

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

PAGE	CONTENTS.	PAGE
	THE CHURCH IN CANADA.	
	MINISTERS' WIDOWS' AND ORPHANS' FUND.	
	ARRIVAL OF A MISSIONARY.	
	L'ORIGINAL CONGREGATION.	
	ST. PAUL'S CONGREGATION, MONTREAL.	
	MEETING OF SYNOD.	
	THE CHURCH IN THE LOWER PROVINCES.	
	TO OUR FRIENDS IN NEW BRUNSWICK.	
	WALLACE CONGREGATION, N. S.	
	SUCCESS OF THE COLONIAL MISSIONS.	
	THE CHURCH OF SCOTLAND.	
	LAY ASSOCIATION, ORDINATIONS, &c.	
	THE GENERAL ASSEMBLY.	
	CORRESPONDENCE.	
	THE SABBATH.	
	FROM OUR NEW YORK CORRESPONDENT.	
	MISSIONARY AND RELIGIOUS INTELLIGENCE.	
	BRITISH AND FOREIGN BIBLE SOCIETY.	
	U. P. SYNOD.	
	POETRY.	
	THE HAPPY PILGRIM, (ORIGINAL).	
	THE IRISH MISSIONARY HYMN.	
	REVIEWS.	
	DISCOURSES, BY REV. ROBERT MCGILL.	
	SELECTIONS.	
	THE EXACT WORDS.	
	FAITH.	
	INSANITY.	
	TOO LATE.	
	HOME IN VIEW.	
	A LAMB OF CHRIST'S FLOCK.	
	WEEPING MOTHER.	
	INDUCTION AT NORVALTOWN.	
	FRENCH MISSION FUND.	
	SUBSCRIPTIONS RECEIVED.	
	ADVERTISEMENTS.	

No. 7, July, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

	£	s.	d.
Galt, per Rev. H. Gibson.....	8	0	0
Mount Pleasant, per Rev. J. Bryning..	1	5	0
Chingacousy, per Rev. T. Johnson..	0	15	0
A. SIMPSON, Treasurer.			

ARRIVAL OF A MISSIONARY.

The Rev. Mr. Milligan arrived about two months ago from Scotland, and has since been labouring in the Beauharnois section of country. He has preached on several occasions in the City Churches with much acceptance. We understand that a call is about being presented to him by the Congregation at Norvaltown, Beauharnois. Mr. Milligan is an extemporaneous preacher. His manner is earnest and impressive, and we trust he will be found to be a labourer, that needeth not to be ashamed. (See page 111.)

CONGREGATION OF L'ORIGINAL.

PRESENTATION.—A short time ago the ladies of Mr. Bell's Congregation, at L'Original, presented him with a very handsome Pulpit-gown in token of their respect and esteem for him as their Pastor, accompanied with many kind wishes for his ministerial success and personal and domestic happiness. He was at the same time assured that this token of respect had not only been very generally joined in by the Ladies of his own Congregation, but that those of other denominations, as

well as some in other places in the neighbourhood, had requested to be allowed to contribute towards it, in order to manifest their kindly feeling towards him as a Christian minister, a friend and neighbour. —*Communicated.*

ST. PAUL'S CONGREGATION, MONTREAL.

It affords us much pleasure to inform our readers that a piece of plate, bearing a suitable inscription, has since our last issue been presented by the congregation of St. Paul's Church to John Greenshields, Esq., known to many of our readers as the zealous Treasurer of the Ministers', Widows', and Orphans' Fund of our Church.

The presentation was made in token of the appreciation, by his friends in St. Paul's Church, of the services which Mr. Greenshields had, as leader of the choir for several years, and in various other ways, rendered to the Church. It is always gratifying to chronicle such evidences of fraternal feeling amongst our congregations; and we have had of late several like manifestations to notice.

MEETING OF SYNOD.

At the approaching Meeting of Synod there will be much to engage the attention of that Reverend Body; and amongst the many topics that will come under their consideration we are glad to see that there will be an overture from the Hamilton Presbytery, relative to Foreign Missions. We feel confident that the amount, which would find its way into the Treasury of the Foreign Mission Scheme of

the Parent Church from Canada, would be a respectable one, if transmitted through one channel. Already many of our Congregations have regular collections for the Indian and Jewish Missions; but we consider it highly desirable that the Missionary spirit should more and more prevail, evidencing, as it does, the existence of Christian zeal and love. Living in a Christian land and possessed of many and great advantages, within the sound of the precious Gospel, we may all do somewhat towards spreading the glad tidings of great joy. True, we have not all a call to be ministers of the Word; but are we of the laity, therefore, to fold our arms, and content ourselves with a bare performance of those duties which a Christian profession requires? Are there no practical heathen within our reach? Are there no efforts of Christian love in which we may engage? Are there no fields ripe for the harvest, inviting our approach, but with no man to care for them? Do we feel no desire to devote a portion of our earnings annually to the promotion of our Master's work? Do we remember that all that we possess is but lent us, and that we are but stewards? Or are we unprofitable servants, hiding our one talent in the earth? We fear a lax view of Christian duty is too general. Few seem rightly to understand the duty of labour, or rather, we would say, the blessed privilege of doing somewhat in our Master's Vineyard. We look with much interest to the approaching Meeting of Synod. The past year has been one of progress in the Church. From Queen's College several of the now increasing band of the native Ministry

have come forth; and from Scotland we have received several pastors to supply some of our many vacancies. We trust that a blessing from on High may attend the deliberations of the highest judicatory of our Church, and that the Church in this Colony, to which we belong, may be made more and more an instrument for the spread of true and undefiled religion in the land.

THE CHURCH IN THE LOWER PROVINCES.

TO OUR FRIENDS IN NEW BRUNSWICK.

At the suggestion of a friend of this publication, lately a resident in New Brunswick, we address a few of the present number of the Presbyterian to some of our friends in St. John's, Fredericton, Woodstock, Richibucto, Miramichi, Bathurst, and the Restigonche, in the expectation that they may become subscribers.

The endeavour of the Committee of the Lay Association of the Church of Scotland at Montreal, under whose direction the publication issues, is to present to the attention of our readers matter of a religious tendency, both diversified and instructive. The Presbyterian is of course chiefly devoted to the interests of the Church of Scotland, but attention is also paid to placing before our readers notices of the working of other sections of the great Protestant family. The price is but 2s. 6d. per annum. If there should be any, to whom a paper is directed, not at present desirous of subscribing, we should feel obliged by their returning it addressed to the publisher of the Presbyterian, Montreal, as by this means only can it be decided to whom to address future numbers.

WALLACE CONGREGATION, N. S.

From a communication of a correspondent in Pugwash, N. S., under date of June 13th, we with pleasure give the following extract:

"I am happy to inform you that the new Church in Wallace was opened yesterday for Divine Service for the first time. The Rev. John Scott, of St. Matthew's Church, Halifax, officiated in the forenoon, and the Rev. Alexander McGillivray, of McLennan's Mountain, Pictou, in the afternoon in Gaelic. The Church was crowded to overflowing, and a great number of people could not obtain seats. It was announced that the Rev. Mr. Pollock would preach this forenoon, after which a sale of the pews would take place.

Mr. Scott preached in the Baptist Chapel in Pugwash, yesterday afternoon, to a numerous and very attentive audience. Our Church here is nearly finished, and will be opened about the last of July, or

the first of August. If we had an able and active Minister, our Church, by the blessing of God, would flourish in this place."

SUCCESS OF THE COLONIAL MISSIONS.

[From the Halifax British Colonist, May 10.]

Every enlightened and sincere friend and well-wisher of the Church of Scotland cannot fail to rejoice at the success which has lately attended the efforts of her Colonial Committee in providing vacant churches in these Provinces with acceptable Ministers. Aware of the extensive destitution which prevailed, and disappointed on various occasions in carrying on their Missionary operations in British America, "the Committee resolved in the beginning of last year to offer £150 per annum to each of three or four well qualified Missionaries willing to go out to Nova Scotia either permanently or for a period of years." This offer, so generously made by the Committee, was readily and cheerfully accepted by not fewer than six young and zealous Missionaries, three of them natives of the Colony, and during the last autumn and winter months the Revs. Alexr. McKay, Wm. Snodgrass, James Murray, Alexr. McLean, A. Pollok, and George W. Spratt, all arrived safely in Nova Scotia, and entered immediately on the duties of their respective missions. Short as their stay has been in this country, and under all the disadvantages of a winter residence, it is pleasing to trace the progress of these youthful Missionaries of the Cross, and to witness the happy efforts of their public ministrations.

Mr McKay proceeded, soon after his arrival, to Pictou, where he has laboured with unwearied diligence and much success at Rogers Hill, the place of his nativity, at River John, Cape John, Earlton, and other vacancies in that extensive and populous county, and where he has the prospect of a speedy and comfortable settlement. Mr. Snodgrass repaired, in conformity with his instructions, to Charlottetown, as successor to the Rev. Mr. McNeil, and has now the pastoral charge of the large and prosperous congregation collected and reunited in that town by his amiable and esteemed predecessor.

Mr. Murray was appointed to New Brunswick as a Missionary at Bathurst and other vacancies within the bounds of the Presbytery of Miramichi. Since his arrival in that Province he has officiated at Bathurst, Tabusintac, Burnt Church, Black River, Nelson, Blackville, Boistown, Salisbury, and the Bend; and has received two calls, one from the congregation of St. Luke's Church, Bathurst, and a second from the congregations of St. Andrew's and St. David's Churches, Alnwick, one of which he has probably ere this accepted as the sphere of his future ministrations.

Mr. McLean received his appointment from the Colonial Committee as a Gaelic Minister among his countrymen in Pictou. Since he reached his native land, he has preached in almost all the congregations in that large county to crowded audiences, and has received two calls, one from the congregation of the East River, and another from the congregation of the West and Middle Rivers of Pictou, the latter of which he has accepted, and will soon be stationed as fixed Pastor of the West River congregation.

Mr. Pollok was appointed by the Colonial Committee to Wallace and Pugwash in the County of Cumberland. After labouring for some months in those districts, he received and accepted a call from the New Glasgow congregation in connection with the Church of Scotland, and has lately been inducted into the pastoral charge of that congregation.

Mr. Spratt was appointed by the Colonial Committee as a Missionary for Halifax, where he has regularly officiated since he came to the Colony in the Churches of this city with great ability and acceptance, occasionally visiting the settlements of Musquodoboit, the place of his nativity; and he is now on a mission to St. John's,

Newfoundland, to cooperate with his friend and brother in the ministry, Mr. Nicol, in that Island.

Persons who have only a very limited and imperfect acquaintance with the wants of the Presbyterian Church may be inclined to think that such a large supply of Ministers must be more than sufficient to meet the existing exigencies and spiritual necessities of the people. This, we learn, is far from being the case. Since his settlement in Charlottetown Mr. Snodgrass has already made a most urgent appeal for another Minister, a Gaelic Clergyman, for Belfast, P. E. Island; and the very first communication, which Mr. McLean sent from Pictou to Scotland, contained a most earnest application for another Gaelic Missionary for that County, Messrs. McGillivray, Pollok, and McLean guaranteeing to pay all the expenses attending his mission. This is certainly a move in the right direction.

CHURCH OF SCOTLAND.

LAY ASSOCIATION.—On Friday night the annual meeting of subscribers to the Lay Association, in support of the Five Schemes of the Church of Scotland, was held in the Assembly Hall, Edinburgh. Wardlaw Ramsay, Esq., having been called to the Chair, devotional exercises were engaged in, after which Professor Menzies submitted the Report. From this document it appeared that the total sum raised for the Schemes during last year was £25,688, allocated as follows:—Education Scheme, £1151—Ladies' Gaelic School, £384—Elders' Daughters' Association, £126—India Mission, £3,470—Ladies' Association for the Promotion of Female Education in India, £1,420—Home Mission, £3,689—Colonial Do., £2,757—Conversion of Jews, £2,320—and the Endowment Scheme, £734. Addresses were afterwards delivered by Dr. Macvicar, Ceylon, on the Indian Mission, by the Rev. James Sellar, of Aberlour, on the conversion of the Jews, and by the Rev. Mr. Robertson, Mains, on Home and Colonial Missions.

ORDINATION.—On Wednesday the Rev. John Stuart, of Moffat, was ordained as Minister of the first parochial charge in the parish of Stirling. The proceedings were of a most interesting character, and excited considerable attention.

ORDINATION.—After a weary conflict of about ten years, a minister has at length been appointed to the church of the populous town of Buckie. The Rev. Mr. Crichton, lately of Shetland, was ordained on the 26th ult. by the Presbytery of Forfyrce. Mr. Crichton has received a cordial welcome from the congregation.

The Queen has presented the Rev. W. Shaw to the living of Ayr and Alloway, vacant by the death of the Rev. Dr. Auld.

The Rev. Dr. M'Vicar, of Ceylon (Author of "An Inquiry into Human Nature," and several other works), has, we understand, been presented by Mr. Hope Johnstone of Annandale, the patron, to the church and parish of Moffat.

PRESENTATION.—The Earl of Fife has presented the Rev. James Adam, M.A., to the Church and Parish of Monquhitter in the Presbytery of Turriff, and county of Aberdeen, vacant by the death of the Rev. James Smith.

PARISH OF CAMPBELLTOWN.—The Rev. Alex. Stewart, of Bowmore, Islay, has received the presentation to the vacant 1st or Highland charge of Campbelltown. The presentation has been made at the unanimous request of the kirk-session and congregation, and with the hearty concurrence of the Presbytery.

The Rev. Charles Stuart Maclean commenced his ministry in St. Luke's Church, Calton, which has been closed for so many years, and has been re-opened in connexion with the Established Church of Scotland. His father, the Rev. Lachlan Maclean, late of Kinfans, is now Parish Minister of Liff and Beavie.

[Considerably abridged from the "Kilmarnock Journal."

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The Assembly was opened on Thursday with the usual formalities. At 11 o'clock Lord Belhaven, the Lord High Commissioner, held a levee in Holyrood Palace. A procession was then formed to the High Church, where a sermon was preached by the Moderator, Dr. Forbes, of Boharm, from Hebr. x. 26. The Commissioner then proceeded to the Assembly Hall, and, Dr. Forbes having taken his place in the Moderator's Chair, the Assembly was constituted.

The first business was the election of a new Moderator. Dr. Forbes, after expressing his sense of the high honour which had been conferred on him by his being elected last year to fill the office, and his hope that its lustre and dignity had been in no way impaired by his occupancy of the place, concluded by proposing the Rev. Dr. Barr, of St. Enoch's, Glasgow, as his successor. In doing so he alluded to the eminent position which Dr. Barr occupied in the Church, and to the circumstance that he was the pastor of one of the most numerous and influential congregations in the Western metropolis. The nomination having been unanimously agreed to, Dr. Barr was introduced and took his place in the Moderator's Chair amid the applause of the Assembly.

The Royal Commission and the Queen's letter having been read by Principal Lee, the Assembly were then addressed by His Grace the Commissioner, who conveyed to the House the assurance of Her Majesty's continued protection, and of her unabated desire to maintain the Church of Scotland unimpaired in all her rights and privileges. The Royal Bounty of £2000 was then presented by His Grace.

The Moderator, in the name of the Assembly, tendered to His Grace their thanks for the marks of favour which the Assembly continued to receive from Her Majesty, which they looked on as a likely evidence of the connexion between the Church and the State—a connexion in their opinion not only recognised in Scripture, but a connexion which was conducive to the best interests of the country.

After appointing the usual Committees, the Assembly took up the Report on the Jewish Scheme, which was read by Dr. Crawford, the Convener. The Report was of a very encouraging character. The subscriptions being increased, and more interest having been awakened in the Scheme, the Committee recommended that the sum of £2000 should be laid aside as a Reserve-fund, not to be touched unless with the permission of the Assembly. The Report was adopted; and, the Convener having been addressed by the Moderator in suitable terms, the Assembly adjourned at 5 o'clock till next day at 12.

Friday, May 20.

The Assembly met at 12 o'clock.

THE ABBEY CHURCH, FAISLEY.

The Rev. P. Brewster, minister of the Second Charge of the Abbey Parish, Paisley, appeared at the bar to appeal against a decision of the Committee on Bills, refusing to transmit certain papers in the cause against the Rev. Andrew Wilson, minister of the First Charge of the Abbey Church and Parish of Paisley. The reason given for this decision of the Committee was, that the case in question, as appeared from the showing of the appellant, as also from the documents transmitted, had been already adjudicated on by the General Assembly and the Commission. It was moved by Dr. Charles and seconded by Dr. Bryce, that the appeal should be dismissed, the matter being *res judicata*.

After some remarks by Dr. Pine and others the appeal was dismissed.

COLONIAL MISSION SCHEME.

