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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 10, October, 1851.

VOLUME IV.

Price 2s. 6d. per annum.

THE ELEVENTH SESSION OF QUEEN'S COLLEGE

WILL begin on the FIRST WEDNESDAY of OCTOBER, (1st October), 1851, at which date all Intrants and regular Students in the Faculty of Arts are requested to be present.

The Divinity Classes will be opened on the First Wednesday in November.

Candidates for Matriculation, as regular Students, will undergo an examination before the College Senate in the first three books of the *Aeneid* of Virgil, the first three books of *Cæsar's Commentaries*, Mair's Introduction, the Greek Grammar, and Arithmetic as far as Vulgar and Decimal Fractions inclusive.

The only charges are £1, to cover incidental expenses, and £2 for each class per Session to be paid on entrance.

Accommodation will be provided for Students as Boarders, the expense to each Boarder averaging about 7 dollars per month. Students, intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding Establishment will be under the superintendence of the Professors.

All Students must produce a certificate of moral and religious character from the Ministers of the Congregations to which they respectively belong.

A number of Scholarships will be awarded at the commencement of the Session. The Scholarship for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of examination for Matriculation, together with the first book of *Euclid*. For Students of previous years the subjects of examination for Scholarships will be the studies of former Sessions.

The Preparatory Department or College School

Will be conducted as usual under the charge of competent Masters. The Fees in this Department are as follow:

TERMS PER ANNUM.

| | |
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| For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age, | £4 0 0 |
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For Tuition in the above Branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes. £6 0 0

For Tuition in all the above Branches, with lessons in the Latin Classics, *Grammar, Mathematics.* £8 0 0

All Fees payable Quarterly in advance. A deduction of 25 per cent. is allowed on the Tuition fees of parents sending more than one scholar.

This department is under the superintendence of the Professors and is visited by them as often as their duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Board of Trustees,
WM. IRELAND,
Secretary to the Board of Trustees
of Queen's College.

Kingston, C. W. }
23rd August, 1851. }

OBITUARY.

DEATH OF THE REV. WM. RINTOUL, OF MONTREAL.

With sincere regret we have to announce the death of this excellent man, and faithful Minister of the Gospel. Mr. Rintoul preached in his own church on Sabbath, 31st ult. On the following day he left Montreal for Quebec, in order to supply the ordinances of Religion to a congregation at Metis below Quebec. On Tuesday he parted with some friends in Quebec in perfect health, and proceeded on his journey to Metis, but he was not destined to reach that place. He was taken very ill at Trois Pistoles. One of his sons came to his side from Montreal, accompanied by Dr. McLaggan of the 20th Regiment. But the hand of death was upon the sufferer, and neither filial affection nor the best medical treatment could arrest the fatal issue, and on Saturday, the 13th instant, Mr. Rintoul breathed his last. The disease is believed to have been Dysentery or Cholera, but the particulars have not yet been re-

ceived. Mr. Rintoul was a native of Scotland. His first settlement as a Minister in connection with the Church of Scotland was in Maryburgh in Cumberland. He came to Canada, we believe, in 1831, and was for three years Minister of Saint Andrew's Church, Toronto. In 1834 he became Minister of Streetsville, where he continued for 14 years. The formation of Knox's College brought Mr. Rintoul into a new sphere of usefulness. For several sessions he was the Hebrew Professor in that Institution. About a year ago he was called to St. Gabriel's Church, Montreal, where he was much esteemed, and must be deeply lamented by his congregation, which was gradually but surely increasing under the faithful ministrations of their late Pastor. Mr. Rintoul was a zealous and faithful servant of his Heavenly Master, devoted to his work to an extent and with a consistency which few perhaps have attained. The warm friend of every religious and benevolent Institution, he was long a director of the Bible and Tract Societies of Toronto, and he rarely failed to come in from Streetsville to attend their anniversaries. In all the relations of life Mr. Rintoul was most exemplary; and it adds to the distress of this sudden bereavement, that Mrs. Rintoul and one of his children are absent on a visit to Scotland, and now probably on their return to Canada, where they must meet the sad tidings, that the head of the family has been suddenly removed in the middle of his days. For him there is no need for lament. His life, we believe, was "hid with Christ in God," and it would expand in glory! when the soul took its flight from the frail and dying body, and reached the abode of that Saviour, whose cause he delighted to plead.—*Toronto Globe.*

CHURCH IN CANADA.

Rev. Robert Neill, *Seymour,*
Moderator of the Synod.
Rev. Andrew Bell, *Dundas,*
Synod Clerk.
John Cameron, *Esquire, Toronto,*
Synod Treasurer.
Hugh Allan, *Esquire, Montreal,*
Treasurer of the Synod's French
Mission Committee.

SYNOD ROLL.—JULY, 1851.

The Synod's Nine Commissioners under the Clergy Reserve Act.

John Smith, Esquire, *Montreal.*
 Alexander McMartin, Esquire, *Martintown.*
 Hugh Allan, Esquire, *Montreal.*
 Rev. Alexander Mathieson, D. D., *Montreal.*
 Rev. Hugh Urquhart, A. M., *Cornwall.*
 Hon. Peter McGill, *Montreal.*
 Hon. John Hamilton, *Kingston.*
 William Edmonstone, Esquire, *Montreal.*
 Hew Ramsay, Esquire, *Montreal.*

University of Queen's College, Kingston.

Rev. John Machar, D. D.,
Principal and Primarius Professor of Theology.

Rev. James George,
Professor of Systematic Theology.

Rev. Hugh Urquhart, A. M.,
Professor of Biblical Criticism and Church History.

Rev. James Williamson, A. M.,
Professor of Mathematics, Logic and Natural Philosophy.

Rev. John Malcolm Smith, A. M.,
Professor of Classical Literature and Moral Philosophy.

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1. PRESBYTERY OF HAMILTON.—Clerk, REV. J. B. MOWAT, A. M., *Niagara.*

Meets at Hamilton on the second Wednesday in January, April, July and October.

| CONGREGATIONS. | MINISTERS. | ELDERS |
|---|---------------------------|---------------------|
| <i>Nelson</i> | William King | James Glasgow. |
| <i>Mount Pleasant</i> | John Bryning | |
| <i>Clinton and Grimsby</i> | George McClatchey | Joseph Simmerman. |
| <i>Goderich</i> | Alexander MacKid | John Macdonald. |
| <i>Dundas and Ancaster</i> | Andrew Bell | Alexander Turnbull. |
| <i>Fergus</i> | Hugh Mair, D. D. | A. D. Fordyce. |
| <i>Guelph</i> | Collin Gregor | David Allan. |
| <i>Stratford and North Easthope</i> .. | William Bell, A. M. | William Byers. |
| <i>Simcoe and Vittoria</i> | George Bell, A. B. | John Polley. |
| <i>Niagara</i> | John B. Mowat, A. M. | James Lockhart. |
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| <i>Galt</i> | Hamilton Gibson | Simon Patterson |
| <i>Chatham</i> | John Robb | |
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2. PRESBYTERY OF BATHURST.—Clerk, REV. WILLIAM BAIN, A. M., *Perth.*

Meets at Perth on the second Wednesday in January, May and September.

| | | |
|-------------------------------------|----------------------------|-----------------------|
| <i>Perth, First Church</i> | William Bell, A. M. | John Ferguson. |
| <i>South Gower</i> | Joseph Anderson | Jacob Van Allon, Jun. |
| <i>Pakenham</i> | Alexander Mann, A. M. | Robert White. |
| <i>Richmond</i> | David Evans | William McFarlane. |
| <i>Lanark</i> | Thomas Fraser | Robert James. |
| <i>Perth, St. Andrews</i> | William Bain, A. M. | Malcolm McPherson. |
| <i>Ramsay</i> | John M'Morine | Robert Bell. |
| <i>Bytown</i> | Alexander Spence | Hon. Thomas McKay. |
| <i>Smith's Falls</i> | Solomon Mylne | William Williamson. |
| <i>Buckingham and Cumberland</i> .. | David Shanks | Archibald Petrie. |
| <i>Brockville</i> | Robert Neil | George Malloch. |
| <i>Beckwith</i> | Donald McLaurin | Donald McLaurin. |
| <i>McNab</i> | | Peter McIntyre. |
| <i>Kitley</i> | | |
| <i>Dalhousie</i> | | Robert Urquhart. |

3. PRESBYTERY OF KINGSTON.—Clerk, REV. DUNCAN MORRISON, *Kingston.*

Meets at Kingston on the first Wednesday of every month.

| | | |
|---|------------------------------|----------------|
| <i>Kingston</i> | John Machar, D. D. | Joseph Bruce. |
| <i>Queen's College</i> | James Williamson, A. M. | |
| <i>Queen's College</i> | John M. Smith, A. M. | |
| <i>Seymour</i> | Robert Neil | David Allen. |
| <i>Camden</i> | Thomas Scott | Mark Hermison. |
| <i>Belleville</i> | William McEwen | David Ostrom. |
| <i>Otonabee, Dummer, Asphodel, Percy, and Belmont.</i> | | |
| Archibald Colquhoun, Ordained Missionary. | | |
| Duncan Morrison, Missionary of the Congregation of St. Andrew's Church, Kingston. | | |

4. PRESBYTERY OF TORONTO.—Clerk, REV. J. BARCLAY, A. M., *Toronto.*

Meets on the third Tuesday of February, May, August and November.

| | | |
|---|------------------------------|--------------------|
| <i>Pickering</i> | Peter McNaughton, A. M. | William Gourlie. |
| <i>Esquesing and Milton</i> | Peter Fergusson | Hugh Foster. |
| <i>Scarboro'</i> | James George | William Paterson. |
| <i>King</i> | John Tawse, A. M. | |
| <i>Chinguacousy</i> | Thomas Johnson | |
| <i>Mono</i> | Alexander Lewis | |
| <i>Eldon</i> | John McMarchy | James Monro. |
| <i>Toronto</i> | John Barclay, A. M. | Hon. Judge McLean. |
| <i>Gwillimbury West</i> | Alexander Ross | James McKay. |
| <i>Clarke and Hope</i> | Samuel Porter | Andrew Lockhart. |
| <i>Hornby</i> | William Barr | David Forrest. |
| <i>Markham</i> | James Stuart | James Daniel. |
| <i>Vaughan</i> | | Donald Cameron. |
| <i>Darlington, Scott and Uzbridge, Thorah, Brock and Reach, Sunnidale and Nottawasaga, Caledon, Newmarket, Whitby and Mara.</i> | | |
| Rev. John Whyte, Missionary. | | |
| Kenneth McLennan, Catechist. | | |

5. PRESBYTERY OF MONTREAL.—Clerk, REV. A. WALLACE, A. B., *Huntingdon.*

Meets on the first Wednesday of February, May, August and November.

| | | |
|---|-------------------------------|----------------------|
| <i>St. Andrew's, Montreal</i> | A. Mathieson, D. D. | Hugh Brodie. |
| <i>Dundee</i> | Duncan Moody | |
| <i>Chatham</i> | William Mair | |
| <i>Ormatown</i> | James Anderson | Neil Campbell. |
| <i>Georgetown</i> | James C. Muir | William Hamilton. |
| <i>Quebec, St. Andrew's</i> | John Cook, D. D. | John Thompson. |
| <i>Lachine</i> | William Simpson | John Anderson, M. D. |
| <i>Hemmingford</i> | John Marlin | |
| <i>New Richmond</i> | John Davidson | John Jamieson. |
| <i>Three Rivers</i> | James Thom | L. J. McNair. |
| <i>Huntingdon</i> | Alexander Wallace, A. B. | Hugh Barr. |
| <i>St. Paul's, Montreal</i> | Robert McGill | John Bruce. |
| <i>St. Louis</i> | James T. Paul | |
| <i>Beauharnois</i> | Thomas Haig | James Lang. |
| <i>Beech Ridge, Valcartier, Melbourne, Laprairie, St. Eustache, New Carlisle & Norvalton.</i> | | |
| <i>French Congregation, Montreal and Quebec</i> | Louis Baridon, Missionary. | |

6. PRESBYTERY OF GLENGARY.—Clerk, REV. T. McPHERSON, A. M., *Lancaster.*

Meets on the third Wednesday of January, May and September.

| | | |
|--|------------------------------|------------------------|
| <i>Williamstown</i> | John McKenzie, A. M. | Hon. John McGillivray. |
| <i>Cornwall</i> | Hugh Urquhart, A. M. | James Pringle. |
| <i>Martintown</i> | John McLaurin | Alexander McMartin. |
| <i>Osnabrock</i> | Isaac Purkis | William R. Croil. |
| <i>Lancaster</i> | Thomas McPherson, A. M. | John McPherson. |
| <i>Dalhousie Mills & Cote St. George</i> | Aeneas McLean | Angus Catnach. |
| <i>Finch</i> | Donald Monro | Duncan McMillan. |
| <i>Williamsburgh</i> | | Henry Merkley. |
| <i>Lochiel</i> | | John Fraser. |
| <i>L'Original</i> | | Charles C. Treadwell. |
| <i>Coteau du Lac</i> | | Robert McIntyre. |

THE CHURCH IN THE LOWER PROVINCES.

SYNOD OF NEW BRUNSWICK.

FREDERICTON; 7th August, 1851.

The Synod of New Brunswick met this day in St. Paul's Church according to appointment.

In absence of Mr. MacDonnell, who was Moderator for the year, Mr. Ross of St. Andrew's, the former Moderator, preached a suitable sermon from 2 Cor. iii. 12—"Seeing then that we have this hope, we use great plainness of speech."

The Roll having been made up and called, the Synod was constituted with prayer.

It was then moved, seconded and unanimously agreed to, that the Rev. William Donald, A. M., Minister of St. Andrew's Church in the city of Saint John, be Moderator for the ensuing year; and he took the Chair accordingly.

The minutes of last meeting held at Newcastle, Miramichi, on the 27th of June, 1850, and following days, were read and sustained.

The usual Committees having been appointed, the Synod resolved that some portion of time this evening and to-morrow be spent in devotional exercises, and that the Moderator with Messrs. Henderson, Steven and Ross, shall conduct the same.

The Clerk reported that he had received from the General Assembly's Colonial Committee a copy of the Acts of Assembly for four consecutive years; that he had besides in his possession a large volume of the Acts left for the use of the Synod by the Deputation that visited this Province in

1845; and that a mass of Papers and important Documents, which ought to be carefully preserved, had accumulated in his hands, and he suggested that a small box should be provided at the expense of the Synod in which the Books and Papers of the Synod might be deposited in safety. The Synod authorise the Clerk to procure such a box as may be required, and agree that the expense of the same shall be defrayed by the Members. The Rev. Mr. MacDonnell, the late Moderator, having failed to appear, the question was put to the Clerk, whether he had received any communication from Mr. MacDonnell intimating his purpose to be absent, and stating the reasons thereof. The Clerk answered that he had received no communication on the subject. Whereupon the Synod resolved to express and record their strong disapprobation of the conduct of Members, especially such as hold office, in absenting themselves from the stated Meetings without making known to the Synod their reasons for doing so.

On motion the Synod resolved, that in consequence of the great and increasing necessity of securing one or more Missionaries for each Presbytery with the smallest possible delay, and the efforts of the Colonial Committee for this purpose having been unsuccessful since last meeting, the Synod appoint one of their number to proceed to Scotland early next Spring to make such representations as their wants require; and in the meantime re-appoint the Committee of last year to make application to the Colonial Committee in writing, beseeching them to spare no efforts to obtain young men of piety, zeal, and ener-

gy to preach the Gospel to their Countrymen settled in this Province, who in many instances are utterly destitute of the means of Grace, and have no man to care for their souls.

