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John Mackenzie

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.

CONTENTS.

PAGE	CONTENTS.	PAGE	PAGE	
	port of the Managers, Do.....	38	To whose children is baptism to be administered?.....	42
	Minute of Synod thereant,.....	38	NOTICES OF BOOKS.	
	Patriotic Fund,.....	38	The Decalogue; Discourses on the Ten Com'dments; by Rev. R. Gillan, D.D.	43
	Synod of Canada in connection with the Church of Scotland,.....	39	The Home School; or Hints on Home Education; by Rev. Norman McLeod,	43
	Extract from Minute of Meeting of the Committee of the General Assembly, &c., &c.,.....	39	POETRY.	
	List of Congregational Collections, &c., &c.,.....	39	Thanksgiving Hymn,.....	43
	THE CHURCH IN THE LOWER PROVINCES,		SELECTIONS.	
	Proceedings of the Colonial Committee,	39	Paris Evangelical Convention,.....	44
	Gaelic Deputation,.....	40	Foreign Mission: Letter from Rev. John Anderson, Calcutta,.....	45
	COMMUNICATIONS.		Fellowship or Social Prayer Meetings,.....	46
	Organs in Scottish Churches,....	40	SUBSCRIPTIONS RECEIVED.	47
	The Religious Census—Its Inaccuracies,	41	ADVERTISEMENTS.	48
THE PRESBYTERIAN.				
To our Readers,.....	33			
The Juvenile Presbyterian,.....	33			
THE CHURCH IN CANADA.				
Ministers', Widows' and Orphans' Fund,	33			
Queen's College Building Fund,.....	33			
Synod Fund,.....	34			
Calcutta Orphanage,.....	34			
Congregation of McNab and Horton, ..	34			
Late Rev. Dr. McGill,.....	35			
Presbytery of Montreal,.....	35			
Clergy Reserves Commutation,.....	36			
Letter of Rev. Dr. Cook, Quebec, ..	36			
Do Hugh Allan, Esq., M'treal,	37			
Ministers', Widows' and Orphans' Fund,	37			
Supplement to the 8th Annual Re-				

No. 3, March, 1856.

VOLUME IX

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1856, THE PRESBYTERIAN being payable in advance.

The Presbyterian.

TO OUR READERS.

We have to request our friends to exert themselves in our favour. We now circulate 2200 copies monthly; but this is not by any means such a list as the number of the adherents of our Church in the Province would lead us to look for. If our readers and friends made a strenuous and combined effort during the next three months, the circulation and consequent usefulness of this Journal would be greatly extended. We have also to request that our subscribers would remit their subscriptions, 2s. 6d. per annum, punctually in advance. The sums are very small to each, but they run up to a considerable aggregate. Many subscribers have neglected also to remit for one or two years. To all who are in arrears on the 1st of May we will enclose accounts of the amounts due. We hope that they may remit at once. The subscription is too low to admit of our employing paid agents; we must therefore rely on the kind and voluntary exertions of our friends.

We invite attention to a valuable letter from Mr. Haig, following up our remarks with regard to the Religious Census in the number of this Journal for September, and exposing its gross inaccuracies as regards our Church. Mr. Haig has done good service by its preparation, and we trust that others of our Ministers will follow

the example, and afford information as to their own localities. Our correspondent by the way charges us with breach of "tryst." We did not promise further remarks as to that particular subject. What we intended was to refer to the Census as illustrative of the necessity of a Home Mission. An article on the subject, which has been in type for some time, but kept over by the constant requirements on our space, is still crowded out from the present number.

THE JUVENILE PRESBYTERIAN.

Our readers are aware that the issue of a publication adapted for our Sabbath Schools, and for the family circle, has been contemplated by the Association for some time. The prospectus which we published would explain its objects. Upwards of 500 subscribers having been obtained as the result of the issue of the prospectus, it has been determined to issue an experimental number this month, and to continue the publication after the 1st of May, if sustained by friends. Through a miscalculation of the wood-engraver we have been disappointed in not enclosing copies with this issue of our paper to all our subscribers throughout Canada and the Lower Provinces. The price, 1s. per annum for 25 copies, and 1s. 3d. for single copies yearly, ought to secure for it a large circulation. We trust it may prove an effective auxiliary to our own Journal.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS		£	s.	d.
North & South Huntly, Rev. J. Sinclair,.....		3	0	0
St. Andrew's Montreal, Rev. A. Mathieson, D. D., (Additional),....		1	7	6
Seymour, Rev. R. Neill,.....		8	5	0
Lanark, Rev. Thos. Fraser,.....		2	10	0
Ramsay, Rev. John McMorine,.....		3	0	0
Chatham, C. W., Rev. John Robb,....		3	10	0
McNab & Horton, Rev. Geo. Thomson, ..		3	0	3
Osnabruck, Rev. Robt. Dobie,.....		3	5	0
Beckwith, Rev. D. Morrison,.....		6	0	0
King, Rev. John Tawse,.....		3	0	0
Kingston, Rev. John Machar,.....		25	0	0

JOHN GREENSHIELDS.

Treasurer.

SUBSCRIPTIONS AND DONATIONS ON ACCOUNT OF THE BUILDING FUND OF QUEEN'S COLLEGE.

Received since last publication.

Williamstown Congregation.....	£11	15	0
Woolwich ".....	2	0	0
Cornwall ".....	14	6	9
Dr. Hamilton of West Flamboro....	7	10	0
Pakenham Congregation.....	4	5	0
North East Hope ".....	7	0	0
Saltfleet ".....	6	15	0
Martintown ".....	8	0	0
Newmarket ".....	10	0	0
Uxbridge and Scott ".....	16	0	0
Scarboro' ".....	31	0	0
Perth ".....	27	12	3

Kingston	"	.....	115	15	0
Ottawa	"	.....	10	0	0
Simcoe	"	.....	17	17	6
Hugh Ailan, Esq., Montreal, subscrip- tion.....			50	0	0
James Mitchell Esq., Montreal, half- subscription.....			12	10	0
			£352	6	6

Queen's College,
Kingston, 18th February, 1856. }
JOHN PATON,
Secretary to the Trustees.

THE SYNOD FUND.

We would remind ministers that the collection for this Fund is fixed by our Synod for

We would also remind our readers that this Fund has been charged with the cost of the deputations to the Lower Provinces, and that the expenses of the four delegates ought to be reimbursed them from the Fund. One of them has since, it is true, been called away from this changeful scene; but the amount ought to be repaid to his representatives. If this really important effort is to be sustained, our people must contribute cheerfully to the Fund. We are sure that all our readers were gratified with the reception which our delegates received in the Lower Provinces, and that they must have been satisfied that the effort was likely to result in good. We trust that other delegates will be sent next Synod; but, to ensure this, the Synod Fund must have its claims acknowledged. We have received £1 from Esqueusing for this purpose, and we understand that a few of the congregation of St. Andrew's, Montreal, have subscribed a liberal amount. We trust other congregations will do likewise. We will remit to the Treasurer, John Cameron, Esq., Toronto, any monies transmitted for this purpose.

CALCUTTA ORPHANAGE.

We have just received the gratifying intelligence that all the little orphans at this Institution have been appropriated to the various Sabbath Schools and kind friends who have undertaken their support. Let not this, however, deter others from making application for little Heathen protégés, as another large Institution at Madras equally claims our sympathies and support.

The schools in connection with St. Andrew's Church, Toronto, and St. Andrew's Church, Fergus, have just learned the appropriation to them of little girls picked up in the streets of Madras, but who are now, through this liberality, being supported in a comfortable home, with the advantages of a Christian education. Truly the soul of one poor Heathen is above all price in the sight of God. In addition to this let our Sabbath School children reflect that these orphans are soon to be sent forth as teachers and as the wives of native Missionaries, thus, it may be, becoming instruments of making the light of the Gos-

pel to shine in that dark Heathen land, and of leading many to righteousness.

Canada now supports seven orphans in this way. Will not other schools come forward in so good a cause? Four pounds currency a year will be easily raised if the effort is once made.

We have several times commended this scheme to the sympathies and prayers of our Sabbath Schools, believing that a better means of interesting children in Missions to the Heathen could not easily be devised.

The annual charge for each orphan, as has been just stated, is only four pounds currency, which can be remitted to the Editor of this paper, or to Mr. John Paton, Kingston.

THE CONGREGATION OF McNAB AND HORTON.

