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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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CHURCH IN CANADA.

MEETING OF THE SYNOD.

On Wednesday, the 11th July, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, met at St. Andrew's Church, Kingston, at seven o'clock in the evening. After an excellent discourse by the Rev. John Barclay, A.M., of Toronto, the Moderator for the previous year, the Synod was constituted with prayer. The Rev. roll having been read over, the Rev. James C. Muir, of North Georgetown, was proposed and elected as Moderator. The Synod continued in session till Tuesday, the 17th July, when it adjourned.

We regret our inability to furnish a synopsis of its proceedings in this number, but trust to receive from the Clerk of Synod, in ample time for insertion in our next, an abstract of the leading business that occupied the Reverend Court during its late session.

FRENCH MISSION.

Owing to the space occupied by the proceedings of the General Assembly, we are precluded from giving insertion in this number to the "Records of the French Canadian Mission of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland," with which we have been kindly favoured by the Rev. E. Lapelletrie.

DEPUTATION TO GASPE.

The Rev. Mr. Davidson, of Laprairie, and the Rev. Mr. Wallace, of Huntingdon, have, for the last few weeks, been on a visit to the District of Gaspé. These Reverend gentlemen are a deputa-

tion from the Presbytery of Montreal, to enquire into the spiritual necessities of the congregations adhering to the Church of Scotland in that neighbourhood. New Richmond, New Carlisle, Port Daniel, and various other localities, have been receiving the earnest attention and the excellent ministrations of the Deputation.

It is exceedingly gratifying to find that the Presbytery of Montreal are beginning to act with energy, in respect to this part of Eastern Canada. For many years, the interesting population there settled, who seek and are well entitled to the spiritual and pastoral superintendence of the Church in Canada, have been very much as sheep without a shepherd. When the Rev. Mr. Brooke, now of Fredericton, was settled as the minister of the Scottish Church, New Richmond, he joined the Presbytery of Miramichi and Synod of New Brunswick, in connection with the Church of Scotland, as a member. The situation of New Richmond, upon the Bay of Chaleur, its proximity to New Brunswick, and Mr. Brooke's intercourse with some of the brethren of the Presbytery of Miramichi, led to his doing so. Since the Church of New Richmond lost its pastor, by his translation to Fredericton, it has remained in a very destitute state. It is true that the Rev. Mr. Steven in particular, the Rev. G. McDonnell, of Bathurst, and some other of the members of the Miramichi Presbytery, have visited it and Carlisle, from time to time, to the utmost of their power, preaching the gospel of the grace of God, dispensing the sacraments of the new covenant, and striving to promote the exercises and habit of prayer and devotion among the people, with the devout and daily searching of the holy Scriptures. But how little can the brief visit of one or two ministers, a few times in a year, effect in such circumstances! We should not for a moment seek to indulge unbelief, or cherish distrust, as to the power and love of the God of salvation. Whoever knows the history of His marvellous doings, knows what a word spoken in weakness or infirmity, (witness, for example, the success of Jonah's preaching to the mariners of Tarshish and the inhabitants of Nineveh,) may, by the omnipotency of divine grace, be made to effect much. Nevertheless while the author of spiritual life is sometimes pleased thus strikingly to manifest His sovereignty, we ought never to forget that "He is also the author of His own ordinances." These

ordinances God prizes. He is honoured by their faithful observance. He loves the gates of Zion. He was pleased, by the foolishness of preaching to save them that believe. The consequent duty of His Church and children is obvious.

The state of a people who once enjoyed the efficient labours of a faithful minister of Christ, but who have been long deprived of this invaluable privilege, is very alarming. It is like that of ground once cultivated, but over and in which pernicious seeds of great strength and number have been allowed to accumulate. Such soil the agriculturist might find it more difficult by far to bring back and to restore to health, fertility, and beauty, than that of the green forest where the leaves of the oak and other denizens of the wood had been falling undisturbed for many a century. Analogous to this is the condition of a congregation or ecclesiastical society, once favoured with a man of God whom the Holy Spirit had made an over-seer among them, but who are now comparatively neglected, without a spiritual workman to sow the seed of the word of truth, and to labour for the extirpation of those noxious weeds, of error and sin that tend to render it unfruitful.

To revert to New Richmond and the vicinity. We have often thought that the occasional going thither of a minister of the gospel has succeeded in keeping the people dissatisfied. Even this is good. Were they content to remain without gospel ordinances, who does not see that their condition would be far worse than it is? But they are anxious, they are tractable, kindly, and disposed to liberality in the support of the spiritual labourer. Surely then the Presbytery of Montreal will feel under solemn and deep obligations to supply such. This Presbytery has, as was becoming, taken charge of this District. One of their number, the Rev. E. Lapelletrie, visited it last year, and has reported. An energetic deputation is now worthily discharging the duty of watchmen upon the walls of Zion, amidst the scattered villages and dwellings of a valuable population. A distinguished friend of the Church of Scotland—the Hon. Mr. Rankin—whose exertions for the welfare of the Church are well known and highly appreciated, when lately in Scotland, was made aware of a young minister, who, if invited, would, in all probability, accept of the charge of New Richmond. This information has been, or will be, we trust, communicated to the Presbytery of Montreal.

We repeat our conviction that New Richmond, and the congregations in the vicinity, should receive the prompt and resolute attention of the Montreal Presbytery. They have, amidst the distractions and divisions that threatened to rend asunder the venerable Church of our Fathers, evinced a catholic, a charitable, and we hope a Christian spirit. They have been patient and reasonable in no ordinary degree. We anticipate, then, that in so far as the Presbytery with which they are now connected can secure it, they shall not lose their reward.—*Halifax Guardian*.

CHURCH ARCHITECTURE.—On Saturday, we had an opportunity of seeing a beautiful model of a church, to be erected in Quebec for the congregation of the Rev. Dr. Cook, in connection with the Established Church of Scotland. This model, which has been constructed from designs and under the superintendence of Mr. Charles Wilson, architect, of this city, is according to the style of the early English gothic. Much professional talent has been displayed in the design; and as the site where the church is to be erected is elevated and commanding (the corner of St Anne Street, Quebec), the structure will be at once elegant and appropriate. Our readers will have some idea of what its appearance will be, when we give the following statement of the principal measurements:—The tower and steeple, 205 feet, fronting a corner between two streets. The church is to be 114 feet in length; and in width over the transepts 83 feet. The building is calculated to hold 1400 sitters. We understand that the model will be on sight for a few days in Mr. Black's saloon, St. Mary's Buildings, Renfield Street, previous to its being shipped for Quebec.—*Glasgow Herald*.

QUEEN'S COLLEGE SCHOOL.—The annual examination of Queen's College School took place on Wednesday, the 11th July, in the commodious School House lately erected, in presence of a number of Clergymen and Teachers, as well as of the parents and friends of the pupils. After the divine blessing had been implored, the various classes in English Grammar, Arithmetic, Latin, Geometry and Algebra, Greek and Geography, were successively examined, and all of them, without exception, acquitted themselves in a manner which gave the highest satisfaction to those present. In the minutæ of English Grammar, in Arithmetic, to its advanced rules in Fractions, Extraction of Square and Cube Roots, and Interest, and in the knowledge of Geography, the scholars showed themselves perfectly at home. Not only were the translations correctly given in Latin and Greek, but the thoroughness of the instructions they had received, was shewn by the correctness of their parsing, and application of the rules of construction to the passages read. The scanning also of Virgil, with the prosodial rules, was given with perfect accuracy. Where all did well, it is scarcely possible to make distinctions; but we were particularly struck by the progress in Greek Grammar made by the Senior Greek Class, who, we learned on enquiry, had commenced the study only within a comparatively short period, and also by the proficiency of the pupils in the Arithmetic, Virgil, Algebra, Homer, and Geography Classes. After the conclusion of the examination, which lasted upwards of four hours, a number of prizes were delivered to those of the scholars who had distinguished themselves by their proficiency. To Master W. S. Ireland, as Dux of the whole School during the last year, a very handsome silver medal was presented, bearing a suitable inscription. The proceedings of the day were then closed with a few appropriate remarks by the Rev. Dr. Machar, by whom the prizes were delivered, stating the great pleasure with which he and those present had witnessed

the appearance of the scholars on this occasion, and expressing his hope, that all would continue to cultivate habits of diligent application, and that the successful pupils would only be incited to further progress by the rewards they had received, and the great satisfaction with which he had learned from their teacher, that their good conduct during the year had been almost unexceptionable, a character which he trusted they would ever maintain. The usual vacation was then intimated, and the benediction was pronounced. Altogether this Examination was one of the most gratifying and satisfactory it has ever been our good fortune to witness, and reflected the highest credit on the able and excellent Head Master, Mr. Campbell, and his Assistant, Mr. James M'Lennan, and we look forward with pleasure to the time when we shall have the happiness of being present at a similar Exhibition next year.—*Kingston Argus*.

CHURCH IN THE COLONIES.

MISSIONARY FOR NOVA SCOTIA.—We anxiously and confidently expected that we would receive good tidings from Scotland, soon after the meeting of the General Assembly, and we have not been disappointed. The spiritual necessities of the vacant Presbyterian congregations in this and the neighboring Provinces are now, we are happy to learn, beginning to attract the attention not only of the Colonial Committee, but also of zealous and pious preachers, who feel inclined, and guided we trust by the Spirit of God, to devote their time and talents to the important work of the ministry within our borders. We have already had the happiness during the course of the present year of announcing the arrival of two additional labourers to this portion of the Colonial vineyard. And we have this day to perform the pleasing duty of announcing the appointment and expected arrival of a third missionary to this very destitute field of ministerial exertion and usefulness. A letter was received by the last steamer from a member of the late Deputation to British America, addressed to the Secretary of the Lay Association, intimating that the Committee have made choice of a most excellent young preacher to officiate as a missionary in this province. The gentleman who has received the appointment is a son of the Rev. Dr. M'Nair, one of the ministers of the Abbey Parish, Paisley, and nephew of the Rev. Dr. Hill, Professor of Divinity in the University of Glasgow. Since he was licenced to preach the Gospel, Mr. M'Nair has been employed for some time as a missionary in the parish of Dalkeith, as an assistant to the Rev. Norman MacLeod, one of the warmest and most energetic friends of the Colonies, and is much beloved both by him and by his congregation. The talents, we are assured, of this young preacher are of a superior order, his piety is sincere and exemplary, and his zeal in his Master's work, earnest, judicious, and persevering. He comes to this province, not from want of friends or encouragement at home, but from a strong sense of duty and an earnest desire to do good, and we have no doubt he will meet with a kind and favourable reception in commencing his mission, and be instrumental by the blessing of God in instructing, comforting and edifying many immortal souls. He is to be ordained immediately as a preparation for his missionary labours, and will leave Scotland for Nova Scotia by the steamer in the beginning of August. The Colonial Committee have allotted to Mr. M'Nair rather an extensive sphere of duty, much larger than any parish in Scotland. During the course of the year he is expected to preach on twenty Sabbaths at Halifax, twelve at Vallance, ten in and around Pictou, and ten in Prince Edward's Island. We cannot ascertain at this moment the views which may be entertained in the different districts here mentioned, respecting the wisdom and excellence of this appointment, but we have no hesitation in declaring that it meets with our ready and cordial approbation. We

have often and strenuously advocated the appointment of visiting missionaries, to take charge of an extensive field of labour such as that which is here marked out. The Colonial Committee, in making this appointment, have taken a broad and comprehensive view of the spiritual wants of the Presbyterian settlers adhering to the Church of Scotland in this province, and have manifested an anxious desire to afford the greatest assistance in their power at the smallest expense, and with the fewest instruments. We hope that this appointment will also be attended with the happiest effects in this province, that it will not only be the means of providing an enlarged supply of the ordinances of religion in the destitute congregations, but that it will bring the different congregations into nearer intercourse with each other, and incline them to take a deeper interest than they have hitherto done in each other's temporal prosperity and spiritual welfare, and we trust that it will also give a new and powerful impulse to the important cause of domestic missions, the great means under the divine direction and instrumentality, for supplying the wants, increasing the efficiency, and extending the boundaries of the Church of Christ.—*Halifax Guardian*.

PAISLEY PRESBYTERY.—At the last meeting of the Presbytery, *pro re nata*, there were laid on the table Extract Minutes of the Colonial Committee of the General Assembly, in reference to the appointment of Mr. Robert M'Nair as a minister to Halifax, Nova Scotia, and adjacent parishes, as also a letter from the Secretary, requesting in the name of the Committee, that the Presbytery would take Mr. M'Nair on trials for ordination, with all convenient speed, according to the rules of the Church. The Presbytery having considered these documents, it was moved by Mr. Brewster, and unanimously agreed to, that the Presbytery comply with the request of the Colonial Committee; whereupon the trials of Mr. M'Nair were appointed to be taken on Wednesday, 27th June, at noon. The usual subjects of trial were prescribed. It may be added, that both the documents laid on the table, and the members of Presbytery who spoke, bore the highest testimony to the character and abilities of the young gentleman who has thus given himself to the service of the Church in a Colonial field.—*Renfrewshire Advertiser*.

PRESBYTERY OF PAISLEY.—This reverend court met on Wednesday, the 27th June, for the purpose of hearing the trials of Mr. Robert Macnair, appointed as a missionary to the Church of Scotland to Halifax, Nova Scotia. Mr. Macnair delivered the discourses prescribed to him at a former meeting, and underwent the usual catechetical examinations. The members of Presbytery expressed themselves highly satisfied with the same, and resolved that his ordination should take place in the Abbey Church, on Thursday, 5th July, at twelve o'clock.—Mr. Rennison to preach and preside. From the interest taken in Mr. Macnair, who is a very young man, and of great promise, we anticipate a large audience on the occasion.—*Id.*, June 30.

ORDINATION.—On Thursday last, the Presbytery of Paisley met in the Abbey Church, and ordained Mr. Robert Macnair, Missionary to Halifax, Nova Scotia. The Rev. Alex. Rennison of St. George's Church preached an able and eloquent discourse on the occasion from Acts xiii. 46, and afterwards addressed Mr. Macnair as to the duties of his office, and the congregation present, on the additional claims which the Colonial scheme of the Church of Scotland now had on them.

DEATH OF THE REV. JAMES SMITH OF CRYSTON.—The *Ceylon Times*, of the 30th March, announces the death of the Rev. James Smith, Presbyterian minister at Kandy, in that island, in connection with the Established Church of Scotland, on the 27th March.

THE CHURCH IN SCOTLAND.

MEETING OF THE GENERAL ASSEMBLY.

On Thursday, the 24th May last, the General Assembly of the Church of Scotland met, according to appointment, in the Assembly Hall, Edinburgh. The Right Honourable Lord Belhaven and Stenton, Her Majesty's Lord High Commissioner, held a Levee in the Throne-Room of Holyrood Palace, on the forenoon of that day, which was very numerously attended. His Grace thereafter went in procession to the High Church, where the Rev. Dr. Buist, of St. Andrews, Moderator of the previous General Assembly, delivered the usual discourse. After service, the procession was again formed, and the Lord High Commissioner proceeded to the Assembly Hall, amid a numerous crowd of spectators, much augmented by the circumstance of the day being the anniversary of Her Majesty's birth, and observed as a holiday.