The Synod renewed the call for a Report from the different Ministers within their bounds as to their obedience to the injunction of Synod in forming Associations in their respective congregations in support of the objects formerly recommended. Whereupon all the Members present gave a statement of what had been done in their respective localities, and in several cases the report was exceedingly satisfactory.

The Clerk reported that in obedience to the injunction of last Synod he had personally visited Woodstock and Richmond, and made known to the Congregations there the high approbation which the Synod had ordered to be recorded in their minutes of their great and most praiseworthy exertions in erecting and finishing a place of worship in that locality.

Mr. Brooke, as Convener of the Committee appointed last year to draw up a series of queries addressed to the different Ministers within the bounds of the Synod, reported that they had attended to the duty entrusted to them, and read a series of queries, which were unanimously adopted, and ordered to be put into the hands of all the Members, who were enjoined to furnish answers to the same at next Meeting of Synod. Mr. Brooke, as Convener of the Committee appointed last year with the view of obtaining a more satisfactory system of registering marriages, baptisms, and deaths in this Province, reported that he had pressed the matter on the earnest attention of several members of the Government, and of both Houses of Legislature, during the last session; that he had received assurances that, if time admitted, the subject would be taken up by them, but in consequence of the great pressure of public business it had been allowed to lie over.

The Synod re-appoint the Committee with renewed instructions to repeat the application to the Legislature next session, by petition or otherwise, as may seem best for the accomplishment of the object.

The Synod then adjourned till to-morrow at 10 o'clock, A. M. Closed with prayer.

August 8, 1851.

The Synod met pursuant to adjournment, and some time was spent in devotional exercises, which were conducted by the Moderator, Mr. Henderson, and others.

Mr. Brooke, as Convener of the Committee appointed last year to procure an amendment of the law for regulating the election of Trustees of Churches, reported that they had obeyed the instructions of Synod, and a bill had passed the Legislature in accordance with the overture adopted by the Synod.

The Committee appointed last year to

prepare a memorial to the General Assembly of the Church of Scotland respecting the Theological education of young men for the Ministry in this Province, being unprepared to make any report, were re-appointed with the addition of Mr. Brooke, and enjoined to attend to the duty without delay.

The Moderator, Mr. Henderson, Mr. Brooke, Mr. Ross and others, on behalf of the Committee on Churches and Church property, gave in reports in regard to various matters that had come under their notice during the past year.

The Synod again appoint the Committee, with power to add to their number, enjoining them to continue their enquiries.

Mr. Brooke, on behalf of the Committee appointed to prepare a memorial to the Colonial Committee, setting forth the great need of additional labourers in this part of the Lord's Vineyard, reported that he had forwarded such a memorial, and had also, at the request of the Colonial Committee, sent a statistical account of various settlements where the services of a Minister or Missionary were required. The Moderator and Mr. Henderson also stated that they had corresponded with the Committee on the subject; and that, while they expressed their utmost readiness to comply with the requests of the Synod, they were not able to make any appointments at present.

Mr. Henderson, as Convener of the Committee on Union with other Presbyterian Churches, reported that no application for a conference had been made to them during the past year.

The Synod appoint the Moderator, Mr. Henderson, Mr. Brooke and Mr. Ross, Ministers, with Messrs. Robert Robertson and John Edwards, Elders, a Committee for the same purpose for the current year.

Mr. Brooke moved that a Committee be appointed to correspond with the Ministers of the Church of Scotland in Nova Scotia, Prince Edward's Island, Cape Breton, and Newfoundland, with a view to unite them with this Synod in one body under the name of the "Synod of the Lower Provinces" in connection with the Church of Scotland. The motion, being seconded by Mr. Steven, was unanimously agreed to. Whereupon the Moderator, Mr. Brooke and Mr. Ross were appointed a Committee to conduct the correspondence, with power to add to their number.

Mr. Brooke moved that the different Ministers within the bounds of Synod be enjoined to make a return at the meeting of Synod every year, embracing the following data:—

1st. Number of baptisms during the year elapsed since last meeting of Synod, males and females.

2nd. Number of marriages.

3rd. Number of deaths, males and females, with ages as near as can be ascertained.

4th. Number of communicants standing on the roll, males and females.

5th. Number of communicants admitted during the past year, males and females, distinguishing between those who have communicated for the first time, and those who have formerly been communicants elsewhere.

6th. Number of names struck off the communion roll, whether on account of death, removal from the place, or other causes.

The Synod then adjourned till to-morrow at 9, a. m. Closed with prayer.

August 9, 1851.

The Synod met pursuant to adjournment, and was constituted with prayer.

On motion of Mr. Brooke the Synod resolve to enjoin the different Ministers within their bounds, that on the fourth Sabbath of October, or as soon thereafter as may be convenient, they publicly give thanks to Almighty God for His great goodness in crowning the year with His bounty, and so to improve the occasion as circumstances may require.

On motion of Mr. Brooke the Synod resolved to express their many obligations to the Editors of the *Halifax Guardian*, their high sense of the important services rendered by them to the cause of Religion generally; and more especially to that branch of our National Church existing in these Provinces: and that, approving highly of the principles on which that periodical has been conducted, they record their determination to use their influence to extend its circulation in their respective districts.

The Synod then appointed the next Meeting to be held at Chatham, Miramichi, on the first Thursday of September, 1852; and the whole proceedings were closed with prayer.

JOHN M. BROOKE, *Synod Clerk.*—
Halifax Guardian.

REV. GEO. McDONNELL, OF BATHURST.

We have pleasure in publishing, in compliance with the wish of the Session of St. Luke's Church, Bathurst, the following complimentary address to their highly respected Pastor, which was transmitted to him soon after leaving that place for Scotland. Mr. McDonnell is now well known in the Church by his practical writings as well as by his public ministrations. He has spent ten years in Bathurst, labouring diligently and faithfully among his people, and has secured many warm friends in the community, who lament his temporary absence from that district. It must be highly gratifying to him, and highly creditable to all the parties concerned, to find that after such a lengthened period not one bitter word or the least unkindly feeling has ever existed among the members of his Session. Should the congregation at Bathurst be left, as there is too much reason to fear, for some time

without a fixed pastor, their case will only furnish another testimony, in addition to the number already presented, in proof of the absolute necessity of appointing visiting missionaries to supply the numerous vacancies within the Synod of New Brunswick. It is pleasing to find that the able and faithful members of that Synod are fully alive to the spiritual wants of the people placed under their care, and determined to do every thing in their power to mitigate and to remove them.

BATHURST, N. B., 20th June, 1851.

To the Reverend GEORGE McDONNELL, of Saint Luke's Church, Bathurst.

Dear and Reverend Sir,—We, the undersigned, the Elders of St. Luke's Church, Bathurst, desire, on your departure for Scotland, to express to you our sincere wishes, that you may be favoured with a speedy, safe and comfortable voyage Home, and, if judged for the best by the All-wise Ruler of every event, an early and happy return to your family and your Congregation.

We embrace this opportunity to bear witness to the zeal and faithfulness with which you have ever discharged the various important duties of your sacred office in Bathurst. We have good reason to believe that the marked improvement in the community around us arises much from your having both preached and lived an irreproachable life, for we know that every institution to promote the good of the people had your active and unwearied support. It affords us no slight degree of pleasure to reflect that during the whole period of our connection as members of the Kirk Session of St. Luke's, now ten years, we have not had one unfriendly word either with you as Moderator or with each other as Brethren, a circumstance which, we believe, will be looked back to with as much pleasure by you as it is by us.

We conclude with the prayer that an Almighty Father may be your guide in every doubtful or difficult position in which you may be placed, and that He may grant to you a full measure of His Good Spirit to support and strengthen you.

(Signed)

WILLIAM NAPIER.
SAMUEL BROWN.
THOMAS ARMSTRONG.
JAMES SMITH.

Halifax Guardian.

COLONIAL CHURCHES.

Our communications from the Colonies are too frequently uniform in their tenor, detailing instances of spiritual destitution which should powerfully appeal to our sympathies, and which demand our active efforts and our prayers. "The harvest is plenteous, but the labourers are few." The most promising fields are open, but few labourers appear ready to go in that they may possess the land. It is matter, doubtless, of thankfulness, that something has been done to alleviate the extremity of the case; that our countrymen abroad have not been wholly left as sheep without a shepherd; but it should be the desire and prayer of the members of the Church, that the efforts put forth may become much more extended; and that many faithful and zealous messengers may present themselves, ready to do the Lord's work in a field of exertion at once so interesting and necessitous.

We beg leave to direct the attention of our readers to a very excellent letter from

the Rev. Robert McNair, of Charlottetown, to the Vice-Convenor of the Colonial Committee on the present state of our ecclesiastical affairs in these Provinces. Mr. McNair, who is a judicious and competent witness, having personally and repeatedly visited almost all the places he refers to, which fully corroborates the statements which we have frequently made in this journal respecting the extreme spiritual destitution in the Gaelic settlements throughout the country, and deeply laments that so many large congregations should be left for months and years without the means of Grace. In the conclusion of his letter he makes a very strong and pathetic appeal to the preachers in the Church of Scotland to come, if only for a short time, to our aid. Such an appeal, coming from one who was only a short time ago a Student in our Theological Halls, one whose sympathies in favour of the Colonies were aroused by the eloquent pleadings of the members of one of the late Deputations to this country, a missionary who has proclaimed the glad tidings of Salvation in not a few of our vacant congregations since his arrival in the Colonies, and now holds an honourable position at the head of a long neglected but now reviving and prosperous congregation,—will surely not be made in vain.

Charlottetown, P.E.I., May 23, 1851.

Although there has not been much of public interest to communicate since my last, it may be satisfactory to yourself, and to the friends of the Church in the Colonies, to hear occasionally from Ministers in different parts, and therefore I take up the pen once more. My labours have for the most part been confined to the town and neighbourhood, and I have in one or two instances been indebted to the kindness of the Rev. Mr. Allan, of the Secession Church, for assistance, in enabling me to preach in the country.

The congregation in town has not been more fluctuating than might be expected, and than occurs everywhere, from the changes by death, removal of residence, and otherwise. Our numbers have not fallen off, but slightly increased. At the last communion in the month of March, 127 tokens of admission to the Lord's Table were given out, and of these, 17 to persons admitted for the first time to this ordinance. The meetings of the Missionary Society have been held monthly, and on one or two occasions essays and addresses have been read. In other instances the time has been occupied in the reading of Missionary intelligence. Two Bible classes were in operation for some time. Latterly it has been found advisable for both to meet together, and since the union the numbers have increased. There are at present between 40 and 50 names on the roll, of both sexes, and the greater portion in regular attendance. About a dozen of the young men attending the class have also begun to meet upon the Sabbath evening for prayer and reading of the Scriptures. These meetings, I hope, will be continued, and may eventually draw down a blessing upon the congregation generally. The Sabbath school continues to thrive. The Sabbath before last sermon was preached to the children attending the school, and about sixty were in their places, besides many of the parents and others. In winter the school met in the interval of worship. It meets now, as formerly, in the morning.

I think I told you of a union prayer-meeting which was held in the Methodist Chapel on the evening of the first day of last year, at which Ministers and others of the different denomina-

tions in town were present. This year a similar meeting was held in our place of worship, and it was truly delightful to witness the harmony that prevailed. There were Episcopal, Methodist, and Baptist, as well as Presbyterian clergymen, present, who all took part in the exercises. There was a large attendance, and the chief subject of regret I heard expressed was, that the meeting had not been prolonged for some time. There are other ways in which the different denominations here co-operate, as in the Tract and Bible Societies. And within the last few weeks a meeting has been set on foot on the Sabbath evenings in the Bog schoolhouse, conducted by ministers of different churches in turn. This school is situated in the most destitute and neglected part of the town, a locality partly inhabited by a coloured population. It is indebted for its existence and support to the liberality of some gentlemen of the Church of England, belonging to the *Gulnare* surveying vessel, who spend the winter on the Island, and whose silent but untiring efforts in this and other philanthropic schemes have brought a blessing to many homes.

With reference to the country I can say little but repeat what has been said in former letters, except that the lapse of time only makes the necessities of the case the more urgent, and gives forth the more pressing call for something to be done. I preached at Georgetown once during the winter, and at Belfast last Sabbath. But what can be expected from an occasional visit like this? Little more than to excite a craving for more, if not to afford an occasion for the expression of murmuring and disappointed feelings. Let me therefore take the liberty of reminding the Committee of the advantage which would accrue from having a staff of zealous and active Missionaries in the Lower Provinces with liberty to accept of calls to particular places, such as this, in the event of vacancies occurring, or where vacancies have subsisted for some time. There is an almost imperative call for one such Missionary upon this Island, possessed of a knowledge of the Gaelic language. Indeed, if this want be not very speedily supplied, it is difficult to say how soon the effect may be a scattering of congregations, which would otherwise remain attached to the Church; and not only an enriching of other churches at the expense of impoverishing our own, but the far more fearful consequence of a reversion to practical heathenism. At Belfast a meeting was held last Monday for the purpose of considering what steps should be taken for the spiritual welfare of the congregation. An association was formed, and resolutions passed, which have been sent to the *Halifax Guardian* for insertion, and of which a copy shall be sent to you. The season was a busy one, but 45 persons joined the association. It is expected that many more names will be obtained. The principal object contemplated is the employing of a Missionary, speaking the Gaelic and English languages, to labour in the Island. This is now almost the only hope left to the friends of the Church here. Protracted vacancies have damped the energies of the people; but it is gratifying to know, that there are still many who are willing to put their hands to the work, and to help on to some extent the cause of our Zion.

If the Committee can send out a Missionary to the Island in the course of the summer, and one or two to Nova Scotia, they may depend upon the people in the Colonies exerting themselves to bear a portion of the expense, though at first it may be a comparatively small portion. But, if another summer is allowed to pass on without such assistance coming from Home, it is to be feared that resources, which might now be available, will shortly be withdrawn into other channels.

In case you have not heard from other sources, I may here give you a few items of intelligence with respect to Nova Scotia. Mr. Nicol has been, according to appointment, labouring in Halifax conjointly with Messrs. Scott and Martin during the winter months. Towards the end of March

Mr. Martin left Halifax for St. John's, Newfoundland, to fill a vacant pulpit for a short time. He is shortly expected to return, and Mr. Scott is to take his place for a time at St. John's. Mr. Nicol is at present at Pictou, having exchanged with Mr. Herdman. The former I expect on the Island in a few days; and this will give me an opportunity of visiting congregations to whom I was privileged formerly to speak the words of eternal life.