On Saturday, the 25th of January last, a deputation of the congregation of McNab and Horton waited upon the Rev. George Thomson, their minister, and in the name of the Ladies of the congregation presented him with a set of handsome Buffalo Robes, as a mark of their esteem and gratitude. A few days before, Mrs. Thomson had conveyed to her a very tasteful token of their regard. Mr. John Fisher, one of the elders of the congregation, on presenting the Robes, thus addressed Mr. Thomson:—

REV. AND DEAR SIR,—I have been deputed to perform the pleasing duty of presenting to you, in the name of the Ladies of your congregation, these Buffalo Robes, and of begging your acceptance of them, not on account of their value, but only as a token of the esteem and gratitude of the donors. I feel, dear Sir, that I am unable to state in adequate terms the great obligation that all of us, who have the happiness to belong to your congregation, are under, for the exemplary manner in which you have uniformly discharged the arduous duties of your situation; but, we sincerely hope, that the memorial, which we offer for your acceptance, will convey to you in some degree the deep feelings of gratitude and affection we entertain for you.

You are no doubt aware that, a few days since, the Ladies of your congregation, whom I now represent, conveyed to Mrs. Thomson a token of their respect; and our earnest prayer to God is, that you may both long continue amongst us in the enjoyment of good health, and that He may abundantly bless all your endeavours for the promotion of His own cause in this locality.

Mr. Thomson replied as follows:

MR. FISHER, LADIES AND GENTLEMEN, The simple and honest expression of heartfelt thanks should, as we would think, be soon and easily rendered, and yet I have to acknowledge that I cannot fully express my feelings on the present occasion. Sure I am, however, that you will easily conjecture what they are, for they whose hearts are generous and kind, as the present transaction proves yours to be, must have experienced the sensation of gratitude, and by sensations of heartfelt gratitude I am now deeply impressed.

I confess that, ever since I was connected with the congregation of McNab and Horton, one of the first wishes of my heart has been to gain the affection and esteem of my hearers, and, when I consider the substantial and valuable token of their regard which you have now presented to me, and learn that it has been purchased by the willing contributions of the people among whom I labour, my gratification is great indeed at being permitted to hope that my wish has been accomplished; and the more especially as my conscience allows me to feel that I have never intentionally compromised God's truth, but uniformly endeavoured to declare unto you the whole counsel of God. My friends, I feel a proud satisfaction in regarding the present instance of your kindness as a profitable example of that return of love and respect which the faithful Minister of Christ may hope to receive from the flock over whom he is appointed, and which, next to the favour of God, and the testimony of a good conscience, is his highest encouragement and reward.

Nothing could be more gratifying to me than to find that, during the 4 years and some months I have been Minister here, you and other friends, kindly disposed towards me, should have considered me in any way worthy of so marked an expression of your approbation. It gives me the greatest pleasure to look back upon the period during which we have been connected together. I have experienced the utmost kindness and forbearance from you, both as individuals and as a congregation; and, while I feel deeply grateful to God for this, I would earnestly hope that, notwithstanding many shortcomings on my part, there may not be wanting some fruits of my ministry among you. Allow me farther to assure you that, amid all my labours and the many cares from which in this life we can never hope to escape, this much prized gift will be continually before my eyes, to convey to me the comfortable assurance that the affection I feel for you is returned; and that the proceedings of this hour will live in my grateful recollections, as bestowing upon me a substantial proof not only of your respect and good will towards myself, but also of your liberal spirit and generous feeling.

Mrs. Thomson desires, through me, to offer her most grateful thanks for the valuable present you have been so kind as to bestow upon her; and, my friends, I trust you will be pleased to accept of this acknowledgement on her part, when I assure you that no one could be more gratified than she is by these tokens of your esteemed friendship. By your associating my partner in life with me in the heart-moving transactions of this day, allow me to assure you that I feel doubly honoured and indebted.

But I have no intention to inflict upon you a long speech, and therefore I shall have done, and at once beg you, and through you my other kind friends in McNab and Horton, to accept of my warmest acknowledgements and thanks for your much valued gifts. With my grateful acknowledgements permit me at the same time to offer my best wishes for the happiness and prosperity of yourselves, and all with whom you are more immediately connected. My earnest prayer to God is that He may guide and bless you all while here, and bring you at last to our Saviour's rest in Heaven, when this world and all its concerns shall, in regard to us, be no more.

THE REV. DR. MCGILL.—Under the head of our ordinary obituary notices we announced a few days ago the decease of this faithful and laborious Minister and most excellent and pious man as having taken place on the 4th instant. This melancholy event has shed a gloom over the community, who were little prepared, from the previous report of the nature of his illness, to learn that so speedy a termination had taken place in his career of usefulness and activity. The feeling will be shared in other parts of the Province where he was as well known and as highly appreciated as in this city—the scene in latter years of his effective ministrations. Upon Dr. McGill's numerous private friends and attached congregation the blow has fallen with great heaviness. They fondly hoped, up to Saturday last, that the disease, though of so harassing and disturbing a character as to prevent him from discharging for a time his sacred functions, would shortly yield to medical treatment, and that ere the return of milder weather they would see him once more in his accustomed place. "His Master," however, whose hand the lamented deceased himself always recognised in every dispensation, saw fit to order it otherwise. Towards Sunday morning the disease acquired greater strength, ending at last in congestion of the brain. The sufferer lingered till Monday afternoon, when without a sigh he resigned his spirit into the hands of his Maker.

Robert McGill was born at Ayr in 1796. Under his father's care, who was long known as a judicious teacher of youth, he made rapid progress in his elementary studies, and at a fitting age he was sent to the University of Glasgow, where he distinguished himself so much as to secure the most favourable opinion of his professors, with some of whom in after years he maintained an affectionate and cordial correspondence. At an early period his mind was deeply imbued with the sacred truths of Religion; and, resolving to devote himself to the work of preaching the Gospel, he sought for and readily obtained the sanction of his parents that he might direct his studies towards an adequate preparation for that important calling. In due time Mr. McGill was licensed by the Presbytery of Glasgow as a preacher; he officiated for some time in various parts of his native country with much satisfaction to the people until in 1829 he received and accepted a call from the congregation at Niagara in Upper Canada. For many years he laboured in that town with singular zeal and success, and his name is even now always mentioned there with the greatest esteem and respect. In 1845, shortly after the death of the lamented Dr. Black of St. Paul's Church in this city, Mr. McGill received a unanimous call to supply the vacancy, which he accepted, though with reluctance, owing to the strong attachment which had grown up between his people and himself. In the year 1853 the University of Glasgow conferred upon Mr. McGill the Degree of Doctor in Divinity, as an acknowledgement of the estimation in which they held his learning and his long continued services in the cause of Religion.

In his pulpit appearances the late Dr. McGill was mainly distinguished by the earnestness and fervour with which he brought before his hearers the leading truths of Religion. When occasion served, he did not neglect to draw upon the ample stores of his well informed mind, in order to illustrate the subjects under notice. These, however,

were subordinated to the main purpose and business of his life—the bringing of sinners to a knowledge of and love for the Redeemer, and urging upon their minds the paramount importance of making their peace with God while it was yet time. In some of his discourses Dr. McGill rose to a height of great eloquence and power, as many will acknowledge, who were privileged to hear him on occasions of public interest and importance. Several of his productions have from time to time appeared in print, and more recently he published a volume of discourses characterised by much vigour of thought and elegance of expression. These cannot fail to be highly prized by his sorrowing friends, both on account of their intrinsic worth and as fitting and valuable memorials of the departed.

In the Church Courts Dr. McGill on many occasions took a prominent part in the deliberations, where the acuteness of his reasoning powers and his ready extemporaneous addresses secured the greatest attention and respect. If in the heat of debate, as will sometimes happen at public meetings, a feeling of irritation or impatience with a brother member arose, he hastened with kindly alacrity to restore peace and harmony.

At the last session of the Synod of his Church Dr. McGill was deputed, along with a colleague, to visit the neighbouring Province of New Brunswick for the purpose of fostering feelings of friendship and sympathy between the Churches. He accepted the mission with his accustomed eagerness to render himself useful, and discharged his duties with fidelity and zeal, taking part in the deliberations of the Synod of New Brunswick, and preaching frequently in various places. This mission, which lasted over six weeks, was among the last of his more important public duties.

To the affairs of the Benevolent and Literary Institutions of the City Dr. McGill devoted much of his time and attention, and on all fitting occasions he did not fail to urge their claims to countenance and support with all the persuasive eloquence with which he was so liberally endowed.

