in water, with the fore cabin, was clear so that I could go thither. Except the water on the floor the destruction there was very little, owing to its being placed more remotely from the part of the vessel that received the blow. Several had been, and still were, engaged in prayer. A lady was reading select passages from a verse-book. How appropriate such an exercise on such an occasion, and how suitable and sweet! The words tasted in the soul like honey dropping from the comb. All around were eagerly listening, while such sentences were read as:—"Look unto Me and be ye saved; for I am God, and there is none else;" "As Moses lifted up the serpent in the wilderness;" &c.; "Believe in the Lord Jesus Christ, and thou shalt be saved;" "Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength;" "Ho! every one that thirsteth," &c.

Now and then I took occasion to make remarks

on the passages read, and two or three times I was requested to offer-up prayer. It was indeed a solemn season. Oh, that impressions made that evening may be deepened, and abide like lead in the rock. On the Thursday morning immediately after breakfast public thanksgiving was offered-up to God for the merciful deliverance He had wrought for us. The passage of Scripture that I selected for reading was the 107th Psalm, which seemed very appropriate for the circumstances in which we were placed. All that could attend the service, so that the cabin was crowded. Throughout the exercises there was apparently the most devout attention and deep seriousness displayed. With the approbation of the captain we had social worship in the evening, and every morning and evening afterwards till we returned to port. These seasons afforded opportunity for bringing before all present some of the most important and weighty portions of God's Word, such as the parable of the ten virgins, the third chapter of John's Gospel, and the 55th of Isaiah. We had also an opportunity of singing portions of such appropriate Psalms as the 93rd, 95th, 124th, and 139th. These exercises were well attended by all the passengers and the captain except the Roman Catholics. On Sabbath the 25th, I preached from Romans i. 16, which subject afforded ample scope for commending the glorious Gospel to the audience. At my request a very excellent young gentleman, belonging to Edinburgh, most willingly distributed religious tracts to all on board after public worship. They were attentively read by all, so far as I could observe. In my intercourse with the passengers I found several very excellent persons, members of churches, some in this country and some in America.

Whatever may have been the effect on the hearts of most of those on board, I hope that there are at least some to whom this dispensation will be a blessing. Although much disappointed, indeed, at not prosecuting the voyage, and not being taken so soon to the scene of my labours as I expected, still I bless God if in any measure I have been instrumental, in the hour of peril and danger, in directing fellow immortals to the cross of Christ for safety or comforting any of His chosen ones when their hearts were failing them for fear. To be honoured in such a work is surely worth enduring far more fatigue, mental and physical, than that which I have been called-on to undergo. As for myself, I would say with the great apostle to the Gentiles, "Blessed be . . . the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted of God."—I am, &c.—*Miss. Record of the U. P. Church for March.*

SELECTIONS.

INDIVIDUAL DUTY AND REWARD.

An individual, looking around him and seeing the multitudes of active and zealous Christians that are working for the cause of Christ, may be disposed to think that all, that he can do, is of very little importance, and that it does not matter much whether he performs it or not. We are persuaded that such a feeling influences, less or more, not a few in our churches. They imagine that they are of no account, mere units in the vast aggregate of minds, and that the cause of Christ will go on and prosper though they remain inactive. Hence it is, that so many church members take no public interest in the affairs of the congregation, nor in those measures that contemplate the spread of the Gospel. They do not attend the prayer-meeting, they do not contribute for the support of Missions, they do not act in any way that indicates that they have the least desire for the triumph of the Redeemer's kingdom. They withhold their prayers, their attendance, their labours, and their gifts; they leave the work to be done by others; and they act thus because they conceive that all the

aid, which they can render, will not be missed. This is a very serious mistake. It is not merely a violation of the law of personal duty; for, as we showed in the January number, each person is to labour as earnestly in spiritual matters as if he were the sole inhabitant of the earth; but it diminishes the amount of good done to an extent of which he cannot form a just conception. Enter a manufactory, and observe the numerous wheels and pieces of machinery all in rapid and beautiful motion. Some are larger and some smaller than others; some have more, and some less, power; but none of them, not even the least, can be wanted. Each does its part, and the splendid results depend upon the harmonious co-operation of the whole. This is the case, too, in the great machine of the material universe. When God formed the celestial bodies, drew their orbits, and projected them along their aerial pathways, He not only established between them certain relationships, but He gave to each its bulk, and weight, and sphere of action; and it is the right working of each that secures the concord of the whole. Withdraw one of these from its assigned place, and you would disturb the law that regulates the worlds. The same remarks may be made with regard to those moral agencies that work out God's gracious purposes. Here, indeed, we do not see so clearly and so palpably the manner in which mental influences are unitedly and mutually helpful in accomplishing spiritual good; but there can be no doubt that each thought, feeling, word, or act, has its appointed place, and is requisite to the ultimate result. Each mind has a station in the arranged scheme; and it is for the possessor of that mind to ascertain and faithfully to discharge the duties imposed upon him. To stand aloof from public service, because the person imagines that he is nothing and can do but little, indicates dissatisfaction with his lot and endowments, and is justly to be regarded as a refusal to do his part in carrying-out the benevolent designs of Divine Providence. It is not humility, but conduct akin to that of the man who hid his one talent in the earth, and whom the Lord designated a wicked and unfaithful servant.