The Rev. Dr. Clark, Vice-convener of the Co-

lonial Committee, read the Report. It commenced by alluding to the bill for the alienation of the Clergy Reserves in Canada. The Committee had prepared and printed a statement, containing a summary of the object and history of the Clergy Reserves, and of their objections to the bill. It was widely circulated among members of Parliament, and copies sent to the different clerks of Presbyteries with a view to their taking the subject into consideration, and presenting petitions against the bill. Besides this, the Committee considered it their duty in a matter of such vital importance to the interests of the Presbyterian Church in Canada to send up a deputation to London to communicate with her Majesty's Ministers and others with a view to have the bill withdrawn or thrown out. The deputation was kindly received, and patiently heard by all whom they addressed. In short everything that could be done was done, but without success. The whole of the Clergy Reserves with the exception of that portion of them which has been appropriated to the present incumbents, whose life-rents is secured for the present, are now in the hands of the Canadian Legislature, whose intention to apply them to secular purposes is openly avowed, and will no doubt be carried into effect. The Committee desire to speak with all respect of what is now the law of the land; but they cannot shut their eyes to the fact that the bill now passed substantially disestablishes the Episcopalian and Presbyterian Churches in Canada, and leaves the religious instruction of the people to depend upon voluntary support; while the rich endowments of the Roman Catholics, by whom chiefly the agitation was got up, are left untouched. The Report spoke of great spiritual destitution in Nova Scotia, New Brunswick, and Prince Edward's Island. The Committee sent out a deputation to preach in the vacant congregations for three months, and to administer the sacraments, consisting of the Rev. Dr. Ritchie, of Longforgan, and the Rev. Mr. Sutherland, of Dingwall. The Committee had been able to respond to the wishes of their friends in these provinces by the appointment of no less than six ministers, who had gone out, and who were now labouring among them. The demands, however, for ministers, particularly those having a knowledge of the Gaelic language, were still numerous and urgent. The Committee had awarded £200 towards the building of a church in the Mauritius in addition to £300 granted last year. The attention of the Committee had been especially called during the last year to Australia. During the preceding year the Committee sent out 3 ministers, who were all labouring in their respective districts. The Synod of Australia had deputed one of their number (the Rev. William Purves) to visit this country with a view to diffuse information respecting the spiritual wants of our countrymen in Australia, and to awaken more fully the sympathies of the Church on their behalf; and, if possible, to procure additional ministers for various places in Australia. Mr. Purves had called their attention particularly to 7 places, where ministers were immediately required. Two of these places had recently been supplied. Various other applications were now under consideration. The Synod of Australia had collected and remitted a sum of between £300 and £400 to aid in defraying the outfit and passage money of the ministers who might be appointed. In summing up, the Committee observed that they have sent out no less than 15 ministers to different parts of the colonies last year, being more than double the number that had been sent out in any preceding year since the commencement of the Scheme. The income for the last year had been £3525 18s. 11d., of which £2429 had been raised by collections in 1853 parishes. There was a small increase in the collections during the past, as compared with the preceding year; but it must be borne in mind there was a falling-off in the income of last year to the extent of £559 12s. 3d. The expenditure, as might have been expected from the extent of the operations during the past year, had considerably exceeded the income; it had

amounted to £3032. A legacy of £100 had been announced from the late Mr. John Macfie; but this did not come within the funds of the present year.

Principal Macfarlan, Convener of the Committee, said; Very unpleasant references had been made from British Guiana, once one of your most prosperous branches, but since fallen, not only into disunion, but into a state which nearly amounted to separation from the Parent Church. It is most gratifying to find from accounts, recently received that there may yet be laid on the Table of the Assembly a retraction on the part of those, whom I must call refractory brethren, of their former allegations, and an expression of their unqualified submission to the recommendation of the Assembly and to the authorised constitution of the Church of Scotland.

Principal Lee moved the adoption of the Report, which was adopted.

After devotion, conducted by the Rev. Dr. Boyd, Glasgow, the Assembly adjourned at 5 o'clock till next day at 12.

Saturday, May 21.

The Assembly met at 12 o'clock, the Rev. Dr. Barr, Moderator.

The Report on the Education Scheme was read by Dr. Cook, of St. Andrew's, the Convener. The number of schools connected with the Assembly was 169: the salaries to the Teachers amounted to £7782 16s. 5d. The Committee were quite satisfied with the degree of efficiency in which they were maintained. The Normal Schools continued to maintain their character in regard to efficiency and success. The whole cost of their maintenance was £2750 11s. 1d.; £1363 11s. 10d. of which were expended for Edinburgh, and £1336 19s. 3d. for Glasgow. The total amount expended for the support of the Scheme was £11,246. The Committee referred to the legacy of the late John Macfie, Esq., who had bequeathed a sum of £1100 to the Education Scheme. The total number of schools examined were 2330, and the total number of scholars present, 147,206. The reports were generally of a very satisfactory kind.

Dr. Grant moved the adoption of the Report and thanks to the Committee, which was seconded by Mr. Goldie, of Coldstream, and agreed to.

The Moderator then conveyed the thanks of the Assembly to Dr. Cook.

Dr. Cook read the Report on the Parochial Schools.

Some discussion took place, but the Report was ultimately approved of, and the thanks of the Assembly tendered to the Committee for their services. At 5 o'clock the Assembly adjourned till 11 o'clock on Monday.

Monday, May 23.

The General assembly met at 11 o'clock—Rev. Dr. Barr, Moderator.

PARISH SCHOOLS.

A petition, praying that an act be passed in this session of Parliament providing that the money value of the salaries of Parochial Teachers may not be allowed to decrease, was adopted. A deputation was appointed to proceed to London to support the prayer of the petition. Her Majesty's Commissioner was asked to present the petition to the House of Peers, and that to the House of Commons was ordered to be transmitted to Mr. Lockhart, M. P. for Lanarkshire.

REPORT OF COMMITTEE FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Dr. James Macfarlan gave in the Report, of which the following are extracts:—

MADRAS.—Your Committee have the pleasure of communicating the gratifying intelligence that premises, in all respects suitable, have been procured for the Mission in this presidency, and have now been occupied for several months. The sum paid was £4,000. Of this sum, £2,000 were contributed by your Committee; £1,000 by the Ladies' Association for Female Education, who share in the accommodation provided; while £1,000 remain to be liquidated by the efforts of our friends at Madras,

assisted by ours at Home, till the whole burden is removed. There had been very considerable fluctuation as to the numbers attending in consequence of conversions and baptisms both among the boys and girls. The latter, who from this cause, a short time previous to the last examination, had been reduced to under 50, were now upwards of 300, 307 being then present; while the boys, who, from two of their number taking refuge in the Mission in order to become Christians a few months ago, had been lately below 100, were now about double that number; 170 were then present. There are at present 3 young men who have been recently converted from Hinduism, of whom Mr. Grant thus writes in his latest communication:—'I hope to see them baptised in a short time; and I trust that the Saviour is even now baptising them with the Holy Spirit as well as enlightening them more and more daily. All this coinciding with the manifest tokens of God's favour in the female branch of this institution, as well as the interesting narrative by the Rev. Mr. Hamilton of the conversion and baptism of two Hindu families, parents and children, through the ministry of a native catechist, supported by the Scotch Church, Madras, may well call us to regard that portion of India as a field of usefulness, which the Great Head of the Church hath blessed, and on which 'His eye hath been from the beginning even to the end of the year.'

BOMBAY.—In the Report of last year we left this Mission with one agent labouring under impaired health. Since that period the condition of things has not much improved; on the contrary Mr. Miller has been constrained, under the pressure of sickness, to return to his native country. Meanwhile bereft, as Bombay now is, of all agency from this country, the Committee have the satisfaction of thinking that the doors of the institution have not been closed. Through the generous interposition of Dr. Stevenson, whose service to the Mission, with that of Mr. Cook, our other respected chaplain in this place, must always be gratefully acknowledged, provision has been made for the daily instruction of the pupils who attend it to the amount of between 300 and 400.

CALCUTTA.—Throughout the year the attendance on the institution has been very great; the largest, we believe, that has ever assembled within the walls of any Missionary school in India. The number actually present each day varied from 1020 to 1070, and not a day passed without all of them hearing something of the Gospel of Christ and of His salvation. Of Hindus there were on the roll: Brahmans, 295; Kaystos, 412; other castes, 652; Mahomedans, 71; the number of pupils, who have received instruction during the last year, thus amounting to 1450.

In compliance with our usual custom it becomes us to refer to other operations in India, so closely in alliance with ours as almost to form their component part. Among these the 'Scottish Ladies' Association for the advancement of Female Education in India' must ever hold the pre-eminence. From the Report emanating from the last annual meeting we have pleasure in quoting the following passage:—'Your committee have much pleasure in reporting that the work of the Association, both at Home and Abroad, has been such as to give great encouragement to them. The contributions received have been greater than those of last year; and, what is of much importance, the number of contributors has increased, thereby showing a growing interest on behalf of your Association and the cause which it espouses. Collections in aid of your funds are now also being made in Calcutta, Madras, and Ceylon. With heartfelt gratitude we announce that within the last two months three students of the University of Edinburgh have offered themselves to the Committee. Their names are Mr. Robt Wallace, Mr. Wm. Ferguson, and Mr. Wm White. The first of these has completed his Theological course, and is now before the Presbytery of Dunblane on trials for license. The others have finished their third regular session in the Divinity Hall, and have delivered all the discourses

prescribed in the Theological curriculum. Of these young men the Committee can speak in terms of the highest approbation. It is proposed that Mr. Wallace and Mr. Ferguson should be appointed to Bombay, and Mr. White to Calcutta, our only regret being that we have not another at present to go to Madras to aid Mr. Grant, though we do not despair of speedy relief.

Dr. Muir moved the approval of the Report, and Dr. Charles seconded the motion.

Dr. Bryce and Dr. Robertson addressed the Assembly in favour of the Report, which was unanimously adopted and the thanks of the Assembly given by the Moderator to the Convener of the Committee.

CORRESPONDENCE WITH FOREIGN CHURCHES.

Mr. Campbell, of Ceputh, gave in the Report. It appeared that the labours of the Evangelical Society in France, notwithstanding discouragements and penalties, are pursued with vigilance and apparent success. The Report regretted that the contributions in behalf of the Society by the various congregations of the Church of Scotland had been so small. In Tuscany the progress of the Truth is unquestionable. Already Protestantism numbers 20,000 inhabitants, and conversions are on the increase. The Roman States unfortunately continue to present a vast moral wilderness. The correspondence with Piedmont clearly proves that the intolerance of the old standard are still put in force. In Genoa the Gospel is spreading rapidly, and the tidings are of the most cheering character. The Churches of Switzerland, Belgium, and Holland, are prospering. The Report concluded with a beautiful appeal in behalf of the Church of the Waldenses, which, under the blessing of God, seemed destined to be the means of subduing the people of Italy from Popery to Protestantism.

The Rev. Messrs. Maret and Monier, a deputation, then addressed the Assembly, after which the Report was adopted, and the deputation addressed by the Moderator.

EVENING SEDERUNT.—The Assembly was engaged with the disposal of a libel charging the Rev. Mr. Burt, of Ferry-port-on-Craig, with certain acts of drunkenness.

After considerable discussion the Assembly ultimately divided on the motion of Dr. Muir, 'that sentence of deposition be passed, against a counter motion of Dr. Robertson, that Mr. Burt be suspended *sine die*, and that he be not reposed into his charge except by the General Assembly on a report by the Presbytery.' There voted—for Dr. Muir's motion, 59; for Dr. Robertson's 26. Sentence of deposition was then formally pronounced.

The Assembly separated at 4 to 5 o'clock on Tuesday morning.

Tuesday, May 24. (The Queen's Birth-Day.)

His Grace the Lord High Commissioner held a grand levee this forenoon in Holyrood Palace, at which the presentations were somewhat numerous. A little before noon His Grace left the Palace in the state carriage, escorted by a detachment of dragoons, and drove in procession to the Assembly Hall.

The Assembly resumed its sittings at noon, Dr. Barr in the Chair.

THE IRONGRAY CASE.

The Assembly proceeded to take up a reference from the Synod of Dumfries in the case of Rev. James Wilson, minister of the parish of Irongray. There appeared Mr. Greig for the Presbytery. For the defendant there was no appearance made.

Mr. Greig said that Mr. Wilson had sent in a letter to the Presbytery, confessing that he had been several times intoxicated with drink. Holding that this confession was tantamount to the most conclusive testimony against the defendant, Mr. Greig moved the Assembly for judgement.

This was carried unanimously, and Dr. John Paul having offered up an impressive prayer, the officer of Court having called the Rev. James Wilson three times at the door, and no answer

having been returned, the Moderator formally deposed Mr. W. from the functions of the Holy Ministry, the members and the public remaining standing while the sentence was being pronounced.

REPORT ON PSALMODY.

Mr. Playfair, Abercorn, presented the Report, which contained instructions to the Sub-committee in drawing up a selection of hymns. As the issue of their labours, they had the gratification to report that they were prepared to lay before any Committee of the Assembly for its inspection a proof copy of the selections from 150 hymns.

Dr. Muir moved the adoption of the Report, and after some remarks from Principal Leo the motion was agreed to.

SABBATH SCHOOLS.

Dr. Craik, Glasgow, submitted the Report, from which it appeared that there had been 1170 schedules sent out for statistical information. Only 621 had been returned in time to be included in the Report. There were 5854 schools, in which there were 929 teachers, 72,979 scholars on the roll, and 63,646 in regular attendance. The Missionary collections amounted to £256, and there were libraries in connection with the schools containing altogether 77,758 volumes. The expenditure would exceed the sum subscribed.

Rev. Mr. Wright, Dalkeith, moved the adoption of the Report, and the motion was seconded by Professor Campbell Swinton, and the thanks of the Assembly were conveyed to Dr. Craik through the Moderator.

Thursday, May 26.

The Assembly met at 11 o'clock.

UNIVERSITY TESTS.

A lengthened debate took place on this question. The Lord-Advocate's Bill was repudiated on all hands, not so much as even one voice being raised in its behalf. The Assembly ultimately divided on two motions, between which the main point of distinction was, that, while one deprecated all attempts at abolition or alteration of the existing tests, the other deprecated only the present attempt at abolition. The motion, which protested as well against alteration as against abolition, was carried by the overwhelming majority of more than four to one. The vote stood 206 to 47. The Bill, which has thus emphatically been condemned by the Church, is on the notice-paper of the House of Commons for a second reading on Thursday (to day.)

EVENING SEDERUNT.

GORDALS CASE.

This case came before the Assembly in the shape of an appeal from the Presbytery of Glasgow, finding the appellant, Robert Houston, minister, Gordals, Glasgow, guilty of repeated acts of drunkenness. The appeal consisted of a general denial of the charges contained in the libel on the ground that the evidence led was insufficient, defective, and contradicted by the evidence led for the appellant.

After a long discussion Dr. Hill on the part of the Presbytery moved for a deliverance by the Assembly.

The Rev. Mr. Makellar, Paisley, moved the sentence of deposition, which, being seconded and agreed to, was then pronounced in the usual form. The Assembly then adjourned shortly before 3 o'clock on Friday morning.

Friday, May, 27.

The Assembly met at 11 o'clock.

THE WIDOWS' FUND.

Dr. Grant read the Report, which, on the motion of Dr. Forbes, was approved of, and the thanks of the Assembly conveyed to him. Dr. Robertson read the Report of the Supplementary Seneca, the proposed capital of which, he stated, was within a few hundred pounds of being realized. He also read a letter from Dr. Paul, Tullyneslo, resigning the conveyance of the

Supplementary Scheme; and Dr. Grant was requested to act in his stead.

CASE OF TEVIOTHEAD.

Parties were called in the case of the Rev. John Duncan, Teviothead, found guilty by the Presbytery of Jedburgh of various aggravated charges of drunkenness. It was moved that, the appeals being taken from the judgement of the Synod be sustained, and that sentence of deposition be pronounced; which was unanimously agreed to. Dr. Pirie engaged in prayer; after which sentence was pronounced by the Moderator.

CASE OF MONIFIETH.

The Assembly took up the case of the Rev. Alex. Tod, Monifieth, convicted by the Presbytery of Dundee, and subsequently by the Synod of Angus and Mearns, of different charges of drunkenness of a flagrant character. The finding of the Synod was affirmed. Sentence of deposition was moved and agreed to, and, after prayer by Mr. Kerr, Yester, was pronounced by the Moderator.

THE ENDOWMENT SCHEME.