While sincerely attached to the Church of his fathers, Dr. McGill maintained a friendly intercourse with all his brethren of the Protestant family, by many of whom his death is as deeply deplored as by his own people.

Dr. McGill's memory will be long cherished with affection by the congregation among whom he laboured. Nothing could exceed the interest which he evinced for their welfare, spiritual and temporal. At periods of sickness in particular he grudged neither time nor labour in ministering to them, and few who have listened to him on such occasions will forget the earnest supplications which he offered up at the Throne of Grace, the clearness with which he pointed out the Way, the Truth, and the Life, and the fervour with which he dwelt on the all-sufficient merits of the Blessed Redeemer. His kindly and soothing manner made him a welcome visitor to many a humble sufferer, and the recollection of the sweet intercourse then had has frequently left a deep and permanent impression for good. In all the domestic relations Dr. McGill was as exemplary as in those of a public character.

A widow and three children have been left to mourn his departure. They have, we feel assured, the heart-felt sympathy of the whole community in this time of their trial and bereavement.—*Montreal Gazette.*

PRESBYTERY OF MONTREAL.

At Montreal, and within St. Andrew's Church there, on the 6th day of February, 1854 the which day the Presbytery of Montreal, in connection with the Church of Scotland, met and was constituted with prayer. Sederunt Alex. Wallace, Mod., P. T., Alex. Mathieson, D.D., James Anderson, James C. Muir, William Simpson, James T. Paul, Thomas Haig, John McDonald, Frederick P. Sim, Ministers; Hew Ramsay and Alexander Morris, Esqs., Ruling Elders. Inter Alia.

Mr. Ramsay, Ruling Elder of St. Paul's Church, Montreal, intimated to the Presbytery that the Rev. Dr. McGill, D.D., Minister of St. Paul's Church, departed this life on the 4th instant. Whereupon it was moved by Mr. Simpson, and seconded by Mr. Morris, that a committee of Presbytery be appointed to draw up a minute expressive of the sympathy of this Presbytery with the bereaved family and destitute congregation of their late brother. Dr. Mathieson, Messrs. Sim, Ramsay, and Morris were named as a Committee by the Moderator. The said minute was requested to be laid on the table of Presbytery at a meeting to be held on Friday, the 8th. inst., at 1 o'clock, and before the funeral of Dr. McGill.

ALEX. WALLACE,
Moderator.

THOMAS HAIG,
Presby. Clerk.

At Montreal, and within St. Andrew's Church, the 8th of February, 1856, the Presbytery of Montreal met and was constituted with prayer. Sederunt William Simpson, Mod., P. T., Messrs. Haig and Sim, Ministers, Ramsay & Morris, Elders. The funeral of Dr. McGill, which was appointed to take place this day, was postponed till to-morrow, owing to the non-arrival of friends from Canada West, whereupon it was moved and seconded that the Presbytery adjourn till to-morrow at 1 o'clock. Agreed to. Closed with prayer.

WM. SIMPSON,
Mod., P. T.

THOMAS HAIG,
Pres. Clerk.

At Montreal, and within St. Andrew's Church there, on Saturday, the 9th of February, at 1 o'clock, P.M., the Presbytery of Montreal met before the funeral of their late brother, the Rev. Robert McGill, D.D., Minister of St. Paul's Church in this city, and was constituted. Sederunt Rev. Wm. Simpson, Mod., P. T., Alex. Mathieson, D.D., Thomas Haig, Ministers; Messrs. Ramsay and Morris, Ruling Elders. The committee, appointed at the regular meeting on Wednesday last to draw up a minute expressive of the sympathy of this Presbytery with the bereaved family and destitute congregation, laid the following upon the table, which, being read by the Clerk, was ordered to be inscribed as part of the regular minutes of Presbytery, and is as follows.

The Presbytery agreed to record the following expression of their sentiments and profound sorrow on this occasion.

While the Presbytery desire to humble themselves before God, and to recognise in the present dispensation His righteous and all-wise decree, they at the same time, with entire submission and resignation to the Divine Will, express their poignant sorrow under the heavy bereavement that has thus come upon them, and record their deep sense of the high personal and ministerial character of their departed brother, and of the great loss sustained by them as individuals and as a Presbytery, as well as by the Church in general, in the dissolution of those bonds of affection, of Christian brotherhood and ministerial co-operation which many years of fellowship had united and confirmed.

And the Presbytery further take the present opportunity, while recording the decease of their beloved brother, to express their warm sympathy with the bereaved widow and children, commending them affectionately to the grace and consolation of their Heavenly Father, and with the congregation of St. Paul's Church, who have been deprived of the services of a wise, zealous and affectionate Pastor.

Mr. Wallace was appointed to preach in St. Paul's Church on Sabbath, the 17th of February, and to declare the Church vacant from the 4th instant.

Mr. Simpson, Lachine, to supply the pulpit on the 2nd March.

Mr. Haig, Beauharnois, do. 16th do.
Mr. Sim, Russelstown, do. 30th do.
Dr. Mathieson, Montreal, do. 13th April.
Mr. Mair, Chatham, do. 27th do.
Closed with prayer.

WM. SIMPSON,
Mod., P. T.
THOMAS HAIG,
Pres. Clerk.

THE CLERGY RESERVES COMMUTATION BY THE CLERGY OF THE CHURCH OF SCOTLAND.

We have never in the conduct of this Journal delighted in controversy; but nevertheless we are always prepared to defend the Church with which we are connected, when wrongfully assailed. In the Free Church *Record* of last month we observed an editorial article which deserves notice. Under an affectation of great respect for "duty," there is an exhibition of a spirit far different from that charity "which thinketh no evil." If the conductor of that Journal were really reluctant to prefer charges against a body of ministers, such as those of our Church, "sense of duty" might have suggested the propriety of awaiting the publication of the official documents by the order of Parliament. The insinuations, covert though they be, of the *Record*, that our ministers have not acted in this matter "in strict accordance with the dictates of conscience and the principles of

truth and right," are unmanly, ungenerous and unjust. We shall not now enter upon the question of the inconsistency of Free Churchmen and Ministers in Canada being such ultra-voluntaries as to have led to their casting their influence into the political scale for the purpose of destroying the Reserve Fund, formerly set apart by a benevolent monarch for the support of religion, while in Scotland the Free Church cling by the Establishment principle. We content ourselves with affirming that in the matter of the Commutation our ministers have acted a noble, disinterested part, in keeping too with the nicest dictates of conscience and honour. What are the simple facts of the case? It is well known that, after a long and arduous struggle, the right of the Scottish Church to share in the proceeds of the Reserves was recognized, and that the management of her share was entrusted to a Board of Commissioners, nominated by her Synod. Upon entering upon their duties, the Commissioners (who, be it remarked, had the exclusive control and disposal of the funds) sought legal advice as to the mode of appropriation of the revenues annually entrusted to them. They were informed that under ordinary circumstances it would be advisable to distribute the annual revenues equally among the ministers on the lists, and by this rule they adhered, save in two instances, when a diminution of numbers, owing to the Disruption, induced them to reserve a portion of the Funds, which they have since applied to the purchase of manse—a wise and judicious appropriation—generously approved by the ministers. The income then was fluctuating, its measure being the amounts which the Government collected and paid over. If the administration was lax, the Funds suffered by a non-collection of the rents from the lands sold. We believe that no public fund was ever so judiciously and prudently managed as was this Fund by the Reserve Commissioners, of whom a majority of the active managers were laymen. It is then to be borne in mind that the salary of the ministers was a fluctuating one. Take the year 1853, and we find, as stated by the Secretary of the Board, that the revenue of that year was £12,344 0s. 6d., affording to the 76 ministers, inducted before the 6th of May, 1853, a stipend of £163 5s., cy. Yet the amount commuted for was but £150. Our Free Church contemporary alleges, as a justification of his assertions, that, had the ministers "considered that they were fully entitled individually to £150, it is not very likely that they would have been satisfied with £112 10s. for the future." Why, this is but a proof of their respect for the dictates of justice? Certain ministers had entered upon the ministry subsequently to the passing of the Imperial Act. Some of them had entered upon their studies with the public faith pledged to them that, on their assumption of the sacred office, a portion of their support would be drawn from

the Reserves; others had come from Scotland with a like pledge, secured too by the most solemn guarantees—acts of the Legislature of Britain. Yet the Canadian Legislature disregarded their rights, and in their case set at nought the requirements of justice and equity. Not so, however, their brethren, who were willing to receive themselves a smaller stipend, in order that those placed upon the Fund in the interval between the two acts might also receive a stipend. They felt that they could not disregard the justice of their claims, if Parliament had set them at nought; and their so doing was creditable to them.