Within the Hall there was a very large attendance of Members of Assembly, more so, it is said, than on any previous occasion since the Disruption. The Lord High Commissioner and the Moderator having assumed their respective chairs, the Assembly was constituted by devotional exercises, and the Moderator (Dr. Buist), in the customary manner, proposed as his successor the Rev. Alexander Simpson, D. D., of Kirknewton. The Rev. Mr. Henderson, of Kinclaven, proposed, in amendment, the Rev. Dr. Bell, of Linlithgow, as Moderator. After a lengthened discussion, the Assembly proceeded to a vote, when the numbers were:—For Dr. Simpson, 191; for Dr. Bell, 75; majority for Dr. Simpson, 116.

The Moderator's chair was accordingly vacated by Dr. Buist, and assumed by Dr. Simpson.

Principal Lee, as senior Clerk, then read the Royal commission appointing Lord Belhaven Her Majesty's Representative to the Assembly, and afterwards the Queen's letter, which was of the usual tenor, and enclosing the customary donation of £2000 for education in the Highlands and Islands.

The Moderator then addressed his Lordship and the house, after which the Assembly adjourned.

On the following day, Fri'ay the 25th, the Rev. Mr. Robertson, of Edinburgh, presented the Report of the Committee on Correspondence with Foreign Churches. The Report was chiefly taken up with details connected with the Protestant Central Society of France—a society which was formed in Paris in April, 1847, by the union of four societies, consisting of lay and clerical members of the Protestant Church of France, with the view of promoting the Protestant faith in France.

In doctrine, the members of this society were sound in the faith, and held the principles of religious establishments. Mr. Boucher, a member of the society, had visited Scotland since last Assembly; and the committee had given him a letter of recommendation to the ministers of the church; but the object which he had in view of obtaining assistance for the society, had not been attended with much success, although he returned to his own country with a grateful recollection of the kindness with which he had been received. The society, with a view of extending the kindly co-operation thus commenced, had deputed M. Philippe Boucher and M. Henri Grandpierre as a deputation to visit the Assembly at their present meeting. Mr. Robertson concluded by stating that he had now to place in the hands of the Moderator a letter from the society, which was then read. It expressed an earnest wish on the part of the Protestant Church of France to co-operate with the Church of Scotland, as the two bodies held a common faith, and were similar in organization.

The Report was unanimously adopted and the thanks of the Assembly voted to Mr. Robertson, the Convener of the Committee.

On Saturday the 26th, Dr. Robertson, as Convener of the Committee on Endowments of Chapels, presented the Report of the Committee, the following synopsis of which adds some interesting facts to those already given in the *Presbyterian*, relative to the Glasgow *Quoad Sacra* Churches.

The report set out by stating that the first object which engaged the attention of the Committee, after the meeting of last Assembly, was the preparation of such forms of procedure as were required by recently passed statute, in order that the sanction of the Court of Teinds might be obtained to the constitution of these chapels. This was a work of great difficulty to the law portion of the Committee, and at length drafts of forms or styles were prepared by Mr. James Hope, for which the church was under great obligation. These had subsequently been revised by the Dean of Faculty; and the Committee were of opinion that the styles were now in such perfect conformity with the Act of Parliament, as to ensure the sanction of the constitutions of the chapels by the Court of Teinds. Notwithstanding various causes of delay, the Committee were happy in being able to say, that the cases of all the chapels reported on at last Assembly, with a single exception, were ready to be taken into the Court of Teinds. The attention of the Committee, in the prosecution of their labours, had been chiefly directed to the cases of chapels in large towns: the endowment of which they conceived to be a matter of the greatest consequence. In large towns it was found that a much greater effort was required to promote this object than in small places, and hence the Committee would anxiously press on wealthy congregations in large towns the propriety of making congregational efforts to uphold such chapels. A proposal was submitted, with this view, to the Kirk Sessions of Edinburgh, and it had been very favourably received; but just at that very time, the decision was given by the House of Lords in the case of the Glasgow Churches, and this induced the Committee to commence the movement in that city in preference to Edinburgh. A large, influential, and most

enthusiastic meeting had accordingly been held there; at which it was agreed to appoint a Committee to obtain subscriptions for the endowment of the chapels which had, by this decision, been placed in their possession. The labours of that Committee had been attended with the most marked success; and already subscriptions payable in five years had been given to the amount of £10,000. The Committee calculated on being able to raise at least double that sum for the object they had in view; so that it would be seen that it was perfectly practicable to make the Church of Scotland again commensurate with the wants of the country. Let other towns but do their duty in the same way as Glasgow had done, and what was regarded as a vain dream of the Committee would be clothed in substance and converted into reality. That valuable friend of the Church, Sir James Campbell, in addition to the munificent subscription of £500 to the local endowment fund, was prepared to subscribe £1000 to the general fund, or £20 to each of the proposed chapels. [Dr. Robertson here stated that he believed another valuable member of the church had followed the example of Sir James Campbell, and had subscribed £1000 to the general fund.] The Committee heartily approved of the plan proposed by Sir James Campbell to supplement local exertion, and they recommended it to the cordial adoption of the church. The Committee concluded their report by making two suggestions. Firstly, that the Endowment scheme should be put upon the same footing as the other five schemes of the church, and be supported by an annual collection. Secondly, that on some evening during the sitting of the Assembly a public meeting of the friends of the church should be held, under the auspices of that venerable house, to advise and determine on the most expedient measures for promoting subscriptions, in supplement of the fund suggested by Sir James Campbell.

The Report and its suggestions were highly approved of by the Assembly, the thanks of which were presented to Dr. Robertson.

Some steps were taken towards the consolidation of the various Acts of Assembly relative to the course of study of candidates for license, and committees appointed on several matters of local interest.

On Monday the 28th May, the Report of the Colonial Committee was presented by Dr. Clark, its Vice-Convener.

This Report gave the gratifying intelligence, that during no year since the commencement of their operations had they been enabled to appoint so great a number of ministers and missionaries as during the one which had passed. Since their last report the Committee had been enabled to send out to different parts of the colonies six ministers and two missionaries, who were all actively engaged in their different localities, and also two schoolmasters, of whom the Committee had received the most favourable accounts. Former applications were urged with increasing anxiety, and new ones made from time to time; but the Committee could not find ministers nor missionaries to answer them. With regard to the N. American provinces, the Committee had continued to receive most pleasing accounts of the benefit which had resulted from the labours of deputations sent to these provinces; and during the past year they had endeavoured to carry into effect the recommendations contained in the deliverance of the last Assembly, and the authority then given them to engage the services of preachers of the gospel for a limited term of years, and also to send out schoolmasters and catechists to Canada, but hitherto, they were sorry to say, with little effect. There were vacancies to be supplied at Halifax, Newfoundland,

Jamaica, British Guiana, Australia, New Zealand, Ceylon, and in various places in Canada, Nova Scotia, New Brunswick, and Prince Edward Island, in many of which a competent provision was offered for the support of ministers, and the Committee were pledged to supplement some of them for a time. But the Committee felt the wants of ministers and missionaries to supply them to be the greatest evil with which they had to contend. With reference to the operations of the Committee in New Brunswick and Nova Scotia, they had much satisfaction in concurring in the appointment of the Rev. Mr. Stewart (formerly sent out by them as a missionary to New Brunswick) as minister of Chatham, in the Presbytery of Miramichi, to which he had received a cordial and unanimous call. They had also been able to fill up the important charge of St. Andrew's Church in the city of St. John, New Brunswick, by the appointment of the Rev. Mr. Donald, of Huntly, who had already nearly reached his destination. In Prince Edward Island, the Committee had at length been enabled to appoint the Rev. John Macbean, formerly of Chatham, to Charlotte Town there, where he was anxiously looked for by the congregation. The Rev. W. A. Herdman had been appointed to Pictou. The Report stated that a very favourable Report of Queen's College, Canada, was sent to the Committee, from which they learned with much satisfaction, that there had been a considerable increase of students for the session 1848-49, for whose accommodation the College buildings were barely sufficient as class-rooms. There had been twenty matriculated, and some more were expected to join,—no fewer than fifteen of whom, including Divinity students, were studying for the ministry, and gave the promise of much usefulness. The number attending the preparatory school was fifty-two, making in all eighty who were receiving instruction in connection with the College. In consequence of the favourable nature of the Report, and the great importance of the institution, the Committee had voted a continuance of their grant of £300 for another year. A memorial had been sent to the Committee from the ministers and elders of the Church of Scotland residing within the bounds of the Synod of Nova Scotia, asking them to recommend to the General Assembly to appoint a special deputy to visit the provinces during the summer, to aid them in re-establishing their Church Courts, as well as to assist them in dispensing the ordinances of religion to the destitute people. The Committee having recommended the Rev. James Couits, a licentiate of the Church, to the Secretary of State for the Colonies, to be sent out as a minister of St. Andrew's Church, Paramatta, in Australia, that gentleman had been appointed accordingly, and had sailed for his destination. From Grenada, Buenos Ayres, Vancouver's Island, Ceylon, and the Cape of Good Hope, accounts generally were of a satisfactory character. The income of the Committee during the past year had amounted to £3,090 0s. 4d., which, as compared with the preceding year, exhibited a diminution of £1203 15s. 5d.; but as there were two collections for the Colonial Scheme in that year, it was most proper to compare the income of last year with that of 1847, in which there was only one collection, and, as compared with that year, there was a decrease of only £298 8s. 5d.

The Report was adverted to in high terms of approbation by several leading members of Assembly. In moving the thanks of the Assembly to Dr. Clark, Dr. Gray, of Glasgow College, alluded to the difficulty experienced in procuring an adequate number of labourers for the work, adding the encouraging assurance that this difficulty was daily diminishing.

"The increase, he said, in the number of students of Divinity—and, he could say from his own personal knowledge, of young men of very

superior character, spirit, and attainments—rendered it perfectly certain that, in a very few years indeed, the committee would have at its disposal a force of young men in every way qualified to carry out its important and benevolent views."

We regret to notice that, in the course of the discussion which then took place, an opinion was expressed by one or two members, that the benefit resulting from the Deputations to these Provinces had not been equal to the expense incurred. It was acknowledged by these speakers themselves, that "the business committed to the Deputation had been faithfully and ably performed;" to the truth of which we can cheerfully add our testimony, in so far as their labours in this Province are concerned. The visits of these Deputations to the scattered congregations under the charge of our Synod, afforded practical proof, that they were still regarded with deep and kindly interest by the Church of their Fathers; while the zealous and effective ministrations of the reverend gentlemen gave the most convincing evidence, that the walls of our Scottish Zion were still guarded by faithful and enlightened watchmen. The more close and frequent the intercourse between our Provincial Synod and the Mother Church, the more firm and enduring will be the ties that bind them together.

After the reception of the Report of the Colonial Committee, a Deputation from the Protestant Central Evangelical Society of France was introduced to the Assembly. It consisted of the Rev. Messrs. Grandpierre and Boucher, names which are familiar to the readers of the *Presbyterian*, from the communications of the Rev. Mr. Lapelletrie in recent numbers.

M. Grandpierre first addressed the house. He said it was their earnest desire that the Protestant Church of Scotland and the Protestant Church of France should have such brotherly intercourse as might, through the blessing of God, promote the welfare of both; and he asked why that interchange of brotherly affection, which was enjoyed during the early part of the Reformation, should not be renewed in those times of turmoil. The Protestant Church in France had stood unshaken amid the convulsions which in their days had not only undermined Governments and societies, but had shaken the constitution of churches throughout the continent of Europe. It would be a serious error to fancy that the wants of their church were provided for by the State, which only contributed but a sad and feeble part towards the maintenance of their ministers. The society, which he and his esteemed friend represented, was established for the purpose of furnishing assistance to the church. It prepared ministers for the church through the agency of its schools, into which were admitted only those young men who had given evidence of their faith and of their being renewed in the spirit of God. The church at present was in need of new places of worship and additional ministers, and the society was still actively employed in multiplying the number of congregations. But it wanted the means of accomplishing its purposes. There were many reasons which might be given for its present difficulties—among which might be mentioned the fact that it had only been established three years

ago, the difficulties of the times arising from the stagnation of commerce since the last ebullition in France, and the circumstance that the Protestants in that country were generally poor, and, with the exception of a few willing families, unable to contribute much to an object which their hearts loved. If the Church of Scotland would lend them a helping hand, and assist them at a difficult period in the beginning of their undertaking, they might hope to triumph in the work they had begun—the national churches on the continent would be edified by such an act of Christian charity—and the Church of Scotland would have the delightful satisfaction of reflecting that she had contributed to strengthen and increase the true followers of the Redeemer on the continent—(loud applause.)

M. Boucher, general agent for the society, proceeded to describe the state of religious parties on the continent. Two principles were at war in the religious world. It was clear that the friends of Voluntaryism were mustering their forces, and doing all in their power to spread their principles; but, however deeply they might deplore the imperfect means of their long persecuted church, however sincere might be the tears that might be shed over the ruined walls of their beloved Zion, they firmly believed in France that dissent was not the principle to do her good, but that it was far better to pray earnestly and work incessantly that their walls might be built up again for the protection of the heritage of the Lord—(applause). They hoped that the measure of undeserved opprobrium which their friends of the Church of Scotland had endured, would lead them to sympathise with those who had also endured it on no better, although not on exactly similar grounds. The French church was placed in the midst of a population of thirty-five millions. Of these, thirty-two millions at least were either Roman Catholics or Infidels, while not more than fifteen hundred thousand were Protestants. What then could be their feelings and their duty in the midst of such a mass of error? As soon as they felt for themselves the value of the Word of God, they came to the conclusion that the Protestant churches, scattered throughout that dark population, had been prepared by God as so many centres of life and knowledge, to cast the radiance of their light on the darkness around them—(cheers). He knew a young man, nineteen years of age, who had passed through a regular education, but who had never heard a prayer either in the closet, in the parlour, or in the church. That young man came in contact with a Protestant minister, and the very next Sabbath he attended church, and heard that sublime prayer with which every Protestant minister prefaces his services. (The rev. gentleman gave the prayer he alluded to first in the French language, and afterwards repeated it in English, when the whole Assembly simultaneously rose, and joined in the act of devotion). M. Boucher concluded by calling on the Protestant National Church of Scotland to unite with the French Protestant Church against the common foes of both, namely, Popery and Infidelity.

On motion of the Rev. Norman McLeod, of Dalkeith, the Assembly expressed their interest in the statements of the Deputation and their confidence in the Church with which they were connected; and enjoined that a general collection be made in all the parishes, on a Sabbath to be afterwards fixed, for the purpose of assisting that Church. The thanks of the Assembly were also conveyed, through the Moderator, to Messrs. Grandpierre and Boucher.

A committee was appointed to consider the applications of ministers of Dissenting bodies for admission into the Church; and also committees to examine the several Synod records.