These lines may, perhaps, meet the eyes of some of our preachers, who could very well spend a year or two in the Colonies without endangering their interests at Home. I shall, therefore, conclude by addressing a word or two to such, and to all who may have it in their power, whether by influence, or example, or otherwise, to forward the object in view, and supply the want so often spoken of. I would remind those who are looking forward to the office of the Ministry, that, before obtaining a charge at Home, they will be required to give an affirmative answer to the following question:—"Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the Holy Ministry, and not worldly designs and interest?" And let me ask you how much these motives have to do with a continuance in your present position? or whether you feel no call upon you to undertake the cause of the destitute out of Scotland? And to those who, under the plea of tender affections and domestic ties, seek to dissuade their friends from crossing the Ocean, to minister to those who are perishing for lack of knowledge—to such let me say, while there are here many destitute of spiritual guides, are you complying with the command to plead the cause of the widow and the fatherless? or, are there no selfish motives which suggest obstacles and objections unheard-of, when the proposal is to emigrate for worldly purposes? Where is that love that "seeketh not her own, beareth all things, believeth all things, hopeth all things, endureth all things?" Where is that faith which is "the substance of things hoped for, the evidence of things not seen?" As you regard the prosperity of our Zion, as you value the interests of souls still clinging to Scotland's National Church, and as you would be thought worthy to tread in the footsteps of those who founded our Church, and watered it with their blood,—oh! let it not be said to our disgrace, that, when the hungry cried to you, their cry was disregarded. If the Apostle James called that a dead faith, which would put off the case of a brother or sister in want and destitution, and only exclaim to such applicants, "Depart in peace, be ye warmed and filled," but not give them the things which are needful to the body, what shall be said of that which shall treat the spiritual wants of our brethren with no greater regard? And if, as a Church, we do nothing more than compassionate their wants, and put them off time after time with the hope or wish for better things, while souls are being ushered into eternity, how shall we shake ourselves clear of their blood? What do we more than others? What do we but virtually disclaim their case, and prove ourselves unworthy of the charge? Oh! may it not be so! but may the True David, that Great Shepherd of the sheep, watch over these, and deliver them from the paw of the lion and the bear; may He raise up pastors under Himself, who shall go before the flock, and tend them by the green pastures, and the still waters.—I am, &c., Robert McNair—*Halifax Guardian*.

ST. ANDREW'S CHURCH, ST. JOHN'S, N. F.

We anticipated much good from the Rev. Mr. Scott's visit to St. John's, Newfoundland, and our expectations have not been disappointed. By private letters from much respected and pious friends we learn that his ministerial services in that place have not only been eminently useful in uniting and strengthening the congregation, but also in comforting the minds of the people of God, and building them up in their most holy

faith. During the Communion services, and on other important occasions, very deep and salutary impressions have been produced upon the hearts of the communicants and other fellow-worshippers; and not a few, we are assured, will have reason to bless God in time and through eternity for the instruction they received from his lips. "We have had," says a leading member of the Committee of St. Andrew's Church, "much satisfaction with Mr. Scott's kind visit to our congregation. Yesterday was our Fast-day, and on Sabbath the Sacrament of the Lord's Supper is to be administered; and I believe this day fortnight Mr. Scott leaves us. All of us look forward to this with much regret. He has gained the respect of every one, and I am sure I speak the sentiments of every one when I say that Mr. Martin's and Mr. Scott's kindness will be long and gratefully remembered; and no doubt they will have their reward." "Our Presbyterian friends," says another correspondent, "are delighted with Mr. Scott and his lady; and it would be very strange were it otherwise, for no man ever performed his mission more conscientiously and perseveringly than Mr. Scott has done since he came amongst us. He went about the town and found out all our people without assistance or guide except in a few cases, and he has been in many of their houses two or three times. Every duty connected with our church has been most minutely carried out. The number attending on the Lord's Day encourages us beyond our expectation. We are favoured with hearers from all denominations. We are all much comforted with Mr. Scott's preaching; and you may believe how glad I was to hear from B— that he felt confident that Mr. Scott's visit would prove an everlasting benefit to some of our people. For my own part I feel thoroughly satisfied, and I have been much encouraged on my earthly journey since he came to the place, and I shall find it a trial to part with the dear Scotts when they leave us, which must now be in a fortnight. Now that our Halifax friends have done so much for us, I do hope you will strive a little longer, and, if it is possible, send us another missionary for some weeks, that we may be kept together till we hear from Home."

We leave the following documents, which have been sent to us for publication, to speak for themselves:

To the Rev. JOHN SCOTT, of the Church of Scotland, Minister of St. Matthew's Church, Halifax Nova Scotia.

Reverend Sir,—As the period approaches when your ministerial labours among the Congregation of St. Andrew's Church in this Town must come to a close, we beg leave to testify to you our deep sense of the value of your pastoral services. We are aware that it was entirely owing to your desire to promote the spiritual interests of this Congregation, that you separated yourself for a season from the ordinary and extensive field of your labours in Halifax, and that you undertook to preach the Gospel, and to dispense its Ordinances here. Permit us most respectfully to bear witness to the faithfulness with which you have declared to us the message of Salvation through the Lord Christ Jesus, to the earnestness of your appeals, to your rare power in explaining, illustrating, and enforcing the precious truths and promises of the Holy Scripture, while at the same time you have embraced every opportunity, by visitation from house to house, of becoming acquainted with the families of the flock, and of thereby administering to each of them spiritual instruction and comfort. We trust that your exertions will produce fruit amongst us to the glory of God and of our Lord and Saviour, and thereby effect an object which we believe to be the nearest your heart.

The efforts which have been made to obtain the pastoral superintendence of a Minister of our Church will, we have good reason to hope, be crowned with success, and we confidently rely on your affording us your aid in securing a favourable issue to our applications.

Sincerely wishing Mrs. Scott and yourself a

safe voyage on your return to Halifax, with a continuance of every temporal blessing; and praying that God would ever keep you under His Almighty power through Faith unto Life Everlasting.

We remain with much regard,
Reverend Sir,
Yours most sincerely,
On behalf of the Congregation of St. Andrew's Church,

| | |
|-----------------|-------------|
| ANDREW MILROY, | } Elders. |
| ROBT. RODGER, | |
| W. F. RENNIE, | } Trustees. |
| PETER MCBRIDE, | |
| J. MCWILLIAM, | |
| DAVID STEELE, | } Managers. |
| THOS. GLEN, | |
| PATRICK TASKER, | |

St. John's, Newfoundland,
13th August, 1851.

To MESSRS. MILROY, RODGER and RENNIE, Elders; MCBRIDE and MCWILLIAM, Trustees; and STEELE, GLEN, and TASKER, Managers.

My Christian Friends,—I receive with much pleasure the very kind and complimentary Address which you have now presented to me on behalf of the Congregation of St. Andrew's Church.

I assure you, that it has been peculiarly gratifying to myself, and I am sure also to my Congregation in Halifax, to have been able to testify our sympathy with you in your present circumstances by my affording you those pastoral services, which, however reluctantly, I must now bring to a close.

I am very sensible of my deficiencies and shortcomings; still I think I can truly say, it has been in my heart to promote the interests of the Congregation; and, if any thing has been done by me in the way of gathering and keeping you together, of encouraging your hopes and strengthening your patience in trying circumstances; if my ministrations have in any degree benefited any one soul in the Congregation, or in this place, and thus the cause of the Redeemer has been advanced; in that case, I deem a great object has been accomplished, and would ascribe to God all the glory.

That the means you have employed will soon obtain for you, through the Divine blessing, the appointment of a fixed pastor, I cannot but confidently hope and expect; and, as I will feel it my duty to do all in my power to aid your efforts, so it would yield me the liveliest pleasure to know that I had been instrumental in some degree in the crowning of these efforts with success.

You must suffer me to express my sense of your abundant liberality and zealous care to do every thing for the comfort of Mrs. Scott and myself during the whole term of my mission. I beg to return to you our best thanks for all the attention and courtesy shown us. I assure you we highly value your good wishes on our behalf, and desire we may continue to have an interest in your prayers. We will often think of you, and on account of special mercies vouchsafed us, we must ever have an affecting remembrance of St. John's.

And now, in bidding you a cordial farewell, I feel the consolation of being able to commend you to the gracious care of the Great Shepherd, who is the same yesterday, to-day and for ever. "I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

JOHN SCOTT.

THE CHURCH OF SCOTLAND.

ADDRESS AT THE INDUCTION OF THE
REV. MR. HENDERSON.

(Concluded from our last No.)

To you, my Christian friends, who are this day present as auditors, allow me to say, in conclusion, that I trust you have not regarded without interest the service in which we have now

been engaged. That service, as compared with others of a similar kind in the ordinary discharge of our functions as a presbytery, has on the present occasion one peculiarity in it not to be overlooked. Our reverend friend, this day inducted to the vacant charge in Calcutta, has not been surrounded with the wonted presence of those to whose spiritual oversight he has been set apart. Precluded from this by the nature of the case, his is not the privilege at that moment, when a sense of responsibility is pressing most heavily on his spirit, of looking round upon those who by their sympathy and aid may lighten the burden of his manifold duties; nor, as he this day retires from the sanctuary, has he to acknowledge in the kindly pressure of many a hand that soothing encouragement it is so well fitted to impart. His flock, though of this fold, are not of this kingdom, or rather they are not of this portion of it; and, though a kindly welcome, no doubt, awaits him among his countrymen in India, a welcome of which others have spoken, and which loses nothing in its warmth that it comes from Scotchmen in a foreign land, it is not to be forgotten, that the members of his church are not this day present as parties to the tie which has just been formed. But you are here; and in the unavoidable absence of other sympathy his soul, we trust, may be refreshed by the thought, that, as you are not indifferent to his welfare and success, you are not denying him even now the benefit of your supplications at the Throne of Grace. Without harm to yourselves, and with profit to him, you may pray to God, and you may do it fervently, that He would bless His servant, and make him a blessing; and that under his ministry, able, and faithful, and affectionate, many may be turned from darkness to light, and from the kingdom of Satan to the kingdom of God.

To some of you, perhaps, the induction, thus completed, may bear a more tender interest. If there be no channel at Home of national wealth and prosperity into which the opulence of India has not found its way, diffusing itself through the social system, as little can we forget in the summation of the national advantage how much has accrued of benefit from it to individual interests, and to particular men. In this Scotland has largely shared, much more largely, indeed, in proportion than the sister kingdom; and there are few families, we believe, in particular circles, which own not, more or less remotely, their connexion with Hindustan. It may be so with some of you. You may have some one abroad, a brother perhaps, or, may be, a sister, to whose spiritual welfare you are not indifferent, and of whom, though divided by seas and continents, you are daily mindful at the Throne of Grace. You may have a child there, in whom your soul is bound-up, and whom, if you see not again on this side the veil, you would fain meet around that Throne where there is no separation and no grave, where all is holiness, and permanence, and peace. Or you may have other friends there, though not so near, yet almost as dear to you; and, better far than the tidings that they had secured for themselves the riches that perish in the using, would you welcome the intelligence that they had found the Pearl of great price! If so, brethren, how interesting the occasion, when one, this day set apart for the rise or the fall of many in Israel, may, in a way you know not, be made an instrument of good to those whom you love, when, by admonition or reproof, by the ministry of the Word in public, or by its ministry in private, by line upon line, and precept upon precept, or by a word in season, as a winged arrow from the quiver of God, the heart is searched, and the soul penetrated with Divine things, or when, in building them up in their most holy faith, he may gather around them the fellowship of the godly, that in the company of the faithful they may be quickened, and animated, and encouraged in their Christian course! It is, indeed, a matter of gratulation to think, that in this respect India is not now what it once was. In the removal of unwise laws, but too long fostering

the growth of superstition, there has, under the genial influence of Religion, been the disappearance of not less unholy prejudices, marring the progress of Christianity, and bringing dishonour on its name. The Truth as it is in Jesus has not now to bear so openly, as once it had, the taunt of the worldling, or the ridicule of the profane. With greater outward decorum in many circles there is much more vital religion in some. In every rank there are men to be found ready to avow their attachment to a crucified Lord; and still in other lands, as in ancient Israel, has the vision been realized,—“Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His Name.” How gratifying this to the Christian mind, and how gratifying, too, to the Christian relative, that under the extending influence of Gospel ministry, breaking out upon the right hand and the left, the heaven is spreading; and that some, who went out to scoff, have come home to pray.

To all of us, brethren, our duty is obvious, and not to be evaded. If to deny the interference of Divine Providence in the arrangement and distribution of national government and empire were most censurable for its impiety, more especially is this to be felt when by a marvellous train of events such a distribution has been accomplished. In dissecting the map of the Globe we are presented with the unwonted spectacle of an island on the Western extremity of Europe claiming dominion over the most extended tracts of the East. Between these there are many leagues of land and sea; and yet by an acquisition of power the most rapid and extensive, in an increase of territory almost forced upon us by circumstances, and which far surpasses the limits of our native empire, the most ancient seats of idolatry have been subjected to the sway of British arms. What, then, we ask, in such a train of events can be conceived more worthy of the Deity than the propagation of the True Religion? or where is the nation whose responsibility is not co-extensive with the limits of its empire. Yes! is there a land laying region after region under arrest, whose navies touch upon distant shores, and whose armies hold their untrammelled march in other kingdoms and other spheres? Then, as it would deserve the name of a Christian land, it must consecrate its energies to the glory of Him in whose favour alone it can hope to prosper. Hers is the duty, from which she can never relieve herself, of bearing aloft the Ark and the Testimony of the True God; and, as though she stood in the place of the lost sheep of the House of Israel, must she task her energies, and employ her influence that the Heathen be instructed, and the idolater saved. While vessel after vessel is crossing the deep, she must see to it, that they are not unprovided with the precious Word of Eternal Life. While one after another is hastening on to secure a competency, or to amass for himself the perishing gold, she must see to it, that the Missionary is toiling to reap a better and nobler harvest. This is a work which demands the energy of zeal, and the self-denial of humility, the money of charity, the prayers of faith, the labour of love, the patience of hope. Oh! for the blessedness of that day when a land so vast and fair, related to us by a temperal tie so strong, shall be related to us by one yet more permanent and endearing, when Hindustan shall carry with it other expectations than those of secular aggrandizement or earthly pomp, and when in return for her gems so profusely showered upon Britain, and one of which, of more than Eastern value, has found its way to the diadem of our Queen, we shall proffer them, yet more largely than we have hitherto done, the Pearl of great price, which, once set in India's sable brow, shall cause her to shine forth as the morning-star among the nations, the harbinger of a day more bright and glorious than has yet dawned upon the earth. “Let Thy work, O Lord! appear unto Thy servants, and Thy glory unto their children; and

let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.”

CHARGE

DELIVERED AT THE ORDINATION OF THE REV. D. M'NEE TO THE CHURCH OF HAMILTON, CANADA, BY THE REV. W. STEVENSON, D.D., SOUTH LEITH.

The duty, of which it now devolves on me to attempt the discharge in suchwise as I may be enabled, is of an interest to both of us, and even to the Church at large, which must be my warrant when I venture to solicit your deliberate, candid, and wholly uncritical attention. I wish to acquit myself of the task, not only under grave impressions of the weight which attaches to every ordination, but under the perpetual consciousness besides, that, when we have committed to you the sacred trust of a ministry in the Gospel of Christ, we are on the spot to bid you farewell, perhaps, for all time,—a consciousness which, while it suggests very solemn considerations, can hardly fail to inspire every one of us with sentiments of the tenderest regard. A strange variety and conflict of emotions are wont to characterize the counsels interchanged, and the prayers breathed in such circumstances. The occasion may be likened to some wintry hour of subdued and fitful hues, wherein the shadows of a boding sadness are broken at intervals by the trembling beams of hope; and where, over all the pale soft light of love is superinduced by the weekly trusting spirit of faith.

Unhappily for me, I possess no direct knowledge whatever of that remote land where, if it shall please God to prosper your designs, the commission, with which you have sought to be invested at our hands, is hereafter to be exercised. I have, indeed, endeavoured to avail myself of such means of information as were conveniently accessible; yet after all, with regard to whatever relates peculiarly to the scene of your future labours in the Gospel, I must even be contented to speak generally, and at a hazard. But, although man be born to the responsibility of choosing his instruments with a reasonable adaptation to their proposed uses, it is still to be devoutly remembered, that our erring aims contribute no real help to Him whose rule is absolute over all means and all ends alike.

