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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 12, December, 1852.

VOLUME V.

Price 2s. 6d. per annum.

The Presbyterian.

The present number completes the *12th* volume of our monthly. We intend to say somewhat in regard to the circulation and prospects of the *Presbyterian* in the first issue of our *sixth* volume. In the mean time we bespeak the attention of our Subscribers to the following statements.

As the *Presbyterian* was started chiefly with the view of supplying a want which was generally felt throughout our Church in Canada, viz.: of affording a medium of communication betwixt its various congregations, the labours of the members of the Committee, entrusted with its management, have been mainly directed towards the accomplishment of this object. The Committee embrace this opportunity of gratefully acknowledging the attentions of those clerical brethren and others, who have from time to time contributed intelligence regarding proceedings within the sphere of their labours and observation. The same acknowledgement is gratefully made to those who have favoured us with original communications. As no pecuniary profits were looked for from our publication, its price was fixed at such a rate as was conceived sufficient, with the circulation contemplated for its support, to cover all expenses and render it *self-supporting*. The reason for this hope not being realized may be learnt from the following circumstance. The Despatch-book has been recently overhauled with the view of purging our list of such Subscribers as are in arrears, prior to making

up our list for a *new* Despatch-book, with which we commence the New Year. In performing this task it struck us with no small surprise to find that there are various names upon its folios, to whom the annual price of our Periodical can be no object, that have fallen into arrears for some years. A long list of parties in this predicament, amounting to upwards of 200, has been made out; and, in compliance with the suggestion of the sub-committee appointed for this purpose, intimation is now given that with this number we will discontinue to address our Journal to such parties as may receive it addressed in *red ink*, if they fail to remit their arrears before the close of 1852. We trust, however, that they will evince their sense of the reasonableness of our determination on this point by making prompt payment. At the same time we express a confident hope that those parties, who have hitherto borne in mind that the *Presbyterian* is *payable in advance*, will not be behind at the present time. All our Subscribers we now regard as indebted to us, with the exception of a few very who have preferred to pre-pay at once for a few years.

We have to complain of not a few in our *Arrears List*, with regard to whom we have only got the announcement, through the Post Office circular, of "Left the country," "Refused," "Not called for," &c., &c.

We have hitherto sent numbers *gratis* to upwards of 50 parties in Great Britain, who take an interest in the Church in these Provinces. The Committee has reluctantly decided that under existing circumstances it is expedient to discontinue such

gratis distribution. We indulge the hope that the majority of these parties may feel disposed to countenance with their support a periodical, through whose columns is conveyed to them considerable intelligence regarding the adherents to the Church of Scotland in British America. We beg to certify parties who may be so disposed, that Mr. Johnston, bookseller, Greenock, has some months ago kindly consented to act as our Agent at Home for the transmission of any moneys on account of the *Presbyterian*.

In our next issue will appear the continuation of "Father Ripa's Residence at the Court of China," and the closing number of "Churchyard Gleanings." The communication from Beauharnois, which has just come to hand, will also appear in our next issue.

N. B.—Feeling a desire to give practical effect to the duty of *doing to others as we wish them to do to us*, we notice that in the last number of one of our Exchanges, the *Cornwall Constitutional*, credit has been given to the *Presbyterian* for a truly graphic description of a "Sail down the St. Lawrence" from Prescott to Montreal. This description appeared in the November number of the *Canada Evangelist*, another of our Exchanges. We read it with much interest, appreciating fully the observations of the Editor in his "Notes of a Tour."

CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Ministers and congregations are re-

quested to bear in mind that the collection in aid of the Ministers' Widows' and Orphans' Fund is appointed by the Synod to be taken up on the First Sabbath in January. It is hoped that the appeals made to congregations by their ministers on that occasion on behalf of this Fund will be liberally responded to by the people. Especially should this be the case, when it is borne in mind that, by the death of another of our ministers, the number of annuitants will now be increased. Each minister belonging to the Synod gives the sum of three pounds per annum towards this Fund; and surely the least thing, that any congregation should do, should be to contribute as much *amongst them all* as their minister does *alone*.

INDUCTION AT L'ORIGINAL.

On Thursday, the 21st of October, the Rev. Andrew Bell, formerly of Dundas and Ancaster, C. W., was inducted to the pastoral charge of the congregation at L'Original, in connexion with the Church of Scotland, according to a previous appointment of the Presbytery of Glen-gary.

The Rev. Thomas Scott, of Williamsburgh, presided on the occasion, and preached an eloquent and appropriate sermon from Judges iii, 20. "I have a message from God unto thee," in which he showed that the messages of God both in Providence and Grace are of a two-fold character, viz: chastening and punitive, or good and merciful; and in conclusion he warmly exhorted them to evade the punitive, and embrace the gracious dispensations of the Divine Being by repentance, faith, and conformity of character with the Divine will; and that they were to regard the Gospel Ministry as announcing this message in its two-fold character; and that their obvious duty was to comply with its vital requisitions. The addresses to Pastor and People were short, pithy, and to the point; and it is to be hoped that there will be production of fruit in both. At the close of the services Mr. Bell was welcomed by the assembled members of his Flock with a very hearty right hand of fellowship.

The congregation of L'Original has been vacant for a number of years, and is much scattered; but the fact, that at that place and other two Stations in the neighbourhood, where Mr. Bell will occasionally officiate, there were 110 signatures attached to the Call (and there would have been more, had time and other circumstances permitted), shows that he has still ample ground to work upon; and, considering Mr. Bell's experience as a Pastor, his business habits, his literary and scientific attainments, and his earnestness and eloquence as a preacher, it is to be hoped that with regard to

L'Original and its vicinity the prophetic language of Divine Truth may be accomplished; "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Mr. Bell and his family have for several years suffered very severely from intermittent fever and ague in the Western part of the Province; but, while we looked across the broad expanse of the noble Ottawa to the everlasting hills of granite beyond, and felt the effects of the keen and bracing air, we could not help wishing and hoping that the health of himself and family may be restored, and that he may be long spared to be useful in the Church.

PRESBYTERY OF MONTREAL.—REPORT OF THE REV. MR. BLAIR, MISSIONARY; PRESENTED AT THE MEETING OF PRESBYTERY, HELD IN MONTREAL, ON THE 3RD DAY OF NOVEMBER, 1852.

ACCORDING to the written instructions received from the Presbytery of Montreal, I commenced my labours as Missionary at Melbourne on Sabbath, August the 15th; and on the two following Sabbaths continued in the same place. The Congregation, though not large, was nevertheless respectable in point of numbers, the thinness and scattered nature of the population being taken into consideration. In one or other of two school-houses, distant respectively from Melbourne five and seven miles, I officiated also on the afternoon of each Sabbath. The attendance at these stations was good. On Friday, the 27th of August, I preached in a school-house, distant nine miles from the village. It being harvest-time, and the people consequently employed in cutting down their grain, few were present.

During my stay at Melbourne I called upon and saw in their own houses most of those belonging to the Church. Of these there are not so many as formerly, there being now about sixty, whereas during the incumbency of Mr. McMorine there were eighty families in connexion with the Church of Scotland. Were a suitable pastor settled there, I am persuaded that many of those who have left would again become members and supporters of the Church.

On Sabbath, the 5th of September, I preached forenoon and afternoon at Laprairie. There are twenty-five families in connexion with the Church. Before leaving I visited several, from all of whom I received a cordial welcome. The congregation at Laprairie is very anxious to have a minister settled among them, and would do everything towards his support that their members and circumstances would permit.

The next station I visited, in accordance with the arrangements of the Presbytery, was Beechridge. Here I found a large congregation, composed in a great measure of settlers from the Highlands and Islands of Scotland, though containing at the same time a considerable number from the Lowlands of that country. This congregation has

been for eight years without a stated minister to labour among them, owing to the difficulty of procuring one who could officiate both in the Gaelic and English Languages. This is to be regretted, inasmuch as the people from their numbers and respectability could do much towards supporting a clergyman among them. With a few exceptions the Gaelic part of the congregation understand and speak the English language. Of this I had ample proof in the fact that on the two Sabbaths I preached there the Church was well filled.

During my sojourn in that quarter I endeavoured to see as many of the people in their own houses as I could, and visited two of the District Schools. In both of these the attendance of children was considerable, and the method of teaching good.

The term of my Missionary labours at Beechridge having expired, in fulfilment of my instructions I proceeded to Norvaltown, where I officiated on three successive Sabbaths. The attendance improved each day, so much so that on the last of the three Sabbaths the Church was full. The congregation here, as in other places, was not composed solely of individuals in communion with our Church, there being many, belonging to other denominations, present on each occasion. Most of these individuals, though professedly belonging to other Churches, are not only willing to become hearers of any minister settled by this Presbytery, but are ready to contribute towards his support.

I cannot help mentioning here the great kindness I received from all the people with whom I came in contact during the whole of my Missionary Tour. This rendered my labours all the more agreeable and pleasant.

A. D. BLAIR.

PRESBYTERY OF HAMILTON.

ORDINATION AND INDUCTION AT SALTFLEET.

The Presbytery of Hamilton met at Saltfleet on the 16th of November for the ordination and induction of the Rev. Wm. Johnson, A.M., an alumnus of Queen's College. The Rev. George Bell, of Simcoe, presided and preached on the exaltation of Christ from Phil. II, 9—11, "Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow of things in Heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." After the young minister had been duly admitted to his charge, he was addressed by the Rev. Mr. Mowat, who exhorted him; first, to preach publicly with earnestness, with fearlessness, and with direct application to the conscience; secondly, to preach, like the Apostle Paul, from house to house, with assiduity and faithfulness; thirdly, to preach by his life as well as with his lips—illustrating in his own temper and

conduct the moral virtues and Christian graces which he inculcates upon his people. The congregation was then addressed with great plainness and much feeling by the Rev. Mr. Macnee. At the close of the proceedings the congregation gave the usual welcome to their Minister.

Saltfleet is about seven miles from Hamilton. It has been vacant since the Secession in 1844, but it has not been left entirely destitute. The Rev. Mr. Macnee, as well as his predecessor, the Rev. Mr. Mackid, now of Goderich, have frequently preached there on Sabbaths besides holding the usual services in Hamilton. It was, however, impossible for these brethren to exercise the requisite pastoral superintendence over our adherents in Saltfleet; and therefore the congregation has wisely secured a Pastor of their own. As Mr. Johnson is only entering on the work of the Ministry, he is yet to be tried; but there is reason to hope he will sustain the character he acquired at College, of being a diligent student and an earnest man.

INDUCTION AT NELSON.

The Presbytery of Hamilton met at Nelson on the 17th of November for the induction of the Rev. George Macdonnell, who arrived in August as a Missionary from the Colonial Committee. Public worship was conducted by the Rev. Mr. Sim, of Woodstock, who preached from 2 Cor. iv., 1. "Therefore, seeing we have this ministry, as we have received mercy, we faint not." Mr. Macdonnell, having then returned satisfactory answers to the usual questions, and having entered into the necessary engagements, was inducted as minister of Nelson and Waterdown. The charge to the minister was delivered by the Rev. George Bell, who explained very clearly the responsibilities and dangers of the pastoral office. He urged the duty of preaching the whole counsel of God, but at the same time making Jesus Christ and Him crucified our principal theme, and showed how important it is for the usefulness of ministers, as well as for their personal interests, to cultivate diligently spirituality of mind and a devotional temper. His other remarks were of an equally pertinent nature, and in a solemn strain. The Rev. Colin Gregor, of Guelph, addressed the people in the elegant and elaborate style which characterizes his compositions.

The late incumbent of Nelson, the Rev. William King, resigned in September last on account of his physical infirmities, so that the vacancy has been supplied with a rapidity unusual in this Province. The settlement of Mr. Macdonnell has taken place with the hearty and unanimous approval of his congregation, and has afforded sincere satisfaction to the members of Presbytery; for the good sense and piety which are apparent in Mr.

Macdonnell's published works, as well as our intercourse with him, have led us to anticipate that he will not only be a blessing to his own people, but also a valuable coadjutor in advancing the cause of True Religion throughout our bounds.

KINDNESS TO MINISTERS.

We are informed that some of the people connected with our Church in the Township of Plantagenet, a station visited once in three weeks by the Rev. Andrew Bell, of L'Original, gave him a present of a horse on the occasion of his preaching among them for the first time after his induction.

To the Editor of the MONTREAL TRANSCRIPT.

SIR.—In the last weekly issue of your paper I observed the returns of the population of Upper and Lower Canada, upon which I request the favour of your publishing the following remarks. Of the accuracy of the gross population, and of the table of nativity, I have nothing to bring forward; but of the classification according to religious creed it may be proved that a more erroneous statement could never have been put forth. So long as the Government appoints a person in each county, and that person employs subordinates to take the census at a sum agreed on as remuneration for every hundred souls, so long will there be carelessness; and, so long as these subordinates know nothing beyond writing and ciphering, no dependence will be placed on their religious statistics, as they are ignorant of the denominations into which the Christian World is divided. The return of the adherents of the Church of Scotland in Lower Canada is given as 4,047. The value of this return may be tested by the fact that in the year 1848 of 17,687 souls in the seigniorie of Beauharnois 3,399 belonged to the Church of Scotland. In the county of Beauharnois in the same year there were in all 28,746 souls, of which 7,101 were of the Church of Scotland. Taking the ordinary increase of population during the last four years, there cannot be less at the present time than 8,000, or twice the number of adherents to the Church of Scotland returned for the whole of Lower Canada.

PAPIRIUS CURSOR,

County of Beauharnois, }
28th Oct., 1852. }

A BRIEF MEMOIR OF THE REV. ISAAC PURKIS, PASTOR OF THE PRESBYTERIAN CONGREGATION IN OSNABRUCK, C. W., IN CONNEXION WITH THE CHURCH OF SCOTLAND, WHO DEPARTED THIS LIFE ON THE 16TH OF OCTOBER, 1852.

It has been aptly and truly observed that the inscription on many a monumental marble points out rather what the person, designed to be commemorated by it, should have been, than what he was. The same remark is equally true respecting many a eulogistic memoir of the departed. Indeed the extravagant, injudicious praise, which often appears in obituary notices, has prejudiced some against them altogether. But, when in the Providence of God one is taken from our midst, whose life and conversation long adorned the doctrine of

the Saviour in whose service he laboured, to pass over such an event in silence is to rob the World and the Church of the instruction and edification which patient continuance in well-doing is so eminently calculated to afford. When the great ones of this world are hidden from our observation in the shades of death, tens of thousands are ready and eager to trumpet forth their praises, and to hold up to notice every event of their lives, every vicissitude of their fortunes, and every trait of their character. If then the children of this world so delight to honour their idols and patterns, shall the children of the Kingdom neglect to mark with delight, and to point out with exultation, the work of faith, and labour of love, and patience of hope, of the meek followers of the Cross, whose death is precious in the sight of the Lord.