The Assembly then proceeded to the consideration of an appeal from the Synod of Orkney, relative to the procedure on a presentation to Hoy and Græmsay, which occupied the rest of that day's meeting. Being a matter of little else than local interest, we do no more than allude to it.

On Tuesday the 29th May, the Report of the Committee on Education was presented by the Convener, Dr. Muir.

It commenced by referring to the Normal School in Glasgow, which had occupied a large share of the Committee's attention. After meeting with many difficulties and disappointments in securing a fitting person as rector of that institution, the Committee had recently the satisfaction to recommend a person in all respects qualified for the office, who, they had reason to know, would be appointed. The institution having already accomplished a great deal of good, they expected, when it was complete in its organization, that the result would be such as to call forth a general expression of delight from the Church at large. With regard to the one in Edinburgh, the Committee reported that the great work of a training school was there conducted in a most efficient manner, under a complete staff of teachers, and an excellent system of teaching. A great loss had been sustained by the resignation of Mr. Manson, the head master, on account of the state of his health; but his place had been most ably and satisfactorily filled by Mr. Armstrong, of the Tain Academy. The pupil teachers continued to make great progress at this institution, and in the course of the year ending the 15th of May; four of them had been chosen to parish schools; nineteen to Assembly schools, nineteen to subscription schools, seventeen as assistants to parish schools. The female department at this institution received the greatest attention; and the boarding-house for young women from the country had exerted a most useful influence. With regard to the Assembly's schools, the Committee were glad to say that they presented a most encouraging aspect. They were on the whole taught with efficiency, were numerously attended, and commanded the countenance of the population, even in districts where the Established Church had seriously to contend against dissent. The Committee had been most materially aided by the Ladies' Society. They had in all 208 schools, planted chiefly in the most necessitous districts, and so situated as not to encroach on the parochial schools. Of the Assembly's schools, 125 were in the Highlands, and 59 in the Lowlands; in addition to 24 schools supported by the Ladies' Association. Returns had been received from 172 of these schools, from which it appeared that they were attended by 15,080 pupils, an average attendance of 82 at each school, which, as compared with last year, was a great increase. The Committee had had applications for assistance to 24 new schools; but looking at the number and amount of the local collections, they did not feel themselves authorized to venture on an extension of the Scheme. Up to February, being the date of the annual collection, there were 674 parishes which had made no return. This fact was, of course, decisive in regard to what the Committee should do; and they of course refused all additional applications for assistance. It was vain for them to think of entering upon new schools, while they could scarcely provide for the old ones. From most of the places from which the applications had come, the Committee regretted to say that the means of encouragement were so poor, that no schoolmaster, on adventure, could be expected to settle in them. The funds contributed this year amounted to £2,900, being £256 more than in the previous year. The Committee earnestly desired not only to meet all such demands as had been made upon them, but also to provide for a new class of schools, in the multi-

plication of which they earnestly requested the Assembly's aid. These were female industrial schools, on a practical and efficient system, at which females would be taught not only sewing and other useful work, but habits of family order and cleanliness. The Ladies' Auxiliary Society promised to give their aid in this good work, and the Committee hoped that so interesting a branch of their scheme would meet with due encouragement. In order to secure perfect inspection of the Assembly's schools, the Committee suggested that ministers who had a knowledge of Gaelic should take an especial charge of them. In their last Report, the Committee brought before the Assembly the terms of an arrangement with the trustees of the late Dr. Bell, whereby they agreed to advance a sum of money to endow ten schools by the Assembly's Committee, to be conducted according to the Madras system. This arrangement had since been completed, and the necessary moneys paid over to the Committee. The Committee had had their attention anxiously directed to the state of education throughout the Presbyteries of the Church, and had issued schedules with columns of queries. The Committee had received returns from 600 parishes; and from these it appeared that the average attendance at each school was eighty-two. On the assumption that these returns showed a fair average of the numbers attending the parish schools, and taking these at 12,000, there would be about 100,000 of the youth of the land receiving education at the parish schools. The Committee had to report this fact as a gratifying result of the increasing efficiency of the parish schools. Give then the attendance of the youth of the land at schools like these, taught according to a sound creed, a holy character, and with evangelical zeal, and it would prove the best corrective of a nation's worst evils, and the surest guarantee for a nation's prosperity.

The Report was received and the thanks of the Assembly conveyed to Dr. Muir.

An overture from the Synod of Lothian and Tweeddale was read, requesting the Assembly to take into serious consideration the measures recently introduced into Parliament, calculated to dissolve the connection between the Church of Scotland and the Parochial Schools. After some discussion, two resolutions, proposed by Dr. Robertson, were adopted.

In reference to the first subject, the resolution expressed an opinion that the conditions on which the grant was offered were such as the church could agree to, without compromising the right of control and superintendence which she claimed over the schools—and approved of the recommendation of the committee that teachers should apply for their share, it being understood that all schools supported by the church should be under the jurisdiction of the church—that the Assembly regretted that no favourable notice had yet been taken of the claims of the parochial teachers to be put on an equal footing, in respect to the grant, with other teachers. The resolution in regard to the overture was, that the Assembly feel called on to bear testimony to the principles of the church on that subject, and remitted the matter to a committee to prepare a declaration.

The Assembly then took up an appeal by Mr. Thomson, schoolmaster of Muirkirk, from a sentence of the Presbytery of Ayr, bringing him under church discipline, and after hearing the arguments from the agents on both sides, unanimously affirmed the decision of the Presbytery.

On Wednesday, the 30th May, the Rev. Dr. Buist, late Moderator, took the chair *ad interim*, and Dr. Simpson, as Convener

of the Home Mission Committee, presented the Committee's Report.

It stated that the Committee had gratefully to acknowledge that the church-door collections which formed their principal revenue, continued steadily to progress, and increase both in the amount of the contributions and in the number of contributing congregations; but along with that fact they had to lament, that there were in connection with the Church upwards of 300 congregations, in which no collection had been made during the past year. Under the branch of their operations relating to Church Extension, two applications had been made to the Committee for assistance during the past year, one for a grant towards the completion of the church at Lossiemouth, in the Presbytery of Elgin, to which Dr. Rose, minister of the parish, had contributed £50; and the other to the Church at Inverarity, for the same object, to which Mr. Anderson, banker, Strichen, had contributed £120. In the former case the Committee had given a grant of £112, and in the other, one of £120, both of the churches being secured in inalienable connection with the Church of Scotland. The Committee had not yet been furnished with the requisite information regarding the church at Callander, for which application was made last year, to enable them to determine the amount of the grant that should be given. The largest portion of their funds, however, was expended in aid of the unendowed chapels; and during the past year they had rendered assistance to forty-two of these, to the amount of £1705, and towards the support of forty mission stations in the same period they had given £1495—making together the sum of £3200, being considerably beyond the amount voted for those purposes in any previous year. In addition to these, grants had been voted, and were now in course of payment, to ten unendowed churches, and towards the support of 19 mission stations, so that at present there were 111 places of worship which derived aid from the funds of the Scheme. It was with peculiar satisfaction they had to refer to the gratifying and encouraging circumstance of two congregations, which, but a few years ago, were among the number of those which were altogether unable to obtain for themselves the ordinances of religion, had now become self-sustaining, and required no assistance from the Home Mission Fund; these were, the church at Maryhill, in Glasgow, and the church of Broughty Ferry, in the parish of Monifieth, and other congregations were also approaching to the same desirable position. The report then adverted to the late depression in the mining and manufacturing districts of the country, and stated, that in consequence of the pecuniary resources of the congregations in those localities having been correspondingly affected, the allowances to them had been in some cases increased. The next subject to which allusion was made was the recent decision of the House of Lords, by which the general question as to the party having the just and lawful right to the places of worship throughout the country, erected under the auspices, and by the aid, of the Church Extension Committee, had been determined in favour of the Church. The consequence had been, that a number of chapels which had been retained by other parties, were now in course of being restored to the Church, and would now be opened and made available for the proper objects contemplated in their original erection. In Glasgow, fifteen such chapels had been placed in the hands of the Presbytery, who had already brought the case before the committee, by whom it had been favourably entertained. They had also much satisfaction in stating that returns had been received from the whole of the places of worship upon the list, all of which, without exception, were of the most satisfactory character, as to the increase in the numbers in attendance and other particulars. The report then detailed several of the cases in which the increase was most apparent, such as the Church at Wallacetown, where

the communicants had increased from 207 to 300, and the congregation from 400 to 600: Chapelshade Church, Dundee, the congregation of which had already increased from 80 to 500, although its possession by the Church was only obtained in March, 1847; and Newington Church, Edinburgh, where a resident missionary commenced to labour about the month of November last, when the congregation only amounted to 60, but had now increased to 400—the number of communicants at the last dispensation of the sacrament having amounted to 210. Sabbath schools had been established in connection with the great majority of the chapels, with a numerous attendance.

On motion of Dr. Macfarlane, who spoke in high terms of the assiduity and zeal displayed by Dr. Simpson, in conducting the affairs of the mission—the Report was adopted, and the thanks of the Assembly conveyed to the Convener, by Dr. Baist.

The following resolution, presented by Principal Lee, was unanimously agreed to, and a committee appointed to prepare in accordance therewith:

That the Assembly petition both Houses of Parliament that the bill proposing to legalise marriage between a man and the sister of his deceased wife, or a daughter of the brother or sister of his deceased wife, might not be passed into a law, inasmuch as the principle of the proposed enactment was directly at variance with the doctrines contained in the Confession of Faith and the Discipline of the Church, as ratified by law in the Treaty of Union between England and Scotland.

The case of the Rev. Mr. Wood, of Renfrew, was then taken up, on appeal from the Synod of Glasgow and Ayr, but as it is not one of general interest, it need only be noticed that the decision of the Synod (adverse to Mr. Wood) was confirmed by the Assembly.

The principal portion of Thursday, the 31st May, was occupied by routine business, the only matter of general interest being the Report of the Committee on Intemperance, which was presented by the Rev. Mr. Muir, of Dalmeny.

The labour of the committee during the past year had, the report stated, been altogether that of a committee of inquiry. It was most gratifying to gather from the returns from the various places, that there are parishes in Scotland where the vice of intemperance may be said to be almost unknown—that in many there has of late years been a decided change for the better—and that, perhaps, even where the evil may have on the whole increased, there are certain classes of the population—among whom the vice was at one time very common—where it is now almost altogether relinquished. The report concluded by suggesting that the Assembly should issue a recommendation to the Presbyteries and Kirk Sessions of the Church, inviting their co-operation in the following points:—1st, in a strenuous effort to abolish drinking usages, especially in connection with any religious service; 2nd, in a vigorous and united movement to get rid of the intolerable nuisance of so many public houses, and to procure for licensing Courts the power to better regulate their number and position; 3rd, in an unceasing remonstrance against the crying enormity of whisky shops being allowed to sell on any part of the Lord's Day; 4th, in an attempt to induce masters to pay wages on a Monday; and 5th, in an effort to do away with the evils attending feeing markets, and the botchy system in many parts of the country.

On Friday, the 1st June, the Report of the Committee on India Missions was read by the Convener, the Rev. Mr. Veitch, of St. Cuthbert's, Edinburgh.

The Report stated that, in submitting a statement to the Assembly of the condition of the Missions, they were unable to refer to many striking incidents which had marked their progress and success, it was not because their agents had either relaxed their efforts or had been labouring in vain. The Committee had entertained the expectation that, from the collection in August, sufficient funds would have been realised to meet the expenditure of the year, and to compensate for the deficiency which previously existed. They were, however, disappointed to find that the returns, especially from the large towns, had exhibited a considerable decrease, and they had, consequently, every reason to fear that at the close of the financial year in April, the amount of the expenditure over the income would be at least £3500. It became manifest to the Committee that, without some extraordinary effort, they would be obliged to approach the Assembly in a state of deplorable embarrassment; and they immediately adopted vigorous measures to meet the deficiency. During the past year 799 parishes had contributed the sum of £2693; societies and other parties, £284; donations from individuals, £478; legacies, £140; total, £3597. The expenditure during the same period was £5988. The deficiency for 1848-49, and for part of the present year, had to be paid out of the accumulated fund, now exhausted, and it was found that the debt due by the Committee on the 15th of April last, amounted to £2540. The Committee made an earnest appeal throughout the Church for the means of discharging the debt, which met with very general and cordial sympathy. The Lay Association gave a munificent donation, which, with the additional contributions received, amounted to £2309, and thus diminished the debt to £221.

Considerable discussion took place relative to the prospects of the Mission, at the close of which this Report was adopted, and the Moderator conveyed the thanks of the Assembly to Mr. Veitch.

The remainder of that day's meeting was occupied with the settlement of appeals.

On Saturday, the 2nd June, Reports were read and received from the Finance Committee and from the Lay Association.

The Assembly then confirmed the finding of the Synod of Perth and Stirling, in the case of the Rev. Mr. Murdoch, of Perth, appointing Mr. Murdoch to be solemnly rebuked by the Moderator of the Presbytery of Perth, and to be suspended from his judicial functions till next Assembly.

Dr. Grant presented a Report on the subject of the Widows' Fund, which was approved of.

The case of the Rev. Mr. Newlands, of St. Clement's, Aberdeen, was then brought forward, who had been found by the Presbytery of Aberdeen guilty of intemperance on eight counts, of being "habit and repute" on one, of uncleanness on two, and of scandalous carriage on three counts.

Mr. Newlands was, in the usual form, three times summoned at the door, and no appearance having been made for him,

either personally or otherwise, the Assembly proceeded to depose him.

At the request of the Moderator, Dr. Bell, of Linlithgow, offered up an impressive and appropriate prayer; after which the Moderator solemnly deposed Mr. Newlands from the office of the holy ministry in due form, and declared the parish of St. Clement's vacant. The Presbytery of Aberdeen were instructed to carry the sentence into execution.

On Sabbath the 3rd June, His Grace the Lord High Commissioner and Lady Bellhaven, attended Divine Service in the High Church. The Rev. Norman McLeod, of Dalkeith, preached an eloquent and powerful discourse in the forenoon, to a crowded auditory; and the Rev. Dr. Crawford, of St. Andrew's Church, Edinburgh, officiated in the afternoon, before an equally numerous assemblage, and delivered an impressive and talented sermon.

The usual meeting for devotional exercises by the appointment of the Assembly, was held in the evening, in St. Andrew's Church. The services were conducted by the Rev. Mr. Nisbet, of West St. Giles' Church, Edinburgh; the Rev. Mr. Bremner, of Banff; and the Rev. Mr. Leckie, of Shettleston.

On Monday the 4th June, Dr. Bell read the Report of the Committee, on the Induction of Ministers, when, after a long discussion, it was agreed to adhere to the regulations of 1848, as an Interim Act, until the matter should be further considered.

A Special Report was then read from the Education Committee relative to the Government Education Scheme, which gave rise to a lengthened debate. Finally a declaration was unanimously adopted, to the effect that, while the Assembly by no means looks with an envious eye on the aid granted by the State to other Christian denominations, they nevertheless maintain it to be the duty of Government to see that the truths of the Gospel are taught in such establishments; that a test is necessary for this purpose; and that the Church of Scotland is vested with rights in the matter of national education, through means of the parochial schools, which the Legislature cannot abrogate, without an infringement of the Articles of the Union.