Dr. Robertson read the Report. It stated that more than sixty district or congregational meetings had been held during the past year in different parts of the country in conjunction with the Provincial Committees appointed with the sanction of last Assembly. Specimens were given of the amount of Congregational subscriptions, apart from Church door collections, which had thus been called forth. Among the largest were mentioned—Greenside, Edinburgh, £1761; North Church, Dunfermline, £1367; St. George's, Edinburgh, £830; St. Andrew's, Glasgow, £551; St. Cuthbert's, £220; Edrom, Chittiside, £152; West Church, Aberdeen, £141; St. James's, Glasgow, £120; Dunse, £112; Dryfesdale, Lochmaben, £108; St. Matthew's, Glasgow, £103; &c. &c. The Greenside subscription was a second contribution, that congregation having raised £2000 several years ago, and its annual collections having been all the while among the highest in the Church. The Report next adverted to the request made to the chaplains at the Indian presidencies to associate themselves with committees there to promote the objects of the Scheme. Neither from Bombay nor Madras had any return yet been received. In Bengal, however, the interests of the Scheme had been most cordially espoused by the ministers and Kirk-session of St. Andrew's Church, Calcutta. Already they had raised and remitted to the treasurer a sum of £440. His Excellency the Governor-General in accordance with his well-known attachment to the Church of Scotland headed the subscription with the munificent sum of £200. Subscriptions, proportionally liberal, had been received from the ministers and several members of St. Andrew's Church, including one of £50 from the Hon. John Lewis, one of the elders, and a member of the Supreme Council. The Report then noticed the great success of the provincial meetings held at Greenock, Hamilton, and Airdrie. The Committee had good reason to believe that the result of the meetings would be the erection, in the course of the present season, of not fewer than five additional parishes, all in the most populous mineral districts of Lanarkshire. (Applause.) The Committee were permitted to entertain a confident hope that the district of Larkhall would be erected into a new parish by his Grace the Duke of Hamilton. A munificent contribution has been made by the Earl of Stair towards the erection of Holytown. Mr. Kerr of Middlebank, one of the earliest and largest contributors to the Scheme, had again offered on certain conditions for the endowment of the North or Goldrum Church, Dunfermline, the truly munificent contribution of £1000. Another instance of distinguished munificence was the noble contribution of £1400, which had been made by Sir James Ferguson of Kilkerran to the endowment of the Church of Crosshill in the parish of Kirkmichael and Presbytery of Ayr. After alluding to various other instances of liberality, the Committee reported the addition of £39,884, 18s. 10½d. to the capital which at

last Assembly amounted to £102,390, 15s. 6d. Dr. Robertson stated that, while this was the direct result of the labours for the past year, the Committee had indirectly been instrumental in calling forth local exertion for clearing off the debts of chapels and similar purposes. They had thereunto contributed in this way about £5000. He wished to state that from the absence of the Duke of Hamilton, although the Committee had good reason for taking the notice they had done of his Grace's purpose of erecting Larkhall into a parish, they were unable to put his subscription in figures. The Rev. Dr. read a letter from Edward Ellice, Esq., M. P., regarding the erection of the district of Glengarry and Glenpont, and expressing his readiness to give a sum proportionate to his property there. With the aid of such additions as could be given by the Committee, the Lord Justice-General had come to the resolution of erecting his paternal estate, the Island of Colonsay, into a parish. Last winter about £1200 had been subscribed in Glasgow for building two additional churches which were in course of erection. The Endowment Committee had thus, directly and indirectly, called into operation last year for purposes connected with the building and endowment of churches about £50 000. The Report further stated that, in all, 13 churches had been erected into parishes; 7 were now in Court; 8 had now an endowment secured, and were ready to enter Court; endowments were in progress and had been partially obtained for 36 churches; and 7 chapels had been erected or were in the course of erection *quoad omnia*. The Report was adopted.

The Assembly then adjourned.

Saturday, May 28.

The Assembly met at 11 o'clock.

CHAPEL OF ST. JOHN'S, LEITH.

The circumstances in which this chapel is placed were brought before the Assembly by a reference from the Presbytery of Edinburgh. After considerable discussion Dr. Forbes moved that the Assembly sustain the reference and remit to the Presbytery of Edinburgh to proceed with the case, if the means shall be provided from any source, and with power to confer with the Finance Committee as to the best way of raising these funds.

The motion was agreed to.

INDIAN CHURCHES.

Dr. Bryce gave in a Report, which gave a favourable account of the condition of the Churches in connexion with the Church of Scotland. The Report particularly adverted to the act passed in the General Assembly of 1834, a copy of which had been transmitted to the authorities of India, and expressed a hope that the legislative measures, now in contemplation with reference to India, would be attended with beneficial results. Dr. Bryce proceeded to remark, in support of the Report, that a very great change had taken place since the establishment of the Assembly's Mission in India in 1814, both in reference to the Native and European population.

Dr. Hill expressed his satisfaction at the Report, and moved its approval.

Dr. Charles alluded to the circumstance that, while there were in connexion with the Presbyterian Church at least one-fifth of those who held situations in the civil and military services, they had not more than 6 chaplains provided by Government, while for those in connexion with other denominations, who held the remaining four-fifths of the situations in the services, there were provided no fewer than 150 chaplains. The Rev. Doctor also referred to the improved habits of the European population within the last 30 years, and to the change which had taken place in the opinions of the Indian Government as to the labours of Missionaries.

The motion was adopted.

REPORT OF THE POPERY COMMITTEE.

Mr. Tait, of Kirkliston, read the Report, which stated that, so far as all their inquiries had tended, it appeared that the minds and feelings of the people of Scotland were still free from the pol-

luting influence of Popery—a fact greatly to be attributed to the beautiful simplicity of all the ordinances of worship in the Presbyterian Church. The Report further alluded to the advancement of Popery in the south of England, and among the higher classes of society, as one of the features of the present day. Reference was also made to the numbers of Roman Catholics who might be found in the large towns of Glasgow and Edinburgh, and to the efforts making by emissaries of the Popish faith among the masses of the population. The Report further touched on the measure about to be introduced into Parliament for the inspection of nunneries, as a gratifying circumstance.

Dr. Muir moved the adoption of the Report, and in doing so said that, so far as he knew, there had never been a direct conversion to Popery from the Church of Scotland. There was always a process of deterioration—a love for a more showy ritual, which, when gratified, not unfrequently ended in the parties affected by it becoming bigoted adherents of Rome.

Mr. John Cook seconded the adoption of the Report.

The Report, with some verbal alterations, was adopted, and thanks recorded to the Convener.

ADMISSION OF FREE CHURCH STUDENTS.

Dr. Cook reported from the Committee appointed to consider the case of James Lamont and Donau McKay, students of the Free Church, asking admission to the Established Church, and to propose general instructions applicable to such circumstances. The Committee proposed to the young men to attend certain classes, so as to fulfil the curriculum required by the Established Church, and recommended generally that, while encouragement should be given to young men so situated to return to the Church, they should not be placed in any more favourable circumstances than the students of the Church itself, and that the full curriculum should be observed.

SABBATH OBSERVANCE.

Dr. Muir reported that the Committee did not refrain from seizing every occasion for remonstrating and petitioning, in quarters where they had access, against the increasing encroachment on the Sabbath-day by the provisions for Sabbath travelling and opening of the Post-office on the Lord's Day. The Committee had prepared a memorial to the Queen, which had been signed by no fewer than 1000 parish ministers, praying her Majesty to withhold her sanction from the provision in the charter of the Crystal Palace at Sydenham, whereby it would become a place of worldly amusement and pleasure on the Lord's Day. The Committee had watched with great interest the wise and patriotic efforts of Mr. Forbes Mackenzie to introduce a bill for the closing of public houses on the Sabbath-day, and recommended the Assembly to petition in favour of that measure.

The Report was unanimously approved of, and the thanks of the Assembly were recorded to Dr. Muir.

THE LAY ASSOCIATION.

Mr. Walter Cook gave in the Report, which has been already published. (See page 98.)

Dr. Robertson moved thanks to the Association. Agreed to.

ADMINISTERING THE SACRAMENT.

The Assembly took up an overture from Dr. Stark, elder, anent the administration of the Lord's Supper, which recommended that the Church should revert to the practice in use in the primitive and early Reformed Churches, and enjoin that in the administration of the Lord's Supper all participating should communicate at the same time, and not in detached parties. Dr. Stark was heard in support of his overture, but afterwards withdrew it, some of the members recommending that he should bring the subject before the notice of the Church by means of the press.

The Assembly then adjourned till Monday.

Monday, May 30.

The Assembly met at the usual hour.

BUSINESS OF THE SCHEMES.

The Joint Committee on the Schemes reported that suitable premises for the conducting of the business of the Schemes had been obtained and fitted up; and they acknowledged a donation of £500 towards this purpose by the late Mr. Mc Vic. The Committee had as yet been unsuccessful in securing an editor for the *Missionary Record*, and continued to charge themselves with that duty.

COMMITTEE ON DUNDEE CHURCHES.

Mr. Shand reported. The Report generally was approved of, the Committee re-appointed, and the ministers of Dundee recommended to the sympathy and support of the Presbyteries.

SUPERANNUATION FUND.

Dr. Forbes reported that the Committee had made a little progress in getting up a fund for superannuated ministers, which they deemed to be of great importance to the Church. It was agreed that the arrangements be completed and reported to next Assembly.

EVENING SEDERUNT.

Dr. Swinton gave in Reports on the debts on *quoad sacra* Churches. There was the existence, in 26 Presbyteries, of 56 chapels burdened with debt to the amount of between £16,000 and £17,000.

On the motion of Dr. Grant a genera' collection was recommended throughout the Church; and the Synods and Presbyteries, in whose bounds these chapels lay, were instructed to use diligence to procure local subscriptions to be applied to the extinction of the debt.

Dr. Cook, Haddington, reported as to the reduction in ministers' stipends in consequence of the fall in the prices of grain during recent years.

The Report stated cases of a reduction of from 24 to 27 per cent. in stipend since 1849; and recommended, in the event of an opinion given recently by the Lord Justice Clerk, that the Feind Court could not entertain applications for modifications which were merely founded on the reduced prices of grain, being affirmed, Parliament should be applied to for an enactment to extend the powers of the Court, so as to meet the requirements of the case.

The Report, which likewise embraced the subject of small livings, was approved of.

After some minor business was referred to the Commission, the Moderator addressed the Assembly at some length, and indicted the next Assembly to meet on Thursday, the 18th May, 1854.

The Assembly separated at a quarter to 3 o'clock on Tuesday morning.

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

CORRESPONDENCE.

THE SABBATH.

The friends of Sabbath observance have much reason to be encouraged. The claims of the Sabbath have been again pressed upon the Legislature, and a carefully digested Report has been placed upon its records by the Committee, to whom the numerous petitions on the subject were referred. A temperate and judicious Bill was also introduced into the Legislative Assembly, regulating the closing of the Post Offices and Canals on the Sabbath, and, though not now the law of the land, was only unsuccessful by one vote. We trust the friends of the Sabbath will bring public opinion to bear upon this matter ere the Legislature again is in Session, as we are confident that the

general tone of the public mind is healthy on this important subject. Not only on the low ground of physical expediency, but on the higher one of moral duty, we feel bound to advocate Sabbath observance, and we earnestly trust that our legislators will yet awaken to a proper sense of their responsibility, if they are parties to fixing on our country the stain of a national disregard of the Sabbath in any particular.

For the Presbyterian.

Of the many interesting subjects brought under the notice of our Venerable Assembly, so lately convened in Edinburgh, not least in importance was the very able and satisfactory Report on Sabbath Schools, read by Dr. Craik of Glasgow. During the past year a schedule had been sent to each Parish in Scotland, and from 621 returns the following facts were gathered, it being remembered that 500 Parishes furnished no answer to the questions. The total number of scholars was 72,979, with an average attendance of 63,646; and the number of Teachers 5,854, of whom 920 are professional.

Dr. Craik in his eloquent Report said much which might well be introduced, were the space sufficient. At great length was the deep and salutary influence of Sabbath Schools expatiated upon, and ably were their claims urged on all members of our Church. In Dr. Craik's synod, that of Glasgow and Ayr, out of 90 parishes, only 3 are without Sabbath Schools, and many other synods are not behind this good example.

There is indeed much cause for rejoicing to the friends of these Institutions, when the Church of our fathers is thus heard to raise her voice in their favour. Tardy has been the recognition of their importance from many who but lately were, if not opposed to, at least lukewarm in their support. Again and again has the delusive argument been put forth that each family should contain its own Sabbath School, and that, if the children are instructed abroad, they will be neglected at home. The first of these assertions is a fact as indisputable as the second is erroneous in reasoning and contrary to experience. Children should be instructed at home, no one disputes; but what will the supporters of such an argument say to the homes (if by such an endearing word we can designate many an abode of misery) where no such instruction is or can be given? Take Edinburgh and Glasgow for instance. In these two Cities, in a dispute familiar to every reader of a Scottish newspaper, fearful has been the amount of crime, of undreamt-of degradation, brought to light as existing. Is the home of the drunkard, Sabbath-breaker, or of him who is without God and without hope in the world, to be the School in which his children are to receive their only training for eternity? These are extreme cases, it

may be alleged; but Paisley, Dundee, Galashiels or Hawick, present many such; and even in the vast majority of families in agricultural districts of Britain the "godly upbringing of the young," so solemnly promised at baptism, is little else than a mere form. Nor, again to revert to the original argument, do we find that children taught in a Sabbath School are most neglected at home.

Professor Macpherson, of Aberdeen, in combating this very error, said that, as far as his experience went, the very contrary effect was produced. But it were time lost to argue longer against such a worn-out excuse for lack of energy or of effort in the support of these useful nurseries in the Church.

In her Missionary Schools the Church has been prospered, and at Calcutta has earned the proud distinction of having assembled within her walls the greatest number of children which was ever gathered in British India. This success is the more encouraging, when it is remembered that, ten years since, we had scarcely a labourer left in that corner of the Vineyard.

In noticing facts such as these it is painful to turn to another part of the proceedings, and find that the Assembly had other and less pleasing duties to perform. The deposition of no less than five Ministers for drunkenness is a startling fact, and one which it might be well to pass over in silence, were it not possible that many will mistake the cause of so much evil being found in the Church. At the Disruption more than 400 parishes were left vacant; and the immediate occupation of these was a matter of much importance. In this emergency it was of course impossible to exercise such discrimination in the choice of Ministers as would have been the case in more ordinary times. Licentiates and preachers, who had long given up their profession, and turned to secular employments, made their appearance. Many of these untried and comparatively unknown men obtained churches, and amidst such a number of candidates it could not be expected that all would turn out alike well. In the Ministers deposed, nearly all whom were of the class alluded to, we have melancholy examples of how much human judgement may err in the choice of Teachers. But the Church has shown herself equal to the emergency, and has not swerved from the painful duty of going thus boldly forward to cleanse the sanctuary. May she long be spared such another ordeal.

The Report of a Committee on Psalmody, unanimously adopted by the Assembly, cannot fail to give much satisfaction through the Church. We have an immediate prospect of the addition of 150 carefully selected hymns to the limited number now in use. The want of these has been long felt, and with such stores of devotional poetry as lie open to selec-

tion it would have been strange if we had been behind other churches in increasing our number. Let it not be misunderstood that any sacrilegious hand is to be laid upon the quaint and expressive version of David's Psalms, so fondly cherished by the people of Scotland. Such an attempt, it was well said, would have been to enter the sanctuary of Scottish piety and violate the hallowed associations of years. The object of the Committee was simply to extend our version now in use.

What has been said of the over-fastidious taste, which would venture to alter our psalms, does not, however, apply with equal force to the Paraphrases, endeared though they are to our childhood's recollections. These last are by no means to be so stoutly defended, and certainly in variety, if not in other respects, fall short of our present requirements. One general fault seems to be their length, for how few of them can be sung through at once, and much of the force of such compositions is necessarily lost in a division. There was a time when our forefathers sat patiently under a sermon of from 2 to 4 hours' duration, and perhaps a paraphrase containing 10 or 12 verses might not be deemed an unfitting accompaniment. In these degenerate days, however, we are prone to shorten such exercises; an hour for a sermon is a very extreme length, and five verses of a hymn the utmost that can safely be given out.

Upon the merits of separate paraphrases criticism would be unbecoming, for years of approval have set their seal upon them; otherwise exception might perhaps be taken as to the adoption of a long narrative, such as the 1st Paraphrase, kindling or keeping alive a flame of devotional feeling, or as to the theology of the author of the 3rd Hymn, so seldom used. But this is to tread upon delicate ground. What Minister has not felt, in preparing for the pulpit, the difficulty of selecting appropriate hymns, and not been obliged over and over again to give out the same as were lately sung? In private and family worship too we have no means of following the good old custom of raising our voices in an appropriate hymn. This want also, it is hoped, will be supplied.