The subject of our notice was born at Houndsdown in the New Forest, Hampshire, England, in the year 1784. His father belonged to that class, so long the pride of Britain, her independent and manly yeomen; and the family are known from authentic records to have inhabited the place of their nativity for more than 800 years. It was a PURKIS, a direct ancestor of him whom this sketch commemorates, that bore William Rufus, the son of the Conqueror, when found slain by an arrow in the New Forest, to his burial. From that early date to the present time the family, bound to their native place by strong attachment, have dwelt in the same locality; there generation after generation have been gathered to their fathers, all of whom lived and died in that most desirable of states, for which Agar prayed, equally removed from poverty and riches. He, whom we now mourn, was the first to wander from his native land. With him love to Christ and to the souls of men was stronger than the ties of kindred and of country, and constrained him to undertake many a weary journey in distant lands that sinners might be converted unto God. From a very early age he evinced great seriousness of deportment and thoughtfulness of mind. His constitution, naturally sensitive and delicate, hindered him from engaging much in the boisterous sports which chiefly occupy the leisure of more robust children, and made him to a greater degree than usual a companion of his mother. Her strong and vigorous mind and decided piety made an indelible impression on his early life, and seems, under God, to have quickened the germs of those excellencies which distinguished his future course, and now command our love and admiration. When still quite young, he attended a School in his native parish, which was conducted under the patronage and direction of the Rector. There he acquired the elements of a liberal education, which were afterwards more completely developed by private study and reflection. When

his strength was sufficiently matured, he with his brothers became busily engaged in assisting his father in the labour and management of a farm which formed the chief support of the family. In that occupation the greater part of his time was spent, prior to his entering on a course of study with a view to his engaging in the Gospel Ministry. To this object his attention was early directed. Always of a sedate and contemplative disposition, at the age of about sixteen his mind was powerfully awakened and impressed by reading that inestimable treatise, which has so often been made the instrument of the conversion of sinners, "Baxter's Call to the Unconverted." From that time the interests of Religion formed the most prominent object in his estimation, though it was not till some years afterwards that he formally united with a Christian Church. Nearly at the same time his attention was directed by some Missionary Reports to the spiritual destitution of the Heathen, "who know not God"; and an ardent desire, no doubt the fruit of the Spirit, sprang up in his mind, to bear to those "in darkness and the shadow of death" the "light of the knowledge of the glory of God in the face of Jesus." At the age of twenty-three he entered, as a missionary student, the Theological Seminary at Gosport, then conducted by the Rev. David Bogue, D. D. In that institution he continued two years, growing in grace and in the knowledge of God and in ability to proclaim acceptably the glad tidings of a free salvation. In the year 1809, having completed the allotted course of study, he was ordained to the Ministry by the "laying on of hands," and immediately afterwards was engaged by the London Missionary Society to proceed to the West Indies to labour in that country under their auspices. Accordingly he proceeded with as little delay as possible to the allotted sphere of his exertions, and for nearly two years ceased not to proclaim to both Masters and Slaves alike salvation through Christ Jesus. At this period his labours were interrupted by ill health; and, the natural delicacy of his constitution being found unable to struggle long with the lassitude and disease inseparable from a tropical climate, it was judged expedient that he should return to England, which accordingly he did. After a favourable passage he reached in safety the beloved shores of Britain; and, being recruited in health, again actively engaged in the dissemination of the Truth; and for about ten years continued preaching and labouring in different localities. Shortly after his return he was united in marriage to Miss Johnston, daughter of Arthur Johnston, Esq., Warrant-Officer of His Majesty's Navy, who was truly a help-meet for him, and who for a space of forty-two years ceased not to cheer and bless him, and to assist him to guide their numerous offspring into the

paths of righteousness and peace. She now survives to lament his loss.

In the year 1821, at the invitation of the congregation of St. John's Church, Quebec, conveyed to him through the Rev. Mr. Spratt, though not in the form of a regular call, he came to this country, and for two years ministered to that congregation as their Pastor. He then, with the expectation of being more extensively useful, proceeded to Laprairie, a French village nearly opposite to Montreal, where, interspersed among the French Canadians, were many English and Scotch families, who were literally as sheep having no Shepherd, and in danger, from the force of example and the absence of counter-acting influence, of being ultimately entangled with and captivated by the errors and superstitions of the Papacy. He was there successful in collecting and organizing a Church, and at the same time he cultivated assiduously many stations in the surrounding country. While residing at Laprairie, he joined the Presbyterian Church, and entered into connexion with the Presbytery of New York, and received a commission from them to act as their Missionary in Canada. After spending several years in the Lower Province, he once more changed the scene of his labour and settled, first in Toronto, and then for brief periods in other parts of Upper Canada. After his connexion with the Presbytery of New York had continued about twelve years, it was dissolved that he might attach himself to the Presbytery of Toronto in the United Synod of Upper Canada; which being effected, he continued in that connexion until the United Synod became united to the Presbyterian Church of Canada in connexion with the Church of Scotland in 1840. About this time he received a call from the congregation of Osnabruck in the Presbytery of Glengary; which he accepted, and entered upon that relation which terminated only when he was called by the Great Shepherd of the sheep to receive the reward of his works, and to enter into his rest. Thus having served his generation, by the will of God, after having patiently endured a painful and protracted attack of bilious fever and jaundice, he fell asleep in the sixty-eighth year of his age, and the forty-third of his ministry. "Blessed are the dead that die in the Lord."

This is a brief and very imperfect sketch of his life and labours; but how shall we give those, who were unacquainted with him, an idea, in the contracted space to which such an article as this must necessarily be confined, of the noble gifts and graces by which that life was adorned and those labours directed. In the various relations of life, as a Christian gentleman, a friend, a husband, a father, and a Pastor, he was fully tried, and in each found lovely: nor shall we soon forget the urbanity that adorned his social intercourse, the warm

and disinterested friendship which never wearied in benefiting his friends, the firm and sustaining, yet kind, affectionate, and faithful guidance which blessed his family, nor the untiring labour and unflinching zeal whereby he strove to edify the Church. His ministry was eminently evangelical; the grand cardinal doctrines of the Gospel were his unceasing themes. His Christian charity, unrestrained by the narrow bounds of sect or party, embraced all the true disciples of his Lord and Master. All those who loved the Lord Jesus Christ in sincerity were, wherever they were found, the objects of his love. He has entered into the joy of his Lord; his sun has gone down in a mild effulgence, and the moral horizon still glows with the lingering beauties of such a departure. Farewell till the resurrection morn. We will not forget thee, for

"Vivid long in the faithful breast
Shall the gleam of remembrance play,
Like the lingering light on the crimson west
When the sunbeam hath passed away."

Osnabruck, November, 1852.

THE CHURCH IN THE LOWER PROVINCES.

THE DEPUTATION TO NORTH AMERICA.—We are happy to be able to state that the hope, held out by Mr. Sutherland in his reply as to the number of young ministers whom the Committee were to send out this year, will be fully realized. Two additional missionaries have already been appointed, and sailed for North America; viz, the Rev. Mr. Snodgrass to Prince Edward's Island, and the Rev. James Murray to Miramichi; and the Committee have every reason to believe that at least four additional missionaries will be appointed and sail for North America in the course of this month and the next. We have little doubt that, when we receive the reports of the visit of the Deputation to Prince Edward's Island, New Brunswick and Canada, we shall find them equally refreshing as the accounts from Pictou, that they will be perused with much interest by our Christian readers, and hailed as "good news from a far country."

To the Editor of the Missionary Record.

PICTOU, NOVA SCOTIA, 26th Sept. 1852.
SIR.—The Deputation have now completed their labours in Pictou county, and proceeded hence to Prince Edward's Island, and thence to New Brunswick and Canada. They take with them the best wishes of our people in this country, and richly do they deserve them. Never did Deputation come to this country better equipped for their work; never did men more faithfully and suitably discharge their duty, and never did any leave a better impression behind them. Their labours were many and arduous, and now we have the satisfaction, through the instrumentality of this and former Deputations, of having supplied almost every congregation with sealing ordinances since the Secession. And on the other hand never did the congregations respond better. The spirit of liberality has been poured out on them, and they have vied with one another in contributing for the cause of the Church. Nearly £200 currency has been raised in this county alone, and this they gave liberally as a thank-offering to the Colonial Mission. This congregation raised in a short notice £42 currency; indeed a noble sum, considering that they sustained their ministry for the last year without any aid from the Parent Church.

and repaired and painted their church recently; and the zeal with which it was given on the part of all classes was indeed refreshing to behold! *Abridged from the H. and F. Missionary Record for November.*

PRESBYTERY OF MIRAMICHI

ORDINATION OF A MISSIONARY.

The Presbytery of Miramichi, in the Province of New Brunswick, met in St. Luke's Church, Bathurst, on Thursday, the 4th of November, for the purpose of ordaining Mr. James Murray, Preacher of the Gospel, who had just arrived from Scotland, preparatory to his commencing his labours as a Missionary within the bounds of the Presbytery of Miramichi.

The Rev. William Stewart, Minister of St. Andrew's Church, Chatham, preached an excellent and appropriate discourse from 2 Thess., iii, 1. "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you."

The Rev. Mr. Henderson, the Presbytery Clerk, then read an extract of the General Assembly's Colonial Committee, dated at Edinburgh the 25th day of August, 1852, guaranteeing "a salary of £150 per annum, for three years, inclusive of such sums as he might receive for his services at any of those stations in which he might be appointed to labour; it being distinctly understood that, in the event of Mr. Murray's accepting a fixed charge within the period of three years, the Committee would then be at liberty to reconsider the salary now given, and to modify it or recal it as they might see fit in the circumstances of the case." He also read a certificate of Mr. Murray's having been licensed by the Presbytery of Dalkeith, accompanied with a very high testimonial from the same Presbytery as to his character and qualifications: also a Presbyterian certificate from the Presbytery of Perth, within whose bounds Mr. Murray had been engaged for the last eight months as assistant to the minister of Abenethy.

The Clerk further stated that Mr. Murray had at a meeting of Presbytery, held on the day before, delivered the usual Trial discourses, prescribed by the Moderator at a former meeting of Presbytery, and had undergone an examination on a passage of the Greek New Testament and the Hebrew Bible, as also on Divinity and Church History, according to the practice of the Church of Scotland; and that in all these trials Mr. Murray had acquitted himself with much credit, and to the entire satisfaction of the Presbytery, and that they had no doubt he would prove a useful and valuable Missionary.

The Rev. Mr. Stuart then put to Mr. Murray the questions appointed by the General Assembly of the Church of Scotland to be put to all ministers before being ordained; and, satisfactory answers being

returned, he was ordained to the work of the Ministry with prayer, and the laying on of the hands of the Presbytery, after which the Moderator delivered suitable addresses both to Mr. Murray and to the congregation assembled on the occasion.

After divine service was concluded, the Presbytery met, when Mr. Murray received the right hand of fellowship and signed the formula. The Presbytery then appointed Mr. Murray to continue at Bathurst till the beginning of January, after which he was directed to proceed to Burnt Church, Tabusintac, Black River, Kouchibouguac, and the other vacant charges within the bounds of the Presbytery in succession.

WILLIAM HENDERSON, A. M.
Presbytery Clerk.

THE CHURCH OF SCOTLAND.

We understand that Dr. Barr of Glasgow will be proposed as Moderator of the next General Assembly.—*Northern Ensign.*

We understand that the Queen has been pleased to present the Rev. John Christie to the church and parish of Arbiriot, in the Presbytery of Arbroath, and county of Forfar, vacant by the death of the Rev. George Addison, late minister thereof.—*Aberdeen Journal, Nov. 10.*

NEW APPOINTMENT.—The Rev. J. Russell, who is about to be succeeded by the Rev. Mr. Gall, is a native of Aberdeenshire. The reverend gentleman entered on his duties on Sabbath the 24th ult. Mr. Russell leaves the place highly and justly respected; and his departure is much regretted by the whole of the community.—*Aberdeen Journal, Nov. 10.*

FORRES.—We understand that a petition, numerously subscribed by the members and adherents of the Established Church, Forres, is to be presented to the patron of the church in 'avouir of the Rev. Mr. Keith, of Grantown, as minister of the parish in room of the Rev. Dr. Macpherson, now professor of Divinity in King's College, Aberdeen.—*Ibid.*

PRESENTATIONS.—Patrick Bogle, Esq., factor, *loco tutoris*, to the Marquess of Hastings, has presented the Rev. Alexander Johnstone, pastor of the district congregation at Gilmerkirk, vacant by the death of the Rev. James Symington.—The Duke of Argyll has presented the Rev. David Ross, of Tobermory, Mull, to the first charge of the parish of Campbellton.—Miss Blair Oliphant, of Ardbair, has presented the Rev. William Fraser, assistant-minister, of St. Ninians, to the church and parish of Blairgowrie, vacant by the death of the Rev. Arch. O. Greig.—*Ibid.*

INDUCTION AT BEITH.—The Rev. Andrew Browne, minister of Irvine, having by the popular choice of the congregation of Beith been translated to that parish, was formally inducted as minister on Thursday, the 7th instant. The usual services were ably conducted by the Rev. Mr. Allan, of Loudoun, Moderator, and there were eleven members of the Presbytery present. At the dismissal of the congregation, which had assembled pretty numerously, Mr. Browne was most cordially welcomed by them with a hearty shake of the hand.

After the ceremony a public dinner was given to the Rev. Mr. Browne and the Presbytery in the Town-Hall, which was filled to overflowing, and was honoured with the presence of C. D. Gairdner, Esq., Commissioner to the Right Hon. the Earl of Eglinton and Winton, patron of the parish. It was likewise a matter of no small gratification to see among the invited guests the Rev. Mr. Meikle and the Rev. Mr. Martin, of the United Presbyterian congregations in the town. There were also present several respectable and influen-

tial members of the various dissenting congregations in Beith.—*Ayr Observer, Oct. 11.*

THE SECOND CHARGE OF THE PARISH OF INVERNESS.—On Friday a public meeting of the adherents of the Established Church was held in the Gaelic Church, Inverness, for the purpose of considering the position and liabilities of the West Church, and of determining on the steps proper to be taken for obtaining the appointment of an acceptable clergyman to the second ministerial charge. The Provost occupied the Chair. A statement was made by one of the members of the West Church Congregation that Mrs. Clark, widow of the late Mr. Clark, pastor of the church, with the view of securing the appointment of an acceptable minister for the charge, was willing to withdraw her claim of £700 for which the Session were responsible, and give them a discharge for the amount. An adjournment of the meeting to afford time for Mrs. Clark to consult her friends, with the view of putting matters in a proper state, was solicited on the part of the West Church Congregation, and after some conversation agreed to, it being understood that the Congregation would appoint a Committee for the purpose of laying the proposal in a formal shape before the Session, so that the deliverance of the body to it might also be then reported and brought under consideration.—*Ibid.*

MAURITIUS.

