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The Presbyterians;

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME IV.

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CHURCH IN CANADA.

PRESBYTERY OF MONTREAL.

On Tuesday, the 4th March, the Presbytery of Montreal met at Beauharnois for the purpose of inducting the Rev. Thos. Haig into the Pastoral charge of that Congregation, vacant by the death of their late Pastor, the Rev. Walter Roach. An eloquent and impressive sermon was delivered by the Rev. A. Wallace, of Huntingdon, to an attentive audience from the 16th chap. of the Gospel of Mark, and 15th verse. After the usual questions were put to Mr. Haig, and answers returned, suitable addresses were then delivered by Mr. Wallace to Mr. Haig and the Congregation. We were much gratified to see so many elders present from the neighbouring Congregations.

After the services connected with the induction of Mr. Haig were finished, the Presbytery entered upon the consideration of some important matters connected with the general interests of the Church. Its attention was directed to the subject of Family worship; a duty the performance of which it is to be feared, too many professing Christians partially discharge, or neglect altogether. The Presbytery require every Minister within the bounds to preach upon this important subject, and earnestly inculcate upon their congregations the duty and necessity of Family prayer, before its next Ordinary Meeting.

A petition from the Congregation of Laprairie, craving a further supply of services, was granted; the Rev. Messrs. Paul, of St. Timothy, and Haig, of Beauharnois, to officiate to that vacant Congregation before the next meeting of Presbytery.

CONGREGATION OF WINDSOR.

On the 26th ult. the Reverend Robert Macfarlane, Minister at Melbourne, was presented by the members of a congregation in the neighbouring township of Windsor, among whom he stately labours in Sacred things, with a large and elegant Pulpit Bible, bearing the following inscription:—"Presented to the Rev. Robert Macfarlane, Minister of the Presbyterian Church in connexion with the Church of Scotland, by the members of his congregation worshipping at Windsor, in testimony of their sense of his efficiency and faithfulness as their pastor, and of his laborious endeavours to promote their spiritual and eternal welfare." The gift was presented by Mr. Mungo Douglas, one of the oldest settlers in the township, in feeling and suitable terms at a numerous meeting of the congregation assembled for the purpose.

This congregation is chiefly composed of settlers from the Lowlands of Scotland, who have emigrated within the last four years; and from their steady attachment to the Church of their fathers, and their regular attendance on Divine ordinances, though their homes are scattered far and wide amid the almost unbroken wilderness, it bids fair to become a flourishing station of our Church, and renders the present testimony of their gratitude alike creditable to pastor and to people.

ST. PAUL'S CHURCH, MONTREAL.

A soiree was given in the Lecture Room of St. Paul's Church on the evening of Tuesday last to the pupils of the Sabbath School, who were joined by several former pupils, and a few of the young of the Congregation who do not

attend the school. The number amounted to upwards of 120. We learn that the school is attended at present by upwards of 70 pupils, and is taught by 7 female and 6 male teachers, including the superintendent. The guests assembled at 6 o'clock, and shortly thereafter in a very happy and orderly manner partook of the good things which some kind friends had amply provided, and which their teachers now distributed amongst them. At half-past 7 the pupils in their classes with their respective teachers withdrew to the Church for the purpose of singing several hymns, which they had been practising for some weeks for the occasion. They occupied the extremity of the gallery, while the side-galleries and the body of the Church around the pulpit were filled with parents and friends. At the interval betwixt the 1st and 2nd divisions of the hymns the Rev. Mr. McLoud, of the American Presbyterian Church, in his usual earnest and felicitous manner addressed the scholars. We wish that we could have transferred to paper the address, which was so appropriate and commanded throughout the close attention of his youthful audience. Mr. McLoud, we may remark generally, stated that he did not know in what manner God could do more for them than He is doing, inasmuch as He has cast their lot in a Christian land, and furnished them with His Bible, and the instructions of the Sanctuary and Sabbath School; emphatically impressing upon them, however, never to forget that, although their parents might be anxious and faithful for their well-being here and hereafter, JESUS CHRIST, the Son of God, and Saviour of sinners, is the Way, the Truth, and the Life, the only Guide and Protector from

earth to Heaven. He doubted not, that, if influenced by love to Him, they would remember His words, "If ye love Me, keep My Commandments," would render prompt obedience to their parents, would not take God's name in vain, and would abstain from telling lies, and from keeping the company of wicked boys. At the close of the 2nd division the Rev. Mr. McGill addressed them in a most appropriate manner, assuring them that they had given much delight by the manner in which they had sung and conducted themselves, and warmly recommending to them to make farther improvement in Sacred Songs. At the close of the 3rd division the Queen's Anthem was sung, while the audience stood up. Thereafter Mr. McGill closed the evening's proceedings with prayer. The audience, we understand, were much gratified with the neat appearance and orderly behaviour of the youthful company, and with the unflagging interest which they manifested in performing their exercises from beginning to end. A hope was generally expressed, that such reunions may take place at more frequent intervals. We may add that the hymns selected for the occasion were printed, accompanied with the music, and that Mr. Becket, the publisher, has thrown off a number of copies with a view to their circulation in Sabbath Schools for the encouragement of Sacred Music.

CHURCH IN THE LOWER PROVINCES.

COLONIAL SCHEME.—We are happy to learn that a collection is to be made in St. Matthew's Church on the morning of Sunday next, in behalf of the Colonial Scheme of the Church of Scotland. Our Province has reaped so much benefit from its operations that it is unnecessary to say a word in its favour. We trust that the congregation will mark its sense of the Colonial Committee's exertions by a handsome collection.—*Halifax Guardian.*

LAY ASSOCIATION, WALLACE.

We have on several occasions urged on our readers the advantages and necessity of forming Branch Lay Associations in support of the Church of Scotland, and we have frequently heard expressions of surprise and regret that no such auxiliary to the Parent Association has as yet arisen in the Province. We take much pleasure in extracting from the *Halifax Guardian* an account of the Annual Meeting of the "Wallace Branch Lay Association in support of the Church of Scotland" on the 18th of February. The Chair was taken by Alexander Macfarlane, Esq., President, and the proceedings were opened by prayer by the Rev. Mr. Herdman, of Pictou. The Annual Re-

port was read by the Secretary as follows:

The Committee of the Lay Association of Wallace beg to submit the following as their Annual Report.

The necessity that existed of having a suitable place of worship in Wallace was the first consideration that occupied the serious attention of your Committee, and, after a careful examination of the old building, it was deemed unfit to be repaired; whereupon the office-bearers used their best exertions to bring about the building of a new and suitable church, and the success which has attended their labours is beyond their anticipations. Although midsummer had approached ere any decisive step had been taken towards the work, a building may now be seen on the site of the old one; and, as far as it has progressed, no pains has been spared to provide both materials and workmanship of the best quality; and ere our next Annual Meeting they hope to see a respectable and well finished church in this place, as a result of the organization of the Association. While dwelling on the subject of the building of the new church, your Committee consider it their duty to notice particularly the very handsome manner in which they have been assisted by the Parent Lay Association of Halifax, not only in furnishing them with a large amount of materials for the building, but also in providing so much of the valuable services of eminent clergymen for destitute congregations during the past summer. They consider that a repetition of such services would be of incalculable benefit to the community, and would impress upon the Association to endeavour to procure the same until such time as a resident Minister can be obtained.

It is with pleasure your Committee would bring before the Lay Association the friendly manner in which the Rev. Wesley Beals and the Trustees of the Methodist Church have granted them the use of their church on every occasion that they have required it.

In glancing over the list of members, it is gratifying to find that it has more than doubled during the course of the year, and now numbers upwards of 100 members. The Office-bearers have to regret that the state of the funds did not warrant them to order the publications voted at the quarterly meeting in May last; but, now that there are funds in hand, they would earnestly recommend that copies of the "*Presbyterian*," and copies of the "*Missionary Record*," be ordered without delay for distribution among the members of the Association.

The Office-bearers would earnestly impress upon all members to increase their exertions, not only in strengthening the hands of the Office-bearers, but also in carrying out individually the principles on which the Lay Association was organized; and in this way your Committee would look with humble confidence for the continuance of the blessings and support which have hitherto been vouchsafed to the Association, and without which all its labours would have been in vain.

The whole respectfully submitted.

The Treasurer's Accounts were next submitted, showing the state of the funds to be as follows:

To amount of collections and subscriptions,.....	£24	19	0	½
	Cr.			
By payment as per Account..	21	5	10
	Balance in hand	£3	15	2

It was then moved and seconded that the Report and Account be received and adopted.

The proposal to have the *Presbyterian* and *Record* extensively circulated was then considered, and it was unanimously resolved that the Secretary order 8 copies of the *Presbyterian*, 7 copies of the *Missionary Record*, and 5 copies of the *Galic Record*, to be distributed among the members of the Association. The election of

Office-bearers for the ensuing year was then made as follows, viz:

Alexander Macfarlane, Esq., *President*.
Mr. Donald McCauly, *Vice-President*.
Robert Purvis, *Recording Secretary*.
Mr. Donald McKay, *Secretary & Treasurer*.
John Simpson, Kenneth Nicholson, Donald McKenzie, Neil McIver, Kenneth Nicholson, *Committee*.

The proceedings were then closed with prayer by the Rev. Mr. Herdman, Minister of St. Andrew's Church, Pictou.

ROBERT PURVIS,
Recording Secretary.

It gratifies us to perceive from the last number of the *Guardian* that Branch Associations have been lately formed in Pictou, New Glasgow, and other places for promoting the interests of Religion in connexion with the Parent Church.

MICMAC MISSIONARY SOCIETY.

Agreeably to public announcement made, a united meeting for prayer on behalf of the Micmac Mission, consisting of the several congregations in Halifax interested therein, took place in St. Matthew's Church in this city on Thursday evening, the 13th February. A large and respectable congregation attended at an early hour. It was deeply interesting to see on such an occasion both the body of the church and the galleries well filled with an attentive audience. After an appropriate hymn and prayer by the Rev. Mr. Martin the meeting was addressed by the Rev. Dr. Crawley according to appointment. He reminded the audience that the Church of Jesus Christ, consisting of every community of sincere and faithful worshippers, were called to the enjoyment of the high honour of sustaining Missionary efforts by their prayers and intercessions, which was shown by reference to several scriptures; to the exercise of which duty many encouragements were briefly mentioned. Reference was then specially made to the present labours of the Society's Missionary, the Rev. Mr. Rand, from whose letters copious extracts were read. Mr. Rand, it appears, has been during the winter, and continues to be diligently and most laboriously, occupied in constructing an English and Micmac Dictionary, a labour which, it was shown, was most needful in order to perpetuate the knowledge, which Mr. Rand has obtained, of the Micmac language, as also to enable others to acquire it.

A few extracts from his letter follow:

"You will form some idea of the labour necessary to accomplish this work," writes Mr. Rand, "when I tell you that under the single letter A I have occupied the greater part of a book half an inch thick, made of paper of the size of ordinary letter-paper." "The letter K will, I think, extend over double that space." "The Committee will know well how to appreciate the importance of this work." "There is not the excitement and the thrilling incident of Missionary excursions." "Day after day, week after week, and month after month wear away, and all I can say is that I have inserted so many words in the Micmac Dictionary; and, when I rise at midnight from my task with my head and breast-bone aching, and kneel down to pray for forgiveness, and for a blessing on the dull monotonous labour of the past day, it is sometimes, I confess, no easy matter to realize what connection all this has with the salvation of the soul of the Indian who is now perishing in ignorance." "This winter I began with A, and last evening got to the end of E. I will take months to get through K. It may be years before I shall have so far perfected it as to call for aid to publish it." "I may add, that, while I am absorbed in my Dictionary, it does not prevent other Missionary work."

Mr. Rand goes on to propose the expediency at some future time of a Micmac Missionary establishment, to be situated possibly at Dart-

mouth, where might be a Micmac school for the Indians, and also for any young men desirous of learning the language for the purpose of labouring among them as Missionaries; and he expresses no doubt that the funds will be forthcoming, if not here, in England, or some other part of the world.

This last observation of Mr. Rand, Dr. C. remarked, seemed almost prophetic, for a lively interest had already been excited in England in favour of the Micmac Mission, and a sum of upwards of £15 contributed towards it through the kind endeavours of the Rev. Dr. Twining when recently in that country. He regretted that Dr. T. was not present, as it was hoped he would be; but he should call on the Secretary, the Rev. Mr. McGregor, to give a more particular account of the proceedings in England.

The Rev. Mr. McGregor then gave this information, by which it appears that, in addition to the contributions above named, a Committee of gentlemen of high distinction was formed for the purpose of further action.

The following are the names of that Committee, and the public will, doubtless, be happy to see among them those of gentlemen well known in Nova Scotia.

COMMITTEE.

General Sir Peregrine Maitland, G. C. B.
Sir Nicholas Chinnery, Bart.,
Capt. Sir Edward Parry, R. N.,
Capt. the Hon. Francis Maude,
Rev. Henry Venn, (Sec. of the Ch. Miss. So.)
Major Forrester, 52nd Regt.
Thomas D. Archibald, Esq.
John G. Malcolm, Esq.
H. S. Waddington, Esq.

A letter from Dr. Twining was also read, regretting his unavoidable absence from the meeting, after which Mr. Gordon, a student in the Free Church College in this City, gave some interesting and acceptable statements respecting his visits among the Indians, and several instances in which a deep concern on the subject of Religion was shown by them.

Prayer was then offered by the Rev. Mr. Evans of the Wesleyan Church, and by the Rev. Mr. Nicol of the Church of Scotland, and, the benediction being sung, the meeting separated with the appearance of high satisfaction at the success which had so far attended this long neglected effort to evangelize the aboriginal natives of this Province.—

Christian Messenger.

PICTOU AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.—Within the brief space of one short year the President (the late George Smith, Esq.) a Vice-President (the late Rev. John McKinlay), and a leading member of the Committee (Mr. T. G. Taylor), have been called into another world; and it is only to Him, who holds in His hands the issue of life and death, that we can now look to raise up other friends to lengthen the cords, to strengthen the stakes of this society, and to make it the praise of God throughout the earth.

Our local proceedings may be very soon stated. The books on hand at the last Anniversary was 793 Bibles and 769 Testaments. There have been imported during the year 1015 Testaments, while the issue from our Depository has been 105 Bibles and 312 Testaments, thus having on hand on the 20th of January, 1851, 688 Bibles and 1472 Testaments.