On another point, the ignorance in which I must address you is a relief at least, if it be not properly an advantage. You have yourself been hitherto unknown to me. Having enjoyed no opportunities of acquaintance or intercourse with you, what I may have to say, indeed, cannot be accommodated distinctively to your individual qualities and characteristics; but then, on the other side, there is the countervailing consideration, that I am under no temptation to speak, and cannot be even suspected of speaking, either with the restraining partialities of personal friendship, or the pointed asperities of personal reflection.

Every address of this kind must necessarily turn upon the matter, somehow distributed, of Paul's charge to Timothy, a charge of which the Apostle himself has furnished us with the following summary: “Take heed to thyself and to the doctrine; for in doing this thou shalt both save thyself, and them that hear thee.” A comprehensive injunction you see it is; for it embraces the entire range of both personal and public duty. And it is as momentous as it is comprehensive: for your own eternity, and that of unnumbered multitudes, depend on your fidelity in obeying it. There is no need, however, as I apprehend, for detaining and fatiguing you with an exhaustive discussion of it here. Commending it, in all its breadth, to your familiar meditations, I shall at once pass on to a few particulars, which seem to challenge a more minute and careful notice.

It may be presumed, that the importance of an outward, practical holiness, is already sufficiently clear to you; since without this, as a necessary complement, all faith, however doctrinally pure

and however zealously professed, is dead, being alone. And besides, before any religious teaching can be effectually successful, it must prove itself to be effectually practical. It must captivate the world by unfolding the flowers, and enrich it by yielding the substantial fruits of a godly life. To yourself, therefore, and to your office both, it is due, that you take heed always to your department, and keep yourself unspotted from the world. Nor deem lightly, I beseech you, of this warning, as if it were too plain and superficial to be worthy of a serious attention. The temptations to which we are continually exposed, the deceitfulness of sin, the deplorable weakness of which we must all be conscious, combine to convince us, that, if we would lead clean lives, we must prosecute the work of our own sanctification with no random or remiss endeavours, but with a desperate energy and a sustained perseverance. The old man is to be crucified, that is the only true consummation; and it will behove us to be constantly putting him to so violent a death, since, in the experience of most of our race, this old man maintains a strong hold upon life, and dies very slowly. Whosoever shall be easily satisfied herein, is likely to find his work, the great work of his existence, undone in the end; for the Apostle has taught us to believe, that he, who thinketh he standeth, be it one's self or another, is the very individual whose stability is least to be trusted. A genuine, selfless humility, therefore, is essential to the security, and lies at the very root, of all practical holiness; and no man was ever truly humble, who was not also firmly and sincerely, at least, if not also warmly, devout. It is to the action of the Christian graces in the soul, accordingly, that you must look for the exercise of the Christian virtues in the life; and, when you would maintain a walk and conversation becoming the Gospel, you must begin by keeping your heart with all diligence, keeping it, through vigilance and devotion, in the knowledge and love of God.

In speaking of your general behaviour, as distinguished from the strictly official part of your conduct, Christian prudence may, without impropriety, be ranked next in order to holy living. And here I mean not so much the anxious watchfulness which is employed in the work of self-discipline, as the wise circumspection which should be exercised in the various walks of social life. If the just measure and proportions of the religious character may be mutilated or dwarfed by the want of prudence in private, personal training, it is not less certain, that ministerial efficacy may be miserably impaired, or even wholly destroyed, by the want of a like prudence in the intercourse of society. Subdued passions, an inoffensive and always meek deportment, a guarded speech, the charity which thinketh no evil, believeth all things, hopeth all things, endureth all things,—these qualities, and the like, by which Christ Himself was so gloriously adorned, should be imitated and reflected by the ambassador of Christ. Arrayed in these, as his dress of office, he is to go forth among men, and allure them from their wanderings into the homeward footsteps of the flock. And it is a mistake to suppose that this prudence ever claims the sacrifice of a manly frankness, or of a due self-respect. It does imperatively demand the discharge from the breast of such vipers as envy, jealousy, malice, wrath, and revenge; it insists very peremptorily on the suppression of all violence in conduct, of all exaggerated, intemperate, rash, evil, and foolish speaking. But this, so far from being inconsistent with a true dignity, is precisely the course of behaviour which will most effectually sustain it; for there is nothing so manly as a calm self-possession, nothing so independent as a fearless consciousness of neither doing nor meaning injury, neither giving nor intending offence.

You go to discharge the duties of your sacred office in the heart of a considerable community, many of whose members have left their native land with, no doubt, too exclusive a view to mere worldly advantages, in a country whose immense extent, and the vast features of whose scenery, combined with the facilities of gain, and the still

undeveloped resources which it presents, have reacted injuriously on the minds of the inhabitants, heating their imaginations, stimulating their secular activity to an extraordinary pitch, and encouraging a certain vehemence of an onward tendency and movement, which have come to mark and distinguish the whole American people,—mainly, perhaps, those of the United States, but in a degree also those of the British Colonies, especially of the frontier towns. Depend upon it, that among such a population you will have ample scope for the constant exercise of a well-guarded prudence and circumspection. You must strive to understand the men among whom your lot will be cast, and learn to comprehend what, in its impulses and aims, human life is, as contemplated from their point of view. Not for the purpose of falling into their ways, must you do this; but for the precisely opposite purpose of avoiding these ways yourself, and of acquiring the power of extricating others from the perversities and engrossments in which their spirits are entangled. To your success on such a field, a few thoughtless words, or a zeal without discretion, or anything whatever that forfeits confidence in you as a *wise*, no less than a *good* man, may prove as utterly fatal as a mere lethargy. Endeavour, therefore, to practise a firm self-command; train yourself in the plain virtue of common sense; be prudent and circumspect, as well as diligent; be wise as the serpent, and harmless as the dove.

In now claiming your attention, very shortly, to some of the more special duties and exigencies of your office, suffer me first, in the words of the saintly Leighton, to remind you of that which must always be the chief-st of ministerial qualifications:—"Far be it from us," he says, "that necessity and constraint should be the thing that moves us in so holy a work. The Lord whom we serve sees into the heart, and, if He find not that primarily moving, accounts all our diligence nothing. And let not base earth within be the cause of our willingness, but a mind touched with Heaven. It is true, the temptations of earth with us, in the matter of gain, are not great; but yet the heart may cleave to them as much as if they were much greater, and if it do cleave to them, they will ruin us;—as well a poor stipend and glebe, if the affection be upon them, as a great deanery or bishopric. If a man fall into it, he may drown in a small brook, being under water, as well as in the great ocean. Oh! the little time that remains, let us join our desires and endeavours in this work—bind our united strength to serve Him, that we may have joy in that day of reckoning. And, indeed, there is nothing moves us aright, nor shall we ever find comfort in this service, unless it be from a cheerful inward readiness of mind, and that from the love of Christ. Thus said He to His Apostle, *Lovest thou Me?—then feed My sheep and feed My lambs.* Love to Christ begets love to His people's souls, which are so precious to Him, and a care of feeding them. He devotes the working of love towards Him upon His flock, for their good; puts them in His room, to receive the benefit of *our* services, which cannot reach Him considered in Himself. *He can receive no other profit from it.* Love, much love, gives much unwearied care, and much skill in this charge. How sweet is it to him that loves, to bestow himself, to spend and be spent, upon His service whom he loves! Jacob, in the same kind of service, endured all that was imposed on him, and found it light, by reason of love; the cold of the nights and the heat of the days,—seven years he served for his Rachel, and they seemed to him but a few days, because he loved her. Love is the great endowment of a shepherd of Christ's flock. He says not to Peter, Art thou wise, or learned, or eloquent? but, Lovest thou Me?—then feed My sheep."

Indeed, your own experience will soon teach you, that love to Christ is the very nerve and sinew of ministerial activity. Unless that living principle shall animate your own spirit, becoming at once the motive and the law of your exertions, a mere sense of duty or of propriety will prove a poor substitute; the wheels of your soul will

drive heavily, and your task will be both irksome and unprofitable. Stir up your zeal, therefore, at its fountainhead in your own bosom. Seek the means of being instant in season and out of season; seek the motives of being so—not outwardly, but inwardly. When you consider the circumstances of your flock, and the preciousness of immortal souls, and the requirements of the Church, you will, no doubt, see much that is fitted to animate you in watching and striving for the furtherance of the Gospel among them. Still, still it is when you pray in your closet, thinking of nothing at all but the unspeakable love of Christ to you, and the reciprocal affection which you owe to Him, it is then that His Spirit will descend upon you in all its generous fervour, and make you a pastor after His own heart.

As to the details of ministerial work, I have little to say that might not well be left unsaid. It would be easy to repeat the precepts and maxims which have been, in all ages of the Church, prescribed on this subject. But you must be aware, that duty is not to be done by rule and measure. With love to Christ as the true ministerial spirit to impel you, and the guidance of ordinary discretion, you will soon be able to distribute your labours so as to accomplish the fitting work at its fitting time; and, if you want those gifts, all the wisdom of the world will not fill their room. One thing, however, is clear, that, in order to do yourself or your people justice, you must endeavour to acquaint yourself, as intimately as possible, with their state, not only with their temper, and measure of intelligence, and moral condition generally, but also with their outward circumstances, which always exert so powerful an influence, for good or evil, on the soul itself. Without this knowledge you must necessarily toil in the dark. And, though it be true always, that, while we draw the bow, God alone can guide the shaft; still, one would not choose, if it could be avoided, to be perpetually shooting at a venture. This needful acquaintance with your people cannot be otherwise obtained than by mixing freely and frequently with them, and so obtaining their confidence. They will keep aloof from you, and the secrets of the inner man among them will remain in concealment, unless their hearts be unlocked through their esteem for you. But this, again, is not to be otherwise obtained, than by your making it obvious to them, that you are sincerely interested in their welfare, and heartily desirous to serve them in everything that lies in your power. He who would gain affection must begin by showing it. Nor will it do merely to seem to be concerned about them. In many ways, indeed, you might make it appear that you were attached to them, without being really so. But this, I say, will not do. The human heart, by its own finer sense, soon learns to discriminate the true from the simulated in affection; and I know nothing more chilling or repulsive than those studied and wordy attentions which ministers may learn to use when, for praiseworthy ends perhaps, they are laying siege to a regard on the part of others, which they do not themselves feel. Observe, then, I do not recommend you to assume an interest in your people beyond the simple reality in your own heart; but I do very earnestly recommend you to cultivate a deep and tender regard for every member of your flock; and then to express that regard freely, but always with the manly simplicity which makes its own direct way to the best sentiments of our Christian people.

And in this department of your work do not be at all jealous of your clerical dignity. Not, assuredly, that I would have you despise a proper self-respect, or defy the conventional proprieties of your calling. No man can ever be at liberty thus to betray either himself or his order. But I think I have observed, that those who are continually suspicious of the honour supposed to be due to them, and who, in a perpetual self-consciousness, are always guarding the imaginary treasure of their dignity, do usually succeed in so effectually guarding it as to conceal it from every eye but their own. The graces of Christian de-

meanour are not studied and artificial, nor are they ever to be reached in that way. Let Christianity rule the heart, and then they will come and be developed, silently and spontaneously, as the summer flower blooms. Be intent on your Master's work; and the noble object at which you aim will reflect its own dignity on every action. And here, again, we are thrown back on first principles. A true regard for your people, a right heartiness in your office, is not only the master-key that will open every door, the magic that will unlock every heart, it is also the spring of graces which will adorn all you do, and commend you to a respect which no artifice of manner could ever conciliate.

In reference to your preaching, I know of a few rules that are worth learning as with respect to your ministerial conduct. He, who would make sermons by another man's rules, might as well hope to walk in another man's shoes, a thing of which either summer or winter would soon teach him the sore inconvenience. Endeavour to know exactly what you mean to say, and then say it right out, as simply and forcibly as you can. Thus only will your spirit move and be manifested in your words. A fruitful mind is its own best law; and as for a barren one,—why, its law is to lie idle and fallow. Store yourself well, therefore, with all Christian knowledge, or, let me say, with all knowledge whatever, so it be sound in itself. Let no rust grow upon your faculties. Keep them always bright and active. This will help to defend you from the necessity of spinning sermons out of mere words and platitudes, material which can yield no other product than worthless sentences, however well turned. Listen not to monitors who would have you always make yourself down to the unknown level of the meanest capacity. Congregations, like children, will soon grow weary, unless you keep constantly in advance of them, piquing their curiosity, and stimulating them to effort. Deem it worth your while even to improve the literary taste of those who look to you for instruction; and consider, that, if you have sent them home asking questions, which their own inborn inquisitiveness, once awakened, will prompt every opportunity of solving, you have done more than impart knowledge, you have disclosed and spurred into activity the feeling of a want for it. But, withal, in your preaching, aim at perfect simplicity of language. Strive to be clear, distinct, precise; for it is incredible to what an extent our plainest statements may be misunderstood. Employ illustrative matter only when you have something real to illustrate; use your colours only when you have a substantial basis whereon to spread them; the clouds and the vapour are already painted beyond the reach of human art. Grandiloquence, gasconade, hyperbole, all the flaunting fopperies of style, seem to be cognate to the American character; they may be found on either side of the Atlantic, and ministers from the Old Country readily fall into them; shun them all as you would shun a pestilence. And, I beseech you, have all your pulpit preparations saturated with the truths of the Gospel. Nothing will ever make up for the absence of that which is the very bread of life. In your exhibition of evangelical doctrine, too, be not too abstract or dogmatic. I mean, do not present the truths of Scripture bare in their school or scientific form. Mere sentimentality in preaching is mawkish enough; but this may be avoided, while yet every doctrine is made to take its place and do its work among the living affections of men. Give, therefore, to all your expositions that form which may be called a subjectivity. Present them not as outward things which are to be gazed at, but as inward things which may be felt, and ought to be acted on.

One other remark, and take it in the language of the profound Coleridge:—"No doubt *preaching*," he says, "in the proper sense of the word, is more effective than reading; and therefore I would not prohibit it, but leave a liberty to the clergyman, who feels himself able to accomplish it. But, as things now are, I am quite sure I prefer going to church to a pastor who reads his discourse; for I

ne'er yet heard more than one preacher without book, who did not forget his argument in three minutes' time, and fall into a vague, unprofitable, declamation; and, generally, very coarse declamation too. These preachers never make progress. They eddy round and round. Sterility of mind follows their ministry." The practical lesson here is soon learned. If you have the rare gift of extemporaneous oratory, use it;—if you have it not, and possess a ready memory, you may commit your discourses and repeat them, so conciliating many prejudices, and greatly, it may be, furthering the ends of your ministry; but, depend upon it, mere extempore preaching, as a habit, is, for all but the thousandth man, an idle folly. The silent meditations of the study alone can ever furnish a voice to the pulpit that shall be worth hearing.

I have endeavoured to speak freely, and somewhat at large, though less fully, and with fewer explanations than I could have wished. I have done so, because it is for the last time. Our opportunities of directly influencing your career are now to terminate. You go to a distant region, and yet to no exile; for you will still be within the British Empire, and among a people who possess British tongues and British hearts. Undoubtedly you go to a scene of arduous toil; but to that every man is born. Your duties will probably not be restricted even to a single locality, or one stated congregation. I apprehend there will be ample scope for a kind of missionary or itinerating ministry among the scattered inhabitants of that primeval forest which stretches away to the north and northwest of the great lake Ontario; and I trust you will see it to be your duty to embrace all such opportunities. Nay, I can even conceive, that you will be refreshed, in both body and spirit, for your Sabbath exertions, by many a week-day journey among the hospitable, if rude, settlers of these wilds; and that you will preach all the better in your pulpit for having rehearsed your sermons in the barn of the colonist, or beneath some gigantic tree which survives the strokes of his axe. Yes, unquestionably, you go to an incessant round of laborious enterprise. And, as you go, let it cheer you to think, that warm hearts are raising their orisons to heaven for your preservation, your health, your prosperity in the work of the Gospel. Nor are those to whom you go forgotten. We pray for them, that their hearts may be opened for the entertainment of the Redeemer.

