

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input checked="" type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

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

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

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE
 PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.
 CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

	PAGE		PAGE		PAGE
THE PRESBYTERIAN	49	Death of Rev. Dr. Branton.....	51	bath Scholar's Magazine in connexion	
The our Subscribers.....	49	The Late Principal Jack.....	51	with the Church of Scotland.....	42
Bursaries.....	49	COMMUNICATION.		POETRY.	
THE CHURCH IN CANADA.		Our New York Correspondent.....	52	The Ascension.....	Original 62
Education Fund.....	50	MISCELLANEOUS CLIPPINGS.	53	The Close of the Year.....	Do 62
Special Education Fund in Presbytery		The Evangelization of the World—the		Long Suffering with Joyfulness Do	63
of Montreal.....	50	Church's Grand Work; a Discourse by		The Prodigal's Welcome.....	62
French Mission Fund.....	50	Rev. Dr. McGill, Montreal.....	54	SELECTIONS.	
Ministers' Widows' and Orphans' Fund..	50	MISSIONARY AND RELIGIOUS INTELLIGENCE.		The Female Orphanage at Calcutta....	63
Congregation of Osnabruck.....	50	Religious Character of the Chinese		The Heaven-taught Deaf and Dumb	
Do of Ramsay.....	50	Revolution.....	59	Scholar.....	63
Do of Thorah.....	50	Religious Condition of Colleges in New		Latimer's Conversion.....	63
Presbytery of Toronto.....	50	England, &c.....	59	Thoughts on Sabbath Schools.....	63
Bibles for China.....	51	NOTICE OF BOOKS.		SUBSCRIPTIONS.	64
THE CHURCH OF SCOTLAND.		Professor Ganssen's Plenary Inspiration		ADVERTISEMENTS.	64
Letter of Rev. J. Ogilvie, Calcutta....	51	of the Holy Scriptures.....	60		
Call, Induction, Presentations, &c.....	51	The Juvenile Missionary Record and Sab-			

No. 4, April, 1854.

VOLUME VII.

Price 2s. 6d. per annum.

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 1854, THE PRESBYTERIAN being payable in advance.

The Presbyterian.

TO OUR SUBSCRIBERS.

We beg to announce to our readers in the County of Pictou, N. S., that W. Gordon, Esq., Pictou, has kindly consented to act as our Agent for that District.

We regret to announce that we are unable to supply new Subscribers with back numbers for the months of January and February, as the extra issue of 100 copies, thrown off with that view, has been already exhausted.

In reference to a communication from a Subscriber in regard to the *Presbyterian* passing through the P. O. postage free, we believe that the Postal Act includes periodicals on Agriculture, Education, Science and Temperance, excluding Religious periodicals. We shall, however, ascertain exactly against the May number from the proper quarter.

BURSARIES.

We refer with pleasure to the advertisement in the number for March, offering two Bursaries of £25 each for the competition of Divinity students in Queen's College, Kingston, C. W. Such liberality as that, which the congregation of St. Paul's Church, Montreal, under the pastoral care of the Rev. R. McGill, D.D., has just shown, is very commendable, while the object sought to be accomplished is one that commends itself to every

well-wisher of our Church. We have for some years steadily advocated the extension of the Bursary system, believing that the native Ministry was the source whence our pulpits are to be mainly filled. We have always thought that the founders of Queen's College deserved well at the hands of the adherents of our Church. The establishment of an Institution, where a liberal education can be obtained, and the connection with it of a Divinity Hall, evinced sound judgement and a right appreciation of the necessities of our country and the position of our Church. We have therefore steadily advocated the claims of Queen's College to friendly support, and have rejoiced at every indication of its growing influence and advancing prosperity. With chairs filled by such men as Professors George, Williamson, Smith, and Weir, we cannot doubt but that the College will continue to advance. Already a goodly number of our pulpits are filled by pastors, who claim that Institution as their *alma mater*, and who reflect credit on the College. Experience, too, is daily demonstrating that in the Missionary as well as Colonial fields a supply of labourers, commensurate to the demand, can only be had from the native Ministry. To every friend of our Church, to every one who is desirous to aid the spread of true and undefiled religion, we would say, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." "The effectual fervent prayer of the righteous man availeth much." But, while we are remembering the spread of the Gospel before the Throne of Grace, we are also called to aid in the good work

by active exertion and to do what we can towards it, each within his own sphere. One opening for usefulness is presented in the cordial supporting of the Bursary Scheme. Our Education Fund may aid many a deserving youth to struggle through difficulties until he passes through the course of study required prior to admission to the Pastorate. Something has already been done towards this. The Lay Association of Montreal besides gives three Bursaries. St. Paul's Church, as we have seen, although many of its members are also members of the Lay Association, feels called on to set apart two Bursaries. Other congregations, no doubt, are doing or will do likewise; and it would be advisable that each Presbytery should endeavour to carry out the Scheme still further. We are aware that the Synod has given its attention to the subject of the procuring of young men to study for the ministry. We notice that in the Lower Provinces Presbyteries are supporting young men in Scotland and Canada during the prosecution of their studies; and we have no doubt that hereafter Queen's College will be attended by numerous students from the Sister Provinces, as the facility of access to it and the moderate amount of expense incurred by the student are great advantages. We commend the example of St. Paul's Church to the imitation of our congregations generally; and we may add that we understand that the requisite £500 are in hands, having been raised by the collections at the weekly meetings, held in the Lecture-room of the Church, for prayer, exposition of the Scriptures, and Missionary intelligence.

THE CHURCH IN CANADA.

EDUCATION FUND.

Saltfleet,.....	Rev. W. Johnson,.....	£1 0 0
Woodstock....	" F. P. Sim,.....	1 5 0
Simcoe.....	" George Bell,.....	2 5 0
St. Louis.....	" James G. Paul,...	1 0 0
Three Rivers, ..	" James Thom,....	0 15 0
Cornwall.....	" Hugh Urquhart,...	7 10 0
Beckwith,.....	" Dun. Morrison,...	2 0 0

HUGH ALLAN, *Treasurer.*

SPECIAL EDUCATION FUND IN THE PRESBYTERY OF MONTREAL.

CONTRIBUTIONS.

St. Paul's Church, Montreal, per Rev.		
Dr. McGill,.....	£5 0 0	
Beauharnois, per Rev. Thomas Haig, ..	0 10 0	
Mr. R. H. Norval, ..	0 2 6	
" Caverhill,.....	0 2 6	
Lachine, from Sabbath School, ..	2 0 0	
Chatham, Rev. William Mair,....	0 5 0	
Three Rivers, " James Thom,.....	0 10 0	
St. Louis " J. T. Paul,.....	0 15 0	

HUGH ALLAN, *Treasurer.*

FRENCH MISSION FUND.

[Receipts since last acknowledgement.]

Galt.....	Rev. Hamilton Gibson, ..	£1 10 0
Brompton....	Mrs. Smith & daughter, ..	0 15 0
Simcoe.....	Rev. George Bell,.....	1 10 0
Cornwall....	" Hugh Urquhart,.....	5 0 0
Fergus.....	Mr. A. D. Fordyce,.....	2 0 0

HUGH ALLAN, *Treasurer.*

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Hemmingford, ..	Rev. Jno. Merlin	0 17 0
Ramsay, ..	" J. McMorine, ..	4 0 0
Beauharnois, ..	" Thos. Haig	3 0 0
Dalhouse Mills and Cote St. George, ..	Rev. Lucas McLean	3 0 0
Scarborough, ..	Rev. J. A. Thomson, ..	4 10 0
W. Williamsburg, ..	" Thos. Scott, ..	3 0 0
Beckwith, ..	" Dun. Morrison, ..	4 0 0
St. Louis, ..	" J. T. Paul, ..	2 0 0

£24 7 0

Omitted from *Presbyterian* for February

Esquesing and Milton, Rev. P. Ferguson	3 0 0
Pakenham, Rev. Alex. Mann,	3 0 0

£30 7 0

A. SIMPSON,
Treasurer.

Montreal, 31st March, 1854.

OSNABRUCK CONGREGATION.

PRESENTATION TO THE REV. ROBERT DOBIE.—We learn from the *Cornwall Constitutional* that a Deputation of the Ladies of the Presbyterian Church in Osnabruck, in connection with the Established Church of Scotland, recently waited upon their Minister, the Rev. ROBERT DOBIE, and presented him with a pulpit-gown, to mark their appreciation of his professional attainments as their pastor, as well as his urbane and gentlemanly deportment as a private individual. The handsome and appropriate testimonial, thus gracefully presented by the ladies of his flock, elicited from their lately ordained minister the assurance of his sincere gratitude for this as well as many other instances of their kindness, assuring them of his reciprocal good-will

towards them, and asking their earnest prayers that in the discharge of the sacred duties of his office he may be found faithful even to the end.

RAMSAY CONGREGATION.

We understand with much pleasure that the Rev. Mr. McMorine, of Ramsay, has been lately presented with a very handsome pulpit-gown by a few of the ladies of the congregation, as an expression of their esteem for him as their pastor and their appreciation of his valuable services as a Minister of Christ.

CONGREGATION OF THORAH, C. W.

We also learn with much satisfaction that the young ladies of St. Andrew's Church, Thorah, have recently presented their pastor, the Rev. David Watson, A.M., with a very handsome pulpit-gown; and that the young gentlemen of the congregation have also presented him with an elegant English Bible and Psalm Book, along with a Gaelic Bible and Psalm Book, both for the pulpit. We experience much gratification in chronicling from time to time such tokens of regard on the part of congregations towards their pastors.

PRESBYTERY OF TORONTO.

The ordinary quarterly meeting of this Presbytery took place in St. Andrew's Church, Toronto, on Tuesday, 21st February. All the Ministers were present except two, whose absence was understood to be occasioned by personal sickness in one case and family affliction in the other. Six Elders were present. There was a considerable amount of business, the transaction of which occupied the Presbytery to a late hour in the evening, and also during an adjourned sederunt in the forenoon of the following day. Collections in aid of the Ministers' Widows' and Orphans' Fund were handed in from congregations, amounting in the aggregate to £27 10s. Other collections had already been forwarded to the Treasurer at Montreal; and the attention of those Ministers, who had not yet made collections for this Scheme during the current year, was directed to the standing law of the Synod respecting the *time* appointed for such collections.

The Elder for Scarboro' brought forward a numerously signed memorial from that congregation, setting forth the high estimation in which they held the services of the Rev. James Bain, who had laboured in the congregation as ordained Missionary by appointment of Presbytery for the last ten months, and expressing the desire of the congregation that he should be inducted as their Pastor as soon, after his approval and formal reception by the Synod, as he shall be eligible to a permanent charge; and in the meantime that his present appointment may be continued. It may

here be stated that Mr. Bain was formerly a Minister of the United Presbyterian Church in Scotland, and for upwards of 20 years had presided over a large congregation in Kirkaldy, on leaving which he was presented with a parting gift of 150 sovereigns, and received other substantial proofs of the attachment of his former flock as well as of the respect in which he was held by the community at large. His application for admission to the Church of Scotland in Canada, together with ample testimonials of his Literary and Theological attainments, and of his standing in the Church with which he was connected, had been laid on the table of the Presbytery at its meeting in December last, when after due examination the Presbytery declared their satisfaction with his qualifications and his reasons for seeking to join this Church, and agreed at the same meeting to receive him, subject to the approval of the Synod and satisfaction of the Examining Committee.

A deputation, consisting of Messrs. Galloway and Hamilton, from Scott appeared in the Presbytery and produced a call from that congregation in favour of the Rev. William Cleland, an ordained clergyman who was recently received in similar circumstances with Mr. Bain, and who since the November meeting of Presbytery had officiated as ordained Missionary within the bounds. The deputation stated that they were aware that according to the laws of the Church Mr. Cleland could not at present be settled on their call, but that the document now produced had been drawn up in the form of a call as the simplest and most direct mode of expressing, as it did, the unanimous wish of the congregation to have Mr. Cleland as their minister as soon as the laws of the Church will permit, and that meanwhile he should be continued at Scott in his present capacity.

Mr. Jacob Wells, Elder from Newmarket, also presented a petition from that congregation, expressive of their desire to obtain the services of Mr. Cleland, in whole or in part, until the meeting of Synod, with a view ultimately to giving him a call to be their minister.

The Presbytery agreed to renew Mr. Bain's appointment to Scarboro' until the meeting in May, and Mr. Cleland was instructed to give three fourths of his time to the Scott congregation, and the remaining fourth (on certain alternate days which were specified) to Newmarket, to which congregation further supply of sermon was appointed to be given by Members of Presbytery.

The Presbytery next took up a call from the congregation of Vaughan in favour of the Rev. John McLaurin, of Martintown. Said call was numerously signed, and was accompanied with a subscription list, embodying a bond for the payment of stipend. Vaughan is one of the oldest and most important congregations in

the Presbytery. It is pleasing to find the harmony which now prevails after the slight differences formerly existing with reference to the calling of a minister to supply the somewhat protracted vacancy, and that all parties should have united in inviting to their vacant pulpit so distinguished a preacher as Mr. McLaurin, who, if he accept this call, would find himself surrounded with a large congregation in one of the most prosperous townships of the Upper Province. William R. Graham, Esq., of Vaughan, produced minutes of recent meetings of the congregation, stating that they had completed the purchase of a glebe and were taking steps for erecting thereon a manse.

The Presbytery were engaged for some time with a case of complaint from Pickering, the further consideration of which was referred until next ordinary meeting.

A Student in Divinity, who has completed his Theological curriculum in Knox's College, applied for admission to this Church with a view to being taken on trials for license. His certificates of moral character, and of Literary and Theological attainments, were duly examined and found to be satisfactory. A paper given in by him, containing a statement of his reasons for joining this Church, was handed to a Committee of Presbytery to examine and report upon. And he was instructed to appear before the Committee for examination. His appearance in Classics was satisfactory, and his further examination was deferred to next ordinary meeting.

A very interesting communication was received from a member of the Church residing in a distant part of this county, bringing under the notice of the Presbytery the extreme destitution of that district in respect of the entire want of the public ordinances of Religion, there being no clergyman of the Church of Scotland, to which the bulk of the population within 40 miles belong. The writer had reckoned up about 100 families that were firm adherents, and very desirous to have a Minister of the Church of their fathers settled over them. Mr. Campbell was appointed to spend some weeks among them, and Mr. Ross was appointed to supply Mr. Campbell's pulpit on one of the Sabbaths on which he might be absent.

On application of Mr. McKerras, who intimated that the congregation of Darlington were prepared to pay the moiety of the purchase money of a glebe-lot, the other half being paid from "the Seton Fund." According to the provisions of the Presbytery Glebe-scheme, Lot No. 37 in 4th concession of Uxbridge was appropriated to that congregation.

The Clerk gave a verbal report of the Seton Fund, from which it appeared that five congregations were supplied with Glebes under the Presbytery's Glebe-Scheme besides those which existed before the Scheme went into operation.

Appointments were then made for the supply of sermon to vacant congregations, and the Presbytery adjourned to meet in Toronto on the 3rd Tuesday of May, at 11 o'clock, A. M., and was closed with prayer.