There is a great difference, in the matter of which we are speaking, between the affairs of the World and the affairs of the Church. In the World it is but a few persons that can be successful, and that can reach eminence and honour. It is only a few persons in an army that can gain rank and reward; it is only a few in the state that can come to occupy places of power and emolument; and it is only a few in the business of civil life that can secure wealth and distinction. But in the Church all have equal rights, claims, and prospects, and all here may gain the prize. All have the same relationship to Christ, the same claim to spiritual blessings, the same interest in spiritual things, the same heavenly hopes, and on all alike rests the duty of exerting themselves for the honour of Christ. No one, in so far as spiritual rights, claims, relationships, and hopes, are concerned, stands before another. Here the rich and the poor, the learned and the unlearned, who believe in Christ, are equal. He is the Saviour and the Lord of each; His kingdom is the birth-place and the country of each; His cause is the cause of each; and the promised Heavenly inheritance is the expected home and portion of each; and the person, therefore, who declines to do what he can for the advancement of "the common salvation," willingly slights his privileges, foregoes his rights, and is unfaithful to his duty. None can say that it belongs to others, and not to him, to attend to the affairs of Christ's House; for this is just to affirm that he is not a servant of the Saviour. All believers are redeemed and renewed men; and they are bound according to their talents, their gifts, and their opportunities, to glorify Him whose property they are. He asks each to do what he can, to exercise the talents conferred; and, if any one shall refuse to do this, there is reason to fear that his conduct will be charged with criminal indolence, and that he shall in his doom be associ-

ated with those of whom Christ has said, "He that is not with Me is against Me; and he, that gathereth not with Me, scattereth abroad." It may be quite true that what the person can do for Christ's cause seems to be very little, but it is everything to him. He has but one life to live in this world, and on the character of that one life rests his eternal destiny. "Every man," the Divine Word tells us, "is to be judged according to his works, and to receive a reward according to his own labour." That reward will not depend merely on the actual amount of good performed, (for the abilities and opportunities of some are greater than those of others,) but upon the willing spirit and diligence with which the imparted gifts are used. The man, who doubled the two talents, received the same commendation as the man who doubled the five talents. We feel extremely anxious to get this sentiment wrought into the minds of our readers, not only because it is in itself most consolatory and cheering, but because the welfare, both of individuals and of churches, is connected with each member's zealously doing his duty. How happy would it be for congregations, and how much more powerfully would the Church operate on the world, were all the members, young and old, to exert themselves according to their ability, to hold themselves in readiness for every good work, and to welcome with gratitude every opportunity that presented itself for diffusing the Truth!

Every individual has an immortal and an invaluable mind, and that mind may come to shine among "the principalities and the powers" of Heaven. Addison gives in the "Spectator" a Persian fable to the effect, that a drop of water, which fell from a cloud into the Ocean, complained that it was lost in the immensity of waters, that, whilst it was doing so, "it was swallowed by an oyster," that in due time it grew into a brilliant pearl, and that at last it adorned the top of the Persian diadem. That, which is thus stated with regard to that drop of water, may, in the case of the humblest Christian, become a glorious reality. He may come to be a sparkling gem in the crown of the King of kings. The Lord says of those who take an active interest in the things of His Church, who speak often one to another respecting them, that they shall be "His in the day when He makes up His jewels." He now hears the words and records the acts of all; and He will number among His jewels, and place in the diadem, which the King of glory is for ever to wear, those that loved Him and His cause, and that did what they could while on earth to promote the honour of His name in the salvation of their fellow-men.—*Missionary Record of the United Presbyterian Church for February.*

MISCELLANEOUS.

LOWER CANADA—A large number of the citizens of St. Johns assembled at the Railroad Station on Wednesday last on the occasion of the departure of the Rev. Charles Bancroft for England. The separation of a beloved Pastor from his flock, even though temporary, is an event calculated to excite emotions of a tender nature, and on the present occasion a deeper sympathy was experienced by the parishioners of the Rev. Gentleman on account of his known delicate state of health. The ministrations of Mr. B. in St. Johns have secured for him a profound and general respect, and, in common with all who know him, we sincerely trust he may be blest in the purpose of his travels, and happily restored in more vigorous health to the friends to whom he is so much endeared.—*St. Johns News.*

Professor Stuart died at his residence in Andover, Mass., on Sabbath the 4th inst. in the 71st year of his age. He was one of the most eminent of the day for his attainments in Biblical Literature. For the long period of 38 years he occupied the situation of Professor of Sacred Literature in the Theological Seminary at Andover; and has

instructed more pupils in that department than any other man in the United States. His health had been declining for some years. He died of the influenza after a few days of severe sufferings.

SINGULAR COINCIDENCE.—The Rev. Mr. Winton, lost in the Amazon, in the sermon he preached in Dr. Robson's church, Glasgow, on the Sunday before he sailed (and which was, we believe, the last one delivered in this world) selected for his text the remarkable words from Psalm lxxvi. 12; "We went through fire and water, but Thou broughtest us out into a wealthy place."