Then, as to the general question, the statement of the whole case was put before the Government, and our ministers received simple justice at their hands,—all that they now seek at the hands of a discriminating public. We believe that in this very matter of Commutation the whole conduct of the ministers will bear the closest scrutiny, while their disregard of their own private interests and their determination to resist all inducements to commute individually, in order that they might preserve to the future Church a remnant from the wreck of a princely endowment, are worthy of all commendation. We do not believe that a body of laymen could have exhibited the same noble disinterestedness, and, as this is a lay journal, we can say it the more boldly. We insert elsewhere a letter from Hugh Allan, Esq., and also one from the Rev. Dr. Cook, which merit perusal.

We trust that the future disposal of the Fund will be decided on by the Synod in the same large and liberal spirit, and with the same anxious desire for the advancement of the interests of Religion, as was the determination to commute arrived at by our ministers.

To the Editor of *The Montreal Gazette*.

SIR,—Will you allow me, very shortly, to correct certain errors affecting the character of the Ministers of the Church of Scotland in this Province, contained in an article of the *Globe* of the 3rd instant.

In that article it is stated, "that each Minister of the Church of Scotland, with the one noble exception of Mr. McNaughton, filed a solemn declaration with the Government that at the passing of the Imperial Act, or on the 9th May, 1853, he had been in receipt of £150 per annum."

I am one of these Ministers, I acted as attorney for them all. As a Commissioner appointed by the Synod, and residing at the Seat of Government, I was acquainted with every thing that was done in the matter of commutation, and I can positively assert that no such declaration was ever made, either verbally or in writing, by any one of the Ministers or by any one for them. The very reverse; on the occasion of the first interview I had with a member of the Government on the subject of Commutation, I stated that we had only received £112 10s. in 1853; yet for reasons which I mentioned, we would be treated—in our apprehension—unfairly, if compelled to commute at that sum. And these reasons it was my business to press at every succeeding interview with members of the Government. Had I or any of us been disposed to conceal the fact, it could not have been done. It was perfectly known to the Government and was, as the *Globe* says, officially

stated in the Printed Public Accounts. The charge of falsehood, or something worse, is therefore utterly without foundation.

The ground on which those, who conducted the commutation for the Ministers of the Church of Scotland, claimed that they should be permitted to commute for a larger sum than £112 10s., although that was all which was actually received in the course of 1853, was simply this, that they were entitled to more,—that according to the opinion of two former Attorneys General, it was the duty of the Clergy Reserve Commissioners to distribute the revenue of each year among the Ministers of the year,—that, having no fixed salary assigned them, unvarying from year to year, they were legally entitled to their fair proportion of the year's revenue,—that, in point of fact, that was what was really assigned to them,—and that, —if at any time, either through the caution of the Clergy Reserve Commissioners, or in consequence of a general understanding among all parties, and for the extension of the Church, a certain portion of the year's revenue were retained—it would be a grievous hardship, to make the Ministers suffer for what, in the former case, was no fault of theirs, and, in the latter an act of liberality.

In making this claim myself, at my first and at several subsequent interviews with members of the Government, I could only state the principle of it. Not being a Clergy Reserve Commissioner, and having only general information on the subject, I was unable to state the precise amount of the claim. The subsequent actual division of the revenues of 1853 and 1854 giving £150 to each of the Ministers on the Synod's Roll, those not entitled, under the Provincial Statute, equally with those entitled to commute, fixed the amount of the claim, which had all along been made and enabled the Ministers to state in their printed powers of Attorney. There was not the slightest attempt to impose on the Government as to the time when the supplementary sum was added. Our position all along was, that, whether that sum were actually added or not, our right to it and to commute accordingly was the same. The addition was, in our apprehension, valuable only as enabling us to specify the amount of a before undefined claim.

The claim, after a correspondence with the Clergy Reserve Commissioners, was ultimately admitted by the Government. That correspondence will, no doubt, be laid before Parliament, and in it will be found an official statement of the revenue for each year, the amount appropriated each year, and the stipends received each year by the Ministers.

Only one further explanation has to be given. The *Globe* states that the revenues of the year 1853 amounted to only £7,959 19s. 3d., and consequently could not have yielded £150 to each Minister. By the revenue of 1853 the *Globe* understands the sums paid in to the Clergy Reserve Commissioners from the 1st January to the 31st December, 1853. By the revenue for the year 1853 we understand the interest of the Clergy Reserves Fund in the hands of Government for 1853, and which—the last half-year of it, at least, could only be due on the 1st January, 1854, and was not and could not be paid into the hands of the Commissioners sooner than in the beginning of that year.—Thus understood, the revenue of 1853 was £11,260; that of 1854, over £12,000.

I am unwilling to add to these explanations any general remarks. But I cannot refrain from saying that, when the Provincial Legislature was taking away a property, worth two or three millions of pounds, from parties to whom it had been given by a solemn act of Parliament, bearing in the body of it that it was a final settlement, it was scarcely worth the while of certain parties to show so much zeal to cut down the claims, which the Imperial Parliament had recognized and reserved to the lowest possible figure. After all, these claims do not materially diminish the amount acquired by the Province. It will not, I am persuaded, be made a charge against the members of the Government, by any reasonable man, that they were disposed to take a fair and equitable view of them. And it remains to be seen whether

the purpose, to which comparatively small sums obtained in virtue of them will be permanently applied, of placing, that is, well educated Ministers of the Gospel here and there over this great Province, may not ultimately prove quite as beneficial to its interests as any use that is likely to be made of the vastly larger amount which is to be distributed among the Municipalities.

I am, Sir,
Your obedient servant,
JOHN COOK.

Quebec, 10th January, 1856.

TO THE EDITOR OF THE ARGUS.

SIR,—As soon as Parliament assembles, it is to be presumed that everything connected with the commutation, effected by the Government with the Churches of England and Scotland, of their claims on the Clergy Reserves, will be laid before the public; but, as some little time must yet elapse before that can be done, and as the letter of the Rev. Peter McNaughton and the articles in the *Globe* and the *Argus*, if left unanswered, may prejudice the public mind, I feel called on to offer some explanation of circumstances which are placed in a false light in the letter alluded to.

I have no doubt it will surprise you to learn that, notwithstanding Mr. McNaughton's conscientious scruples and virtuous indignation, he took the money to make up his salary for the year 1853 to £150, and was then quite satisfied of the justice and propriety of doing so, though his letter leads the reader to infer that it had been offered to him and that he refused it, and it was not till after he had accepted of the money that he indicated his intention of refusing to commute his allowance.

The principle adopted by the Clergy Reserves Commissioners in the distribution of the revenue intrusted to them, has always been to divide, as nearly as possible, the revenue of each year amongst the ministers of that year, retaining only what was necessary to ensure regularity of payment and to meet contingencies, for which course they obtained the legal sanction of (then) Mr. Attorney General Draper and Mr. Attorney General Smith.

This principle has always been adhered to as closely as circumstances would admit of, except in two circumstances when the revenue was unusually large and the list of ministers diminished in consequence of the departure of a number of them, of whom Mr. McNaughton was one, to fill charges in Scotland, rendered vacant by the secession which had then recently taken place. Keeping in view, therefore, the interests of the vacant congregations, and anticipating a gradual new supply of ministers, it was not thought expedient to distribute at once the whole revenue of these years; but the balances thus retained have since, to a considerable extent, been employed to assist congregations to buy glebes and build manses, which will be of much benefit, not only to the present ministers, but also to their successors.

It is necessary to explain that, owing to the time required to make up the public accounts in the Government offices, the revenue of any one year was not known or paid over to the Commissioners till far on in the succeeding year. The payments to the Ministers, however, had to be made semi-annually, and hence it follows that they were usually made out of a balance remaining from the year immediately preceding.

The return for the year 1853 printed in the public accounts is an example of this. It shows that the Ministers were paid at the rate of £112 10s per annum on the 30th of June and 31st of December respectively, but at those dates the Commissioners had no knowledge to how much the revenue of that year might amount, and would not therefore have been safe in increasing the allowance at that time. On the 7th of April, 1854, the revenue of 1853 was paid over by the Government to the Commissioners, and, finding that the amount received was in excess of the sum paid to

the Ministers for that year, the Commissioners resolved on making a supplementary grant of £37 10s to each Minister, which was done.