A Report, from the Committee on the Manuscripts and Library of the Church, was then presented and adopted.

The Assembly resolved to petition the Legislature against the Bill for altering the Marriage Law of Scotland, which had been submitted to Parliament.

Dr. Macfarlane, as Convener of the Committee on applications for admission to the Church, presented the Report of the Committee.

Applications had been received from the following Presbyteries in favour of the applicants named:—From the Presbytery of Glasgow, in favour of Mr. Thos Adams, formerly a minister of the United Secession Church; from the Presbytery of Cupar in favour of Dr. Craig (Relief) whose case was remitted at last Assembly; from the Presbytery of Greenock, in favour of Mr. Hugh M'Arthur, formerly a preacher in the Independent Body; from the Presbytery of Abernethy, in favour of Mr. John Macintosh, formerly a minister of the Free Church; from the Presbytery of Inverness, in favour of Mr. W. R. Munro, formerly a licentiate of the United Secession Church; and from the Presbytery of Paisley, in favour of Mr. James Ireland (Free Church) whose case was remitted at last Assembly. The Committee recommended that the case of Mr. Adams be remitted to the Presbytery of Peebles, within whose bounds he had formerly officiated, as he was required first to make his application there. In the case of Dr. Craig, the Committee unanimously recommended the Assembly to sustain the application, and that Dr. Craig be admitted as a minister of the Church. In regard to Mr. M'Arthur, the Committee resolved by a majority to recommend that although there was not sufficient evidence of his having gone through a course of theological study, yet from his high character and his attainments, particularly as a Gaelic student, his application should be sustained. The committee unanimously resolved to refuse the application of Mr. M'Intosh, inasmuch as it did not appear that the Presbytery, in receiving the application, had made inquiry as to the grounds on which he sought to be reposed in the Church of Scotland; and the Committee recommended that the case be remitted to the Presbytery to report to next Assembly. The Committee recommended that the claim for admission be not granted in the case of Mr. Munro, as it did not appear that the necessary attendance at a Divinity Hall had been given; and that the application by Mr. Ireland as a licentiate be granted.

The Report was unanimously adopted, with the exception of that part referring to Mr. M'Arthur, which was rescinded, on the ground that he had not gone through a sufficient course of theological study.

Some discussion arising on the management of the several Schemes of the Church, the following deliverance was moved by Dr. Robertson, and unanimously adopted:

The General Assembly having had its attention called to the present mode of conducting the Schemes of the Church, find that the principal points now raised were referred to a Committee of the last General Assembly, which, after very careful consideration, reported upon them, whose recommendations were adopted by the House. The Assembly decline to reopen the question then settled, but inasmuch as difficulties have arisen from the want of centralisation in the present mode of management, the Assembly appoint a general Committee for the Schemes, to consist of the several Conveners, with an additional member for each of the Committees, with instructions to make the necessary arrangements with regard to the matters generally entrusted to the Committee, as the appointment of deputations, &c.; and appoint them to hold a correspondence with Presbyteries, with the view of having a member appointed in each Presbytery, to serve as a local agent for each of the Schemes, and to make such additional provision for the extension of their missionary operations, &c., as they might deem expedient.

Dr. Robertson submitted an overture, signed by several members of Assembly, recommending that, in the absence of all

provision for the regular discharge of ministerial duty in the extensive districts in the Highlands and Islands of Scotland, and in many parts of the British Colonies, where the regular attendance of the people at public worship was prevented by the distance of their residences from the church, or other obstacles of a serious character, the families in those districts should be furnished with aids for devotional exercises, specially sanctioned by the Church, by which, without trenching at all upon anything like lay or clerical preaching, they might be enabled to engage in exercises of devotion, consisting of prayer and praise, and reading appropriate portions of Scripture. The Rev. Doctor enforced the adoption of the overture at some length, which was seconded by Mr. R. Scott Moncreiff, and accordingly agreed to.

Reports on the following subjects were presented and severally adopted:—*Quoad Sacra* Churches; Endowment of Chapels of Ease; Examination of Students; Employment of Probationers; feuing of Glebes; and condition of the Highlands.

Dr. John Cook, of St. Andrews, was appointed Convener of the Education Committee, in consequence of the resignation of Dr. Muir.

The Moderator then addressed the Assembly at the close of their labours; and, after thanking them for the honour they had done him in placing him in the position which he now occupied, referred in general terms to the business which had come before the House, and especially to the visit of the Deputation from the Central Protestant Society of France. He adverted to the importance of a faithful and righteous discharge of their duties in their several parishes, on which the success of their Church most essentially depended; and then, in name and authority of the Lord Jesus Christ, appointed the next General Assembly to meet on the 23rd May 1850. The Rev. Doctor, addressing his Grace the Commissioner, conveyed the thanks of the Assembly to him for the courtesy and kindness he had exhibited towards them, and the attention he had given to their proceedings.

The Lord High Commissioner, in reply, said he would have the honour of reporting to Her Majesty the great desire which they had manifested to promote, by every means in their power, the spiritual welfare of her people; and he begged the Assembly would accept of his best thanks for the kindness he had experienced at their hands. He then, in the Sovereign's name, declared the Assembly dissolved, and, by the same authority, appointed the next meeting to be held on Thursday, the 23rd May 1850.

After engaging in devotional exercises, conducted by the Moderator, the Assembly separated shortly after two o'clock on the morning of Tuesday the 5th June.

HOME MISSION.

As we conceive that our readers will be pleased to be put in possession of intelligence concerning the Church of Scotland, its actual position and prospects, we give place to a short article from the *Home and Foreign Record*, forming part of a series, which has appeared in that periodical within a short period, and one or two of which have already been transferred to our columns.

The articles alluded to have been prepared with the view of showing, that the Home Mission Scheme of the Church is deserving of support, and has achieved a large amount of good. It is most satisfactory to find that the Church of Scotland is still maintaining intact her time honoured reputation as a missionary Church, and a true Church of Christ. Labouring for a time under the pressure of the shock, which the secession of so large a number of ministers and people occasioned, she grappled with the difficulties of her position, and is rising with renewed energy to carry out in their fullest extent her schemes for the extension of the light of Gospel truth.

She has been enabled to prosecute her missionary enterprises for the conversion of the heathen. She has also maintained a watchful eye over the interests of her adherents in this Province and in the other Colonies, and has evinced that she was not unmindful of them, although she has as yet been unable to satisfy all their pressing requirements.

While all this has been the case, we are deeply gratified to find, that the larger congregations of the Church continue to be attended by large numbers of those who love and honour the Church of their Fathers; and that many congregations, which were for a time as sheep without a shepherd, have been furnished with the means of obtaining spiritual food. Churches too, which for a time were attended by fewer numbers than previously to the disruption, have gradually increased the roll of their members, till they have again reached their former condition.

This has been brought about, in some cases, no doubt, by natural increase, and by the return of many who left the church through affection for their minister, and, in others, by bringing into the fold, from the highways and byways, of many who before were without God in the world. We rejoice much that the Church of Scotland is still (much as she has been traduced) unimpaired in efficiency, and is enabled to give ample proof that she is still as zealous, as she was wont to be, for the advancement of the Redeemer's Kingdom; and we fervently trust, that she may long continue to be an honoured instrument in feeding the chosen flock, and in bringing about the evangelization of the world. With these prefatory remarks, we now invite attention to the following statement, as, in connection with those

that have preceded it, it fully corroborates our assertions with regard to the success of the Home Mission Scheme.

The most satisfactory accounts continue to be received, by the Home Mission Committee, of the prosperity and growing usefulness that attend the labours of those stationed over the various congregations that are in the receipt of grants. In not a few instances, without the aid thus awarded, ministrations could not have been kept up; and many of the people of Scotland, ardently attached to our National Church, but unable, from poverty, to raise a sum sufficient for the purpose, would have been left with a scanty, and altogether inadequate supply of the means of grace. Conscious of the importance of the cause in which they are engaged, and grateful for the measure of past success that has been accorded, the Committee doubt not that their hands will continue to be strengthened, and their resources still farther increased. A great part of the work they contemplate, yet remains to be overtaken; and the prosperity and efficiency of the Church of Scotland, if seen, year by year, to be augmented, will commend her value as a national institute, more and more, to all right-thinking men, who rejoice that good is done, and that the Gospel of salvation is fully preached to the very poorest, and its consolations carried to their homes.

We subjoin a few additional statements of the results that have attended the efforts of the Committee in various localities:

CHAPELSHADE—DUNDEE.

At the Secession, in 1843, the minister of this chapel joined the Seceding party, and kept possession of the chapel. The friends of the Church got possession of it only in March, 1847. In June of the same year, a missionary was appointed, who laboured in it with acceptance; and the general attendance, though at first very small, steadily increased. The missionary was, in June, 1848, appointed to a country parish, and the supply of worship and ordinances devolved upon the Presbytery.

In the end of the year, the congregation made choice of the Rev. William Adam Smith as their pastor, who was ordained on the 4th of January last. Though thus the congregation, small as was to be expected, received the services of an ordained clergyman only three months before the communion, (on 15th April last,) and although the sacrament of our Lord's Supper had not been dispensed since the Secession, the number who communicated was 231, while the number who joined for the first time, was 35. From this statement, the strong attachment of the people in the district of Chapelshade to the Church is apparent. The congregation, which at first numbered from 80 to 100, now averages from 400 to 500, and is still increasing.

It is proper to mention, that Mr. Smith superintends a Sabbath-evening school in the church, and it must be highly gratifying to learn, that upwards of 200 young people attend his classes every Sabbath evening.

WISHAWTOWN—CAMBUSNETHAN.

The minister of this church writes to the Secretary to the Committee as follows:—

It is unnecessary for me to say anything of our peculiar circumstances. Of these, the committee are already well aware. I shall, therefore, confine myself to a short account of our doings, and the good effects which have resulted from our exertions in this place.

Our prospects are most cheering, and daily brightening. Since my ordination, on the 10th of July last year, the congregation has slowly, but steadily increased, and it continues to increase. The seats, one after another, became tenanted; and the body of the church, but lately an unseemly gap, is now respectably filled. An interesting and encouraging feature in the attendance of the people on religious ordinances, consists in its regularity. Many of those who have been for months without entering a place of worship, seem to have become regular church-goers.

The sacrament of the Lord's Supper was celebrated on the 26th of November, and, on that occasion, the number of communicants was fully 300. Of these, 39 were admitted for the first time. Considering that many old and infirm people were prevented from coming forward by the inclemency of the weather, we confidently anticipate a considerable addition to the communion-roll in July next, when (D. V.) the sacrament will be again dispensed.

There are two Sunday schools in connection with the chapel, both under my personal superintendence. The one meets in the chapel immediately after Divine service, and is numerously attended. There are 130 names upon the roll, and a staff of 16 teachers. The other meets in the parish school of Cambusnethan, and is attended by 40 children. As this school has only been opened during four Sundays, and new scholars appear every Sabbath evening, confident hopes are entertained, that the number will go on increasing. A library has been established in connection with the schools, from which the children are permitted to read gratis. Altogether, the work prospers, and I trust the committee will see that their liberality has not been misapplied. There is yet much to be done, and, through God's grace, we will do what we can. Meanwhile, we have every reason to thank God, and take courage.

ARDOCH—MUTHILL.

The chapel-of-ease at Ardoch was built in the year 1780, and, from that period, up to the time of the Secession, continued in a very flourishing and prosperous condition. At that time, however, the minister, along with the greater part of the congregation, seceded; and not only so, but kept possession of the chapel till about the middle of 1844, when they were compelled to restore it. The seceding parties having thus forcibly taken the use of the chapel for twelve months, the adhering congregation were obliged to accommodate themselves elsewhere, and the number that attended on the re-opening of the chapel was very small indeed.

The present minister was ordained on the 26th December, 1844, and, at the first communion, about two months afterwards, there were only about 100 who partook of the sacrament. Since then, however, the communicants have been regularly on the increase. At the last summer communion, there were 165 tokens distributed,—thus making a pretty good advance, considering the circumstances in which the congregation were placed.

Soon after the ordination of the minister, he commenced a Sabbath school, and although, for a time, he had only from 20 to 25 scholars, these now number from 60 to 70, all of whom are taught by himself. Efforts are now making to have, this church and district erected *quoad sacra* under Sir James Graham's Act, into a church and parish.

CHURCH INTELLIGENCE.

GLASSERTON.—The Rev. Archibald Stewart, assistant and successor in the parish of Moffat, and formerly assistant in St. Andrew's Church in Edinburgh, has been presented by the Crown to the parish of Glasserton, vacant by the death of the Rev. Samuel Clanahan.

BURNISLAND.—The Queen has presented the Rev. John Robin to the church and parish of Burnisland, in the presbytery of Kirkealdy, and county of Fife, vacant by the deprivation of Mr. James Mackintosh, late minister thereof.

KETTINS.—The Queen has presented the Rev. John Tulloch to the church and parish of Kettins, in the Presbytery of Meigle, and county of Forfar, vacant by the transportation of the Rev. John Ross Macduff, late minister thereof, to the parish of St. Madoes, in the county of Perth.

CANONGATE CHURCH, EDINBURGH.—A numerous and respectable meeting of this congregation was held in the parish church, on the evening of Friday, the 25th instant, when it was unanimously agreed to petition Government to appoint the Rev. Andrew R. Bonar, at present minister of the second charge, to the first, vacant by the death of the Rev. Dr. Gilchrist.

GLASGOW QUOAD SACRA CHURCHES.—On Sabbath, Laurieston and St. Peter's *quoad sacra* Churches which have recently been vacated by the Free Church congregations, were opened in connexion with the Establishment. Laurieston was opened, in the forenoon, by Dr. Leishman, and St. Peter's, by Dr. Craik. The attendance, in point of numbers, was highly respectable.

UNIVERSITY OF ST. ANDREWS.—The annual election of Lord Rector for this University took place on the 5th current, when the Rev. Thomas T. Jackson, Professor of Biblical Criticism, was unanimously elected.

AYR PARISH CHURCH.—The Rev. Mr. Gibson, late assistant to the Rev. Dr. Auld, Ayr, having been called to his new sphere of labour in the parish of Terregles, near Dumfries, the committee conveyed to him before leaving, by special minute, their high sense of his clerical zeal and ability in the discharge of his duties, in the parish of Ayr.—*Ayr Advertiser*.

UNIVERSITY OF EDINBURGH.—The portrait of the Rev. Dr. Alex. Brunton, one of the ministers of the Tron Church, and late Professor of Hebrew in the University, was placed in the great staircase of the library of the College on Monday, which combines the advantage of the necessary light adapted to its effective display, and forms an interesting and appropriate feature in the scene where the venerable Doctor acted for so long a period in the capacity of principal librarian. The picture is the production of that eminent artist, Mr. Watson Gordon, and upon its exhibition in London excited general admiration.—*Edinburgh Evening Post*.