And, if you shall have many toils by the way you will be encouraged by the prospective glory of its end. When the Chief Shepherd shall appear, you shall receive a crown of glory which fadeth not away. "You shall lose nothing," says Leighton again, "by all that restraint from base gain, and vain glory, and worldly power. No matter, let them all go for a crown, that weighs them all down, that shall abide for ever. Oh! how far more excellent, a crown of glory, pure, unmixed glory, without any ingredient of pride or sinful vanity, or any danger of it; and a crown that fadeth not—*amaranthine*—of such a flower as withers not. Not a temporary garland of fading flowers, such as all here are. Woe to the crown of pride, says the prophet. Though it be made of flowers growing in a fat valley, yet their glorious beauty is a fading flower; but this will remain fresh and in perfect lustre to all eternity. May they not well trample on base gain and vain applause, who have this crown to look to? They that will be content with those, let them be; but they have their reward; and it is done and gone when the faithful followers are to receive theirs. Joys of royal pomp, marriages, and feasts, how soon do they vanish as a dream! That of Ahasuerus lasted about half-a-year; but then it ended. And how many since that are gone and forgotten! But this day begins a triumph and a feast that shall never end or weary, affording still fresh, ever new delights. All things here, the choicest pleasures, cloy, but satisfy not. Those above shall always satisfy, and never cloy, when the Chief Shepherd shall appear. And that shall shortly be; this moment will shortly be out.

"What is to be refused in the way to this crown? All labour is sweet for it. And what is there here to be desired, to detain our hearts, that we should not most willingly let go, to rest from our labours, and receive our crown? Was ever any king sad to think that the day of his coronation drew nigh? And then there will be no envy, nor jealousies. All will be kings; each with his crown; each rejoicing in the glory of the others; and all in His, who, that day, shall be all in all."

And now, my dear brother, farewell. Be faithful unto death; and the Lord, the righteous Judge, will give you this crown of life.—*The Edinburgh Christian Magazine* for September, 1851.

THE DUKE OF ARGYLE ON ESTABLISHMENTS.

On Monday the Presbytery of Dumbarton held a meeting at Helensburg in connection with the Endowment Scheme of the Church of Scotland. There were present: Rev. Professor Robertson of Edinburgh, the Clergy of the Dumbarton Synod, and most of the leading County-gentlemen. His Grace the Duke of Argyle took the Chair. The Chairman, in the course of a long and eloquent speech, gave the following definition of an "Established Church":—"The truth was that there was a great confusion of ideas as to what was considered an Established Church. People, when they were interrogated as to what was an Established Church, generally replied that it was a Church paid by the State, a definition which was extremely incorrect, and which had nothing to do with the present case. The truth was, that the Established Churches of this country were not churches paid by the State out of the public treasury, but simply ancient ecclesiastical institutions endowed by property secured to them by law. (Applause.) He wished to point out a few of the more peculiar temptations to which an establishment they were exposed. They must remember that Established Churches were in this position, from the inherited property anciently derived from the beneficence of private individuals or from public bodies, that the stated ordinances of Religion were provided to their members. They were not called on generally to provide for the maintenance of Religion in those parts of the country which were anciently provided for by the old parochial economy. The temptation to which they were exposed was this, that having a parochial economy provided for them without any exertion of their own, they were more apt to forget that other part of Christian duty which must ever depend on voluntary exertion—that of spreading the Gospel to those who were around them, the vast proportion of whom, from the immense growth of the population which had wholly overpassed the means provided for them by the ancient parochial economy of the country, were totally neglected. They must, however, remember that, although this was undoubtedly a temptation to which, as members of an Established Church, they were exposed, they were not to suppose that this was an objection which operated in favour of another system of ecclesiastical polity. The truth was, that voluntary churches were exposed exactly to the opposite dangers and temptations. They had to provide for themselves the stated ordinances of Religion, and they were apt, in consequence, to forget the duty which lay on them of spreading the Gospel among the population around them. Let them look at the facts of the case, and they would find that Voluntary Churches were very apt to set-up churches in those places where the means of the population could afford their erection, and that they did not very generally go forth to the out-field part of the population, or by their own exertions establish missionary enterprises among the people. The Duke then went on to say that all present must be aware of the fact of Scotland having enormously outgrown her means of spiritual instruction. In the Highlands and Islands of Scotland the spiritual destitution has not arisen from increase of population, but rather

the reverse; for, in many cases with which I am acquainted, parishes, in place of being subdivided, have been united, and, two or three more having been thrown into one, the ministers are required to preach one week at one place, and perhaps another week at another place, ten or fifteen miles distant, and across mountains or arms of the sea. Now this is one of the immense evils, to remedy which this scheme has been propounded. But the evil is infinitely more concentrated in our large cities, and the disproportion, which has arisen there between the numbers of the population and the means of spiritual instruction, is still more striking, if it is not also more deplorable. Many of those present must have seen a remarkable pamphlet issued lately by a clergyman of the Free Church, who deserves the highest praise for bringing the state of so many of his fellow-men before the public,—I mean Dr. Buchanan, who states, from his own observation and calculation, that something more than one-third, or nearly one-half, of the people of Glasgow are living without Gospel ordinances at all. It surely must be evident, therefore, that there is a necessity for immediate exertion, and that a special duty is imposed on the members of the Established Church to attempt to remedy this evil. They ought to remember that the ministrations of the Gospel are provided for them in their own localities without any exertion of their own, and, instead of remaining idle when Voluntary Churches are obliged to make great exertions to support themselves, they ought to emulate them in spreading among those, not equally favoured with themselves, the knowledge of Gospel Truth. I hold, therefore, that instead of the members of the Established Church of Scotland feeling their position to absolve them from the necessity of voluntary exertion, they ought to feel that it imposes on them a still higher obligation and duty of making greater exertions than otherwise. I cannot help noticing, in the elaborate Report Dr Robertson has sent to me, a fact which, I think, is highly creditable to the Rev. gentlemen who are the Ministers of the Established Church, namely, that no less than £1000 a year, for the last five years, has been subscribed by the Clergy of the Established Church alone,—a fact which sets an excellent example to the laity of the Church; and I will venture to say, that, if the laity, whose position and worldly circumstances are in many respects similar to those of the clergy, as well as those who are above and below that standard, were to subscribe on the same principle, the funds at the disposal of the Committee would not be doubled or tripled, but quinqupled, or even more. The truth is, that, on looking over the collections for the last few years, I do not find them so satisfactory or creditable as I might have expected; but I cannot doubt that, from the attendance at this meeting of so many of the Reverend members of the Presbytery of Dumbarton, they will do their utmost to impress on the minds of their people the paramount obligation, lying on them as members of an Established Church, to support this Scheme of established, permanently endowed churches, in the remote, the neglected, and the desolate parts of the country. The truth is, I agree with what Dr Robertson says in his Report, that the difficulty lies not in the mere collection of money, but in establishing in the heart of the people a principle that will call forth that money. Whenever you see any paramount object calling forth public interest, is it not amazing what great sums of money it calls forth? Amongst other uses to which the Great Exhibition may be put, a great use may be made of it in a financial point of view. Look what enormous sums are daily collected from the large masses of people that pay a shilling each for their admission to witness objects which, to nine-tenths of them, can only be objects of curiosity, and from which they will derive no advantage beyond a new interest being awakened in them for what they were not acquainted with before. The sum collected there in one day would more than double the whole of the collections of the Christian congregations of the Established Church of Scotland for the purpose of the Endowment Scheme for a whole year. I am quite sure that, if the members of this Church

were duly impressed with the importance and value of this Scheme, and were it contributed by litters, a sum would be provided in one year more than quadruple the sum ever secured by the exertions of the Reverend gentlemen who have been so energetic in this enterprise. I have instanced the Crystal Palace as having collected a large sum in a short period, and by small payments, under sufficient public excitement; but I wish to mention the sums expended by the people of Scotland on a much less laudable purpose, namely, the sum annually paid, and chiefly by the poorer classes, for the consumption of whisky. During the course of the session just concluded, I felt called on to notice in the House of Lords the sum annually expended by the people of Scotland on whisky, and I stated it at seven millions of gallons, being more than three gallons each for every man, woman, child, and infant in Scotland. By return of post I received as strong remonstrance from the Sheriff of Elgin, who stated that I had misrepresented the country, and that I had omitted some figures, and that if I looked again at the returns, I would find there were nearly two of the seven millions exported into England. I immediately referred the matter to the Chairman of the Board of Excise, and I am sorry to inform you that the Sheriff of Elgin was wrong, and that I was right; for the two millions of gallons sent out of Scotland into England were exclusive altogether of the 7,122,000 gallons consumed in Scotland, representing, in round numbers, between five and six millions of pounds sterling. Now I state this merely to show the enormous sums that are to be got, if the proper spirit can only be awakened. There would be no difficulty in getting funds, if we could just impress on the members of the Church the paramount duty that lies in them in their day and generation to preach the Gospel to every creature. Looking back on the history of the last century, I think it is impossible for any of us to deny; indeed, it has been admitted on all hands that there was a spirit of slumber and heaviness over all the Churches in the Kingdom. I think, looking back into the past, it is impossible not to connect the revival of a new spirit of life and energy in the Church of Scotland with the constitution of those great voluntary schemes which are annually pressing on your attention. It is not true that these originated with any one ecclesiastical party in the Church, or that they stood in peculiar connection with any one principle of ecclesiastical polity more than another. But it is undoubtedly true that the historical origin of these schemes does stand in very close and intimate connection with the revival of a new spirit of life and energy, not merely in this Church, but in all the other Churches in the country. I would further say, that the continued prosecution of this Scheme stands in very close and intimate connection with the questions of great importance to the Church of Scotland, and to her character as being established as a public institution. Those who are anxious to see the Church of Scotland, considered merely as an ecclesiastical institution, flourishing, and really established in this country, in another sense of the word, would do well to impress on the people the necessity of promoting this great voluntary Scheme; for I sincerely say that nothing will do more to establish the Church in public feeling and respect than the proof that she does not stand merely on the privileges she enjoys, and which she has derived from former generations, but emulates Voluntary Churches in voluntary exertions, only directed to still better and higher ends. Those, again, who wish to look at this Scheme, not as it appears connected with the Church of Scotland, and with a merely ecclesiastical institution, but as connected with the great command to preach the Gospel to every creature,—those who look to this Scheme as part and parcel of the great missionary work of the Church of Christ, will find no duty more agreeable to them, nor by discharging which they can better fulfil the Divine command and their own obligations as members of a Christian Church, than by zealous, hearty, earnest promotion of this and other voluntary schemes in the Church of Scotland. (The Noble Duke sat down amidst general ap-

plause, and at various points in his speech warm approbation was expressed by the meeting.

The Rev. Dr. Robertson, the Rev. Mr. Nicolson, of Penciland, and other members of the Deputation of the Assembly's Committee next addressed the Meeting.

(From the Home and Foreign Missionary Record.)

STATEMENT IN REFERENCE TO THE UNIVERSITY OF QUEEN'S COLLEGE, CANADA.

The University of Queen's College, Kingston, Canada West, was established by Royal Charter with a view to furnish the advantages of a complete liberal education to the population of Canada, and thereby to prepare young men for the learned professions generally, but more especially to train up in the Province a regular supply of Ministers for the Church of Scotland in Canada. The affairs of Queen's College are managed by a board of twenty-seven trustees, appointed in terms of the Royal Charter, twelve of these being clergymen, and fifteen laymen, in full communion with the Church of Scotland in Canada. There are at present five professors, all of whom are actively engaged in the work of teaching in the College. The strongest testimony has been borne by competent authorities to the efficiency and excellence of the College as a higher school of learning, and the number of students at the various classes is steadily increasing from year to year. From the limited means at the disposal of the trustees (all of which are required for the salaries of the professors, and other current expenses) nothing has yet been done towards the erection of suitable College buildings, instead of which the trustees have for some years rented the most convenient premises they could obtain at a considerable yearly rent. But the necessity of having more commodious premises becomes every year more urgent, and the trustees are therefore anxious to commence the erection of proper buildings as speedily as possible. At the present moment especially it is of the utmost consequence that the University of Queen's College should have suitable buildings of its own, in order that it may be able fully to support the favourable position which it has attained in the Province. The University of Toronto has a large and handsome edifice already erected; the Methodist College is possessed of a similar advantage; and buildings are now in course of erection for a College at Toronto in connexion with the Church of England, towards which the Bishop of Toronto collected a large sum of money in England last year. In these circumstances the trustees of Queen's College have felt themselves called upon to do what is in their power for the advancement of the Institution, over whose interests they are appointed to watch, by endeavouring to obtain the means for erecting suitable buildings for College purposes; and taking advantage of the Rev. Messrs. Williamson and Smith, two of the Professors of the University, visiting Scotland this summer, they have requested them to solicit contributions for this object from the friends of the cause.

The concurrence and approbation of the Colonial Committee of the Church of Scotland have been expressed in terms of the following extract from their proceedings:—

Extract from the Minutes of a Meeting of the Acting Committee of the General Assembly's Committee on Colonial Churches, held at Edinburgh the 23d day of July, 1851:—

Read letters from Professors Williamson and Smith, of Queen's College, Canada, on the subject of collecting subscriptions in Scotland for the erection of suitable College buildings, and asking the sanction and concurrence of the Colonial Committee thereto.

Both these gentlemen being present explained the nature and object of the new buildings, and gave some interesting details as to the present state and prospects of the Institution, which had already educated and sent forth several young

men as Ministers in the Colonial Church, and had the prospect of sending out more in a short time.

The Committee expressed the deep sense entertained by them of the importance of Queen's College as a rising educational institution in Canada, which had been evidenced by the grant of £300 made by the Committee for several years past in aid of the College. The Committee further agreed to recommend the proposed collection to the favourable consideration of the members of the Church of Scotland, and to all who were friendly to the cause of Religious instruction in the Colonies.

Extracted from the Minutes of the Acting Committee of the General Assembly's Committee on Colonial Churches, by
Wm. Young, Secretary.

15th August, 1851.

The following contributions have already been received:—

| | |
|-----------------------------|--------|
| Thomas Clark, D. D..... | £2 2 0 |
| R. H. Stevenson,..... | 2 2 0 |
| Jas. C. Fowler,..... | 3 3 0 |
| William Muir, D. D.,..... | 1 1 0 |
| John Hunter, D. D.,..... | 2 0 0 |
| Jas. Hope, W. S..... | 3 0 0 |
| Mrs. Cockburn,..... | 1 1 0 |
| Sir James Campbell,..... | 25 0 0 |
| Peter Buchanan,..... | 25 0 0 |
| A Lady,..... | 5 0 0 |
| Jas. Heriot,..... | 5 0 0 |
| Alexander Williamson,..... | 5 0 0 |
| Alexander Abercromby,..... | 5 0 0 |
| James A. Campbell,..... | 5 0 0 |
| Wingate, Son, and Co.,..... | 5 0 0 |
| Thomas Murray,..... | 2 2 0 |
| John Gilmour,..... | 2 2 0 |
| James Bogle,..... | 1 0 0 |

CORRESPONDENCE.

HISTORY OF PRESBYTERIANISM.