Eighteen Bibles and 12 Testaments have been given gratuitously. Sales have been effected to the amount of £12

1s. 3d., besides what may have been sold by our Branch Societies. During the year £54 stg. has been remitted by the Treasurer to the Parent Society, and the further sum of £50 stg. as a donation from W. Matheson, Esq., who has long been a most liberal contributor towards the circulation of the Gospel.

The Account Current will be laid before the Meeting by the Treasurer. It will be a matter of great joy to know that the services of Mr. Isaac Smith as Travelling Agent are still continued; that his visits are looked for with delight by the people in the various settlements, and that we have undoubted proof that God has prospered the labour of his hands.

Knowing that the time is short, let us all strive while we have time and opportunity, to feel in our own hearts the power and consolations of the Gospel, for then and not till then shall we be truly desirous to proclaim and impart to others the truths which have been the stay and solace of our own souls.—*Extracts from the Report for the year 1850.*

CHURCH OF SCOTLAND.

THE LATE REV. DR. BLACK OF THE BARONY.

In our last we announced the death of this good man and faithful Minister of the Gospel, who has been cut off comparatively young in years and in the very midst of his usefulness. The tidings have been received in Glasgow with a thrill of regret, not only by the members of his own congregation and communion, but by the public generally, for he was extensively known and universally beloved. Public sympathy will now be transferred to the amiable partner of the deceased, who has been left a widow in a strange land. In a touching letter from that lady to a near relative in this city, with a perusal of which we have been favoured, it is stated—"Nothing could be more peaceful than his death. He had no suffering, and was in perfect possession of all his faculties till the last moment of his life. There were only present at this sad moment Dr. Trotman, our man-servant, and myself. Upon seeing the Doctor looking anxiously at him, the dear sufferer asked him if he thought death was near; and, when he replied that he thought him very weak, he said 'Yes,' and, stretching forth his hand to me, said—"Farewell, farewell." He immediately fell asleep like an infant on its mother's breast, so peaceful that you could not have said when death had come. Two days before his death he expressed a wish that Dr. ——— and Mr. ——— should preach his funeral sermon. His body is to be carried home by the first vessel from Leghorn; and he wished a spot chosen in the Necropolis, overlooking the Barony Church and the Cathedral, in which to be buried. He enjoined a small funeral; for you are aware how much he disliked large ones. I trust nothing will be wanting on your part to show the respect due to the memory of one so justly dear, and whose slightest wish, it is my desire, should be fulfilled. I write to you in the room where he died, beside his dear body, alone, a widow in a strange land; but I desire to bow with submission to God's hand. Nothing distressed my dear husband so much as my excessive grief. No murmur as to himself escaped his lips. He constantly spoke of the kindness and gentleness of his Father's hand in all His dealings with him. He exhibited the most perfect childlike submission either to die or live, as God saw best."

In addition to this very affecting letter we give

the following from the Rev. Mr. Stewart, late of Erskine, addressed to the same relative in this city:—

"Scotch Church, Leghorn,
16th January, 1851.

"My Dear Sir,—It is often the painful duty of Ministers to break bad tidings of heavy loss sustained to surviving relatives, and that is now, I am sorry to say, my case with regard to you. I write at Mrs. Black's request to inform you that your dear friend, Dr. Black, fell asleep in Jesus last night at 9 o'clock. He has sunk very rapidly indeed during the last fortnight, and during the last week he has been fully aware that his case was hopeless. I saw him on Wednesday week, having gone up to Florence on purpose, and was much shocked by the change which three weeks had produced on him. I told him then that the medical men thought very badly of his case; but before that he had been speaking with Mrs. Black about the probability of his dying abroad. I promised to go up and see him again yesterday, and I found him much worse, though he had rallied considerably from what he was on Monday. He told me he felt much worse since I had seen him the previous week. He was weak but perfectly sensible; only a little difficulty in speaking from want of breath. After a little talk together he asked me to pray, and then I said to him, 'My dear friend, I trust you are now yourself realising those comforts and promises wherewith you have often comforted the souls of others in dying.' He beckoned Mrs. Black and Miss Cunningham of Prestonfield out of the room, and then said 'Yes, I fully believe all the promises of God, and I feel that I am a poor sinner, and need to hold by them.' Then he said, "When I try to think of God or of Christ in the abstract, my mind won't take it in; but, when I think of Them in Their relation to me as a sinner, I rejoice in that, and realize it." He then said "But sometimes Satan comes on me with temptations and would try to persuade me that the promises of God are all a delusion, and that is very painful." I told him "That was Satan's policy; but you know, greater is He that is with you than all they that can be against you, and none can pluck you out of His hand." He smiled very sweetly and said, "Oh yes, I know that." He spoke more to Mr. Hanna, who resides in Florence constantly, and I was comforted and refreshed by hearing him. And I am glad of it now for your sake, as this was about twelve o'clock yesterday, and he died at nine o'clock.

"Neither the Doctor nor I expected that his death would have been so soon, so I came down with the afternoon train to make arrangements for to go up to-day to remain with him and Mrs. Black till all was over; but God had otherwise arranged it. His kind friend, Mr. Robert Henderson, went up with the afternoon train, and I am most thankful, for Mrs. Black's sake, he was there. I am just starting off for Florence to be with her. She has done a kind wife's duty most faithfully to him, and I feel painfully for her, now left alone in a strange land. Yet not alone. I trust God is with her; and she has many friends amongst us here who are deeply interested about her. I will endeavour as much as possible to soothe her sorrows. The body is to be taken home to Glasgow, and Mr. Henderson has ordered a leaden coffin. The Doctor's only sorrow was for his poor wife, and he earnestly prayed that God would give her grace not to fret. I am sure his people will feel this a severe blow. I deeply sympathise both with you and them. His loss will be generally felt in Glasgow. For himself the loss is unspeakable gain, for now he is forever with the Lord.

"My Dear Sir,
"Very sincerely, and with much sympathy,
"Yours ever,
"ROBERT W. STEWART."

Dr. Black was born at Auchinairn, parish of Cadder, in 1800; was educated chiefly at the Parish school of Cadder and New Monkland; entered the University of Glasgow in 1812; commenced teaching a school at Dykehead, Slam-

nan. in May, 1816; was for several years a tutor in Glasgow and Old Monkland, and afterwards in the family of Sir R. K. D. Cunningham, Bart., of Prestonfield. He was licensed as a preacher by the Presbytery of Hamilton in August, 1824, and was ordained Minister of Shettleston in April, 1826. He was appointed assistant and successor to the Rev. Dr. Burns of the Barony in July, 1828, so that he is now in the twenty-fifth year of his Ministry, twenty-three of which have been spent in the Barony. In 1834 he received from the University of Glasgow the degree of D. D. Dr. Black was the first and only assistant of Dr. Burns, and during the ten years he was his assistant the utmost harmony and good will prevailed between them. In the summer months his congregation averaged about 1200 persons. So ardently have his people been attached to him that at the Disruption he lost but three elders out of a Session of sixteen, and not fifty of his congregation.

The demise of Dr. Black was yesterday noticed in affecting and suitable terms from the pulpits of many of the City churches.—*Glasgow Herald*.

It will perhaps interest the readers of the *Presbyterian* to know that the Heritors, Kirk—Session, and Congregation of the Barony Parish have already petitioned the Crown to present the Rev. Norman McLeod to the vacant charge. There is little doubt but that the Home Secretary will accede to the request of the petitioners. Mr. McLeod has agreed to accept the presentation. A more suitable place for the exercise of his talents and eloquence cannot, perhaps, be found within the limits of the Church, and there is none, we believe, better qualified to discharge its most arduous and important duties.

Since the above was in type, we have received the following:

BARONY PARISH OF GLASGOW.—The following letter has been received by Bailie Stewart of Glasgow from Sir George Grey's Secretary, from which it will be observed that he has, in compliance with the unanimous memorial addressed to him by the congregation and others, recommended to her Majesty to present the Rev. Norman McLeod, of Dalkeith, to the Barony Parish of that city, in room of the late Dr. Black. The friends of the Church of Scotland in Glasgow will hail with much satisfaction this eminent addition to the Ministerial talent of their city:—

“Whitehall, Feb. 22, 1851.

“SIR,—I am requested by Sir George Grey to acquaint you that he has had under his consideration the several documents transmitted to him with your letter of the 20th instant, in support of Mr. Norman McLeod for the charge of the Barony Parish, Glasgow.

“It is with much satisfaction that he has given effect to what appears to be the general concurrence of opinion in favour of Mr. McLeod by recommending him to her Majesty for presentation.—I am, Sir, your obedient servant,

“H. BRAND.

“Robt. Stewart, Esq.”

THE PRESBYTERY OF DUNKELD met at Little Dunkeld on Friday last for ordinary business, as well as to moderate in a call in favour of the Rev. Daniel Macbride, lately presented to that parish by the Crown in compliance with the wishes of the parishioners. An appropriate sermon having been preached by the Rev. P. C. Campbell of Caputh, Moderator of the Presbytery, the call was read, and thereafter subscribed by all persons entitled to do so. Objections being called for, none were offered. The call was

sustained, and Messrs Campbell of Caputh and Wilson of Dunkeld were appointed commissioners to prosecute Mr. Macbride's translation before the Presbytery of Tain, of which he is a member, or other judicatories of the Church.

INDUCTION AT RENFREW.—On Thursday week the Presbytery of Paisley met at Renfrew for the purpose of inducting the Rev. Mr. Alexander, late of Wishaw, to the pastoral charge of that parish, vacant by the deposition of Mr. Wood. The settlement of this able and popular minister in this important parish has given unqualified satisfaction to all concerned, and we cannot but anticipate the happiest results from Mr. Alexander's devoted labours.

SPRINGBURN CHURCH.—The Presbytery of Glasgow met yesterday in this church to moderate in a call in favour of the Rev. James Arthur. Dr. Napier, of the College Church, preached on the occasion. The call being read was respectably signed and sustained. Trial discourses were then prescribed to the presentee, and appointed to be heard at next meeting of Presbytery.

ORDINATION AT SPRINGBURN.

THE Presbytery of Glasgow met at Springburn for the purpose of ordaining Mr. Arthur to the Pastoral charge of that district. The chapel was filled by a most respectable and attentive audience; and the solemn services of the day were conducted by Principal Macfarlan with that dignity and ability which have long distinguished him, and to which his consistent character and venerable age add influence of the most impressive kind. The subject of the Principal's discourse was taken from 1st Samuel xii. 23, in which he pointed out the temptations to dereliction of duty to which Ministers of the Gospel are peculiarly exposed, the sources from which these most frequently arise, and the spirit in which they are to be resisted. The addresses of the very Rev. Principal, immediately after the solemn act of ordination, first to the young pastor, and then to his flock, were most appropriate, and were heard to the close with breathless interest. There was a very numerous attendance of the Presbytery on the occasion, for whose comfortable accommodation on a platform in front of the pulpit every arrangement had been made. It must have been most gratifying to the Reverend gentlemen to participate in the proceedings of a day which gave augury of so much coming good to that interesting locality, and evidence of so much already accomplished. It must have been pleasing, also, to every member of the Church Building Society to enjoy ocular demonstration of the success which has attended their appointment of Mr. Arthur

to this important charge, in conformity with the desire of the inhabitants, who have known him well for the last eighteen months as a most faithful, diligent, and zealous Missionary. To none under God are the Christian public so much indebted for the successful establishment in this quarter of the stated ministrations of our Holy Religion than to James Reid, Esq., of Wellfield, who took up the cause at a time when it gave but feeble promise of success, laboured assiduously in its promotion in the face of difficulties that seemed almost insuperable, and was rewarded on Thursday by seeing that, through the blessing of Providence on his labours, his heart's desire and prayer had been fully realised. How happy that gentleman must have felt in the evening when, surrounded by the members of Presbytery whom he entertained at his hospitable board, he received their warm congratulations and the well merited expressions of their gratitude. We must not omit to mention, that at the close of the service, and before the congregation left the church, a very handsome pulpit gown and cassock, together with an elegant pulpit Bible and Psalm-book, were presented to Mr. Arthur, as a gift from the ladies of his congregation, by J. P. Brown, Esq., in a neat speech, to which Mr. Arthur made a feeling and suitable reply.—*Glasgow Constitutional*.

INDIA MISSIONS.

We regret to say that the same ship, which conveys from India in disabled health Mr. Walker, the able and useful agent at Madras of the Ladies' Association for Female Education, is bringing home Mrs. Sheriff, the wife of the esteemed Missionary at the same Presidency. Her health was so broken that, in a letter which the Convener received from Mr. Sheriff, it appears that, humanly speaking, it seemed as if the choice lay between a speedy departure and a speedy death. “On the day previous to her embarkation she was so weak that we feared it would be impossible to convey her on board. She rallied a little on the following morning; but, before reaching the vessel, she was in a state of insensibility. Thus we parted,” adds her affectionate husband, —“a sorrowful parting indeed; and I am left in a state of anxious suspense, which trust in the Divine goodness alone enables me to bear with patience. In about three months I hope to hear in a letter from the Cape, that the expectations formed by the physicians of the benefit she would derive from the voyage have been fulfilled.” It is right to state this, because, while it shows the heavy incidental charges to which the Mission is exposed, it not less clearly reveals the Christian sympathy due to those who, amidst so many privations, so many personal and domestic trials, are proclaiming to the Heathen the unsearchable riches of Grace.

As a testimony to the value of the Edinburgh Missionary Association, we have much pleasure in submitting some extracts from a letter their President has received from their Catechist at Calcutta. Our readers will be gratified alike by the spirit which it breathes, the general intelligence it displays, and the clear and correct manner in which the thoughts of the writer are expressed. The production itself we consider to be a most decided example of the unspeakable benefits which may result from the agency employed by our Parent Church for the purpose of educating and enlightening the natives of India:—

Calcutta, 4th October, 1850.—I thankfully acknowledge the receipt of your kind and precious letter, 19th July. I thank my God, who has dealt so bountifully with your Association, and pray fervently that He may enlarge it more and more and make it instrumental in promoting the glory of Christ. Many thanks to you and the Association for your prayers for me. Yes, I stand in need of your prayers. Pray for me that I may deny myself and follow Christ, that I may devote myself, all that I am, and all that I have, to glorify His name, who to me is "one among ten thousands, and altogether lovely;" "who is a friend, powerful to protect me, rich to supply all my wants, kind to sympathize with me, affectionate to feel for me, wise to guide me;" a "friend who sticketh closer than a brother;" one to whom I can go at all times, at all seasons, under all circumstances; one to whom I can open all my heart; one who is worthy of all the affection of my soul. Precious, indeed, are all your wholesome advices to me; I am greatly benefited by them. Continue to write to me. Although we are separated by boundless oceans, yet such is the sweet influence of the Cross that our hearts are in unison. We hold Spiritual communion with each other. Oh! how I rejoice while I write this note to you! to continue to do so will be one of the joyful tasks in my life.