Upwards of a year ago the Rev. Patrick Beaton was, on the recommendation of the Colonial Committee, nominated by Earl Grey as first minister of the Church of Scotland to the Mauritius. As stated in the number of the *Missionary Record* for September, he sailed on June, 1851, and arrived early in the September following; and it appears from the accompanying extracts, as well as from other sources of information that have reached us, that he is realizing the expectations which were formed of him by his friends, lending a helping hand to every good work, maintaining by his pastoral zeal and fidelity the character of the Church to which he belongs, and giving himself with his whole soul to the promotion of that cause which he is pledged to advocate:—

Extract Letter—George Ireland, Esq., to Mr. H. Clarence Gordon.

Port Louis, Mauritius, 19th June, 1852.—You may conceive with what joy we received your letter of 13th April with the news of the grant of L.300 from the Colonial Committee for the erection of our new church. We had a meeting of kirk-session the same day; and a vote of thanks was proposed by Mr. Beaton, and unanimously agreed to, for this assistance, which was greatly needed; but, as you very properly observe, we must not stop short in our exertions. Rather let this be an encouragement to more strenuous efforts in the important work we all have so deeply at heart. We shall soon send Home a memorial for the additional grant of L.200 you lead us to hope may be obtained from the Colonial Committee. You know well the vast expense of building operations in this island. By the very plainest and most simple plan we could adopt the church will cost L.2500, and the site L300; so that at least L.800 or L.1000 more are requisite in order to complete the work satisfactorily. We shall now at once, however, make a beginning, especially after having received such liberal support from Government.

I send you herewith a newspaper with a report of the first meeting of our auxiliary to the British and Foreign Bible Society, which has been established under Mr. Beaton's auspices. We were no less surprised than delighted to find the large room entirely filled, chiefly coloured Protestants. Indeed such a noble demonstration in the cause of Protestantism has never been witnessed in Mauritius; and, as the most gratifying result, I now enclose remittance, value L.30, for the purchase of Bibles; and I hope you will despatch them without loss of time. I trust the supply you

sent us some months ago will soon come to hand; their circulation will be of the utmost use.

We regret that we have not room to insert the whole of the report of the first meeting of the Bible Society, referred to by Mr. Ireland. The proceedings, however, as detailed, are full of interest; and we trust that they will be accompanied with a rich harvest of success:—

Meeting at the LOGE DE LA TRIPLE ESPERANCE for the purpose of forming a Mauritius Auxiliary Branch of the British and Foreign Bible Society.

A public meeting, numerous and most respectably attended, was held for the above object on Tuesday last. On the platform we observed the Hon. Mr. Rawson, the Hon. Mr. Dowland, Lieut. Col. Robe, C.B., Captain W. West, R. N., Rev. L. Banks, Rev. P. Beaton, Rev. Messrs. Le Brun, (3.) P. G. Ireland, Esq. A large number of ladies were also present.

Lieut.-Col. Robe having taken the Chair, and stated the object of the meeting, the Rev. Patrick Beaton, of the Church of Scotland, then rose to propose the first resolution, viz.,—"That it is most desirable to revive a branch of the British and Foreign Bible Society, such as once existed in this Colony;" in support of which he said.

A brief explanation may not be unnecessary of the causes that led to this meeting. On my arrival in this island, about eight months ago, I required some copies of the Bible for the use of my own congregation. On making inquiry I found that there was not a single shop where such an article could be had; a fact which, coming, as I do, from a land of Bibles, astonished me; proving, as it did, that the Bible was little valued by the majority, since it is a general rule in commerce that the supply of any articles will be equal to the demand. Dissatisfied with this state of matters, I proposed to my friend, Captain Ireland, the formation of a Mauritius Auxiliary Branch of the British and Foreign Bible Society. I need scarcely mention that this proposal at once met with his cordial support.

We secured about twenty subscribers, principally from the members of the Scotch Church. I at once wrote to the Secretary of the British and Foreign Bible Society to send us copies of the Scriptures, partly in French, and partly in English, to the amount of L.20. A few weeks after this, a letter was received from the Secretary by Mr. Anderson, Government teacher, whose efforts for circulating the Bible in the island are beyond all praise, recommending the formation of an Auxiliary Branch, and containing the following passage, which I shall read:—

"Some time back we received a letter from Ireland from the Rev. Henry Ward, rector of Ribinchy, to the following effect:—"I have received a letter from the Mauritius giving an account of a very interesting movement among the Roman Catholics in that colony. A very general desire has been expressed for the Scriptures, but unhappily there is not a copy of the Word of God to be purchased in the island. Should the Committee be disposed to take any steps in consequence of this information, or wish for further particulars, they will find a friend to the cause of Bible circulation in the person of Mr. Rawson (my son-in-law), the treasurer, who, I am sure, will receive the support of the Governor, Mr. Higginson, in carrying into effect the object of your society in that quarter.

"In reply to this letter, we informed Mr. Ward of what you were doing, and gave him your address, so that he might tell his friends where Scriptures might be purchased. It has, however, struck us that, should others be equally favourable to the furtherance of our object, and we would fain hope there are such, the time has come when a renewed attempt might be made to organize an Auxiliary Bible society in connexion with us in your colony."

It was peculiarly gratifying to me that I had, by anticipation, as it were, been taking steps to carry the Secretary's recommendation into effect; and, knowing that this was an object for which all true Protestants might unite, I put myself in

communication with Mr. Banks and Mr. Le Brun, who at once gave me their cordial co-operation. Mr. Banks and I called upon his Excellency the Governor, who gave his consent to hold this meeting, and kindly agreed to be patron of the Society. I learned from Mr. Banks that a branch of this Society once existed in this island; but it appears from the first to have been a rickety child, possessing little of the vitality of the parent stock, and soon died from want of proper nursing. I trust a better fate is in store for ours, and that the ladies, who have graced this meeting with their presence, will unite with us in tending it while yet in its infancy.

The object of the Parent Society, Sir, is to circulate authorized copies of the Holy Scriptures among the poor at Home, and to disseminate the Word of God in Foreign Lands; and it will never stop short in its labours till every man, bearing the image of God, shall possess a copy of the Bible, and be able to read it. As this Society is supported by the pittance of the mechanic as well as by the pound of his more opulent neighbour, reason and religion call upon us to discriminate among the objects worthy of its benevolence. It would be evidently unjust to furnish a man with a Bible at 1s. 7d., which costs 2s. to produce, if a man were in the position to pay current price for it. This would be collecting 1s from the public to put into the pocket of an individual who was in truth no object of charity. The object, therefore, of this Society is to give Bibles gratis to those who are able to give nothing in return, to supply the poor with copies much cheaper than could be procured anywhere else. It is the noblest Protestant institution in existence; its means are ample, its supporters are powerful, and it has already translated the Word of God into one hundred and forty different languages and dialects. It has dispersed the clouds of ignorance and superstition in many a heathen land, and carried life and light into many a loathsome hovel. It has pierced the dark lanes and alleys of our large towns, and proclaimed to their wretched outcasts the Truth, that Truth which alone can make us free, and without which there is the worst of all slavery, the slavery of the intellect and of the soul.

The Bible, as the Word of God, has that plastic power which admits it every country and to every clime; and, wherever it reaches, it leaves the impress of its celestial origin. It proves itself to be the power of God unto salvation; it has changed the isles of the Pacific from dens of vice to christian lands, such as God must delight to look upon. Amid the extensive forests and prairies of the New World instead of the war-whoop you may hear the Indian singing in his native tongue the sweet Psalms of David. The tomahawk now holds the Bible; and instead of the wild shout of war you may listen to sweet chimes of Sabbath bells. Give but to any country the Bible, and the means of reading the Bible, and the seeds of error will soon be rooted out. England and Scotland are proofs of what the Bible can effect. Italy and Spain are the proofs of what will be the fate of every country where the Bible is excluded.

The Bible is the Word of God, the revelation of His will to man for his salvation, the only rule of faith and practice. Whatever the minor differences among Protestants, on this point they are as one. The Bible, the whole Bible, and nothing but the Bible, ought ever to be our watchword. I rejoice to see that all the Protestant Churches of the island are represented at this meeting. It proves that, while there may be diversity of forms, there is unity of spirit amongst us; and that, while we occupy different segments in the circle of the Catholic Church, the Bible is the central point which unites us all. Much as I love my own Church both from principle and education, I hold that the man, who values his Church more than his Bible, has ceased to be an enlightened Christian, and become a bigoted sectarian. This meeting proves that there is a unity in Protestantism, that in essentials we are all agreed, that we acknowledge the same Saviour as our Mediator, the same Spirit as our Sanctifier, and the same Bible as our directory. The spirit of

all Protestants should be that of Abraham. Let there be no strife between us, for we are brethren. The World is our common field; it is wider than the plains of Jordan. The resolve of all Protestants should be that of Ruth, "Thy people shall be my people, and thy God my God."

It has been objected to this Society that many in this island can not read, and that therefore to them the Bible is useless, and that the indiscriminate circulation of the Bible, among those even who can read, is highly dangerous if unaccompanied with ministers of the Gospel as its interpreters.

Now, Sir, no one regrets more sincerely than I do the large amount of ignorance and the small number of zealous Protestant clergymen in this island. But, because we cannot do all that we would wish, are we to do nothing at all? Among the 80,000 Indian labourers in this island, who are virtually without religion, there are those who can read; and these will have the Bible in their own language and be able to communicate its contents to others. Native catechists from India may gradually be procured, though it were well that all men could read the Bible. The Bible may be understood by those even who cannot read. I have visited some of the most celebrated picture galleries on the Continent; but the most beautiful living picture I ever saw was in Scotland. It was a little boy reading the Bible to his blind grandmother. Such pictures may yet be seen in Mauritius, though it were well also that the clergyman should accompany the Bible. Where that is impracticable, the Bible may go forth as pioneer to prepare the way for him as the silent and yet eloquent messenger of Truth. The Bible, so far as regards the way of salvation, is the plainest book in the World,—plainly level to the capacity of a child. Every man has a right to the Bible; because every man has a soul to be saved, and the Bible alone contains the way of salvation. By extending the Bible to every man, we are discharging a solemn duty; and, if any man pervert the Bible to his own destruction, the responsibility rests not with us; he must answer to God for his folly. We trust that the formation of this Society is the dawn of a new era for Mauritius, and that the speedy increase of an efficient Protestant Clergy will have its reward in the establishment of that righteousness which exalteth a nation, and the banishment of that sin which is a reproach to any people.

It is a significant fact that crime is rapidly on the increase in this island; and much of this crime I believe to be the result of ignorance and irreligion. If my feeble voice could reach to St. Stephen's Hall, I would make this appeal to the Legislature in behalf of this island:—"You erect your jails, you send forth your criminal officers, you raise your scaffolds, and assign to the executioner of the law a wretched creature whom the light of Religion would have kept in the right path; and all this you do to punish crime, and will you do nothing to prevent it? Will you not send forth ministers to warn those criminals, save the country the vast expense which such an apparatus occasions, and the victims of wickedness and crime such an ignominious end?"

Is not the unhappy culprit warranted to make this appeal, when about to undergo the sentence of the law?—"Had you enabled me to know before that the Bible is the Word of God, had you led me at first to know the Truth as it is in Jesus, the influence of bad passions would have been restrained in me, and I might have been saved this cruel fate, and you the disgrace and expenditure my crime has occasioned."

But we trust that the time is not far distant, when by means of the Bible and an efficient Protestant Clergy, there will be no further grounds for this appeal, when the ignorant will be no longer punished for crimes that are the necessary result of their ignorance, when the beautiful picture of the Cotter's Saturday Night shall be realized in many a cottage in Mauritius, and when this island shall be no less noted for the piety and intelligence of its inhabitants than for the richness of its soil and the romantic character of its scenery.

The Hon. R. W. Rawson, Esq., had great pleasure in seconding the resolution proposed by the Rev. Gentleman who had preceded him, because it gave him the opportunity of expressing how much he felt that they were all mainly indebted to him for the work which had been so well commenced, and for the prospect which this day opened upon them.

Other resolutions were subsequently proposed, supported by their respective speeches, and unanimously agreed to; after which, with a vote of thanks to the Chairman, the meeting separated. *W. F. Missionary Record for November.*

COMMUNICATIONS.

DECREASE OF THEOLOGICAL STUDENTS.

A New York paper says:

REMARKABLE COINCIDENCE.—It has been noted as a painful and alarming fact, that the number of students in the Theological Seminaries of this country has been decreasing for some ten years past. By similar coincidence it would seem that the same thing is true of Germany.

"The Supreme Church Council of Berlin has published its report on the number of students of Evangelical Theology of the different Prussian Universities, from which it results that a great decrease has taken place since the year 1839. The total number now amounts to 596 only, whereas in 1839 the students at Berlin and Halle exceeded 650.—At present the students of Evangelical Theology are thus divided among the six universities: Halle, always pre-eminent, since its foundation by Frederick I, for the excellence of its theological professors, 302; Berlin, 182; Bonn, 49; Breslau, 49; Königsberg, 42; and Greifswalde, 26. This falling-off may be accounted for in some measure by the miserable pay and prospects of the evangelical clergy, and by the minds of the rising generation being more bent than formerly upon the study of practical and profitable science."

We can deeply sympathise with our foreign friends, as precisely the same discouraging fact is experienced herein Canada. Our readers are aware of the vigorous efforts which our Church has recently been making to induce young men of piety and ability to enter upon the theological course at Queen's College with a view to the ministry; and that various Bursaries have lately been established to assist them while employed in studying. As yet no great measure of success has attended these exertions, and, valuable as the Bursary Scheme is, we suspect that no material increase in the number of students will take place till something better be provided for the Ministers than the present "miserable pay and prospects" which (if we may use the word) they enjoy in common with their German brethren. Our congregations in too many instances do not make proper remuneration to their Ministers to enable them with undisturbed minds to apply themselves to the work of their sacred office; and, till a better feeling is manifested by them, and by the Churches generally, it is useless to expect that any number of Bursaries will induce young men to embark in a profession which ensures little more than a bare subsistence.

[For the Presbyterian]

MR. EDITOR.

Perhaps you will deem the enclosed slip, cut out of an American paper, worthy of a place in the Presbyterian.