BIBLES FOR CHINA.

It is highly gratifying to announce that the Congregation of St. Paul's Church in this City has contributed 3840 New Testaments, amounting in value to £80 currency, in aid of the British and Foreign Bible Society's resolution to send a million of New Testaments to China.

Should any of our Churches in the Province, not connected with any local Auxiliary, wish to unite in this enterprize, they may, if they please, remit their contributions to

HEW RAMSAY, Esq.,
JOSEPH MOORE ROSS, Esq., or to
T. A. GIBSON, Esq.,

who will transmit them to the proper quarter. Any sum so sent will be acknowledged in the *Presbyterian*.

THE CHURCH OF SCOTLAND.

(See also pages 61-2-3.)

Letter—Rev. J. Ogilvie to the Convener, dated Calcutta, 4th October, 1853.

It affords us much satisfaction to intimate to you that four young men, connected with this mission, have recently been admitted as members of the Christian Church. They were baptized by me in the Scotch Church on the evening of Wednesday, the 7th September. One received the whole of his education at the Ghospara Mission. He was formerly connected with a numerous and somewhat singular sect, composed both of Hindus and Mussulmans, and known by the name of *Kurta Bhojas*. He is the nephew of the present *Kurta* or head of the sect. The catechists state respecting him that he has been under religious impressions for more than 2 years. He is well acquainted with the Scriptures and furnishes us with a gratifying proof that, so far as he is concerned, the catechists have been faithful to their trust. The other 3, having long been pupils in our institution, are well known to us. It is many months since they solicited to be taken on trial as candidates for baptism. We have thus had abundant opportunities of becoming intimately acquainted with them; and I am happy to say that their character and attainments have given the highest satisfaction to all of us.

CALL.—PRESBYTERY OF LORN AND MULL.—On Wednesday last a meeting of this Rev. Court was held at Oban, when commissioners appeared from the united parishes of Ardbhannan and Appin, and craved leave to present a call to the Rev. Mr. Campbell, of Tarbat; which prayer was acquiesced in, and a day for moderation appointed.

INDUCTION.—Yesterday the Presbytery of Edinburgh met in the Gaelic Church for the induction of the Rev. Donald Masson, late of Stoer, Sutherlandshire, to that charge. The Rev. Dr. Arnot preached and presided.

CLERICAL PRESENTATION.—The Queen has presented the Rev. Alex. Murdoch to the church and parish of Boharm, in the Presbytery of Aberlour, and county of Banff, vacant by the death of the Rev. Dr. Lewis William Forbes.

THE REV. MR. CAIRD OF ERROL.—It is rumoured that this Rev. gentleman is likely to leave Errol for Glasgow, his admirers there proposing to build a magnificent church for him at Kelvin Grove.—*Dundee Advertiser*.

NAIRN PARISH CHURCH.—The pulpit and precentor's desk in this church have been hung with black cloth, fringes, and tassels, by the order and at the expense of Angus Cameron, Esq., of Firhall, one of the elders, as a mark of respect to the memory of the Rev. James Grant, late minister of the parish.—*Nairn Telegraph*.

CLERICAL PRESENTATION.—We understand that Sir Wm. Forbes, Bart., the patron, has presented the Rev. George Cook, minister of Midmar, to the church and parish of Kincardine O'Neil, vacant by the death of the Rev. M. Brown. Mr. Cook, who is son of the late, and brother of the present, Dr. Cook of St. Andrews, will, we have no doubt, be a very acceptable presentee to the parishioners of Kincardine O'Neil; and it will be difficult to find one who shall be reckoned in all respects a fitting successor to him in Midmar.

DEATH OF THE REV. DR. BRUNTON.—This venerable clergyman died on Thursday last at the advanced age of 82 and in the 57th year of his ministry. Dr. B., whose presence was long familiar in our city, was a native of Edinburgh, where he was educated. He was for a few years pastor of Bolton, a small country parish in East Lothian, but was early in life called to Edinburgh, where he has officiated, universally respected and esteemed, for more than half a century. He was first minister of the New Greyfriar's parish; and on the decease of the Rev. Dr. Hunter in 1809 he was settled in the Tron Church. A few years afterwards he was appointed by the Town Council Professor of Hebrew in the University. He was also chosen Librarian of the University. Being a man of very active habits, he performed those various duties with great ability and fidelity. He was also conspicuous for his zeal in all that related to the direction and improvement of the public charities of the city. In early life Dr. B. was married to Miss Balfour, a member of the family of Balfour of Trenaby in Orkney, who under her married name attained literary celebrity as the authoress of *Self-Control* and other popular works.—*Caledonian Mercury*.

THE LATE PRINCIPAL JACK.—It is with feelings of regret that we advert to the death of the Very Rev. Dr. Jack, the venerable Principal of King's College and University. During his long and useful life he had enjoyed uninterrupted good health till within a few weeks before his death on the 9th inst. at the advanced age of 86. Though he had been for several years afflicted with blindness, he retained his characteristic cheerfulness, while his mental powers remained almost unimpaired till within a few days of his death. Principal Jack was the son of the Rev. William Jack, D.D., and born in 1768 at Northmavin in Shetland, of which parish his father was minister. He was entered a student at King's College and University of Aberdeen in 1780. Among his fellow-students the three, with whom he was most intimate, were the celebrated Colman, Sir James Mackintosh, and Robert Hall, with all of whom he maintained an intercourse of the most friendly nature during their lives. After having gone through the usual curriculum of studies at King's College, he became a student of Divinity; but medicine was the profession which he ultimately chose, and he accordingly went to Edinburgh, then the most celebrated medical school in Europe. But, though he took the degree of M.D., and returned to Shetland with the intention of settling as a medical practitioner, he was not allowed long to remain there. His abilities had not escaped the observation of Professor Roderick Macleod, whose pupil he had been during the three last years of his College course. Upon the first occasion of a vacant Professorship occurring Dr. Jack was solicited to accept the vacant chair, which he did, and was accordingly appointed a Professor in King's College and University in 1794. In the same year he married Grace, daughter of Andrew Bolt, Esq., of Lerwick, a woman possessed of a truly masculine understanding, united with the most refined taste and delicacy of sentiment peculiar to her sex. She died a few years ago; and 4 sons and 2 daughters are left to mourn the loss of parents so

dear to them. In December, 1800, Dr. Jack was elected Sub-Principal and Professor of Moral Philosophy of his College. It is the duty of the Sub-Principal more especially to maintain discipline among the students, and to take cognizance of all misconduct and irregularity. For such an office Dr. J. was admirably qualified, for he was by nature kind and indulgent, and glad to temper justice with mercy. About the end of 1815, or early in the following year, Dr. Jack was elected Principal, in succession to his early friend and teacher, Dr. Roderick Macleod, removed by death. At this period also he received the degree of D.D. During the long term of years he filled that office, the desire ever dearest to his heart was to uphold the character and promote the true interests of his College by increasing and extending its usefulness. The memory of Principal Jack will be long cherished by the Alumni of King's College, many of whom are still alive who can look back with fond remembrance to their youthful days under his kind and zealous tuition. The simplicity of his manner, and the benignity of his disposition, could not fail to endear him to his fellow-citizens. He was more than once placed by them in the civic chair as Chief Magistrate. Him they loved to honour; and his death is felt by all as a personal and domestic bereavement.—*Aberdeen Journal*.

COMMUNICATION.

[The conductors of "*The Presbyterian*" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

(FROM OUR NEW YORK CORRESPONDENT.)

New York, February, 1854.

A Missionary, in speaking of the difficulties which had attended the commencement of his labours in British India, said that for 10 long years he had laboured without seeing one seal to his ministry. His fellow-labourer, Dr. Duff, on the other hand had not been 2 years in the work before he had many converts. And yet both were eminently pious men, wholly devoted to the cause of their Great Master and their best talents dedicated to His service. Dr. Duff commenced with the children. Going out into the street, he led into the Mission School the little heathens who could be persuaded to follow him. Their interest became excited, parents and relatives were gradually induced to follow their children; and schools, containing hundreds of these little ones, bear witness to the success of the plan, while many, thus led to the Saviour, shall be as jewels in the crown of him who was the instrument chosen to originate it.

I shall not be thought to use the language of extravagant comparison in writing of the heathen at our own doors. In New York, in Boston, in Montreal there are thousands upon whom the Gospel has a little influence as the very Hindoos. Would we find them, we have but to turn aside from our comfortable church, our well dressed, respectable congregation, into these lanes and by-streets which are almost under their shadow, and how many shall we find to welcome a visit with a Christian greeting? The vast majority are those who never enter a place of worship, who spend the Sabbath, if not in open

profanity, at least in careless indifference, and who allow their children to grow up without the semblance of a religious education. Such are the materials from which our prisons and almshouses are filled; from them Satan recruits his ranks of evildoers and finds there a well filled school in which to teach. Thoughts such as these have long occupied the attention of Christians in New York, and latterly so energetic have been the efforts to make an impression upon our own heathenism that the system has assumed an importance before unknown.

It is by gathering the young into Mission Sunday Schools that most good has been accomplished; and some slight sketch of one of these may not be without interest. A few weeks since two Gentlemen fixed upon a location on the eastern side of the City, where, having hired a room, they proposed establishing a Sabbath School. On the morning of their commencement 4 boys were gathered in, but no persuasion could increase the number. Somewhat dispirited at the poor success of their beginning, one of the Teachers determined to make another attempt in the afternoon, and sallied out to explore the neighbourhood close by the house which contained the Schoolroom. He came upon a group of boys playing at some gambling game, and at their head a hardlooking youth, evidently leader of the band. Addressing himself to this boy, the Teacher began to reason upon the sin of thus spending the Sabbath, and invited all to come in to School. The invitation was not accepted, but, gathering up their pennies, the boys moved off, their leader remarking that "He guessed they would not come in this time." At this juncture one of the neighbours who had been looking on came up to the Teacher and exclaimed, "If you can get that boy into Sunday School, you will do the public a service. You see these broken windows, he threw brickbats at them; and we are often afraid of our lives when he is near." "That's the boy for me", thought the Teacher; and, walking on, he soon overtook the group, again at their game. A book with a picture attracted their attention, and all were gathered round him. Having learned their leader's name, the Teacher addressed him. "Now, Gasper, you can help me. I am trying to get boys into a Sunday-School, and you could easily find half a dozen." "That I could," said Gasper, "I could get a dozen if I had a mind to." "Try," said the Teacher, "I should like to see you manage that." Gasper's pride was touched at this, and, suiting the action to the word, "Come along," said he, leading the boys around him to the School. The teacher saw him turn away, and at once asked if he would not come in too. "I have not got my numbers yet," was the reply. At the corner of the next street was another group at play, who quickly at the call of their leader came in. Another and another followed, until School was opened that afternoon with a rough-

looking assemblage of five and twenty street boys. When Gasper at length took his seat, the Teacher thanked him for his assistance, and half in earnest said, that, as they wanted an assistant superintendent, Gasper Howard was their man. The School now numbers nearly 100. From being a terror and pest to the neighborhood, Gasper has become so interested that, mainly through his influence the whole have been gathered-in. I may add that he is apprenticed to a blacksmith, and is exemplary in his behaviour and attention. Such is the account which I heard from the Teacher, who gained over this strange auxiliary, of the manner in which our Mission School was organized, and it may serve as a fair sample of many similar efforts. Let me now give some idea of how such enterprises are sustained.

In the Presbyterian Church under the pastoral charge of the Rev. Dr. Alexander is an association of young men, having for their object mutual improvement and benevolent actions. Early last spring they determined upon establishing a Mission School, and, having obtained from the trustees of one of the Public Schools of the City permission to occupy their commodious building, a Committee was appointed to visit the district. The first day some 20 children assembled, and a school with its machinery of superintendent, secretary, librarian, and male and female teacher, was organized. At first the progress was slow, and but little encouragement seemed to attend the commencement. This was rightly attributed to the difficulty of maintaining an efficient system of district-visiting, when nearly all the teachers had occupations which precluded them from devoting week-days to this essential work. A student in the Theological Seminary was accordingly engaged as Missionary, and instructed to visit every family within a reasonable distance of the School. The plan succeeded admirably. 250 children are now assembled, and a weekly average addition of 10 to 15 is regularly enrolled. Many of these are from families entirely destitute, and, being without clothing, had to be assisted to such an extent that within the last few weeks upwards of 500 articles have been distributed. This provision is of course not held out as the inducement to attend; but, once gathered in, the necessities of the poor children are, if possible, alleviated; and, though it was feared that many would receive articles of clothing, and then leave, but one such case has occurred, all absentees being immediately visited. I am not aware that the manner of conducting such Schools differs much from that followed elsewhere. Two sessions each Sabbath are deemed necessary, and even this is found too little for the class of children under instruction. All who cannot read are divided into two large infant classes, boys and girls being in different rooms; and these form by far the most arduous part of the Teachers' labours, but few being found

able to undertake the charge. Imagine 40 to 50 of these little boys or girls ranged in elevated seats at one end of the room, and each restless and untutored to a degree, and without the slightest previous training. A tap upon the table, or a touch of the bell, gains a moment's attention, and then the Teacher relates a little story, asking a question here and there to ensure comprehension. He then sings an easy hymn—the "Happy Land" it may be, and, repeating the verse line by line, succeeds in teaching it. The class are interested in this, for wonderful is the power of music over children. A round of questions, answered sometimes by one, sometimes by all, succeeds, then perhaps another story, and so on till the time is spent, taking care that no one exercise continues long enough to weary the class. In the larger room of the School are assembled all the children who can read, divided into classes of 4 or 5, and each Teacher adopting his own plan of instruction. The School is opened with reading of the Scriptures; a chapter, which forms the lesson of the day, being read aloud in verses alternately by the Superintendent and School, a brief prayer follows, its language as much as possible adapted to the comprehension of the children, and then a simple hymn sung to a simple tune. In the afternoon visitors or the teachers frequently address the School, the great aim being to clothe Divine Truth in plain language with such illustration as shall fix it upon the mind. Once a month the afternoon session is devoted to a Missionary Meeting, no lesson being repeated, but addresses upon Missionary subjects with hymns occupying the time. It is astonishing how much interest such Meetings have, and children, themselves the object of missionary care, are thus enlisted as co-workers. A society for this purpose is formed, its officers being mostly from the School; and, when a little money, if only a few pence, is collected, the children regularly decide how it shall be appropriated. Thus they feel that they have something to say and do in the matter, a great point gained.

Perhaps the most arduous labour connected with such a School is the supplying of children with necessary articles of clothing. This is not usual however, and has only been done in the above School during the winter season. The principal part of the supply is made by the ladies of the church, and thus costs but little, while donations of cast-off clothing are also received. Boots and shoes, always much needed, are obtained under contract at very reduced prices.

This then is the *modus operandi*, and, if from it a useful hint can be gleaned, my object will be more than gained. Can we over-estimate the value of the Sabbath School, especially to those who in it find their only religious training? And not upon children alone are its benefits brought to bear, but upon their homes, their parents, and in their neighbourhood are salutary

Christian influences at work, the fruits of which shall only be fully known hereafter.