I have before me a version of Psalms and Hymns in use by the Presbyterian Church of the United States, from which, in concluding this letter, one or two verses may be taken, almost at random, as specimens of the rest. In commencing public worship such a hymn as this presents itself:—

Within Thy house, O Lord, our God,
In glorious majesty appear;
Make this a place of Thine abode,
And shod Thy choicest blessings here.

When we Thy mercy-seat surround,
Thy Spirit, Lord, to us impart;
And let Thy Gospel's joyful sound
With power divine reach every heart.

After reading the Scriptures we find these lines:—

"Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy Sacred Word,
And view my Saviour here.

O may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light!"

Let us imagine that the preacher has concluded his sermon. It has been prayerfully and carefully written, and he himself trusts that the earnest appeal has touched not a few before him. Then does he read such a hymn as the solemn and well known lines of our English poet, commencing—

"O! for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus, and His Word?"

Is a revival of religion in the Church earnestly sought, or are spiritual influences for a season withdrawn? Then may the voice of prayer be raised—

"Come, Holy Spirit, come,
Let Thy bright beams arise;
Dispel the darkness from our minds,
And open Thou our eyes."

But to give even an idea of the completeness of such a selection as that, from which the above lines are taken, far exceeds the limits of such a letter as this. Nearly 700 hymns, in addition to the psalms, are arranged under a simple and obvious classification. The same warm piety pervades all, and their variety cannot fail to meet the wants of every worshipper. One doxology, in conclusion, may not have met the eye of all; and which I venture to copy in the certainty of its pleasing.

"May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from Above.

Thus may we abide in union
With each other and the Lord,
And possess in sweet communion
Joys which earth cannot afford."

ANCRUM."

New York, June, 1853.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We are indebted to the Supplement of the *Bible Society Reporter* for the account of proceedings at the Jubilee meetings held in London in March last. We give extracts from the speeches delivered at the Special Public Meeting as largely as our limits will allow:—

On March 7th, 1853, at 11 o'clock the first Meeting to celebrate the commencement of the Society's Fiftieth Year was held at the London Tavern, Bishopsgate Street, in the room where it

was established in 1804; the Right Honourable the Earl of Shaftesbury, the President, in the Chair, succeeded by the Right Rev. Dr. Carr, late Bishop of Bombay. The proceedings were commenced by reading the 97th Psalm, after which the Noble Chairman alluded to the extraordinary circumstances under which the Committee and friends of the Society had assembled. The Jubilee Secretary read interesting letters from several distinguished friends of the Society, from the officers and Committees of Foreign Bible Societies, and of other Institutions; and some resolutions were made.

On Tuesday, March 8, at 12 o'clock the Special Public Meeting was held at Exeter Hall, in the Strand. The Right Hon. the Earl of Shaftesbury, President, in the Chair, was well supported by the attendance of several Vice-Presidents, and an unusually large number of Ministers and others who occupied the platform, while the body of the Hall was thronged in every part.

On Wednesday, March 9, a Sermon, commemorative of the establishment of the Society, was preached in St. Paul's Cathedral by His Grace the Archbishop of Canterbury. The text chosen for the occasion was Isaiah xxxii. 20, "Blessed are ye that sow beside all waters," &c.

SPECIAL PUBLIC MEETING.—The noble Chairman, after reading a letter from Chevalier Bunsen, expressing deep interest in the Society, referring to the celebration of the Jubilee in the Churches of Prussia on the 13th March, then said—We are now at the commencement of the Fiftieth year of the life of the British and Foreign Bible Society, and most thankful ought we to be to Almighty God, who has permitted us to see and to enjoy an event, the like of which until this day has never been known in the whole history of the Christian world. This Society from the smallest beginnings, and with the slenderest means, but with the highest design—a design to spread over the surface of the whole habitable globe the Word of God in every tongue and for every nation—has passed through half a century of successful progress, and now finds itself with many friends in almost every country in the World, and is the mother and mistress of more than 8,000 Bible Societies. The mother and mistress, I say not as having dominion over their faith, but as helpers of their joy. Now it will be necessary this day to set before you the results of many years of anxious and arduous labour; but it will be done, not in the spirit of boasting or vain glory, but that you may see, by what has been done, what may be done; so that from the retrospect you may derive strength and encouragement to enter upon far greater and more vigorous efforts in the future. The Scriptures have been rendered into 148 languages or dialects: all these have been reduced to printing and of these 21 had never before appeared in type. The combined Societies of England and other countries have circulated not less than 43,000,000 copies of the Holy Scriptures in whole or in part; and thus the records of Inspired Truth, it is believed, have within the present century been rendered accessible to about 600 millions of the human race. There is one matter to which I must call your special attention, because it has struck my own mind and heart with more force than perhaps any other incident in the Statement that will be set before you. Of these languages so reduced to printing, upwards of twenty existed only in an oral form, had no alphabet, and were not reduced to writing until such time as they were worked upon by the intellectual power of Christian Missionaries and others. Let this fact be treasured up by those who are talking much of intellectual improvement, and of the march of intellect; and let them tell me if in the whole range of intellectual power there is any thing that shows more of mind, of thought, and of capacity than must have been expended in reducing these twenty-five languages to a written form, which were thus made the means of giving thousands of minds access to the Word of the Living God. So much for our acts. I think we can say no less for our principles. It is an im-

menso honour that has been put upon this country by Almighty God, that it should be the earthly depository of His Truth to flow forth in refreshing streams to all the nations of the World. It is a great and mighty honour that He has conferred upon us, and we must rise to the height of that responsibility. I can hardly believe that the great and good men, who, under God's grace, were the founders of this Society, could have imagined, when they met, few in numbers and in a retired locality, that their faith would remove such mighty mountains. I can hardly think that they ventured to believe that they were then instituting the greatest effort that ever had been made by uninspired men for the temporal and eternal welfare of the human race. But so it is, and gainsayers may say what they will, but the events of this day will prove that, whether we regard man politically, on this earth, or spiritually in the world to come, his lost and greatest happiness will have been attained when the Word of the Lord shall have "free course and be glorified."

The Rev. J. A. JAMES.—I have been invited to this Jubilee Feast as one of the earliest and therefore one of the oldest, and I claim also to be one of the warmest, friends of the British and Foreign Bible Society. After a period of forty-seven years spent in promoting its interests with something of the homage of a lover and the fidelity of a servant, it is no injustice on my part to claim the distinction, nor any usurpation to wear it. I can assure the assembly that, among the highest objects of my desire, and what I consider to be one of the richest glories that can lie upon my humble brow, is to be regarded as one of the patriarchs of the British and Foreign Bible Society. Birmingham was once designated by that great philosophic statesman, Edmund Burke, "the toy-shop of Europe," and he might also have added, its armoury. But Birmingham has other things to boast of besides the manufacturing of jewels for the fair or arms for the brave: it has the distinction of giving birth to John Rogers, the proto-martyr in the reign of Mary. It is therefore meet that Birmingham should erect perhaps the most appropriate monument to his memory by being the first provincial town in the kingdom to perceive the advantages of this noble institution and to organize in its support. It may be permitted perhaps to one like myself, who have almost reached the period of senility, to be a little garrulous, perhaps a little egotistical, on the present occasion. It is one of the most precious and therefore cherished recollections of my humble history that, the very day after I was ordained to the pastoral office according to the rites of Protestant Dissenters, I attended the first Public Meeting in the town of Birmingham for the formation of an Association in support of the Bible Society. On the first day I bowed with reverence at the altar of Truth, and pledged myself before God and many witnesses to preach the faith as I understood it; and on the next day with no less reverence I bowed before the altar of charity and pledged myself before other witnesses to be a minister of love. It was the conviction of my youth, and which still cleaves to me in mature age, that the chiefest homage that can be paid to Truth is to offer it the sacrifice of love; and indeed he is but an imperfect Minister of the one, who does not take care to enforce the other. On the first of these days I went within the barrier of one particular section of the Church of Christ; and on the next I soared above those barriers into the amplitude of the Church of the First-born, breathed it pure air, basked in its sunshine, and enjoyed the brotherhood and liberty of those whose names are written in Heaven. On the first day I stood before the witnesses I have alluded to, and said, "I believe in the principles of Congregational Independency;" on the second with a mightier swell of the bosom, and a lustier utterance of the tongue, I said, "I believe in the Holy Catholic Church, and the communion of Saints." Nearly half a century since that time has rolled over me, and I am here with the shades of evening gather-

ing around me, not to speak of the good that I have done to the Society, but of the benefit I have received from it. Like most young men, I set out in life with a character compounded of principles and prejudices; but in the communion of such men as the Rev. Edward Burn—a name ever to be cherished by the Society—and subsequently in the communion of the Rev. Thomas Moseley, late Rector of St. Martin's, and then in the society of the venerable Dr. Marsh, now sitting at my side, and still in communion with my excellent friend, the Rev. John C. Miller, the present Rector of St. Martin's, I have dropped my prejudices, but retain my principles. I will take the liberty to allude to the first Bible Meeting it was my privilege to attend. Of course I was very young, and had all the ardour and rapacity of youth in seeing what was novel. The Meeting was not held in Exeter Hall, we had not at that time emerged into so much publicity, but it was in the Freemasons' Tavern. Here, thought I, is a meeting of men of all creeds in religion, men of all parties in politics, and all grades in society, and it appears to have something about it of the solemnity of a funeral and the incrimment of a wedding; in fact there was something of both; and it struck me that we had met together at the burial of Bigotry, and, by a very strange conjunction of circumstances, at the marriage of Truth and Love. There was one peculiarity in that Meeting which happily does not exist in the present. There were ample folds of broadcloth, but no costly folds of silk and satin; abundance of hats, but not one humble bonnet rears its form: for with Oriental delicacy and monkish prudery that sex, which is now the grace, ornament, and efficiency of our Meetings and our Society, were all excluded except a few heroines, who, venturing into the gallery, threw furtive glances on the proceedings, and went forth animated with a desire that gallantry should take its place by the side of charity, and that our efforts should be shared and participated in by them. And, since that illustrious friend of the Bible Society, now grown grey in its service, Charles Stokes Dudley, has marshalled the energies of the female friends of the Society, they have to be spoken of with gratitude and affection as the most important agency connected with its operations. But to go up from the arena to the platform—and what a platform! I am not going to look back on past times with regret, considering whom we had, and whom we have lost, when I look around upon those who are occupying seats on this platform. When I see the nobleman who at present occupies the Chair, and presides over not merely the business of this morning but of the Society, had I tears I would wipe them away, and bless God that there have been found those who are willing to be "baptized for the dead," and worthy of them. But on that platform, as to-day, there were peers of the Realm, dignitaries of the Church and members of the Council. There was Vansittart, afterwards Lord Bexley, the warm and eloquent defender of the Society, and author of an able pamphlet, which floated over the land with that beautiful sentiment upon which the friends of the Society had ever acted, "If we cannot reconcile all opinions, let us endeavour to unite all hearts." There was Grant, who always lent his influence to the Society. There was Thornton, a name dear to every one with any feelings of philanthropy in his soul. There was Macaulay, father of the most eloquent of our English historians. There also was Stephen, father of the present Professor of History at Cambridge. What galaxy then surrounded the Chair of the noble President Lord Teignmouth! There was the eloquent and accomplished Owen, the charm of every assembly whom he addressed; there was the silver-tongued Hughes, the father, as we have been told, of the Society, and there was the venerable man who sits by my side on this platform, Dr. Steinkeff, and the only member of the original Committee present at this Meeting. It is most delightful for me to reflect upon those names, and to remember that I have been privileged to act with them. But there is one name

I distinctly remember being announced from the Chair, the very sound of which in an instant brought up a thunder of applause that shook Freemasons' Tavern to its very foundation, and made even the pictures of the Royal personages that adorn its walls vibrate with sympathy—it was the name of Willberforce. There he stood with his laurels green upon him, such he had lately won as the liberator of Africa. His diminutive and, to all outward appearance, insignificant frame seemed instant in every muscle, as well as every limb, with life, and the intelligence with which he wielded the great cause of negro emancipation through twenty long years beamed in his eye, and all the benevolence which he carried to the cause sat on his countenance, and it seemed as if a glory from Heaven irradiated his brow. I remember, and shall remember to the latest period of my existence, one part of the speech which Mr. Willberforce delivered on that occasion, so characteristic of the man, and of the Society which he rose to advocate. Alluding to the treaty of alliance which had been formed between the King of France and the King of Spain, the former, rejoicing in the act, exclaimed, "The Pyrenees are no more!" So Willberforce at the top of his shrill but musical voice, alluding to the fact of the formation of the Bible Society, and the sinking of our prejudices, exclaimed, "The Pyrenees are no more! the Pyrenees are no more!" Would that that illustrious man were present to-day with all his catholicity of feeling, with all his philanthropy, with all his wisdom, and with all his eloquence. Perhaps, unseen by sense, he is present, and who would not say, "Enjoy thy repose, illustrious man! thy name is still fragrant, and thy example is animating the minds of multitudes, who are still endeavouring to break off the shackles of slavery from the body at well as from the mind." * * * * *

Just for a moment or two let me refer to the Society. In the first place, it is a solved the problem never proposed, perhaps never thought of, from the commencement of English history down to the formation of the British and Foreign Bible Society, whether it is possible to have unity without uniformity, co-operation without incorporation, practical working without heretical latitude and dogmatism. And this has taught the bigots of all Churches, all countries, all future ages, that there may be freedom of thought, expression, and action, but all combined with union, among those that differ, without subverting the throne of Truth, relaxing the bonds of society, or disorganizing any Church in existence. This is a great lesson for the World—a lesson for all time, and will go through all ages. We have been told that the principle upon which this Society is founded is calculated to disorganize society, that it is a vast quicksand, that it will crumble to pieces by its own weight. Now, has it? Where are the prophets? Where are their anticipations? The prophets are dead, and their predictions, like the leaves of Sibil, are scattered to the winds. But, where is the Society? Here in all its integrity, and bearing full proof not merely of its past success but its present usefulness, and giving promise of yet much greater glory in the future. This Society has done much towards repelling the rising tide of Popery. I confess that I did not partake of the panic of my people on this subject. It was said by Sheridan in relation to a corrupt ministry, "Give it the prerogative of the Crown, the keys of the Treasury, a vassal house of Commons, but give me the liberty of the press, and I will explode it all." Now I will say something like this of Popery—Give it a triple crown, give it all its claims of keys and swords, give it that detestable grant to Maynooth, give it a Cardinal Wiseman, canon law, and a hierarchy, and with that little instrument, the Bible, with freedom for its universal circulation, and, by the blessing of God, I will effect its complete destruction. With the Bible at the low price of tenpence, with education going out, as I hope it will go out, over the length and breadth of the country on Bible principles, and the Bible in

every man's hand, and every man taught to read it, to understand, and to practise it, I think we may allay some of our fears about the aggressions of Popery. * * * * *

But, not to trespass more than another minute on the attention of the Meeting, I will just turn from the past to the future. I am full of hope, not, however, I must confess, unmixed with fear. In taking a retrospective view, we have more reason to feel humiliated that we have done so little, and not done it better, rather than elevated by the thought that we have done so much. The next generation—the present will soon be off the stage—will see greater things than have yet been witnessed. Let none of us, however, forget that a time of success is a time of danger. When an instrument becomes mighty, there is a tendency to repose upon itself; and it becomes all the more important, therefore, that we should not forget our sole dependance must ever be upon the Most High. Go on, then, I would say; go on, my country, to support this and kindred Institutions; go on to guard the sanctity of the Sabbath from desecration; go on to circulate God's Word, and exhibit it in all thy conduct; go on to consecrate thy power, thy commerce, thy wealth, thy science, thy art, to Him from whom all thy greatness proceeds, and then never will come the time when thou shalt be seen, like ancient Tyre, a dreary and barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty and be foremost among the nations that shall bring their glory and their honour into the New Jerusalem, the most munificent contributor to the splendour of the millennium, and the largest and happiest sharer of its ineffable felicity.