CANONGATE CHURCH.—On Sabbath last, two most impressive and appropriate sermons were delivered in the parish church, on the occasion of the death of the late much lamented Rev. John Gilchrist, D.D., by the Rev. Dr. Clark, of St. Andrew's Church, and the present incumbent, the Rev. Andrew R. Bonar, to numerous and most respectable audiences. Both discourses were of a high order, deeply imbued with rich evangelical sentiments, and embodying beautiful, faithful, and affectionate eulogiums on the distinguished talents, Christian character, and retiring virtues of the departed. Dr. Gilchrist was, "indeed an Israelite in whom there was no guile." A feeling of sadness and sorrow seemed to pervade the congregation, and many were in tears, "for Barnabas was a good man, and full of the Holy Ghost and of faith." In the evening the Rev. Mr. Bonar again improved the occasion, by delivering a faithful and eloquent discourse in the parochial preaching station, Burgh School,

to a most attentive auditory, and again adverted, in feeling terms, to the great loss the parish had sustained in the removal by death of their most esteemed and beloved pastor. "Blessed are the dead that die in the Lord; they rest from their labours, and their works follow them.

REV. MR. CAIRD.—Our readers are aware that the Rev. Mr. Caird, of Lady Yester's, Edinburgh, lately received the presentation of the Parish of Errol, and the Reverend gentleman was appointed by the Presbytery of Perth to preach here on Sabbath the 1st, and Monday the 2nd inst. Mr. Caird's popularity as a preacher drew a great number of hearers from the various parishes throughout the Carse of Gowrie, as well as from Perth and Dundee, especially on Sabbath when there were upwards of 1500. We are satisfied (says the *Perthshire Advertiser*) that none who listened to the thrilling, earnest, and solemn appeals made by Mr. Caird on this occasion, will soon forget them. On Monday, Mr. Caird preached by appointment, before a committee of the Presbytery, twelve of whom present, besides a number of other ministers who attended to hear him, all of whom, we understand, expressed their esteem for him as a most powerful and highly gifted preacher. The parishioners of Errol feel that they owe a debt of gratitude to Captain and Lady Henrietta Allen, for the very judicious manner in which they have acted in this matter, in laying aside all personal or party feeling, and exercising their privilege as patrons in securing the services of a gentleman, who is allowed on every side to be one of the leading stars in the Church of Scotland.—*Greenock Advertiser*.

GENERAL ASSEMBLY'S ENDOWMENT SCHEME.—A public meeting of the friends of the Church of Scotland was held in the Music Hall on Thursday night, to determine and devise upon the most expedient means for promoting, generally throughout Scotland, subscriptions to the Assembly's supplemental fund for the endowment of chapels of ease and the erection of the same into parishes *quoad sacra*. The meeting was numerous and highly influential. On the motion of Mr. Pringle of Whytbank, the Marquis of Tweeddale was called to the chair, who expressed the great pleasure he felt for the honour conferred on him. Dr. Hill moved the first resolution, which referred to the great spiritual destitution which existed throughout the country, and to the imperative duty of every Church of Christ, to the utmost of her power, to render those ordinances influentially operative upon all classes. Mr. Boillie, advocate, seconded the resolution. Dr. Cook, of St. Andrews, submitted the next resolution, to the effect, that in order to meet the spiritual destitution which so largely prevails, and believing the endowment of the chapels of ease, and their erection into parish churches *quoad sacra*, to be one of the most effectual means which can be employed for this purpose, the members and friends of the Church of Scotland resolve to apply their utmost efforts to provide adequately for the religious wants of their destitute fellow-countrymen, by making the parochial institution of these chapels the object of their immediate and most anxious attention, Professor Swinton seconded the motion. Mr. McLeod, of Dalkeith, proposed the third resolution, that the meeting should use all possible means of recommending to the favourable consideration of the friends of the Church throughout the country generally, the plan of supplemental subscriptions, namely, a given sum of each of a definite number of chapels, which shall be first prepared with the requisite amount for endowment; and that those now present pledge themselves to organise and make provision for the superintendence of congregational, parochial, district, or other as-

sociations, which shall be deemed best fitted to accomplish the object in view. Mr. Johnston of Alva seconded the resolution, which, along with all the others, was carried unanimously, and after a vote of thanks to the chairman, the meeting separated.

CUMBERNAULD.—A few days ago, a deputation from the parish of Cumbernauld waited on their minister, the Rev. Mr. Park, at the Manse, and presented him with a splendid pulpit gown and cassock, together with a beautifully-wrought purse, containing the very handsome sum of forty-two sovereigns. Walter Duncan, Esq., of Bogedge, one of the heritors of the parish, who headed the deputation, and presented the gifts, said that it gave him great pleasure to assure Mr. Park that the different offerings he had the honour of presenting to him, were not the gifts of a certain few in the parish, but of persons of all classes—of the high and the low, the rich and the poor, the humblest peasant as well as the most independent heritor. This must be very gratifying and encouraging to Mr. Park, who has not been six months settled in Cumbernauld, and who, at the time he was presented with that living, had to contend with a few in the parish who were said to be somewhat hostile to his being settled amongst them as their minister. Mr. Park, we understand, preaches every Sabbath to a crowded church in Cumbernauld, no one having left, but many more having been added to it, since he was settled there. His attention, especially to the young of his flock, has been unwearied; and by his exertions Sabbath schools in connection with the parish church have been established. We congratulate the heritors and parishioners of Cumbernauld in having got settled over them so excellent a pastor as Mr. Park; and we express the hope that he and they may be spared long together, the one party to minister, and the other to be ministered unto.—*Renfrewshire Advertiser*.

REV. MR. STUART OF NEWTON.—The numerous and respectable congregation of Newton-on-Ayr will learn with regret, that their esteemed minister has tendered his resignation of the duties of the church and parish. In a formal communication to the Delegates and Managers, last week, the Rev. gentleman intimated that he had accepted a presentation to the assistant and successorship of the parish of Moffat. The keenness of the sea air being hurtful to his constitution, and an inland situation being better adapted to it, (we have authority for stating,) is the only reason which has induced Mr. Stuart to take the present step. He will, however, remain in possession of his charge till September. To show the harmonious feeling, which subsists between the minister and the office-bearers, we have also an opportunity of reporting that he returned the managers thanks for the kindness he had received from them during his incumbency there. At a meeting of the Delegates of the Church, on Friday evening, to consider the communication alluded to, it was agreed to accept Mr. Stuart's resignation, on the grounds stated—the Delegates, at the same time, expressing their regret at losing his valuable and edifying ministrations. During Mr. Stuart's residence in this district, he has rendered himself highly popular, not only for his zeal, earnestness, and eloquence in the pulpit, but for his bland, kind and unassuming walk amongst his attached parishioners; and we may express our desire that he may be stimulated by increasing strength to labour long in his new sphere of usefulness.—*Ayr Observer*.

DEPOSITION.—The Presbytery of Aberdeen, on Thursday last, deposed the Rev. Mr. Newlands, in accordance with the resolution of the General Assembly.

KETTINS.—The Rev. John Tulloch, of Dundee, has been recommended, at a meeting of the parishioners of Kettins, as a "proper person to supply the vacant charge." A petition in his favour has accordingly been sent to Lord Halyberton, to be presented to the Home Office.—*Northern Warder*.

KILDRUMMY.—We are authorised to say that Her Majesty has acceded to Sir George Grey's recommendation of Mr. John Christie, schoolmaster of Auchindoir, to the vacant church and parish of Kildrummy.—*Aberdeen Journal*.

PORT-GLASGOW CHAPEL OF EASE.—We believe the members of this congregation unanimously agreed, at a meeting held last week, to request Mr. Dunipace to be their pastor, in room of Rev. Mr. Kirke, who was lately removed to the Middle Church of Paisley. We understand Mr. Dunipace is a licentiate of the Presbytery of Fife. It is worthy of remark, that there was not a single dissentient voice among the whole congregation.—*Renfrewshire Advertiser*.

PRESBYTERY OF DUNDEE.—A public meeting of this Court took place on Wednesday evening, in the East Church, to hear addresses on the subject of supporting the five Schemes of the Church. The auditory was between 500 and 600. The Rev. Dr. Charles, late of Calcutta, addressed the meeting in a long speech in support of the India Mission, Education Scheme, and Home Mission. The Rev. Mr. Robertson, of the New Greyfriar's, Edinburgh, spoke on behalf of the Jewish Mission and the Colonial Scheme, and apologised for the absence of the Rev. Mr. Fowler, of Ratho, who should have appeared to advocate the Colonial Scheme. On the motion of the Rev. Dr. Adie, the thanks of the Presbytery were voted to Dr. Charles and Mr. Robertson.

PRESBYTERY OF PERTH.—A meeting of this reverend body was held on Wednesday. The business was chiefly routine. A communication from the Crown-Office, requiring a return of the number of adherents of the Established Church in each parish throughout Scotland—the number of sittings let and unlet—and an account of the number of *quoad sacra* churches—was read, and orders given that the same should be complied with.

UNIVERSITY OF GLASGOW.—The Senatus Academicus of the University of Glasgow, at their meeting on the 1st of May, unanimously agreed to confer the degree of D. D. on the following ministers:—The Rev. John Roxburgh, Free St. John's, Glasgow; the Rev. Robert Paton, St. David's parish, Glasgow; the Rev. Laurence Lockhart, Inchinnan parish; the Rev. David Runciman, M. A., St. Andrew's parish, Glasgow; and the Rev. Robert Wilson, professor of Biblical literature, Assembly's College, Belfast.

PRESBYTERY OF DUMBARTON.—This Rev. Body met on the 27th March, and elected their representatives to the ensuing General Assembly.—The Presbytery then took up the consideration of the overtures transmitted by last General Assembly. The overture on the induction of ministers was approved of, with the exception of the fourth section, instead of which they suggest that the presentee be appointed to preach on two Sabbaths, and not at all on a week-day. The overture on admission of ministers and licentiates of Dissenting bodies was approved of.—Mr. Pearson dissenting. The overture on the prosecution of ministers was approved of. The Clerk was instructed to transmit ex-

tracts of these deliverances to the General Assembly, and after disposing of some routine business, the Presbytery adjourned.

PRESBYTERY OF STIRLING.—This Rev. Body met on Wednesday last, and elected their representatives to the ensuing General Assembly.—It was unanimously agreed to overture the General Assembly to take steps to procure a uniform standard throughout the Church in the examination of students and candidates for the holy ministry. The remaining business was merely of a routine nature, after which the Presbytery adjourned.

MISSIONARY INTELLIGENCE.

INDIA MISSION.

In our last we alluded to the fact that the India Mission was labouring under what, we hope, has proved a temporary embarrassment. It cannot but be mortifying to the Missionaries, who are spending their strength in the field of India, to find that Christians have, even for a time, appeared to forget the claims of that country on the Christian world. That such an effect has been produced on those devoted men, and that much anxiety and depression has weighed down the Missionaries, is evident from the following earnest letter, which appears in the *Home and Foreign Missionary Record* for June.

COPY of a LETTER from the REV. MR. SHERIFF to the CONVENER; dated, Madras, March 14, 1849.

It was with great sorrow that I read in the *Record* your statements respecting the funds of the Church of Scotland's India Mission. Separated from home and friends—oppressed by the influences of an unhealthy climate—sometimes almost led to despair of the results he looked for from his efforts, the labourer of the Cross has sufficient discouragements and difficulties in his path. Yet a darker gloom must fall on his spirit, if the conviction is forced upon him, that the prayers of the Church are not ascending in unison with his supplications for a blessing upon his labours. Let it not be said that those prayers are offered up. What a mockery of the Majesty of heaven would it justly be reckoned, if the farmer were to pray for abundant harvests from waste lands, without putting forth his energies in their cultivation! Is it less so to say, "Thy kingdom come," without making every possible effort to hasten its coming? Human agency is equally necessary in the Church as in the field; and God's fertilizing blessing is as indispensable to the seed as to the Word. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

But if it be admitted, as it must be, that the extension of the kingdom of Jesus is to be brought about through human agency, whence comes it that the Church of Scotland is so remiss in supporting her India Mission? Is it, that the duty of the Christian, in regard to Missions, is doubtful or unimportant? The latest command of our departing Lord, and the practice of every living Church, gives the strongest contradiction to such a supposition. Is it, that India has not demands upon our Christian sympathies? If every land, where souls are perishing for lack of knowledge, has imperative claims upon us—if every region where the Sun of Righteousness has not arisen, is a proper sphere for Missionary enterprise,—how much more are

we bound to carry the glad message to the Hindoos,—men of the same race with ourselves, victims of one of the most soul-benumbing and debasing superstitions that has ever cursed this earth; a people for whose destinies we are so deeply responsible? Perhaps it may be thought, as some indeed assert, that the enterprise is hopeless, and that the money expended in it is wasted. Of the possibility, nay, the certainty of the evangelization of the world—the sure word of prophecy contains such explicit declarations, that he who allows doubts on the subject to influence him, may, without any violence to Christian charity, be suspected of paying more regard to the trifling sum requested from him, than to the will and Word of God, the regeneration of a fallen world, or the eternal weal or woe of countless millions of undying fellow-creatures. "I will gladly," says the Apostle to the Corinthians, "spend and be spent for you; though the more abundantly I love you, the less I be loved." But we, in the selfishness of our spirit, almost seem as if we would dare to drive a bargain with the Almighty; and refuse to give aught to Him who lendeth us all, unless we are certain of large and quick returns. The faith that could once remove mountains, is now like Samson shorn of his locks; and the love that counted no cost too great, could a single soul be saved, seems to have abandoned the earth to the despotism of avarice. Finally, the reason assigned for diminished subscriptions is, perhaps, the want of means. In many instances, this may have been true. But allow me to ask, When the most venerable institutions are becoming unstable, as though a social earthquake were convulsing the world, is this a time to think too anxiously about rank, and the display of wealth necessary to its support!—when the fleeting nature of riches, and the uncertain tenure by which we hold them, have lately been proclaimed as unmistakably as if they had been trumpeted by the thunder, or traced on the vault of heaven in characters of fire,—are we to "make gold our hope? or say to the fine gold, Thou art our confidence?"—when fever and pestilence, on their dread errand of chastisement, through the length and breadth of our land, have been teaching, that the "Son of Man cometh at an hour when ye think not," shall we neglect the admonition, "Be ye also ready?" Alas! for erring humanity! Knowledge is increased, and we seem to prize her feeble lamp more highly than the sun of truth—worldly comforts are multiplied, and we act as if we preferred the mire of earth to that eternal city whose "streets are of pure gold." Life has longer expectations, the healing art greater resources, and we forget that we are but pilgrims here, and fondly reckon on a long respite from the dread account "when the books shall be opened." But let us not deceive ourselves; the sky of the future is full of omens of change; in the glass of the coming time are mirrored shapes, which bode unrest to the soul which "has laid up for itself many good things." Blessed Jesus, thou who so lovedst the world, give us a true sense of the value of an immortal soul; let not the thought enter our minds, that thou hast less respect to thy glory, and less love to thy creatures than we have. Bless our efforts in thy cause, for thy name's sake, and for the sake of those who are perishing in their blindness. Let not our Christian anxiety for the extension of thy kingdom be alloyed with impatience on account of labour, or money expended without commensurate visible results.—I am, &c.