In a late number of the *Presbyterian* was noticed a collection in Dr. Alexander's Church of \$4,000 for the Bible Society. This large sum has been surpassed by subsequent efforts. On New Year's Day the annual collection was taken up for the Foreign Missions of the Presbyterian Church, and amounted to \$5,500. Since then \$3,700 were collected for the Domestic Missions. A plan of erecting a Church for the poor has also been warmly advocated, and \$13,500 have been subscribed by the same Church in less than a week. Their pastor's salary was lately raised \$1,000 per annum; but this earnest Dr. Alexander declined, stating that his present income was more than sufficient. The act was alike honourable to pastor and people, and in the case of the latter affords a precedent well worthy to be universally followed. ("ANCRUM.")

(The concluding paragraph of the above letter was given in the first page of the *Murch* number.)

MISCELLANEOUS.

Her Majesty has given through Lord Shaftesbury, the President, a donation of £100 to the Jubilee Fund of the British and Foreign Bible Society.

A SOCIETY has been established at Bordeaux, with the sanction of the Prefect of the Gironde, for promoting the observance of Sunday as a day of rest.

THE CHURCH OF ENGLAND.—The Church of England by its separate centralized exertions raises about £400,000 per annum for religious objects, out of which £250,000 are applied to foreign Missionary operations.

A young Esquimaux, named Kallihiria Kalliessa, has been publicly baptized in the Church of St. Martin, Canterbury. This young man was brought to England by the expedition sent out in search of Sir John Franklin in 1848 under the command of Captains Austin and Ormaney, who discovered in lat. 76 a small tribe of Esquimaux. He has been educated at the expense of the Admiralty.

EDINBURGH BIBLE SOCIETY.—The annual meeting of this association was held on Wednesday. 37,000 copies of the Bible and New Testament had been circulated since the last annual meeting, or 2300 beyond the circulation of the preceding year. No fewer than 8000 copies had been sent to the North of Ireland; and in return their Irish friends had transmitted a sum of £150 in aid of the funds of the Association. The Society had also taken an active part in the movement for sending Bibles to China, and already a sufficient sum had been collected to purchase 30,000 Testaments.

PRESBYTERIANISM IN SCOTLAND.—Some opinion may be formed of the comparative strength of the different religious denominations in Scotland from the fact that in Oliver and Boyd's New Edinburgh Almanac, which has no sectarian leanings, there is a list of the Presbyterian Clergy of Scotland which occupies *fifty-two* pages, while the list of all the other denominations occupies a little over *five* pages, and of these episcopacy takes up *three* pages. This may justly be called a nation of Presbyterians.

ESTABLISHED CHURCH SABBATH SCHOOLS.—The 7th annual meeting of the Glasgow S. S. Association, in connexion with the Established Church, was held on Monday night in the City

Hall. Mr. James A. Campbell read the Report, from which it appeared that, under the Association, there are 110 schools in the city and suburbs, 898 teachers, and an average attendance of 8167 scholars. The increase during the past year was 17 schools, 140 teachers, and 990 scholars. There are 15 missionary societies in connexion with the Association, and during the year these have contributed £56 towards various mission schemes.

CHURCHES IN ABERDEEN.—At a meeting of the Free Church Presbytery of Aberdeen Mr. Davidson, in proposing resolutions relative to education, spoke thus of the relative condition of the Established and Free Churches since 1843.—"It was very true that in 10 years the number of seats let in the Established Churches here had increased 1162, or more than 100 persons a year since 1843. He did not mean to allude particularly to the way in which that increase had been made. Some members of his own congregation had joined the Established Church, and he was not sorry at the fact; as other members of Presbytery would say with him, they were better pleased when these persons were away than when they remained. Yet this increase had not all arisen from persons leaving the Free Church, but from various sources." One source, we believe, was the popularity of the late Dr. Simon Mackintosh.

CELTIC SOCIETY OF ABERDEEN.—It will be remembered by many of our readers that a society, bearing this designation, was formed 7 years ago by the Highland students attending the Aberdeen Universities; but that by reason of the death of the two successive patrons, Professor Tulloch and the Rev. Dr. Mackintosh, and through various other causes, it became defunct during the last session or two. A very general feeling having prevailed this session among the Highland students attending the Hall, and those attending the Philosophy classes, that it should again be revived, a meeting, very numerous and respectably attended, was lately held in King's College—Mr. Macfadyen student in Divinity, presiding. The chairman in eloquent and forcible terms pointed out the advantages resulting from such a society; and illustrated the necessity for all professional men in the Highlands, and especially for such as intend to devote themselves to the office of the sacred ministry, to make themselves not only fluent speakers, but perfect masters of the language of the Gael. He further gave an interesting account of the Glasgow Ossianic Society, of which he is a member, and concluded by calling on Mr. D. Fraser, student in Divinity, to address the meeting. Mr. Fraser briefly reviewed the history of the society from its very formation, adverted to the circumstances that led to its desuetude last year, administered a severe castigation to such Highland students as, when they come to Aberdeen, feign to forget their mother tongue, though at the same time they may be, as Gaelic-speaking students, recipients of her Majesty's Royal Bounty for the Highlands and Islands of Scotland. He paid a warm tribute to the memory of their last patron, the late Rev. Dr. Mackintosh, which, as this was the first meeting of the society since his death, was ordered to be engrossed in their minutes as their unanimous feeling; and concluded by submitting a series of regulations for their future guidance, all of which were agreed to. Several other gentlemen spoke. It was agreed to meet again on the following Saturday, the subject for discussion to be, "Whether emigration is calculated to benefit the Highlands, and better the condition of the Highlanders themselves?" The members accordingly met on 7th ult., when the foregoing subject was discussed in the pure mountain tongue for about two hours; and, on a vote being taken, the question was decided by a majority in the affirmative. Altogether this promises to be a very flourishing society, as there appears to be a greater number of Gaelic-speaking students attending the Aberdeen Universities this session than there have been for several years. We wish the Society every success; the object is laudable, and will no doubt be duly appreciated by every true-hearted Celt, whether minister or layman.

THE EVANGELIZATION OF THE WORLD
THE CHURCH'S GRAND WORK.

(A call on the members of our Church in Canada, to lend their aid to the British and Foreign Bible Society, in sending one million of New Testaments to China.)

By ROBERT MCGILL, D.D., Minister of St. Paul's Church, Montreal.

I. THIS COMMAND—"Go ye into all the world and preach the Gospel to every creature" issues from a competent authority. Christ is God, the Creator of the world in the first instance, and the Redeemer of it in the second. Christians have no doubt on this point. To doubt would be to deny our faith. The Messiah is Jehovah—He by whom all intercourse has been held with man since the beginning of the world. The command, therefore, is a divine command, and must take its place among all the other commands which bind the consciences of men. It has now a place among the established moralities of our common faith. "To preach the Gospel to every creature" is a precept as clear and peremptory and binding as that other precept, "thou shalt love thy neighbor as thyself;" or that other, "love one another with a pure heart fervently."

For the Christian dispensation is from God; it is under the immediate supervision of Christ as the only Mediator between God and man. He watches over it; He has determined and predicted its final results; and He has appointed its various agencies, and at the fitting time prepares them, and brings them into the field. These agencies, as we may learn from the history of Christ's providence and kingdom, are exceedingly various. Does He want a king to encourage and nurture His chosen seed? Behold Pharaoh, with Joseph as his councillor, assign the fertile land of Goshen for a residence to the family of Jacob. Does He want to open up the way for the emigration of the chosen seed into the promised land? Behold another Pharaoh raised up to afflict them; hardening his heart against them, until, terrified by the judgements of God, he consented that Moses should lead them out into the wilderness. Does He want a leader and a lawgiver for the people? Moses is sent to the schools of Egypt; he is brought up in the king's palace; he is disciplined on the bleak sides of Horeb; he receives his commission before the burning bush; he is endued with power from on high to overcome the king's obstinacy; he is divinely inspired as the legislator of his countrymen to introduce a dispensation of grace and mercy that should endure as the only true inspired religion upon the earth until the coming of Shiloh. Judges, kings, poets, prophets, apostles, variously qualified for the work assigned them, come up at the proper moment to fulfil the purposes of

Heaven, and to accomplish what has been allotted to them in their day. The similarity of the divine procedure may be discovered in every epoch of the Christian dispensation, both in its adverse and prosperous signs. Let us contemplate the adverse as they appear in our own horizon. They may be classified under *three forms*; and these divide among them the entire population of the antichristian World—THE PAPAL THE MAHOMEDAN, and THE IDOLATROUS.

These exist *in* the World, the Kingdom of our Lord, though they not only do not belong to his kingdom but are antagonistical to it. What then has our King said respecting them? What has He purposed to do with them? To what fate are they reserved in the progress of His providence and power? Has He made known to the Church how the manifold wisdom of God is to be displayed, *first*, in the permitting of them; and, *secondly*, in the removal of them?

Without entering minutely into this subject, it may be said that Popery has been permitted to rise and to prevail for a long time within the Christian Church, to show unto the ages that shall come, how sad and punishable a thing it is to mix up the traditions and the inventions of man with the true revelations of God, for this is the grand source of all the errors and corruptions that distinguish the Papacy; and the baleful fruit of these has been eaten wherever the papacy prevails. The time is coming—is probably near at hand, when God will destroy them with the fiery breath of His indignation. As to the delusion of the false prophet, prevailing nearly as widely as the corruptions of the papacy, existing *without* the Church and hostile to it, it may have been permitted to show, that to turn aside from the only Mediator, and the revelation given through Him, and to follow any human light, however pure, is the certain way of descent to all moral and all political miseries. These miseries are seen everywhere under the Crescent at this hour. No freedom, no progress, no brightening prospect of temporal good, no holy visions of immortality, no rising of man in the career of intelligence and humanity. This system of antagonism to Christ is destined to "fall without hands;" to perish by gradual decline as a useless thing—a warning memento to the coming generations not to substitute in religion the human for the divine, however plausible its pretensions may be, or however sharp and sweeping the cimeter of its dominion. Thus equally the Mahomedan imposture which rejects all mediators between God and man, and the Papal which permits a host of human mediators, shall be swept out of the way until the *only* Mediator shall become the one object of supreme trust and dominion, and the kingdom shall be given to him to whom it doth appertain. Then as to IDOLATRY in its thousand forms. All of them will

hide their faces—mortified, ashamed as the light of revelation is let in upon them. The worshippers will cast their idols to the moles and to the bats. These will be degraded and demoralized; or preserved among the curiosities collected to show to what an extent reason and conscience may be darkened when the knowledge of the true God is forgotten.

This triple host now arrayed against Christ our King, and apparently dividing the empire of the World with Him, is destined to destruction. Their doom is recorded. The executioner waits his commission to destroy. When the hour shall come, no hand will be able to save them. The kingdom is the Lord's: He is the Governor among the nations. All ends of the earth shall come and worship before Him. They shall be His people, and He shall be their God. The Gospel shall be preached unto all the world, even as the Lord hath commanded.

II. WHO SHALL BE THE PREACHERS?

The Command—the Commission was given originally to *the Apostles*. They were the first preachers of the Gospel. But they were not the only preachers, even in the apostolic age. All Christians then, as all ought to be now, were preachers of the Word. This is a divine arrangement, a necessary result. It cannot otherwise be. Divine truth—a holy Christian tem per which is the truth in life, becomes a luminous halo around its possessor, shining wherever he is. Every true Christian will speak of that Gospel in which he and all mankind are so deeply interested. Christians are drawn together by the mutual attractions of a kindred nature as well as a common faith. They organize into circles of living fellowship by the irresistible force of a common affinity. Wherever a few Christians are, there will be *a Church, a centre of life*, of activity, of aggression against all evil, of earnest co-operation in all good. *The Church*—the whole collective body of Christians, is the agent to whom the divine commission is given, "Go ye into all the world &c. But the Church is made up of *individuals*; and it possesses the same character in the individual as in the aggregate. All the atoms of the body are alive, and the life of the whole is made up of the aggregates of the life of the individuals—one mystical body of which Christ is the head—the source of intelligence and life, and the resulting activity comes from Him and is directed by Him. "In Him was life, and the life was the light of men." Who then are the preachers by whom the Gospel is to be preached to every creature? Every Christian individual, capable of being shone upon by this light, and capable, therefore, of reflecting it.

The child that can rehearse his Catechism, not less than the teacher that teaches him; the mechanic that can,

exemplify the Christian virtues, not less than the pastor that may forcibly expound them; the Christian merchant among the heathen exemplifying the virtues of his vocation, not less than the Christian Missionary who labours to persuade the heathen to embrace the Redeemer; the Christian sailor, a preacher of the Word as potent, it may be, as the Christian king who despatched him on his errand. Of all such, whatever may be their gifts, it is said, "Ye are the lights of the world." All these, all Christian men of every rank and degree, are like Noah, preachers of righteousness. They can no more conceal the complexion of their faith than they can conceal the complexion of their skin. Their religion shines upon them as did the brightness on the face of Moses. They carry it about with them everywhere as an efflorescence of their being, and everywhere it is white and glistening. All consequently who have received the Word *in faith*, all who practically embrace it and submit to the authority of the Lord Jesus Christ, are called to be the preachers of his Gospel in the world. With various degrees of explicitness and power they testify to all within their reach the substance of the divine revelation to man, that "God so loved the world that whosoever believeth on Him might not perish but have eternal life." All that are capable of feeling the love of God are in some degree capable of proclaiming that love.

When we look at Christianity in that aspect in which it was first presented to mankind, we discover that its written and doctrinal records, in the first century, and even in the second, (when the writings of the New Testament were collected into one Canon or Book,) were comprehended in a volume of no great size. Compared with the book-making of recent times, the writings that are specially Christian, (exclusive of the Jewish, which belong indeed also to the Christian) the Apostolic and the inspired, form only a small portable volume, easily read and easily mastered by persons in ordinary life, who have not much leisure at command. This volume, I mean the histories and the letters which compose it, were in the primitive times, by express Apostolic direction, read in the Christian assemblies with very little of what is now called preaching or exposition. Few of the early presbyters were capable of this. The age did not require it. The object then was to present the grand naked facts of Christianity, and to call upon believers, under the discipline of the Church or Christian Society, to live in conformity with them; The Christian profession then required, not simply the cordial belief of the fundamental doctrines briefly propounded, but a course of activity conformable to them, that is, one and all, preachers and converts of every degree, were the servants of Jesus Christ, obeying *His will*, and proclaiming his Gospel. When settled in a

place, all of them testified to the facts in which they believed. When dispersed by persecution, "they went everywhere preaching the word," that "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This is the sum of the Gospel. Every believer, as in duty bound, declared it. It belonged to his profession. It was the evidence of his love and loyalty to CHRIST, THE KING. Every intelligent, earnest Christian, was fit for the work in the way in which the work was done. He testified, not in the manner of an orator but of a witness, to the facts of the new religion; and with sincere convictions invited all around him to seek salvation in the name of the only Mediator. The condition of the Church, the necessities of the World, kept every Christian's duty in this particular before him.