MINISTERS' SALARIES.

The subject of ministerial support is attracting attention in all denominations. The Episcopal Church, which we had supposed was the least open to the charge of neglect, seems to be as culpable as the rest. In the diocese of Pennsylvania there are 144 clergymen. The total amount of the salaries of thirteen is \$2,090 or \$160 each! There were in the diocese in 1850 five clergymen, whose salaries were one hundred dollars, or less; eighteen, three hundred dollars or less; thirty-five, five hundred dollars or less; fifty-one, eight hundred dollars or less; and only eleven over one thousand dollars, and only two of the eleven out of the city and county of Philadelphia.

One clergyman reports: "The salary of the Rector is \$400 per annum, exclusive of \$100 from the Advancement Society. The amount of back salary due the Rector is \$450." And this in a church of 95 communicants. Another, with two parishes, says: "The amount of salary promised the Rector is \$200 per annum. This arrangement was entered into on the first of November, 1847, since which time the arrearages are \$100." "The salary, promised by this parish to their Rector, is \$180 per annum, and the arrearages for the last two years are \$26,75." The number of communicants in these parishes is 127. Another reports: "Clergyman's salary from the church, \$200, Clergyman's salary in arrears, \$175." There are no less than thirteen parishes reported in arrears to their clergymen.

In Maryland the case is hardly better. "It is stated" says the Baltimore Sun, "by high authority, that the average salary of the 120 Episcopal clergymen of Maryland is not over \$400 apiece.

"Now contrast these two facts," says the Christian Witness, "with the petition of the Washington clerks for an increase of 20 per cent. on their salaries of \$1000 or \$1200 a year (such sums being insufficient for their support), and we must conclude, continues that paper, that the present salaries of ministers of all denominations is certainly too small, and that, though they will not 'strike' nor make loud complaints, many of them must necessarily abandon a profession which consigns themselves to debt, and their families to starvation. Some persons might care very little for such a result, but there are many others who firmly believe that, if the profession of the Ministry be abandoned or degraded, Christianity itself could not be maintained, and society, now bound together by religion, must either dissolve or be maintained by force."—*Cong. Jour.*

Such is the condition of Episcopal Ministers in the region referred to, though their adherents are, we have good reason to suppose, as wealthy, and as attached to their own Church, as any other denomination in the United States. How is it, then, that they suffer their Ministers to starve on such miserable pittances? The low state of religion, it may be said, and the want of liberality, in the people. But is the Minister to blame for this? and, if not to blame, why should he suffer? And, if there be no remedy, what will be the effect on the Ministerial succession in that Church? Will the order continue to sustain itself merely to gratify the sectarian predilections of a religiously indifferent and illiberal people? If not, and the candle-

stick be removed out of its place, will the condition of that people be in any sense improved?

After all that has been said by the advocates of the Voluntary principle, it is a certain fact that the Churches depending on it thrive best under the shelter of the walls of an establishment—as for instance in Great Britain. Half a century, or a little more, is beginning to demonstrate more emphatically the weakness of the principle on this Continent, where it is left without an example and without a standard to its own free operation.

A numerous and attached flock, alive to the value of sacred institutions, will not permit their pastor to be in want. But the distance between absolute want and generous maintenance is very wide; and there are many a flock in every Christian denomination, who from indifference to sacred things, or division among themselves, or dislike to pastoral fidelity, would, even with malice aforethought, leave the poor shepherd in a state of harassing dependence, a straitened and possibly a time-serving man, though the times did not in anyway much serve him.

OBSERVER.

SUPPORT OF THE MINISTRY.

"The apostles, evangelists, and first preachers and pastors of Christianity, were supported by the free-will offerings of the people; or, if these failed, supported themselves by personal labour; and yet the Christian ministry was never more efficient or successful. It may be replied that ministers have not now the power of working miracles, and therefore need property and endowments to give them influence with the people. We answer, if self-denial, devotedness, zeal, faith, and love, were diligently tried, they would prove as potent now as in Apostolic days; and endowments will prove but a poor substitute for these graces."—*Montreal Witness.*

The above appeared in an article against State Endowments in general, and in particular against the appropriation of the Clergy Reserves to the support of the Ministry in this Province. We have no wish to enter into a controversy with the Witness on points about which there is not the slightest prospect of our coming to any agreement. We would rather co-operate with him by discussing principles in their bearing upon a subject about which we trust we are at one, namely, the obtaining in a proper way a sufficient pecuniary support for the Gospel Ministry. The bearing of the above remarks upon one way of supporting the Ministry which he thinks improper, but we do not, we cannot very clearly make out; nor is it necessary, as we are not going to consider them in their application to that question, but to that which we consider the proper way of

supporting ministers by the free-will offerings of the people. Many absurd and ridiculous arguments, we know, have been brought forward on all sides of these questions; and some advocates of State endowments may have pleaded that they were needful as a substitute for the miraculous powers and abundant spiritual graces of the Apostles and first preachers of Christianity. Neither State endowments, nor yet the free-will offerings of the people, it is obvious, can supply the lack of these things. Nor will these things supply the lack of a pecuniary support to the Ministry. God wrought no miracles for this purpose. The Apostles, by whose hands miracles were wrought, were often in sufferings from hunger and the want of all things. As an early preacher touchingly remarked, Paul laid his hands on the father of Publius, a heathen, and healed him; but in writing to his beloved son and fellow-labourer in the Gospel, Timothy, he could only give him a common medical advice, to drink no longer water, "but use a little wine for his stomach's sake and often infirmities." But, if the power of working miracles was not bestowed to secure support for the Ministry, still less were the gracious gifts of the Spirit, conferred on God's ministers, conferred on them to be bartered for a living.

But some such notion seems to prevail in the great body of professing Christians, who are called upon to support the Ministry by their free-will offerings. They seem to look upon the minister and his qualifications, piety included, if such a people can be supposed to assign any real value to piety, as the equivalent on the one side for which the money, to be by them provided, is to form the equivalent on the other; and in the very spirit of bargain-making they depreciate the article in order to diminish the price to be paid for it. We might quote things in proof of this almost to any amount. The following will be recognised as a case of frequent occurrence and must suffice. A congregation has a pious, diligent, laborious, faithful minister; and they respect him much, but pay him little. You find that they satisfy their conscience on this point by the reflection, that their minister, though a very good man, is not eloquent, is not an attractive preacher, and, if he were to leave them, would not be likely to find acceptance with any congregation who would pay him better. The good man departs to the Master to whom he has all along looked for his reward, and who, in bestowing it, will not reckon up all his servant's failings in order to diminish its amount; but, passing by these, will say, "Well done, good and faithful servant, thou hast done what thou couldst, enter into the joy of thy Lord."

The congregation have a new minister to bargain for. This time they are

resolved to have a lively preacher; but such value high in the market on earth, and they raise their subscriptions and make a higher bid. If the candidate says, he could not live on such a sum as their former minister received, he will be told we do not expect it. He was a good man, but a poor preacher; under the influence of your popular talent the people will contribute more freely. Vanity whispers to the new comer, that this is likely to prove true; and, both parties looking to popular talents as what is to secure a proper support for the Ministry, an engagement is entered into, to end very frequently in disappointment and vexation of spirit to all concerned. The people do not like to pay, neither for piety nor preaching. Now they begin to say, our minister is a good preacher, but he is not half so laborious and faithful in other things as his predecessor. His income declines; and it is hinted to him, that, if he thought he could do better, he would go somewhere else, and that, if not contented where he is, he should look out for another situation.

Neither the miraculous powers of the Apostles, nor their abundance of spiritual graces, secured them a proper pecuniary support from the people. Is it then reasonable to conclude, that it is a deficiency of these spiritual qualifications in the Ministry that causes the people to withhold it now? Yet it is the effect of such arguments, as those used above in the Witness, to foster such an opinion in the minds of the people. If the history of the Church in the days of the Apostles proves any thing on this point, it seems fully to establish this point, that the spiritual efficiency of the Ministry is not the ground on which the question ought to be argued. The Apostles were efficient ministers of the Gospel, and the people among whom they laboured did not give them a sufficient pecuniary support, are the facts which this history seems to establish. If the deficiency of the people in rendering this support ought to be supplied by secular labours on the part of their successors, let that principle be distinctly maintained, and those, who on such a principle undertake the office of the Ministry, will know what they are about. They will then know that it is the labour of their own hands or the generosity of such Christian friends, whose assistance they can receive as freely as they know it to be freely given in the name of a disciple in Christ, to which they must trust, and not to the liberality of the people among whom they minister. No man will then consent to take from a people, well able to furnish his whole support, a miserable, begrudged pittance, which he is to eke out from his own resources. Paul did not do this, nor teach that this ought to be done. He burdened other churches, that he knew to be willing, that he might go and preach the Gos-

pel to others without charge, who, he feared, either would not be willing, or, being willing to give the money, would yet accuse him of covetousness in accepting it. Is this to be the permanent principle on which the voluntary system is to be conducted? If so, let it be distinctly announced by those who support it. But, if it is on the principle that those, among whom the minister labours, being able, are bound to maintain him in a proper manner, then let the consciences of the congregation be assailed with such arguments as the Scriptures furnish in abundance, directly enforcing their duty, instead of hardening their consciences against it, by teaching them to look into the qualifications of the Ministry for excuses of their own delinquencies. The question as to whether a man ought to be received as a minister of Christ or not is to be decided by his qualifications, the question of his support not at all. If any man be received as a minister of Christ, as such he ought to be supported in a due manner. How can the qualifications of the Ministry be looked to for a remedy in this matter, when the qualifications of the Apostles did not secure what was meet and right on the part of the people. It is here, not the qualifications of the Ministry, but the conscience of the people that is at fault, and it is by endeavouring to correct the conscience of the people that a cure must be sought to be effected. Nor can ministers apply the remedy. It is to the more right-minded, influential, religious laymen of every community that we must here look for help.

As a regular reader of the Witness, we count upon its help. We need not say that we do not agree with the Witness in many of its views connected with this question; but this we say, that, did we not believe that its efforts are sincerely directed towards the furtherance of the Gospel, we would not have made his observations the subject of a single remark. But we are all liable, in pushing arguments against a system of which we disapprove, to overlook the injury we may be thus doing to a cause we have truly at heart.

For our own part we consider the support of the Ministry on this Continent inseparably linked to the Voluntary System, and should be sorry to trust the efficacy of that system in order to defend the poor fragments of a state endowment, which yet we are thankful to enjoy. We think also that the patrons of the Voluntary System are not wise in their zeal to root out these miserable remnants, while they bestow so little labour in the cultivation of their own plantation. The harvest of the Gospel must here be gathered in on the voluntary principle; it is in cultivating it, not in blasting the withering plants of state endowment, that they will succeed in doing much good.

A MINISTER.

ADDRESS

ON THE FUNERAL OF THE DUKE OF WELLINGTON,
BY THE REV. ROBERT M'GILL, MINISTER OF
ST. PAUL'S CHURCH, MONTREAL.

It has always been a favourite custom among the nations which stand high in the scale of civilization, to reward their distinguished men, especially their senatorial patriots and military commanders, with the highest honours during their life-time, and to connect with their funeral obsequies such grateful reminiscences of their history as may accord with the sorrow and veneration with which their remains are followed to their last resting-place. This practice in accordance with our natural sentiments, for we love to commemorate what is great and good, and most of all, when we find the instance among our own country-men, is fitted to yield important advantages, inasmuch as the contemplation of pre-eminent excellence, at seasons when general sympathy is deeply moved, has a powerful tendency to impel the admirer onward in the career of imitation. It cannot be doubted that the affecting spectacle this day witnessed in the Capital of this mighty empire—the funeral obsequies of that truly great man who has passed away from it, will kindle up in many a bosom a spirit akin to that which animated his own, and will give fresh life to that true nobility in the national character with which that of the illustrious departed was so brightly adorned. What sight among the scenes of earth can be more full of deep and touching pathos than that now passing before the eyes of this great empire, for so vivid is the impression, and so unanimous the sympathy throughout every part of it, that all, in spite of intervening distance, seem to feel and to reflect as if they were spectators of the scene, actors in this solemn drama of our national history and life. It is brilliant at all points with the moral sublime—far more impressive to the British mind than the lesser things which may yet be mournfully affecting in the funeral pageant. We follow the slow motion of that car—not the car of triumph, but of mortality, for the last enemy hath gained a victory over him whom all Europe often hailed as the *victorious*. We gaze on that lifeless form, clothed in the apparel of the tomb, as on a rich praetorian tent left behind on the battle-field after a victory, to be cared for by those who will respect it for the sake of its owner gone to the Capitol to receive the reward of patriotic virtue. That form is now only dust, dust, however, telling more emphatically than dust is wont, that man's life is a quickly passing meteor, and all the glory of man is as the flower of the field; yet a meteor which, in souls of finest mould, sends forth a guiding illumination on the crowded pathway of the world—a flower fragrant with refreshing odour, lasting as the immortality of the name. The immediate

influence of both is felt on the vast processional array which comes after to testify a nation's veneration for departed greatness.

Among these mourners, present at least in spirit and in one dearer to her than all the world beside, is our Sovereign the Queen—the good—the beloved—the fair exemplar of all domestic virtues, whose high elevation we honour all the more because of the lustre which she sheds on all the families of the land as a wife and mother. Her grateful remembrance laments over the bier of one whose kindness she had experienced from her childhood; whose wisdom had been a guide, whose high-principled loyalty collected around her kindred spirits to support the authority of the Crown, and to carry out the decisions of its advisers. And the tear shed by England's Queen over the memory of one so highly revered, and so long spared, will be deemed in the reflecting estimate of great men more precious and honourable than the stars and garters and titles which royalty dispenses. It touches the chord of affectionate allegiance in the bosom of the nation; and it may call forth, when the emergency shall require it, other names which in future time will find a place in the annals of our country with that of Wellington.

Behold, accompanying this honoured bier, those (how vast the multitude!) whom this nation, whom Europe, whom humanity itself will at once number among its brightest ornaments, and with such a unanimity of consent and depth of veneration as has rarely been witnessed at the obsequies even of the most distinguished men. Behold veterans, who have encountered with him the toils of the same campaigns, the perils of the same battles, in whose bosoms age has not extinguished the enthusiasm with which on days long gone they were wont to hail their indomitable leader. Behold senators, who rallied around him in the senate-house, as one nurtured in the cabinet and not in the field, equally expert in disentangling the complexity of political affairs as he had been in the manœuvres and strategy of armies. Behold that throng of the élite of Britain, their hearts in unison, now filled with the admiration of the man, now with gratitude to the Supreme Disposer of events who raised him up to play so conspicuous a part at a very critical conjuncture of public affairs, and to spare him so long to witness the fruit of victory,—an extended peace over-cast with no ominous cloud of interruption.