WORSHIP OF THE PRESBYTERIAN CHURCH.

Presbyterians reject Kneeling at the Lord's Supper.

This is another part of the Romish ritual, which a large body of the most pious and learned divines of the Church of England, at the period of the Reformation, were earnestly desirous of having laid aside; but they were over-ruled by the Queen and Court Clergy, who chose to retain it; and it has ever since found a place in the Protestant Episcopal Church. It is well known that Presbyterians differ in this respect from their Episcopal neighbours, preferring what has been commonly called "the table posture," for such reasons as the following:—

1. It is granted on all hands that the posture, in which the Lord's Supper was first administered by the Saviour Himself, was that in which it was customary to receive ordinary meals. It is not known that any one denies or doubts this. The Evangelists are too explicit in their statement of this fact to admit of doubt. The Evangelist Matthew declares,—"Now, when the evening was come, He sat down with the twelve. And, as they were eating, Jesus took bread, and brake it, and gave it to His disciples," &c. But if the Saviour Himself chose this posture, as most agreeable to His will, may we not conclude that it is on the whole the wisest and best?

2. It is very certain that kneeling at the Lord's Table was unknown in the Christian Church for a number of centuries after the Apostolic age. Indeed in the second, third, and following centuries it was accounted unlawful even to kneel on the Lord's Day, this posture being reserved for days of fasting and humiliation. This is asserted by Tertullian; and the Council of Nice passed a solemn decree to the same effect, because on that day is celebrated the joyful remembrance of our Lord's Resurrection. This posture, both of public prayer on the Lord's Day, and of receiving the Communion, was invariably stand-

ing. The roof of this is so complete as to preclude the possibility of doubt. The most ardent friends of kneeling do not pretend to find any example of this posture in the whole history of the Church, prior to the thirteenth century; that is, not until the Papacy had reached the summit of its system of corruption. In short, kneeling at the Lord's Table was not introduced until transubstantiation arose; and with transubstantiation it ought by Protestants to have been laid aside. When men began to believe that the Sacramental elements were really transmuted into the body and blood of the Redeemer, there was some colour of apology for kneeling and adoring them. But, when this error was abandoned, that which had grown out of it ought to have been abandoned also.

The essential nature of the Eucharist renders the attendance upon it in a kneeling posture incongruous, and, of course, unsuitable. This ordinance is a feast, a feast of love, joy, and thanksgiving. The very name, Eucharist, implies as much. It is intended to be a sign of love, confidence, and affectionate fellowship between each communicant and the Master of the feast, and between all the members of His body. It is also intended to be an emblem, and a means of that spiritual nourishment which is found in feeding by faith, and in a spiritual sense, on the body and blood of the Redeemer, set forth in this ordinance as crucified for us. Now it has been often asked, "In what nation is it thought suitable to kneel at banquets?" When do men eat and drink upon their knees? True, indeed, humility and penitence become us in every approach to God; and certainly in no case more peculiarly than when we celebrate the wonders of grace and love manifested in the Saviour's dying for us. Yet is it equally true, that, as the ordinance is, characteristically, a feast of confidence, fellowship, joy, and thanksgiving, so the exercises and the posture most becoming the attendance on it are those which indicate gladness, gratitude, and affectionate intercourse. He must be strangely prejudiced in favour of a superstitious precedent, who can persuade himself that kneeling is the most suitable expression of those exercises.

4. Finally, the abuse and the misapprehension of the practice of kneeling at the Lord's Supper are considerations of no small weight in the minds of those who reject this practice. As it originated in gross error, so it is adapted to nourish error and superstition; and, however understood by intelligent Christians, it has been misapprehended, and will be, as long as it shall be used, misapprehended by many ignorant minds. Accordingly, as already stated, when the English Liturgy was revised, and about to be ultimately settled, in the reign of Queen Elizabeth, some of the most pious and learned divines of that Church entreated that kneeling at the Eucharist might either be abolished altogether, or at least left optional or indifferent. When the divines appointed to report on the subject brought in a report which left it indifferent, the Queen drew her pen over the lines which represented it, and made the practice binding. And all that the friends of abolishing the practice could obtain was a rubric or marginal advertisement, declaring that by communing in this posture no worship of the elements was intended. This obstinate adherence to the practice in question greatly grieved the Foreign Protestants, and the learned Beza wrote to Archbishop Grindal on the subject in a style of respectful but firm remonstrance. "If," says Beza, "you have rejected the doctrine of transubstantiation, and the practice of adoring the host, why do you symbolize with Popery, and seem to hold both by kneeling at the Sacrament? Kneeling had never been thought of, had it not been for transubstantiation." The Archbishop replied, "that, though the Sacrament was to be received kneeling, yet the rubric accompanied the service-book, and informed the people that no adoration of the elements was intended." "Oh! I understand you," said Beza, "There was a certain great lord who repaired his house, and, having finished it, left before his door a great

stone, for which he had no occasion. This stone caused many people in the dark to stumble and fall. Complaint was made to his lordship, and many an humble petition was presented, praying for the removal of the stone; but he remained long obstinate. At length he condescended to order a lantern to be hung over it. 'My lord,' said one, 'if you would be pleased to rid yourself of farther solicitation, and to quiet all parties, order the stone and the candle to be both removed.'"

In continuation, we shall next proceed to state why we do not administer the Lord's Supper in private.

EXTRACT

From Forsyth's Political Fragments.

(Concluded from our last No.)

The powers of light and darkness were long engaged in this contest with a result apparently doubtful. At last the Reformation under Luther broke out; and some few princes ventured to relieve themselves and their people from ecclesiastical tyranny by supporting him. The contest was continued with sanguinary fury. Battles were fought, conspiracies and massacres abounded; and all the governments of Europe remained more or less unsettled during the greater part of two centuries. The Romish Clergy, where they had power, exhibited the most relentless, and at the same time the most artful spirit. They involved Germany in bloody wars; and in France they stimulated the monarch to enter into a conspiracy for the purpose of making a universal massacre of his Protestant subjects, which was to a great extent carried into effect on St. Bartholomew's day. Farther, to combat the Reformation, and support the power of the Pope, the Order of Jesuits was instituted. The Tribunal, styled the Inquisition, was also established. Princes were told that the Protestants were enemies to all authority. Still, intelligence gaining ground, the Protestants were recognized in the West of Germany by the Emperor Charles V.; and in France they were tolerated by the Edict of Nantes, issued by Henry IV. In Britain also the spirit of opposition to ecclesiastical tyranny gradually prevailed.

But the spirit of the Popish Church was not to be so broken. They prevailed with the monarchs of Spain and Austria once more to attempt the extermination of Protestantism, and with it to extinguish the light, which, aided by the invention of printing, threatened the downfall of the ancient superstition and the powers of darkness. A war of thirty years laid waste Germany. Protestantism seemed on the eve of extinction there, when a man of talents, Gustavus Adolphus, with a small Swedish army came to its aid; and finally, in 1648, the Treaty of Westphalia gave permanency to the Protestant states in the West of Germany. But the dominion of superstition was fastened down to Spain by that bloody Tribunal, the Inquisition; and the Popish Clergy retained their power, though much softened, on all the Eastern part of the Continent of Europe to the confines of Turkey. Holland had been liberated by an obstinate contest, assisted by England.

In Britain, although the Popish Clergy had been put down, yet the spirit of that church for some time survived in the government, and disturbed the state. The Reformation was in some respects not very complete in England. The Clergy still adhered to a pompous ritual, calculated to exalt their order. The form of forgiving sins by the priest remained in their prayer-book; they enjoined confession; and, although they disclaimed the pretending sacrifice of the mass, they retained the solemnity of kneeling at the communion-table, which they styled an altar. But the permission of the Clergy to marry, and the consequent extinction of the monks, with the aid of increasing knowledge, gradually purified the Clergy from an excessive attachment to the power of

their order. A married clergyman became readily adverse to the alleged sacrament of confession, by which a stranger was to intrude into all the thoughts and sentiments of his wife and daughters. The interests of his family and kindred became in the mind of the bishop or priest a rival to the interest of his order; and thus the Christian priest became once more what he ought to be, the friend of the improvement of his country and of mankind.

Still the Court of Rome and the Catholic Clergy did not abandon the hope of replacing Britain under the sway of the Romish Church. Of necessity art was substituted for force. At the very time when Protestantism was obtaining by the treaty of Westphalia a fixed footing in Germany, the King of England, Charles I., was involving himself in war with his people on grounds partly religious and partly civil. His father, James I., had become inclined to Popery in the end of his days. The son had married a papist, a woman of superior talents, a daughter of Henry IV. of France. It is plain that she influenced her husband, who vainly imagined that, because Popery by propagating superstition reduces the human mind to servitude and credulity, it would tend to increase his power. He was not aware that the Popish Church merely makes tools of kings to serve its own ambition; and, when the king ceases to be its slave, it overturns him and his throne, if it can. That the views of Charles I. were popish was more than suspected in England, and universally believed in Scotland. The Presbyterian form of Church government being the remotest from the forms of Popery, he tried to prepare men for Popery in Scotland by the restoration of Prelacy. So our forefathers interpreted his conduct, and on that footing they acted. The result was, that the friends of Protestantism combined in both parts of the Island against him, and a civil war ensued, which ended in his death, and in a short military usurpation.

The Queen of Charles I. had educated her sons, Charles and James, both afterwards British monarchs, in her own faith. Charles II. attempted by fire and sword to complete in Scotland what his father had left undone. He was a hypocrite, who concealed as far as possible his religion. His brother, James II. of England and VII. of Scotland, was so far an honest man, that he avowed his faith. In his person the character and nature of Popery were prominently exhibited. When it became obvious that his brother would have no legitimate offspring, the Parliament of England, to protect, if possible, their liberties against the enterprises of the Priesthood, passed a statute excluding Roman Catholics from the Legislature, and from offices of a political nature. When James attained to the Throne, his priests, regardless of his fortunes, so far as not devoted to the interest of their own ambition, urged him into all measures calculated to serve that object, however hostile to the constitution of the kingdom. In Scotland during the successive reigns of these brothers military execution, proscription, torture, pillage, and oppression of every description, were carried to such extremity against the Presbyterians that (particularly in the South-western counties) the name and memory of the last princes of the Stuart line is to this day a subject of horror and of the bitterest execration. These atrocious measures were no doubt modified at one time by James; but, his purpose being regarded as fraudulent, to patronise Popery under pretence of granting general toleration, he received no credit on that account. In England, after his succession to the Crown, the liberties of the nation were plainly meant to be overturned, to make way for the dominion of the Popish Clergy, acting through their tool, the infatuated King. He endeavoured, or they through him endeavoured, to mould and render subject to the royal mandate the representation of the people in Parliament, and all men became convinced that, unless Papists should be utterly excluded from the possession of political power, Britain could not possibly avoid falling once more under Ecclesiastical tyranny, and off the moral and in-

lectual degradation consequent on the superstitions propagated by the Priesthood of the Romish faith.

To avoid this greatest of all calamities, recourse was had in 1688 to the desperate remedy of expelling from his throne the hereditary monarch, and of inviting to the possession of it his daughter Mary, and his nephew, her husband, William, Prince of Orange. Following up that measure, statutes were afterwards enacted, banishing for ever from the throne all Papists and such princes as should intermarry with Papists. On that footing the sons of James VII. (II. of England) by his second wife were exiled, and on failure of his daughters (who were Protestants), and of his nephew, William III., the Electress Sophia, of Hanover, and her descendants, were called to the throne to the exclusion of all the Popish kindred of the Royal family, though neither in degree according to the law of succession. When the final statute was passed in 1700, Smollett says, that "the act of succession gave great umbrage to all the Popish princes who were more nearly related to the Crown than this lady, whom the Parliament preferred to all others. The Duchess of Savoy, grand-daughter of Charles I. by her mother, ordered her ambassador, Count Maffei, to make a protestation to the Parliament of England in her name against all resolutions and decisions contrary to her title, as sole daughter to the Princess Henrietta, next in succession to the Crown of England after King William, and the Princess Anne of Denmark (afterwards Queen Anne). Two copies of this protest Maffei sent in letters to the Lord Keeper, and the Speaker of the Lower House, by two of his gentlemen, and a public notary to attest the delivery; but no notice was taken of the declaration."

In Scotland, on the flight of King James to the Continent, the Estates of the kingdom met in convention, offering the Crown to William and Mary on an instrument intitled, "The Declaration of the Estates of the Kingdom of Scotland, containing the claim of right, and the offer of the crown to their Majesties, King William and Queen Mary." The claim of right declares "that by the law of this kingdom no Papist can be King or Queen of this realm, nor bear any office whatsoever therein."

Thereafter, in the time of Queen Anne, in 1707 the total exclusion of Papists from the possession of political power, and the Protestant line of succession to the Crown, were made a part of the Treaty of Union between England and Scotland. The Treaty mentions an act, intitled "An Act for securing of the Protestant Religion, and Presbyterian Church government, which by the tenor thereof is appointed to be inserted in any act ratifying the Treaty, and expressly declared to be a fundamental and essential condition of the said Treaty of Union in all time coming." The second special article of the Treaty is thus expressed: "II. That the succession to the monarchy of the United Kingdom of Great Britain, and of the dominions thereunto belonging after her Most Sacred Majesty, and, in default of the issue of her Majesty (Queen Anne), be, remain and continue to the Most Excellent Princess Sophia, Electress, and Duchess Dowager of Hanover, and the heirs of her body, being Protestants, upon whom the crown of England is settled by an act of Parliament made in England in the twelfth year of the reign of his late Majesty, King William the Third, intitled—"An Act for the further limitation of the Crown, and better securing the rights and liberties of the subject." And that all Papists, and persons marrying Papists, shall be excluded from, and for ever incapable to inherit, possess, or enjoy the Imperial Crown of Great Britain, and the dominions thereunto belonging, or any part thereof; and in every such case the Crown and Government shall, from time to time, descend to, and be enjoyed by, such person, being a Protestant, as should have inherited and enjoyed the same in case such Papist, or person marrying a Papist, was naturally dead, according to the provision for the descent of the Crown of England,

made by another Act of Parliament in England, in the first year of the reign of their late Majesties King William and Queen Mary, intitled—"Act declaring the rights and liberties of the subject, and settling the succession of the Crown."

A copy of the Scottish act, before mentioned, for securing the Protestant Religion was accordingly added to the Treaty of Union as a part of it. That act ratifies a prior statute of William and Mary, "with the hail other Acts of Parliament relating thereto, in prosecution of the declaration of the Estates of this kingdom, containing the claim of right, bearing date the 11th of April, 1689." This statute, among other points, enacts, Lastly, That, after the decease of her present Majesty (whom God long preserve), the sovereign succeeding to her in the royal government in the Kingdom of Great Britain shall, in all time coming, at his or her accession to the Crown, swear and subscribe, that they shall inviolably maintain and preserve the foresaid settlement of the true Protestant Religion, with the government, worship, discipline, rights, and privileges of the Church, as above established, by the laws of this kingdom, in prosecution of the claim of right."

On turning to the claim of right, it is found, as already stated, to contain the explicit declaration, "That, by the law of this kingdom, no Papist can be King or Queen of this realm, nor bear any office whatsoever therein." The declaration containing this claim of right formed the title of William and Mary, and fixed the Protestant line of succession, and the exclusion of Roman Catholics from political power, as fundamental and essential conditions of the incorporation of the two independent kingdoms of which Great Britain had previously consisted.