By the blessing of God I am quite well; and I am carrying on my theological and other studies. I am now reading Hodge and Macknight on the Epistle to the Romans, Dr. Welsh's History of the Church, Butler's Analogy of Religion, Smith's Moral Sentiments, Keith on the Prophecies, &c. At the end of almost every week I am examined by written questions. My sister is quite well. She is now reading Instructor number third, and the Bengali New Testament. Her progress in Bengali, as well as in English, is very satisfactory. She rises from her bed early in the morning, and employs herself in secret devotion. I have never seen her in a melancholy mood; a sweet smile always beams on her countenance, which gladdens those who behold her. The Annual examination of our Institution is drawing nigh; the teachers and the boys are labouring vigorously.

I record with joy and gratitude a fresh manifestation of the triumph of the Cross of Christ in this land of darkness. A teacher of our institution, named Dwarkanauth Mookerjee, has lately declared his faith in Christ Jesus. He had an intellectual knowledge of the Truth of Christianity, even when he was a student; but it was only a few months ago that he began seriously to consider the momentous question, "What shall I do to be saved?" He and his child were baptized publicly by the Rev. J. Ogilvie in St. Andrew's Church. A great many persons, consisting of Hindus, Mohammedans, and Christians, were present on the occasion. We have every reason to believe that Dwarkanauth Mookerjee is a sincere Christian.

We are apt sometimes to ask, Why, notwithstanding the efforts of the missionaries, there are so few conversions in India? But let us bear in

mind that we are short-sighted beings, that "the ways of the Lord are past finding out," that without our knowledge mountains of difficulties are passing away. These occasional instances of conversion, like a few solitary bubbles which are sometimes visible on the surface of some standing water, are predictive of a mighty gushing spring, which, though invisible, is not on that account inactive; it is every moment rushing onward, and is one day to send forth a stream of joy and consolation. The Sun of Righteousness has visited our country with healing under His wings, and its features will soon be altered, its sons and daughters, who are dead in sins and trespasses, will be quickened, its dark places will soon be enlightened—the Word of the Lord will prosper in its bosom, and all its idols of gold and silver, clay, stock, and stone, will be thrown to the moles and bats. It becometh us now to do with all our might whatever our hand findeth to do, and to leave the rest to Him who alone can give the increase.

The Secretary of the *Scottish Ladies' Association for the Advancement of Female Education in India* reports the receipt of an interesting letter from Mrs. Mengé, (lately Miss Kind) formerly one of the agents of the Association at Bombay. She mentions that, when she visited Bombay last spring in company with her husband, she had the pleasure of finding two of the Girls' schools there in full operation; in one of which the girls had made considerable progress since she ceased to be their instructress.

Mrs Mengé alludes to the conversion of an intelligent and learned Brahmin, who had travelled over all India in search of knowledge, visiting every holy place mentioned in the Hindu Shaster. A few months since, however, his attention was drawn to the Religion of the Gospel, and he was led to sit as a learner at the feet of Jesus. He brought at length his sacred string and rosary to Mr. Mengé in token that he abjured Hinduism, and is now, along with another old man, worshipping the Christian's God, of whom formerly he was ignorant, and receiving a course of instruction preparatory to the administration of the ordinance of Baptism.

Mr. Mengé is assisted in his labours among the Heathen by an efficient and zealous fellow-labourer, who is also a convert from the ranks of Brahminism, and whose family, consisting of wife and child, mother-in-law and brother-in-law, are with Mrs. Mengé for several hours each day who has likewise, two other young Christians under her care.

THE DAWN OF TRUTH IN HINDOSTAN.

Upwards of ten years have elapsed since a Missionary, who revisited India for the purpose of anew devoting himself to labours which he had previously carried forward with much vigour and success, described in emphatic language the emotions of which he was conscious on a fresh setting foot on the shores of Bengal, and entering its gorgeous capital. Various objects in succession attracted his notice, and gave rise to pleasurable or melancholy emotions. But two of them were in his view especially worthy of remark. The first of these was a sign-board, which betokened the triumph of the English language and litera-

ture over the inveterate prejudices of Orientalism, a circumstance that would elsewhere have been of a most trivial character, but which in this case betokened far more than an uninformed spectator would have supposed. It was put-up by a Hindu who had devoted himself after a due course of instruction to the calling of *surgeon and druggist*. Hindu prejudice would once have revolted at the idea. The touching of a dead body, far more the pursuit of anatomical science, would have been looked upon as pollution; and thirty years previously, when the Government founded a Medical College, where respectable Mussulmen and Hindus might be taught through the medium of their learned languages, the professor had been obliged to confine himself to coloured drawings and artificial preparations of the human frame. This took place before any attempt had been made to improve the mind of the Indian youth by the teaching of the English language, and before a key was thus furnished to the vast stores of literature and science which it contains; but, when this change had been made, and the question was put hypothetically by a Government Deputation to a class of young men so trained, Whether, in the event of a Medical College being established, any of them would object to the study of anatomy on the ground of incurring pollution by contact with a dead body? the general reply was to the effect, that they regarded the objection, once urged so keenly, as a mere prejudice. Henceforth the lectures on this science and its various branches were delivered in the English language; soon seventy students were in attendance, not a few of whom had been previously trained in the General Assembly's Institution at Calcutta; and at length after a sufficient course of instruction several students were found qualified to leave the Medical College, and to practise as accomplished native surgeons and physicians. The sight accordingly, that met the Missionary's eye, was full of promise and significance, betokening that a vast change in the manners and habits of not a few of the population was being wrought; that, were Britain but true to her mighty trust, if, instead of at least indirectly fostering idolatry, her energies were bent upon diffusing amongst India's dusky myriads a knowledge of the Gospel of Salvation, the same thirst for knowledge and superiority to prejudice would be turned into a new and still better channel. Since then the course of secular improvement has proceeded. The injurious law has been repealed, whereby, as the penalty of embracing Christianity, a Hindu ceased to possess legal right over his property; and there is surely reason to indulge in the belief, that the efforts made by Christian men, both before and since the little incident was observed which has suggested the preceding remarks, have issued in the saving of many souls from death, and in the turning of many of the disobedient to the wisdom of the just.

But we must proceed to notice the *second* object which gladdened the Missionary's eye, and rejoiced his heart on this occasion, the sight of a Christian church, built in the Gothic style, with a dwelling close at hand, the residence of the incumbent. The ordaine^d Minister of that church was once a high-caste Brahmin, zealous for idolatrous practices, and the imagined sacred books of his native land. He next became a pupil of the Government Institution, but was there educated into an atheist; he was afterwards the editor of a newspaper; but was at length brought to a saving knowledge of the Truth as it is in Jesus, and admitted into the Christian Church by the individual who looked with gladness on the scene of his pupil's labours, as a self-denied and devoted Evangelist of the Saviour, preaching each Sabbath, and on week-days likewise, both in Bengali and English, to numerous audiences. He was thus a living and most satisfactory refutation of the objection, once so confidently urged by the opponents of the Mission in India, that none but natives of the lowest caste would embrace Christianity; that the attempt to rear a race of native preachers for the conversion of their countrymen was hopeless; and that the endeavour

would diffuse disaffection to British rule throughout the whole extent of India, shake the supremacy of Europeans, and might deprive this country of one of the richest and most precious jewels in the Sovereign's crown.

The Missionary referred-to is not now in connexion with the Church of Scotland, but, while employed under the auspices of that Church, he was enabled to cite these two striking facts. Since then it may be with justice exclaimed, 'What hath God wrought!' Once, to quote from Edmund Burke's eloquent philippic, it might be said that "England had erected no churches" within that vast territory which Divine Providence had placed under her sway; and so late as 1814, when the first English Bishop was sent to Bengal, there were but two churches in the whole of that Presidency. There are now upwards of 90 consecrated churches belonging to the Church of England, 65 in the Madras, and 25 in the Bombay Presidency, in addition to a large number of smaller churches not yet consecrated, besides the many churches and chapels reared by the Scottish and American Presbyterians, the Germans, the Independents, Baptists, and Wesleyans, nearly all since the renewal of the Charter in 1813. Yet the supremacy of England is still intact, and vast districts have been added to her previously immense territory. The British Government too, instead of frowning upon every attempt at the emancipation of the natives from their degrading and cruel superstition, has, though still deficient in much that bears upon the momentous matter, vastly improved in its spirit and temper. The spirit formerly displayed may be judged-of from the following portion of the instructions issued by the Marquis of Wellesley to the British resident at Lucknow on occasion of a cession being made of a portion of the dominions of the King of Oude:—"In considering the measure to be adopted, it will occur to you that no proceeding can be more calculated to conciliate all descriptions and classes of people than a *liberal attention to the religious establishments* and charitable foundations of the country. I accordingly authorize you to take the necessary steps for affording the people of Oude the most ample satisfaction on this object; and I desire you will furnish me with a statement of such *public endowments* of both the Hindu and Mohammedan religions as you may propose to confirm or extend." Formerly at many a shrine taxes on a regulated scale were imposed upon the miserable pilgrims, the offerings made at various idol-temples were rented-out annually for the profit of Government, and all available means were used to increase the profit arising from these offerings. When the clothes of the idol-god became decayed, or the car rotten, Government supplied the necessary funds. The ropes for drawing the car were furnished directly from the Government storehouse. The servants of the temple received Government pay. The expenses of the great feasts in honour of the deities were paid from the public treasury. Brahmins were hired to pray for rain during the prevalence of a dry season. Salutes were fired by Christian soldiers and guards mustered by British officers in honour of idolatry; while the Missionary of the Cross was at one time utterly excluded from landing on the shores of India to tell any of its benighted people of the "Blood that cleanseth from all sin," and of the Great Sacrifice once offered on Calvary for the redemption of the perishing and lost.

Now the state of matters may be spoken-of as strikingly reversed. Much has been done to promote the welfare and temporal interests of the people, and to attest the beneficent nature of a paternal rule; while by the noble efforts of Christian Societies at Home, and the zealous and wise labours of these whom they have sent forth, men of sublime self-devotion, ardent piety, and considerate judgment, a vast amount of Gospel seed has been sown, and the fields are already in many places "white unto the harvest." There are Missionaries now belonging to a great variety of denominations,—“Wesleyan, Independent,

Baptist, German Lutheran, and Reformed; Scottish, Irish, and American Pre-byterians; with sundry more Missions of a somewhat undefined character, to be found at work, though separated by wide gaps and intervals in different parts of the country from the heights of Kotghur on the Sutlej, 7000 feet above the sea, to the neighbourhood of Cape Comorin; thus proving beyond all debate the readiness of access now enjoyed to all the varied tribes and races of Hindostan; together with the perfect security experienced in carrying-on Evangelistic labours among them.* The leading languages of India have now been studied and systematized. Grammars and dictionaries of them have been compiled; the Bible, in whole or in part, translated into the different dialects spoken; tracts and other Christian works have been widely circulated; and seminaries have been established in the more conspicuous cities, wherein the lessons of Christianity are taught in conjunction with the precious stores of European literature and science on the plan pursued by our own Church and in which she primarily led the way. Far, however, is the field from being adequately occupied. Many thousands have never yet been told of the work of Jesus, or heard His Gospel explained by the accents of a living voice. Only a beginning has yet been made, and that but imperfectly, from the scantiness of means and of men, while the idolatrous and the vicious are passing out of the world unpardoned and unsaved. We hear only of *one hundred and fifty* foreign Missionaries spread over a field nearly as large as Europe, among one hundred and fifty millions of people, of strange and different tongues and customs; so that, instead of efforts being relaxed on the part of any Christian denominations who have seen it their duty to engage in a work so mighty, there is ground for reproach and shame that so little has been done; that Christians of Britain have so far forgotten the amount of responsibility which rests upon their country, and the solemn charge of an ascended Lord, "Go ye into all the world and preach the Gospel to every creature"; that the glorious consummation may be hastened, "The kingdoms of this world are become the Kingdom of our Lord and of His Christ."—*Home and Foreign Missionary Record of the Church of Scotland.*

SIX SCHEMES OF THE CHURCH.

We are sure that our readers generally, and especially such of them as have more recently become Subscribers to the *Presbyterian* and may not have had an opportunity of elsewhere getting such information, will read with much interest the excellent outline of the progress of the *Six Schemes of the Church of Scotland* which we sub-join.

In laying before our readers an outline and brief statement of the present operations, Missionary and Educational, in which the Church of Scotland is engaged, our design is to afford information on the subject to such readers of the *Record* as may desire it; and it is also intended that the present paper should be preparatory to a series of communications bearing on these, and designed to set forth their importance, with which we hope to be furnished at intervals. But, while argument and illustration in reference to these subjects are in this instance designedly omitted, the mere enumeration which we are about to give, ought to be sufficient to commend these Christian enterprises to the interest and the prayers of all who desire the prosperity and efficiency of our Zion.

The Education Scheme.—The number of General Assembly Schools in the Highlands is 124; in necessitous districts of the Lowlands, unem-

* "India and Indian Evangelization."—A very interesting lecture delivered before the Young Men's Christian Association of London.

braced by other agency. 55; while there are, in addition, 35 schools connected with the Ladies' Gaelic School Association, making in all 214. The attendance of pupils at the Assembly Schools* on the 1st of April, 1850, amounted to 11,700; besides 1,020 in attendance at the two Normal Schools of Edinburgh and Glasgow, and 1,879 not in attendance at the Week-day schools, but attending Sabbath schools taught by Assembly teachers. Eleven of the Assembly schools are taught by females, and partake more or less of the character of Female Industrial schools. A peculiar feature of this Scheme is the maintenance of the two Normal seminaries already mentioned, which are intended for the professional training of a race of superior and well qualified teachers whose abilities are tested by examination. The Model schools in connexion with these establishments afford an important boon to the parents of hundreds of children, both in Edinburgh and Glasgow, who gladly take advantage of the superior training thus afforded. Many of the teachers have passed most creditable examinations for the Government certificate of merit.

This most important Scheme, as will be observed from another communication, stands greatly in need of increased liberality. At least £1200 additional of yearly contributions are requisite even to maintain it upon its present footing; while, to answer the many calls made on the Committee from localities which require their aid, the funds at their command would require to be still further and most materially augmented.