The Revenue for 1853 was as follows:—
Paid by Government to the Commissioners..... £11,260 13 4
Period by Do direct to the Ministers to whom the faith of the Crown was pledged... 1,083 7 2

Total £12,344 0 6

This, divided amongst the 76 Ministers inducted before the 9th May, 1853, who alone were entitled to commute their stipends, would give £163 5s, or, if divided amongst the whole number of Ministers, would give at the rate of £156 5s to each. A precisely similar course was pursued with regard to the year 1854. The Ministers were paid at the regular semi-annual periods at the rate of £112 10s per annum; but, as soon as it became known that the revenue for that year would also admit of it, a subsequent payment, equal in amount to that of the previous year, was granted; thus making the sum actually paid to the Ministers for the years 1853 and 1854, and out of those years, £150 per annum.

The Act of the Legislature, authorising commutation, was passed at the close of the year 1854, but it was only in February and March, 1855, that steps were taken to put it into operation. The commutation was to be effected on the salaries the Ministers were actually receiving, and these, it is manifest, were £150, and I am at a loss to know how any one acquainted with the facts could find any fault whatever, either with the Government or the Ministers, for effecting the commutation at that rate.

With regard to the Government, I believe I state the unanimous opinion of the Committee of our Church, which conducted the negotiations with them, that they acted throughout in a fair and liberal spirit, evidently desirous to do justice to the Churches, but never for a moment losing sight of the public interest, and that, while we cannot complain of injustice at their hands, neither can we say that we were unduly favoured.

I am, Sir,
Your obedient servant,
HUGH ALLAN,
Secretary to the Clergy Reserve Commissioners.

THE MINISTERS' WIDOWS' AND ORPHANS' FUND.

We should have had pleasure in publishing earlier, had we been furnished with them, the ensuing papers relative to this important institution of our Church. Though somewhat late, yet the reasoning of the Report is so sound that we invite the attention of our readers to its consideration. Those congregations, that have not yet contributed, will, we trust, do so liberally, bearing in mind that another annuitant has since been thrown upon the Fund. In the list of collections, published in our last issue, it would be noticed that the people of St. Andrew's Church, Montreal, had, as is their wont, devised liberal things in this matter. Some of the contributions of the smaller charges were also liberal. We believe that our brethren in the Lower Provinces contemplate the establishment of a similar Scheme. We are confident that the Managers of our Fund would cheerfully give them any information and the benefit of their experience in its working.

SUPPLEMENT TO THE EIGHTH ANNUAL REPORT OF THE MANAGERS OF THE MINISTERS' WIDOWS' AND ORPHANS FUND.

In the Eighth Annual Report, submitted to the Synod at its meeting in the month of May last, the Managers stated that, as their financial year had not expired, they could only give an estimate of the probable amount of the Funds under their care when the books should be closed. They are now in the position to show the exact state of the Funds as on the 14th Nov., 1855, which, however, does not differ materially from the estimate.

The gross amount at the credit of the Fund, consisting of the Ministers Contributions, was.....	£1676	10	1
From which there was paid in Annuities.....	106	15	10
Proportion of Printing, Postages Stationary, &c.....	2	18	0
	109	15	10
	£1566	16	3
The gross amount at the credit of the Fund, consisting of Congregational Collections, was.....	£2196	14	8
From which there was paid in Annuities.....	£51	1	8
Proportion of Printing, &c.....	4	10	0
	55	11	8
	2141	3	0
Net Total of both Funds.....	£3707	19	3
The Funds invested, bearing interest, amount to.....	£2530	10	0
Cash in Treasurer's hands.....	177	9	3
	£3707	19	3

It will be observed that the total expenses incurred in managing the Funds came to £7 8s.; and there have been paid in Annuities £162 7s 6d.

Owing to the great addition recently made to the number of Annuitants, the expenditure on their account will be much greater during the next and succeeding years than in any that have past since the creation of the Trust. It is impossible, therefore, for the Managers, having a prudent regard for the interests committed to them, to make any advance in the amount of Annuities payable from the Fund consisting of Ministers' contribution but, if the next appeal, to be made in January, to Congregations for a liberal advance on their past contributions, is responded to in an appropriate manner, they trust to have the satisfaction of making an increase to the Annuities derived from that source. There are now thirteen widows, many of them with families depending either wholly or in great part on this Fund for their support; and it is not creditable to our Church that we should not provide in a more becoming manner for those in whom we ought all to feel so deeply interested, and who have so many strong claims on our sympathy. It is seldom in the power of a Minister during his lifetime to be enabled to lay by anything for the future maintenance of his wife and children, should he pre-decease them:—he has, from the proceeds of a small and often inadequate stipend, to maintain a respectable position in society, he is subjected to many pecuniary calls upon his purse, and, if he would keep abreast of the literature of the day, he must from time to time replenish the shelves of his library. Many an anxious thought must frequently cross his mind as to the future lot of those nearest and dearest to him, should his Master see fit to remove him from their society and from the scene

of his earthly labours; nay, in many cases it is not too much to say that such thoughts, often indulged in, must greatly impair the usefulness of his public ministrations. If his mind were once set at rest as to the future of his family, he could apply himself with vigour to the discharge of the duties of his holy vocation, and the people themselves, who contributed to the production of this security, would reap an abundant return, not only in the consciousness of having faithfully discharged an incumbent duty, but directly in their own spiritual condition from the greater efficiency of their Minister's services.

At the commencement of this Fund, and ever since at intervals, the Managers have expressed the hope that the poorest of our Congregations would contribute annually at least as much as their Ministers. In this they have hitherto been disappointed. During the past year there have been 25 Congregations, or about one-third of the whole number on the Roll of Synod, who have sent in collections under £3 in amount, and out of these several were much under that sum. This melancholy feature in the Scheme, the Managers think, might disappear if the Ministers, Elders and Trustees would take some trouble in making the people generally well acquainted with the importance of the Fund, and the duty that lies upon them to support it liberally. One Minister in the Presbytery of Montreal by a little exertion is enabled from the contributions of a small Congregation to transmit to the Fund from £7 to £8. It is his practice before closing the collection to wait upon all who, either from ill health, inclemency of the weather or other cause, were absent on the day of collection, and solicit from them their proportion. In many districts in the country this plan might be acted upon with signal advantage.

It is of great consequence that the collections should not only be increased in amount but that, in obedience to the orders of Synod, they should be taken up throughout all our Congregations with the utmost regularity and promptitude early in January. Ministers should also bear in mind that the collection must be made for this Fund exclusively, and not mixed up with any other.

The Managers trust that the result of the next appeal to the Congregations will be such as to warrant them in at once adding to the comfort of the Annuitants on the list.

For the information of Ministers lately added to the Roll of Synod a copy of the Minute enjoining the Annual Collection is hereto subjoined.

ALEX. MATHIESON, D. D.,
Chairman.

HEFW RAMSAY,
Secretary.

MONTREAL, 6th Dec., 1855.

The Synod approved the following minute, and enjoined the same to be read from the pulpit, with such enforcement as Ministers may deem necessary, in all the Congregations on the Sabbath previous to that appointed for the annual collection in behalf of the Fund, namely the first Sabbath in January:—

MINUTE.

In the actual condition of the Church in Canada little more can be expected, even from the more prosperous and wealthy Congregations, than a bare support for the Minister and his family, without any power on his part of making any provision for them, if, in the providence of God, his wife should be left a widow, and his children fatherless. To meet such cases, which must be expected to occur among the Ministry with the average frequency, it is held and declared to be a duty incumbent on the people among whom a Minister labours, receiving nothing more from them than an immediate temporal support, to co-operate with the design of this Board for providing some relief for the bereaved families of such Pastors as have consecrated their whole time and talents to the spiritual edification of the people committed to their charge. This duty of Congregations may be deemed the more incumbent, inasmuch as the Synod have enacted that

every Minister shall contribute out of his public allowance the sum of Three Pounds annually, diminishing by that amount his very limited income. The Synod would, therefore, exhort Congregations also to come forward freely to present their liberal contributions for the same object, not only as a token of regard for their own Pastor, but as an expression of their gratitude to their Divine Lord, who has ordained that they who serve at the altar should live of the things of the altar.

Christians have always been wont to honour those who have in any way endured self-denying labours for the sake of Christianity; and it is worthy of a Christian Church to do this by making the Fund for the relief of the Widows and Orphans of their Ministers the monument of their gratitude and dutiful remembrance.