The gates of the tomb are now closing on the remains which a nation, with all the honours that affection could devise, is committing to its long and silent guardianship. In this dependency of the empire we have consecrated this day to the solemnity. Though he never visited our continent, nor had personally any official management of our affairs, of

this we are assured that his sagacious eye, his patriotic mind, turned frequently to British America as one of the most valuable possessions of the empire; that in every cabinet deliberation touching its interests he imparted to the Government the invaluable results of his sage experience; that he was gladdened with every thing in our condition which betokened advancement in the career of national greatness. All the profounder would his interest be in Canada, as an adviser of the Crown and a statesman of the empire, because we are truly a branch of the British Oak—men with English blood in our veins, with the English tongue in our mouths, with the principles of the British Constitution written ineffaceably on the pillars of our own; bound to our native land by every tie that can secure perpetual amity. For the tie that unites the child to the parent cannot be dis severed by any change that may happen in the child's progress and fortune; more closely bound now it is than ever by the stronger attraction of proximity which science has created. We are now within hail of the white cliffs of Albion, and soon by the ocean-telegraph we shall feel momentarily every pulsation of the great national heart communicating to us its own living energy. The radiance of the ancient and still increasing glory of the glorious Island will be more brightly reflected on us. The fruits of its enlarging commerce; of its literature and science, always progressive; of its deep-rooted piety, always benevolently diffusive,—will be wafted to us on the crest of every wave in reciprocal exchange for the improving productions of soil and hand and mind, which Canada in her turn may have to give. These bonds, like that of the gravitation of a satellite to its primary, are not to be destroyed by slight accidents; they possess the permanence and stability of a natural law. The British possessions in India which Wellington, constrained by the necessities of his position, did so much to enlarge, are held by a very different and a frailer tie. The Hindoo, though the British sceptre is so benignant to him, may yet find another master if he cannot be his own. The nations on the Upper Ganges and the Indus will drive back their conquerors as soon as they can muster the courage. Except in the common attribute of humanity they are not one with us. In complexion, habits, language, religion, they are alien, and their advancement under our protection will only hasten the downfall of British dominion in India. The illustrious man now laid in the tomb knew well that the Indian Koh-i-noor is loosely set in the Imperial diadem, and may in the next *melée* of events be shaken from it. Not so the Canadian gem: amidst all the mutabilities of empire it promises a greater stability. Itself of richer value, it will be guarded with all the power, wisdom, and love of a family heirloom. On

these grounds, therefore, we can never cease to be affected with every thing that affects the parent state. And, when one of the noblest of its citizens has been called to pay the debt of nature, we may well sympathize with the universal sadness, and in the house of prayer supplicate the Eternal Throne for the continued well-being of our country; and that the Lord Jehovah, whom we have chosen for our God, may raise up men qualified to conduct wisely and successfully the affairs of the kingdom to the latest generation.

The great and illustrious names of a mighty empire never die. The record of their deeds, and the force of their example, continue to diffuse an undying impulse to the kindred spirits of all succeeding ages. Let us, as suitable to that train of thought into which we have now been led, contemplate for a moment some of the attributes of his character, whose loss the nation mourns. His character as a general and statesman belongs to History; but in this house, consecrated to the exercises of Religion, it is our duty to present chiefly such traits as may inspire serious reflection and advance religious improvement.

In a Christian assembly, met in the sanctuary of God, we are not often required to examine or delineate the actions and characters of individual men, either of past or passing time, except it be those who have already been unerringly delineated to us in the Sacred Volume. Our proper function is to represent the model on which all moral excellence is framed; the principles by which every moral being should be guided; the sentiments which we should breathe, and the grand aims at which we should aspire. To introduce here recent actors on the stage of the world, either to censure or eulogize—when we know their real and secret history only at a distance and imperfectly—and variously coloured by the medium through which it is reflected, is an office from which, in this holy place, an impartial and righteous man might well stand aloof. Yet instances will occasionally arise, like that presented to our notice, when it might seem an obvious suggestion of that Power which governs the world, that we should bestow some reflections, even in the place of our most solemn assemblies, on the human instruments that He raises up to accomplish His own work, a work in which we ourselves and our country may have the very deepest interest. With this view we are required to take up the character of this distinguished man—not as it might appear to a close observer amidst the realities of actual and private life—which constitutes that individual and moral character of which God alone is the proper judge. The proper sphere of our contemplation is that part of the character of this great man which stands out prominently to general observations; the course

of conduct he has pursued, and its influence on society; the practical lessons which his example may afford us; and the claims of gratitude to God under which we may individually or nationally be laid in consequence of our connexion with such a man.

When we attempt to reflect the image of such a character upon the screen, we feel a natural anxiety to trace from its first origin the progress of its growth, and the various influences which have fashioned it for the part it had to play. In the boyhood of him, who is our subject, we find one peculiarity, not a very uncommon or remarkable one, but one which claims our special notice as the turning-point of his future career. He was a dull boy—dull, that is, as we view it, he did not apply himself very diligently to the ordinary task of the Nursery and the School. The faculties of his great mind, as yet slumbering and undeveloped, required an electric shock of another kind to start them into life. "His relative inferiority, it is stated, was the subject of some concern to his vigilant mother, and had its influence in the selection of the military profession for one who displayed so little of the family aptitude for elegant scholarship." A mother's disappointment, then, determined his destination for a military life, in which, as the event proved, his future course of distinction lay. Had there been a little more aptitude in the tasks and discipline of the school, his career would probably not have been in camps and arms, and his recompense had been very unlike that with which in the end his country crowned him, and for which his name will be perpetuated in its history. He might have become a literary man, a man of taste and refinement, a senator of reputation, perhaps an archbishop, but not the hero and the statesman for which his actual career formed him.

And from the very commencement of that career the peculiar characteristics of his genius and character began to be manifested; his complete devotedness, his undivided attention to the business for the moment in hand; his mastery of the minutest details of his profession, with all the knowledge that might in any way bear upon it; his unhesitating submission to authority, so long as it was his duty to obey; his clear discrimination and prompt decision when he attained the rank of a leader,—qualities that became more conspicuous at every step of his elevation and in all the difficult emergencies of his eventful and glorious career. Called forth and invigorated amidst the exciting scenes in which as a military commander he was required to act, they were easily transferred to the arena of statesmanship; and in the senate they gained a renown as illustrious as that which they won on the field. The light of conscience, and the high sanctions of rectitude and honour controlled and directed them; and the vivid perception of what was best and right in the peculiar circumstances in which

he was placed inspired a calmness which was not disturbed by any opposition, and an energy which rose with the often perplexing emergencies by which he was surrounded.

The duty, to which he was summoned by his king and country, as a military commander, was to defend them against the threatening aggression of a foreign enemy—an enemy who beyond all doubt would have conquered and crushed all that is dear to us, had he been able. In these circumstances did it not become an imperative and noble duty to defend that country, and to reduce in every possible way the power that aimed at her destruction? To conduct sieges, to storm citadels, to fight battles, to destroy in order to subdue, are the terrible means that must be employed by those who would not themselves bend their necks to the will of an enemy. Hence war in all its details is one of the most appalling scenes on which the eye of humanity can gaze, and must always be the last arbitrament to which enlightened and Christian nations will appeal. But all Europe will confess to the honour of the greatest of England's military commanders that he never needlessly aggravated the unavoidable horrors of war. His force was always directed for a definite object and only against the actually *opposing force*. The weak and the defenceless always found in him a shield. His army was always by the just severity of its discipline effectually restrained from pillage and devastation. Even its necessary levies in a foreign country were paid for, often at a higher price than could have been procured from its own soldiery; and, if wrong were done to any one in the *melée* of passion and strife, redress was not sought from him in vain, even by an enemy, if it were within his power to make it. I know of no deed of cruelty alleged against him in his discharge of the necessarily stern duties which were laid upon him—an aspect of character not always found in the scenes of actual warfare, or in the history of conquerors. How pleasing to contemplate such clemency and justice in alliance with victorious power, and in a mind that had counted every drop of blood, and every atom of treasure, that a powerful and ambitious enemy had drawn from the vitals of his country. Such a quality in a noble nature did not spring up at random. It resulted from an instinctive, habitual regard to that higher Law and that higher Power to which all men owe obedience and submission. It was a reflection of the humanity and justice of Christian Britain, of which in every victory he was the representative. But on this attribute of his character, most difficult to be fairly presented in connection with the duties and responsibilities of a Christian, I must waive all further illustration. It lies now before another tribunal for judgement,—in reference to time, the tribunal of the faithful historian, in ref-

erence to the issues of eternity, the tribunal of the Judge of all.

Nor would it be suitable to the place we now occupy to bring into review the estimate that might be formed of the leading actions of his political life, either for blame or eulogy, our object being rather to sketch an outline of the character of the man than to narrate the public measures to which his counsel and influence gave a particular direction. Of some of the measures which he opposed or advocated, or which controlling influences led him to sanction, different judgements will be formed according to the principles and interests of the party who reviews and judges. But, irrespective both of particular acts and of the judgement that may be formed of their results on the national well-being, all parties may contemplate with unfeigned veneration the virtue and patriotism of the statesman who directed them. Such a tribute of universal respect and homage this great nation has accorded to his illustrious name. Every question, submitted to him as an adviser of the Crown, and a peer of the realm, he weighed in all its bearings with the most scrupulous care. This habit had grown out of the natural constitution of his well-balanced, well-trained mind; it was sustained and perfected by long experience in the most important transactions in which he was engaged as a commander of armies and a diplomatist; it was strengthened by the pure affection with which he regarded his country, and by that integrity of conscience which formed a part of his very being. These elements of character, seen and acknowledged by all, were the basis of that confidence which men of all parties reposed in him. All felt that his abilities qualified him to judge in the most difficult and complicated affairs of state; that he would offer no opinion until he had thoroughly examined the data submitted; that his upright and comprehensive understanding would be biased by no unworthy considerations; that his native sagacity and long experience, tested in a thousand difficult emergencies, were deserving of the highest confidence fit to be reposed in a fallible being. These qualities raised him by universal consent to the highest place in the realm which a subject could occupy, and they preserved him in it until his last hour. Without the charms of rhetoric he was persuasive; his opinions were received as of the highest weight, even when not backed by the array of argument; and the sanction of his name was a tower of strength to them that had it. In all matters of public concern the Duke of Wellington was the impersonation of probity and honour; and the influence of his example doubtless gave strength and currency to those virtues among the highest classes of our countrymen.

It will be more consonant with the sanctities of this solemn season and holy place, could we engage our thoughts for a moment with

some of those higher attributes of character which belong to him as a religious and immortal being. The gaze of the multitude is seldom directed to these. The glory of the conqueror, the abilities of the statesman, the dazzling distinction of title and rank captivate the world, even though reason and religion alike proclaim their place among transient and perishable things. It must be admitted that the intellectual and moral endowments, to which we have alluded as possessed by this illustrious man, are quite compatible with indifference to all the high peculiarities of the Christian faith. Reasons for their culture and their practice among men may be found in abundance, independent of divine and eternal sanctions. But, because these sanctions are of most unquestionable authority, because they have a place among the immutable verities of the divine government, because they are essential to the highest excellence of our moral being,—a truly enlightened mind will always be pained with the suspicion of their absence in a person whom on other grounds we are disposed to admire. Piety raising its aspirations to God, laying its hand upon invisible realities, bringing the entire nature into preparation for a more exalted condition of existence beyond the present world—such a piety is essential to the noblest style of man; and it affords us a soothing consolation this day that its signs appear as a sacred halo around him of whom we speak, at least in his declining years. No human being was ever more affectingly reminded of the evanescence of all earthly grandeur; and on such a mind these lessons could not be lost. Every laurel that he won was won by the mutilation and the life of many who were dear to him. The whole land was filled with the widows and the orphans and the kindred of the soldiers by whose toil and bravery and death his victories had been gained. After the last and most triumphant of his battles his firm and self-reliant mind, as the death of another and another was announced to him, was overcome for a moment with an agony of bitter and indescribable grief. The grief subsided, but the moral was ineffaceable. In every decade of years, as it past, large numbers of his companions in arms had dropped into their peaceful graves; and the few survivors, who commemorated at his table the anniversary of Waterloo, were now grey-headed men tottering in the feebleness of age. Since he began his career, three of the kings of England, who in their time delighted to honour him, had descended to the tomb. Not insensible to these honours, and other honours not in the power of Monarchs to bestow, he was yet not elated with the grandeur of his position. Who better than he knew both its care and its mutability? Was it not the consciousness of this, reviving the earlier impressions of a Christian education, which led him with such regularity to the Temple of God and to the Throne of Grace? Did he not there feel

that he had still other victories to achieve—victory over a depraved nature, over the love of the world, over every thing at variance with the mind that was in Christ; that he needed to be renewed after His image in order to admission into the glories of His Kingdom? Embued with a hereditary preference for the peculiarities of Protestant belief, is it too much to presume that he sincerely embraced the evangelical system which the Church, of which he was a member, has embodied in her formularies, and that he felt the spiritual power which they convey to the sincere believer? No man can decide questions like these: they belong to the life that is hid with Christ in God: Yet we will console ourselves with the hope that a name, so highly honoured among men here, will receive hereafter, not as the reward of merit, but as the gift of sovereign mercy, the crown of life that fadeth not away.

EXTRACTS.

MINISTERS' SALARY.