Foreign Missions.—This Scheme has agencies at work and institutions in operation at Calcutta, Madras, and Bombay; there is also a Branch Mission at Ghospara, conducted by native catechists, and entirely supported by the liberal contributions of the congregation of St. Stephen's, Edinburgh. Connected with this Scheme, and embracing likewise a most important and promising field, are the operations of the Ladies' Association for promoting Female Education in India, notices of which appear at intervals in our columns.

The average daily attendance at the Institution of Calcutta amounted, during the year embraced in the last Report, to 1021; that at Madras was likewise flourishing; and at the examination of the Bombay Institution in the preceding January there were 395 pupils present, of whom 248 were Hindus, 29 Parsees, 31 Mohammedans, while 87 were native Christians. A Bengalee chapel is open, in connexion with the Mission, for the preaching of the Gospel at Calcutta, where Bipro, a convert, officiates, assisted occasionally by Messrs. Lacroix, Munday, and Parker, of the London Missionary Society, at which from 30 to 50 Hindus attend. The system of education pursued in these seminaries has the most beneficial effects; much promise of enlarged success has been given; and our Missionaries at all the localities are labouring most zealously to bring souls to Christ; while recent events seem peculiarly to open-up a prospect of enlarged usefulness in India, a country placed under the rule of Britain, so long neglected as regards its spiritual interests, but connected by the strongest ties of interest in the case of many of our countrymen. Here portions of the field are diligently occupied likewise by other servants of the Lord; but the labourers are insignificant in point of number, as compared with the magnitude of the trust reposed in them, and the amount of duty that has to be discharged; while in the case of our own Church, as in that of other denominations, tokens of a blessing from on High have not been wanting in the turning of idolaters to the worship of the One Living and True God, in the saving of precious souls from death, and in the magnifying of the Gospel of Salvation, "the power and wisdom of God to every one who believes."

Home Mission.—The objects of this Scheme

* Our authority for this and similar statements is derived from the various Reports on the Schemes given in to last Assembly.

are described by its title. Its operations are directed to the spiritually unprovided and destitute of our own land, living often in carelessness and sin, needing to have the Gospel preached to them with earnestness and affectionate sympathy, with zeal and power not only in the Sanctuary, but from house to house. These are the persons for "whose souls" others may care little; but of whom the Church of Scotland feels it to be her duty to take a special charge. The main efforts of the Committee are directed to the aiding of unendowed churches, and to the employment of Missionaries in destitute districts. Subsidiary grants are given, without which a Minister could not be maintained; while in some cases from the utter poverty of the district the whole, or nearly the whole, amount requires to be advanced. There were voted last year to 46 Unendowed Churches £1910; to 37 Mission stations, £1275; besides grants to 9 churches in Glasgow, requiring peculiar aid; to two Missionaries in Caithness, £600; in all, £3275. Altogether 124 places of worship derive an assistance from this Scheme which is indispensable to their efficiency and success, and by means of which the Gospel of Salvation is preached to many thousands of our countrymen who would otherwise be for the most part suffered to remain undisturbed in the slumber of spiritual death. From the aid necessary to be given in order to bring into efficient operation the chapels lately recovered, the expenditure of this Scheme is now largely increased. For the two last years it has exceeded by a considerable amount the stated ordinary income.

Colonial Scheme.—This Scheme is intended to supply Ministers, and to aid in their maintenance among our countrymen abroad, so many of whom, earnestly solicitous to enjoy Gospel ordinances in connexion with the Church which they venerate and love, must be otherwise left in the wilderness as "sheep without a shepherd." Canada, Australia, and other localities are embraced in the operations of this important Scheme; through which the pure truths of Christianity are preached and Gospel ordinances are dispensed to the settlers in the forest, the cultivators of the wilderness, the bold and hardy pioneers of civilization in countries yet but imperfectly reclaimed from the waste. Among other objects of its care there are many of our Northern brethren who have been compelled to leave their native hills and glens with a reluctant heart, but who still remember with undiminished love the simple fane where they were wont to worship with all the enduring associations of home around them. In Canada, during the year of operations embraced in their last Report, the Committee have made grants amounting to £230 towards the erection of various churches; they have renewed their grant of £300 to Queen's College, Kingston, a chief object of which Institution is the education of a Native Ministry. In Nova Scotia they have been enabled to do much by the employment of Missionaries and Catechists towards making some provision for the spiritual wants of those by whom their aid was solicited. To New Brunswick £280 was voted for Ministers and Missionaries; while grants were also made for the aid of churches, or for the employment of Ministers in Grenada, New Zealand, &c. The Committee are also busied in making arrangements for procuring Ministers, and in facilitating their settlement in other localities for which their aid is solicited. Appointments have been lately made by them to Kingston, Jamaica, and to Canada, while various other applications will be as speedily responded to as circumstances permit.

The Conversion of the Jews.—The Church of Scotland was the first branch of the Visible Church of Christ which, as a Church, directed her attention to the conversion of God's ancient people; and her efforts on their behalf have been much owned and blessed. The stations which she occupies at present are, London, Cochín, Karlsruhe in Germany, and Hesse Darmstadt. At Cochín the efforts of the Missionary have been attended with very great success. Various interesting cases of conversion, and instances in

which the Truth has triumphed over bigotry and blindness, have been from time to time stated in our columns as having occurred in all the localities which have been mentioned, with the exception of the last where a faithful and devoted Missionary has but just commenced his operations. The expenditure of the Committee, during the year embraced in their last Report, amounted to £2748, 18s. 0½d. There is also a Ladies' Association for the Conversion of Jewish Females connected with this Scheme, deserving of most cordial support; the sum expended by which amounted to £394, 6s. 0d., for the year ending 15th October, 1849. This Association have an agent in London, besides female teachers in Cochín who are labouring zealously with a view to the instruction and benefit of those under their care.

The Endowment Scheme.—This Scheme, the last instituted of those that are prosecuted by our Church, has for its object the full erection of the parochial machinery in places where it is required, and the elevation of unendowed places of worship into churches, wherein a fixed and permanent stipend may be afforded to the Minister. The importance of this Scheme, and the objects contemplated by it, have been most ably and eloquently argued by its Convener in various papers which have appeared in the *Record*; and, although but of recent commencement, it is in a most flourishing and prosperous condition. Individual liberality has already been nobly displayed; while the Annual collection will afford an opportunity to all who may not have it in their power to give so largely, of offering their donations for this important cause. Meetings have been held in not a few of the principal towns of Scotland, and others are contemplated, with the view of diffusing the necessary information, and of arousing a larger spirit of liberality. The Total Amount of subscriptions received by the Committee, from the commencement of their operations up to the period embraced in the Report given in to last Assembly, given in various forms, contributed by heritors to the endowment of parishes, or otherwise, as by donations given directly to the funds, —was no less than £56,415, 9s. 9d.; of which the church-door collections and unrestricted subscriptions and donations amounted to £3,582, 18s. 6d.; while the amount of subscriptions payable by annual instalments was £2,391, 10s.; and of subscriptions payable as chapels to which they refer shall be endowed, £4,447, 10s.

The above account necessarily affords but a meagre sketch of the great Christian objects and enterprises which our Church, under the blessing and guidance of her Great Head, is seeking to carry forward. In these she looks for and is entitled to expect the pecuniary aid and the prayers of those who belong to her communion. She is yet far from having reached that point in any of her Schemes at which the resources of her people have been fully developed; there is rather cause for humiliation before God, and there is ample reason for desiring more strongly and praying more fervently for the advancement of His glory and the honouring of His name. The waste of Heathenism is still in many parts of the world wellnigh untrodden. The call for help is loudly sounded. Appeals, which ought to touch every heart, are made on behalf of our perishing fellow-sinners. The Saviour's command is urgent, and the duty plain, "Go ye into all the world and preach the Gospel to every creature;" the warning is not less emphatic now than it was centuries ago, "Be zealous, therefore, and repent;" while the motives may well be urged of thankfulness for the blessings we enjoy, and of the incumbency of the duty of seizing the opportunities which are presented for prosecuting the work of the Lord.

The Rev. Dr. Murray, better known here as Kirwan, is about to sail from New York. He is the bearer of despatches to Rome. It is possible that he may there meet his old antagonist, Archbishop Hughes, who is awaiting his appointment as Cardinal.—*N. Y. Paper.*

MISCELLANEOUS MISSIONARY INTELLIGENCE.

EIGHT THOUSAND CHRISTIANS IN MADAGASCAR SENTENCED TO DEATH.

THE following is a letter from Mr. T. Borbyer to the Rev. Dr. Griffith:—"Mauritius, October 5, 1850.—Dear Sir,—My present object in writing is to inform you of the news from Madagascar, and the events that have lately occurred at Tenanarivo. You know that the Prince Rakoola Tahindry Radama, son of the Queen Ranavola, and heir presumptive to the throne of Ankovas, has become the powerful protector of the Christians under persecution at Imirena. In June last I made a voyage to the coast of Madagascar on some affairs which required my presence, and took advantage of the opportunity to obtain intelligence of the Christians at Tenanarivo. I returned a fortnight ago from this voyage in the frigate *Castor*, Commodore C. Rynil. The information I obtained through letters from Imirena is as follows:—Eight thousand Christians, being assembled together one evening in different places engaged in religious services were all arrested and condemned to death. Eighteen of them had already been executed, when all the rest found the means of escape, fled to the palace of the prince, and implored his protection. The prince took them under his care. The fact having come to the knowledge of the Queen, she ordered her grand-marshal and first minister, Rainihora, to convey her orders to the prince, her son, to surrender all these Christians for execution. The grand-marshal proceeded to intimate this order to the prince, who refused to obey it, declaring that the Christians were under his protection, and that, if any one had the hardihood to force his palace with a view to their seizure, he would put him instantly to death. High words then took place between the prince and the grand-marshal, the latter intimating to the former that he was acting in open rebellion to the Queen, his mother. The prince becoming impatient, and having strong motives for resentment against the grand-marshal, drew his sword and made a blow at his head. It struck him on one side of the head, and cut off one of his ears. The generals present came to the rescue of the grand-marshal, as the prince was about to put an end to him. When the Queen heard of what had taken place, she quashed the whole affair, fearing a revolution at Imirena, for she knows that all the Ankova youths are partisans of the prince, and that he is beloved by all the people and the army. The Christians are now in safety, and assemble themselves together in the evening, the Government shutting its eyes upon everything. Rainihora trembles before the prince. This young prince, who has completed his 21st year, and who has been brought up by the General Ratishambe, his governor, promises to establish his throne as it was under the late king Radama. He has been several times at the prayer meetings of the Christians, and makes every effort to comfort them. God be praised; the cause of Christ is not lost in Madagascar, and we shall shortly see this spiritual harvest produce abundant fruit to Divine glory. I have sent the report of my voyage to the Missionary Society through the medium of my pastor, Mr. Le Bruin, and have also written to the Rev. J. J. Freeman on the subject. I had not the pleasure of meeting Mr. Freeman here, he having left the very day of my arrival, which I much regret. He will probably receive my report and letter in London. I hope through the Divine goodness to make another voyage to Madagascar. It has become very difficult to get access to the ports of the Queen, since, in 1845, she drove away all the foreign merchants, and put an end to all trade with the country. We can only hope, therefore, the way will be opened as soon as the prince, her son, shall ascend the throne after his mother's death."

MISSIONS IN NEW ZEALAND.—Notwithstanding our discouragements (and they are many) it

is beyond doubt, that the Gospel has exerted, and is exerting, upon the people a powerful influence for good. In many important respects they are a different people from what they were some years ago; and the change which has taken place they willingly and unhesitatingly ascribe to the preaching of the Gospel among them. It has been the means of saving them from many of their native superstitions, customs, and practices, almost too horrible to mention, or even to think of; and now, while of late years other events have been occurring around them incident to a recent colonization, and they are being introduced into comparatively new circumstances, the same Gospel still operates to preserve them from many positive and deadly evils; evils by which numbers of their fellow-creatures of more civilized nations are led captive, and to which others fall the ready victims. In New Zealand the Religion of Christ is widely observed and practised in its external rites; but we may go farther and say there are those who by the "Spirit" can "call Jesus, Lord," and know in whom they have believed. We can tell you, that it is in order that such disciples may be multiplied in number, that we pray and work, and earnestly desire an interest in the prayers of all the friends of Missions in England.

We have had rather a large gathering of natives here in the neighbourhood of the Station; some from the coast, others from the different and distant places in the land. Varied, indeed, was the aspect which they presented; one of deep, deep wretchedness generally, with here and there a speck of comfortable and respectable clothing. In all probability such a meeting in old time would have meditated mischief for some one. These visitors, however, used the influence they possessed in endeavouring to adjust a dispute, which had grown up between two parties resident here, about an *ava tuna*, a stream of water in which nets are placed to catch eels. They succeeded above my expectations. Taonui or Paripari, Ta Karei, (Waitara), and other chiefs of note, were among the guests entertained. Crying over departed relatives formed part of the business of their coming together; but giving and receiving presents was the more powerfully attractive part. The invitation was given by two chiefs of this place, who some time ago embraced Christianity, and have been baptized; and one of whom, as the conclusion of the entertainment approached, informed his friends that they must regard this as his final *hui maori* (or assembling according to native custom), as from henceforth he wished to have done with this sort of thing. And pretty certain it is that these "customs" must eventually fall before the light of Divine Truth. From the waste of food and time, and other evils which naturally grow out of them, there is now a strong feeling in the minds of some of the best of our people, that they shall be entirely laid aside. Perhaps a little struggle will be required; but finally victory will declare on the side of the Gospel.

I have just returned from Pukemapau, Whakatutumu and other places. At Whakatutumu I was much satisfied with what I saw. Their very neat little chapel, with the exception of the door and windows, has been entirely their own workmanship, and does them great credit. Although the bulk of the people were at a distant village, the congregations were very encouraging; and, while some of the important truths of our Holy Religion were being explained and enforced, they listened with marked and serious attention. The attendance at the classes was pleasing; and after the evening service I administered the Lord's Supper to nearly all the members of the church present at the village.

Kemp, the principal native teacher here, is one who looks well after his charge; hence the satisfactory state of things which we invariably find on visiting them. And yet this man himself told me, in a recent conversation I had with him, what a monster he had been in years gone-by. "Without natural affection," most unceremoniously, and free from the least relenting, he had murdered his own children, putting them into

holes dug in the earth, placing large stones over them, and so crushing them to death. "The dark places of the earth are full of the habitations of cruelty." By what power are these works of the "old murderer" to be destroyed? Kemp would say, "By the preaching of the Cross of Christ."