Thus was the fabric of the British Constitution rendered complete: Protestantism had become identified with political liberty. In England those master-spirits, who have adorned our nature, had all seen the matter in that light. Newton, Locke, Barrow, Clarke, Wallis, Boyle, Hooke, Whiston, added the authority of their names to the Russels, the Sydneys, Hampden, and the other active spirits who suffered in the cause of freedom, or were instrumental in the establishment of it. By the accession of George I., a Protestant descendant of a daughter of James I., (VI. of Scotland), to the exclusion of the whole Popish posterity, both of that daughter, and of the daughter of Charles I., the Protestant Constitution was considered as finally and irrevocably settled. Freedom and Popery, or political power held by Papists, were regarded as incompatible. The friends of freedom, having after a contest during ages obtained the victory, refused any longer to admit enemies into their camp.

RELIGIOUS INTELLIGENCE.

EVANGELICAL ALLIANCE.

Every one whose heart is at all anxious for the spread of true and holy principles must feel delighted at the proceedings, so far as they have gone, of the Evangelical Alliance, now holding its sittings here. In every sense of the oft-used expression, "This is a step in the right direction." On the same platform, blended in happy union, were members of every Evangelical denomination in Christendom, each more desirous than his brother to disclaim all sectarian bias. We have often heard and read of the inexpressible delight which swells the bosom of the warrior as he leads on to victory a numerous and undaunted army,—we have heard of the pleasing emotions which pervade the heart of the senator as he sees the attention of his audience riveted by his glowing eloquence,—and we can form some conception of the burning animation which lights-up the breast of the aspirant after literary fame, as he finds the results of his midnight study eagerly sought after and appreciated by a discerning public; but what illustration can adequately convey the sensations of the genuine philanthro-

pist on witnessing such a consummation of Christian union as the meetings of the Evangelical Alliance now present? Men, of whom the world may justly be proud, are here met to devise measures for the world's best interests. Dr. Buchanan and Dr. Wardlaw, Dr. Steane and Dr. Cox, Dr. Hamilton and Dr. King, Baptist Noel, and J. Angell James, Mr. Bickersteth and many other eminent divines, took part in the proceedings. The opening address by Dr. Buchanan was a masterpiece, and has been described by a contemporary as "useful, sober, and eloquent." The same authority, in further enlarging upon this admirable address, says:—

"The great skill with which the causes of disension amongst Christians are there subjected to the dissection of a master; the felicitous phraseology in which he described error as 'being always on a slope;' the fidelity with which, being permitted to enter the chambers of imagery he displayed the human heart enshrined in its own meanness and selfishness; the sound and practical wisdom with which he entered his solemn caveat against the logic of those who dream and teach that the restraints of law are hostile to liberty, urging with telling emphasis, that 'all unregulated freedom had an inevitable tendency towards despotism;' left nothing to desire."

The speeches of Baptist Noel were characteristic, full of practical Christianity. Even to enumerate the other admirable addresses would occupy too much of your space.—*London Correspondent of the John O'Groat Journal*

At one of the sittings of the Evangelical Alliance the Rev. Mr Jordan read a paper on "Sabbath Desecration," in which he gives some interesting statistics relative to the prizes awarded some time ago by John Henderson, Esq., of Park, for the best essay on the Sabbath by working-men. The Rev. gentleman said:—

Throughout the whole length and breadth of Great Britain, from Caithness to Cornwall, in almost every county and town, this competition of our working-men was known, and everywhere engaged their earnest and devout meditations. Nearly two hundred different trades were to be found amongst the competitors, and they were connected with almost every known denomination of Christians. The following are some of the chief divisions:—

| | |
|---|-----|
| English Independents, | 111 |
| Wesleyan Methodists, | 90 |
| Church of England, | 76 |
| United Presbyterian Church, | 74 |
| Free Church of Scotland, | 65 |
| English Baptist, | 63 |
| Established Church of Scotland, | 39 |
| Scotch Independents, | 20 |
| Primitive Methodists, | 14 |

To sum up the results of this movement in the most comprehensive manner we can, we will endeavour to give an estimate of the number of copies of all these essays that have been dispensed in one mode or another:—

| | |
|--|---------|
| First Three Prize Essays, | 195,250 |
| Pearl of Days, | 50,000 |
| Tract Society's Essays | 179,000 |
| Essays in the "Charter," | 115,500 |
| Hendersonian Testimony Essays, | 10,000 |
| Printed by Authors themselves, | 36,000 |
| Essays written for Local Prizes, | 24,000 |

609,750
The sum realised by the sale of the "Pearl of Days" is not less than £6000.

At a subsequent meeting of the Alliance a paper on "Sabbath Desecration in France," written by M. Grandpierre, was read, in the course of which the conduct on Sabbath of the recent English visitors to Paris was severely but justly censured. Dr Cooke, of Paris, who followed, added, that it had been a very painful thing for those, who had been labouring in Paris to recommend the sanctifying of the Lord's-Day, to hear of the recent conduct of the chief magistrate of London.

They felt as if the crown had fallen from their heads. Foreigners, whether Christians or not, had been much struck with the respect which English Christians paid to the Sabbath, and had attributed to it a great deal of that prosperity and love of order and submission to authority, which many Roman Catholic writers abroad had taken occasion in their public journals to commend. In the discussion which followed the reading of these two papers, the manner in which the Sabbath is observed in Scotland was highly commended.

The good effects of the Evangelical Alliance are even now discernible. Yesterday morning the Rev. Dr Andrew Thompson, of Edinburgh, preached in the City Road Chapel in the pulpit once occupied by Wesley, and under which repose the ashes of the zealous reformer. When we consider the difference in secondary doctrinal points between the Edinburgh divine and the congregation whom he addressed, we cannot help regarding the event as a harbinger of better and more prosperous days for the church universal. The Dr was eminently practical; and, from the marked attention with which he was listened to, no doubt gave general satisfaction. In the evening Dr. Wardlaw preached in the National Scotch Church, Regent Square (Dr Hamilton's). This champion of nonconformity, the opponent on the question of Church Establishments of the great Chalmers, thus lays aside his peculiar views, and joins issue in the fundamental truths of the Gospel with the truly devoted man whose pulpit he filled last night. After Dr. Wardlaw had finished his sermon, Dr Hamilton addressed a few words to the people, expressive of the great pleasure which he enjoyed in listening to the venerable preacher, adding, that the circumstance vividly brought to his recollection the days of his youth when he was a pupil of Dr. Wardlaw, whom he would ever love, reverence, and regard as his father in Christ. —London Correspondent of John O'Groat Journ.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

This Court met in May Street Church, Belfast, on the 1st July. The attendance was unusually large. The Rev. Dr. Kilpatrick, retiring Moderator, preached from 2 Tim. i. 7. Dr. Coulter was elected Moderator for the present year.

The Magee College question occupied the Assembly the greater part of seven days, and was discussed in a manner derogatory to the character of the Court. Leading and honoured men, whom we have been taught to revere, descended to the use of language which would not be tolerated among men transacting secular business. In the words of the Moderator the disorderly scenes, to which we refer, "were occasion of grief and pain and displeasure to very many of the excellent that are among them." Some congregations threatened to leave the communion on account of the conduct of the leaders in the Supreme Court.

The Deputations from the English Presbyterian Church and the Free Church of Scotland were received on the evening of July 3rd. The Rev. Dr. Duff delivered a stirring and eloquent address. The Moderator refers to that evening as a 'missionary and heavenly season.'

The Session lasted two weeks, during which time a large amount of business was transacted. On Saturday, the 12th, the Rev. Dr. Coulter delivered the Closing Address, from which we take the following short paragraphs:—

"Notwithstanding the unwonted excitement and agitation through which we have passed, yet now how calm the close!

"Night dews fall not more gentle to the ground, Nor weary, worn-out winds expire more soft." I have been much struck with the vast amount of talent and of eloquence which has been brought out in the course of our recent discussions. It is true that certain utterances have been made of a most painful description. The occasion, however, was one exceedingly exciting to parties brought out into a new and confronting attitude. It is earnestly hoped that such an excitement shall

have no similar recurrence; and now, that mutual explanations have been made, charity shall have its perfect work, and the feelings of parties will be permitted to flow in their wonted course.

The spirit that works right in one direction or department will work right in every other direction and department. The man who systematically pleads the cause of our universal Missions—Home, Foreign, Jewish, and Colonial—is the very man who carries out in his own proper place the Bible class, the Sabbath school, the Prayer meeting, Temperance reform, and other expedients of good. I cannot entertain the objection of some, that all this work and labour will of itself hinder a minister in relation to pulpit preparation, pulpit performance, and pulpit power. I know that it is a great truth that a minister's main work, and that a minister's chief power lies in the pulpit.

I should think that diligence in business quickens and enkindles fervency of spirit, and that activity in works of usefulness must have a favourable influence in breaking in upon the slumbers of the pulpit, sweeping away the stale and drowsy monotony of hereditary commonplace, touching with living fire the voice of the preacher, and causing our appeals to come home to the hearts of men with an energy instinct with spirit and with life.

Our work is great. Time is short. Life is uncertain. How suddenly and how soon we may die, we know not. Even now while I speak, our beloved brother Rogers, of Kilrea, who appeared in the midst of us at this Assembly in health and in the full prime and vigour of his days, is now lying in this town, far from his home, on the bed of death, breathing possibly at this moment the breath of expiration! And how soon may that last hour come, as come it must, to each of us! Oh! let this solemnise and affect our minds. Eternity is before us, The Lord is at hand. The Judge is at the door."

From the *Missionary Herald* of the Presbyterian Church in Ireland for August we observe in the Report of the Colonial Mission, that several appointments have been made during the year to British North America. Some of the missionaries have arrived in Canada West.

The Collections for the last year have been for the

| | | | |
|-------------------|-------|----|----|
| Home Mission..... | £1932 | 8 | 1 |
| Foreign " | 1841 | 14 | 10 |
| Jewish " | 1199 | 0 | 7 |
| Colonial " | 480 | 7 | 8 |

Total.....£5453 11 2

Of this sum, the Presbytery of Belfast contributed £1688 7s. 8d.; Derry and Dublin exceeded £300 each; Ballymena and Coleraine exceeded £200; eleven Presbyteries exceeded £100; fourteen Presbyteries exceeded £50; the other five Presbyteries average about £26 each.

REVIEW.

THE BARDS OF THE BIBLE; BY GEORGE GILFILLAN.

(Concluded.)

The man selected by God to perform the part of the founder of the National economy of the Jewish Dispensation, was not of course a person of ordinary natural endowments. The circumstances, under which by Divine Providence his education was conducted to prepare him for his future work, tended still more to separate him from all his brethren. Being brought up in a court as the adopted son of the king's daughter, and, besides an intimate acquaintance with the sacred traditions of his race, being learned in all the wisdom of the Egyptians, must have put a wide

difference between the gentleman and scholar, and the rest of his kindred, who could not altogether have escaped the mental degradation slavery never fails to entail on those subjected to its deleterious operation, which bows down the soul even more than the body. Between Moses and even the Elders of Israel there must have been a wide interval of mental habits, produced by education alone, independent of every other element of distinction. The companion of the grandees of Pharaoh's court, and the pupil of the wise men of Egypt, becoming the deliverer and leader of a people brought up in slavery, and who, having never yet been a nation, had no memory of a former independence to ennoble their recollections, must have felt very much alone at their head. He, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with his people than to enjoy the pleasures of a court, and esteeming their reproach greater riches than all the treasures of Egypt, must have sickened when he heard the base murmurs of men, to cast in his lot with whom he had forsaken so much, and who, on their way to become a nation of freemen, repined at having been withdrawn from the flesh-pots, by which they had sat as a family of slaves in the house of their bondage. His sympathies with such a people could not be those of one who thought as they thought, or felt as they felt. He must have had griefs which he was compelled to devour alone, and joys which gladdened no heart but his own. The man too, of whose intercourse with the Deity it could be said, that God talked with him face to face, who was in constant communication with Jehovah, we might almost say, who was daily called to consult with Him about the settlement of a great nation, distinct from all the kingdoms of the world, or rather of a Divine economy which was to prepare the way for His coming, in whom all the families of the earth were to be blessed—the man, who was thus honoured of God, would hardly fail to carry with him into his intercourse with his brethren according to the flesh some impression of his higher intercourse with God. Both they and he must have felt that, more than others, and in a manner peculiar to himself, he was hedged about by the Divine presence. Nevertheless the effect of this special presence of God with him was not to estrange him from his brethren, but rather to knit him still closer to them in every band of brotherly love. It did not make him feel lonely in their midst, or urge him to any fantastic sighing for the gloom of caves and forests, or the solitude of rocks and mountains. Separated from his people when an unconscious infant, trained up to a different mode of life, formed to different habits of thinking, raised above them by natural superiority of mind and intellectual education, placed at their head as their deliverer from slavery, their ruler and their

legislator by Divine appointment, it must be more easy to find points of distinction than of resemblance between Moses and any of those about him; and he must in a great measure be viewed throughout his busy eventful career as taking council in his own thoughts, and acting from himself, and by himself, or at least on motives, and under the power of principles, and with a reference to objects and ends, peculiar to himself, even when assisted by the concert and cooperation of others; yet with all this it would be difficult to find in the whole compass of the world's history, ancient or modern, another example of a great leader living so familiarly among his followers as the founder of the Jewish nation. He felt certainly as the shepherd of his people, and not as one of the common herd, but not at all as a superior being, standing aloof from common sympathies, and high raised above the ordinary cares and hopes and fears of humanity, sent down from Heaven to perform a needful part upon earth, only as one partaking in the vicissitudes of a condition he had assumed for a season, and not as a genuine son of fallen Adam, inheriting by birth the universal lot with all its outward fightings and inward fears, because sharing in all its infirmities and all its sins. In their marching through that great wilderness he did not stalk along in solitary grandeur before his people at the side of the pillar of cloud by day, nor was his tent seen pitched in the midst of its fiery gleams by night, as if he were a mere part of these heavenly portents. Nor was he always found standing before the Shechinah, as if he were more fit to associate with God than keep company with the people. Nor was he in the midst of those earthly flames which set on fire the course of man's nature, as a bush burning, but not consumed; alas! no, he too was scorched by the fire of unholiness as it passed over him, and, therefore, though permitted to behold, was not permitted to enter the land promised to his fathers. We see in Moses a man great by nature, and highly favoured of God, placed in very extraordinary circumstances, and performing a very extraordinary part, not only in his own generation, but which has no parallel in any other, yet a man of like passions with ourselves, tasting and enjoying the ordinary pleasures, and touched by the ordinary cares, and pained by the ordinary griefs, and agitated like other men in the usual manner by the various vicissitudes of this changeable, uncertain, anxious life. As Moses entered warmly into the joys and sorrows of his brethren, and took a deep interest in all their affairs, and felt for them in the least dignified, or, what the spirit of modern romance would consider, the least dignified of their sufferings, so we are persuaded, extraordinary as was the man, and his situation and his work, there is no person recorded in history, with whom the common reader finds it more easy to sympathise, and enter into his feelings under

his various trials. Not many of our race have been leaders of nations; but a great many have been fathers of families; and most like to a father in his family, a master in his household, did Moses go out and in among his people. Every father in his family, and every master in his household, stands in some measure alone among those by whom he is surrounded; so stood Moses, the servant of God, in the house of Israel. A much enduring man he was, a man of many cares, who experienced many provocations from the great congregation in the camp, and oftener, we dare say, met with vexatious opposition, petulant contradiction, and senseless objections, than sympathy, wise council, and hearty cooperation when he proposed his measures in the more select assemblies of the Elders of the people. But with all these drawbacks, which are things common to men in his situation, we have no doubt he was happier and better content to dwell in the midst of this turmoil than he would have been to enjoy his own solitary reflections in the caves and among the rocks of Horeb. The circumstances under which Moses sought out his brethren at first, and the way in which he introduced himself to their notice, avenging the wrongs of one by slaying his oppressor, and endeavouring to compose the differences of others whom he found at variance, shows him to have been a man of action, formed for affairs, born a ruler and a judge, not a melancholy dreamer, one who would be more in his element, deciding causes from morn to night with the concourse of people standing round, than following out any train of meditation, however sublime, in the solitudes of nature. The earth would present no spectacle so attractive to the great prophet's eye as the thousands of Israel on their march, and the tents of the sons of Jacob spread over the plain in their places of rest.