While this claim on the liberality of the people is held to rest on the clearest principles of Christian obligation, it is deemed to be of peculiar force in this country, where so much difficulty is experienced in obtaining a suitable supply of Ministers for the Church on account of the inadequacy of the temporal support that is attainable. This evil, which in present circumstances it may be impossible materially to alleviate, would in some degree be counteracted, if Ministers had any sure prospect that the Church would manifest a benevolent concern for their families after their decease.

The Synod, therefore, with these principles declared, and with the statements contained in the Report before them, indicating the want of a proper sense of duty in this particular on the part of many of the Congregations, enjoin upon Presbyteries to take order that all the Ministers and Sessions do use diligence that every Congregation may be brought to contribute a sum at least equal to that contributed by their Minister; and also, that all vacant Congregations within their bounds have an opportunity afforded them of devising liberal things in this matter.

PATRIOTIC FUND.

In another column will be found an extract from the Home and Foreign Missionary Record for the Church of Scotland, in reference to the subscriptions taken up by several of the Churches in the Synod of Canada in aid of the PATRIOTIC FUND. This is followed by Excerpts from Minutes of the General Assembly's Committee on the collection for behalf of the wives and families of soldiers and sailors engaged in the present war, together with our Synod's Minute, Resolution founded thereon, and List of Congregational Collections. These papers occupy much space in the Record; but we confess that we should have been pleased had a little more been devoted to show how the subscriptions were taken up. So far as casual readers are concerned—or rather all readers out of Canada—they will infer that the sum remitted (£506 12s 9d currency) was the total amount contributed by our Church towards the Fund, whereas, had the original letter, transmitting the Collection, been published, it would have been made abundantly clear that not only had the Congregations, quoted in the List, subscribed in various other ways to the same object, but that the members of all our Congregations had, through one channel or another, given liberal support to the Fund.

SYNOD OF CANADA IN CONNEXION WITH THE CHURCH OF SCOTLAND.

The public will learn with much satisfaction, from the subjoined Minutes, that the efforts of the Church at Home to relieve the families of soldiers and sailors, who had been engaged in the present War, have been cordially supported by the Presbyterian Church of Canada in connexion with the Church of Scotland. The Committee appointed by the General Assembly to promote this benevolent object have had remitted to them collections from the Synod of Canada to the amount of £410 15s. 9d. sterling. The Collections have been appropriated, in conformity with the wishes of the Synod, three-fifths of the sum to the National Patriotic Fund, and the remainder to the funds of the Central Association in London, for relieving the wives and families of soldiers in active service. Remittances of the money, in the proportions now stated, have been made by the Agent for the Church to these funds, respectively, which, it is scarcely necessary to add, have been most gratefully acknowledged.—*Home & For. Missionary Record for January.*

EXTRACT FROM MINUTE OF MEETING OF THE COMMITTEE OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, ON THE COLLECTION ON BEHALF OF WIVES AND FAMILIES OF SOLDIERS AND SAILORS ENGAGED IN THE PRESENT WAR,—held on 5th November, 1855.

The following documents were laid before the meeting:—

1. Letter from Hew Ramsay, Esq., Montreal, of date 13th August last, to John Beatson Bell, Esq., Agent for the Church: enclosing extract Minute of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, of date 11th January last, and Bill of Exchange on London, for £410 15s. 9d., the amount of sums collected by congregations of the said Church of Canada, in compliance with recommendation made in the Minute of Synod, in aid of the General Assembly's fund for relieving such of the families of our soldiers and sailors, as the painful bereavements or other casualties, incident to a state of war, may have placed in destitute circumstances.
2. Copy letter from Mr. Beatson Bell to Mr. Ramsay, dated 7th September last, requesting explanation of some expressions in the Minute of Synod, which seemed to leave it doubtful whether it was the mind of the Synod that the collections made in Canada should be handed over to the Commissioners charged with the management of the Patriotic Fund, or applied at the discretion of the General Assembly's Committee.
3. Letter from Mr. Ramsay in reply, of date the 8th October; enclosing letter of date the 6th of October, from Dr. Mathieson of Montreal, the mover of the resolutions embodied in the Minute of Synod.

The Committee have been deeply gratified by the evidence, which these documents afford, of the cordial sympathy of the Presbyterian Church of Canada with the Church of Scotland.

They cannot but rejoice to recognize, on the part of their brethren in the important colony of Canada, the same anxious desire to maintain, in circumstances of comfort and respectability, the families of the brave men who have gone forth to defend their lives the honour and independence of the empire, that it is their happiness to see pervading all classes of Her Majesty's subjects at home. It is their firm conviction that the practical expression of fervent Christian sympathy in all that touches most closely the hearts of our soldiers and sailors, which has been thus universally emitted, affords, under God, one of the best possible guarantees for the continued success of Her

Majesty's arms in the just and necessary war in which she is now engaged. Fostered by such expressions of public sympathy, that high-toned Christian principle, of which the war has educated, alike in officers and men, so many examples of intense beauty and interest, may be expected to pervade yet more and more, the military and naval virtues of the country rendering them, in still higher degrees the appropriate arm of a Christian land, invincible in war, and, both in war and peace, efficient pioneers of the kingdom of God. Nor will the sympathy expressed be less effectual to unite the hearts of those by whom it is poured forth, to consolidate the national power, and to prepare us as a people, when, with the divine blessing, an honourable and lasting peace shall have been at length achieved, to improve that peace as becomes the children of so many mercies. It is with the liveliest satisfaction, therefore, that the Committee, in the name of the Church which they represent, beg to tender, on this occasion, their most cordial thanks to their brethren, the ministers, elders, and congregations, of the Presbyterian Church of Canada.

As regards the apportionment of the funds which have been transmitted to them, the Committee wish to be guided by the views of their friends in Canada, and they believe they shall act in accordance with these views by appropriating three-fifths of the sum received to the National Patriotic Fund, and the remainder to funds of the Central Association in London, for relieving the Wives and Families of Soldiers in active service. They unanimously resolve accordingly, and instruct the Secretary to make corresponding remittances to these funds respectively, as soon as the Bill of Exchange shall have come to maturity.

The Secretary is further instructed to apply for the insertion of the Minute of Synod of the Presbyterian Church of Canada, and relative list of collections, and of the above Minute of Committee, in the next number of the *Church Missionary Record*.

The Convener agreed to send an excerpt from this Minute, with a letter from himself, to Hew Ramsay, Esq., Montreal, to be communicated to the Moderator of the Synod of the Presbyterian Church of Canada.

JAMES ROBERTSON, D.D.,
Convener.

EXTRACT OF MINUTE OF MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNEXION WITH THE CHURCH OF SCOTLAND.

MONTREAL, 11th January, 1855.

The business for which the special meeting of Synod had been called, having been finished, the Rev. Dr. Mathieson stated, "That he availed himself of the opportunity which this special meeting of Synod afforded, to direct the attentions of the congregations within the bounds to the call made by the General Assembly of the Church of Scotland, and generously responded to by every parish in the land, to contribute to the National Patriotic Fund for the relief of the wives and children of the brave men who have been disabled, or found a soldier's grave in fighting for the honour of their country, and the liberty, and (let us hope) the ultimate peace of the world, and the advancement of Christ's kingdom. And also to the circumstance that several of our congregations have already contributed, or were anxious to contribute, their subscriptions through the channel thus afforded, to the Patriotic Fund." Whereupon Dr. Mathieson moved to resolve, and it was resolved accordingly:—

"That this Synod deeply sympathize with Her Majesty and Her people in the great struggle into which she has been constrained to engage for the liberty and independence of nations. Sympathizing also with the numerous families, whose hearts, in the inscrutable providence of God, have been filled with sorrow for the loss of their natural protectors, or their friends who have fallen in

contest, and being deeply sensible of and grateful for the inestimable blessings, both civil and religious, which this colony enjoys under Her Majesty's gracious sway, and its connexion with the parent state, strongly recommends to all the congregations within its bounds, not only as an expression of their gratitude and sympathy, but as a solemn duty, at the earliest convenient season, and in the way that to the ministers and elders seems best, to make contributions to the National Patriotic Fund."

"That Hew Ramsay, Esq., Montreal, be appointed to receive from the respective congregations their several contributions, and transmit them to William Young, Esq., W. S., Edinburgh, who has been appointed to receive the contributions of the Church."

LIST OF CONGREGATIONAL COLLECTIONS MADE BY THE PRESBYTERIAN CHURCH OF CANADA, IN CONNEXION WITH THE CHURCH OF SCOTLAND, IN AID OF THE PATRIOTIC FUND.