THE DUKE OF ARGYLL supported the Resolution. I am present at this Meeting partly in an official character. I come here as President of the Scottish Bible Society. The Meeting may perhaps be aware that at one time between the English and Scottish Bible Societies there existed certain differences of opinion, which led to difference of operation. Scotchmen are very apt to adopt some separate line of action in order to show their national independence. But I believe these two Societies have long been in a position of earnest co-operation; while I dare say that our English brethren will acknowledge that we have done something in the great work of Bible circulation. I am anxious to explain, however, that I am not present at this Meeting simply in my official character; I come urged also by personal feelings and affections. The fact has been referred to in the course of the addresses which have been delivered, that the original institution of this Society had been opposed as being of the nature of an unprincipled coalition. Perhaps on this subject I shall be supposed to entertain a bias toward coalition. I confess that I have a great bias for coalition of the kind which I see around me. I am not one of those who would depreciate the importance of the labours of those good men, whether in ancient or modern times, who have set themselves to define within stricter limits their own views of God's Truth, so that they might gather around them those among their own countrymen, or the nations at large, who accorded in their view. I am not one of those who would depreciate the importance of separate religious communities, apart altogether from the question, whether or no these forms of worship or of discipline are in accordance with the Word of God. But I must confess that at times I fear some individuals are found to attach undue importance to this secondary matter. I rejoice, therefore, when I can go from the creeds and catechisms, whether they be those of my own Church or of other Churches, to the broad light of Christian Truth. I feel, as I have heard it expressed on a former occasion, as if I had passed from the dry leaves of a herbarium into the glorious face of Nature. I rejoice, however important these bodies may be, when we come in the presence of that great authority before which every separate flag is lowered. I rejoice when the

great standard is raised, around which the whole armies of Christendom may collect themselves. There is one other point to which I will refer before sitting down—the part which has been taken by some of the civil governments of the Continent for the purpose of preventing the circulation of the Bible. I can conceive no insanity, no madness, so great as is indicated in the course pursued by those governments. It is impossible to look around, and reflect upon the state of the Christian Church, without being convinced that in many Catholic countries the ancient principles of authority are being thoroughly and entirely broken up. This will not prevent, but on the contrary it will increase the danger attendant upon those governments; and nothing can prevent men, when once they have arrived at a certain state of intellectual development, by which old restraints are disregarded, rushing to an extreme of lawlessness, unless some other authority should be introduced to supply its place. I say, therefore, it is the greatest possible insanity on the part of civil governments, which have any regard for law and order and the safety of their subjects, to oppose the free circulation of the Bible, or to fail in doing every thing in their power to increase its circulation. But it is neither on account of the effect which the circulation of the Bible may have in supporting any particular doctrinal views of the Christian faith, nor with regard to its effect upon the question of civil liberty, and the authority of just government, that I feel the greatest interest in the operation of this Society; it is for its effects upon individual minds and spirits that I am grateful for the blessings which have been diffused by the exertions of this Society.

REV. DR. DUFF said—What I desire at the outset to impress upon the Meeting is a real, heartfelt conviction, as in the sight of God, with regard to the peculiar position occupied by this land as concerns the distribution of this glorious Word throughout the World. At the beginning of last century this little island of the Ocean could scarcely be said to have any connection with foreign lands except, perhaps, North America. At this time, too, this of ours had almost entirely lost its living Christianity. But about the beginning of last century began a wonderful series of events in two directions. We recognise, according to our creed, Christ not only as King and Head of His Church but King and Governor of the nations; and we then behold Him as King and Governor among the nations, raising up this little island so that its power and dominion gradually spread over the Globe. Then, at the same time, we find Him re-entering, as it were, the bosom of the Evangelical Church, re-kindling the lost light and the lost life, and that, too, by a series of events almost unprecedented in the history of the Christian Church; until about the beginning of the present century we find these unparalleled events meeting in one. If there were a voice from Heaven speaking to us, could it speak more emphatically in our ears that these events put together speak! It is Christ, the King and Governor among the nations, saying, Not for your sake, but for the manifestation of My own glory, I have raised you up to this pre-eminence of power and dominion over the nations of the World; at the same time I have given you a larger possession of pure evangelical knowledge and principle than to any other empire in Christendom, and therefore, freely as you have received, freely give, in order that this bread of life may be distributed over all the nations. And then there is the peculiarity in our empire. If it were one continuous whole, like Russia, Austria, China, or the United States, it were not fit to be the evangelist of the nations, as it is now. But He has given us power in North America, the West India Islands, South America, and onwards to the islands of the Southern Ocean, girdling that immense continent with our forces. He has given us the fortresses of the Mediterranean; sent us to West Africa, South Africa; sent us to Asia, throughout the whole of India, the Eastern Archi-

pelago, down the Southern Ocean. And, if, as a nation, we are apt sometimes to boast of our having these naval and military fortresses over the Globe, are we not bound this day, as the British and Foreign Bible Society, to look upon these as centres of evangelisation for the whole Globe, as depots for Bibles, where they may be stored up, and as training schools for our spiritual warriors to go forth upon the spiritual conquest of the surrounding nations? Let us look at our possessions in this respect as compared with what it would have been if Portugal and France had been the predominant power. Why, if Portugal or France, who promised at one time to possess the whole Globe, if they were in possession of this force, where would be the Bible this day? Look at the case of the Madiai, and tell me if Portugal were, where Britain is, where would be the access to our Bible or to our Missionaries? Or, if France were the predominant power over the World instead of Britain—look at the case of Tahiti, and tell me where, then, would have been our Bibles and our Christian Missionaries? We see in this the peculiarity which God hath stamped on this nation of ours with reference to the out-spreading of His Word and the evangelization of the Globe. And so it is in other respects when we go to the far East. Allusion has been particularly made to-day to India, and my Resolution bears upon India as a land of promise. At one time Portugal threatened to be the predominant power there: it introduced the Popish religion. But the conduct of the Papists only causes to show forth in brighter colours the proceedings of Protestants. Their first great Missionary to India had not seen a New Testament till just before he sailed to India. He thought it might be of some use to him there. This Portuguese power was put forth in the Inquisition, and massacres also, in order to propagate their faith. Thousands were seized, and thousands, tens of thousands of children were caught, and, on the pretence of administering medicine to them, the sign of the cross was put upon their brow, and water sprinkled on their body. These were now designated Christians; numbers of them knew nothing of what Christianity meant, except sprinkling the body with some water. And then they joined the heathen in all manner of proceedings; they set up their Popish cars alongside of the heathen cars; pulled them in the same manner as the heathen pulled them; but instead of heathen gods they had the statues of the Virgin and the Saints; brought them out with horrid music, and dancers borrowed from the neighbouring pagodas, with fire-works, and all manner of extraordinary phenomena. In these ways they pretended to be advancing the cause of Christianity. But, instead of that, what has been the result? I must say one word with reference to the contrast presented in India by means of this Society. At the beginning of the work of the British and Foreign Bible Society in India there was a hue and cry raised from the banks of the Ganges, which was re-iterated from the banks of the Thames, that this was a most dangerous thing; yea, a plot against our empire in India. One speaker on that occasion—methinks he belonged to the extinct geological species called megatherium—comes forward and says, If Napoleon Buonaparte with all his ingenuity had contrived any plan more effective than another for destroying the British empire in India, he could not have devised one better suited to his purpose than this plan of the British and Foreign Bible Society. Now, what is the result? Since then the British and Foreign Bible Society have helped to translate the Bible into all the languages of India, and, from notice given to us this day, have circulated about 2,000,000 of copies of the Bible throughout India; and since then—so far from the British empire gradually diminishing, going to extinction—it has been adding kingdom to kingdom, principality to principality, until the whole of India has been consolidated into one mighty empire. And what an empire! Oh, if there were only time to allude to it! but there is not. Methinks people in this

country are still strangely ignorant of the amazing trust God has given them in that immense empire. Such a trust! an empire territorially nearly as large as all Europe, as large except Russia, containing about as many millions of human beings! In short, our Sovereign, Queen Victoria, at this moment wields a sceptre of absolute authority over one-fifth part of this world's inhabitants. And yet, when we think with what a handful of men all this was done; a few men landed on the shores of India with a balance-rod in their hands; the balance-rod turned in spite of themselves into a sword; and the sword in spite of themselves is turned into a universal sceptre, now wielded over that vast empire. What an empire! it is an epitome of the whole world. I mean this: that, if you travel from Cape Comorin to the snowy summits of the Himalaya, you will find specimens of every soil, of every product, of every clime you can meet with, were you to traverse ninety degrees from the Equator to the North Pole. But I cannot enter further upon it. These 150,000,000, then, have they not a claim upon us—a peculiar claim? This great Society has entered in; the Bible has been translated into all their languages; depots are planted throughout every region; men are ready to go forth to distribute: and the Resolution which is in my hand is to the effect that this Society ought to institute a grand Jubilee Fund, in order that thereby it may be enabled to go forth more largely throughout those vast realms. And why should there not be got up immediately by this Jubilee effort not £50,000, nor £100,000, but £500,000, for your Jubilee Fund, and do something worthy of this great Society, worthy of its Jubilee? There is wealth among us to do this. It is not the want of means, but want of will. Create the will, and the means will flow like the Ganges. What I propose, therefore, is, that we have an enormous fund—something quite prodigious even for Great Britain. I am in earnest in this matter. I cannot help it. What I propose is, that in the 148 languages in which the Bible is circulated by this great Society we will get such a fund as to enable the Society to strike out a grand Jubilee Edition in all these languages, and have them emblazoned with a suitable device and inscription; and resolve that not an emigrant shall go to Australia without a copy of the Bible—that Australia, so soon to become an empire; that Australia, a land so strange that an eminent naturalist, unable to account for its geological peculiarities, seemed to think it a small planet drawn by the attraction of the earth and fallen into the Southern Sea; so that the auriferous deposits of Australia according to him have come from the immeasurable vacancies of space. So let it be. And then Ireland is included—Ireland, poor, unhappy Ireland! Ah, was it not once a glorious land! What made it glorious? The Bible! The Bible shone upon it with glorious illumination. Then was Ireland free. And Ireland was the sanctuary not of scholarship only but of sanctity itself; so that disciples went to it from all the nations of Europe to learn, and apostles went forth from it to propagate the Gospel among surrounding nations. But in an evil day the man of Rome put his iron hoof upon it trod down its schools and colleges, and put the Bible either into the flames or the caverns, so that it could not be found. Then came darkness—a darkness that might be felt; until at last, according to the testimony of a modern writer, "It would seem the result has been to transmute the great masses of Ireland into rebels against the Government, conspirators against the landlord, and slaves of the priest." Now, then, what will make Ireland free? The Bible! Send it the Bible, the glorious liberator, and Ireland will rise up in renovated glory and strength; and will ere long vindicate the glorious title it once enjoyed, of being once more the "Isle of Saints." Then why should we not go through the whole World in like manner, and resolve that the Jubilee Bible in all tongues shall be sent to all nations; to all Mission families throughout the World; to all who can

read; every pupil in the Mission Schools;

"From Greenland's icy mountains to India's coral strand," and throughout New Zealand too? And then, if it were so, we should soon solve many problems. And then, truly, this is the greatest of all Defence Societies; because this is a Protestant country; it is pre-eminently Protestant; its strength, its beauty, its glory, its stability, consist in its Protestantism. And we therefore hold it for truth, that it is only when we maintain the Bible, circulate the Bible, and thereby uphold the Protestantism of this realm, that this realm can be gloriously free and gloriously strong. And, now that we are blessed by Heaven with a Queen, a truly British, a truly Protestant Queen—a Queen whose personal and social virtues and domestic charities have entwined her round the inmost heart of every one of her loving subjects—a Queen whose reverence for the Bible and for the Protestant Institutions of the land have secured to her the homage and reverence of all the wise, intelligent, and good of our land; under her auspices, then, let us arise and rally round this greatest of our Protestant Societies, and therefore, under the smile and approbation of God we shall be safe. As in the Eastern world one of our most terrible visitants is the circular storm, which moves forward with prodigious rapidity, and is at the same time whirling round and round in a cycle, and levels in its progress whole villages and forests, but in its centre, technically called the eye of a hurricane, is a spot of wondrous calm, where they who enter it can enjoy tranquillity and rest; and so now, when called to gaze upon that sky at this moment reddening with fearful omens around the confines of Papal apostate Christendom, and overhead the clouds gather, and the lurid masses seem about to break, let us arise and rally round this great Protestant Society; and in doing so let us be very sure that the tempest which now sleeps, and in those portentous moments will burst forth, shall leave us still safe—ah! and safe we shall remain under the shadow of the Almighty—safe in the very eye of that hurricane that shall sweep over surrounding nations—tearing up the foundations of corrupt society, shattering all regal and imperial dynasties, and tossing the crowns and sceptres and the thrones of civil and ecclesiastical despotism like chaff that is driven of the whirlwind on the summer threshing floor.

THE EARL OF CARLISLE seconded the Resolution—I trust I shall obtain credit for sincerity when I state that I consider it a happy distinction to bear any part whatever in the Jubilee Meeting of the British and Foreign Bible Society. I think, indeed, it is well for us to be thus assembled. Our common Christianity—as far, at least, as it is likely to be represented here—does not exact nor encourage many outward exhibitions of pomp or pagantry; but, if it does not, like the other faith of which it is the complement and consummation, lead forth its solemn dances by the brook of siloah, or ascend amidst the clang of trumpets and graduated songs the long flight of steps to the portals of the temple; if in its ordinary modes of working its ministrations are principally to be found in acts of self-denying labour and unostentatious love, its shrines in the hearts of its worshippers, yet there are seasons when we may point to such occasions and to such assemblies as the present, and feel that we, too, have our festivals, our galas, and our strains of triumph. There is a Christian as well as a Jewish Jubilee; and the achievements, of which you have this day heard the recital, and of which we now perpetuate the memory, are not unworthy of lending a chord to the harp of David or the lyre of Isaiah. It cannot be necessary for me to offer any caution to an auditory like the present, nor to indulge in any spirit of undue individual exaltation. You will all feel that, primarily, the whole praise, honour, and victory, are due to the Omnipotent; and you will feel an anxiety that, so far as He has been pleased to own and bless human agency, the praise belongs to the humble and laborious agents and servants of the Society,

whether at Home or Abroad—to the travelling agent plying his unwearied round of visits, even amidst the listless and indifferent, to the secretary working at his desk, to the translator amidst overwhelming difficulties and intricacies of idiom and dialect, to the colporteur who groans under unkind and chilly skies, and who works amidst the even unkind words of his fellow-men, to the Missionary, a word always synonymous with exile, and often with martyrdom. It is to their persevering, often unobserved, and seemingly unrewarded labours, we are to trace our 8000 Bible Societies, the 148 languages, and 43,000,000 copies of the Scriptures. This is, indeed, a magnificent result. Since within the first half century of the existence of this Society—since it has issued from its single room, even as the original publishers and messengers of the Gospel issued from their upper chamber to communicate the glad tidings to the World—how continuous and how triumphant has been the series of its operations, how innumerable its fields of labour, how unflagging the wing of that angel who flies in the midst of the heavens, "having the everlasting Gospel to preach to them that dwell upon the face of the earth!" But, although I feel most emphatically that with respect to the future it is not for man to feel assured, far less to dogmatise; and though the whole field of unfulfilled prophecy is by no means thrown open to familiar and presumptuous access, yet, judging by the tenor of past predictions, and comparing them with their ascertained fulfilment; comparing them again with the tenor of predictions still remaining unfulfilled, I cannot resist the impression that the World around us may, even now, be big with those throes of crisis and conflict, and, may I not add of deliverance, that are foretold. Nor, while the waters of the mystic Euphrates seem to be daily drying up, can we read a single leading article in our intelligent, though on this point apparently unconscious, press, which does not serve as an illustration of the views of the chief commentators in Bible prophecy. In the whole of the Western empire Rome seems to be redoubling her ancient, though now somewhat spasmodic, efforts, and refurbishing the weapons of her ancient armoury; while infidelity scarcely ever before exhibited such bold malignity; superstition, such shameless effrontery, or priestcraft, such subtle ambition. While through all these, above all these, conquering and to conquer all these, the blessed Gospel summons, even in this our Jubilee strain of triumph, is gathering strength from resistance, exaltation from depression, mingling our prayers of earth with the hallelujahs of Heaven, it is impossible not to think that prophecy may touch on its fulfilment, and the mystery of time be heaving to its completion; and even the intenser gloom we now witness and shudder at may be fringed with the uprising rays of the coming glory. What, then, my kind hearers, before whom I have ventured to touch, all unworthy as I may be, on such majestic themes—what is the warning and admonition they convey to all of us? Is it not that, next to the great work of personal holiness, and, of course, in subordination to those immediate duties belonging to the position in which Providence has placed us, that we ought to labour intently, as our opportunity and spheres of action permit, in the sublime work of the evangelization of the World which, we must all of us think, will be probably the prelude and preparation for the World's final happiness? And at least it seems to me that we, who are now here assembled, shall be justified in embracing fully this conviction, that, whatever else may pass away and perish in a perishing and passing world, its pleasures, its pomp, its labours, its heroism, its genius, its winning comeliness, and its dazzling grandeur—that at least the work of the Bible Society will not be amongst the things that are doomed in the final dissolution of the passing and perishable, but that it will leave its traces, aye, even in the succeeding eternity.