In the present age, in our own Church, a very different state of things prevails. I need not stop here to explain how it has arisen. Religion is regarded by too many among us simply as a branch of knowledge in which it is most highly proper that they should be instructed; and that branch of knowledge comprehends, as the matter is now viewed, a great deal more than the brief, condensed and plain lessons which the New Testament contains. Now, at least among the more enlightened communities, a demand is made, or a desire is felt, that the doctrines and facts of the Gospel, though their grandeur and value can be enhanced by no power of man, should be presented with the skill of the orator, compounded with the teachings of philosophy, and made spicy with all manner of striking novelties. More perhaps than in any former age, the Protestant pulpit, to the injury of its higher functions, has given itself up to the gratification of the popular craving, and the novel and the striking, drawn from the mysteries and the metaphysics of our faith, though often of very doubtful interpretation, have taken the place of the doctrine that is according to godliness. The result has been that the divine grandeur of the facts and doctrines of our faith is often obscured by the mist of human wisdom, falsely so deemed, which has collected around them, and the tinged, eclipsing, cloud is more gazed on and more admired than the sun himself. The idea has gone abroad, very unlike the Apostolic, that the Gospel cannot be preached, and Christianity cannot be promoted in our day, except by remarkably gifted men, who can gratify all that craving for novelty and intensity now so broadly manifested. A practical error of enormous magnitude has resulted from these misapprehensions—an error which has prevailed widely in Scotland and in the Church of Scotland, that the main duty of a Christian is to learn the doctrines of his faith, to listen reverently, not apart perhaps from inward questionings

to the Sabbath-day exposition of them, and at most to carry them out in prayer and sentiment and personal sanctity. Multitudes, sincere Christians too, have come to regard religion purely as a personal concern—no more. They listen to its doctrines, gaze on the Cross, observe its ordinances, without ever thinking of any one but themselves, and, it may be, the children that God has given them. The minister—it is his duty to preach; the elders—it is their duty to watch over the parish; the people—it is their duty to attend Church and lead exemplary lives; beyond this multitudes never extend their view. Now what I wish to bring out is, that in such a state of things, there is an entire over-looking of one of the grand characteristics of the Christian profession as exhibited in the Christianity of the primitive age, its *ACTIVITY* for the glory of Christ's kingdom, its aggressiveness on the heathenism of the World, the duty that has been laid by our divine Lord on all His disciples, to carry into effect the universal commission "Go ye into all nations, preach the Gospel to every creature." This Gospel is not for the individual alone, it is for the World, through the instrumentality of the individual; and that Christian, whoever he may be, and however lowly his condition, is unfaithful to his trust, as it respects the World, who never casts a benevolent eye upon its miseries, and who never makes one effort to diffuse abroad the only antidote. We all confess that the propagation of the Gospel among the destitute belongs to the Church. The Church *must* do it: the Church *ought* to do it: but who is the Church? It is not one but many: it is all—all who are called by the name of Jesus, their God and ours. The work belongs to *every* man and woman, consecrated to that name. It is the personal action that ought to be consequent on the personal faith. It cannot fare well with any one who is negligent in this work, the grand work of every individual of which the Church is composed. But this idea has been well nigh lost in some branches of the Christian Church: I think, too much in our own. When the deep conviction of responsibility in this particular shall give rise to a universal and well directed activity, the hope of millennial triumph will shine more brightly on the world-wide mission-field.

III. THE CLAIMS OF CHINA.

God, in the course of His providence, is ever and anon opening up new doors of utterance for the preaching of the Gospel. Within the remembrance of the present generation, all India in the East has been opened to the labours of the Christian Missionary, and a few have been sent forth to occupy that field. Numerous islands in the Pacific Ocean have also within the same period been visited by the heralds of salvation. Within the same period many

Christian missionaries have entered the Turkish dominions, both in Europe and in Asia, and the prospects of revival and reformation have dawned on several of the Asian Churches. Within the same period, also, the Gospel has been preached on a few points of the exterior borders of the vast empire of China by a few Protestant missionaries. The result of this last effort I will now very briefly lay before you, as a ground of encouragement in a duty—the duty which is laid on every one who is a Christian to preach the Gospel to every creature.

The territory thus opened to Christian enterprise, is the seat of one of the most ancient kingdoms in the World. We have good reason to conclude that as early as the age of the patriarch Abraham, or about 450 years subsequent to the flood, some of the descendants of Noah had laid the foundations of the empire of China, and had carried with them thither the pure patriarchal faith, *that faith*, containing the germs of the mystery of the Gospel which was hid for ages, which Noah, and Abraham, and Melchisedec,* and the whole line of the faithful, inherited and possessed. The tradition of this very important fact, it has been recently ascertained, is preserved in China, viz.; that the Chinese in very ancient times did worship the only true God, and that for many centuries they maintained this worship in some degree of pureness, though at last they sunk utterly into superstition and idolatry. This defection to idolatry, it is alleged, began about the commencement of the Christian era. It has gone on since with increasing aggravation; and until lately has been so deep-rooted and so universal that idolatry and atheism had become the characteristic of the entire population. It is said by the Christian missionaries, who have been employed in translating the Bible into Chinese, that there are no words in that language to denote *God* or *spirit* or *conscience*. *The new idea*, therefore, requires the invention or the consecration of a new name, the name of the glorious Jehovah, to whom incense and a pure offering were presented in the age when Abraham and Melchisedec offered sacrifice in Salem and on Moriah, and before idols were much known or regarded among the primitive races of mankind.

This then is the nation in whose behalf recent events have awakened our deepest sympathy, a population of some 360 mil-

lions, or one third of the computed population of the World, long shut up from all intercourse with and knowledge of other nations. Until within a recent period few Chinese, and none of distinction came out beyond the limits of their great wall of national vanity and conceit. They deemed all foreign nations *barbarians*, and excluded them from all intercourse, or the little that was permitted, was permitted only on the most humiliating conditions. Roman Catholic missions have been established in certain parts of the country for two or three centuries, but with little success. Within the last quarter of a century a few Protestant missionaries have been labouring on the borders of the empire, chiefly in the work of translating the sacred Scriptures into Chinese. The work was imperfectly accomplished, and scarcely any impression had been made on the deep-rooted idolatries of the Celestial Empire.

Matters were in this condition, as it respects the Missionary enterprise, when, for reasons that need not be specially alluded to here, the British Government in 1841 sent out an expedition to humble and chastise this intolerant and exclusive people, and to demand reparation for certain injuries that had been done to the British merchants trading with China. The work was done. The Chinese were made to feel their own weakness and inferiority in every thing. The conceit of the Emperor, the self-sufficiency of the people, was abated. They were made to pay the expenses of the expedition, and were filled with a salutary fear lest they should again incur the resentment of their adversary. New ideas, as it respects themselves and foreigners, sprung up in their minds from the disastrous lessons which had been taught them. But what chiefly concerns us here to note is the effect of these events on Christian missions. The missionaries, in the concessions that were made to Britain, obtained a more favourable position for the prosecution of their work. They were looked on with more respect also, as being connected with a nation whose power the Chinese had been taught to respect. For some years past they have been permitted to enjoy almost unrestrained freedom of intercourse with the natives. The consequence has been, that many of the more learned classes have been persuaded to come within the influence of Christian instruction. Without becoming actual converts to the Christian faith, they were largely imbued with Christian doctrine. The leaders of that revolution, which is still in progress, belong to this class, and are manifestly influenced in a great degree by the lessons which

40,000,000, making a total of 400,000,000 of people under one Government."

Statistical Chart by R. Montgomery Martin, late her Britannia Majesty's Treasurer, for the Colonial Consular and Diplomatic Services in China, and members of the Legislative Council at Hong Kong. Dr. Gutzlaff and other Chinese scholars are of opinion that this census is correct.

they have received from the missionaries.* Some misconceptions, some enthusiasm, perhaps some degree of fanatical pretension and imposture may be wrought up in the texture of their motives and measure; nevertheless great good is undeniably in progress. The patriarchal faith of the early empire is appealed to for the purpose of rebutting the charge of innovations in religion; idols are everywhere destroyed and prohibited; extracts from our Sacred books are printed and widely circulated by the leaders of the revolution. Their aim is not only to establish a new dynasty, but a new religion—the religion of the Christian world.

This course of events, as we believe, is under the direction of God's eternal providence. We see in it an omen of progress, a presage of the extension of the Christian faith more favourable far than any which can be pointed out in history. It seems to hold out the fulfilment of the promise, "a nation shall be born in a day." A great and effectual door is opened; and every thoughtful Christian will with deep solemnity put the question to himself: *does any special duty devolve on me in consequence of these events?* or this may be brought up in the form of a more general question:

IV. WHAT ARE THE DUTIES OF THE CHRISTIAN CHURCH IN REFERENCE TO THIS OPENING WHICH THE PROVIDENCE OF GOD HAS MADE IN CHINA?

The command is clear and distinct as given to the Church, "Preach the Gospel to every creature"—above all, to every creature willing to listen to it. The work is truly great, too great some may think, for the Church as it now is—small, feeble, poor, as compared with the wide world, or even with that portion of the wide world comprehended in the Chinese empire, containing a population greater by one half than the entire population of Christendom.* Yet this command was given by our Lord to the Church when it contained only eleven ministers, and perhaps not many more than 120 members. They never reasoned about the practicability of the enterprise or the vast amount of labour

* Their law is the ten commandments. They keep the Sabbath-day. They worship one God, and trust in one Saviour, Jesus Christ. Some of the Books which they circulate are excellent." See letter from an American missionary, dated May 22, 1853, In Presbyterian, vol. VI, p. 138-

The Chinese Revolution. London, p. 122.

* Population of the World, 8,000,000,000, as estimated according to their religious divisions.

Pagans, 500,000,000 or $\frac{3}{4}$ th of the whole.

Mahomedans and Jews, 125,000,000.

Christians, 175,000,000, less than $\frac{1}{4}$ th of the whole.

Of the Christians, 110,000,000 are given to the Roman Catholic and Greek Churches. 65,000,000 are Protestants.

What a melancholy picture of the religious condition of mankind! How much remains to be done, not by might, nor by power, but by the Spirit of the living God.

*In an annual Agricultural Fête, observed in March, in which the Emperor always takes a part, there is an invocation of the *Great Being*, and the offering up of an animal sacrifice to Him, as the fountain of all good. May not this be one remaining vestige of the ancient patriarchal faith which long prevailed in the Empire?—
See Malte Brun. Geog., vol. II, p. 71.

†In China proper it appears there are 367,632,907 inhabitants, and in the dependencies of Manchuria, Mongolia, Turkistan, Thibet, &c., about

and sacrifice that might be required. The authority of Christ to command and the power of Christ to sustain, were the objects at which they looked; and they set themselves to the work, after the outpouring of the Spirit on the day of Pentecost, without questioning or fear as to the result. History tells us of their labours, their privations, their persecutions, their martyrdoms, their victories. The Gospel, which they published and committed to the Church to be preached to every creature, is still the power of God and the wisdom of God. The field, which is the World, is not wider than it was, when the Redeemer stood in bodily presence upon it. His Church, even though miraculous powers have ceased, is a far more powerful agency now than it was then. The Christian Church in our day, the Protestant reformed Church in Europe and America, comprehends within it, and under its direction, a very large proportion of the intelligence, the wealth, the political influence, the practical beneficence, to be found in the World. Were *all* who bear the Christian name, were only half of those who bear the Christian name worthy and consistent disciples of their Lord and Master, there would be no room for the complaint, that their Master had imposed on them a work of impracticable magnitude. But in looking at the feebleness of the instruments which our Lord has been pleased to employ for the evangelization of the World, apart from the Mediator to whom all power is committed, we do great injustice to that divine work, and we sink into discouragements that would prostrate every energy. The work is not ours, it is God's. God employs us, commands us to go forward in His name, in His strength, with His promise of success. Implicit trust in His assistance is the grace by which we sow in hope and we labour in hope. We leave the time of success and the amount of success entirely to Him, assured of this, that the faithful in His service shall never fail of their reward. The Church, therefore, to whom, as God's instrument, the evangelization of the World is committed, may go forward in that work with confidence and hope.

But, contemplating the duty of the Church to preach the Gospel to every creature, let us not forget, as too many are prone to do, the special duties in reference to this matter that belong to ourselves as individuals. The Church is only an aggregate of its individual members. Its success in any enterprise depends on the fidelity of these individuals. Now, in matters of personal duty, every one should enquire what belongs to himself in the particular instance. With reference to China, for example, and all that calls forth our Christian sympathies in its condition and prospects, each of you should put the question to yourself, What has my Lord and Redeemer given *me to do* in this matter?—Nothing? Then do nothing. But, on examination, you may discover per-

haps that something has been given you to do. You will admit that it is your duty to pray for this third of the human family. Every time you use the petition in the Lord's prayer, "*Thy kingdom come*" you discharge this duty. And it may be that some among you can do nothing more *than pray for China*. It is enough, if you can do no more. Your earnest prayer will rise up as a sweet memorial before the Throne of Mercy, and will be accepted as the expression of your love and homage to Him who gave His life a ransom for the World.

You will remember, however,—the Commission given to the Church to preach the Gospel to every creature will serve to keep it in your remembrance,—that the World is not to be evangelized by *prayers* alone. Indeed *prayer* is not enjoined in the commission; it is *preaching* that is specially enjoined, the *proclamation* of the tidings of salvation to every creature. Well, then, some one may be whispering to himself, This I cannot do: I am not in China; even if I were there I could not preach; I cannot read so much of their queer letters as I find labelled on a tea chest: to preach in English seems a very easy affair, but in Chinese, that is quite beyond my mark, and it cannot be my duty. Now this, my dear friend, is rather a hasty conclusion. Let us see whether it may not be possible to convince you that it may be in your power to preach to the Chinese. You may do it by *deputy*, as you do very allowably in some other important matters; and the missionary sustained by your liberality may be your representative in Canton and Peking.—You may do it very effectually, as things now are, by the circulation of the holy Scriptures among these millions in China.

To this mode of preaching the Gospel in China I invite your serious attention, because it is to each of you a practicable mode.

All the Chinese are instructed in the art of reading—reading the few books that constitute the common literature of their country. They eagerly embrace every opportunity of extending their knowledge in this way. Tracts on certain doctrines and duties of the Christian religion have, for some years past, been in wide circulation among them. The heads of the present revolutionary movement have availed themselves of the skill in reading possessed by the people to put in wide circulation various abstracts from our Sacred Books to render the revolution in religion co-extensive with the revolution in government. One of the most favourable opportunities, ever presented since the beginning of the Christian era, is presented in connexion with this revolution in China. The leaders, already half Christianized are favourable; the army implicitly obedient to the leaders, are favourable; their followers of all classes are favourable. The old idolatries are being demolished

by the absolute authority of the head of the aspiring dynasty, and the people willingly, gladly submit, long convinced, we may presume, that "an idol is nothing in the World;" and in part convinced that it is their duty to worship the Only True God and Jesus Christ whom He hath sent.—What, then, each of you may ask, have I to do as a Christian, with these millions? What has the Christian community of this land to do with these Chinese and their revolutionary movements? This you have to do. As the friends of true liberty, you will wish that they may attain it. As the professors of the Christian faith, you will wish to send it to them. And, as the printed Scriptures is a form of agency adapted to their condition as a reading people, you will be ready to lend your aid to send them the Scriptures. This is *your* manner of preaching the Gospel to the millions of China. Your five-pence will give one copy of the New Testament to one Chinaman. Your five shillings will supply 12 copies. Your five dollars will supply 60 copies. We would like to go higher still,—your five pounds will supply 240 copies. Higher still, far higher, ye Christians of opulence and liberality!—The means of distribution, faithful, judicious distribution, are abundant. And do not forget that, even if one million of copies of the New Testament be sent to China, it is only one copy to each 360 persons! How much would a sincere, earnest Christian, who prays daily for the conversion of the World, wish for the means of combining a large liberality with his fervent prayers, and by the distribution of God's Word do all in his power to obey the command, "Preach the Gospel to every creature."