The tinge of sadness, which the perusal of the above letter will probably have communicated to the minds of our readers, and the impressions made by it, will be strengthened by the comforting assurance which the following letter presents, that a great work is being wrought in India, and of which, we are constrained with thankfulness to echo the exclamation, "It is the Lord's doing."

COPY of a LETTER from the Rev. Mr. HAMILTON to the CONVENER; dated Madras, March 27, 1849.

The annual examination of our Missionary Institution took place on the 20th inst., and I have pleasure in bearing my testimony to the very favourable appearance made by its pupils on the present occasion.

The number in attendance was larger than usual; I think, 380; and all the classes that were examined did well. Mr. Graut's leading examination of the highest class in Scripture gave satisfactory evidence, on the part of the pupils, of their intellectual acquaintance with the general truths of Revelation. Their examination in Chemistry was also creditable. The second and third classes seemed to me to contain the most intelligent boys. Mr. Sheriff's examination of them in history was peculiarly able and effective; as was also Mr. Black's examination in the Evidences of Christianity. Both these agents of the Mission are most useful and efficient teachers. I had also an opportunity of examining some of the classes on religious subjects; and as the questions I put were entirely new to them, the answers they returned were the more satisfactory. On the whole, I consider this examination of the Institution as the best I have yet witnessed. There seems to me to be a decided improvement in the school, increased intelligence amongst the pupils, and vigour and energy in the mode of tuition.

The attendance of European spectators was not quite so numerous as might have been wished; but this was obviously owing to the late period of the session at which the examination took place,—a disadvantage which I hope the conductors of the Institution will avoid in future, by having the examination, hereafter, during the cold season of the year.

Owing to want of room and time, the Hindoo girls' classes were not examined till the following day,—a result much to be regretted. The attendance of the pupils, however, was numerous—upwards of 250; their external appearance very neat and interesting, and the examination very gratifying. The first class, which I particularly heard, gave really intelligent answers in Scripture, and quoted texts and prophecies in Tamil, as correctly and fluently as any class of Christian children could have done in their own language. The whole appearance of the female schools reflects the highest credit on Mr. A. Walker, their amiable and diligent instructor.

So far, then, as regards the agency of man, a wide door and effectual lies open before the Institution. Upwards of 600 children of both sexes, receiving Christian instruction in the midst of this abode of heathenism, is a spectacle of no ordinary interest, and affords a sphere of no common usefulness. Even by this *external* success alone, there is every reason for gratitude and thankfulness to God, "It is the LORD'S doing;" and they who remember what India was a few years ago, may well say, with reference to this and other similar results, that "it is wondrous in our eyes."

Yet let us not forget, that all this, interesting and encouraging as it is, may yet be but "a fair show in the flesh." "It is not of him that runneth, nor of him that willet, but of God who sheweth mercy." "No man can come unto me, except my Father, which hath sent me, draw him." The instruction of the intellect, is not the conversion of the soul. Whether the hearts of these children are in any wise savingly affected, it is impossible for man to say. The Christian instruction they receive places

them in a position of deep and increased responsibility. And no Christian can contemplate such scenes as the Missionary schools present, without feelings of the most anxious and trembling solicitude in behalf of these young creatures themselves, lest they should still continue to the last to "hold the truth in unrighteousness," and only know the word of life as the "savour of death unto death." May God, in mercy, avert so solemn an issue! May they who know the truth, and love the souls of sinners, be more and more earnest in prayer for the outpouring of that Spirit who alone can quicken the dead, whether in Christian or heathen lauds! May these young hearts, yet alien from God, be led to yield to the gracious "drawings" of their Father's soul! And may He who, in the days of His flesh, suffered little children to come unto Him, now receive these little ones to himself, and "lay His hands on them, and bless them!"

I must apologize for the haste and brevity of this communication. I have barely time to catch the Government Express, overwhelming professional duty scarcely allowing me, at present, a moment I can call my own, and my newly arrived colleague being unable, from the state of his health, to afford me any relief.—I am, &c.

We conclude our extracts with the following letter, which, with the remarks upon it from the *Record*, gives an interesting general sketch of the progress of the work in the Presidency of Calcutta in India. With such facts as this letter brings before us, we are forced to exclaim, "the harvest is great, but the labourers are few." May devoted men continue to be found, ready to spend and be spent in communicating "the glad tidings of great joy," and may Christians be led to give, with increased liberality, of their substance, to the support of a Mission, which embraces so wide a field as India with its millions of inhabitants.

COPY of a LETTER from the REV. MR. HERDMAN to the CONVENER; dated Calcutta, 8th March, 1849.

My last letter to you had just been despatched, when I received your's of the 17th October, in which you express the gratification of the Committee, on hearing of the commencement of our Sabbath evening lectures in the Institution. (Owing to the holidays and other causes, these were intermitted for a few weeks in the cold season; but since our re-opening, they have been resumed, and, by God's good hand upon us, they shall be perseveringly maintained. In respect of numbers, the audience, latterly, has not been so good as was at first anticipated; but we are not to be readily discouraged; and once embarked in an enterprise of usefulness, when the path of duty is clear, we shall not slack our hands, or cease to follow on, while the door of utterance is open. I am not aware of any stirrings of conscience, or awakenings of inquiry, which can be traced, instrumentally, to our Lord's-day services. Nevertheless, they are, or may be, by the Divine blessing, of benefit in many ways. And I hold it right to enter by every inlet to heathenism which there is an opportunity of occupying; right to make known the truth in season and out of season, to a handful as to a multitude; right, as it is blessed to "sow beside all waters." To our converts, as yet too few to be formed into a distinct native church, they are valuable, as furnishing an occasion to exhibit Christianity in its elements, in a more appropriate and simple light, perhaps, than it could be presented elsewhere. Over the minds of our own unconverted pupils, they are fitted to exert a salutary influence that

pervades the daily tuition. With reference to all, it is an additional and direct attack on Paganism; a holding forth of the Word of life, and the excellencies of the Saviour, and the evidences of His mission, and the glories of His person, and the sufficiency of His atonement, and a wielding of that sharp sword, whereby the Spirit of the living God has demolished many a stronghold, and shall yet level every fortress of idolatry and iniquity in India!

It is but our "day of small things." Hampered for lack of men and means, so that we cannot branch out, as we would, either in schools or chapels, we dare not extend our operations either in teaching or preaching,—little, compared with the demand, the crying necessities of perishing myriads around, little can we do. But, through Jesus strengthening, we shall do what we can; and if our fellow-workers in Scotland, be they poor, or be they rich, will ply well the throne of the heavenly grace, with arguments taken from the covenant, and the cross of Christ, and the glory of His name, and the blood of millions, God will do great things for us, whereof we shall be glad. If only we are faithful to Him, and besiege His footstool, and employ our talents, and consecrate all to His praise, we shall not be disappointed; and we shall be to Satan's host as an "army terrible with banners,"—the banners of uplifted waiting hearts and praying lives!

In my letter of December, I promised to send you, by the following steamer, some brief notices of the progress of the Gospel throughout this presidency. When January came round, however, I found that you were likely to be deluged with communications. Both my colleagues were writing you at length the details of the annual examination, and of the session then terminated. Then, again, Mr. Ogilvie wrote you by both mails of last month; and as my proposed topics possessed no urgent interest, I could not think of intruding them on your attention so unseasonably.

In the whole of Northern India, there are nearly 140 ordained missionaries, with a few exceptions, either Europeans or Americans, labouring at fifty-six principal stations. These belong to the following bodies, and are thus disposed:—

Those belonging to the Baptist Missionary Society, which was the earliest in the field, (the venerable Carey landed on these shores in 1793!) number 29.—viz., in Agra, 4; Barisal, 1; Benares and Chunar, 3; Calcutta and neighbourhood, 7; Chittagong, 1; Cutwa, 1; Dacca, 1; Delhi, 1; Dinajpur, 1; Jessore, 1; Monghir, 2; Muttra, 1; Patna, 1; Serampore, 3; and Suri in Birbham, 1.

The London Missionary Society has 19, including two or three absent in Europe. These are stationed as follows:—At Benares, 5; Berhampore, 2; Calcutta, 7; Chinsurah, 1; and Mirzapore, 4.

The Church (of England) Missionary Society, reckons 28 labourers in this corner of the vineyard. They are thus divided:—At Agra, 4; Benares, 5—of whom one is now in England; Burdwan, 2; Calcutta, 4; Chuna, 1; Gorruckpore, 1; (Kishnagur district, 8;) (Jamipore, 1;) Meerut, 1; Simla and Coteghur, 1.

The Church of Scotland has 3, and the Free Church 5,—all in Calcutta.

The Propagation Society, whose agents in this quarter, at least, are usually accounted Puseyite, has about 10, in the vicinity of Calcutta, at Cawnpore, and in the Saugor and Nerbudda territories.

More than a-half of the labourers in the north-west provinces belong to the American Presbyterians. There are at Agra, 2; Allahabad, 4; Futteghur, 6; Ludiana and the Jullender Doab, 5; Mynpuri, 2; Sabbuthu, 1; and Saharanpur, 2.

At Cuttack and Berhampore, in Orissa, there are 7 brethren, all English, connected with the General Baptist denomination.

At Midnapore, Balasore, and Jelasore, there are 3 from America, belonging to the "Free-Will Baptists."

In Assam, at Sibsaghar, Nowgong, and Gowhuti, there are 4 missionaries, belonging to the Calvinistic, or Particular Baptist denomination.

At Cherrapoonjee, there are 2, from Wales.

At Dacca, 3, from the Basle Society; and at Darjeelung, and one or two other places, as Arrah, Bhagalpore, there are several, supported by their independent resources, or by individual generosity.

Of these men, it may suffice to say, that many possess no ordinary talent, discretion, and zeal; and that, as a body, they are in the highest degree respectable. Most of them are in the prime of life, and there are comparatively few who have not been more than four years in India. Three of the most elderly and experienced have lately been called away from the field with the sickle in their hands. The Rev. Mr. Wilkinson,—for above five-and-twenty years engaged in active labour as a Church missionary; first at Gorruckpore, and, afterwards, at Simla,—died in his work on the 6th November last. He had joined in celebrating his society's jubilee on the 1st, and was stopped on a missionary excursion by death.

The Rev. O. Leonard breathed his last not long after, having laboured as a Baptist missionary in Dacca alone, for a period of thirty-two years. Here is the story of his conversion:—"He was a serjeant of artillery, and had led a wild and reckless life; but the conviction of sin in his mind were so strong as to incite him to self-destruction. Satan, he said, was ever behind him; he could even hear him urging him to self-destruction. Under this excitement, he retired to one of the Calcutta burial-grounds, and shot himself through the head. Strange to say, he suffered no vital injury, though his face was frightfully mutilated. He was taken to the hospital, and was cured. While he lay there, Dr. Marshman visited the hospital, and spoke with him about his soul. It pleased God to carry home to him the truths of the Gospel, which proved like balm to his troubled conscience, and to make him a new creature in Christ. On leaving—, he entered immediately on missionary life. He was engaged, first, as teacher at a school in Lal Bazar; but very soon proceeded to Dacca, where he remained till his death." How wonderful, and how various are the ways of the blessed Spirit in furnishing His servants!

On the 3rd ultimo, the Rev. Mr. Hill, for twenty-seven years an energetic and unwearied missionary of the London Missionary Society, at Berhampore, entered into rest. Two years ago, he came down to take charge of an English congregation here, during the temporary absence of their pastor; but his debilitated frame was unable for the duties which he insisted on discharging. After long struggling, he was compelled to resign his charge in November last, and left Calcutta, never to return.

"Blessed are the dead which die the Lord from henceforth; yea, said the Spirit, that they may rest from their labours, and their works do follow them."—I am, &c.

The country in which we occupy but three principal mission-stations, it is to be borne in mind, is as large as the whole Continent of Europe, Russia alone excepted. It contains not one, but thirty nations, differing in dialect, manners, and cultivation; and of these, we have seen it remarked, entire nations and tribes have never had a single missionary sent to labour amongst them, and possess no translated copy of the Scriptures. Yet have great general results been attained. Christian communities have been formed amongst some of these nations; and converts to Christianity, as at Tinnavelly and Kishnagur, may be numbered by thousands. Still, the great work has been, in a manner, only begun. There are vast tracts of barrenness and spiritual death; and the most pressing need, not for diminishing and suspending, but for increasing the exertions made by the different missionaries engaged in the various parts of this immense field. Nor are the encouragements few, or the facilities slender, which are now presented. The country, in its

moral aspects, has been surveyed by enlightened observers. Many warm friends of the cause are to be found amongst the civil and military servants of the Company. In 1807, it is said, that not a single Bible was to be procured at Madras, "there was no demand for them." The case is now widely altered. A truly spiritual tone pervades many circles, whose hearty aid may be looked for. Books of instruction have been prepared; there are printing presses in existence, and types found in readiness for use, by which tracts and publications for the benefit of the heathen population may be thrown off. English habits of civilization and refinement are advancing amongst the natives, and are eagerly desired by many of them. What is of greater consequence, the strongholds of idolatry are, in many quarters, giving way. The dominion of false gods, the notions of superstition are being overthrown; and to this, nothing promises to contribute more, than the course which the missionaries of the Church of Scotland are, and have been pursuing. They are doing "a great work." Let, then, their efforts be vigorously supported at home; let their labours be commended at a throne of grace, that there may descend upon them a more abundant blessing from on high. It is no time for faint-heartedness or remissness of exertion; for weakening the noble scheme which enlightened piety originally devised, which love to Jesus should commend to the soul of every Christian who has learned to sigh over the state of those who are perishing for lack of knowledge; since a "wide door" has been opened and a process is going on, the whole results of which may only become known when secret things are brought to light; and the exertions of the Redeemer's servants will be fully owned and acknowledged.

JEWISH MISSION.

In preference to any remarks of our own, we give place to a short article from the *Missionary Record*. We are unable to insert the whole of the letter referred to, owing to its length; but the extracts we give will convey an idea of its contents.

KARLSRUHE.

There are at present discernible, especially upon the Continent, and even amidst much political excitement and commotion, usually so unfavourable to serious thoughts regarding eternity, signs which indicate, that many amongst the Jewish community are being aroused to reflection and inquiry. The strongholds of prejudice are evidently shaken in various quarters; the authority of tradition seems to be departing; and not a few are disposed attentively to consider the claims of Christianity. While the stricter adherents of rabbinism still cling to the notions with which they have been so long familiar, and there is yet much to oppose the spread of the Gospel, there are not wanting many tokens also, which evince that not a few are seeking after the way to Zion.