Some few months since his Excellency Sir George Grey honoured us with a visit. In five minutes from the first announcement of his approach by our native servant he was in the house; so that we were clearly taken by surprise. The party spent a Sabbath with us, Sir George and his suite attending our native services; and, the news of his arrival having rapidly spread, the people congregated in numbers. His politeness and affability were strikingly observable, and his kind notices of the poor New Zealanders secured for him their friendly smiles. His Excellency spoke well of the Society's operations in and about Auckland, and in the highest terms of the College for the Missionaries' children.—*Wesleyan Missionary Notices*, January, 1851.

SANDWICH ISLANDS.—At the Kau station our poor people have just sent fifty dollars to Oregon to aid the cause of Home Missions. . . . We have just had a Temperance meeting for all the Protestant schools in this district. Superintendents, teachers, parents, and children, were all assembled. Each school marched under its own banner until they came to a beautiful grove opposite our house. Here the parents and friends had prepared a feast of all the best things in the land. The scholars having arrived at the spot, with the superintendents at their head, stood in ranks, while all united in a song of praise to God; after which prayer was offered; then all seated themselves in order, and partook of such things as were provided, while their parents served. The children having finished their meal, the parents next seated themselves, and did justice to what was left, while the children served. The whole number, including parents, children, and friends, amounted to 1,900 or 2,000 persons. It was a delightful day, and we had the stillest and most orderly feast for so many children I have witnessed. The children were all clothed neatly, most of them in uniform. I could not but think how differently these children appeared, with their bright and happy faces, from what they and others did eight years ago when I first came among them. There was scarcely a child in Kau who had a shirt, or any other clothing of foreign manufacture; and many of them were more destitute of clothing than the beasts of the field. When all had feasted, and spent a little time in pleasant social intercourse, we marched to the house of God. Here we had several short but very appropriate addresses on the subject of Temperance. These were accompanied with Temperance songs and instrumental music; after which we closed with prayer. The exercises were deeply interesting to myself, and to all present. On the Sabbath the king addressed our Sabbath school, and was followed by appropriate addresses, &c. To-day the king has attended a meeting of the people of the district. The assembly was held in a beautiful grove. His majesty made a speech of about an hour, which was listened-to with the deepest attention. He alluded to the sovereign love of God in sending the Blessed Gospel to his fathers; to His providential care of himself and his subjects in past years; and he referred to the Gospel, as preached by the Protestant Missionaries, as the source of all their blessings and privileges, and the only foundation and safeguard of their Civil and Religious liberties. His appropriate and deeply interesting address was followed by others from his ministers. The proceedings were opened and closed with prayer.—*Correspondence of the American Board of Missions*.

THE BIBLE.—Space has been granted in the Crystal Palace to the Bible Society to exhibit specimens of their Bibles in no less than one hundred and fifty languages.

CORRESPONDENCE.

[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.]

DIVISION OF LABOUR IN THE CHURCH.

"Ere the churches can be prepared to deal with this objection, or with others of a similar class, which the infidelity of an age, so largely engaged as the present in physical pursuits, will be from time to time originating, they must greatly extend their educational walks into the field of physical science. The Clergy as a class suffer themselves to linger far in the rear of an intelligent and accomplished laity, a full age behind the requirements of the time."

FOOT-PRINTS OF THE CREATOR BY HUGH MILLER.

In an age when so many of the laity are engaged in professions which require the study and application of physical science, as the direct and immediate means of acquiring honour and emolument, of gaining a name and making a living, who in their daily employments are brought into constant contact with the facts on which such science is built, and through which its principles are discovered and its doctrines confirmed, and who in following their ordinary avocations, make continual application of these principles, and see the doctrines flowing from them verified every hour of their waking lives,—compared with scientific accomplishments of such a laity so engaged, those of the Clergy, though much greater than they are, or could possibly be, might still seem to linger far in the rear. But apart from those who follow these studies as a profession, and a few others who pursue them as a passion from the irresistible bent of their Genius, does any other class pay more, or even so much attention to them as the Clergy? The nature of their profession leads them to intermeddle with all knowledge; but this very circumstance, that they must all know a little of so many things, necessarily throws an air of superficiality over the acquirements of the body in not a few things. There are now among the Clergy individuals, whose acquirements in physical science entitle them to no mean rank among its most ardent and successful cultivators. Such can never be numerous, nor is it to be desired that they should. Were the Clergy in general to lay claim to the character of adepts in physical science, their pretensions would justly be the derision of scientific men; but do such anywhere meet with more ready and intelligent listeners to their speculations than they do among the Clergy?

If it be substantially true that the Clergy lag behind the time in any necessary accomplishments literary or scientific, it is a thing much to be deplored, and requiring from the Church a prompt and effectual remedy, yet the blame may not lie at the door of the Clergy, for the cause of the deficiency may not be with them, nor the means of its cure in the power of their

hand. If they even suffer it to continue or increase, and have to bear its reproach, it may be because they are compelled to suffer it, and have to lie under a load of unjust obloquy which they cannot roll away. If they are insufficiently educated, it may be because a laity, covetous of wealth and begrudging of expense, make no sufficient provision for their education. If the Clergy do not avail themselves to the full of such means of acquiring knowledge as are placed within their reach, they are to be blamed. But is this to any great extent the case? Where ample funds are in the hands or at the command of the Clergy, it is reasonable to demand of them that they made a liberal provision for the education of the Ministry. But when, as in most Protestant denominations, the wealth is all in the hands of the laity, the Clergy receiving often less and seldom more than a decent support, it is preposterous to expect them to act, while the means of acting with efficiency are withheld, and cruel to blame for not attaining to that which is placed beyond their reach.

Some of our laity have discovered a laudable spirit of liberality towards this object. But, though it could not be accomplished even by great liberality on the part of a few, it could very easily, if the body of our people were only willing steadily to contribute that which is barely just. But how many have never contributed a shilling to this object! How many have never bestowed a single thought upon it! But, if students for the Ministry are to support a sufficient staff of professors for their due instruction, either our students must be very liberal, or our professors must be content to be very poor and very self-denying. At whose door then ought the reproach of an imperfectly educated clergy to lie, and who is to roll it away?

We are sure that Mr. Miller's remarks on this subject were dictated by no improper feeling, but flowed from the best and kindest intentions both towards the Churches and their Clergy. This apology for our order therefore is not intended to convey any censure upon him. It is from such men that both Churches and Clergy should learn what may justly be expected from them in defending the authority of Revealed Truth against the attacks of all assailants.

There seem however still to linger, even among the well informed, notions with regard to what ought to be expected from the Clergy, derived from times and circumstances which have passed away, we trust, never to return. The Clergy do not, cannot, and ought not, now to stand in the same relation to the laity with respect to knowledge that they once did, any more than in opulence.

But surely the wealth in passing from the hands of the Clergy into those of the laity, unless it have passed from the hands of Christians into those of unbelievers, ought to be still as much as ever at the

service of Religion. If the Clergy were bad and unfaithful stewards of the property of the Church, we fear the laity cannot give a much better account of their stewardship. The fact that the best, almost the only really respectable, Institutions for the education of the Christian Ministry are supported out of the wrecks of Church property saved from the greedy grasp of the laity at the Reformation, is little honourable to Protestantism.

Again, if circumstances have placed great numbers of the laity on a level with the Clergy in general information and book learning, and, if in some fields of intellectual enquiry, the laity are far in advance of the Clergy, yet, if any portion of that laity be Christian, ought the Church to lag behind the world on this account? Are there no questions to be decided between the Church and the world, where the Church may appear and answer for herself, in the person of a lay representative, with even greater dignity and propriety than in the persons of her Clergy.

The church notions of Popery are not yet purged from the minds of our laity any more than from those of our Clergy. If the Church is no longer to be represented in the councils of nations by Clergymen, and we think their peculiar duties call them elsewhere, yet ought she not to be represented by every Christian layman who can find entrance into them. In that wide literary arena, opened up in modern times, in which all kinds of opinions meet in daily conflict, is it possible, that the Protestant Clergy whose numbers are economically calculated according to the immediate wants of congregations, can do all that ought to be done in the Newspaper, the Review, and the Book Department. If the defence of Religion according to the wants of the times is to be conducted by a Clergy, we must ordain a new order, and set apart a Clergy of the Press, as well as a Clergy of the Congregation.

In truth we look upon Editors of Religious newspapers and writers of books in the cause of Christianity as a part of the Clerical brotherhood. They are the Seculars of Protestantism, and we hope no serious misunderstandings will arise between them and the regulars. As the Scotch woman said, the Methodists made great progress, because "they were a' at it, and aye at it," so, if Christianity is to make great progress in the world, it must be by Christians being *all* at it, and always at it.

Mr. Miller was just the man to whom the Church had a right to look for the book he has given us. We could have got it from no other. His accomplishments are, we suspect, much more of a clerical than strictly scientific character; and, while we have Lay brethren who can do such work so well, we shall not regret that no greater numbers of our Clergy set

* The terms Secular and Regular are to be taken in a Protestant sense.

themselves to dabble in Geology. Be this as it may, while the science contained in his book might have been found elsewhere either among the Clergy or the Laity, we suppose there is but one opinion in the public, that there could not have been found among the most accomplished of our geologists, whether lay or clerical, a single one who could have arrayed his arguments in so attractive and popular, and therefore so effective a form as he has done. What makes us hold him in especial honour is his Christian-like avowal that he comes forward neither as a defender of mere scientific accuracy nor abstract philosophic truth, but the living and life-giving truths of God's Written Word.

MAN MADE IN THE IMAGE OF GOD.

"And God said, Let Us make man in Our own image, after Our likeness. So God created man in His own image."—Gen. i. 26.

Most of our readers will have heard of researches now making in the site of ancient Nineveh, and of the surprising discoveries there made, especially of the works of art of a people who had made themselves a name so great before the dawning of authentic history as to cast a mighty shadow through all succeeding time, when every substantial proof of their existence seemed to have vanished. When the discoverers fall in with these works of art representing the actions of a manner of life so remote from anything existing, and the instruments with which they were performed, they naturally seek to explain the mode of action represented, and the nature and use of the implements employed by these men of old time. To do this with effect, a great deal of consideration and enquiry is demanded, and no little discussion necessarily gone into, and after all much has to be left unexplained, or merely guessed at. It is in the same way that philosophers must proceed in their enquiries as to the Creation of the world and of Man, and the nature and uses of the various inhabitants and furniture of the world in which we live. They cannot speak historically on these subjects, not having been present when Creation took place, nor previously admitted to the councils of the Creator. They must proceed, therefore, to find out His intentions by way of inference and conjecture from what they see of His works. This mode of procedure leads here also to much enquiry, discussion, and conjecture. But now, if the ancient artists, whose works are dug up and brought to light after being buried for ages, had seen fit to intimate the design of their performances by writings inscribed on them, they would have expressed it in a few words, simply announcing the facts intended to be represented. Reasoning and dissertation would have been entirely out of place. Nothing so absurd indeed was likely to enter the mind of any one in his senses as to phi-

iosophise and conjecture about what he knew for certain, or advance on grounds of reason what he could state from absolute knowledge.

It is, therefore, in strict conformity with the character of that Spirit by whose inspiration the information of Scripture is communicated to us, that this information should be delivered historically and not philosophically, that facts should be simply stated, spiritual truths simply declared, without reasonings or circumlocution of any kind. Those who object to the absence of the Spirit and method of philosophical teaching in the Scriptures, would have made short work of their claim of Divine authority, had much of either been present in their pages.

But the Spirit of the prophets speaks, as becomes His character, whether we will hear or whether we will forbear. Yet in how few philosophical treatises, in which it is the professed object to consider the character of man and his condition in this life, are so many of those circumstances which determine his rank in creation, and his present manner of life with the privileges annexed to it, and the duties which flow from it—in how few philosophical treatises are so many of the great determining characteristics of our nature and condition taken notice of as are here brought together in what seem the incidental statements of a short historical narrative. Thus we are simply informed that God made man in His own image, that He gave him dominion over the creatures, that He appointed him to dress and keep the Garden of Eden, that He instituted marriage as the condition in which male and female should live together, that He appointed them to replenish the earth and subdue it. Now let any one go over these things, one by one, and he will find, they are the very things which mark off Man and his destinies from every thing else here below. His being made in the image of God implies what he exhibits, a different and a higher nature than the beast of the field. No other creature here so much aspires to have dominion over the rest. Man either subjugates or makes war upon them all. No other sets itself to dress or keep the ground. None but man either cultivates the ground or endeavours to beautify the face of the earth. None other has a marriage law, while among the rudest tribes of our race such traces of it are to be found as mark the original condition of our nature. Lastly, the sun of to-day looks down upon the earth covered with more numerous habitations of men than it was yesterday; and amid all changes man is evidently advancing towards the replenishing of the whole earth and subduing it to his use. But of no other creature can any of the above things be said. Very natural too it is, that they should all have been taken notice of in the simple way they are stated in this

first chapter of Genesis, if the Bible be the Word of God; but very wonderful how they all came to suggest themselves in the incidental manner in which they are set down, if they are the mere chance conjectures, or even philosophical reflections of uninspired man.

SECTARIAN EDUCATION.

The fact that the question of conducting Education on Sectarian principles is beginning to be seriously maintained, argues a considerable change in public opinion on the subject, and leads us to hope that in due time the enquiry will lead to satisfactory results. Hitherto the sects which from numbers or position were led to entertain a hope of keeping Education in their own hands, raised an outcry as if there were no alternative between leaving it to them, or separating it from all religious influence and control, a system in which attention should be paid to the claims of sects, being represented as something too monstrous to deserve any regard. Meanwhile it was sufficiently obvious, that, for either man or boy to be kept clear of sectarian influences, he must needs go out of the world, at least the bounds of the Protestant world. For within these bounds no person and no institution can be kept free from the agitations of Sectarianism. If governments are to interfere with Education they must intermeddle with religious interests, and, in so doing, must among Protestants come in contact with Sectarianism. Sectarianism is a fact among us, and a fact so important and influential that it cannot be ignored without leading to great inconsistencies, or rather pernicious absurdities in practice. The interests of Christianity cannot be watched over or attended to amongst us except by sects, for we have no Christians who are not technically at least Sectarians, those who belong to no sect being universally of no religion. By no management, therefore, can control over Education be thrown into the hands of such Christians of the various denominations as may happen to be above the influence of Sect. No law can define such, or in any way recognise them as a class, to be entrusted with power, or bound down to responsibility. The law must deal with technicalities, with things that can be comprehended under names. It may not expressly forbid Christianity to enter Schools and Colleges, but it can convey to it no formal right of entrance or interference, except in Sectarian forms. We do not believe that the conceding of a fair consideration to the claims of Sects in the matter of Education will either embitter or increase our Sectarian divisions. It is quite as likely to lead to the death of Sectarianism, though no one living can reasonably hope to be in at the death, or foresee in what way we shall die to Sec-

tarianism, and become alive to a Catholic Christianity. What we have to deal with however, is things as they are, in order to bring them as near as possible to the condition in which they ought to be.