One of the worst evils on the whole in the relation between pastor and people is the failure to secure for him pecuniary independence, when the people are able to do so. One can hardly understand how any one should fail to see the truth on this subject, or to practise it, did we not see some lamentable examples to the contrary. The law anxiously provides for the independence of the judiciary by giving the judges an adequate salary and forbidding it to be diminished during the term for which they are commissioned. Our organic law, both in Scripture and constitution, is no less particular as to the Clergy. They are to be kept free from worldly care and anxiety. As a general rule, they are not so kept. They are dejected by pecuniary responsibilities they cannot meet, or by sacrifices they ought not to make. Their families are often perplexed beyond measure even to provide for the necessities of life, while very few are able to purchase the books that are the very tools with which they work. They feel their minds dwarfing, and sigh for mental food; but do not deem it honest to go in debt even for what seems indispensable to their preparation for the pulpit. Worn out by long continued labour, they are blamed if they take a summer journey. The temptation to be too complaisant to the rich frets the honest-hearted Minister, and perhaps leads him to the opposite extreme of discourtesy. Worse than all perhaps, he begins to cherish hard feelings against his flock. Here are people, he feels, who are perfectly able, without distressing themselves, to take the mountain weight of pecuniary responsibility off his heart; and they will not so much as touch it with one of their fingers. Must he not be almost superhuman, if with such feelings he can with gentle tenderness fulfil his pastoral duties? It is most difficult to school his heart to love for the brethren, who, he sometimes says bitterly within him, are starving his family; and to kind feeling for those who, he thinks, do not sympathize with the severest troubles of his lot. The prayers of his flock sometimes sound like mockery; professions of love to him and to the cause of Christ send a pang to his heart. Gladly would he engage in any other pursuit, which would supply his family; but he cannot see his way clear to leave his Master's work. And so he suffers on, as far as may be, in silence; but the interest of the Church suffers with him. For a half-hearted service will show itself in a half-hearted church. Now we submit that this is the refinement of cruelty. It is like that torture

in the inquisition, where a man was so fastened that drop after drop of water, falling on his head, at last pierced his brain. Such slow and lingering anguish, as many a Minister suffers, no Church surely would inflict if they understood the matter.—*Presbyterian Quarterly Review.*

We call attention to the following judicial article. If the author would follow it up by a second on the subject of "Paying Pew Rents" we are sure that not a few of the Trustees and Temporal Committees of our Churches throughout the Province would feel obliged and edified by his friendly advice.

PAYING CHURCH DEBTS.

Debts against churches, especially when the amount is quite large, are notoriously very burdensome things to carry. In more ways than one they operate to the disadvantage of a religious congregation. Very frequently they keep the finances of a church in a state of continual perplexity and embarrassment. They affect injuriously the feelings, the energy, enjoyment, and even the spirituality of good men. The pulpit is not exempt from their debilitating power; and sometimes the minister's salary is unpaid, because interest money must have the precedence. Many people also are afraid of a congregation that is heavily in debt: they are afraid to become members lest perchance their purses may be called on for some unwelcome duties. They are immensely conservative on the side of keeping their money; and hence do not like the perils of certain positions. On the whole, except in cases of absolute necessity, it is not best for Christian congregations to incur debts; and, when they have done so, then let them shorten the days of that necessity as much as possible. The sooner they set about the work of payment, the better. The sooner they earnestly attempt the thing, the sooner they will be likely to accomplish it.

We believe it to be generally true, that most of the congregations, that are groaning under the embarrassment of debts, could with proper effort relieve themselves from the burden. If they could not do the whole work at a single blow, they might accomplish it by quarterly instalments extending through a period of two or three years, or even more, if necessary. The main thing is to be resolute, to act in harmony, and really set about the work. This is the main thing: for comparatively seldom, almost never, is a congregation really so poor that it could not make the effort successful, if its resources were thoroughly drawn out for this purpose. Let a body of reasonable men be resolutely determined to do a reasonable thing: and they will do it. They must, however, be determined: they must have the mind to work, and keep this mind till the work is done. We remember an instance in which a church, supposed to be very feeble, undertook to erect an edifice for the worship of God; but, after raising about half the money requisite, the members in fixing the location became involved in a strong and earnest controversy. The result was their division into two congregations: and after the division each erected for itself a separate edifice, and paid the whole expense to the very last dollar. A leading member of one of these churches, when asked to explain how this thing was done, replied: "We meant to do it: give us the same purpose, and we can divide again, and build four churches more." Whether these brethren were right or wrong in their motives, they had the mind to work—the mind that brought out the money: and this is the very mind that will soon put a church debt in motion, and keep it in motion till every dollar is paid. Let those churches that are embarrassed with debt, try the power of this mind. Let them say, first, that the work shall be done; and then, secondly, let them tax their wisdom and resources to fulfil this purpose. Let each indi-

vidual conscientiously put his shoulder to the wheel, and do what he can, being sure not to pinch his ability into the smallest possible estimate. Put the object into good company: and at least treat it as decently as some other things are treated, that are not as important. Christians are paying not a little for the pleasures of the eye and the ear. Their fine houses, their well furnished parlors, shining mahogany, their beautiful paintings, and sometimes statuary—these, and similar items, show that they have some money to spend, and that they do spend it. Perhaps they can afford it; and, if so, then they can afford to aid the church in paying its debts. Let the pleasure of seeing God's cause prosperous, be as dear to them; and without doubt they will do as much to promote it. The difficulty—it is one often very disgraceful to piety—is that Christians study their personal tastes and conveniences to the serious damage of Gospel institutions. In respect to the former, they often act as if they were rich; in respect to the latter, as if they were poor. Sometimes those who really have an abundance, shrink out of their responsibilities when money is wanted, either doing nothing, or doing no more than many others of nothing like equal ability. Away with this system of starving into embarrassment and pauperism the institutions of Religion! It is not right. It does not become those who have been bought with blood, and expect to shine in Heaven. If they can afford to spend money for anything, they can do so to build churches and pay for them, to support the ministry, and give the Gospel to the destitute. All they want is the mind that does the work. Let this be present; and we predict that in both city and country church debts will soon be met with a prompt remedy.

A recent case has come to our knowledge which has suggested these remarks. Some three years since a church in Brooklyn undertook to pay a debt of more than \$14,000 in twelve quarterly instalments. After cheerfully conducting the effort for this period, a debt of \$4,000 still remained. The subject being again presented, the people took hold of it with united hand and heart, raising nearly \$6,000—enough not only to pay the debt, but also to make important and much needed improvements to their church edifice. All this has been done without the slightest damage to their other contributions. Is it not better to do it than to leave it undone? We heartily wish that all the churches having the occasion to do so, would try the experiment. Pay your debts, ye religious congregations! With suitable planning and effort, you can do it quite as easily as you can carry them.—*N. Y. Evangelist.*

MISSIONARY AND RELIGIOUS INTELLIGENCE.

A GLANCE AT MISSIONARY LABOURS.

Of the various Missionary fields, none present a more cheering aspect than those occupied by the American Board of Foreign Missions in Western Asia. The labours of the Missionaries of this Society in those regions have been signally owned of Heaven, and have proved the means of "turning many from darkness to light, and from the power of Satan unto God." Among the Armenians the great movement, to which we referred in a former article, still progresses; a strong and increasing desire for spiritual instruction extensively prevails among that interesting people and their applications for Missionaries to be located in different districts are numerous and urgent. Ten Protestant churches have already been formed, three of which were organized during the past year. The Mission is about to be re-inforced by twelve additional labourers. Among the Nestorians of Oroomia the preaching of the Gospel has been followed with a similar degree of success; and measures have been adopted for evangelizing the Mountain Nestorians

in Koordistan, who amount to about 40,000. The native agency connected with the Oroomia Mission, by which the work will be chiefly carried on, is of a highly valuable character. No modern Mission furnishes evangelists superior to those of the Nestorian; they are zealous, self-denying, and efficient propagators of Gospel Truth, and feel deeply interested in the conversion of souls to CHRIST. In early times the Nestorians were distinguished for their missionary zeal; they planted the Gospel in India, Ceylon, and China, and they may yet bear an important part in the evangelization of the nations of Western Asia.

In India a spirit of activity is beginning to manifest itself in the native churches. A Baptist Missionary Society has been formed in Calcutta, entirely conducted by Hindoo Christians, members of which are regularly engaged in preaching the Gospel to the heathen. In all parts of this extensive peninsula the Missionaries are greatly encouraged in their work; everywhere crowds of people earnestly listen to their message, and eagerly receive the Scriptures and Tracts. The Christian schools are filled to overflowing. Formerly the Mahomedan population of India were looked upon by Missionaries as almost inaccessible; now, however, a marked change is passing on their minds, and many of them have been led to embrace the Gospel. The Baptist Church at Sat-beriah near Jessore is composed entirely of persons who were followers of the false prophet. By no one has the present state of religious feeling in India been better described than by Captain CUNNINGHAM in his *History of the Sikhs*. He says; "Among all ranks of men there is a spirit at work which rejects as vain the ancient forms and ideas, whether of Brahmanism or Mahometanism, and which clings for present solace and future happiness to new intercessors and to another manifestation of Divine power and mercy. This feeling pervades the Indian World; and the pregnant fermentation of mind must eventually body itself forth in new shapes; and a prophet of name unknown may arise to diffuse a system which shall consign the Vedas and Koran to the oblivion of the Zendavesta and the Sibylline Leaves, and which may perhaps not absorb one ray of light from the wisdom and morality of that faith which adorns the civilization of the Christian rulers of the country. England will indeed add fresh lustre to her renown, and derive an additional claim to the gratitude of posterity, if she imbue the mental agitation with new qualities of beneficent fertility, so as to give to it an impulse and a direction which shall surely lead to the prevalence of a religion of Truth, and to the adoption of a government of freedom and progress." What a powerful motive is thus afforded to excite British Christians to more vigorous efforts in promoting the evangelization of India!

In Ceylon the Buddhist religion is rapidly losing its influence over the minds of the people. To prevent its becoming utterly extinct, Lord Torrington proposed conferring on it government patronage! He characterizes Buddhism as a mild and harmless religion, and says, "Unless the Government interfere in its behalf, it will be destroyed before another and purer one is built up in its place." The recent accession of *Cra-fau Mongkut* to the throne of the Buddhist kingdom of Siam is regarded as a very auspicious event. He is conversant with European literature and science, possesses enlightened and liberal views, and has assured the Missionaries of his protection.

The Missionaries in the Chinese Empire are steadily advancing in their work of preaching the Gospel, circulating the Scriptures and Tracts, and promoting Christian education, and will in due time, we doubt not, reap an abundant harvest. The Missionaries at Amoy are still proceeding with their experiment of writing the colloquial language of China with the Roman Alphabet. By the use of their present difficult characters a large majority of the Chinese never become accomplished readers; whereas by the new plan the means of learning to read will be within reach of almost every individual. The Missionaries feel much interested in the success of the experiment, as it seems to be the only means by which

most of their church members can become intelligent readers of the Word of God. Miss Aldersey, who has long devoted herself to the promotion of Christianity among the female population China, of conducts a boarding-school for girls at Ningpo, and has been instrumental in bringing several individuals, both men and women, to a saving acquaintance with the Gospel. A meeting of the "Chinese Evangelization Society" was held in the Music Hall, Store-street, on Thursday last. The object of this Society is the propagation of the Gospel in China by means of native agency under the direction of foreign Missionaries. It proposes extending its missionary efforts to the Chinese Colonies in Mongolia and Tibet; likewise to Birmah, Malacca, and Siam.

In the islands of the Pacific Christianity is extending its influence, and civilization decidedly advancing. The churches in the Sandwich Islands enjoy the Divine favour; last year 860 persons were received into Christian Communion. During the same period the Hawaiians have added material to the productiveness of the soil, and provided for themselves more of the comforts and conveniences of life. A new mission is about to be commenced in Micronesia by the American Board. The Wesleyan Mission in Feejee is in a highly prosperous condition. Five thousand persons are under Christian instruction, being an increase of several hundreds during the past year. An edition of 5,000 copies of the New Testament in the Feejeean language is about to be printed by the British and Foreign Bible Society. The Romanists have entirely failed in their attempt to establish themselves at Lakemba, and have been refused admission in other localities.

The progress of the Gospel among some tribes of the aboriginal inhabitants of North America is of a highly encouraging character. There is no modern Mission that has been attended with more remarkable success than that to the *Choctaw* Indians. The present number of church members among this interesting people is 1,235, of whom 169 were admitted during the past year.

Thus is the Lord prospering the labours of His servants, and encouraging His people to perseverance and to greater efforts in the zealous discharge of the duties of that high dignity with which He has invested them, "Ye are the light of the World."—*London Watchman*.

DIocese of RUPERT'S LAND.—We are permitted to publish the following extract from a letter of the Lord Bishop of Rupert's Land to the Lord Bishop of Quebec, containing an account of the recent inundation in that Territory:

"You will learn with much pain that a desolating flood, a recurrence of that of 1826, has visited our settlement. The waters rose very fearfully on the departure of the ice; an immense number of houses have been swept away; many have lost their all (especially the Canadians), and are now tented out on the higher ground. We are here on the spot which has twice afforded a refuge to the settlement, and which is surely therefore a suitable spot for the erection of a church (St. James's, Assiniboine). The parsonage house is nearly completed, and we are now enjoying all that the kindness of Mr. and Mrs. Taylor can do for us. My own house is almost a wreck, though it still stands; all the fences, pickets, and platforms are gone. The bridges all along the road, which were erected last year at an outlay of £600, are all floating, and the plains look exactly like the sea with waves rolling high. The Upper Church has more than two feet of water in it; the Middle Church nearly the same. The Rapids District and that around us are mercifully spared. The people bear their losses in a most uncomplaining spirit, and manifest much submission. The painful part is the anticipation of the winter. No wheat can be grown on the flooded land; only barley and potatoes. I am sowing on the Mission Farm at St. Andrew's, which has hitherto been uncultivated. I fear that I must give up one or other school, and that, when education seemed to be making a great advance, is to me an unspeakable pain. It will be long before the range of buildings could be inhabited, and even after that it would be difficult to supply so many with pro-

visions. "God has very graciously preserved us all. Our only loss is a very faithful servant who was accidentally drowned from his own rashness when venturing out, when late and dark, to visit his wife. With this exception there is not any loss of life. The cattle too are nearly all saved. But the loss of property, houses, barns, and grain is prodigious. A more heart-rending scene I never witnessed.

"At the Middle Church the river is about 12 miles broad: you can see nothing but water as far as the Little Mountain. The water covers the sun-dial in my own garden; in my house we pass in *batteaux* from one part of it to another.

"In the Upper Church it is about 2½ feet deep, and some of the grave-stones are floating two miles off. It is scarcely so high as the other flood; but the channel of the river is said to be deeper, so that the volume of water may be the same; but the amount of desolation is incalculably greater; then they had little to lose (very little cattle, very poor houses, and little in them); now it is different.

"Last Sunday I had a delightful service on the Little Mountain, where the pensioners and others are tented. The tents around me, a semicircle of 150 people before me, and a bright sun over head, formed a beautiful scene of which I could have wished a picture. The singing was beautiful and touching, four psalms and the Te Deum under the open heaven. I preached from Genesis XIX, 27 and 28, on Abraham viewing the cities of the plain. In the evening we had full service here in Mr. Taylor's house with an overflowing congregation.

"It will, I fear, alter many of my fondly cherished plans. I can hardly think of my journey to Moose this summer when there is desolation around here. But all is with God to arrange according to His own wisdom. It will too, I fear, carry away some of our most active settlers. Some may change their locality and remove from the spot under water now, and move higher up the Assiniboine. It will throw the whole settlement back many years to return to farms and houses without a fence, or wood for the winter, and start almost afresh. But I am, I confess, surprised at the calmness with which the settlers view it, so different from the impatience which often marks the European.