The subjoined communication, from the interesting announcements it contains, will amply repay perusal, and affords cause for thanksgiving to Him in whose hands are the hearts of men,—who can still "the voice of waves," and the tumults of the people. Mr. Sutter gives the outline of a discourse which he recently delivered at Weingarten, to a very large and deeply-attentive auditory of Jews and Christians. The occasion was memorable; the presence of the Lord was largely experienced by the speaker and by the assembly, who appear to have listened to him with breathless interest, as he pointed out the way of peace, and dwelt upon the method of acceptance through a crucified Redeemer. It

was felt, that on this, and other occasions, an answer was vouchsafed to the supplications of many devoted Christians, of Baden and the neighbourhood, whose souls have been gladdened and refreshed by the promise of a time of refreshing from the Lord. This locality is, at present, invested with peculiar interest from the extensive awakening that is announced—the longing of the people for Gospel truth, and their readiness to listen to the message of salvation; circumstances that have amazed and confounded adversaries, and gladdened the hearts of all who desire the progress of the Redeemer's kingdom.

COPY of a Letter from the REV. G. F. SUTTER to the CONVENER, dated Karlsruhe, 30th April, 1849.

April has been rather rough and inclement, while the weather, during the months of February and March, was, on the whole, unusually mild. Many have felt the unfavourable change, and I, likewise, have experienced the same; in consequence of which I have been suffering, altogether, for about a fortnight. Now, however, we are breathing the salubrious air of spring, which, within a few days, has fairly set in; verdure and bloom everywhere refresh the eye. When will the time come that the wilderness of Judah shall blossom? When will the precious seeds which we now are casting upon its barren soil, begin to bud and spring forth for the glory of our God? The searching eye of the inquirer meets but little yet that can cheer it; only here and there a few weak plants that indicate a Divine origin. It sometimes appears as though our labour was in vain, and our strength spent for nought, (Isaiah xlix. 4;) but surely our work is with our God, and is precious in His sight. Patience, after all, shall have her perfect work, and times of refreshment from the face of the Lord, will surely come for the House of Israel, and for those who have toiled and prayed for its welfare.

Besides labouring among the Jews in this city, I have hitherto taught and preached the Gospel in a dozen of the neighbouring Jewish villages, which, by turns, from time to time, I am in the habit of visiting. Almost universally, the arguments which they formerly employed against me, or rather against the Gospel, have become blunted; they are unable to advance anything new, or to find proofs for the truth of their own ways. Overwhelmed by the native virtue of God's Word, and by the purity of the Gospel faith, great numbers of them yield tacit consent; many go farther, and do not hesitate freely to acknowledge the truth of what they hear. Not a few now speak with commendation of my endeavours to enlighten them; and having heard me preach, ask for a repetition; but still death, appalling death, prevails. I am strongly reminded of their fathers, who were willing, for a season, to rejoice in that burning and shining light, John the Baptist, (John, v. 85;) and yet the Lord had to tell them, "I know you, that you have not the love of God in you," (verse 42.) Their minds have become so perverted by error, that they appear to have lost the sense of truth, and do not feel themselves bound to its claims. What though Christianity be true, though it be admitted that Jesus is the Messiah, it does not, in their opinion, follow, that they must become Christians. I do not wish, however, to use these assertions in too sweeping a manner. I have reason to believe, that there are a goodly number of whom better things may be hoped;

but they are yet very weak. Family ties, and other worldly reasons, form too great an obstacle for them. Had they been born and grown up among Christians, they would, probably, be numbered among the believers. Could they become Christians without self-denial, they would be ready to do so. How wisely had God arranged it, that the way into the Saviour's kingdom should be attended with difficulties which I do not wish to be removed. Those whom the Father has given to His Son, will come over after all; and proselytes who, according to the Lord's declaration, afterwards become more confirmedly the children of hell, we do not want.

I have not been able, as I intended, to visit the Jews of Mentzingen, during this month, partly on account of indisposition, and afterwards, on account of the rainy weather. I told you, in my last letter, of the remarkable entrance I had found amongst them about five or six weeks ago; but I hope to visit them very soon. On one of the late passover feasts, I preached to the Jews at Grootzingen—a place close by—in several of the houses, and also conversed with considerable numbers of them before their houses, explaining, at great length, the meaning of the festival, and placing before them the Lamb of God that taketh away the sins of the world. I proposed to them to have a meeting in the evening, and a pious Christian offered his house for that purpose. I began the meeting at eight o'clock in the evening. About 200 Christians attended and many Jews; but the latter did not venture to come within the room, and took up their position in the adjoining street. Through the open windows, however, they could understand me very well. I preached on the parable of the merchantman seeking goodly pearls, (Matth. xiii. 45, 46,) explaining it for the understanding of Jews and Christians. On Saturday of last week, I preached at Weingarten, a large village known to you already, and inhabited by upwards of 3000 souls, among whom there are many Jews. I spoke to deaf ears and evil consciences, because they could not gainsay the truth they had heard so often, and yet were unwilling to receive it. Three days after, on Tuesday, I again appeared in the village, sending round a messenger to all the Jewish houses, inviting them to a meeting in the evening. I likewise gave notice of it to some Christians, who made it known in their circles. An innkeeper kindly opened his dancing saloon, a very large room. The meeting commenced at half-past seven in the evening. The Jews, the Roman Catholics, (there being a Romish Church in the place,) and the Protestants, attended in large masses; it was estimated to the number of about 2000 persons in all. Not only the saloon, the antechambers, and the avenues of the hotel, were densely crowded, but the street and the churchyard, which lay opposite, were occupied with hearers. Even the Protestant pastor, a good naturalist, together with his family, came to listen; he stood aloof in the churchyard. I spoke for two hours with so loud a voice, that those who stood farthest outside the hotel could conveniently understand me; the deepest silence and the most marked attention prevailed throughout. I knew that many of my hearers, both Jews and Christians, (for every boy is now a politician, and every Jewish boy likewise,) were engaged with the politics of the day; being, as is generally the case with our people, dissatisfied with the present state of things, and wishing for something new, of which they have confused, and far from clear, ideas. Taking into account this disposition, I began by

reading the 29th Psalm, speaking, in explanation of it, of the present shaking of the nations, especially of the precarious and convulsed state of Germany, and of the real causes of these judgments,—viz., our individual and national wickedness, the fearful apostacy from the Lord Jesus Christ among all ranks and in all departments, in the State, the Church, in towns and villages, and in the schools, high, and low. The Lord, at present, was sitting in judgment to bring about a flood, (verse 10, as the Lutheran version has it;) old things were falling, in order that that which is eternally new might be established. I now mustered the “new” ideas which occupy men’s minds at this day, shewing their emptiness and futility. The kingdom of God, I continued, is the “new” state that must be established,—the Bible must become the law and statute-book of the nation,—the Lord Jesus Christ must be acknowledged, worshipped, and obeyed, as our King,—and He will be our King; therefore the world is trembling. Those who set themselves against Him, will, by the iron rod of the Almighty’s wrath, be dashed in pieces; but He must reign from shore to shore,—all nations shall worship Him, and be blessed in his name,—His knowledge shall yet cover the earth, and be the healing balm for the woes of all the families and kindred of men. But what must we do, I asked, in order that this “new” state, even the kingdom of God, may be brought in and established for our own good and enjoyment? When in Judea, I answered, 1800 years ago, the old state of things had become ripe for judgment, when the Lord personally appeared on earth to establish a new and everlasting kingdom, He thus began His divine preaching, “Repent and believe, the kingdom of God is come nigh.” This, I said,—the present bearing much resemblance to that time, and the kingdom of God having come nigh again,—is the message I must address to you, and which now must be addressed to all men, both of high and of low degree. I farther shewed what repentance consists in, laid bare and reproved the sins of the people, and, mentioning them by their proper names, said, These are the tyrants that oppress you, the tyrants against which you must make revolution, (there were also republicans amongst my hearers,) if they be crushed, the new and glorious time will speedily set in. I then explained the second clause of the Lord’s command,—“Believe,” shewing what faith is. I spoke of the person in whom we must believe, even Messiah, the promised Saviour of the world, God and man, in one person; having, all the while, a peculiar eye upon my Jewish hearers, adducing such proofs and arguments, especially from the Old Testament, as were suited for them. I gave an account of the work of redemption through Jesus Christ, shewing the import of His birth, life, passion, resurrection, and ascension; in short, I preached Christ and Him crucified, fully and freely,—the accompanying grace of the Spirit being present. Opening the door of the kingdom of God wide for repentant sinners, I earnestly urged my hearers, and affectionately besought them, in Christ’s stead, to be reconciled to God, asking all parties to be saved without money and without price, through the free grace of God. Having thus prepared the way by unfolding and exhibiting God’s plan of justifying the sinner, and having asked Protestants and Romanists humbly to accept of so great a salvation, I, in conclusion, addressed myself, in particular, to the Jews, since they also were now invited to enter the kingdom of God. I spoke first a few words of their ancient glory, and then proceeded to dwell on their apostacy

from Jehovah, as the records of prophecy foretold, and as it reached its point of culmination in the rejection and murder of Messiah, the most flagrant and atrocious crime that ever was committed upon earth. Then I reverted to the awful judgments that were inflicted upon apostate and impenitent Israel, when, after forty years more of gracious long-suffering, during which, as a nation, they had disdained to give a penitent and faithful hearing to apostolic preaching, the measure of their sins became full. Then I said, because they would not listen to the voice of the meek and lowly Jesus, the broken stones of their once glorious temple, and the crumbled fragments of the ruined houses and fallen walls of guilty Jerusalem, had to cry it into their ears, that God is not to be mocked. The kingdom of God went from them, and was given to the Gentiles. According to one of their prophets, I continued, they were, as a nation, to be destroyed as by a flood; that flood, in the Roman army, had come, and washed them upon the shore of every ocean. I now took a rapid survey of their woeful history of unparalleled sufferings since the fall of Jerusalem, and a glance at their form of religion, which consisted of hard statutes that were not good, and of “laws whereby their souls could not live,” (Ezek. xx. 25.) I spoke of the cruelty of false Christians towards the Jews in all ages, condemning such conduct in the strongest terms, yet shewing how these so-called Christians, by having made themselves the instruments of God’s wrath, while true Christians always were used as the instruments of mercy, had been but verifying the writings of Moses and the prophets, in which it was clearly foretold, that, in case of their faithlessness, the Jews should meet with such treatment, and be subjected to such sufferings. I then went on to say, that the Lord had not cast off his ancient people for ever, but that, at the appointed time, they should be grafted into their own olive tree. “This time,” I continued, “ye men and brethren of Israel, has now come: this evening being a testimony, that the Lord has thoughts of peace and mercy towards you, as a Christian people. When truly converted to the God of Israel and your Messiah, you shall become a blessing to mankind, and be restored to more than your ancient glory. If your sins were red as crimson, they are to become white as snow, through the atoning blood of the incarnate God. I therefore offer to you, in the name of Jesus Christ, a better emancipation than that you have obtained already—the redemption of your souls, the forgiveness of your sins through the perfect sacrifice of the true Lamb of God, in trust and faith upon whom, your fathers of old, your holy kings and prophets, died in peace. The wall of separation between you and us, must fall,—come, we will, in the love of Jesus, open our hearts for you, and reach you the hands of brethren—come, let us be one people of God,—the faithful disciples and worshippers of Messiah, who has laboured for our souls—who has so dearly bought us. I know that you will come; at least, all those of you who are of the truth, and who, from the love of unrighteousness, do not wilfully harden themselves. The day will yet come, when every Jewish and every Gentile knee shall bow at the name of Jesus, and the only true and living God shall be one, even the name of Father, Son, and Holy Ghost.” In conclusion, I exhorted my Christian hearers to deal tenderly with the Jews, to love them for Christ’s sake, and to give them no occasion to stumble. This is the substance of what I

spoke during two hours. The wonderful breathing of the Spirit (many praying Christians being present) throughout the large mixed assembly, could be felt, but cannot so easily be described. I am confident, that the meeting will be recollected in the day of eternity. Such meetings, where they can be had, in which Christians attend with the Jews, are, for many reasons, much more suited for the latter, than exclusively Jewish assemblies. I shall, therefore, wherever and whenever it can be done, try to get up such meetings. One circumstance, at present, encourages me particularly to look forward for a time of harvest among the Jews; this is the remarkable spiritual awakening that has lately begun among the Christians (even among Romanists) in this neighbourhood. Whole villages that, for fifty years, perhaps, or more, have had no pure Gospel, their pastors having been rationalists and infidels, are longing intently after evangelical preaching. Thus the arduous labours of the few faithful servants of God, who, during the last ten and twenty years, thinly scattered through this Grand Duchy, have, under much opposition, and even persecution, from the infidel clergy, who have been the great majority, and even from the rationalistic and deistical Church government, are beginning to be crowned with more success than they could have expected; and the prayers that have, by a number of true believers, especially in this city, for many years, with untiring patience, been offered up for an outpouring of the Spirit upon this dead Church and country, are being graciously answered. Struggles may ensue, for the enemy’s camp is seized with consternation; the doctrines of the Bible which for years, even in the pulpit, have been attacked and set down as a dangerous superstition, and which they had congratulated themselves upon having banished for ever, are discovering their old and life-giving virtues in the conversion of sinners. The infidels complain of the spread of *Pietism*; for, in Germany, every one who receives the Bible as the Word of God, and holds the doctrines of the Reformation, though he be the soberest man of the world, is called a Pietist. The spread of the Gospel among the Christians has, and will have, yet more, a most beneficial influence upon the Jews, and facilitate my work more than anything else. The believing Christians take a deeper interest in the Jewish cause, and are, each of them, as far as they can, doing missionary work among the sons and daughters of Abraham with whom they dwell. Especially in the villages, where I can only appear from time to time, they follow out the work which I have commenced; they watch, during my absence, over the spiritual interests of such Jews especially as I have thought discovered susceptibility for the truth. And, what is more, there are, perhaps, few Jewish Missionary stations in the world, in which so much prayer, on the part of many faithful Christian people, is offered up for the Jews as here. Surely the Lord will be gracious, and the precious seeds, now cast, under many prayers, on the scorched field of outcast Israel, must, sooner or later, spring up, bearing abundant fruit.

CHURCH MISSIONARY SOCIETY.—The 50th annual meeting of this society was held lately at Exeter-hall, the large room of which was filled to overflowing on the occasion.

The meeting was held during the day, and sat again at night, the Earl of Chichester officiating as chairman in the morning, and the Marquis of Cholmondeley in the evening.

The report commenced with a narrative of the manner in which the jubilee of the society had been observed. It expressed great satisfaction and thankfulness at the mode in which the jubilee had been celebrated, and at the support which, in a year of adversity and commercial distress, the society had received. It set forth the progress which had been effected in missionary labour abroad, especially in India and Africa, and stated that it was contemplated to extend considerably the operations of the society. The ordinary income had not fallen below that of last year, notwithstanding the extraordinary efforts which had been made to raise a jubilee fund. The general fund paid to the parent society amounted to 99,767*l.*, the special funds 1,826*l.*, the local funds raised and expended on the missions to 9,410*l.*, making a total of 111,003*l.* The first head of income, out of which the general establishment of the missions was supported, exhibited a small advance on last year. The expenditure out of the general mission fund amounted during the past year to 8,744*l.*, thus leaving a surplus of income over expenditure of 2,325*l.*, which sum would be carried to the credit of the capital fund.