It seems to partake as much of the nature of a moral axiom as any thing can do, that among Christians schools for the education of children and youth should be distinctly Christian in their character. One thing essential to this is the Christian character of the teachers employed. But, unless sects be directly appealed to in order to ascertain this, no satisfactory guarantee can be obtained. A Board of Commissioners of different denominations may easily decide upon a teacher's literary qualifications. But a man's general moral and religious character can be properly appreciated only by the sect to which he belongs. If he belongs to none, or if none will recognize him as a member, this itself should tell against him. We are not disposed to think that it would answer any good end in our mixed population to assign to certain sects the right of supplying certain schools with teachers. But we do think that it would have a good effect, if every applicant for a school were required to produce from some religious body or other, that is, from the sect to which he belonged, a certificate of moral character, and their belief of his being a proper person to entrust with the education of youth. Such certificates might furnish no certain proof of this fitness; but the necessity of obtaining them would have prevented some very improper parties from degrading the profession. It would cause also some investigation to be made into the moral and religious character of teachers by the only parties who can do it with success. The sects too, who should give the sanction of their name with the most scrupulous fidelity, would establish a character both for themselves and their teachers likely to tell with beneficial effect upon all.

To say that no one shall be eligible as a teacher in a Common School, unless some sect will say that they could entrust him with the education of their children; and that every one who can produce such a testimonial shall be eligible to any Common School, is, we think, just the mixture of liberality and Sectarianism which on this point we require. It leaves the parties who have to select teachers for particular schools a sufficient liberty of selection, whatever their sectarian predilections may be.

The fact, that no guarantee whatever for the religious character of teachers can be obtained in any satisfactory way without recognising the action of sects in the matter of education, may itself show that the subject is one of deep importance; and we hope it will be investigated more and more every day by men of all sects in a spirit of mutual kindness, and with a sincere desire to sacrifice the interests

of Christianity neither to the vanity of Sect nor to the bugbear of Sectarianism.

HISTORY OF PRESBYTERIANISM.

THE WORSHIP OF THE PRESBYTERIAN CHURCH.

A fundamental principle of the Presbyterian Church, in forming her "Directory for the Worship of God," is, that here, as in every thing else, Holy Scripture is the only safe guide. One of the earliest practical errors which gained ground in the Christian community was the adoption of the principle that the Ministers of Religion might lawfully add at their pleasure to the rights and ceremonies of the Church. In consequence of the admission of this error Augustine complained; as early as the beginning of the fifth century, that for one appointment of God's ten of men's had crept into the Church, and formed a burden greater in some respects than was the ceremonial economy of the Jews. The fact is, for the sake of drawing both Jews and Pagans into the Church, many rites and ceremonies were adopted from both, that they might feel more at home in the Christian assemblies. This evil increased until, before the Reformation, it had reached that revolting amount of superstition which now distinguishes the Church of Rome.

It was in reference to this point, that our Fathers, both in Scotland and England, had many conflicts, when their respective Churches in those countries were organized and settled in the sixteenth century. On the one hand the prelates, and other court clergy, were in favour of a splendid ritual, and were disposed to retain a large number of the ceremonies which had been so long in use in the Church of Rome. On the other hand the Puritans in England, and the corresponding body in Scotland, contended that, the Scriptures being the only infallible rule of faith and practice, no rite or ceremony ought to have a place in the worship of God, which is not warranted in Scripture, either by direct precept or example, or by good and sufficient inference. In Scotland the advocates of primitive simplicity prevailed, and established in their National Church the same mode of worship which, we believe, existed in the Apostolic age, and which now obtains in the Presbyterian Church in that country, and in Canada, and the United States.

But, before proceeding farther, it may be useful to offer a general remark or two, which will serve to show why we object to all human inventions and additions in the worship of God.

1. Christ is the only King and Head of the Church. His Word is the law of His house. Of course the Church ought not to consider herself as possessing any power which that Word does not warrant. If therefore she cannot find in Scripture authority, either direct or fairly implied, to the amount contended for, she does not possess that authority.

2. We think that such inventions and additions are expressly forbidden in Scripture. The significant question asked by God of His ancient people, when speaking on this very subject, Isaiah i. 12, "Who hath required this at your hands?" seems to be decisive. "Teaching for doctrines the commandments of men," is spoken of, Matt. xv. 9, by our Blessed Saviour as highly offensive to Him. It would seem tacitly to imply that we are wiser than God, and understand the interest of the Church better than her Head and Lord.

3. If we once open this door, how or when shall it be closed? The Church, we are told, has power to decree rites and ceremonies; that is, a majority of the ruling powers of the Church have power at any time, as caprice, or a love of show, or superstition, or any other motive may prompt, to add rite after rite, and ceremony after ceremony, at pleasure to the worship of God. Now, if this power be really inherent in the Church, what limit shall we put to its exercise? If she have power to add 10 or 20 new ordinances to her ritual, has she not equal power to add 100 or 500, if a majority of her Ministers should feel inclined to do so?

And was it not precisely in this way, and upon this very principle, that the enormous mass of superstition, which characterises the Papacy, gradually accumulated? Surely a power, which carries with it no limit but human caprice, and which has been so manifestly and shockingly abused in past ages, ought by no means to be claimed or exercised in the Church of God. But to be more particular:

1.—Presbyterians reject prescribed Liturgies.

We do not indeed consider the use of forms of prayer as in all cases unlawful. We do not doubt that they have been often useful, and that to many this mode of conducting public devotions is highly edifying. If any Minister of our Church should think proper to compose a form of prayer, or a variety of forms, for his own use, or to borrow those which have been prepared by others, he ought to be considered as at perfect liberty so to do. But we object to being confined to forms of prayer. We contend that it is of great importance to the edification of the Church, that every Minister be left at liberty to conduct the devotions of the Sanctuary as his circumstances, and the dispensations of Providence, may demand. Our reasons for adopting this judgment, and a corresponding practice, are the following:

1. We think it perfectly evident that no forms of prayer, no prescribed liturgies, were used in the Apostolic age of the Church. We read of none, nor do we find the smallest hint that any thing of the kind was then employed in either public or social worship. Will the most zealous advocates of liturgies point out even a probable example of the use of one in the New Testament? Can any one believe that Paul used a prescribed form of prayer when he took leave of the elders of Ephesus after giving them a solemn charge? Acts xx. 37. Can it be imagined that he used a liturgy, when, in bidding farewell to a circle of friends in the city of Tyre who had treated him with kindness, he kneeled down on the shore and prayed with them? Or can we suppose that he and Silas read from a book, when at midnight in the prison at Philippi they prayed and sang praises unto God?—In short, when we find prayer spoken of in the New Testament on a great variety of occasions, and in a great variety of language, is it not passing strange, if liturgies were then used, that no turn of expression giving the remotest hint of it should be employed? Surely, if forms of prayer had been regarded in the days of the Apostles as not only obligatory, but so highly important as some Protestants now profess to regard them, who can believe that the inspired writers would have passed over them in entire silence?

The very least that we can infer from this circumstance is, that the use of them is not binding on the Church.

2. The Lord's Prayer, given at the request of the disciples, forms no objection to this conclusion. It was evidently not intended to be used as an exact, and far less as an exclusive form. It is not given in the same words by any two of the Evangelists. It contains no clause asking for blessings in the name of Christ, which the Saviour Himself afterwards solemnly enjoined as indispensable. After the Resurrection and Ascension of Christ, when the New Testament Church was set up, we read nothing more in the Inspired History concerning the use of this form. And it is not until several centuries after the Apostolic age that we find this prayer steadily introduced into public worship. Accordingly it is remarkable that Augustine in the fourth century expresses the decisive opinion, "that Christ intended this prayer as a model rather than a form; that He did not mean to teach His disciples what words they should use in prayer, but what things they should pray for."

3. No such things as a prescribed form of prayer appears to have been known in the Christian Church for several hundred years after Christ. The contrary is indeed often asserted by the friends of liturgies, but wholly without evidence; nay, against the most conclusive evidence. The most respectable early writers who undertake, to

give an account of the worship of the early Christians, make use of language which is utterly irreconcilable with the practice of reading prayers. They tell us, that the Minister, or person who led in prayer, "poured out prayers according to his ability;" that he prayed, "closing his bodily eyes, and lifting up the eyes of his mind, and stretching forth his hands towards Heaven." Surely in this posture, it was impossible to read prayers. The truth is, it is evident that extemporary or free prayer was generally used in the primitive Church, and continued to be used until orthodoxy and piety declined, and the grace as well as the gift of prayer greatly diminished. Then Ministers began to seek the best aid that they could procure. The Church, however, at large, even then, provided no liturgies; but each pastor, who felt unable to pray extemporaneously, procured prayers composed by other individuals, which he used in public. The very first document in the form of a prayer-book, of which we read, is a *Libellus Officialis*, mentioned in the proceedings of the Council of Toledo in the year 633 after Christ: and that was evidently rather a "Directory for the worship of God" than a complete liturgy. The first hint to be found of an ecclesiastical body interposing to regulate the business of public prayer appears about the middle of the fifth century.

4. If the Apostles, or any Apostolic men, had prepared and given the Church any thing like a liturgy, we should doubtless have had it preserved, and transmitted with care to posterity; and it would have been held precious throughout the whole Christian community. But nothing of this kind has ever been pretended to exist. For let it be remembered that the prayers in the Romish and English liturgies, ascribed to some of the early fathers of the Church, and even to Apostolic men, supposing them to be genuine, which by good judges is more than doubted,—were not liturgies, but short prayers or "collects," just such as numbers of Presbyterian Ministers, who never thought of using a liturgy, have composed in their moments of devout retirement, and left among their private papers. Who doubts that devotional composition is made by multitudes who reject the use of prescribed forms of prayers in public worship? Accordingly, when liturgies were gradually introduced into general use in the sixth and subsequent centuries on account of the decline of piety and learning among the clergy, there was no uniformity even among the churches of the same state or kingdom. Every bishop in his own diocese appointed what prayers he pleased, and even indulged his taste for variety. Accordingly it is a notorious fact, which confirms this statement, that, when the Reformation commenced in England, the Established Romish Church in that country had no single uniform liturgy for the whole Kingdom; but there seems to have been a different one for the diocese of every bishop. And when, in the second year of King Edward's Reign, the principal ecclesiastical dignitaries of the Kingdom were directed to digest and report one uniform plan for the public service of the whole church, they collated and composed the five Romish missals of the several dioceses of Sarum, York, Hereford, Bangor, and Lincoln, and out of these formed a liturgy for the Protestant Episcopal Church of England. So that the prayer-books, which had been used in five Popish bishoprics, constituted the basis of the first liturgy of King Edward, and consequently of the Book of Common Prayer, as now used in Great Britain and Canada.

EMMERSON'S REPRESENTATIVE MEN.

SWEDENBORG, OR THE MYSTIC.

Mr. Emerson speaks in high terms of the Aristotelian method of philosophizing, but does not seem to have profited much by any acquaintance he has made with it. He exercises little discrimination in defining his principles, and employs even less

logic in weaving the web of his discourse. Like all men, however, he has less or more of system in his thinking. There are certain predominating principles which subordinate the whole action of his mind to their sway, preside over all his leading trains of thought, and give a kind of consistency to his rambling speculations, by making them all converge upon certain fixed points. As his discussions are of an Ethical character, and he writes for a Christian community, himself under the influence of Christian ideas, it is by their bearing on those of Christianity that his own doctrines must be tried. It is of importance, therefore, to ascertain in what relation he stands to the Scriptures as a pretended teacher of Moral and Religious truth. Though not willing to define his position in this respect, he is well aware that it ought to be defined; but with the moral meanness and intellectual cowardice of his class in the present day, he endeavours to steal towards his position without venturing to achieve it by an open approach. He would have us believe that the whole field is open and unoccupied, and that he has nothing to do but choose his ground and walk leisurely up to it. Those, who formerly led on the Infidel cause, advanced amid a storm of wit, argument, and vituperative execration, hoping to carry the citadel of Christian Faith by main force. Their successors, seeing that this mode of attack failed, are trying what can be done by sapping and mining, but its foundation standeth sure. It is built upon a Rock. They may run with ease their mines through the soft earth of human inventions and doctrines of men, which have accumulated at its base; but, as their predecessors recoiled in rout and disarray from its lofty bulwarks of Salvation, when they madly dashed themselves against them, so will our modern Infidels be stopped in blank dismay when their underground operations have conducted them to the Rock of Ages on which our strong city stands secure. By their false teachings with regard to man's present condition and duties, and their vain and foolish dreams with regard to his future prospects, their labours are tending to show, that there is no safe guide through life nor firm foundation of hope in death but the sure Word of prophecy sent down to us from God.

"We have a strong city; salvation will God appoint for walls and bulwarks; open ye the gates, that the righteous nation which keepeth the Truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in Jehovah for ever, for in the Lord Jehovah is everlasting strength."

When will the unbelieving hosts be summoned around their leaders by such a blast of the trumpet as this? Their trumpet giveth altogether an uncertain sound. Those who hear and wish to obey cannot

tell what that is which is sounded. They neither know when to flee, nor when to gird themselves for battle. They flee when none pursue them, and rush blindly forward, when destruction is in their path.

"Let favour be shown to the wicked, yet, will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of Jehovah. Lord, when Thy hand is lifted up, they will not see; but they shall see, and be ashamed at the envy of the people, and the fire of thine enemies shall devour them."

Mr. Emerson affects to consider Christianity as fast vanishing, if not already completely vanished from the belief of man, a dream of the night, which is passing away. But where are his eyes, or what use does he make of them, if amid the decaying, decrepid superstitions and fading philosophies of this world he does not perceive this Heaven-descended Religion rising bright before him, fresh in the dew of its youth? To us the strong city, for which God hath appointed Salvation as walls and bulwarks, appears to extend wider and wider, and tower higher and higher every day. Those who walk about Zion, and go round her to tell her towers, and mark her bulwarks, and consider her palaces, may see strowed along her basements the wrecks, not only of innumerable superstitions, but of those proudest trophies of human intellect, the philosophies of Greece and Rome. It is a fact, however it be accounted for, that, after the Greek language was taught to speak the truths of Christianity, even the divine Plato, the master of Greek philosophic eloquence, ceased to be the master of the philosophy of the Greek mind. Nay the very instrument he brought to such perfection, and wielded with such inimitable power and grace, was wrested from his hand, shivered to fragments, and rendered unfit for future use. The Greek language was conquered by Christianity. Plato's Greek became a dead tongue; dead, not because its forms ceased to be used, but dead in its very essence. Its spirit died. It no longer called up living thoughts in the minds of men, but the mere ghosts of defunct ideas.