And we may cherish more sanguine expectations of the results of Bible circulation in China, not only from the reading habits of the people, but from the fact, that the very structure of their society is built upon the principle, that knowledge is the only title to pre-eminence and power. The gradations of their *mandarins*, or magistrates are determined by the extent of their learning, that is, as learning is estimated among them. Without much change, therefore, in the constitution of society among them, one may easily foresee how the living ministry of the Christian Church may be grafted on the existing orders of society.* Circulate the Bible among all classes, and the manda-

* A modified Brahminism, introduced from India about A. D. 65, under the name of the religion of Fo, is professed by the majority of the Chinese. Its priests are called *bonzes*. There is a full million of them in the empire. They subsist on alms. From what we know of the heathen temple, and the vices of the priests, no aid can be expected, on any plausible ground, from this quarter, in the establishment of a new and pure religion. The bonze must be demolished with his idol by the victorious Iconoclasts. The mandarin presents, as one might hope, a more available instrument, seeing the political and the religious revolutions, are carried on under the direction of the same imperious will.

rins, or the learned class, will become the preachers and the expounders of its doctrines and its faith. Their learned distinctions will come to be founded upon the true wisdom. Their qualifications will be estimated according to a Christian standard, and consecrated to Christian ends. Time will be required to transmute the learned classes into a "royal priesthood," but time, and training, and heavenly grace will accomplish and mature the conversion. As compared with the evangelization of barbarous nations, it would seem as if the transition from idolatry to the worship of the True God will be rapid and complete in China. The streams of Christian truth will more completely purify the temples from which the political revolution has swept away the idols, and incense and a pure offering shall be presented in them to the Only True God by a regenerated population. Such anticipations grow out of the intelligence which from various sources, authentic and reliable, is now placed before us. May God fulfil our petitions.

The views now presented, sober and rational, are full of encouragement and hope, as it respects the speedy evangelization of this large branch of the human family. But the agency of the Christian Church will be required for its accomplishment. It is not to be imagined that such a people can evangelize themselves. "Truth comes by hearing, and hearing by the Word of God." The Word of God, therefore, must be sent to them by those that have it. For many reasons British Christians especially should present China first and most largely with this boon. Let us in this colony of the Empire unite with them in the enterprise. I shall conclude with one or two remarks that may enforce your *co-operation*.

1. Reflect on your own duty in this matter, as it may be affected by the *idea of distance*.

Distance? How much has this idea been modified of late! All feel now that no place is distant on our *little world*. In an instant thought can be reciprocated from its extreme points, and by-and-by, a few weeks will suffice to transport the merchant or missionary thither. Mere distance is an object dwindling into nothing: it is not now an obstacle to any enterprise. With a facility of which the fishermen of Galilee never dreamed missionaries may now go into all the World and preach the Gospel to every creature. Send Bibles to China: within a few weeks they may reach the camp of Tae-ping-wang, and his soldiers, like our own of the Covenant and the Commonwealth, may be perusing them in their tents. "We don't want to know, they say, the power and the resources of England, we want to know your religion." Send them the Bible! it will teach them what our religion is.

2. Reflect on your duty in this matter, as it may be affected by the idea of the uncertainties of political revolution.

Wait, some may say, until the revolution is settled. Wait until it be decided whether the old or new dynasty shall prevail. If the old shall prevail, then Bibles and Christianity may be excluded from China for a century to come, and the million of New Testaments, should they be prematurely sent there, may only increase the blaze of pagan triumphs. The event is quite possible; and yet after all the Bibles might not be lost. They might rise again like the fabled phoenix out of the ashes, and their leaves be multiplied as the leaves of the forest, when the winter is gone. But this is not the issue which actual occurrences prognosticate. The present insurrection in China had its origin in religion—in the persecution and martyrdom of a few Christians. Oppression aroused resistance, and resistance to the reigning dynasty, now spread wide, will in all probability effect its overthrow. But it is the religious element which sustains the revolt; and this will, we believe, secure its final success. There may be much to condemn, much to deplore, as in all issues committed to the arbitrament of the sword, and yet the end may be glory to God in the highest, in China peace and good will. If, therefore, you would bear a part in the accomplishment of this result, send that Volume, whose blessed lessons may check the ferocities of war, and guide the leaders to frame a system of government in harmony with the Divine. Send that Volume, of which the revolutionists have already found some stray leaves, and the spiritual kingdom of our Lord Jesus Christ may be established, with a rapidity beyond all former experience, in a nation comprehending one-third of the human family.

3. Finally, reflect on your own duty in this matter, viewed in the light of your personal responsibility to Christ our Lord and King.

His kingdom is over the mind, the soul, the spirit of man, immortal in its nature, and hastening to an unchangeable destiny. For the redemption of this immortal nature He died; for its salvation He intercedes at the right hand of the Throne of God. Many present incidental advantages accrue to an individual and a nation from their embracing Christianity; but the grand advantage is the everlasting one, the sanctification of the soul and its supreme felicity in the heavenly world. To secure this, the knowledge of the divine will, as revealed in Scripture, is necessary, and they that have it are commanded to publish it to every creature. Besides the personal righteousness which you must attain as servants of the Lord, it is not less incumbent on you to do good unto all men as ye have opportunity, and to take a practical interest in the establishment of Christ's kingdom in the World. Were it possible for us to imagine a Christian, personally pure and righteous, isolating himself from all the world, without sympathy for its wretchedness, and taking no part in its evangelization, we

should have before us a man exceedingly defective in all the higher perfections characteristic of that Divine Example to which he should be conformed. The Christian life, doubtless, is a life of interior and personal excellence; it is a life hid with Christ in God; but it is also a life of benevolent devotedness to promote the salvation, the present and eternal well-being of man. In conformity with this its design, we know that the scrutiny of the last judgement shall proceed. It is the cup of cold water given to a disciple in the name of a disciple that shall not lose its reward; and of such deeds it is said, "Inasmuch as ye have done unto one of the least of these My disciples, ye have done *it unto Me*." Consider then, the land, to which I have directed your attention, is a dry and thirsty land where no water is. Its millions are crying out, "We do not want to know of the power and resources of England, we want to know of its religion." They grope for that light in which its people walk, they thirst for the waters at which its people drink, they long to hear of that salvation that is so freely published there. And the Lord, who has purchased redemption for His inheritance, calls upon you to sympathise with them, and to unite with your fellow-Christians in sending them relief. Disparage not, I beseech you, the apparent feebleness of the means. Let the scoffer do this, not the Christian, least of all the Christian who reflects on the feeble agencies which God has employed to set this mighty revolution in motion. Behold that missionary—look back only a few years—that pale, sickly stranger, speaking in broken accentuation a language, which he imperfectly understands, to a few Chinamen, who, were it not for the national gravity of their manners, would deride him; yet they listen—catch some of his ideas—admire his spirit—carry away some of his books; one hearer in particular retires away into the mountainous districts of the country, and speaks of the doctrine to his countrymen: they listen—they are persecuted by the government—they resist—and they originate a revolution in which the doctrines of the new religion are mixed up with aspirations after freedom, and a state of affairs is step by step brought about, on which philanthropic men in every land are at this moment gazing with the profoundest interest! From what has all this originated? From that pale, sickly, stammering foreigner, addressing a few earnest Chinamen, who were disposed to listen to the language of the Bible—the precious depositary of Truth revealed for the salvation of our world. But there is a power in this truth, read as well as preached; and now, that some idea of its excellence is felt in China, let this word of God which liveth and abideth for ever be distributed widely over that land.* Take a personal interest

*—It is highly probable that the contiguous empire of Japan, containing a population of from 20,000,000 to 30,000,000, may ere long

in this work. Inquire into its merits. Examine it as a question of personal duty. Survey the field to ascertain what harvest may be gained, and you may discover, looking at in the light of eternity, that mines of gold and diamond cannot surpass its riches. To be instrumental in converting from the error of his ways one soul will bring a recompense that the wealth of a millionaire could not

be affected by the religious movements going on in China. The Japanese, like the Chinese, are a people advanced in civilization. Some idea of the eternal Supreme Divinity prevails among them, though they worship a multitude of inferior deities, as mediators, represented by symbolic idols. They seem also to believe in the immortality of the soul, and a future world of retribution. The ability to read is very general, and the circulation of books, such as they themselves produce, is extensive. The learned, and in this class may be enumerated the *bonzes*, or priests, under the direction of a sovereign pontiff, employ the Chinese language, as Latin is, or was not long ago, by the learned in Europe. The Jesuits had missions in Japan from the year 1549 to 1582. But that wily race, here as always, engrafting political and ambitious projects on their success, provoked the jealousy and resentment of the government, and were driven from the country in 1638. Ever since the Japanese rulers have regarded insolence, intrigue and ambition, as so inseparable from Christianity, that they have prohibited it by the most stringent regulations. At present, the whole policy of this nation is to the last extreme exclusive and intolerant. Their aim is to keep themselves entirely apart from the rest of the world, and hitherto to a large extent they have succeeded. But this cannot,—ought not to last much longer. It is a contravention of those laws which should regulate the comity of nations. Intercommunity for mutual advantage, not selfish isolation, is a fundamental principle in all right international policy. Demonstrably right in itself it is in harmony with the will of Christ, to whom all the nations of the earth owe allegiance. The command given to the Church to go into all nations and preach the gospel, presupposes that the right to enter into every kingdom has been conferred by Him on all His ambassadors. Any legislature, therefore, or governmental authority that would impede or prohibit the fulfilment of this duty, is manifestly at variance with the Divine will, and sooner or later, by internal revolutions or by external violence, it will be taken out of the way. Among the many curses inflicted by popery and its agents on the world, one of the heaviest has been the opprobrium which it has brought upon the Christian name, in heathen lands, by the methods in which it has attempted to propagate the faith. With the view of extending its own influence, it has not scrupled to fashion Christianity to heathen tastes, and so soon as in this way it had acquired sufficient influence, it began to practise its well-known arts, to convert its success into an instrument of ecclesiastical aggrandizement. By the first process it imposed a corrupted Christianity on its votaries; by the second, when its ambitious designs were detected, it excited among the heathen the intensest hatred against Christians. The pernicious consequences of jesuitical intrigue and ambition, are at this hour a formidable obstacle to the propagation of the Christian faith both in China and Japan. The true missionaries of the cross, will follow more closely the example of the apostles. Their sole object will be to establish in the hearts of men a spiritual kingdom. Social and political ameliorations will in due time result from a pure Christianity, but these will not arise from the direct agency of Christian missionaries.—The Christian religion is not inconsistent with any form of government under which it has free scope to develop itself.

purchase: to contribute even an atom, if that atom come up to the requirement of the divine rule of giving, to the evangelization of a populous and civilized nation is a work fit for the heir of immortality to engage in. Its witness is in heaven. Its reward will be found before the throne of God.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

RELIGIOUS CHARACTER OF THE CHINESE REVOLUTION.

The North China *Herald*, of Dec. 17, contains the following very interesting letter from Rev. Dr. Medhurst, Missionary in China, to the editor:

DEAR SIR:—As everything regarding the insurgents possesses a degree of interest at the present moment, I beg leave to send you the following account:—

Having obtained admission into the city of Shanghai, this afternoon I proceeded to one of the chapels belonging to the London Missionary Society, where I commenced preaching to a large congregation, which had almost immediately gathered within the walls. I was descanting on the folly of idolatry and urging the necessity of worshipping the One True God on the ground that He alone could protect His servants, while idols were things of nought, destined soon to perish out of the land—when suddenly a man stood up in the midst of the congregation and exclaimed, "That is true—that is true—the idols must perish, and shall perish. I am a Kwang-se man, a follower of Taeping-wang; we all of us worship the One God (Shangte) and believe in Jesus, while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced two years ago, we were only 3,000 in number, and we have marched from one end of the empire to the other, putting to flight whole armies of the Mandarin troops that were sent against us. If it had not been that God was on our side, we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teen-tsin, and we expect soon to be victorious over the whole Empire." He then proceeded to exhort the people in a most lively and earnest strain to abandon idolatry, which was only the worship of devils, and the perseverance in which would involve them in the misery of hell while, by giving it up, and believing in Jesus, they would obtain the salvation of their souls.

"As for us," he said, "we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendour of the heavenly world. While continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer. What is the use, then, of you Chinese going on to burn incense and candles and gilt paper; which, if your idols really required it, would only show their covetous dispositions; just like the Mandarins, who seize men by the throat, and, if they will not give money, squeeze them severely; but, if they will, they only squeeze them gently." He went on to inveigh against the prevailing vices of his countrymen, particularly opium-smoking—"that filthy drug," he exclaimed—"which only defiles those who use it, making their houses stink forever in hell, unless they abandon it. But you must be quick," he adds, "for Tae-ping-wang is coming, and we will not allow the least infringement of his rules, no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offences against the commandments of God are punished

by him with the severest rigour, while the incorrigible are beheaded; therefore repent in time."

I could perceive from the style of his expressions, and from his frequently quoting the books of the Tae-ping dynasty, that he was familiar with those records, and had been thoroughly trained in that school. No Chinaman, who had not been following the camp of the insurgents for a considerable time, could have spoken as he did.

He touched also on the expenses of opium-smoking, which drained their pockets, and kept them poor in the midst of wealth: whilst we, who never touch the drug, are not put to such expense, our master provides us with food and clothing, which is all we want, so that we are rich without money.

I could not help being struck, also, with the appearance of the man, as he went on in this earnest strain. Bold and fearless he stood, openly denouncing the vices of the people: his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement, their natural conscience assured that his testimony was true, while the conviction seemed to be strong amongst them, that the two great objects of his denunciation, opium and idolatry, were two bad things, and must be given up.

He spoke in intelligible Mandarin with an occasional touch of the Canton or Kwang-se brogue. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian Missionaries are accustomed to bring forward. The impression on my mind, however, was that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view in putting down idolatry, and furthering the worship of the True God. Another thought also struck my mind: viz. this is a class of men that can with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way we could approve, but it does not appear to run directly counter to our objects. In the mean time we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. Tae-ping-wang may thus prove a breaker-up of our way, and prepare the people for a more just appreciation of Divine Truth, as soon as we can get the Sacred Scriptures freely circulated among them.