"I write in haste, with much on my mind, but I was unwilling that your Lordship should learn first the tidings from the newspaper. I am sure that we shall have your deepest sympathy in our trial, and your prayers that the affecting visitation may be blessed to the present and everlasting good of all involved in it. The water is now stationary, and I trust that it will soon subside.—*The Echo* (Port Hope, C. W.) of Nov. 3rd.

Extract of a Letter from the Rev. John Ayliff dated Fort Beaufort, June 30th, 1852.

PEACE AMID WAR; KINDNESS TO THE WOUNDED.—In the midst of the distress and confusion of this very long protracted Kaffir war, and rebellion of the Hottentots, the Lord, whom we serve, has been pleased to grant to us, as a Mission family, and to our suffering people, the manifest tokens of His loving-kindness and tender mercy. Peace reigns within our little Zion, and a few persons have been added to the Lord in the English department of our labour. From the English congregation and members I have received great encouragement and support during the whole of the war. A large share of my attention has been given to the sick and wounded in the Military Hospital.

GRACE EFFECTUAL EVEN IN WAR.—My labours amongst the natives have been somewhat encouraging. Military stations are bad places for the growth of piety, and especially so in times of war; intemperance and other sins, with a fearful recklessness of life, have a sad tendency upon the minds of young native Christians; but I am able to say, and I do it with great gratitude to God and satisfaction of mind, that I have not had in one single instance to exercise discipline involving suspension or expulsion on any of the native members during the last nineteen months

of the war, and that thirty-eight adult Fingoes have been admitted into the Church by public baptism. There is one very interesting feature in the state, of the native society: it is their love and obedience to their Class-Leaders: and I may add, that the Leaders are heart and soul with me in my labours to promote the good of the whole.

I am happy to say that the congregation of the Presbyterian chapel, as also that of the Episcopal church of this town are both on the increase. The arrival of the 74th Highlanders has added to the former, while a change of Minister, and the very regular attendance of his Excellency, Governor Cathcart, have greatly augmented the numbers attending the Episcopal church at this place.

THE FADED HEATHER.

[It is recorded of the Highland emigrants to Canada that they wept because the heather would not grow in their newly adopted soil.]

There may be some too brave to weep
O'er poverty, or care, or wrong,
Within whose manly bosoms sleep
Emotions gentle, warm, and strong,
Which wait the waking of a tone,
Unmarked, unthought of by the crowd,
And seeming unto them alone
A voice both eloquent and loud;
And then the feeling, hid for years,
Burst forth at length in burning tears.

He wept, that hardy mountaineer.
When faded thus his loved heath-flower;
Yet mid the ills of life no tear
Had wet his cheek until that hour.
You might have deemed the mountain
Had sooner shrunk before the blast,
Or that his native rock would be
Rent by the winds which hurried past,
Rather than he a tear should shed
Because a wild-flower dropped its head.

It would not grow—the heather flower,
Far from its native land exiled,
Though breezes from the forest bower
Greeted the lonely mountain child;
It better loved the bleak wild wind
Which grew upon the Highland hill,
And for the rocky heath it pined,
Though tended both with care and skill;
An exile on a stranger strand,
It languished for its native land.

Oh! if the heather had but grown
And bloomed upon a foreign scene,
Its owner had not felt alone,
'Trough a sad exile he had been;
But, when he marked its early death,
He thought that, like his mountain flower,
Withered beneath a foreign breath,
He soon might meet his final hour,
And die a stranger and alone,
Unwept, unpitied, and unknown.

MISCELLANEOUS.

THE DUKE OF WELLINGTON AND THE CHAPLAIN.—At a meeting held in Leicester on behalf of the Baptist Missionary Society, the Rev. J. Davis related the following anecdote respecting the Duke of Wellington:—"A clergyman was appointed to go to India in connection with a chaplaincy. It did not appear that he loved the Gospel or the souls of men. Being in conversation with the Duke of Wellington, he said, 'I am going out to India, and do not see that it will be of much use to preach the Gospel to those poor Hindoos; what can they know about it! His Grace looked sternly at him, and said, 'You will please to mind the marching orders.' 'What do you mean?' said the clergyman. 'Does not your Great Captain' replied his Grace, say, 'Go ye into all the World, and preach the Gospel to every creature? You have nothing to do with the result; you are to do as you are bid.'"

A VOICE FROM THE PULPIT.—The following is an extract from a sermon by the Rev. Dr. Cumming at the Scotch National Church, Crown Court, Covent-garden, on Sabbath last:—The great hero kings and cabinets vied with each other adequately to honour; whose likenesses painters, sculptors and artists felt it an honour to embody; whose eagle eye scanned the lines of Torres Vedras, and arranged the victorious squares at Waterloo; whose heroic heart quailed at no peril and despaired amid no difficulties, because conscious of doing the right work for right ends, and in the right way. The conqueror of Napoleon is taken from us. I doubt not that, if the World has lost a hero, Britain a champion, and our Queen a servant, whose name has no plural, and his career no parallel, the "better country" has received a new subject, not because he wore a conquering sword, but because he believed in Jesus. No public man ever lived, whose life was so slightly shaped by outer influences. There is not a proof in these four-score years and four that self-aggrandizement or thirst of glory gave tone or direction to the conduct of Wellington. In this respect he stands out in perfect contrast to ancient and preceding heroes, philosophers and statesmen. Themistocles could not sleep for envy of those who preceded him or were his contemporaries; Alexander sighed for more worlds to conquer; Caesar wept because at Alexander's age he had conquered nothing; Napoleon was scorched by an ambition sometimes childish, demoniac, always insatiable; but Wellington with purity of motive, singleness of eye, and simplicity of purpose, insensible to praise or censure, followed duty only. He sought noble ends by noble means from noble motives. Fame might follow him. He had neither taste nor time to follow her."

AN ELDER'S INFLUENCE.—A single elder may do great good. It is not necessary to this that he be a man of extraordinary powers, or of immense wealth; nor must we depict him, to account for his successful services, as a paragon of moral excellence. He has his failings, but he knows them himself, and an humbling consciousness of them sheds a sobriety over his bearing, and inclines him to be respectful in his communications with others. That abuses exist, he sees and deplures; and he applies himself, but with the meekness of wisdom, to effect the correction of them, and reckons it better, in accomplishing his object, to avoid a battle than to gain a victory. He throws his soul into beneficent enterprises, and it takes the mould of them, expands to their capaciousness, rises to their altitude, and recedes to their immeasurable distance from meanness and vice. In prosecuting the cause of Christ, he is drawn more into fellowship with Christ, imbibes more of the spirit of Christ, and hence becomes more thoroughly Christian in all his views, feelings and engagements. One can mark a discernible progress in his piety. There is a ripening aversion to evil, a deepening delight in true goodness wherever found, and a growing readiness for every good work. Even his friendship, always sincere and trustworthy, evinces more of a melting kindness, a purer tone of sacredness in its sympathy, more of that exquisite tenderheartedness which rejoices with them that rejoice, and weeps with them that weep. How valuable is such a man to all with whom the providence of God allies him! What a treasure is he to a minister!—what a treasure to a session!—what a treasure to a congregation! While he lives, he does far more good than is ever suspected by himself, or shall be known to others, till 'the day shall declare it'; and, when he dies, good men carry him to his grave, and make great lamentation over him.—*Dr. King on the Eldership.*

THE TEACHER WHO STARVED HIMSELF.

WHAT is it to be a teacher? It is to bring mind to bear on mind, to train, to instruct, to control the opening intelligence of the young, to bring

them under the influence of the same spells that have acted upon us. And the Sabbath-school teacher has this additional task, without which his distinctive character is altogether lost, and his labour a superfluity—to draw the object of his care within the influence of eternity—to speak of the things that concern the future, to turn a child's inquiring eye upon the records of Divine Truth, and the revelations of immortality.

And, if mind is to act on mind, and character is to mould character, if one will is to control another will, and one intellect animate and strengthen another intellect—if this is teaching, he that teaches must be a man of power.

First, he must have somewhat to teach, and then he must know how to teach it; and, in proportion as he fails (wilfully and by neglect) in either of these, just in proportion as his mind is dwarfed, or his experience limited, so far do I say without hesitation, that the teacher has starved himself.

So, alas! did our friend; and I will tell you how. That he would teach must first learn. You may smile at this as a self-evident proposition; but there are too many who do not act upon it; perhaps because they think their knowledge much more extensive than it really is. I have read of a man who undertook the charge of a school without sufficient previous education; but, being an honest and an active man, he spent his nights in studying the lessons for the following day.

Nor needs a teacher be a learned man; all I mean is, that he must not teach what he has not learned. He needs not talk about Greek roots or Latin derivatives, when he cannot construe Cornelius Nepos; nor (much less) presume to explain Scripture when his own mind has never worked at it.

How is a teacher to learn? He should read, he should observe, he should think, he should converse.

I am now going to give you a disquisition on each of these; I am only telling you the sad truth, that in all these various sources of mental nourishment our friend starved himself.

He starved himself in reading. And yet he was not too poor to buy books; I should charge him rather with being too poor to read them, for he was poor in that gem of character, a longing for knowledge.

Look down his book-shelf. He is a Christian by profession; and so you see yonder several religious works, but the bindings are far too neat and new. Yonder is Flavel, then Goode, Bridges, Bishop Newton, or Keith, as fresh as if just from the bookseller's; Baxter with the pages not all cut, Blunt the same; Scott's Commentary (a small edition), with a few others; and a tiny cobweb running across the edges. Then you will see one or two periodicals, *volume one*: whether they died thus young it were hard to say; if they did not, it was not because he had no desire to bury them. Ask him if he has read anything new lately, and he must rub up his memory for a minute or two before he can give you an answer. He thinks there was something that had interested him, but he really cannot recall the name, "his mind is so occupied."

There is a tradition that a friend once lent him a number of our magazine; but he returned it with the remark that he thought there was nothing in it!

So it always was; and thus, instead of his mind expanding, striking out fresh roots and fresh branches, it stood still—he starved himself.

Then he starved himself again in observation. He had two eyes, it is certain; but it is a question if he did not think one of them superfluous; at any rate, he used them as though he did not know their value. Nothing short of an elephant or a flash of lightning attracted his attention, and his ears were insensible to sounds less overpowering than a trumpet or a salute. If he walked in the streets, he saw "nothing particular," no incidents, no illustrations: if he had a country ramble, he never set eyes (as he said) on any thing but the commonest forms of animal and vegetable life. The flowers were all daisies and buttercups—the plants all common grass—the birds all sparrows—the trees all elms—the clouds all black. He rest-

ed in the shade, but he never remembered the "shadow of a Great Rock." He walked by the river, but he never thought of the Water of Life, or the Pool of Siloam; the twittering of the sparrow never reminded him that man was "of more value than many" such; the nests of the swallows under the eaves never made him think of their building in safety by the altar in the temple. He never saw the sun rise; and, if he had, it would not have recalled Malachi's words to him!

No! he had powers of observation—the eye, the ear, the touch—but he starved them all!

And did he think? No; there, too, he starved himself! But let me explain what I mean; he did not *task* himself in thought. Of course, from morning to night, thoughts of many kinds were flitting through his mind, but he never took a subject up with the mental determination, "I will think this out;" and so it came to pass that, whilst many thoughts passed through his mind, very few indeed took up their abode. There was plenty of traffic, but no accumulation; a splendid repast prepared, but no feasting; as though the old device of descending tables conveyed away all the viands before he had time to begin.

But perhaps he made up for all this by conversation? Perhaps he was a diligent attendant at lectures—always present at the teachers' meetings—glad to talk over the lessons—ready and thankful to benefit by the experience of older teachers!

Alas, no! there, again, he starved himself. He had no taste for lectures; they were all so dry.

He never could attend the teacher's meetings, the weather was always wet. The lessons he had entirely overlooked—the advice of experienced teachers he thought was generally either pedantic or enthusiastic. He did not think much good came of all this machinery—let every one do the best they can.

And so he contrived to starve himself. He went on teaching for some time: for (to do him justice) he thought it a duty; but what wonder that he took no pleasure in his work? What wonder that he was dry, pedantic, careless, monotonous? What wonder that he had finished his chapter long before the close of school, and gazed at the clock till he knew every inch of its face, its spots and scars?

Would you drive an engine with no fire in the boiler? Would you roll a gravel path with a reel of cotton? Would you fell a tree with a paper knife? When you can do these feats, then you may expect a teacher to be successful who *takes no pains*.

But I have one more sad thing to say of him. He might have read with diligence—have used his powers of observation with delight—have fixed his mind in thoughtful study—have received with gladness all the help that others could have given him—he might have done all this, and yet altogether failed, for want of that blessing from above, the condition of which is that for it we must PRAY.

Must I draw aside the veil, and tell you that when the early Sabbath bell was chiming its pleasant invitation, or the starry night was shrouding the last hours of the Sabbath—when the day's work was over—when the past required pardon and the future needed grace—when the world was without and he alone before God—that *then* he starved himself?

Alas it was even so! He did not, he could not altogether neglect the Throne of Grace—the sacred page; but from the treasures of the one, and the mercies of the other, he turned soon away. A hasty glance, a short prayer, and all was over! He lingered not with the sweet psalmist of Israel, the evangelical prophet, the great lawgiver, or the loved apostle. He knew not the full meaning of the words, "I will not let Thee go except Thou bless me."

What wonder, then, that his best friends looked on him with mournful fear? What wonder that they sought in vain for the fulfilment of the promise to the true Christian. "He shall grow like the lily, and cast forth his roots like Lebanon!" —*Church of England Sunday-School Quarterly Magazine.*

THE PRAYING MACHINE.

WELL, who ever heard of a praying machine before! What can be meant by it? Where is it to be seen? How is it to be used? Such, we can well imagine, will be the exclamation of some of our young readers.

But, if it were merely to be thought of as a wonderful thing, we should not have spoken of it in the "Instructor." No: it is a vain and foolish thing—we might almost say that it is a *horrible* thing; for it is a means by which the poor, ignorant, and sinful people of Thibet—a country to the north-east of India—think that God can be prayed to and worshipped! And how insulting must this be to Him who has told us that He is a Spirit, and that they who worship Him must do so "in spirit and in truth!"

It appears that the people of Thibet suppose that the more prayers a person can repeat the more merit he has in the sight of God. As a means, therefore, of multiplying their prayers, they have invented these praying machines. They are either wooden or iron, or copper cylinders, which they fill with a long but narrow roll of paper or cloth, on which their idols and symbols are painted, and below are prayers, either painted or written, in the language of the country. The cylinder has a rod lengthwise through the centre, upon which it is made to turn round. Some of these praying machines are very large. A missionary saw one of this kind, which was turned by a handle, and near which a number of people were sitting, in order that the wind caused by turning it might touch their faces, which is considered a blessed thing for them.