With the preaching of the Apostles Christianity began to invade, and in process of time took entire possession of the Greek language, imposing on the whole vocabulary meanings of its own. Wherever, indeed, the Gospel comes to be commonly preached, and the Scriptures read, does not this infallibly happen, that the language is conquered? The former moral, religious, and spiritual meanings of its terms pass away, and the language is endued with a new life, taken possession of by a new Spirit, which all the philosophers in the world will thenceforward seek in vain to exorcise and dislodge. When such powerful superstitions, such noble philosophies have been unable

to keep their place before Christianity thus her "insupportable fort advancing," what chance have her modern opponents to stay her triumphant progress, who wholly discard superstition, and retain very little philosophy.

Is a religion, which breathes in every word of spiritual power in our language, to be spoken of as a wind that has passed away by such men as Mr. Emerson? Alas for the darkness if the sun of Christianity has gone down upon us, and we are left to walk in the light of the sparks of such a poor, bewildered dreamer as this.

The following passage intimates not obscurely in what light the writer wishes to be considered as viewing Christianity.

"I have sometimes thought that he would render the greatest service to modern criticism, who shall draw the line of relation that subsists between Shakespeare and Swedenborg. The human mind stands ever in perplexity, demanding intellect, demanding sanctity, impatient equally of each without the other. *The reconciler has not yet appeared.* If we tire of the Saints, Shakespeare is our city of refuge. Yet the instincts presently teach, that the problem of essence must take precedence of all others,—the questions of Whence? What? and Whither? and the solution of these must be in a life, and not in a book. A drama or poem is a proximate or oblique reply, but Moses, Menu, Jesus work directly on this problem."

He here borrows his term "sanctity" from the vocabulary of Christianity; but, as the tenor of his writings shows, with a very inadequate conception of its meaning. Holiness in his mouth is not the same thing as in the mouths of the Prophets and Apostles of Christianity. Some faint irradiation of the truth may have visited his mind, but it serves little other purpose than to gild with a gleam of heavenly light, and invest with a lustre, not their own, his earth-born, unholy thoughts, and conceal from the careless eye the naked deformity of their hideous proportions.

As the men of this world do not readily recognise any other indications of intellect than the exhibitions of their own worldly wisdom, they usually associate humble piety with imbecility of judgment. We might, therefore, have allowed the above to pass as the common cant of the worldly-wise. But the oracular announcement, that no reconciler of intellect and sanctity has yet appeared, and the introduction of the name of Jesus in connexion with it, shows that at least something more than ordinary was intended, and that the writer wished to be considered as delivering a solemn judgment from the philosophic tripod, not to be confounded with the unreflecting answers of the vulgar herd of scoffers at things holy. It is evident he means to deny the conjunction

of intellect with sanctity in Christianity as a system, and to say that they are not exhibited in union in the character of the authorised Finisher of the Christian faith.

Such a supercilious assertion from a person on such a subject may not seem to demand much notice, but it serves to show what ground the author wishes to be considered as occupying with regard to Christ and His religion. For this purpose chiefly we brought it forward; but, having done so, we cannot refrain from a few remarks. He wishes to be considered as having taken the exact measure of Christianity and its truths together with the value imparted to them by the life and example of Jesus, and as holding in his own hand a longer measuring line, with which he can mark off regions of truth considerably in advance of those conveyed by Christ and His Apostles, and that he looks for some great teacher yet to arise, who will proceed further still in the field by spiritual discovery. More especially he is able to point out the crowning work of this great teacher to come, as consisting in reconciling intellect with sanctity. Till this be done, if not done already, we can certainly hope to see little but folly in our world. For sanctity without intelligence is but a silly kind of goodness, and intellect without sanctity, a mad kind of wisdom.

To be Concluded in our Next.

REVIEW.

WHICH IS POKERY? AND WHICH IS PROTESTANTISM?

This question has lately been answered in a style which confounds Truth with Error, with the obvious intention of stirring up a cloud of confusion under which those who deny, in the true sense, that Jesus is the Son of God, may find a shelter for their heresy. We shall set the question in its true light. The illustration is old; but it may be used to expose an old error.

The Bible is the Word of God; all Christians admit this: none who deny it will be anxious to claim the Christian name. Designed by the grace of the Divine Revealer for the benefit of all, the Bible is a plain book, intelligible, in all matters essentially connected with the way of salvation, to men of the humblest capacity and attainments. To all such "it is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Whence then, it may be asked, have arisen so many conflicting opinions, in all ages, among men bearing the Christian name? Less by far from the obscurities of the Divine Word than from bold and presumptuous intrusions "into things not seen as yet;" from adventurous speculations beyond the guidance of the light of Scripture; from mixing up obscure and doubtful traditions with the interpretation of the Sacred Record; from the prejudices

engendered by Sectarian rivalships; from the cunning craftiness of men who lie in wait to deceive; and, not the least, from the multiplied perversions of those, who, supposing that gain is godliness, make merchandize of the souls of men.

The grand distinction between Popery and Protestantism, the two parties that now divide the Christian world, is this; the former labours strenuously to perpetuate the reign of darkness; the latter for three centuries, with more or less skill and energy, has been endeavouring to conduct the Christian world into the light. The method of procedure followed by each may serve to illustrate the characters of each.

Both admit the inspiration and divine authority of the Bible. Amidst many deplorable discrepancies it is gratifying to find a common ground on which both are agreed. The Romanist, however, while he admits the divine authority of the Bible, in reality builds little upon it, and substitutes in its room Tradition and the authoritative dogma of the Church, and these he deems of equal authority with the Written Word. Hence he does not appeal to Holy Scripture as the *only* authorized standard of Christian belief. The dogmatic teaching of the priest is not based upon God's Word alone, nor is its connexion therewith systematically pointed out to the people; and the people are required to receive such teachings without doubt and without investigation. Protestants, on the other hand, profess to found all their teachings and creeds on the Sacred Scriptures, and are ready at all times to point out to the people their authority. And, if any individual cannot discover that the deductions are fairly drawn, the teacher does not require belief on his own mere affirmation, but waits until the inquirer shall have obtained more light and clearer convictions.

Further, Popery and Protestantism are fundamentally different in their terms of Church communion. The former excludes from its "proper communion" all who do not submit to the guidance and teaching of the priest; and, as no true spiritual good can be obtained except through him, exclusion from the Church is tantamount to damnation. But Protestants do not exclude from the fellowship of the true Catholic Church, or from the Grace of God, on the ground of a difference in the peculiarities which distinguish their particular communities. All that any particular Church takes upon itself to do with those who cannot conform to its standards and discipline, is to exclude them from its own fellowship. In this the difference between the Romish and the Protestant Churches is wide indeed. When the priest excludes from the Church he excludes from the possibility of Salvation. * The Protestant Minister does no more than say to a fellow-Christian who differs from the standards of his Church:—since you cannot agree with us, unite yourself to some other

society, or branch of the Universal Church, whose standards, as you think, are more in harmony with the Word of God than ours. In the one case there is the clanking of the bigot's chain; in the other, an enlightened freedom. In short, while the Romanist must have no free and independent thought of his own at all, the Protestant is required to exercise free and independent thought in order to his intelligent confession of the Truth necessary to his admission into that branch of the Church which he may prefer. The Minister no doubt will call his attention to the standards of the Church; but will at the same time admonish him, that his faith in such standards must be founded on their apprehended conformity to the Word of God. Surely such a condition is neither unreasonable nor intolerant.

Among the Protestant Churches none have added any thing supplementary to the Bible as the Rule of faith. The Anglican Church does not make the Bible AND the Thirty Nine Articles the standard. She only presents the Thirty Nine Articles as her exposition of Biblical Truth on certain points. The Bible is the basis or the standard, and it alone is infallible. So Presbyterians hold the Westminster Confession, not as inspired, but as expressing on certain points their view of Scriptural Doctrine, and they appeal to the Bible as the basis of the formula. Protestantism, therefore, in this particular is fundamentally different from Popery. The one says, believe as the Church teaches; the other says, believe as the Bible teaches.

Nor have Protestants any fear at all that the study of the Bible will lead to Arianism, Socinianism, or any other form of error. On the contrary they believe that the humble, diligent, prayerful study of the Bible is the sure and proper antidote to all Religious error. Bible teaching, strenuously and consistently pursued, will lead men away from the prevalent theology, if it be unscriptural; but it will conduct them to the true. And, whatever apprehension some "eminent Protestants" may have expressed lest men of "corrupt minds" should wrest the Scriptures to their own destruction, no true Protestant will be willing to surrender the right of private judgment, and none, it is to be hoped, will neglect the duty. It is by no means impossible that an inquirer may become a Unitarian, or even an infidel. Men in search of Truth may mistake the way. Some are "ever learning and never able to come to a knowledge of the Truth." The True source of error however is in themselves. Let them come honestly to the Light, and their error will be made manifest.

"The Catholic priest," it is said, "summarily proscribes the *Protestant* tract, tells his flock not to read it, and bids them beware of the place of Protestant preaching. Now, if it should be found

that a Protestant Minister summarily proscribes the *Unitarian* tract, tells his flock not to read it, and bids them beware of the place of Unitarian preaching, may we not well ask what the cause of mental freedom and Bible Christianity has gained by such Protestantism? We know the Catholic priest does "*proscribe*" the Protestant tract and preaching, and, with the views that he entertains of them, such a prohibition will seem to him a duty which he owes his flock. We may respect the motive, even though we know the counsellor to be in error. The law, as the priest supposes, is in his mouth; and with all integrity and honour he may be unwilling that the simple-minded, unlettered people of his charge, should be entangled and perplexed with sophistries, so deemed at least by him, which they could not unravel or confute. What we would prefer in this case, is, that the priest should himself take up the tract, or the doctrine, and confirm or confute it according to the Oracles of God. But, if he will not do this himself, we cannot expect him to be our coadjutor: we must wait until some one else shall find a door of utterance to do their duty towards "the blind leaders of the blind."

The Protestant Minister however acts differently. He will not, indeed, recommend a Popish chapel or a Unitarian tract; he will in the course of his duty, admonish his flock of the errors of both; he will exhort his people to compare his exposure of them with the Bible, and, in so far as he has carried their convictions, he will call upon them to unite with him in lifting up their testimony against them. The Protestant Minister may "*proscribe*" the Popish Cathedral and the Unitarian Chapel, not because he is an enemy to "free enquiry," but because he is well persuaded, that attendance in such places is not the best way of prosecuting free enquiry, or of improving the Religions character, or of honouring God. The place where the Saviour is dishonoured by a crowd of interposed mediators, equally with the place where He is discredited "as the only True God;" the place where the Bible is covered over with traditions, equally with the place where it is put on a level with any other tradition; may not be the most suitable, we will not say, for the search of truth, but for exposing the particular heresies which have there set up their throne. Mental freedom is best attained in a region of Truth; Bible Christianity is best promoted among those by whom the Bible is honoured.

"Have Protestants," then, "rebelled against the old Pope of the Palazzo, only that they may make way for every new Pope of the pulpit?"—It is an idle question, put with no discrimination. The Protestant pulpit has never assumed any dominion over the faith of men. It draws its instructions from the fountain of Truth, and calls on enlightened men to judge

whether they be fairly drawn. The teacher is enjoined to "take heed to himself and to his doctrine:" the people are enjoined "to prove all things, and hold fast that which is good." But, if any should be disqualified to institute such a proof, no matter what pulpit they surround, what can they do but repose a childlike confidence in the learning and fidelity of their pastors, until they reach a position of higher attainment. How large the number in every Church, who in the most literal sense must receive the Kingdom of Heaven as little children! Nevertheless, when the Bible occupies its proper place, even these will not be easily misled by any thing palpably at variance with it. Many of the Popish pretensions would have no chance at all with them. Tell them that the priest can by his prayers turn a wafer into the real body of Christ, that he can forgive past sin and grant a plenary indulgence for the future, that by masses he can hasten the soul's deliverance from Purgatory,—few Protestants, who read their Bible and believe it, will run any risk of confounding such inventions with its holy doctrine. Nor will such be in any danger from that heresy which teaches that Christ is no more than a man. Whatever difficulty the babe in understanding may find in the mysteries of the kingdom, he will have no difficulty in discovering the horns of antichrist on the teacher who declares that the Son of God is no more than a man—fallible like other men—a mere prophet, distinguished chiefly by the excellence of his life and the fortitude of his martyrdom. Every believer in the Bible, with no more than his own unbiassed, careful, perusal of it, will be at no loss to perceive that such views are utterly irreconcilable with its general teachings; and that the so lightly esteeming the Rock of our Salvation is tantamount to the removal of the keystone from the arch of the Gospel System—without it the entire structure crumbles down into a mass of confusion and ruin.

THE CHILD'S CORNER.

WE warmly recommend to our readers to get their young friends to read and reflect upon the following

LESSON ON DISOBEDIENCE.

It was a very cold day in December, 1830. My mother was sewing, and my brothers and myself were very pleasantly engaged in our comfortable sitting-room, when my mother desired me to go to her room and bring her a part of her work. I very petulantly exclaimed,

"Can't Charles go? I'm so cold."

"No," said my mother meekly, "I wish you to go."

This irritated me very much, and I said,

"I always have to do everything," Jerking open the door, and slamming it violently after me.

My mother called me back, and I stood in the door, allowing a current of cold air to blow upon her, while she lifted her blue eyes to mine, and, with a look of sadness I shall never forget, said,

"Soon my little daughter will have no mother, then she will feel sorry for this behaviour."

I started up stairs, muttering,
"No, you won't die; you only say that to act upon my feelings."

I returned, handed the parcel to my mother, and remained cross and sullen for some time; yet I loved my mother very much, but could not bear to yield my will to hers.

Several weeks passed away, I forgot the occurrence, nor had my mother alluded to it; when she was taken suddenly and dangerously ill; and very soon all hope of her recovery was gone. Then my sin rushed upon my mind, causing the deepest regret. The nature of my mother's disease caused delirium nearly all the time, and I had no opportunity to ask forgiveness. I would sit beside her bed, while tears coursed rapidly down my cheeks, and her eyes would be fixed upon me. But, ah! no glance of recognition; no beaming forth of a mother's love was there! Vacant, vacant, still vacant was that gaze, and I would rush from the room and wish I could die.