Mr. Gilfillan has, we think, been led to draw a false and fantastic picture of the great Hebrew Lawgiver by fixing his attention, and for the sake of effect directing that of his readers too exclusively to those striking points of contrast which must needs have existed between such a leader and such followers, not sufficiently advert- ing to the presence of a most powerful bond of union between them, and greatly overlooking its extraordinary effects in producing common sympathies, which melt down and absorb all minor moral, intellectual and spiritual differences, to say nothing of such inferior ones as spring from education and outward condition. The meanest in the twelve tribes of Israel shared equally with Moses in the hope of the promises of God made to their fathers; and it was his own part in this common inheritance, which Moses valued more highly than all the treasures of Egypt. The possession of this, and not his being learned in all the wisdom of the Egyptians, constituted in his own eyes his highest and most

honourable distinction, and was that in which he would be most disposed to glory. But here the least of his people was his equal. He was bound to his brethren of the stock of Abraham, the heirs of the promises, by a tie which did not lead him to expect or hope, and which taught him not to wish, to enter alone into the better country of his desires. The bonds of the Covenant of God draw together all, whom they encompass, into one family, and unite them into one household of faith in the prosperity and adversity of which all are part-takers, and from whose fortunes no one member can separate himself without having his name blotted out of the Book of Life. If the being of one blood links the whole human race together by many natural sympathies, from which neither the highest nor the lowest can shake himself entirely free, and makes all men feel that they are bound to each other by bonds which cannot be thoroughly broken or utterly cast away, the one hope of our calling in God binds together all who entertain it with cords of love, which they desire only to see strengthened and extended, and which, leaving all outward and many inward distinctions untouched, produce that spiritual union, now called the being all one in Christ Jesus. But this principle of union is the strongest and most equalising of all social sympathies. Let a Christian king and a Christian slave meet together to converse or to cooperate on the common subject of their Christian hope; and, though nothing should be forgotten on either side, they will feel as brethren, without the king being mortified, or the slave puffed up by the reflection, we are equal in Christ.

But Moses was a man as well as a Jew, a son of Adam, as well as a son of Abraham, and had a distinct natural character assigned to him in the one capacity, independent of the peculiar modification which had been imparted to it in the other. But the natural disposition of Moses as a man urged him to enter society and mingle with his brethren and take part in their affairs, not to flee into solitude, or indulge in solitary meditation. His social propensities, it is true, were not of a common order. He did not, like most of us, desire mere companionship; still less, like many, who, too weak to rely upon themselves, seek for support in the sympathy of others. He could endure to be left alone, though he did not feel it good to stand by himself and alone. He was evidently endowed with energies which would seek employment and possessed sympathies, which would find satisfaction by employing them for the benefit of others. This is attested by his first visits to his brethren, and his conduct among them.

He was of course alone in his flight from Egypt. The outlawed Hebrew manslayer, with the blood of an Egyptian on his head, the avenger of the poor slave's wrong, marked-out for destruction by the king of the slave-master caste, was not likely to seek

or to find many companions in his flight. But the event proved he was a man to make friends and inspire confidence wherever he came, and however untoward the circumstances under which he appeared. The incident, which introduced him to the family of the priest of Midian and found him a home in his exile, the prompt and manly courtesy with which he helped his daughters against the churlish shepherds, marks any thing but a disposition to mope in caves and muse among rocks or stand idly staring in thought sublime on the tops of lonely mountains. Having the offer of a comfortable home, we do not find that it cost him any trouble to decide on accepting it and leaving solitude with all its charms to the wild beasts, whose proper portion it is. Having found a home, like any able-bodied, active-minded, sensible man, he began to make himself useful in it, and took charge of the flocks belonging to the establishment. There also he married a wife. All this looks by no means like the conduct of a man, who would prefer the company of his own thoughts to the converse of his kind. He seems to have thought the ordinary duties of life, which God has appointed for man, not unworthy of his care, and the happiness to be found in a family circle, a good not to be despised. Could he have forgotten the affliction of his brethren groaning under the burdens of their hard task-masters in Egypt, his narrative leaves no room to suppose that he was otherwise than contented with his own condition. Yet Mr. Gillfillan tells us he was always the loneliest of men, lonely in his flight from Egypt, lonely while herding his flocks in the wilderness, and, we must suppose, lonely when he came home to his wife in the evening, for Zipporah, he says, "was no congenial companion," and that, wherever he was, he did, "gloomily embrace and hold still communion with rocks and caves" and all sorts of things solitary and grand. We doubt if Mr. Gillfillan understands or has read aright the character of Moses; yet, as we have said so, we think that common men have no great difficulty in forming a just conception of his character, though it be as of one placed high above them; but then perhaps Mr. Gillfillan is not a common man, and sees thing in a different light from Moses and the rest of the world.

MISCELLANEOUS.

The following is an official abstract of the Religious population of Upper Canada, as taken by the Assessors in 1850:

| | |
|-----------------------------------|---------|
| Church of England..... | 182,623 |
| Presbyterians..... | 181,016 |
| Methodists..... | 147,758 |
| Church of Rome..... | 130,159 |
| Baptists..... | 31,195 |
| Lutherans..... | 10,292 |
| Quakers..... | 6,279 |
| Independents..... | 5,824 |
| Unitarians and Universalists..... | 3,538 |
| Jews..... | 262 |
| Other Creeds..... | 19,607 |

| | |
|------------------------|---------|
| No Fixed Religion..... | 43,251 |
| Unaccounted for..... | 58,043 |
| | 799,847 |

Of the Presbyterians, 97,224 belong to the Free Church and Seceders, and 63,792 to the Church of Scotland.

THE THOUSAND ISLES.—A Reformed Dutch Missionary Church, situated on one of the islands of this group in the St. Lawrence, has just been dedicated. A sermon was preached on the occasion by Dr. Bethune, of Brooklyn.—*Toronto Globe.*

PARISH OF KILMUIR EASTER.—The Marquis of Stafford has granted a presentation in favour of the Rev. Wm. Mcpherson, St. Andrews-Lhanbryd to the church and parish of Kilmuir Easter, in the Presbytery of Tain. The parish has been vacant for some time by the translation of the Rev. Mr. Macbride to the parish of Little Dunkeld in Perthshire.

PARISH OF COCKPEN.—The Presbytery of Dalkeith met at Cockpen on Friday week, and inducted the Rev. J. S. Muir, as minister of that church and parish. Mr. Muir was introduced to his parishioners on Sabbath last by Mr. Veitch, of St. Cuthbert's.

COLONIAL BISHOPS.—Arrangements have been completed for the immediate establishment of a mission in Borneo for the whole of the eastern Archipelago. Arrangements are also in progress for erecting new bishoprics in Western Australia, Sierra Leone, and the Island of Mauritius.

CONVERSIONS TO PROTESTANTISM.—The report of the "Irish Church Missions" speaks of converts from Popery to Protestantism, in the diocese of Tuam, as going on *by thousands*. The Bishop of Tuam (Dr. Plunket) is by no means a hot enthusiast, yet he writes word to say that there are *ten thousand* persons in his diocese who have been converted from Popery to Protestantism, and that he only wants about £8,000 to build the requisite churches to enable him to fix these converts permanently in the bosom of the United Protestant Church.

CONVERSION OF THE DUKE OF NORFOLK.—There seems to be but little doubt that the Duke of Norfolk has left the communion of the Church of Rome, the hereditary faith of the noble house of Howard, and become a member of the Church of England. Of course we shall be assured by our Roman Catholic contemporaries that the loss of the Premier Duke and Marshall of the kingdom is to them a matter of no importance, and that the extraordinary merits of the son amply compensate them for the defection of the sire. At this particular moment, however, such an event is full of much significance, and may possibly be ominous of consequences more inimical to the spread of the Roman Catholic faith than any which have been dreamt of in the philosophy of our Wise-men and Cullens.—*Times.*

THE BAPTISTS.—The increase in numbers of this religious body during the past year in Great Britain has been very considerable. In the *Baptist Manual*, recently published, it is recorded that "The clear increase on 981 churches, which reported their state, is no less than 12,155 members,—the largest number ever known to have been announced." It may be here remarked that this return includes only a part of the Baptist churches in this kingdom; the entire number being 1,976.

The Moravians have Two hundred and eighty-two Missionaries, male and female, in their field; and number more members in their Mission-Churches than in their Churches at Home.

COST OF THE BIBLE IN CHINA.—Owing to the extremely low cost of materials and labour in China, a Bible in the Chinese language, it is said, can be sold for about six cents.

EXAMPLE TO THE WEALTHY WHO VALUE THEIR BIBLES.—Dr. Thomson, of Coldstream, has to acknowledge an anonymous letter, with the Torquay post-mark, enclosing thirty postage stamps, with the following note:—"Will Dr. Thomson permit a poor woman, who rejoices in having a cheap Bible, to present him with a few postage stamps."

[For the information of such of our readers as may not be aware of the practice we may mention that, since the enactment of a uniform postage of one penny for a letter weighing under half an ounce, by pre-payment of which trifling amount the letter is conveyed to any part of Great Britain and Ireland without any further charge whatever, it is seldom indeed that a letter is posted *unpaid*. On this account few persons fail to have a supply of *postage-labels*, which the Post Office authorities have issued throughout the land for sale. They are nearly an inch square, and so manufactured that, being wetted by the tongue, and clapped to a corner of the letter, they remain firm and show that it has been *pre-paid*. In this manner *postage-labels* have become a most convenient medium of transmitting small sums of money to distant parts of the country. Mr. Thomson, who, we believe, has sustained a large pecuniary loss by his successful efforts in reducing the cost of copies of the Bible, *thus* received about half a dollar as a mark of the grateful sense entertained towards him by this appreciatress of God's Word.—ED. PRESB.]

RELIGION AT TAHITI.—The storm raised by French papists has passed over the native Christians at Tahiti, and the church is unharmed; numerous additions have been made to it; Queen Pomare continues steadfast as a Protestant and consistent as a Christian; not a single Islander has been seduced from the True Faith.

IMPRISONMENT OF COURT GUICCIARDINI.—In Tuscany, the State in Italy which, till lately, we considered the most liberal and advanced, whose government used always to be quoted for its mildness and beneficence—in Florence, the city of Dante, of Machiavelli, of Galileo, of Michael Angelo, of Alfieri, the city which the wise liberality of Cosmo and Lorenzo surrounded with a halo of intellectual glory which can never fade—the descendant of the great Italian historian has been imprisoned and exiled for having ventured to read a chapter of the Gospel in a private house to five friends. Three things astonish us—that the Pope should have dared so far; that the Grand Duke should have sunk so low; and that neither should have been ashamed to publish his dishonour.—*London Economist.*

JENNY LIND—A NOBLE SENTIMENT.—A friend has handed us a private letter, received from a correspondent in Boston, in which we find an anecdote in the history of the fair songstress that shows her to belong to the "higher law" school of moralists. The correspondent writes:—"Every day I hear something new of Jenny Lind which increases my admiration of her. A Swedish captain, a pious man, who went with me to her concert last evening, told me that, when she was last at Stockholm, she was requested to sing on the Sabbath at the King's palace on the occasion of some great, but not religious, festival. She refused, and the King called personally upon her, in itself a high honour, and, as her Sovereign, commanded her attendance. Her reply was worthy of herself:—"There is a higher King, Sir, to whom I owe my first allegiance;" and she per-

emptorily refused to be present. God be praised for her pure and exalted example."—*Springfield (U. S.) Republican*

The Archbishop of Canterbury is about to commence proceedings against those ministers of the Church of England in his diocese who persist in conducting the services of the church contrary to the rubrical directions of the Book of Common Prayer, and introduce many of the ceremonies for which the Rev. Mr. Bennet was lately condemned by the Bishop of London. Amongst these ceremonies are, having lights on the altar during morning prayer, preaching in the surplice, intoning the prayer, and turning from the congregation during certain portions of the service. The Archbishop has already been in communication with the clergymen of whom he had reason to complain; but, as they have merely formally acknowledged his remonstrance and persisted in their Romanising practices, he has determined to serve them with monitions, and cite them before the Ecclesiastical Court. The result of these proceedings will be looked to with great interest by the people of this country. The present position of the Church of England is also, we perceive, attracting some little attention in the North of Ireland. The Lord Bishop of Down and Connor and Cromore, the Right Rev. Robert Knox, in his visitation address on Thursday last, deploras the "apostacies" which have taken place in England, and laments over the Gorham controversy; but connects both, to use his own words, with "the strange anomaly of our position as a church deprived of self-government in spiritual matters." He proposes, as the only remedy to meet the present emergency, a "recognised representative body, legally appointed, properly organised, and legitimately constituted, competent to deal authoritatively with all such matters;" a representative body selected from the Church at large, a solemn tribunal qualified to legislate for it on all temporal and spiritual matters. Is it too much (asks his lordship) to expect or to require that the same privilege and the same prerogative, which every other Christian church possesses, should be extended to our own, and that its doctrines should be defined, its discipline and laws enunciated, altered, or abrogated, by a deliberative council, composed of its own members exclusively? Upon the constitution of the proposed representative body his lordship makes a bold suggestion. He would embrace among its members "all in communion with us, admitting the laity equally with the clergy to a legitimate participation in its government."

A HINT BY THE WAY.—A minister was dining at the house of a friend; when dinner was placed on the table, the master of the house requested him to ask a blessing. As soon as he had finished, one of the children, a prattling boy, asked the following appropriate and memorable question:—"Papa, what is the reason we always have a blessing asked when the minister is here, and never at any other time?" I wonder how the father enjoyed his inner after this?

ORIGINAL POETRY.

LINES ADDRESSED TO THE FELLOW-STUDENTS OF THE LATE DONALD WATSON.

High beat each heart, joy lit each eye,
When last we took our parting;
Fond hopes of meeting oft again
Suppressed the tears just starting.

Onward we hied toward our homes,
Love in our bosoms burning
For parents, brothers, sisters dear,
Who joyed at our returning.

We little thought, when last we met,
Each other kindly greeting,
With him that's gone, that it would be
Our last, our only meeting!

The session o'er, and honours won,
No longer studies pressing,
He hastened to his father's home
To hear a father's blessing.

He reached his home; but 'twas to die,
To leave his fond friends pining;
The meteor of his life went out,
But left its glory shining.

Oh! to his memory drop a tear;
While down your cheek 'tis flowing,
Think, he has gone to his long home,
And you are also going.

Time's bell hath tolled his funeral knell,
And yours will soon be tolling;
The hour, which lays you with the dead,
Is quickly onward rolling.

Prepare for death while 'tis to-day;
Remember time is fleeting,
And, oh! may we in Heaven with him
Have an eternal meeting.

Then shall we join in that sweet song,
Through Heaven's high vaults now ringing;
The praises of our King, the Lamb,
We'll never cease from singing.

PHILOS.

Toronto, Sept, 20th 1851.

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