REV. HUGH STOWELL said—The influence of this hallowed Institution may be compared to the sap that at this season of the year is rising up through

all the trees and shrubs that embroider our country. It will appear by and by in the beautiful foliage and rich fruits; but many, while admiring the foliage and gathering the fruits, will forget the secret sap that brought forth all. The progress and influence of the Society may also be compared to the wondrous progress of vegetation. The seed is cast into the earth, it springs and grows up, men cannot tell how, "first the blade, then the ear, after that the full corn in the ear;" and how often do they who put in the sickle to gather the harvest forget the incorruptible seed that is cast into the ground! But be it so; "the kingdom of God cometh not with observation;" in its silent, secret progress it is like the "leaven hid in three measures of meal till the whole be leavened." Suffice it, then, that the work of the Society is secret, and comparatively unseen by the eye of man; its record is in Heaven and its reckoning in eternity. I cannot but feel that one reason why the Bible Society has commanded so little of that supreme attention and paramount support which it ought to receive, arises from the narrowness and sectarian feeling of some of its supporters. They seem never to get out of the little docks of their own separate system, and launch abroad on the glorious ocean of a common faith, and a common Christianity. If, indeed, their creeds, and articles, and formularies, their peculiar catechisms and modes of church government, are paramount to the Word of Truth, then let them stand back from the British and Foreign Bible Society; but, if the Word of God is infinitely above all their formularies, their systems and peculiarities, let them rally round the Society which circulates it. The present is a critical juncture; the doors for the circulation of the Word of God are so vast that there is no over-estimating their extent. China alone, with a reading population, probably of a hundred millions, wants a hundred million copies of the Word of God; and the translation of the Bible into the Chinese tongue is one of the greatest events that has happened since the Bible was given to the World. Let us look again at Popish Europe groaning under the dark thralldom of the man of sin. What is its great want? What is to be the great remedy for all its woes? What is to burst its chains asunder, to lift it from its degradation, and to raise it into light and liberty? It is the Bible; which, thank God! is not bought—though the Madiai are—and which neither Pope, nor priest, nor onclave, can band. It pursues its secret way up and down; it is read at the midnight hour in many a sequestered spot; and there is going on through Popish Europe a silent movement that by and by will spring up marvellously, so that, when the storm shall come and shake all Europe, there will be found still a blessed multitude which the Bible Society has mainly been the means of calling out from mystic Babylon that they might not be partakers of her sins, nor receive of her plagues. And for my own beloved country I can wish nothing better and brighter than that it should deserve the title that has been given her—"The land of Bibles"; and I can desire for her no loftier mission than that she shall never cease her efforts until she has put a copy of the Word of God into every human hand, and seen that every human being has the power, the right, the privilege, and the liberty to read it for himself, and through the grace of God to understand it and apply it to his own heart.

REV. W. ARMITAGE said—Everywhere we see that within the last century, or the last half century, this Bible, about which we are met this day to consider, has had a most wonderful extension as to its access to the human mind. A century ago that Bible was known to comparatively few of the human race, although that few blessed with European lights and opportunities thought themselves almost the World. And as to the rest of the World, the people were left to follow their Roman, their Shastre, their Vedah, their Confucius, or whatever else they might. In some parts of the World a century ago the Bible was forgotten, as in the villages of our own country and its towns. In other

parts of the World the Bible was forbidden; and in all the territories of Popery, and in yet larger parts of the World, the Bible was unheard of and unknown—Thank God! though there are parts of the World to-day where the Bible is forgotten, they are not so extensive as then. Though there are parts where it is forbidden, it is not forbidden with aught like the same power or security. It is forbidden now, not on the strength of power but under the apprehension of danger. It is the one settled thing, and all other things are shifting now. We look, then, at the facilities which within this half-century have been given for the spread of that Word. Take the World a century ago, and the World to-day. A century ago, the Bible-refusing nations were the nations that were proud and strong. France was great then, and mighty and powerful in Europe and America, holding Canada, and much of the West Indies; Spain then was glorious; Portugal then was magnificent. But look at the World now. Within that short time the hand of the Great Ruler has shorn the Bible-hating nations of all extra European power whatsoever; and within that time the only Popish nation that can be said to have risen in the state of things is that one Popish nation in which there has been a grand emancipation, that is the nation of Sardinia, which has at length set the Bible free. It now happens that the issues of the World are in the hands of the Protestants. Then look at the new lands that have sprung up, for during all that time the non-biblical nations had succeeded in creating nothing;—new lands have sprung up. Look at America, our great auxiliary in this work. Look at Australia, held vacant since the hour of creation until this day; vacant, although China was beside it, although India was beside it; vacant, although its climate and its soil invited possession; vacant, until men are brought from the very farthest part of the World; and then, when they have founded communities that cannot be unchristianized, attractions are opened that will draw to a population from all the World—and this population must act upon the great India, and China, and the vast archipelago of that part of the earth.

THE REV. DR. CROMBIE said—In closing the proceedings of the Jubilee Meeting, one cannot but notice how every feeling, every sympathy, every recollection, has been addressed and appealed to on this occasion. The Duke of Argyll gave his clear and logical statement; the Earl of Carlisle has made a beautiful and severely classical appeal to our tastes and feelings, giving an impulse to our better efforts. Dr. Duff has aroused us by the eloquent and earnest appeal which he made, but I must say that, in a survey of the addresses delivered at this Meeting, I am most touched by the deeply affecting and impressive statement of the Secretary of the Birmingham Auxiliary, the Rev. J. Angell James. I remember reading a sketch of the Catalogue of Demosithenes. I have read of a more glorious catalogue still—that in Hebrews xi.; and in reading it I have been reminded of an expression applied to that beautiful list by one who drew it from a single instance—the roll call of the dead; and he said the name was given because in a certain German regiment a celebrated hero fell in the midst of the action, and he was so dear to those whom he left behind that, when the muster-roll of the regiment was called, the answer was, "Died upon the field." Mr. James has called the roll of the illustrious dead, the reply is—"Died upon the field," dead as to their sleeping dust, spectators, it may be, of the glorious spectacle within these walls. Let us then, run the race set before us, not looking to the noblest that ever fought, to the holiest that ever lived, but to Jesus, "the Author and Finisher of our faith, who for the joy set before Him endured the cross, despising the shame." Let us feel that to carry on this great work is the noblest monument to the memory of the dead who commenced it; and I am sure that the green turf that lies upon the humbles of them all, with nothing but a dew-drop and the sunbeams of the morning to gild it,

is a nobler sight than the mausolea of all the Pharaohs.

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church in Scotland opened its Sessions on May 2nd in the Synod House, Queen Street, Edinburgh.

After a sermon by the retiring Moderator, the Rev. Mr. Renton, Kelso, the Synod proceeded to make choice of a successor. The Rev. J. S. Taylor, Glasgow; the Rev. Professor M'Michael, Dunfermline; and the Rev. George Johnson, Edinburgh, were severally nominated and seconded. The Rev. Dr. Peddie, Edinburgh, was also proposed, but declined the honour. The vote having been taken, the election fell upon Mr. Johnson, who had 40 votes, Mr. Taylor having 28, and Professor M'Michael 21. . . .

There was taken up an overture from the Presbytery of Glasgow, praying the Synod at its first meeting to take into consideration the claims of Ireland as a field of Christian exertion.

Mr. SOMERVILLE, Secretary to the Mission Board, said that, with their sense of obligation to the present Missionaries, the Board did not feel themselves justified in setting up a separate Mission. He had heard nothing to satisfy him that such was their duty. The Protestant Ministers in Ireland outnumbered the priests by 455, and, if they deducted from the population all those under 10 years of age, they would find that there was a Protestant Minister to every 1300 of the people. No fewer than 26 voluntary and benevolent societies were engaged in spreading the Truth in that land, whose annual expenditure exceeded £100,000. A great amount of good was produced by other agencies, such as the circulation of Tracts, Scripture readers, Sabbath-school teachers, &c.

Dr. A. THOMSON, the Convener of the Committee of Correspondence with Foreign Churches, then submitted a Report:—

With the three deputies from the Continent, one from France, another from Switzerland, and a third from Belgium, the Committee deem it unnecessary to anticipate details which will be given by them with all the fulness of ample information and with all the effect of the living voice. It is known to many in this Synod that the works of Ebenezer and Ralph Erskine were long familiar and favourite volumes among the people of Holland. For a good many years past, however, they had gone out of print, and were only to be found as rarities on some few of the Dutch book-stalls. The Rev. Mr. Schwartz, a distinguished evangelical minister in Amsterdam, conceiving that the republication of the works of the Erskines would greatly promote the cause of revived Christianity in Holland, corresponded with members of your Committee on the subject, and through the cordial co-operation of our Library Committee was supplied with copies of the Erskines' work for translation. By the liberality of one of our number pecuniary assistance was given to help on the work of translation, and at this moment some of the best sermons of both the Erskines, anew translated into Dutch, are passing through the Dutch press, and thus it is hoped that, like the body of the old prophet let down into the grave, these works will be the means of life to many in Holland. Your Committee have sincere pleasure in reporting that the interest of our congregations in the cause of evangelical religion on the Continent is steadily widening and deepening. Of this we have the most tangible and unequivocal proof in the fact that the collections for churches on the Continent have this year reached a figure which they had never reached before—upwards of £200. The goodly sum has been thus allocated: to the Belgian Missionary Church, £150; to the Evangelical Society of Geneva for the Saintonge Mission in Western France, £200; to the Union Evangelical Churches in France represented by Mr. Menod, £500.

Rev. F. MONON, of Paris, (deputy from the Union of Evangelical Churches in France) was first heard, and was received with loud applause.

He expressed gratitude at finding himself once more in the midst of them. He would merely state that their churches numbered now nearly 1500 members, and about 4000 hearers. These 22 churches were scattered over the whole of France like so many little foci of light, illuminating the darkness around them. During the last year their Tract Society had published 25 new tracts and disseminated 1,146,000 of Christian Almanacs, which involve an expenditure of £1700. Their Evangelical Society had supported 20 ministers, 8 evangelists, 48 schoolmasters and schoolmistresses, 30 students in its Normal School, and spent £6200. There had been circulated throughout the country during the last year, 20,000 Bibles and Testaments; and during the last twenty years about 4,000,000 copies of the Scriptures had been disseminated in France. Their Foreign Missions counted 13 stations, and had spent £4700 almost exclusively in France.

Professor LA HARPE (from the Evangelical Society in Geneva) next addressed the Court. He commenced by tendering, in the name of the Evangelical Society, his heartfelt thanks for the assistance which this Church had rendered to them, and by adverting to the encouragement and stimulus which their sympathy afforded them. He gave a short account of their Missionary operations in the West of France at Saintonge, where they had been able to maintain five or six labourers throughout the year, and which field this Synod might, if it pleased, call its own, as their money had been devoted to it.

Rev. LOUIS DUNAN (from the Belgian Missionary Society) gave some interesting particulars in connection with their labours in Belgium. None of the ground which they occupied last year had been lost; on the other hand, these had gained ground in different parts, and numerous appeals had been made to them to send missionaries to places where the people were becoming sensible of the deceptions of the priests. Four or five districts of Belgium were open to the reception of the Gospel, and it was only the scarcity of means that confined their operations.

Dr. DILL addressed the Synod at great length on the rapid growth and dangerous designs of Popery. He commenced by showing its rapid growth as far as numbers were concerned. 70 years ago there were only 2 Popish Chapels in Scotland, now there were no less than 150 chapels and stations. In England the increase had been still more extraordinary. 50 years ago there were only 4 vicars apostolic with 100 or 200 priests, now there was a cardinal primate, 12 bishops, and 1200 clergy. As to political power, fifty years ago it was nothing now by means of the Irish brigade, a band of men leagued to do the bidding of the Pope, it virtually swayed the vote of Parliament on many questions. In all directions it was to be seen grasping power, and claiming privileges which it denied to the heretics in those countries where it was dominant.

"Canada.—I preachers have been sent out to Canada during the year; and 3 students, educated in Canada, have been licensed to preach the Gospel. Ordinations have taken place. A number of the Associate Reformed Church in the United States has been admitted as a preacher; and the Rev. Mr. Fayette and his congregation have joined the Mission. The only breach made during the year was that of the Rev. James Roy, of St. George, who was removed by death on the 13th of May. The Synod in Canada now consists of 7 Presbyteries, 45 ordained ministers, and upwards of 80 congregations and stations. It has 8 preachers, 4 of whom are under call. The Rev. Dr. John Taylor, chosen by the Synod to be Professor of Theology, reached Toronto in the month of June, was very cordially welcomed, and taught the Hall during the months of August and September. He had 9 students under his tuition, 3 of whom have since been licensed, and 2 of whom have received calls. The Church in Canada is active and zealous both in its organized and Missionary character, and it is faithfully working out those measures which seem fitted at once to strengthen and to extend the cause of Christ. Several of the congregations are growing in num-

bers and in ability, and are taking an active interest in the spread of the Gospel. In addition to sums devoted to various benevolent and missionary objects, they have raised last year for synodical and missionary purposes in Canada about £300, a deed which gives promise of great utility.—Abridged from "The Can. Presby. Magazine."

POETRY.

THE HAPPY PILGRIM.

While through this vale of tears I haste
Along the strait and narrow way,
One star illumines my steps by night,
That flower blooms ever near by day.

That golden star is "Heavenly Hope,"
That flower, so beautiful, "God's Love,"
And, hovering round its rosy leaves,
Behold a snow-white carrier "Dore."

Christ gave to me that shining star!
Christ gave to me that flower of Love!
And sweet the message of His grace
He sent me by the snow-white Dove!

Now cheerly on my way I haste,
With Zion's golden spires in sight;
Nor weep for sunny glades long past,
Nor fear 'mid vallies dark as night.

And brighter grows my starry Hope,
More beautiful my flower of Love;
With sweeter messages of grace
More often comes my carrier Dove.

And, when I reach the pearly gates,
I'll cry, while weeping for my sin,
Behold the tokens of Thy Love!
Dear Lord, and let me enter in.

Osnabruck, June 19th, 1853.

S. O.

THE IRISH MISSIONARY HYMN.

BY THE REV. J. LOGERSON COTTER, M. A.

In Imitation of "From Greenland's Icy Mountains."

From Antrim's mighty Causeway
To the wild rocks of Cape Clear,
Where the lighthouse glimmers night-day
The seaman's heart does cheer;
From the wilds of Connemara
To the verdant Hill of Howth,
They call us now to carry
The Saviour's message forth.

What though the Western breezes
Blow soft o'er Erin's Isle,
Though every prospect pleases,
And only Rome is vile;
In vain with lavish kindness
The gifts of God are strown,
The Celt in abject blindness
Blows down to wood and stone!

Shall we, who long have tasted
The Saviour's dying love,
From this fair land, now wasted
With judgements from Above,
Withhold the glorious message
(Denied by priestly foes)
Of peace, the heavenly passage,
The halm for all her woes!

Oh, no! let Erin's children
The joyful tidings hear,
No voice of man bewildering,
But God's own Word to cheer;
No priestly curses frightening
Their warm hearts from His grace;
But Christ's dear voice enlightening
Their souls with heavenly rays.

From mountain and from river,
From green hill and from plain,
Let's hasten to deliver
The land from priestly chain;
Till every cot and dwelling
Throughout this lovely Isle,
In heavenly anthems swelling,
Proclaim a Saviour's smile.

REVIEW.

DISCOURSES PREACHED ON VARIOUS OCCASIONS IN THE COURSE OF MINISTERIAL DUTY BY THE REV. ROBERT MCGILL, MINISTER OF ST. PAUL'S CHURCH, MONTREAL.

The preacher, who has learned to be a workman that needeth not to be ashamed of his work, knows that he must build with common materials, and must even put them together without any great divergence from the most common and approved forms. When comfort, convenience, elegance, and all that can contribute either to utility or grace, have been sought out and attended to through so many ages by such a multitude of spiritual builders in working up the doctrines of Scripture in the way best fitted for edification, it is hardly possible that any good selection of materials, or method of arranging them, or power of presenting them, can exhibit much of novelty. To say, therefore, of a volume of sermons, that it contains original views of Christian Truth, is, at best, but dubious praise; and Mr. McGill shows a proper sense of the ministerial office by declining in his Preface to rest his claims to the attention of his readers on any such foundation. But, though the body of thought, here presented for our instruction, is formed out of the common staple of doctrine on the subjects treated of, the Sermons are by no means common-place either in the topics selected for discussion or in the mode of handling them.

Among the many useful rules given for the composition of a Sermon one is—That the Preacher should form in his own mind such a clear and definite idea of the object of his discourse as to be able to give a Title to it which shall distinctly announce what it is he proposes to enforce upon the attention of his hearers. Whether intentionally or not, Mr. McGill has very happily illustrated the good effects of this rule, which was designed to correct such a habit of preaching as is liable to the following censure:—"Many sermons are a mob of ideas; they contain very good sentiments, but they have no object in view, so that the hearer is continually answering the preacher, very true, very true, but what then! What is it you are aiming at? What is this to the purpose?"