Once during a short interval of consciousness she looked round the room and asked for me. I was with my brothers, for I felt as if I must constantly watch over them, and, when sent for, hastened to her bedside. But, alas! too late! The same fixed, vacant stare had returned, nor did she ever again recognize me. At the expiration of eleven days from the commencement of her illness, Death loosed the "silver cord," and "the weary wheels of life stood still." I was present at the beginning of the last struggle, which was long and very severe; but the sight of his almost motherless girl was more than my already agonized father could bear, and he sent me away. I sought my little brothers in the sitting-room, and, as they hung around me with anxious inquiries about our dying mother, I was indeed "sorry for my behaviour." The agony I endured was too great for tears or utterance, and I thought, when all was over, and my father led me to look upon her form, as it lay calmly and peacefully in the embrace of death, with a heavenly smile upon those lips that had never spoken aught but words of love and kindness, that my heart would break, and I wished it might. When I pressed my lips upon that marble brow, it seemed as if its icy coldness would congeal my very heart's blood, and I thought, "Oh! if my blessed mother could be restored to me for even a single month, that I might anticipate every wish, and by prompt obedience and love show her how inexpressibly dear she was to me, and how sorry I was for past follies."

But all my wishes were fruitless, and it was now too late to repair the injury I had done. I was the only daughter and eldest child, the constant companion of my mother, who, during the eleven years that I had lived, had kindly watched over me, and instructed me; nor could I call to mind a single instance of unkindness or impatience. When I did wrong, she would fix her impressive blue eyes upon me without a word, while the tears would glisten in them, and I could not resist their sad reproof. The instance I have named is the only one that I remember in which I conducted myself so badly towards my mother.

Twenty years have passed since then, and I am myself a mother, but that meek, sad look and tone of wounded love still haunt me, and, of all things I regret having done in childhood, that carries with it the deepest sting. I have often seen girls and boys, too, act towards a kind and gentle mother as I then did; and, if such children should happen to read this true, sad story, I beg them to change their course, become kind and obedient to their parents, and then they will be spared the deep sorrow which I still feel, when I think of my unkindness to my departed mother.

NATIONAL SCHOOL BOOKS.

We have much pleasure in directing the attention of our readers, and especially of such of them as are officially called upon to forward the cause of Education, to this admirable series of Text-Books,

an advertisement respecting which appears on our last page. We understand that these publications are now in general use throughout Western Canada, and we should be glad to hear of their being as extensively introduced in this section of the Province. When Messrs. Armour and Ramsay of this City, a few years ago, brought out the *National Books*, they met with the approbation of the Governor General, and their use was sanctioned by the Bishops of the Roman Catholic Church, by many influential Clergymen of the Church of England, by the Synod of the Church of Scotland, by Clergymen in connection with the Methodist, Baptist, Congregational, and other Churches, by the Municipal Councils of many Districts, by a great number of Teachers, by the Chief Superintendents of Education in Eastern and Western Canada, and, as far as the Subscribers have yet been informed, by all the District and Township Superintendents in the Province. We understand that since that period the demand for these Books has been so great as to necessitate the Publishers to procure new stereotype-plates. The editions, copies of which are before us, are printed on excellent paper, and the typography is remarkably clear.

We have received the first and second Nos. of "*Le Semew Canadien*," a journal of useful knowledge in Politics, Literature, Morals, and Religion, to be issued bi-monthly at Napierville, C. E., under the editorial management of Mr. Narcisse Cyr, who is also the proprietor. We have also to acknowledge the receipt of "*The Canada Evangelist*," a monthly periodical to be devoted to the revival of Religion through the exhibition of the Gospel in its fulness, fitness, and freeness for all. It is published at Anherstburg, C. W., and the Rev. Robert Peden is Editor. We wish our fellow-labourers success in their enterprise, and it will afford us pleasure to transfer occasionally from the columns of their periodicals to our own. Both the paper and typography are highly creditable as specimens of Canadian improvement.

CLIPPINGS AND GLEANINGS.

STANDARDS OF THE CHURCH OF SCOTLAND.—The Rev. Dr. Cumming of the Scotch Church, Crown Court, London, has addressed the following letter to the editor of the *Morning Chronicle*:—"Sir—I find every week a notice from a correspondent, whose ignorance is to me amazing, stating that I signed certain atrocious persecuting acts of the Scotch Parliament, as bad as the penal laws of the English Parliament, lately repealed, and only eclipsed by the Draconian code of Rome. 1. I beg to inform your correspondent that the Confession of Faith consists of some thirty sections, which I signed at my ordination, and shall be happy to sign again. 2. There happen to be bound up with it, or rather added to it—(why or wherefore, or by whose authority, I know not) certain covenants and extracts from the Acts of the ancient Scotch Parliament, which

covenants and acts your correspondents have been writing out and laying at my door. Those covenants, I beg to state, never were signed by me, nor by any clergyman of the Church of Scotland for at least 160 years; and, odd enough, there is a body of Dissenters who secede from the Church of Scotland just because her clergy repudiate and abhor these very documents. To make me responsible for the penal acts of the Scotch Parliament is just as reasonable as to make Lord John Russell responsible for those of the British statute-book long ago repealed. But, if it will gratify your correspondents, I will at once admit that Knox, and Cranmer, and Calvin, held persecuting principles. But is it at all surprising that, having been schooled in the Romish Church, they retained some of her principles, and this her leading one? The wonder to me is, that these Reformers got rid of so much. But here lies the difficulty; the Protestants admit these errors of the Reformers, and renounce them. Knox and Cranmer are not our Popes; we do not admit their infallibility, we are reformed and a reforming Church, rejoicing that God used the Reformers, not because of their errors and sins, but in spite of them. But the Church of Rome holds and avows the sanguinary canon law of 1850, pledges her bishops to persecute, denounces in her most solemn rescripts "liberty of conscience" and the freedom of the press, intrudes on national sovereignty, sanctions equivocation, and perjury, and bloodshed, in the pages of her most applauded divines. The Scottish Churchman makes no oath to hold or enforce the opinions of Knox. He is not canonized. Romanists on the contrary embosom Pius V., the persecutor and denouncer of Elizabeth, and the filthy St. Liguori, and the murdering St. Thomas Aquinas, in their missals and breviaries, and are thus schooled in persecution, pray in persecution, and subscribe to persecution. Let any man show my signature attached to any persecuting principle, and I engage instantly to renounce and reprobate it publicly, and either induce the Church holding it to abjure it, or I will abjure the Church. I am amazed at the ignorance of several of your correspondents on this matter.—I am, sir, your obedient servant, JOHN CUMMING.—Dec. 27.

FATHER GAVAZZI.—We call attention to the address of Father Gavazzi in another column. Gavazzi is gifted with a rare eloquence, which he is now wielding with prodigious power against the Papacy. Those of our readers who took an interest in continental affairs will remember the appearance he made in various parts of Italy two years ago, and the electrical effect he produced upon popular assemblies during the brief but memorable period of the Republic. He has recently arrived in London, and his appearance there has made a profound sensation. He is now employed in delivering weekly addresses on the Papacy to his countrymen, and the more highly educated classes of Englishmen. His manner is said to rival, and even to excel in grace, the most finished orators of our own country. His style is nervous and classic as that of an old Roman of the Augustan era. Every sentence falls like a thunderbolt upon the Popedom. His denunciations, breathing, as they do, fierce defiance and immeasurable contempt, remind us of the terrible invectives which Luther was wont to hurl against the occupant of the Seven Hills. His appearance in England at this moment is singularly opportune. He is a preacher from the shades of the Papacy, come to warn Protestants, lest they, too, come into the place of darkness. We trust he is but the first of a small band of men destined to arise within the Church of Rome to expose, in the face of the world, those abominations which their eyes have seen, and the rigours of that yoke which their necks have borne, and which some Protestants appear, if not to welcome, yet to oppose with a zeal so lukewarm that it invites rather than repels aggression. Father Gavazzi delivers himself, of course, in the Italian tongue, but even those who, from ignorance of the language, are

unable to follow the current of his thoughts, are deeply moved by the moral earnestness and power accompanying his address.—*Scotch Paper*.

THE WALDENSES AND ITALY.—By the wonderful providence of God a door is opened for the entrance of the Gospel into Italy at the very time when Romish emissaries are producing religious agitation in Britain. A countering influence is at work on the purest principles of religious liberty, and is such as every Protestant may conscientiously promote. The agency is at once convenient, powerful, and complete. The Truth could have no more devoted messenger, Rome no more determined adversary, and Italy no more faithful regenerator than the ancient Church of the Waldenses. This primitive community, after being Divinely protected for centuries in the seclusion of their sub-Alpine valleys, witnessing for the Truth amid many trials, have been recently enabled to set up their candlestick in the plains of Piedmont. They are authorised by the Sardinian Government to build a church, and to conduct religious services at Turin. Within recent years, through the aid of contributions from this and other Protestant countries,—for the community, being chiefly composed of peasants and shepherds, was unequal to the task,—a college has been erected and endowed, accommodation provided for the professors and masters, and the building of a new church begun at La Tour. And, now that an opportunity offers for extending their operations, and proclaiming the freedom of the Truth to the thousands of Italy who are panting for liberty, Civil and Spiritual, the Waldenses again left up their eyes towards Britain for pecuniary assistance to enable them to meet the necessity. We observe from our advertising columns that the Rev. D. T. K. Drummond is to preach a sermon to-morrow evening in behalf of this most important and interesting work.—*Edinburgh Paper*.

DEATH OF THE REV. DR. PYE SMITH.

THIS venerable man expired at his residence in Guildford, whither he had gone to reside. Although he was in the 77th year of his age, it is gratifying to reflect, that his fine intellect remained unimpaired to the last, and that he was enabled to continue his functions as a pastor and a tutor nearly to the close of his life; so that he realised the eager wish of the admirable poet of Methodism, Charles Wesley, and

"Ceased at once to work and live."

Nevertheless his labours will remain a lasting treasure to the Church of God, and his name as the representative of a spotless and admirable character will long survive in the memories of an affectionate and reverential circle of admiring readers, counted not by hundreds but by thousands and tens of thousands.

Dr. Smith was a native of Sheffield, where his father conducted the business of a book-seller, which John was intended to pursue; but Providence for his own honour and the good of mankind otherwise ordained. He relinquished the shop for the study; and, after passing through a course of Academic tuition in Rotherham College, at the very early age of twenty-five was introduced to the College at Homerton, which he continued so long to adorn. After the copious commentaries upon his character and labours which recently appeared in our columns, it were a work of supererogation here to enlarge. The honoured remains have been brought from Guildford to Homerton College, where they will lie till the funeral. It is expected that Dr. Raffles will pronounce the funeral oration, and that Dr. Harris on Sunday next will preach the funeral sermon to Dr. Smith's late pastoral charge.—*British Banner*.

DEATH OF THE REV. ANDREW BRANDRAM.—We deeply regret to announce the death of the Clerical Secretary to the British and Foreign Bible Society. This event took place at Brighton on the 26th ult. after an illness of many

weeks' continuance, which was at first neglected, and then ended in a complication of disorders of heart and lungs. Mr. Brandram succeeded the late Mr. Owen in 1823, and has held the office of Secretary for more than twenty-seven years.—*Record.*

Mrs. Judson, widow of the late celebrated Missionary Judson, purposes to continue for some time in Burmah. Mrs. Judson was extensively known, previously to her marriage, as Fanny Forrester. She exchanged her home in the United States for the Mission work, and, though a widow, she resolves to continue in the field. The native women there entreat her to stay; and, as she has acquired a little knowledge of the language, she thinks she may be able to accomplish some good by remaining there a few years.

HANDSOME LEGACIES.—The late Mrs. Bethune Morison of Naughton has bequeathed to the Five Schemes of the Church of Scotland, £500; to the Society for Promoting the Education of Females in India in connection with the Church of Scotland, £300; to the Dundee Royal Infirmary £500; to the Dundee Lunatic Asylum, £200; besides other large donations to the benevolent institutions of that town.

MODERATOR OF THE GENERAL ASSEMBLY.—The *Edinburgh Courant* says.—We are authorized to state that the Rev. Dr John M'Leod, of Morven, will be proposed as Moderator of next Assembly.

CLERICAL PRESENTATION.—The Queen has been pleased to present the Rev. William Brown, D.D., late of Buenos Ayres, to the church and parish of Cameron, in the presbytery of St. Andrew's, and county of Fife, vacant by the transportation of the Rev. William Milligan, A.M., late Minister thereof, to the church and parish of Kilmunquhar.

Many places in New York city are as destitute of the Bible as though they were living in Hindostan. Of 32,000 families recently visited by the agent of the Bible Society, over six thousand were found without the Word of God.

The Rev. Dr. Wolff, the converted Jew, and celebrated traveller, was a fellow-student with the present Pope in college at Rome, and his Hebrew tutor.—*N. Y. Paper.*

"Wait on the Lord: be of good courage, and He shall strengthen thine heart."—*Ps. xxvii, 14.*

Be hushed, ye fears, so darkly, thickly stealing,
And veiling fairer visions 'neath your sway!
Begone, dim, shadowy phantoms, still revealing
The track of sorrows that have passed away!
O let no thought of future anguish flowing
Amid thy pathway that so rough has been,
O'ercloud the peaceful light now calmly glowing
To bless the spirits with its hopes serene!
O turn to Him who heareth prayer: His blessing
Is all we need our pilgrimage to cheer.
Why dread ye worldly ill, His love possessing?
Christ is enough to banish every fear:
His Mighty Name brings healing to the breast;
And in His love our hopes of mercy rest.

SLAVERY AND THE BORDER CHURCHES.—The Fugitive Slave Law is operating most disastrously upon the Coloured Churches in different parts of the Northern States; but especially so at present upon the Border Churches, where the facility of a removal to Canada, the land of the free, is so great. The Baptist Coloured Church at Buffalo has suffered a large diminution of its members. One hundred and thirty of the communicants left that place from fear of arrest on the charge of being fugitive slaves, and passed over to Canada. The Methodist Church in Buffalo has also lost a considerable number of its members from the same cause. The Coloured Baptist Church at Rochester, which numbered one hundred and fourteen communicants, has lost them all except two since the passage of the Fugitive Slave Law.

The pastor, a native Kentuckian, was the first to flee, and the whole flock followed him. The Coloured Baptist Church at Detroit has lost eighty-four of its members from the same cause. They abandon their homes and their occupations, sell such property as they cannot conveniently carry with them, and seek refuge in different parts of our province.—*Christian Guardian.*

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