In some cases the people set up these machines in rivers, and small streams, near their houses, so that the water, by turning the cylinder, performs the necessary prayers for them! The way the people manage it is this. They fix in the bed of the stream a post, with a hole bored in the top. Turning freely in this hole is a horizontal (or flat) cross of wood, to which is fastened the rod that passes through the cylinder. Now then, to make the machine go round, a stream of water is brought through a trunk of a tree, or some such simple channel, and made to fall just upon the cross of wood, which of course turns round with the cylinder that is fastened to it.

The people are very unwilling to part with these machines. "Some time ago," writes a missionary, "I met one of the people who was turning his praying machine most quickly whilst he walked; his small bundle of property being on his back. I stopped him, and asked him if he would sell me the machine. At length, after some difficulty with him, he consented, and I gave him three rupees, or six shillings, for it. After I had paid him the money, and he had given me the machine, he asked me, after a little while, to give it him again. As soon as he had it in his hands once more, he put it three times to his forehead, made his salaam—or did reverence to it, and then, poor fellow! he returned it to me, and off he went."

Such is the thick darkness of Thibet! We will only add, that it has just struck us, that it is possible there may be praying machines nearer home than in that distant country. What shall we say of the boy or girl who mutters over a number of prayers, either in or out of church, in which his heart is not engaged? Is he or she not a mere *praying machine*? and oh, how offensive to God!—*Church Miss. Juv. Instr.*

HAVE YOU THOUGHT OF IT?

ALL you into whose hands this little book shall come, O let me beg you to consider how your hearts can endure to think of being shut out of Heaven, out of blessedness for ever! Ask your heart these questions. Can I burn? Can I endure the vengeance of eternal fire? Will a glowing oven, a scorching furnace, be an easy lodging for me? O why, my soul, wilt thou not be persuaded to repent? Is there too much pain in that? Talk to thee of crucifying the flesh, or parting with thy worldly companions, of entering in at the strait gate. O these are hard sayings, who

can bear them? But how wilt thou dwell with devouring fire? How wilt thou dwell with everlasting burnings? Think on hell, O poor soul, and then think on Christ; and consider if a Redeemer from such misery be not worth the accepting of. Think on hell, and then think on sin and carnal pleasures; consider how thou wilt relish them in the everlasting fire? Are these the price for which thou sellest thy soul to hell? O bid these lusts and pleasures be gone; bid your companion-sins be gone; and, though you loved them well, and have spent your time sinfully with them, yet tell them you must not burn for them: that you will not damn your soul to please your flesh. Having thus briefly laid down the use of terror, to awaken some poor souls out of the depth of carnal security, I shall proceed to encourage poor sinners to lay fast hold on Christ before it be too late.

O poor soul! Hast thou kept Christ out a long time, and art thou not yet resolved to open thy heart to him? What shall I say to thee? Let me say this—Christ waits still for thee; Christ is still willing to receive thee! Why, then, wilt thou undo thyself by neglecting so great a salvation? Think what message He sends to thee, what errand He comes on; it is no dismal message; it is no dreadful errand. If Christ had come to destroy thy soul, could He have had less welcome than thou hast given him? O for thy soul's sake receive Him! O ye fools, when will ye be wise? Come unto Jesus, and He will have mercy on you, and heal all your backslidings, and love you freely.

But some poor soul will say, I have a desire to come to Christ, but I am afraid Christ will never receive such a wretched sinner as I am, who have stood out so long against Him. In answer to this let me give you some directions.

1. Ah, poor soul! art thou willing to come to Christ? Then will Christ in no wise cast thee out, if thou comest to Him poor, and miserable, and blind, and naked. O sinner, come not to Him in thine own strength; but come thou and say, O Lord, here is a poor soul not worth any thing! O Lord, make me rich in faith! Here is a miserable soul, O Lord, have mercy on me! Here is a poor blind soul, O Lord, enlighten me from above! Here is a poor naked wretch, O Lord, save me, lest I perish, for I cannot help myself.

2. Come to Christ by believing in Him. Yes, when thy poor soul is sinking into hell, and sees no way to escape the fearful wrath of God, O then at such a time seize fast hold on Christ! O apprehend and apply all His benefits to thy soul! Come and grasp Him in the arms of thy faith, and say, I believe in thee, Lord; help my unbelief. And the answer, which thy Lord will give thee, will be this—Be it unto thee according as thou wilt. Let Christ be in your hand, and the promise in your eye, and no doubt, though thou hast been a rebel and a traitor, yet Jesus Christ, having received gifts for the rebellious, will show mercy to thee, and receive thee.

3. Come to Jesus Christ by repenting and forsaking all thy sins. Thou canst never come to the wedding without the wedding-garment; the old man must be done away, before all things can be made new. "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved; how long shall thy vain thoughts lodge within thee?"—*Jer. iv. 14.—Samuel Rutherford.*

PLEADING WITH GOD.

ABRAHAM teaches us the right way of conversing with God—"And Abraham fell on his face, and God talked with him." When we plead with Him our faces should be in the dust: we shall not then speak lightly of Him, nor complain; nor will there be any more boasting. We shall abase ourselves, and exalt God. The Christian's secret intercourse with God will make itself manifest to the world. We may not see the husbandmen cast the seed into the ground, yet, when the corn grows and ripens, we know that it was sown. The mere professor, who may be found every where but in his secret chamber, may think that with care he shall pass for a good Christian; but

he mistakes, for the spirit will discover itself, of what sort he is. He, who would walk safely and honourably, must walk closely with God in secret—*Cecil.*

THE MORALITY OF BARGAIN-MAKING.

BY THE REV. WILLIAM ARTHUR.*

The maxim, "It is my duty to buy in the cheapest market, and to sell in the dearest," has a manifest basis of truth. It would be wrong for a merchant to go and buy tea at eightpence per pound when he knew another market where he could get the same tea for fourteen. It would be wrong for him to neglect a market where the price was eighteen, and to sell in one where it was fourteen. In either of these cases, he would display a negligence which, if habitual, must end in ruin. But it is one thing, to go to the cheapest market, and another thing, when there, to set your heart on buying so cheaply that you will wrench from the anxious seller every hope of an honest profit.

"But the buyer must not pretend to be judge of the seller's business. He knows at what price it will answer his purpose to buy. Every man can take care of his own interests." This seems fair; and, when two men meet on equal ground, it is fair. The manufacturer ought to be the best judge how many shillings a bale of cotton is worth to him. The cotton merchant ought to be the best judge how many shillings his bale of cotton is worth to him. The buyer may take it for granted that the seller will not take any sum but one which is, just then, of more value to him than the goods. The seller may take it for granted that the buyer will not give any sum but one which is, just then, of less value to him than the goods. The argument, then, seems complete; "I may buy as cheap as I can, and sell as dear as I can; for every one with whom I deal is the best judge of his own interests." It is not always so comfortable. But it is not to be wondered at that many an honourable man should be perfectly satisfied with reasoning which seems so fair, when the conclusion is so inviting.

Admit two things,—that the parties are equally solvent, that the parties are equally shrewd; and then, as a mere piece of dry mechanism, your principle may stand tolerably upright. But two men do not meet as two machines; they are two brothers. Each one is bound to look not only "on his own things, but also on the things of another." You cannot divest yourself of this duty, God has ordained it, and, while God is love, the law is unalterable. In your neighbour you are bound to see a brother whose feelings, whose reputation, whose property, whose family, are all sacred as your own. "Let no man seek his own, but every man another's wealth," is a precept weightier than all the dicta of the exchange. It is highly convenient to evade this precept by assuring yourself that every man will look to his own interests, and that therefore you may just gripe all that others will let you gripe. But, in doing so, you let yourself down from the level of a Christian to the level of a scambler. Even amongst men who meet on equal terms, commerce on your principle, is not a system of mutual services, but a system of mutual supplanting. But among men, who meet upon unequal terms, that principle will bear you out in cruel oppression. A cloth-maker offers to a cloth-merchant a parcel of cloth. His manner, or something else, tells the merchant that he is under the necessity of finding money. He asks a fair price. According to the best judgement of the merchant, that price would afford the maker a fair remuneration, and would afford himself a fair profit. But he knows, or he guesses, that money happens to be, at that moment, of exorbitant value to his neighbour. On this conviction he refuses the fair price, and offers one that would double his own profit, but would leave the other without any profit, or with a loss. The other hesitates, rea-

* From the "Successful Merchant." London: Hamilton, Adams, & Co.

sons, entreats, but at last reluctantly yields. The merchant exults in a good bargain. A good bargain is that what you call it? Why, the thing you have done is neither more nor less than taking advantage of your neighbour's necessity to deprive him of the just reward of his labour, and to put it in your own pocket. "But I am not bound to look after another man's interests." Yes, you are: God has bound you to it. He has bound all other men to do the same to you. "But, if my money were not of more value than his goods, why did he accept it? I did not force him." Yes, you did; and as far as in you lay. You saw you had him in a position where he must either submit to the loss you imposed upon him, or risk a heavier. You took advantage of him. You believed that the whole profits, fairly divided, would leave him a share and you a share. You saw a chance of getting his share for yourself, and you seized it. It was not fair. It was not brotherly. It was not after the will of God. All the mercantile maxims in the world will not consecrate it. You have deprived the labourer of his hire. You have denied your brother his equal rights. Had you done your duty, two hearts would have been the better. By foregoing this opportunity of excessive gain your own heart would have gathered fresh strength to do justly and to love mercy; by seeing your consideration your neighbour's heart would have gained fresh esteem for his fellow-men and fresh courage for his struggle. But now two hearts are worse. Yours is contracting around its ill-gotten profits; his is soured and distrustful. "Hearts," you say, "what have I to do with hearts? Hearts are neither pounds, shillings, nor pence. Very true; they are not: and, if all our arguments lie within those three columns, I have no chance of convincing you. But you will soon be in a world where there are neither pounds, shillings, nor pence.

As a regular matter of business, it can never be your duty to purchase or to sell on terms which will not yield you "a living profit." This would be to prepare ruin for yourself and loss for others. It is certainly incumbent upon you to use all your tact and foresight to make each transaction pay. True, a case may arise wherein you would essentially serve a neighbour by making a purchase or a sale on terms that would be no advantage to yourself. In such a case you might save a man from all the social calamities and the moral dangers of bankruptcy, and thus perform a higher benevolence than by a mere gift. It may therefore happen, that cases will arise wherein it is right to forego any advantage to yourself, in order to save, or even to serve, another. But it never can happen that a case should arise where you may wrong another to serve yourself. This you certainly do, whenever, to the best of your judgement, you deprive another of his profits to double your own. Such a transaction can never be justified by any force of circumstances, any traditional sanction of "the trade," or any galaxy of examples. "Live, and let live," is a good old maxim; with far more pith and sap in it than your dry, hollow sophistry about "My money being of more value to him than his goods." To be sure it is, just then. But, if that principle had justice in it, God would never have laid a curse upon usury.

"Ah! but I don't understand that. It is too transcendental for me. I do not understand minding my own interests. That is a motive one feels. If I tried to live by the other motive, it would be only sham. I must be content to say, 'My business is to do what I can for myself.'" Yes, that is true. You must be content to say it; or, whether you say it or not, you must be content to live by it, so long as you have within you that heart which dictates such speeches. What do you know about being a child of God, and feeling like a child of God, and looking upon gains and duties with the eye of a child of God, and trusting your own interests to the Heavenly Father with the faith of a child of God? You! Why, you live to buy and sell, and get gain. You desire nothing better. You dream of nothing nobler.

"The multiplication table is your creed,
Your paternoster, and your decalogue."

You do not cheat or steal; you know better, That would be the way to lose, not gain. It would not serve in the long run. That is your chief objection to it. It would be short-sighted selfishness. Then, yours is also short-sighted selfishness; it will not answer in the long run. It may serve your turn to day, but look before you. You are not a machine constructed to catch money; you were made for something else. You have another life to live,—a life where wealth is not reckoned in coins, but in the commendation of God. You will not hold up your commercial countenance in that day with a shiny leer upon it, and say you leave such deep points to others, but, as far as you, you go ahead. I tell you you are not a monkey-making machine. You are a man, God's offspring, our brother. God's claims are upon you; man's claims are upon you; immortality is within you; judgement is before you; and every aspiration you waste upon self, is a step towards eternal poverty.

"But I do not understand these high views of business life. I only understand business to be, doing the best I can for myself." Of course you do not understand them. That is just what I said. And you will never understand them, while you keep that same heart unchanged. If you profess to understand them with that heart, it will be a miserable mistake, or a more miserable hypocrisy. No, no! to understand God's ways, you must be God's child. To see the divine side of things, you must be born from above, born again, made another being; must pass through a change as great for your soul as the change is to an infant when it is ushered forth from dark existence into bright and breathing life. You must have a new heart, a heart created by the Holy Spirit in God's image; a heart that loves much, because much has been forgiven; a heart that burns to show its love; a heart that feels that all men are its brothers; a heart that, like God and like His Christ, loves mankind deeply, and swells with fulness of good will. With such a heart your views of business, of life, of duty, would undergo a right memorable change. Now, if you would rather be a conscious child of God than a pitiful grub, moiling amid pelf without one hope beyond it, you must stop where you are, and call upon God and ask Him to open your eyes, and take His Holy Word and search out the way; and He will teach you the way. Your heart will grow soft, you will repent of the past, you will discover an escape through the merits of Christ, you will find in Him an Advocate, you will obtain mercy; and, hereafter, you will prove that a man may diligently ply his calling with the smile of God, the love of Christ, the law of charity, the hope of immortal joy, all present to illuminate his path and to dignify his toil.

P. S. We are pleased to announce that, since our last issue, the Rev. Drs. Cook and Mathieson have returned from Scotland; the latter, we are glad to state, with greatly renovated health. We may mention as indicative of the strong attachment subsisting between Dr. Mathieson and the congregation of St. Andrews' Church in this city, over which he has so long presided, that, just before his departure for Europe, his people presented for his acceptance, accompanied by an affectionate address, the handsome sum of about four hundred and fifty pounds for the purpose of defraying the expenses of his then intended visit to Scotland for the benefit of his health. The chief portion of this sum the Dr. invested in the Church for the benefit of his family. So pleasing a feature in the history of one of our congregations should have been long ere this chronicled, though from motives of delicacy we have hitherto refrained from alluding to it. It speaks well for both Pastor and people.

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