THE PRUSSIAN CONSUL at Damascus, Dr. Wetzstein, who is at present at Berlin, states that in every part of the Ottoman Empire Protestants are more esteemed than they ever were before, and that the government now grants franchises, which before it obstinately refused.

THE NEW-YORK OBSERVER states, that intelligence from the Wesleyan Mission at Cape Coast Castle on the African Coast mentions the conversion of several heathen priests, and the wonderful triumph of Christianity over some of the most subtle, widely extended, and cruel forms of African superstition.

CONVERSION OF A CATHOLIC TO PROTESTANTISM.—The Rev. Charles L. Fisher, who some time since filled the post of chaplain to the Pope, but has since been officiating conjointly with the Rev. W. S. Agar at the Roman Catholic Chapel, Lyme Regis, announced his intention on the 18th March to abjure the Popish faith, and on the ensuing Sabbath to attend the parish Church.

MUNIFICENT DONATION.—The Rev. Dr. Wainford, who has repeatedly given large sums of money towards the erection of churches and schools in the diocese of Gloucester and Bristol, has sent a cheque for the amount of £20,000 to the Lord Bishop of the diocese to be applied to certain charitable purposes in proportion mentioned in his letter.

RAIN FROM HEAVEN.—A little girl in Yorkshire, England, contrived to raise nineteen shillings for the Church Missionary Society in a somewhat curious way. In her neighbourhood there are many washer-women, and water is often scarce; she therefore obtained a tub, and caught and saved a much rain-water as she could. This she was accustomed to retail at one half-penny per bucket. The washer-women were very glad to give this sum for a nice pailful of clean soft water; and thus she obtained nearly a pound, or almost five dollars for this cause. When she brought her contribution to the Secretary, she did not wish any name to be attached to it; but he told her that it must be recorded in his list as coming from some one. "Call it then," said she, "Ruin from Heaven."

NON-CONFORMITY IN ENGLAND.—The Committee, appointed by the House of Commons last session to consider the law of Church-rates, separated without agreeing to a report. Mr. Edward Baines, of Leeds, gave the following estimate of the number of Non-conformist chapels in England & Wales: Wesleyan 4,550; Independent 1,662; Baptists 2,943; Primitive Methodist 778; Roman Catholic 597; Calvinistic Methodist 330; Bible Christian 415; Society of Friends 330; Wesleyan Methodist Association 322; Methodist New Connexion 281; Unitarians 260; Church of Scotland 12; Free Church of Scotland 77; United Presbyterian Church 61; Lady Huntingdon's Connection 30; New Jerusalem Church, Jews, &c. 550. Total 14,340.

REBUKE TO A ROMISH PRIEST.—The Rev. Charles Wordsworth, Warden of Trinity College, Glenalmond, has had occasion to address the following letter to Mr. Gordon, a Romanist priest, who was, we believe, formerly curate to Mr. Dodsworth, and thus furnishes another illustration of what we have so often remarked, that "converts" from the Church to the Roman schism often show great deterioration in practical morality; and that the first step in such "conversion" will often be found to involve a plain breach of

Mair, Chatham, Ottawa, 2s. 6d.; James Gowenlock, do., 2s. 6d.; Rev. George Thomson, Horton, 2s. 6d.; Robert Stuart, do., 2s. 6d.; Peter McIntyre, do., 2s. 6d.; Rev. J. McLaurin, Martintown, 10s.; J. Harkness, Niagara, 2s. 6d.; John Hemphill, do., 2s. 6d.; Hon. Judge M'Lean, Toronto, 10s.; Joseph Rogerson, do., 2s. 6d.; O. Mowatt, do., 2s. 6d.; Donald M'Donald, do., 2s. 6d.; Isaac Gilmor, do., 15s.; John Ewart, do., 7s. 6d.; Duncan McDonell, do., 7s. 6d.; James A. Thomson, Scarboro, £1 5s.; John Cairns, King, 2s. 6d.; Mrs. Daniel Galbraith, Darlington, to 2s. 6d.; E. W. Thomson, Toronto, 1853 inclusive, 15s.; E. W. Thomson, Toronto, subscription paid to 1852 inclusive.

FRENCH MISSION FUND.

The following sums have been received by the Treasurer since last month:

Beckwith, per Rev. D. Morrison,.....	£2	0	0
Brockville, per Rev. J. White,.....	2	5	0
Packenham, per Rev. Alexander Mann,.....	1	0	0
Chatham, per Rev. John Robb,.....	1	5	0
Dalhousie Mills, per Aeneas McLean,.....	2	10	0
King, per Rev. John Tawse,.....	1	5	0
Stratford and North Easthope, per Rev. William Bell,.....	1	0	0
Macnab and Horton, per Rev. G. Thomson,.....	1	5	0
Hamilton, per Mr. J. D. Pringle,.....	4	0	0
Cumberland, per Rev. David Shanks,....	0	14	0
Buckingham. do. do.....	0	6	0

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Outlines of Sacred Geography.
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Do. Atlas.
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