1855.				
Feb. 23.	To Cash from Rev. Mr. Neill, Seymour	£14	0	0
...	26. Ditto, Rev. Mr. Dobie, Osnabruck	11	0	6
March 1.	Ditto, Rev. Mr. Bain, Scarborough	31	3	0
...	" Ditto, Rev. Mr. Lewis, Mono	2	15	0
...	" Ditto, Rev. Mr. Simpson, Lachine	23	3	0
...	10. Ditto, Rev. J. C. Muir, Georgetown	22	0	0
...	" Ditto, Rev. A. Mann, Packenham	12	0	0
...	12. Ditto, Rev. M. McDonald, Nelson	12	10	8
...	" Ditto, Rev. P. Ferguson, Esquimes	12	10	0
...	" Ditto, Rev. A. Bell, L'Orignal	6	5	0
...	21. Ditto, Rev. G. Thomson, Renfrew	12	14	4
...	27. Ditto, Rev. T. Haig, Beauharnois	14	17	6
...	31. Ditto, Rev. D. Shanks, Valcartier	6	0	0
...	" Ditto, Mr. A. Cattenach, Dal-			
	housie Mills	10	15	0
April 2.	Ditto, Rev. M. Cleland, Uxbridge	16	0	0
...	7. Ditto, Rev. W. Johnson, Saltfleet	16	5	0
...	" Ditto, Rev. A. Walker, Belleville	9	1	9
...	19. Ditto, Rev. Dr. M'Gill, St. Paul's,			
	Montreal	15	10	0
...	" Ditto, Rev. P. M'Naughton, Pick-			
	ering	26	5	0
...	" Ditto, Rev. J. Anderson, Ormstown	2	0	0
...	21. Ditto, Rev. H. Gibson, Galt	18	0	0
...	" Ditto, Rev. J. B. Mowat, Queenstown	2	15	0
...	26. Ditto, Rev. J. Thom, Woolwich	7	0	0
...	" Ditto, Rev. J. Barclay, Toronto	12	0	0
...	" Ditto, Rev. T. M'Pherson, Lancel-			
	ter	40	0	0
May 1.	Ditto, Rev. Dr. Mathieson, St. An-			
	drew's, Montreal	30	1	2
...	" Ditto, Rev. J. Lindsay, Litchfield	6	10	0
...	" Ditto, Rev. T. M'Carthy, Eldon	16	5	0
...	" Ditto, Rev. A. M'Lean, Cote St.			
	George	11	0	0
...	" Ditto, Rev. S. M'Kenzie, Williams-			
	town	52	0	0
...	" Ditto, Rev. Mr. Paul, St. Louis de			
	Gonzague	2	0	0
...	" Ditto, Rev. J. Brown, Newmarket	6	0	0
...	" Ditto, Rev. M. Davidson, New			
	Richmond	14	5	0
Aug. 8.	Ditto, Rev. D. Morrison, Beckwith	7	0	0

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THE CHURCH IN THE LOWER PROVINCES.

PROCEEDINGS OF THE COLONIAL COMMITTEE.

We are delighted with the intelligence lately received from Scotland, and rejoice to see the Colonial Committee of the Parent Church realizing their proper position as a great Missionary Institution, and discharging with zeal and alacrity the important duties of the high and responsible situation in which they are placed. Numerous and urgent, certainly, have been the addresses, petitions and solemn appeals which have been drawn up and transmitted by individuals and associations to the Committee from different parts of the World, not a few of them from our own Province; and we know that these applications, coming from members and office-bearers of their own Church, resting on undoubted authority, and containing accounts of extensive and long continued spiritual destitution have not been made in vain. Partial assistance has already been afforded to several districts. The Committee have often advertised

for preachers, who would be willing to repair to the Colonies, in the Home and Foreign Missionary Record, and other periodicals; and the claims of the Colonists have been frequently and ably advocated in the pages of that Missionary Journal.

The Committee, we rejoice to learn, are now about to adopt other, and, we trust, still more efficient, means for accomplishing the objects which the Church has in view. A direct and earnest application is to be made at their instance to the students and preachers at all the University seats to engage in Missionary labours.

"I appeared," says the Rev. George W. Sprott in his letter of the 21st Dec. to the Editor of this Journal, "before the Colonial Committee, and we had a most pleasant meeting. Mr. McLeod of Glasgow, who takes as great an interest in the Colonies as ever, was present. I gave a report of my proceedings, detailed the wants of the country, and urged the propriety of immediate efforts to meet them. Great interest was felt and expressed, and the Committee appeared most anxious to do everything in their power, as also did Dr. Smith, the present acting sub-convener. At Mr. McLeod's suggestion the period of service was shortened, and it was resolved to send out a Gaelic deputation. I was instructed to send my own statement to the Record for publication. It is now edited by Mr. Blake, of Stobo, who is very highly spoken of. After conversation it was further resolved that Mr. McLeod and myself should be sent down with the authority of the Committee to all the Universities of Scotland to beat up for recruits. This we purpose doing immediately after the New Year. Already Mr. McLeod has induced one Glasgow student on the eve of license to offer himself; indeed this was before the change of arrangements; and I have been applied to by the friends of a preacher who is anxious to go out. You will see an abstract of my report as to the destitution in the Record. I have named 7 as the least number that will suffice.

I do confidently expect that early in Spring at least 6 will be upon the field, and then the number of missionaries contemplated by your Home Mission Scheme will be complete.

I am, yours very truly,

GEORGE W. SPROTT.

Gaelic Deputation.

Our readers will recollect that an overture on this subject was before the Synod at its last meeting. The object sought to be accomplished by its introduction is to meet temporarily, until the arrival of some Gaelic missionaries, the destitution of religious ordinances which prevails so extensively among the Gaelic population in connection with the Church. It was thought that a deputation, consisting of two or three ministers from the Highlands of Scotland, sent out under the auspices of the Colonial Committee, and labouring for some months among the vacant congregations under the direction of the Church Courts would be the means, with God's blessing, of reviving and encouraging the hearts of a people, who have waited long and patiently for a ministry with which they are as yet very imperfectly supplied. With this view a committee of Synod was appointed to draw up an appeal to the Colonial Committee. An appeal was accordingly prepared, submitted to the Synod, and approved of. It contained a statement of facts with a very urgent and pressing solicitation that, in view of them, the proposal made might receive a most careful and serious consideration, and it was in due time dispatched to the proper quarter. It was not expected, as it was not deemed judicious, that a deputation should be sent to this country in the winter season, and therefore it was wisely suggested that in the meantime a special effort might be made to draw the notice of Gaelic clergymen to our spiritual wants.

We have now the gratifying intelligence to communicate, that the Colonial Committee have taken the whole matter into consideration, that it has engaged their most anxious and matured deliberations, that it has commanded most hopeful efforts, and has been honoured with a most

favourable reception. As we expected, they have "delayed in the meantime taking any step with a view to sending out a deputation, more especially at this season of the year;" but they have adopted a variety of measures for the purpose of carrying into effect the suggestion to which we have just referred, and we entertain a strong and earnest hope that these will be successful. The Secretary has received instructions "to advertise in the Edinburgh, Glasgow, Inverness, Ross, Stirling, Perth and Argyle newspapers for ministers or probationers, who might be disposed to go out, to transmit their testimonials to the Convener, Vice-convener, or Secretary." He is also directed to enter into correspondence upon the subject with the Professors of Divinity in Aberdeen and Glasgow.

We imagine our readers are aware that there has been for some years, and is even yet, in the Highlands of Scotland a great demand for Gaelic ministers; and it is also to be borne in mind that, whether it be from the increased demands of a widening mission field, or the growing indifference of the Celtic Youths, there is experienced at present a great difficulty in enlisting from that country a sufficiency of soldiers of peace as well as of soldiers of war. At the utmost, therefore, we cannot expect more than a limited supply just now. But we shall be greatly disappointed if the call which is made, and which, by this time, has gone forth from the capital to John O'Groats in the North and to the Mull of Cantyre in the South, do not meet with the ready response of one and another lealhearted volunteer, "Here am I, send me."