I am, yours truly,

W. H. MEDHURST.

Shanghai, Dec. 14, 1854.

[For the New-York Evangelist.]

RELIGIOUS CONDITION OF COLLEGES.

The following brief statement respecting the religious condition of the different colleges in New-England, and some of those in the Middle States, has been obtained by a committee of the Society of Religious Inquiry in Amherst College, and is now presented to the Christian public with the hope that it may awaken a deeper interest and call forth more earnest prayer at the Annual Fast for Colleges, and at all times in behalf of those who are connected with these and other similar institutions of learning. We give a condensed statement of facts, furnished by our correspondents, and as nearly in their own language as possible, without occupying too much space. Several other colleges have been written to, but no accounts have as yet been received.

In Waterville College, Maine, there are 90 students. Of this number 36 are professors of religion, 20 have the Gospel ministry in view, and 2 intend to become missionaries to foreign lands. The students sustain two weekly religious meetings. There is an

association, called the Boardman Missionary Society, which has for its object the promotion of religious knowledge and piety among its members. One interesting case of conversion has occurred during the past year. Others are thoughtful, but still out of Christ.

Dartmouth College, Hanover, New-Hampshire, contains 230 students. About 60 are professors of religion, a large part of whom are expecting to enter the ministry. Many are discussing the question of their duty to the heathen, with a willingness to go wherever it may call them. Separate prayer-meetings are sustained by the different classes on Wednesday, and a union meeting on Friday. There are two religious societies, viz. the Theological and the Society of Inquiry. A greater religious interest than usual has prevailed during the past year. Christians have been more prayerful and active, and the impatient more thoughtful and inquiring. There have been 12 or 15 cases of conversion, several of which strikingly illustrate the power of Divine grace. "We have much to be thankful for, and much to deplore. God has blessed us far beyond our deserts."

Middlebury College, Middlebury, Vt. Number of students, 63. About 30 are professors of religion. The exact number studying for the ministry is not known. The Philadelphian Society meets every Friday evening, to discuss religious questions; and on Sabbath morning for prayer & conference. Class prayer-meetings are held every week. There have been no conversions during the past year, but an elevated tone of moral feeling prevails among the students.

University of Vermont, Burlington, Vt. Number of students, 121. Professors of religion, 32. Studying for the ministry, 21. Intending to become missionaries, 2. Weekly class meetings are held by the students, and also one general meeting for all who are disposed to attend. There is a Society for Religious Inquiry, which holds its meetings weekly. There have been no conversions during the past year, and but little religious interest. At present, however, we feel much encouraged to hope and pray.

At Hamilton College, Clinton, N.Y., there are 126 students. 51 are professors of religion, 31 are intending to enter the ministry, and 2 or 3 propose to become missionaries to foreign fields. There are two weekly prayer-meetings sustained by the students. Also a Society of Christian Research, the object of which is to promote religious knowledge, and to aid in the missionary enterprise by prayer and contribution. It supports a beneficiary at the Batticotta Seminary, Ceylon. There has been but little deep religious interest during the past year. It seems, however, at present to be increasing.

Madison University, Hamilton, N. Y., contains 208 students: 175 are professors of religion, 137 have the ministry in view, and 18 the missionary field. The students hold three weekly prayer-meetings. The monthly concert for prayer for missions is held on the first Monday of every month, at which time the regular college exercises are suspended. There are three Societies for the promotion of religious knowledge, viz. the Society of Inquiry, embracing nearly all the professors of religion. A report of some missionary station is read before the Society on the first Sabbath evening of every month. 2nd, the Eastern Association, comprising those who expect to labour in the foreign field. The objects of this association are to pray for and to obtain information

concerning the success of Missions. 3rd, the Western Association, embracing those who intend to labor in the ministry at Home. There has been rather more than the usual degree of religious interest during the past year. 20 cases of conversion have occurred.

Brown University, Providence, R. I., contains 280 students. 70 are professors of religion, 30 are studying for the ministry, and 2 propose to become missionaries. Two prayer-meetings are held during the week; the classes meet separately on Friday evening, and together on Wednesday evening. Those who are not professors seldom attend. The usual monthly concert is here observed, at which time one of the college professors gives an account of the progress of Missions throughout the World. There is also a monthly meeting of the Society of Missionary Inquiry.

Rutgers College, New-Brunswick, N. J. Number of students 88. Professors of religion, 24. Studying for the ministry, 18 or more. A weekly prayer-meeting is held by the students. There is a Bible Society at this college, an auxiliary of the American, which pays into the treasury of the parent Society about \$50 annually.

At Trinity College, Hartford, Conn., there are 103 students, 27 of whom are studying for the ministry. The number of professors of religion is 46. There is a Society, called the Missionary Association, which has for its object the promotion of religious knowledge. The students often meet for prayer and religious instruction.

Amherst College, Amherst, Mass., contains 208 students: of these, 141 are professors of religion, 87 are expecting to enter the ministry, and 21 the field of foreign missions. At the commencement of the past year considerable religious interest was manifested. Christians were more active, and the impatient more serious. Some were inquiring, and a few expressed the hope of forgiven sin. During the year there have been 10 hopeful conversions. Class prayer-meetings are held on Saturday evening, and on Sunday morning a general meeting of all the classes. The Society of Inquiry meets once in two weeks, to discuss religious questions and obtain missionary intelligence. At the monthly concert one of its members reads a sketch of the origin and progress of some mission station, and another a dissertation on the general subject of Missions.

Williams College, Williamstown, Mass. Number of students, 231. Of these, 110 are professors of religion, 61 have the Gospel ministry in view, and 6 intend to become missionaries. There have been 6 conversions during the past year. Religious meetings: the President lectures to the students Saturday evening. Sabbath morning all the classes meet for conference. Prayer-meetings are held on Monday, Tuesday, Thursday, and Friday, from one to two o'clock, and also on Friday evening. The Mills Theological Society holds meetings alternately for the study of the Scriptures, and for reading essays on missionary subjects and reports on the different stations. Religious interest during the past year has been good, and at times deep and general, though there have been fewer conversions than in some previous years.

At Bowdoin College, Brunswick, Me., there are 176 students; 44 are professors of religion, the majority of whom will probably study for the ministry. But one is known to

be fully decided to become a missionary. There are meetings for all the students on Saturday evening and Sunday morning. The classes also hold separate prayer-meetings. There is a Society, called the "Praying Circle," embracing all the pious students. The past year has been marked by sobriety and good attendance on religious services. There have been two hopeful conversions, but further than this no special indication of God's presence.

Summary—Number of Colleges reported, 12. Students, 1,486. Professors of religion, 633. Preparing for the ministry, 350. Intending to become missionaries, 45. Conversions during the year, 43.

Amherst College, Feb. 8, 1854.

NOTICE OF BOOKS.

The PLENARY INSPIRATION of the HOLY SCRIPTURES, by S. R. L. GAUSSEN, Professor of Theology in Geneva, Switzerland.

The French certainly more than any other people possess the faculty of popular writing. Clear, lively and distinct in their conceptions, rapid, luminous and precise in their diction, they seize and occupy the attention of the reader without fatiguing it, and lead him on swiftly and surely without embarrassment through controversies, which under other guides present a wearisome entanglement of intricate and perplexing discussions, among which the bewildered enquirer floats on slowly in a state of stupor, alike forgetful of the point from which he started, and of that to which he proposed to go, unknowing where he is, and well nigh hopeless of ever finding his way out of the dark and dreary windings of the labyrinth in which he has got involved. But the truth, which Mr. Gausсен wishes to inculcate, he places before the reader in propositions so plain and sharply defined that there can be no mistake as to what he affirms and intends to maintain. He indicates with equal precision the opposite pole of his argument, and shows that, if the directing needle does not settle steadily, and lie straight between these two points, we have no compass to steer by. We have in the Holy Scriptures precepts and promises and threatenings, which, if the Bible be the sure word of God, clearly point out the way in which we should walk, the dangers which surround our path, and the place prepared for us at the end of our journey; so that we know with certainty what we have to do, what we have to hope, and what we have to fear. But, if the Bible be not the pure word of God, but an uncertain mixture of divine truth and human speculation in unknown proportions, & every man, as he is able, is left to separate for himself that which it seems to him reasonable that God should command, just that God should threaten, and suitable to His goodness that God should promise,—then, so far as the Bible is concerned, every man is left to do and hope and fear as it shall seem good in his own eyes; and, having

done all this, the end thereof, for aught he knows, may still be death.

The question as to the plenary inspiration of the Holy Scriptures is therefore a vital one, both for the Church and for the World. Indeed all the more important controversies, which have vexed the Church from the beginning until now, have sprung from diversities of opinion about the authority due to the words of Scripture more than any other cause. Between the Church and the World there is properly no other subject of debate. If the Scriptures do not contain the words of God, what message has the Church to the World, what mission upon earth, what peculiar function to perform in the divine dispensations, that it should be called the Church of God, if not founded on His Word. Shall we say, as some seem to do, that, being a spiritual house, it needs no outward foundation of a written word, but is built up by the unseen operation of the Spirit of God, which bloweth where it listeth and speaketh the truths of God by the mouths of other men than the prophets and apostles of Scripture. But, if this be so, are the teachings of such inspired men to be received as the true sayings of God, whether they speak according to the Scriptures or not? If they are not to be received unless they agree with Scripture, then is Scripture not merely the supreme but the sole and only authority in the things of God. But, if the teachings of men are to be received as the dictates of the Spirit of God, irrespective of their agreement with the words of Scripture, then whosoever may have spoken as they were moved by the Holy Spirit of God, the prophets and apostles, by whom the Scriptures were written, could not have been so moved, for they testify one and all, as if by the Spirit, that neither men nor spirits, not even angels from Heaven, are to be received if they speak otherwise than in accordance with the words of the book of this law. All reasonings on the subject must come round to this point at last, either that the Scriptures are the sure word of God, to be received with reverence and read and heard with godly fear, or a vile attempt at imposition on the credulity of man, to be rejected with indignation and abhorrence.

We cannot now attempt to give such an account of the contents of M. Gausson's book as would enable our readers to form some judgement of its excellency for themselves, but we heartily commend it to their notice in the words of another who thus speaks of its merits.

"As an attractive, interesting, powerful and satisfactory argument on the plenary inspiration of the Bible, we regard it as unsurpassed by any work in our knowledge designed for popular reading. It is stripped of dogmatic terminology, and is full of faith and love and beauty. Our faith in God and in His Holy Word has been refreshed and strengthened by the perusal of this work."

We assure our readers the closing words of the above criticism are not vaguely applied. The book truly is "full of faith and love and beauty."

THE JUVENILE MISSIONARY RECORD AND SABBATH SCHOLAR'S MAGAZINE IN CONNEXION WITH THE CHURCH OF SCOTLAND.

New Series, Edinburgh, Paton and Ritchie; Montreal, John Armour.

We have recently seen a few numbers of this valuable publication, and commend it to the attention and support of our friends. It is published at the low price of $\frac{1}{2}$ d per copy, or 3s. 6d. Stg. per hundred, and is illustrated with wood-cuts. Edited with ability, containing interesting narratives of the efforts of the Missionaries of our own and of other Churches, it should obtain a wide circulation in this province. We are authorised to state that Mr. John Armour will receive and transmit orders for this publication. We select the following article from its pages.

OPPOSITION TO THE TRUTH.

"A man's foes shall be they of his own household," ANOTHER instance of this—which is, alas! too frequently exemplified in India—occurred recently among our missionaries at Calcutta.

It is thus mentioned:—"Mr. Ogilvie had rather a serious annoyance the other day. A young man had taken up his residence in Mr. Ogilvie's house in order to be instructed with a view to baptism. His relations of course were angry, and determined to prevent it if possible. To accomplish this, they got a number of lattials, or fighting men, to carry off the young man; in which, however, I am happy to say, they did not succeed."

Reader! ask yourself, if my love to Christ were put to such a test as this, could it stand the trial?—would I still cleave to Christ and be His steadfast follower, if all my dearest friends were to oppose me with all their craft and might?

Remember—"He, that loveth father or mother MORE THAN ME, is not worthy of Me; and he, that loveth son or daughter more than Me, is not worthy of Me. And he, that taketh not his cross and followeth after Me, is not worthy of Me. He, that findeth his life, shall lose it, and he, that loseth his life for My sake, shall find it."

Some further illustrations of that peculiar trial, to which young Hindu converts are so much exposed, will be found in the first of the following letters. We give them both in full, as furnishing a very interesting and pleasing specimen of the result of the instructions of our missionaries. The two boys who write these letters are two Hindus in one of the Classes of our Madras Missionary Institution; and they write to Rev. J. M. Whitelaw, of Athelstanford, by whose kind exertions the teacher of the class is supported.

Letter of M. PONUMBALUM, Madras, 11th May 1853.

Grace, mercy, and peace, from God our Father and from our Lord Jesus Christ, be unto you, unto all the dear people in Scotland, who burn in love for poor perishing Hindus, that go to destruction daily. I heartily thank the Lord for His thus inclining you to benefit poor ignorant Hindus. Your benevolent institution at Madras is very beneficial, where I was taught to know the only Saviour of mankind, and that He gave His life for my salvation. I truly felt something insistent to believe this adorable Saviour; consequently you must expect some change. You know that among Hindus even the lowest people imagine that the least notion of a Christian spirit is abominably heinous; therefore these are bitter

enemies to those who evince the least desire of being a Christian, and will try their best to eradicate such feelings. I think you will be anxious to know how poor Hindu boys have to suffer. At this time I will tell you about myself a few things. I am the dear son of one M. Balakristna Moo, who is considered to be very respectable and the chief person in his caste. My parents perceived that I was violating the Hindu law in 1850; consequently they thought this violation very wicked. They prevented me from attending the missionary school, as I have mentioned to you above. I endeavoured to take all means to get to a Christian institution. I could not succeed in my anxious desire till the end of 1852. At this time the suspicion was forgotten, but my conscience will not allow me to forget the only Saviour's invitation. I therefore resolved to attend your institution without the knowledge of my relatives, and used all possible efforts to urge the kind missionary, Mr. W. Grant, to admit me into your institution. Some enemy brought off this notice to my relatives, who spared no time, and chained me like a malefactor, and inflicted several lashes with a cane. I was not allowed to stir out of the room that I was shut up in.

In this manner I was persecuted till last March 21st. The God that unloosed the chains of Peter and Paul, however insignificant as I am, was graciously pleased to loose mine also. No sooner was I freed from my fetters than I hurried along to your truly benevolent institution, where I was cordially received by my kind father, Mr. Grant, who is very kind in providing me food and necessary comforts. My relatives, who are somewhat respectable, hushed this matter in quietness for fear of shame, and endeavoured by all means to get me off in silence; for the caste that I belong to is very difficult to receive after being violated. As no disturbance whatever has taken place to break up the institution, as it is generally expected, not getting me away, they charge me with false accusations. They said that I came to your institution for relief; that there was no sincerity in me, &c. But that is nothing compared with the charges against our Blessed Lord and the early Christians. Their aim in doing this is, that I would be turned off from the institution,—an easy plan to send me away to my father at Travancore, for there he holds a respectable situation under the rajah of that country. Consequently all violation will be concealed, and be a comfort to my afflicted father, who, since the hearing of my conversion, continually is mourning, even without a morsel of bread. My God alone helps me in this circumstance to remember the saying,—"He that loveth father or mother more than Me is not worthy of Me; and he that taketh not his cross daily and followeth me is not worthy of Me." There are very numerous difficulties in the way of Hindus, which, I dare say, you know. In conclusion, I trust and pray the Son of God, the Saviour, who received you to help in His great cause, will bless you a hundredfold, which shall be constantly remembered in the prayers of, &c.