The adoption of the report was moved by the Bishop of Winchester and seconded by the Bishop of Cashel, and carried unanimously.

Many other speakers addressed the meeting and at great length supported resolutions founded on the report and embodying its suggestions. These were unanimously agreed to, and after some routine votes the meeting separated.

The Presbyterian.

NATIONAL CHURCHES AND THE CHURCH OF SCOTLAND.

In what way the system of National Churches is to be reconciled with the catholic spirit of Christianity, we do not undertake to point out. But, while God sets the human race in families and in nations, and there is an authority, and a government, in the family, and in the nation, which, in their respective spheres of influence, may either be opposed to Christianity and hinder its progress, or in conformity to it and promote its advancement, we think there ought to be both family and national religion. Neither do we undertake to point out, by what particular set of means, in the ever varying circumstances of society, the church and state are to co-operate in accomplishing the great end for which both were ordained of God, the establishment of a reign of righteousness and peace upon earth, under the *acknowledged* sway of the Redeemer. In our last, we endeavoured to call the attention of our readers to the leading principle on which the Church of Scotland is founded, which is, not that the church should bear rule over the state, or the state over the church, but, that Christ should reign supreme, and be owned as the sole King and Lord and Governor, in both. If any acknowledge the bringing about of this, to be the great duty of citizens and Christians, and, in good faith, are aiming at its accomplishment, we feel no inclination to dispute with them, about the particular forms of government in church or state, or

the precise way in which they should co-operate for effecting it. But if any teach, in the name of Christ, that the church ought to keep carefully aloof from the state, as an institution wholly and hopelessly given over to the spirit that worketh in the children of disobedience, against all such teaching, and every approximation to it, we do protest, as a doctrine not from God, but from the father of lies, the author of all deceivableness. The nations seem rushing into this belief, and many, in the church, are loudly cheering them on, so that the thing seems determined against us in judgment. But only for a season, will the will of man be permitted to usurp the place of God and his Christ, and set itself up as the supreme arbiter among the Nations; this yoke, when laid upon us by kings and the arbitrary decisions of a few, was found hard to bear, but when imposed by the many, it will be found utterly intolerable. When those who have hitherto given power to the beast—for the multitude has ever been the creator, worshipper, slavish instrument, and helpless victim of despotic power—when those who have hitherto armed their idols with this power, shall take it into their own hands, and claim themselves to be honoured, flattered, worshipped and obeyed, we shall then behold the rule of the beast—that is, lawless human will—in its most terrible form, and we trust in its last. But bitter, we fear, will be the experience, by which the nations will learn the folly of looking for peace and prosperity, under the guidance of mere human wisdom, and the rule of the unrenewed will of man, whether exercised by one or by few, or by a majority of our race. This generation seems to be made to pass through the fire to that Moloch, public opinion; it will burn, we fear, without purifying. Public opinion is a bad substitute for the word of God. Those who appeal to public opinion, instead of to the law and to the testimony, assuredly do so because there is no light in them. Even the wisdom of our ancestors, though often assumed as a covering for the folly of the children, is yet a decent and becoming garment. In no dress will folly look so respectable. Appearing in this garb, it has some title to our reverence. There is always wisdom in humility; the son may be wiser than his father, but it is no great proof of virtue to think so, and there is very little wisdom in saying so. We have no doubt, the men of this generation *know* more, on most subjects, than those that lived before them; know more even of the principles of government, and the affairs of church and state. But whether more wisdom has been given them to make a good use of their superior knowledge, is a matter about which it might be well for them to feel a doubt. To be wise in our own eyes is certain so to blind us, as that we shall never find our way to the only firm position, on which we can turn our knowledge to good account. We must know ourselves to be but men, who can do nothing unless power be given

them from above, but who can do all things with the help of God. Seest thou a man wise in his own conceit, there is more hope of a fool than of him. He will neither ask nor receive direction from God. For our own part, we have always thought that God has raised up, as yet, no men in Scotland, wiser in their generation, than the founders and first guardians of our National Church. We always step out with more assured confidence, when we can discover the time-worn track of their early footsteps, than when we have to grope our way, amid present changes, under the guidance of such wisdom and prudence as has fallen to our share. What they did and attempted to do, and by what means it was effected, we propose now briefly to consider. They found their country professedly Christian, but in reality ignorant of Christ and his doctrine, thick spiritual darkness covering the benighted land, and the people sunk in idolatry, superstition and barbarism, amid all the physical wretchedness, and moral perversity, and social disorganisation, which usually accompany such a condition. From this deplorable state they proposed to deliver them, by declaring unto them Him whom they ignorantly worshipped. From the highest to the lowest, they all professed to receive Christ as their Lord and Master. This profession, the Reformers did not feel warranted to teach either the highest or the lowest to deny. Such a thought never entered their minds. To have taught, under the name of liberty of conscience, that their rulers were not bound to obey Christ, would have seemed worse than the worst teaching of Popery itself. But no one thought of such a thing. The nation owned Christ in words; what the Reformers *thought* themselves called upon to do, was to teach all its estates, how in works not to deny him. Their aim was to make the whole nation Christian, in deed and in truth as well as in name, and to enlist all the national influence, as well as that of every individual Scotchman, in the cause of Christianity. The outward means by which they proposed to effect this, they learned from these words of the Apostle: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" To find preachers therefore, and send them through the length and breadth of the land, to preach the glad tidings of good things, was their first care. The next, to divine measures by which a succession of preachers might be raised up and maintained during succeeding generations, wherever their services should be needed. Nothing more deeply engaged the minds of our first Reformers than this. They saw that the church had been led into bondage, through ignorance of the word of God, and that nothing but the knowledge of it, could make and keep men free; accordingly the following passage

from the 78th Psalm was constantly in their mouths and in their writings, and to this day it continues to occupy a prominent place in the teaching of their descendants of every denomination: "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." If these words cannot be said to have been written by the Church of Scotland in the hearts and souls of the people, yet has she written them upon their door posts; nay bound them as signs upon their hands, and as frontlets between their eyes, so that, go where they will, they have them for a testimony, and not altogether in vain. For into whatever quarter of the world the Scottish family is transported, there goes this testimony along with it, and very generally also the reading of the Bible, and the teaching of the Catechism. That regard for the Sabbath, reverence for the word of God, respect for the ordinances of religion, and sense of responsibility for the educating of their children and teaching them the fear of God, which, with fewer exceptions than might have been expected, cleaves to all sober minded Scotchmen, may come far short of that faith working by love which is the fulfilling of the law of Christ, yet is it to us always a very affecting proof of the spirit of wisdom and power, and of a sound mind which were granted to the founders of our National Church. Few Christians indeed will dispute that the attempt to bring all their countrymen, their kinsmen according to the flesh, to the knowledge of Christ, and to the obedience of faith, was a work becoming them both as Christians and as Scotchmen, and that the establishment of a church and school in every parish was a measure wisely calculated for accomplishing their end. It must be allowed too that the scheme they adopted for educating and supporting the ministry has, through many generations, produced an adequate supply of men sufficiently well-educated for all the ordinary purposes of the ministerial office. It is true that something more than learning, whether sacred or profane, is required in a minister of the Gospel. He needs to possess something more than gifts of understanding and gifts of utterance, however highly cultivated, something more and something different from all that the most perfect system of theological or other education can bestow. It is no just objection to the Scottish system of preparing and supporting the ministry, that it has failed to make *all* its ministers pious and zealous for God—workmen that in no respect need to be ashamed; for this no system of preparing or selecting a ministry has ever attained. But it has been objected to this system that it was compulsory, and opposed to the free spirit of the Gospel.

To us it seems that those, who were to furnish the means for the support of this system, did so as much of their own free-will and consent, as men employ on most occasions. We need not ask what power did compel, but we may ask what power was there in Scotland, at the Reformation, that could have compelled the Nobles and other Landed Proprietors in the Country, and the Provosts and Burghers of the Towns, to take upon themselves the support of the ministry, had they been unwilling to do so, and if these parties had not taken it upon themselves, who else could have done so? Though the advocates of the modern Voluntary System sometimes speak of it as if it were an eternal truth clearly taught in the Scriptures, to us it is barely conceivable that such a system might possibly have occurred to the mind of some good man in the days of the Scottish Reformers. Had any such proposed to Knox a scheme resembling what is now called the Voluntary System, by way of excellence, we think he would have characterised it as a "Devout Imagination," as his own scheme is said to have been characterised by some of the courtiers of that day, who thought it too liberal in its provision for the clergy. Only think how he must have looked if any pious man had said to him, "You are doing very wrong in endeavouring to persuade these noblemen and others to burden their estate for the support of the ministry; every man should support his own minister." "Doubtless," he might have answered, "doubtless, every man ought who can, and something more too; but only those can give who have, and if these men do not support the ministry, no ministry can be supported, and if there be no support, there will be no ministry." Suppose the pious man, full of his devout imagination, had gone on to say, "It is not simply to your endeavouring to persuade the landed proprietors to take upon them the support of education and the ministry that I object, for, as you say, they are the only persons in the country who can do it; but, why seek to make them bind their lands permanently, why not be content with their paying this year, and trust to their doing the same next? Would it not at least be sufficient that they should bind their lands for their own or the minister's life, why bind their heirs and successors for all time coming?" To which we cannot conceive the Reformer replying other wise than, "This may be very devout, but it is a vain dream, a mere imagination; there is no chance in this way of establishing and maintaining what I wish to see established and maintained,—a Church and a School, with a schoolmaster and minister, in every parish in Scotland." Had every heir upon coming to his inheritance been at liberty to give or to withhold the minister's stipend, Church and State would certainly have been spared all disputes about a law of patronage. But it is also only too likely that the landed proprietors would have left their poor dependents, in the same state of educational and ministerial destitu-

tion, as that in which the wealthy merchants and manufacturers of towns have suffered their poor workmen to remain, whom no state law compels them to support, and to whom the great law of Christian love has not yet constrained them to do, in this matter, that which is meet and right. Strange, we think, must be that Christian Scotchman's delusion, who does not see that the greatest blessing wherewith God has blessed his country, was the establishing of her National Church. Nor can we bring ourselves to believe, that those who secured to so many the means of learning to read the Bible in the School, and of hearing it preached in the Church, even though this were done by a law of man's enacting, are not more acceptable unto God, than those who plead liberty and the voluntary principle, as meaning a right to do less than was done by their fathers under the law.

MISCELLANEOUS.

CHAPEL-HILL, NIGG, ROSS-SHIRE.—On Thursday, the 10th ultimo, the Rev. John B. Munro was inducted to the pastoral charge of this congregation. The members of the Presbytery of Elgin present were, the Rev. Alex. Munro and the Rev. James Scott, of Inverness; the Rev. John White, of Boghale; the Rev. John Bisset, of Nairn, and the Rev. Robert Ferrier, of Tain. The services were commenced by the Rev. Alex. Munro, who preached in Gaelic from 2 Cor. iv., 1; and concluded the induction services by an address to the people. The Rev. James Scott preached the English sermon from Ephes. iv., 1. The Rev. Mr. White put the questions of the formula, the Rev. Mr. Bisset offered the admission prayer, and the Rev. Mr. Ferrier addressed the minister. All the services of the day were able and interesting. Although the weather was cold and inclement, and the season a busy one, the church was filled by a most attentive and deeply interested audience. The collection at the door amounted to £12 12s. 1d. It was indeed a refreshing season to many, and we trust it may prove the prelude of a long period of spiritual prosperity. It was particularly gratifying to witness the warmth and unanimity which pervaded the members of the congregation, as especially manifested by the alacrity with which they testified their adherence to the call given by them to Mr. Munro. He has now for upwards of a year, amidst serious difficulties, arising from the state of his health, been officiating to the people of his charge with great acceptance and success. Under his ministration the congregation has, to an extent beyond expectation, recovered from the languishing and dispirited state into which it had fallen during a long vacancy, and if a kind Providence vouchsafe to this talented preacher the requisite measure of health, there is every prospect that the congregation will soon be in a very efficient and flourishing condition. He succeeds his late excellent father, who for upwards of forty-six years fulfilled an able and laborious ministry in this congregation, and it is our earnest prayer that the son may be long spared, with equal honour to himself and advantage to his people, to discharge the duties of his sacred calling. [Mr. Munro and his congregation belong to the United Secession Church.]

JUBILEE HYMN.

WRITTEN BY THE LATE REV. H. W. FOX.

(ON OCCASION OF THE JUBILEE OF THE CHURCH MISSIONARY SOCIETY.)

I hear ten thousand voices singing
Their praises to the Lord on high;
For distant hills and shores are ringing
With anthems of their nation's joy.
"Praise ye the Lord! for He has given
To lands in darkness hid His light;
As morning rays light up the heaven,
His Word has chased away our night!"

On China's shores I hear His praises
From lips which once kissed idol stones;
Soon as His banner He upraises,
The Spirit moves the breathless bones.
"Speed, speed His Word o'er land and ocean,
The Lord in triumph has gone forth;
The nations heave with strange emotion,
From east to west, from south to north!"

The song has bounded o'er the waters,
And India's plains re-echo joy;
Beneath the moon sit India's daughters,
Soft singing, as the wheel they ply.—
"Thanks to Thee, Lord! for hopes of glory,
For peace on earth, to us revealed:
Our cherished idols fell before Thee;
Thy Spirit has our pardon sealed."

On Afric's sunny shore, glad voices
Wake up the morn of Jubilee,
The Negro, once a slave, rejoices,—
Who's freed by Christ, is doubly free.
"Sing, brothers, sing; yet many a nation
Shall hear the voice of God, and live,
E'en we are heralds of salvation:
The Word He gave, we'll freely give!"

The sun, on Essignilio's river,
Shines bright midst verdant woods and flowers;
Add He who came man to deliver,
Is worshipped in those leafy bowers,—
"O Lord! once we by Satan captured,
Were slaves of sin and misery;
But now, by thy sweet love enraptured,
We sing our song of jubilee."

Fair are New Zealand's wooded mountains,
Deep glens, blue lakes, and dizzy steep;
But sweeter than the murmuring fountains,
Rises the song from holy lips,—
"By blood did Jesus come and save us,
So deeply stained with brother's blood;
Our hearts we'll give to Him who gave us
Deliverance from the fiery flood."

O'er prairies wild the song is spreading,
Where once the war-cry sounded loud;
But now the evening sun is shedding
His rays upon a praying crowd,—
"Lord of all worlds! Eternal Spirit!
Thy light upon our darkness shed;
For Thy dear love, for Jesus merit,
From joyful hearts, we worship paid."

Hark! hark! a louder sound is booming,
O'er heaven and earth, o'er land and sea;
The angel's trump proclaims His coming,—
One day of endless jubilee.
"Hail to Thee, Lord! Thy people praise Thee;
In every land Thy name we sing;
On heaven's eternal throne upraise Thee,
Take Thou Thy power, Thon glorious King!"

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GEORGE ROMANES,

Secretary to the Senatus.

Kingston.

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