Mr. McGill has placed Titles at the head of his Discourses, and the train of arguments, reflections, and exhortations which follow, all march in good order towards a goal clearly marked out. From this circumstance selected specimens will not give a just idea of the general

merit of these Discourses. Each is in itself an admirable specimen of one particular topic singled out and treated as a whole in the brief space which the nature of the composition allows. To exhibit the excellency of the preacher's method in a proper manner it would be necessary to analyse each sermon separately; but this our limits preclude us from attempting to do. There are seven Discourses on the general subject of Death, which form a kind of whole, but in each attention is confined to some particular topic.

The first of these has for its title, "Respect for the Burying-Place of the Dead." The preacher first rebukes that utilitarian spirit, falsely so called, which seeks to brand as unprofitable and vain the indulgence of all sentiments which cannot be shown to promote the material well being of man during his short life upon earth. Then, taking the feelings from which this almost universal respect for the resting-place of the bodies of the departed springs as an indication of the will of our Benevolent Creator that we should cherish an expectation of life beyond the grave, he insists not only on the propriety of indulging such feelings, but on the duty of Christian communities to make such provision for burying their dead out of their sight as shall testify their belief that the mortal remains they commit to the earth do only rest in their graves awaiting a glorious resurrection.

Of the next sermon, entitled 'The Cemetery,' the text, *She goeth unto the grave to weep there*, indicates what is to be the special object of the Discourse to consider, namely, the occasions which lead the living to visit the graves of the departed. He suggests various profitable trains of reflection, which the scene, in which the visitor of a public cemetery finds himself, may naturally be supposed to call up, and from such considerations endeavours to enforce, what it was the design of the sermon to do, the duty of making such arrangements as shall hallow these places to the imagination, and secure them against the intrusion of any thing fitted to disturb the solemn association likely to be awakened in the spot where the rich and the poor meet together as inheritors of a common mortality, and we are so impressively taught how little, and for how short a time, earthly distinctions avail to lift one man above another, and how important it is for every one so to spend his short allotted time among things seen and temporal as that he may be able to look forward with joyful hope to a blessed and glorious resurrection among things unseen and eternal.

The title of the next Sermon in conjunction with its text unfolds at once the subject to be treated of, and the conclusion to which the preacher proposes to conduct his hearers with regard to it. The title is in the form of a question, 'Death, how came it?' To which the text returns the answer of Revelation:—*Sin*

entered the world and Death by Sin. The preacher then notices the various answers which the wisdom of this world has suggested, and shows that they do not well agree with the facts of the case, if death be regarded, as it ought to be, as the arrangement of a Wise, Benevolent, Moral Arbiter of the destiny of man. He proceeds to illustrate the Scriptural doctrine on the subject, and shows that all the known, visible and usual concomitants of death are in striking agreement with the declaration of Scripture, that death is not the natural result of an original weakness in the elements of humanity, or inherent defect in the first putting of them together, but the just effect of a penal dispensation, superinduced by transgression. Though death therefore be a universal and unavoidable calamity, inasmuch as all have sinned, and so death passes upon all, yet it is to be regarded as the final and irremediable termination of human existence, fixed of old, even from the beginning, by Him whose laws and purposes cannot be changed. It is an evil which we have brought upon ourselves, and from which He has provided for us a way of escape, to which we would do well to take heed.

The title of the next Sermon proposes the question, 'What is this Death?' which has so come into the world; and the text states what seems the readiest reply, that it is the destruction of all man's excellency, the vanishing away of all his beauty:—*Death shall feed on them, and their beauty shall consume in the grave from their dwellings.* These words, it will be perceived, point to the most striking phenomena which occur when this destroyer seizes upon his prey.

Death swallows up every thing by which the existence of our friends has been made known to us. When they descend into the devouring grave, they disappear utterly and entirely, not a trace of continued existence can be discovered, nothing remains of them but the track over which they have passed, to bear melancholy testimony that they are gone whence they will not return. We feel painfully the certainty that in this world we shall behold them no more, and are ready in our distress to say, We shall behold them no more for ever. The object of this Discourse is to show that there is something in man over which death and the grave have no power, that these evident and undeniable proofs of their power to destroy the body are no proof that they can at all touch the soul. While therefore we behold death feeding upon our mortal body, and the grave consuming all our material beauty and excellency, knowing that the spirit has returned to God who gave it, we can say with confidence through faith in Christ, while looking at this last enemy and his finished work,—*O Death, where is thy sting? O Grave, where is thy victory?*

The next Sermon takes up a question naturally suggested by the preceding.—If

the Dead be not in the grave, where then are they? 'The Dead, where are they?' To this again the text furnishes the appropriate Scriptural reply, '*Absent from the body, and present with the Lord.*' The Sermon on this text is devoted to the consideration of a subject which has furnished the topic of many a long discussion, namely, the intermediate state of the dead, that state into which men enter on the day of their departure from this world, and in which they continue till the day of the general resurrection, when all the affairs of this world shall be finally wound up.

But we must bring our brief notice to a conclusion, trusting that our readers will peruse the volume for themselves. Into whatever hands these Discourses may fall, they cannot fail to produce a highly favourable impression of the literary acquirements, pulpit abilities, and Christian character of the author. In them all the text explains the title; and the discussion, which follows, illustrates, establishes, and enforces by clear statements, cogent arguments, and impressive exhortations, the important truth distinctly brought forward at the commencement, and never lost sight of to the close. As a specimen of this method, so successfully pursued throughout the volume, we extract the following passage with which it concludes, which will do more than justify any praise we have bestowed upon it.

The title of the Discourse is, 'The Soul of Man—a Book.' The text—*And I saw the dead, small and great, stand before God, and the books were opened.*

The writer winds up a very interesting discussion in a passage, the beauty and power of which will be felt by all.

"Desisting for the present from farther illustration of this view of our moral nature in its bearing upon our immortal destiny, permit me for a moment to indicate how a truth so awful should influence the whole course and habits of your life. Every day you are filling up the register out of which you will be judged. I speak not now of the Book of the Divine omniscience;—I speak of the Book of which the soul itself is the enduring page. Remember that from the very constitution of your being, as moral and accountable agents, every thing that affects you in that character is inscribed upon it, not in words (for words, how precisely soever we may try to define them, are after all very imperfect signs of moral qualities), but in the living reality; and, though for a time you may forget it, it never perishes, and will certainly appear in that day when God shall judge the secrets of men's hearts. The polluted fancy which passes and leaves its stain; the malice and uncharitableness which rankled, though only for an hour, and were then rejected; the deeper graving which the love of the world impressed as you were borne along upon its current; the irreligious temper which has gained greater strength by another day's indulgence;—all these constitute realities, facts in your personal history, qualities in your moral

being, which, if no change be wrought on you, must abide in that nature for ever. Happily this law of your moral nature operates with equal force on the side of virtue and happiness. The truth which is sealed among your enlightened convictions abides there; the pious affections, daily nurtured by grace from Heaven, grow into the very essence of the soul itself, and partake of its immortality; the benevolent sentiment, and the benevolent deed, leave upon the soul itself an impression that cannot be effaced. Whatever may be the excellences or the defects in which you manifest these qualities, they are entered just as they are, not only into the Book of Omniscience, but into the Book of your own moral nature, out of which you will be judged according to your works. Is it not, therefore, a dictate of the highest prudence to search daily—hourly—the entries that are made in it; to ponder over them with the utmost seriousness, that you may not proceed unthinkingly to the tribunal where the sentence shall be past that shall fix your fate for ever. "Be not deceived; God is not mocked; for, whatsoever a man soweth, that shall he also reap; for he, that soweth to the flesh, shall of the flesh reap corruption; but he, that soweth to the Spirit, shall of the Spirit reap life everlasting."

SELECTIONS.

THE EXACT WORDS.

DIVINE truths, methinks, sound best in divine language; and the things which God has revealed to us by His Spirit cannot be conveyed in a more safe and proper vehicle than by the words which the Holy Ghost teacheth (1 Cor. ii. 10, 13), which though I would be far from superstitiously tying myself or others to, yet I confess I cannot but think they should be chosen rather. I have sometimes observed how the Evangelist rectifies a mistake, which rose upon a saying of Christ, only by repeating the very words spoken. John xvi. 23—"He said not, He shall not die; but, if I will that he tarry till I come, what is that to thee?" He said so, and no more; add thou not to His words. We are directed not only to think, but to "speak according to the Word."—(Isa. viii. 20.)

It is especially profitable to acquaint children betimes with their Bibles, and to show them their religion there. Timothy's catechism was the Scriptures, which he knew from his very infancy.—(2 Tim. ii. 15.) They that are ready and mighty in the Scriptures will be thoroughly furnished for every good work, and thoroughly fortified against every evil work.—*M. Henry in Preface to Catechism.*

FAITH.

You find it difficult to believe because you are a sinner; but did not Christ come purposely, to save sinners? But you are a great sinner. Indeed, if He saves only those who are small sinners, both you and I must cry out, Who is me? But we are not to give way to the unbelief and pride of our hearts. It is not humility to contradict the Lord. He says, Him that cometh unto Me I will in no wise cast out. Go, take Him at His word without reasonings; with the simplicity of a child receive Him as Christ Jesus the Lord in all His offices to save you from guilt and sin, to rule over

you, to guide and guard you, to dispose of you and manage you, and He will fully answer your desires. But, as He gave Himself wholly for us, He expects that we should give ourselves wholly to Him; and, if we are willing and in earnest, He will enable us to do so. There is more burden than comfort in religion till we are brought to a point to make it the chief, the one thing. As a worldly man, whose whole conduct is governed by his prevailing desire to be rich, so we must give all diligence in the use of every appointed means, in attention to every precept, in submitting to every dispensation, in mortifying every wrong disposition, if we desire to be happy and comfortable. It is possible, perhaps, that a traveller may make a long journey with a thorn in his foot, but then he must take every step slowly and in pain. Whereas, if the thorn is extracted, he may walk and run with pleasure. The Lord is merciful to our infirmities and mistakes, which have not the consent of our will; He pities and heals the broken heart, but He will not be pleased with a divided heart. Stive and pray for a single eye, a simple intention to please Him, a simple dependence upon His grace and promises, and you will do well: though your beginning may be small, your latter end will greatly increase.

—*Rev. J. Newton.*

INSANITY.

REV. MR GREGG, author of the beautiful hymn, written on 1 Tim. iii. 16, "Seen of angels," commencing "Beyond," &c., had an insane brother who lived with him, and spent his time wandering about the yard, garden, and sometimes finding his way into his brother's study, but never seeming to take much interest in the things about him. Mr. Gregg, therefore, used no precautions in reference to his manuscripts, generally allowing them to remain exposed on his desk, especially while in course of completion. On this occasion he had written the hymn with the exception of the last two lines, and, being unable to get a suitable climax, walked out to refresh himself with pure air, and contemplate his subject. After he left the room, the lunatic brother walked to the desk, read the manuscript, took a pen and wrote:—

"Clapped their triumphant wings and cried,
"The glorious work is done."

The following is the Hymn:—

Beyond the glittering starry skies,
Far as the eternal hills,
Yon heaven of heavens with living light
Our great Redeemer fills.

Legions of angels, strong and fair,
In countless armies shine,
And swell His praise with golden harps,
Attuned to songs divine.

"Hail, Prince!" they cry, "for ever hail"
Whose unexampled love
Moved Thee to quit those glorious realms
And royalties above."

While He did condescend on earth
To suffer grief and pain,
They cast their honours at His feet,
And waited in His train.

Through all His travels here below,
They did His steps attend;
Oft wondering how and where at last
The mystic scene would end.

They saw His heart, transfixed with wounds,
With love and grief run o'er;
They saw Him break the bars of death,
Which none e'er broke before.

They brought His chariot from above,
To bear Him to His throne;
Clapped their triumphant wings, and cried,
"The glorious work is done!"

"TOO LATE."

BY G. D. CHEEVER, D.D.

It is a striking thought that the whole discipline of our mortal life, as well as all the warnings of the Word of God, by educating us practically to the experimental knowledge of the miseries resulting from a habit of delay, and the necessity of a habit of promptness and punctuality for our prosperity, nay, for our possible comfort, for any possibility of getting along comfortably even in this world, teaches us powerfully the importance of a preparation for another world, and educates us for such preparation. So that men, whose habits in the daily occasions of life, and the business of this world, are those of promptitude and punctuality, have to go against, not only the warning voice of conscience, and their inmost being, and of God's Word and providence, but against the bent of their own nature habituated to such punctuality, when they are continually putting off from day to day and from week to week to more convenient seasons the work for eternity which ought to be done to-day. In every thing for this world they are prompt, punctual, energetic; in every thing for the next, heedless and procrastinating.

And yet for the next as well as for this world they well know that an eternal destiny may depend upon one moment's delay. The dependence, indeed, is always thus condensed, thus crowded, just in proportion to the number of opportunities that have been run through, till at length the whole is thrown upon the last opportunity. If there were sixty minutes given to any man for the choice and performance of a great decisive duty, which was to control the whole of his after existence according to the manner of his decision for good or evil, as minute after minute passed away, and found him still procrastinating or engaged in other things, the determination of the destiny of life would be narrowed down minute by minute till, in the last case, it would depend upon one moment, and one moment would do the business of a whole life, as to its direction. And this is not unfrequently the case. And just so in regard to eternity in the case of millions one hour or one minute is continually deciding the character of an endless existence. Habit, indeed, in its gradual formation has all along, through many hours and minutes, been preparing for the last decision, been determining what the character of the last decision in all probability will be; but after all it is the last hour, or the last minute left, in which choice is possible, that decides finally and for ever; so that it is true that in multitudes of cases, continually occurring, the whole eternal destiny is depending upon one moment's delay. Besides you never know beforehand when the last opportunity has come. If you did know, you might perhaps think that you could with more safety put off the whole decision until that last opportunity, resolved then to exert your whole energy in the right direction.

But there is another view. You have been all the while bringing with you a set of growing causes that may determine your waste of that last opportunity also in spite of yourself, in spite of all previous resolutions. And, suppose you did know, then what tremendous madness, I will not say merely to put off to only one remaining possibility the chance of your eternal happiness or misery, but to advance to the application of that chance, the disposal of that opportunity, under the irresistible force of dispositions of character indulged and habits fostered all through life, that make it almost absolutely certain beforehand that, when you come to that last opportunity, you will throw away that likewise, as you have done all the others! What madness it would be in any man travelling towards a gulf, which, when he arrives at it, he will have to spring over by muscular energy and force, or else fall and be dashed to pieces, if every day of the interim he habituated himself to the swallowing of a poison, which daily and inevitably so reduced his muscular energy as to make it absolutely certain that, when at last brought to the trial, he would not have strength to accomplish the leap! This is just

what men are doing, who are habitually putting off till to-morrow, in the concerns of their eternity, that which ought to be done to-day, that which God commands them to do to-day, that which God perpetually warns them they are not sure they shall have another day for its performance.

And indeed there is almost no form of warning, with which God has not beset the sinner, to save him from eternal ruin. The very angels of his providence stand as with drawn swords in his way. The powers of the unseen world bend themselves down upon the soul to turn it from the path of evil into that of good, from the way of death into that of life, from guilt to forgiveness, from hell to Heaven. And it is at a man's own choice whether he will yield himself to these influences, or set himself against them. It sometimes seems as if God did all but force a man into Heaven. And certainly it is an amazing energy of the depraved being, the perverted will, which is exerted in opposition to the whole might of the scheme of Redemption, and all the vast and varied instrumentalities and agencies, by which that scheme is going on, to render it inefficacious, to ward off its powerful application, to render unavailing the whole routine of redeeming mercy. Days, weeks, months, years, and the changing seasons of the year, as well as the providences of life and the words of Jehovah, all have their appropriate and solemn lessons; and yet, the nearer all these lessons draw to their close, the nearer men come to the line beyond which there are to be no more lessons, no more opportunities, no more warnings, no more seasons, no more years, months, weeks, or days of probation, and no more space either for tears or for repentance, the more heedless or hardened and unconscious and insensible they are! And so it goes on till the whole of life is finished, and perhaps just on the verge of eternity the soul awakes with the sad and woful cry, prophetic of an everlasting reality, "The harvest is past, the summer is ended, we are not saved!" And, oh! what bitter, indescribable, inconceivable anguish is that agony of despair, when no more seasons of mercy, no more possibilities of retrieving this ruin, no more opportunities of salvation rise before the soul, but the last is really past, and it is impossible to return, and the seal is closed of everlasting ruin!