Letter of P. MANICKUM, Madras, 11th May, 1853.

Through the kind providence of the Saviour I was instructed in the Church of Scotland Institution which is established in Madras. My parents sent me to learn under Rev. Mr. W. Grant, and also a native teacher, Singlarvaloo. I was taught by him the Shorter Catechism, in the Old Testament, Genesis, Exodus, Numbers, Deuteronomy, (in third class under Singlarvaloo and Mr. W. Black;) and in the New Testament, Matthew, Luke, and a few chapters in John's Gospel. I read two or three chapters in the Acts of the Apostles. I used to go to Rev. W. Grant. I was learning about Christianity at the time when I was in your institution. I explained my intention to Rev. Mr. W. Grant. It was made known to my parents; they told me not to go to school. I asked some of my father's friends to recommend me to go to school: My father said that I might go to another school. At that time I left my father's house, 9th December, 1852; and the next day my father and some of my relations came and caused confusion in the

house for my sake. Mr. W. Black and Mr. Walker took much trouble about me. On that day, a few hours after, a police sergeant and peons came and watched the gate. After twenty or twenty-five days all was quiet. I have great joy in thinking that all the Hindus, in some years after, will leave all their foolish attempts, because some of them are becoming enlightened in their minds; but they fear the loss of caste and parents. Gospel according to St. Luke, chap. xiv. 26.—“If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple.”

By the grace of God I have been enlightened to know that whosoever believeth on Him there is no objection to be received.—John's Gospel, iii. 16. “For God so loved the world that He gave His Only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life.” I can say there is no true ground of hope in the Hindus' religion. I gave all my sacrifice to idols, which were made by men, and I worshipped them. God showed me the way of salvation. I received it. One of my friends, named Ponumbalum, hearing that I was converted by Mr. Grant, left the Patchepahs' institution, which is a heathen school, and came to our institution. Since that he was coming to my place, and told me to recommend him to Mr. Grant. He took care about him, and usually coming to his house to hear the Gospel. This was known to his uncle, and he left the school, and he wrote a letter to Mr. Grant and me. I answered the letter, requesting him to come after the examination. He came on 22d March last, early in the morning. Mr. Grant received him; and the same day his uncle came. Mr. Grant conversed with him. He said, “I heard my son was here,—I want to speak with him, and to be brought before him”. When this was done, he asked him, “Will you come with me, or not?” and he said, “I wish to remain with Mr. Grant.” His uncle after some time went away.

I have been thus particular, because I have been told that you support the teacher of the class in which I and Ponumbalum were instructed. Another boy in that class, called Histnasamny, a friend of mine, wished also to be a Christian; but, as soon as his friends knew of this, they took him away. I cannot learn what has become of him.

I hope that, by the Divine blessing, there may be many others brought to Christ by means of the institution. I wish to express my humble but sincere regard for all the good people of Scotland for all their kindness to us Hindus.—*Juvenile Missionary Record.*

POETRY.

The following admirable lines, breathing the finest spirit of piety, and manifesting many qualities of a truly poetical genius, were written by a young lady of Banffshire, Scotland. They cannot but prove deeply interesting to the readers of the *Presbyterian*.—J. G.

THE ASCENSION.

What mean these songs in the regions of bliss?
Why tunes every angel his harpstrings of gold?
The Saviour has risen, burst death's icy fetters,
And returns to His glory, as prophets foretold.

The sun of the East has but touched Judah's
mountains,
And down to this world a white cloud descends;
A garment of glory to encircle the Saviour,
As back to the mountains of bliss He ascends.

The great gates of Heaven thrown back to receive
Him,
Round His footsteps the crowns of the blessed
are flung;
While the wide vaults of Heaven re-echo the song,
Hallelujah! the conquering Saviour has come.

There is weeping below upon Olivet's brow,
And the lone ones return to their desolate home;
How sad is their longing for One who has left
them!
As sweet recollections to memory throng.

But grief shall disperse like the clouds of the
morning,
Rejoicing and gladness shall come to their hearts;
For Jesus in glory remembers His promise,
And instead of His presence His Spirit imparts.

Go forth to the world in the strength of that
promise,
And proclaim the glad tidings to perishing man,
That Jesus is risen, and in Heaven invites them
For salvation to come to the glorious “I AM.”

Let thousands and thousands advance to His
standard,
And nations from far to Jehovah draw nigh;
Who not only from death by dying redeemed us,
But, to finish the work, hath ascended on high.

Shall He who hath burst, by the might of His
power,
The bands by which hell and the grave had com-
bined

To retain in that grave, who redeemed from its
power,
Suffer those to be lost who but tarry behind?

No, the love of the Saviour is changeless as then'
When, in bearing His cross, the man He was
deemed;

And the brightest of gems that shall gleam in His
crown
Are the souls of those saints whom His blood
hath redeemed.

Strike your lyres then, ye angels, in strength that
excel,

In praise of that love that on Calvary shone;
Till the fruits of that agony join you above,
To mingle their voices in one ceaseless song.

(For the Presbyterian.)

ON THE CLOSE OF THE YEAR.

Once more this globe hath now revolved
Round yonder burning Sun!
Another year now is ended!
Another year's begun!
Another year is gone and past,
It's fleeting course is o'er!
Time's bell hath tolled with solemn knell,
That it shall be no more.
Arouse thee then, O sluggish man,
While time is fleeting past;
Prepare for death while time is given;
This year may be thy last.
Prepare thyself, that so thou mayst
With thine expiring breath
Cry, “Grave, where is thy triumph now,
And where's thy sting, O Death!”
Then high in yonder world of bliss,
Where cankers ne'er corrode,
In presence of Eternal Light
Shall be thy blest abode.

A. M.

Scarboro, Jan., 1854.

(For the Presbyterian.)

“LONG SUFFERING WITH JOYFULNESS.”

COL. I. 11.

And is there such a blessed gift?
Dear Saviour, give it me;
Like a fair gem upon my brow,
There may its shining be;
That all may know, who would this treasure
seek,
That thus Thy love will beautify the meek.

This gem hath virtues rich and rare;
It hath a wondrous power,
Making the sick man's weary bed
A cool refreshing bower;
And he, who on his brow this jewel wears,
Hath joy in sorrow, pleasure in his tears.

With this the weary oft forget
That they o'erworn are;
The blind behold a brighter world
Than this dim earthly star;
The deaf rejoice sweet songs of joy to hear,
Angelic songs, unheard by mortal ear.

With this the poor man oft is rich,
Nor envies kings their gold;
With this the weak are passing strong,
The timid ones are bold;
And he, who hath it, hath of life the cream—
True bliss—of which the worldling doth but
dream.

The mourner, smiling through her tears,
With joy and wonder sees
Her loved one rising from the dead
To life and love and bliss!
Laments no more with tears her lonely fate,
But hastes with smiles to join his high estate.

This blunts the thorns of anxious care,
That wound our pilgrim feet;
Makes long and weary years appear,
Like passing moments, fleet!
E'en death itself—stern death—is smiling met,
When this fair jewel on our brow is set.

My God! can I, a sinner, dare
To ask this gift of Thee?
This glorious grace, that cost Thy blood,
May it be given to me?
Yes, Jesus, yes, for what can'st Thou withhold,
When 'Thou did'st give Thyself! Oh, love untold!

Stay, Christian; not to all, alas!
Is this bright jewel given,
But to the undivided heart,
Whose hope is fixed on Heaven;
Who cares not much for earthly happiness
But waiteth for a perfect blessedness.

Look not then, O my soul,
To find on Earth thy rest;
So shall thy sunshine come from Heaven,
In Jesus' favour blest,

Till thou the glorious Lord of Light possess,
Long-suffering lost in boundless joyfulness!
Osnabruck, C. W.

THE PRODIGAL'S WELCOME.

“Accepted in the Beloved.”—EPIES. I. 6.

The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home,
O Lamb of God, in Thee!

Though clothed with shame, by sin defiled,
The Father hath embraced His child,
And I am pardoned, reconciled,
O Lamb of God, in Thee!

It is the Father's joy to bless;
His love provides for me a dress,
A robe of spotless righteousness,
O Lamb of God, in Thee!

Now shall my famished soul be fed,
A feast of love for me is spread,
I feed upon the children's bread,

O Lamb of God, in thee!
Yea, in the fulness of His grace
He put me in the children's place,
Where I may gaze upon His face,
O Lamb of God, in Thee!

I cannot half His love express,
Yet, Lord! with joy my lips confess
This blessed portion I possess,
O Lamb of God, in thee!

It is Thy precious name I bear,
It is Thy spotless robe I wear,
Therefore the Father's love I share,
O Lamb of God, in Thee!

And, when I in Thy likeness shine,
The glory and the praise be Thine,
That everlasting joy is mine,
O Lamb of God, in Thee!

SELECTIONS.

THE FEMALE ORPHANAGE AT CALCUTTA.

THE Superintendent writes in these gratifying terms:—

"Our number in the Orphanage is getting up to what it was last year. At present we have sixty, many of whom give us much comfort. I cannot refrain from mentioning one by name, Mary Ann, one of the three who were baptized last year. She is not a smart girl; but she is something better—namely, a sincere Christian. She is, we also believe, a growing disciple, daily becoming better. This itself is worth labouring for, and worth praying for."

May what is said of the Hindu girl, Mary Ann be true of all your youthful readers! All have not great talents; but every one who seeks to be so may become a *sincere Christian*, and a *growing disciple*. Reader! remember that true grace is a *growing principle*. Does grace in you prove its truth by its *GROWTH*? If a member of the body of Christ, holding the Head, you must be growing up into Him in all things; for from Christ all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God! (Col. ii. 19.)

A HEAVEN-TAUGHT DEAF AND DUMB SCHOLAR.

"Thou hast hid these things from the wise and prudent and hast revealed them unto babes.—MATTH. xi, 25.

At an examination of a deaf and dumb institution, some years ago in London, a little boy was asked in writing, "Who made the world?" He took the chalk and wrote underneath the question: "In the beginning God created the heavens and the earth." The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners." A third was then proposed, evidently adapted to call his most powerful feelings into exercise:—"Why were you born deaf and dumb, when I can hear and speak?" "Never," said an eyewitness, "shall I forget the look of resignation which sat upon his countenance as he took the chalk and wrote: *EVEN SO, FATHER, FOR SO IT SEEMETH GOOD IN THY SIGHT.*"

LATIMER'S CONVERSION

FROM POPENY TO CHRISTIANITY.

At the occasion of receiving the degree of bachelor of Divinity, having to deliver a Latin discourse in the presence of the University, Latimer chose for his subject, *Philip Melancton and his doctrines*.

Latimer's discourse made a great impression. At last (said his hearers) England, nay, Cambridge, will furnish a champion for the Church that will confront the Wittenberg doctors, and save the vessel of our Lord. But very different was to be the result. There was among the hearers one man, almost hidden through his small stature,—it was Bilney. For some time he had been watching Latimer's movements, and his zeal interested him, though it was a zeal without knowledge. His energy was not great; but he possessed a delicate tact, a skilful discernment of character, which enabled him to distinguish error, and to select the fittest method for combating it. Accordingly a chronicler styles him, "a trier of Satan's subtleties, appointed by God to detect the bad money that the enemy was circulating throughout the Church." Bilney easily detected Latimer's sophisms: but at the same time loved his person, and conceived the design of winning him to the Gospel. But how to manage it? The prejudiced Latimer would not even listen to the evangelical Bilney. The latter reflected, prayed, and, at last, planned a very can-

did and very strange plot, which led to one of the most astonishing conversions recorded in history.

He went to the college where Latimer resided. "For the love of God," said he to him "be pleased to hear my confession." The *heretic* prayed to make confession to the *Catholic*: what a singular fact! "My discourse against Melancton has, no doubt, converted him," said Latimer to himself. Had not Bilney once been among the number of the most pious zealots? His pale face, his wasted frame, and his humble look, are clear signs that he ought to belong to the ascetics of Catholicism. If he turn back, all will turn back with him, and the reaction will be completed at Cambridge. The ardent Latimer eagerly yielded to Bilney's request; and the latter, kneeling before the cross-bearer,* related to him with touching simplicity.

the anguish he had once felt in his soul—the efforts he had made to remove it—their unprofitableness so long as he determined to follow the precepts of the Church—and, lastly, the peace he had felt when he believed that *JESUS CHRIST is the Lamb of God that taketh away the sins of the world*. He described to Latimer the spirit of adoption he had received, and the happiness he experienced in being able now to call God his Father. . . . Latimer, who expected to receive a confession, listened without mistrust. His heart was opened, and the voice of the pious Bilney penetrated it without obstacle. From time to time the confessor would have chased away the new thoughts which came crowding into his bosom; but the penitent continued. His language, at once so simple and so lively, entered like a two-edged sword. Bilney was not without assistance in his work. A new, strange witness—the Holy Ghost—was speaking in Latimer's soul. He learned from God to know God: he received a new heart. At length grace prevailed: the penitent rose up, but Latimer remained seated, absorbed in thought. The strong cross-bearer contended in vain against the words of the feeble Bilney. Like Saul on the way to Damascus, he was conquered; and his conversion, like the apostle's, was instantaneous. He stammered out a few words; Bilney drew near him with love, and God scattered the darkness which still obscured his mind. He saw Jesus Christ as the only Saviour given to man; he contemplated and adored Him. "I learned more by this confession," he said afterwards, "than by much reading, and in many years before. . . . I now tasted the Word of God, and forsook the doctors of the school and all their fooleries." It was not the penitent, but the confessor, who received absolution. Latimer viewed with horror the obstinate war he had waged against God: he wept bitterly, "but Bilney consoled him. "Brother," said he, "though your sins be as scarlet, they shall be white as snow." These two young men, then locked in their solitary chamber at Cambridge, were one day to mount the scaffold for that divine Master whose Spirit was teaching them. But one of them, before going to the stake, was first to sit on an episcopal throne.

Latimer was changed. The energy of his character was tempered by a divine reaction. Becoming a believer, he had ceased to be superstitious. Instead of persecuting Jesus Christ, he became a zealous seeker after Him. Instead of cavilling and railing, he showed himself meek and gentle; instead of frequenting company, he sought solitude, studying the Scriptures, and advancing in true theology. He threw off the old man, and put on the new. He waited upon Stafford, begged forgiveness for the insult he had offered him, and then regularly attended his lectures; being subjugated more by this doctor's angelic conversation than by his learning. But it was Bilney's society Latimer cultivated most. They conversed together daily, took frequent walks together into the country, and occasionally rested at a place long known as "the Heretics' hill." So striking a conversion gave fresh vigour to the evangelical movement. Hitherto Bilney

* Latimer had been named "cross-bearer to the university."

and Latimer had been the most zealous champions of the two opposite causes; the one despised, the other honoured; the weak man had conquered the strong.—*D'Aubigne's History of the Reformation*, vol. v.

THOUGHTS ON SABBATH-SCHOOLS.

We would venture to urge on the pastors of the Church the importance of dealing with the Sabbath-school as an integral portion of the Church, and in immediate connexion with her courts and office-bearers. There is not in Christian, as in Pagan, schemes of religious education an esoteric and exoteric. There are not in the practice of our holy faith home and foreign truths. The same Gospel, that saves the peasant, is the only passport of salvation to the prince. The same faith, which is the principle of life in the patriarch, is that which breathes life and health into the infant breast. The Church of Christ recognizes no vital distinction between things internal and external. The outside and inside of her cup and platter are alike devoted to the glory of her God, and must alike be kept cleansed in purity. The closer the tie is drawn between the Church and the School, the more healthy and beneficial the action of those religious nurseries, and the benefit derived to the Church and its great object—the Christianity of the masses. The benefits of this connexion will be reciprocal. The Church and Congregation will with thanksgiving give glory to God for the good done to the young, and feel it incumbent by their conduct and demeanour to aid and not mar the lessons taught their children in the Sabbath school. There is no mode of reaching parents' hearts so direct as through kindness shown to their offspring. There is no hold more firm on a parent's affections than sense of favour done to a son or a daughter. Of the superintendence of a Church, we are not content with a bare approval and an occasional visit to the schoolroom by the minister or elders, or an annual soiree or sermon to the young. These may be, and indeed are, all good in their way and place, but fall far short of the *identity* of the School with the Church. We look at the school as the porch of the church—as the first steps to the altar. The Sabbath-school roll is the communion-roll in prospect, the names therein recorded ought to be viewed as those of communicants in germ or in bud, the novices and catechumens of the Church. The minister's best communion class is the Sabbath-school, commencing with the lisping answer to the question, "Who made you?" or, when a little further advanced, to that more comprehensive initiatory and expansive question, "What is the chief end of man?" and ending with the minister's Bible-class where the more lofty truths of our holy faith come with appropriateness and without difficulty to the mind, which, Timotheus-like, had from childhood been under the teaching of the Bible. Each church and congregation is a unity. Like the Temple, it may have many apartments of divers capacities. Like Heaven itself, it may have many mansions. There is but one great circle of Truth, though capable of many sectional divisions.

The Church is but one great *School of Christ and His Prophets*. The minister is the rector, or head-master. The elders are so many ushers or masters who help him in the discipline and education of the adult or senior classes. The Sabbath school teachers are monitors or assistant teachers who superintend the instruction of the juvenile and infant classes up from the very alphabet of religious knowledge. The pupils are all under the care and eye of the pastor, and pass from one form to another until at the table of the Lord they take a diploma in Christianity. It may be necessary in large parishes to have local schools. But no church ought to be without its congregational classes, met within the very walls of the church. Accustomed to the sacred duties discharged in that place, a solemn feeling of the identity of the instructions of the class with those of the church will have an appreciable influence on the youthful mind. Thus levity and carelessness are more apt to be destroyed from the tender mind than when the classes are assembled in day school-rooms, or places still less connected with educa-

tional or religious purposes. The pastor and his elders ought to make it *duty* to be present, and assiduous in their superintending care of the young, who will soon learn to consider that of importance which men, whom they are accustomed to reverence, appear to reckon so very material for their wellbeing. The pastor with his elders ought periodically to meet with the teachers to hear reports of what is doing, and still more of what remains to be done in the congregation and parish, to unite in prayer for the outpouring of the Holy Spirit on teacher and taught, by which alone can the seed be good and trown in good soil. The congregation ought always to have an opportunity, at least once on every Sabbath-day, of uniting in this prayer. It is matter of regret and astonishment to find that in many churches, where there exist large Sabbath-schools, not a petition is ever offered up from the pulpit in congregation for the Divine blessing on this Christian institution. The best sympathies of the congregation would through the tender but sure tie of supplication be enlisted for the "lambs of the flock," and no deeper *Amen* would be responded to any petition than "*Feed Thy lambs.*" Nothing would more identify the church and the school—the congregation and the classes—the parents and the children—than this constant concert in prayer. It would be thus proclaimed to the people and the world that the godly upbringing of the young is part and parcel of the duty of the National Church, which she dares not indorse to another, or commit to mere secular auxiliaries—that the Sabbath-school is an integral part of Church economy, and no mere outpost—that it is an indigenous plant, and no exotic in her garden. The best inscription over the door of the Sabbath-school is, "*This is the way to the Church;*" and the best text which could be inscribed on her posts would be: "*When the child is weaned, then I will bring him to the Temple, that he may appear before the Lord and there abide for ever.*" *Edinburgh Christian Magazine.*

THE IRVINGITES.—A Gothic church, situated in Gordon Square, was solemnly opened on Sunday, and intended to be the cathedral of the body of religionists founded by the late Rev. Edward Irving. The service commenced with the entry of the chief officer—"the Angel"—wearing a purple cape, denoting authority, and otherwise magnificently clad! Then followed "The Prophets" in blue stoles; the Evangelists in red; the Pastors, Elders, and others! The service is said to deviate little from that of the church of England. Among the office-bearers of "The Holy Catholic Apostolic Church" are Admiral Gambier, Mr. Henry Drummond, M.P., the Hon. Henry Parnell, Mr. J. P. Knight, R.A.; and among the members of the Church are Lady Bateman, Lady Dawson, and Lady Anderson. All who join the Church offer a tenth of their income towards its support and extension.

THE BURNETT THEOLOGICAL PREMIUMS.—The prizes are higher even than at the former completion of the prescribed 40 years—the first being £1600, and the other being £800—and have called forth a host of competitors from different countries. It is believed that there will be upwards of 100 treatises to adjudicate upon; and on such a subject, so vast and comprehensive in its present position, from the great array of learning and scientific research that has been brought to bear upon it of late from all sources by advocates and opponents of Revelation, it is likely that the writings of those who have set earnestly to their purpose will be rather voluminous. No doubt many of the treatises will be such as may be conscientiously enough disposed of without being far gone into, but still it is probable that more than 12, perhaps 18, months will elapse before the judges be in a condition to give their decision.—*Aberdeen Journal.* The *Herald* says that the choice of Judges has fallen upon three men of high distinction, and they have now intimated their acceptance of the appointment. They are professor Baden Powell, Oxford University, Mr. Henry Rogers, and Mr. Isaac Taylor.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

John Wilson, Dundas,.....1853,	0	2	6
Alex. Turnbull, do1853-54,	0	5	0
John Turnbull, do " "	0	5	0
Thomas Bigham, do1854,	0	2	6
R. W. Suter, do " "	0	2	6
Alex. Barry, do " "	0	2	6
Hugh Falconer, do " "	0	2	6
David Anderson, do1853-54,	0	5	0
Robert Shaw, do1854,	0	2	6
Thomas Oliver, do " "	0	2	6
John Turner, Nelson.....1853,	0	2	6
Wm. Miller, West Flamboro, 1853-54,	0	5	0
John Weir, do " "	0	5	0
Robert Atkinson, do " "	0	5	0
Robert Weir, do " "	0	5	0
Thomas Robertson, Dundas, 1854 55,	0	5	0
Alex. Robertson, Goderich,.....1854,	0	2	6
Mrs. Hannah Read, do " "	0	2	6
David Graham, Frankville,..... " "	0	2	6
Abraham Johnston, do " "	0	2	6
Wm. Mooney, do1853,	0	2	6
David Ramsay, Chatham,.....1853-54,	0	5	0
A. Ballantyne, Lachute,..... " "	0	5	0
James McArthur, Montreal,.....1854,	0	2	6
Mr. Patton, do1853-54,	0	5	0
James Samuel, do 1852-53-54,	0	7	6
Wm. Speirs, do1853-54,	0	5	0
Mrs. D. Stewart, do1853,	0	2	6
Ralph Young, St. Louis,.....1854,	0	2	6
Ann Hall, do1853,	0	2	6
Miss Barrett, Montreal,.....1854,	0	2	6
Wm. Gourlie, Pickering,..... " "	0	2	6
Thomas Clark, St. Philomene,.... " "	0	2	6
Mrs. W. B. Lambe, Montreal, .. " "	0	2	6
W. McGeoch, St. Eustache, " "	0	2	6
Dr. J. Barr, Ste. Scholastique, 1852-53,	0	5	0
Major McDonald, Montreal,1854,	0	2	6
Mrs. Pidgeon, New Richmond, " "	0	2	6
Mrs. Easton, Lachine,..... " "	0	2	6
Thomas Scott, do " "	0	2	6
Thomas Dawes, Jr., do1853-54,	0	5	0
Hon. Peter McGill, Montreal,.....1853,	0	2	6
John Campbell, do " "	0	2	6
Neil McIntosh, do " "	0	2	6
Mr. McGibbon, do " "	0	2	6
Mrs. Ross, Palae Street, Quebec,	0	7	6
52-53-54,..... " "	0	7	6
Mr. Strang, Quebec,1853-54,	0	5	0
John Mitchell, Toronto,.....1854,	0	2	5
Dr. Lawrence, Paris,.....1852-53,	0	5	0
Samuel Emerson, Hemmingford, '54-55,	0	5	0
John McInnis, Thorah,.....1854,	0	2	6
John Cameron, do " "	0	2	6
Archibald McBain, Thorah,..... " "	0	2	6
Alex. Murray, do " "	0	2	6
Simon Fax, Paris,.....1852-53,	0	5	0
Robert Whyte, Pakenham,....1853-54,	0	5	0
Wm. Mathewson, Rupert,.....1853,	0	2	6
Rev. Peter Ferguson, Esquing, 1853,	2	0	0
James Cowieson, Queensville,....1854,	0	2	6
G. H. Wilson, Toronto,.....1853,	0	2	6
George Farquhar, Queensville...1854,	0	2	6
Mrs. Jaques, Toronto,..... " "	0	2	6
Alex. MacKie, Woolwich,..... " "	0	2	6
Rev. D. Watson, Beaverton,.... " "	0	2	6
Robert Burnett, Woolwich,....1853-54,	0	5	0
George Logie, do 1853-54-55,	0	7	6
James A. Thompson, Scarborough, 1854,	0	10	0
Neil McDonald, Sutton,.....1853-54,	0	5	0
Rev. A. Lewis, Mono,.....1854,	1	0	0
Rev. Robert Ross, Gwillimbury, " "	0	2	6
John Ferguson, do " "	0	2	6
William Roberts, do " "	0	2	6
Robert Sturgeon, do " "	0	2	6
John Patterson, Innisfil,..... " "	0	2	6
Adam Elliott, Cooksville,..... " "	0	2	6
Thomas Elliott, do " "	0	2	6
Student's Miss. Society, Knox's			
College, Toronto,..... " "	0	3	9
Rev. H. Gibson, Galt,.....1853-54,	1	10	0
Charles Tough, Dundas,..... " "	0	5	0
Samuel Anderson, do1854,	0	2	6
Wm. Young, do " "	0	2	6
John Bertram, do " "	0	2	6
Robert McCulloch, do1854-55,	0	5	0

Hon. James Crooks, Flamboro, 53-54,	0	5	0
Mrs. Greer, Dundas,.....1854,	0	2	6
Rev Thos. Morrison, Melbourne, " "	0	2	6
John McGavin,.....1853-54,	0	5	0
Miss Janet Wylie, Darlington,....1854,	0	2	6
William Pirie, do " "	0	2	6
Samuel Currie, do " "	0	2	6
David Downie, do " "	0	2	6
Wm. Wilson, Ramsay,.....1853-54,	0	5	0
Rev. Duncan Morrison, Beckwith, 1854,	2	6	0
Do do do 1853,	0	5	0
John McDowal, London, C. W., 1854,	0	2	6
Robert Wilson, do " "	0	2	6
John Ingraham, Pictou..... " "	0	2	6
Miss Mary McLean, Pictou,.... " "	0	2	6
John McLeod, do " "	0	2	6
Patrick Murray, do " "	0	2	6
George Murray, do " "	0	2	6
Alex. McLean, do " "	0	2	6
John McKay, do " "	0	2	6
Alexander McDonald, do " "	0	2	6
Alexander Munro, do " "	0	2	6
James Graham, do " "	0	2	6
Robert Sutherland, do " "	0	2	6
Kenneth Baillie, do " "	0	2	6
Alexander Stewart, do " "	0	2	6
Donald Baillie, do " "	0	2	6
Hector McLean, do " "	0	2	6
Kenneth McKenzie, do " "	0	2	6
Robert Ross, do " "	0	2	6
John Ross, do " "	0	2	6
Peter Grant, do " "	0	2	6
McNee Falconer, do " "	0	2	6
James Fraser, do " "	0	2	6
Donald McQuarry, do " "	0	2	6
Robert McKinnon, do " "	0	2	6
John Holmes, do " "	0	2	6
George Holmes, do " "	0	2	6
Alexander Shisholm, do " "	0	2	6
Alexander Chumburg, do " "	0	2	6
Roderick Gallen, do " "	0	2	6
Donald McKenzie, do " "	0	2	6
Roderick McLean, do " "	0	2	6
John McLeod, do " "	0	2	6
John McKenzie, do " "	0	2	6
Donald Cameron, do " "	0	2	6
Donald Douglass, do " "	0	2	6
Colin Ferguson, do " "	0	2	6
William Gunn, do " "	0	2	6
Wm. King, Nelson,.....1853-54,	0	5	0

Received through the Agent, Mr. McKendrick.

J. M. Rogerson, Hamilton,.....1851,	0	2	6
Thomas Rae, do1851-52,	0	5	0
J. D. Pringle, do1851,	0	2	6
J. McKendrick, do " "	0	2	6
John Riddel, do1851,	0	2	6
John Young, sen., do1851-52,	0	5	0
Thos. Mellwraith, do1854,	0	2	6
Dr. Craigie, do " "	0	2	6
John Henderson, do " "	0	2	6
R. McArthur, do " "	0	2	6

NATIONAL SCHOOL BOOKS. OLIVER AND BOYD'S SCHOOL BOOKS.

AMERICAN SCHOOL BOOKS,
WRITING AND WRAPPING PAPERS,
GENERAL STATIONERY, &c., &c.
TOY-BOOKS, AND PICTURES,
SABBATH-SCHOOL PUBLICATIONS,

—ALSO,—
A great variety of English and American
Religious and useful Miscellaneous Books.

WHOLESALE AND RETAIL.
JOHN DOUGALL,
235, St. Paul Street.
Montreal, April, 1854.

The Presbyterian
Is published for the Lay Association by John
Lovell, at his office, St. Nicholas Street, Montreal.
All communications, and letters enclosing re-
mittances to the Presbyterian, to be addressed
(Post-paid) to "The Editor of the Presbyterian,
Montreal."
Printed by JOHN LOVELL, at his Steam Printing
Establishment, St. Nicholas Street