Now, all the opportunities of mercy in our lives that ever occur—and they are as constant as the air that we breathe, they are as incessant as the activity of our own existence.—all the opportunities lost are needlessly lost, blamably lost, sinfully lost; and, whether we know them to be the last opportunities or not, makes no difference in our ruin. We know that they may, any of them, be our last, for we know not what shall be on the morrow; but in every case, where unexpectedly they prove to be the last, it is because of men's own dreadful insensibility and carelessness, and so much the more terrible will be men's horror of surprise, when the overwhelming conviction comes upon them too late in eternity. Agrippa did not know, and Felix did not know, when he spake of a more convenient season, that that very season even then passing was the last. And the Athenians did not know, when they told Paul they would hear him again of those matters, that they should never hear him more. They may have intended to hear him again, and with the determination to do right and to be right another time; but that was the decisive time. Oh! if I had known it was the last time! But who can know, until it is too late for ever? Perpetually God tells us that every opportunity may be the last. And there is that thing in those words "too late" which will embody the very essence of eternal wo, if you come to know the dreadfulness of its meaning embodied in your own experience, when this probationary state is ended. O those little words, "TOO LATE!" Of what multitudes of men have they read the final perdition!

HOME IN VIEW.

It is very refreshing to go from place to place, and find the same fruits of faith, love, joy, and

peace. What shall it be, when all the children of God, who in different ages and countries have been scattered abroad, shall be all gathered together, and enter into that glorious and eternal rest provided for them—when there shall not be one trace of sin or sorrow remaining, not one discordant note be heard, nothing to disturb, or deplete, or alleviate the never-ceasing joy! Such is the hope to which God has called us. That day will as surely come as the present day is already arrived. Every moment brings on its approach. While I am writing, and you are reading, we may say, "Now is our full salvation nearer." Many a weary step we have taken since the Lord first gave us to believe in His name; but we shall not have to tread the past way over again; some difficulties yet remain, but we know not how few; perhaps, before we are aware, the Lord may cut short our conflict, and say, "Come up hither." Or at the most it cannot be very long; and He, who has been with us thus far, will be with us to the end. And, when we get safe home, we shall not complain that we have suffered too much by the way. No, when we awake in that glorious world, we shall in an instant be satisfied with His likeness. One sight of Jesus as He is will fill our hearts and dry up all our tears. Let us then resign ourselves into His hands. Let us gird up the loins of our minds, be sober, and hope to the end. Let us, like faithful servants, watch for our Lord's appearance, and pray earnestly that we may be found ready at His coming. We live in a trying time. How many erroneous principles and scandalous practices, abound, how many fair professors miscarry! This should teach us to be jealous of ourselves. We may feel the same root of bitterness in our own hearts; and, if we stand when others fall, we have nothing of our own to boast. But neither need we be distressed and unbelieving. Jesus is able to keep us from falling. Let us be steady in the use of His instituted means, and sincerely desirous to abstain from all appearance of evil. The rest we may confidently leave to Him in whom whosoever trusts shall never be ashamed.—*Rev. J. Newton.*

A LAMB OF CHRIST'S FLOCK.

Let me tell you a word of a gentle lamb, whom Jesus gathered, and whom I saw on her way from grace to glory. She was early brought to Christ, and early taken to be with Him where He is. She told her companions that she generally fell asleep on these words, "His left hand is under my head, and His right hand doth embrace me," and sometimes on these, "Underneath are the everlasting arms." She said she did not know how it was, but somehow she felt that Christ was always near her. Another time she said, "I think it's the best way to make myself as loathsome as I can before Him, and then to look to Jesus."

When seized with her last illness, and told that the doctors thought she would not live long, she looked quite composed, and said, "I am very happy at that." She said that she could not love Jesus enough here, that she would like to be with Him, and then she would love Him as she ought. To her tender, watchful relative she said, "I wonder at your looking so grave. I am surprised at it, for I think I am the happiest person in the house. I have every temporal comfort, and then I am going to Jesus."

After a companion had been with her, she said, "Margaret quite entered into my happiness; she did not look grave, but smiled; that shows how much she loves me."

When sitting one evening, her head resting on a pillow, she was asked, "Is there anything the matter, my darling?"

"Oh," she said, "I am only weak, I am quite happy. Jesus has said, 'Thou art Mine.'"

Another day, when near her last, one said to her, "Have you been praying much to-day?"

"Yes," she replied, "and I have been trying to praise too."

"And what have you been praising for?"

"I praise God," she said, "for all the comforts

I have. I praise Him for many kind friends. You know He is the foundation of all; and I praise Him for taking a sinner to glory."—*M. Cheyne.*

WEEPING MOTHER.

WEEPING mother, have you really lost your son? Is he not still your son? Is he not your son in Heaven? God lost not His dear Son when He gave Him up for us all; He gave Him up that He might receive Him for ever. So your jewel has been taken but to be purified, and brightened, and reset in your crown, never more to be removed. Is that a cause of grief? He is now in God's family in Heaven. Would you call him thence? Do you grieve that he is happy? O, let it not be. What sweet comfort was afforded in his death! And what an honour to have a son in the court of Heaven! He was your dear son, true; but God loved him also, and has provided for him better than you can. Is your best earthly treasure too valuable to be given cheerfully to the Saviour when He asks it? What has He not done for you? Dry, then, your tears. Look up and say, and feel, "Even so, Father; not my will but Thine be done." You may yet rejoice with your son among the glorified at God's right hand. Will you weep then? Weep not now. Mothers, weep not; grieve not for your children, even for a dear son dead in the Lord. "He that believeth on Me shall never die." *Christian Treasury.*

INDUCTION AT NORVALTOWN.

The Presbytery of Montreal met, according to appointment, at Norvaltown, County of Beauharnois, on Thursday, the 30th of June, for the induction of the Rev. A. H. Milligan, lately Minister at Wick, Scotland. The call having been previously accepted and moderated in, the Rev. Robert McGill, of St. Paul's, Montreal, presided and preached from Ps. cxxii. 6. "Pray for the peace of Jerusalem; they shall prosper that love thee." The sermon being concluded, and answers being given to the Formula, as also the assent to the Act of Spiritual Independence, the Moderator declared Mr. Milligan Minister of the church and congregation of Norvaltown, in connection with the Church of Scotland. The Moderator, and brethren of the Presbytery present, gave the newly inducted Minister the right hand of fellowship. Dr. Mathieson addressed Mr. Milligan in appropriate terms, and the Moderator the people on their duties to him who had been that day appointed to the spiritual rule over them. The names of Donald Alexander Livingston, Esq., Surgeon, and Mr. Adam Rae, having been submitted to the Presbytery as fit and proper persons for the office of Elders, and the nomination being sustained, they were ordained as Elders, thereby constituting with the Minister the Kirk-Session. At the dismissal of the congregation, which fully occupied the church, Mr. Milligan and the newly appointed Elders were cordially welcomed with a hearty shake of the hand.

Not two years have elapsed since this congregation was formed; and scarcely did the Presbytery expect to meet such a numerous assemblage. The village of Norvaltown, from which the church is distant about a mile and a-half, lies in the midst of a fertile and beautifully situated

district of country. The many well tilled fields and comfortable farm-steadings indicate the advancing prosperity of the people settled in the vicinity. The Presbytery will for a long time retain the pleasing remembrances of this their second visit to Norvaltown. We pray the Divine Head of the Church, who hath laid liberally to them in temporal matters, to bestow bountifully upon them spiritual blessings in Jesus Christ their Lord.

FRENCH MISSION FUND.

Contributions since last Report.

Williamsburg, per Rev. T. Scott,.....	£0 10 0
Dalhousie Mills, and Cote St. George,	
per Rev. A. E. McLean,.....	1 0 0
Chatham (West), per Rev. John Robb, 1 0 0	
Toronto, per Rev. John Barclay,.....	6 0 0

HUGH ALLAN,
Treasurer.

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

For 1852.

Mr. H. McDonald, Mrs. Taylor, A. McPherson, William Ireland, Joseph Bruce, F. Bickerton, Kingston, 2s. 6d. each; Rev. J. McKenzie, Wilhamstown, Glengarry, (omitted to be acknowledged in March) £2 10s.; Robert Holmes, March, 2s. 6d.; John H. McCall, Vittoria, 1851-1852, 5s.; George Coombe, Senr., Simcoe, 1851, 2s. 6d.; Rev. Dr. Macchar, Kingston, 5s.

For 1853.

Mr. White, Montreal, 2s. 6d.; William Ferguson, Kingston, 1852-1853, 5s.; R. McPherson, Mrs. H. Wilson, Kingston, 2s. 6d. each; Rev. Geo. Thompson, Peter McIntyre, Robert Stuart, Horton, 2s. 6d. each; George Heckinbotham, Whitty, 2s.; Francis Leys, Pickering, £1 10s.; Rev. P. McNaughton, Pickering, £1 8s.; Mrs. Purkis, Osnabruck, (on account), £2, W. Inglis, St. Eustachie, 1851-1854, 10s.; John S. Ross, John McCallum, Lochaber, 2s. 6d. each; Daniel McCall, Vittoria, 2s. 6d.; Philip Forse, Simcoe, 2s. 6d.; Dr. Dunlop, Brantford, C. W., 2s. 6d.; John Craig, Cornwall, 2s. 6d.; Angus McLeod, Pughwash, N. S., 2s. 6d.; John M Kay, Esq., Pictou, N. S., 2s. 6d.

ALEXANDER MORRIS,
ADVOCATE,
OFFICE, No. 49 LITTLE ST. JAMES STREET,
MONTREAL.

J. S. HUNTER,
NOTARY PUBLIC,

No. 2,
Great St. James Street, Montreal.

DISCOURSES

PREACHED on various occasions, in the course of Ministerial duty, by Rev. ROBERT M'GILL, Minister of St. Paul's Church, Montreal. Subjects:—

- I. The Love of Country. II. The authority of Law. III God's Chastisement of Cities. IV. Respect for the Burying Place of the Dead. V. On Graves. (Five Sermons):—1. The Cemetery. 2. Death: How Came it? 3. Death: What is it? 4. The Dead: Where are they? 5. Is the Child Dead?—VI. Death: The Fear of it a Bandage. VII. Peace in Christ VIII. The Precedent Claims of the Spiritual in Religion over the External. IX. The Religion of Feeling. X. Christ: In Him was Life XI. The Soul—a Book.

H. RAMSAY.

Sold also by John Armour, Montreal; P. Sinclair, Quebec; John Duff, Kingston; A. H. Armour & Co., Toronto. Price 2s 9d.

PAPER AND STATIONERY.

THE Subscriber, is now receiving *ex Shandon*, and expects shortly, *ex City of Hamilton, Pearl Albion, Home*, and other vessels, his usual assortment of **WRITING, WRAPPING, and DRAWING PAPERS**; —also,— **ACCOUNT BOOKS** and Miscellaneous **STATIONERY.**
H. RAMSAY.

JUST PUBLISHED.

A GUIDE from MONTREAL and QUEBEC to the EASTERN TOWNSHIPS and PORTLAND, with a MAP—price 1s. 10d.

—ALSO AT REDUCED PRICES—

The New Guide to Montreal and its environs, with a Map—1s. 10d.

Do. do. to Quebec, with a Map; 1s. 10d.

The Canadian Guide Book, with a Map of the Province: 3s. 9d.

THE INTEREST BOOK for 365 days, half bound, 3s. **EXCHANGE Tables**, 2s. 6d. **COMMERCIAL Tables**, containing Interest at 6 and 5 per cent, Commission, &c. 2s. 6d.

TABLES of ADVANCE for calculating the value of imported goods, 1s. 10d.

H. RAMSAY.

HISTORY OF CANADA,

REDUCED IN PRICE.

THIS excellent History is in good use in High Schools, District Schools, &c. To facilitate its introduction into Common Schools, the retail price has been reduced to 2s.

SHORTLY WILL BE PUBLISHED.

The **GEOGRAPHY of CANADA**, for the use of Schools, intended to accompany, or serve as a supplement of Morse, Stuart's, Ewing's, and other good Text Books. It is a common complaint on the part of Teachers, that the best Geographies in use, devote too little space to the American Provinces. The little work now announced, is intended to overcome this objection.

A **HISTORY of ENGLAND** for Schools.

A **HISTORY of ROME** for do.

The publisher will be able to supply these books at so low a rate as to render it unnecessary to employ costly imported books.

H. RAMSAY.

SCHOOL BOOKS.

THE NATIONAL SERIES. The Subscriber has just printed off large editions from his new **STEREOTYPE PLATES** of this excellent series. When he first introduced these books, they met with the approbation and countenance of the Governor General, the superintendants of Education, the Bishops of the Roman Catholic Church, the Synod of the Church of Scotland, and of the Clergy of all other denominations, and since then the demand for them has been steadily on the increase. The Series consists of the **FIRST, SECOND, SEQUEL to the SECOND, THIRD, FOURTH, and FIFTH READING BOOKS, LESSONS on the TRUTH of CHRISTIANITY, ENGLISH GRAMMAR, GEOGRAPHY, ARITHMETIC, BOOK-KEEPING, &c.**

H. RAMSAY.

CURRICULUM LATINUM.

TO save to Parents the expense of high priced editions of the Latin Classics, the Subscriber has lately issued in ten parts some of those most in use at prices from 9d. to 1s. 3d. each.

FRENCH TEXT BOOKS.

OLLENDORFF'S PRIMARY LESSONS in French **L'ABEILLE**, an Introductory French Reader.

MISCELLANEOUS SCHOOL BOOKS.

Mavor's (superior edition). Carpenter's, Webster's and other Spelling Books; Murray's large and Small Grammars, Lennie's Grammar, and others; Walkingame's Arithmetic, Walker's Dictionary, fine new edition.

ENGLISH SCHOOL BOOKS.

Stocks always on hand of Messrs. Oliver & Boyd's, Messrs. W. & R. Chambers, and Whittaker & Co's, superior editions.
SCHOOL STATIONERY, PAPER, SLATES, MAPS, &c., at very low rates.

H. RAMSAY.

MAPS FOR SCHOOL ROOMS.

LARGE MAPS for SCHOOLS, consisting of
1. The Eastern Hemisphere. 2. The Western Hemisphere. 3. Europe. 4. Asia. 5. Africa. 6. America. 7. England. 8. Ireland. 9. Scotland. 10. Canaan.—Palestine, together with 11. Johnston's Properties of Bodies. 12. Mechanical Powers, and 13. Hydrostatics.
Size 4 feet 2 by 3 feet 6 inches. The ten Maps may be procured ready packed for £5. 10s., or with the three sheets of illustrations, for £7.

SMALLER SCHOOL MAPS.

Containing the same number as the above—ten—with Johnston's Illustrations of Geographical Terms—size 2 feet 9 inches by 2 feet 3 inches. Price per set £3. 5s., or without the Geographical Terms, £2. 17s. 6d.

MAP OF CANADA.

On rollers, and well adapted as a companion to either of the above sets, price 7s. 6d.

H. RAMSAY.

Sets may be procured from P. Sinclair, Quebec; A. Bryson, Bytown; J. Duff, Kingston; A. H. Armour & Co., Toronto; and J. M. Graham, London.

H. RAMSAY

RELIGIOUS AND USEFUL BOOK STORE.

AMERICAN BOOKS.

THE Subscriber, having personally selected a fine Stock of **BOOKS** from several of the best Publishers in the United States, offers them for Cash, by Retail, at the Publisher's Prices.

ENGLISH BOOKS.

He has also imported an extensive assortment of British **PUBLICATIONS** from some of the best and cheapest Publishers, which, on account of being Duty Free, he can sell at a lower advance than it costs to import Dry Goods.

NATIONAL AND OTHER SCHOOL BOOKS.

Arrangements have been made to supply Country Merchants with **SCHOOL BOOKS**. Published in Canada, the United States, and Britain, on the best terms; also, Sunday Schools with Sunday School Books.

CHILDREN'S BOOKS.

Pains have been taken to make the assortment of Books for Children and Young People very complete and attractive.

STATIONERY.

A good assortment of English, American, and Canadian **STATIONERY**, Wrapping Paper, &c., will be constantly kept on hand; also, Inks, Pens, Blank Books, &c., &c., &c.

MAPS.

An assortment of Mounted and Pocket **MAPS** has been received, including samples of the large Missionary Maps for Sabbath Schools, &c.

TO COUNTRY MERCHANTS.

The Subscriber begs leave to call the attention of Country Merchants to this advertisement, and to invite their inspection of his Stock. On books to sell again a trade discount will be made.

LIBRARIES.

For Ministers, Congregational Schools, or Public Libraries, a liberal discount will be allowed.

JOHN DOUGALL.

Montreal, 30th September, 1852.

The Presbyterian

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