The instruction given to the Secretary to enter into correspondence with the Professors of Divinity reminds us that, in accordance with the prayer of another overture submitted to the Synod in July last, a committee was appointed to transmit a separate appeal to each of the University Missionary Societies, with the view of arresting the attention of the more advanced Students of Divinity, and of exciting their sympathies in our behalf. The knowledge that all these measures are put into active, widespread and simultaneous operation will, we feel assured, create a becoming confidence in the hearts of our people. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts." Let successive blessings beget successive expectations, until in your churches and in your homes you realise the benefit of many prayers mingled with the incense of Christ's own gracious sanction, "Pray ye the Lord of the harvest that He would send forth labourers into His harvest."—*Halifax Monthly Record for February.*

COMMUNICATIONS.

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

ORGANS IN SCOTTISH CHURCHES.

On the principle of "Audi alteram partem," or "Hear the other side," we give insertion to the following communication:—

To the Editor of the Presbyterian:

MONTREAL, 15th Feby., 1856.

SIR,—I regret that you should have allowed that disputable subject,—the propriety of having organs in Scottish Churches,—to be admitted into your exemplary columns; but, as such has been the case,

I trust that you are disposed to hear both sides of the question, and will therefore allow me to say a few words in reply to the unwise letter of "A Presbyterian" in your last number, as I happen to be of a diametrically opposite opinion.

The following rather dogmatical query is made the heading of your correspondent's letter:

"Do organs beautify or render public worship more acceptable to Christ?" Feeling, as a frail mortal, utterly incompetent to answer such a question, I might content myself with consistently replying somewhat in a *Scottish* fashion, by bandying the same question back with a *slight* addition, by asking, "Do *not* organs beautify Churches, and render public worship more acceptable?" and leave my brother "Presbyterian" to reply. But I will do more: for I will candidly admit that a richly ornamented frontage to an organ *may* be inconsistent with the studied simplicity of Scotch places of worship; but, even so, that can be no good reason for rejecting the powerful and heart thrilling, solemn tones of the organ in guiding the united voices of a congregation in pouring forth the song of prayer and praise to their Creator; for, if the ornamental front, usual in Episcopalian and other Protestant Churches, be considered objectionable, that can be easily got over, by the adoption of the plain, unobtrusive *piano-forte* form instead. One thing is certain, that at present there is not a choir in any church in this city that does not require improvement; and that, as far as I can judge from my own observation and feeling, wherever an organ has been introduced, a more correct tone and style of singing appear to have followed, not only as regards the choir, but such of the congregation as feel able to join it; but I am also persuaded that even the *silent*, right-minded worshiper, while listening to the song of praise, with his *psalm-book* before him, will ever feel more deeply impressed with devotional awe by the combined solemn harmony of the organ and choir, than by the vocal choir alone.

With regard to other questions so authoritatively put in your correspondent's letter, I shall only observe that much may be said on both sides, and yet only end in matter of opinion at last; but that he is not to infer from that, that they are by any means unanswerable. And I may remark that, while "desirous to adhere as closely as possible to the simple form adopted at the foundation of our Church by the General Assembly," it may with all deference be conceded that even that august and very severend body may have been subject to some degree of error, like other mortals, considering that *this is a world of progress*; and that, though there may be "no authority for instrumental accompaniments to church music in the *New Testament*," there is abundant testimony in its favour in the *Old*; and the good, old, simple version of the Psalms, still universally

used in all Scotch churches, in spite of very faulty versification, furnishes many instances of this.

I will, therefore, conclude with a few quotations from the prose Book of Psalms in favour of my argument, prefaced by the general remark, that it is well understood that the pious monarch David was equally famed as an inspired poet and a skilful harpist; and that some of the Psalms are, from their Hebrew title, supposed to have been sung with accompaniments by instruments having from 6 to 10 strings; and others by wind instruments. Nay, it may be safely inferred that the whole of the Psalms were sung or chanted with various instrumental accompaniments, including what is termed *an organ*! What reasonable objection then can there be to the appropriate, noble, and now almost perfect modern instrument known by that name?

But, to proceed with the quotations alluded to:

In the 35th Psalm the Royal Psalmist thus expresses himself: "Praise the Lord with *harp*; sing unto Him with the *psaltery*, and an *instrument of ten strings*. Sing unto Him a *new song*; play skilfully with a loud voice." And in the 47th Psalm he enthusiastically exclaims: "Clap your hands, all ye people; shout unto God with the voice of triumph. God is gone up with a shout: the Lord with the sound of a *trumpet*." And in the 27th psalm he says: "Awake up, my glory; awake, *psaltery and harp*. I myself will awake early."

And, again, in the 68th Psalm are the following remarkable words: "The *singers* went before, the *players on instruments* followed after; and among them were the *damsels* playing with *timbrels*." In the 82d Psalm are also the following: "Take a *psalm*, and bring hither the *timbral*, the pleasant *harp*, and the *psaltery*." And in the 87th Psalm: "As well the *singers* as the *players on instruments* shall be there."

In the 98th Psalm also occurs the following: "Sing unto the Lord with the *harp*; with the *harp* and the *voice* of a *psalm*, with *trumpets* and sound of *cornet*; and make a joyful noise unto the Lord, the King!"

In the 137th Psalm occur the following beautiful and pathetic passages, (to the simple metrical version of which I have for many years felt the sweetly plaintive melody of the "*Balerna*" very appropriate,) "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our *harps* upon the willows in the midst thereof, for there they that carried us away captives required of us a *song*, saying, Sing us one of the songs of Zion.—How shall we sing the Lord's song in a strange land," &c.

In the 149th Psalm is also the following: "Sing unto the Lord a new song, and His praises in the congregation of the saints. Let them praise His name in the

dance; let them sing praises unto Him with the *timbral* and *harp*."

And, to sum up the whole in one example, the 150th or last Psalm is as follows:

Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power.

Praise Him for his mighty acts: praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the timbral and dance: praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

After the foregoing quotations, what reasonable objection can there be to an organ in a Christian Church! And, as to the dogged adherence to ancient forms and customs, had such been persisted in, where would have been the admirable and beautiful collection of "*Scripture Paraphrases* and *Hymns*," appended to the Psalms, and now universally sung in all Scotch Churches.

But sufficient for the day is the evil thereof. So let us go on, rationally improving upon the past as well as the present, and *fear no evil*.

Your obedient servant,

ANOTHER PRESBYTERIAN.

THE RELIGIOUS CENSUS—ITS INACCURACIES.

LETTER FROM THE REV. THOMAS HAIG.

To the Editor of the Presbyterian:

SIR,—In the *Presbyterian* for September last there appeared an article pointing out the blundering inaccuracies which occur in the "Census by Religion." You promised to return to the subject, but have not kept *tryst*; and you make a reference to a communication which some time ago appeared in the *Montreal Transcript*, signed "Papius Cursor," as to the Census Returns for the County of Beauharnois, evidently for the purpose of drawing that *person out* on the Census by Religion; and, as he has not taken your hint, I have been disappointed, as doubtless have been many of your readers.

Your correspondent terms the Religious Census "a mere delusion;" for this he is considered presumptuous and rash, as disputing the statement made by Mr. Hogan in his Prize Essay on Canada:—"Of the various religious denominations the recent Census affords the most accurate information." This assertion of Mr. Hogan's could only have been made by a person who had not studied the Volume on the Census. Let any person turn, for proof of what I have said, to the Religious Census of the County of Huntingdon, and he would not be so bold as the learned Essayist. From page 118 to 121 not only is there no return "of the VARIOUS RELIGIOUS denominations," but ignorance and carelessness are self-evident in the return as given. The religious denominations are huddled toge-

ther under two heads: Church of Rome and Protestants, thus ignoring the lists furnished, and the instructions by which the persons engaged were to be guided. The number of Protestants given is 3978. The Protestant denomination, to which many of them belong, I shall show when I come to the churches of Beauharnois.

The total adherents to the Church of Scotland in Canada East are given in the Census as 4,047, while there were on the first of January, 1855, 18 ordained Ministers in the Presbytery of Montreal, or about 225 to each, not to speak of vacant congregations. The congregations of St. Andrew's and St. Paul's, Montreal, and St. Andrew's, Quebec, considerably exceed the total number of souls given for Canada East. Nay, the two churches of Montreal, and that of Lachine, have at least the number of souls given as the total of the Church of Scotland. But in the County of Beauharnois there were at the same date nine ordained Ministers, whose congregations I shall particularize:

1st. Dundee, Mr. Moody.—The people of this congregation inhabit the village of Dundee and the township of the same name, the west and north part of Godmanchester. This congregation is considerably above the average of country congregations in Canada. Though the people have sustained a great loss in the death of their esteemed Minister, and though "silent Sabbaths" have been to them; but, when the "supply" granted by the Presbytery to dispense the bread of life came, still they feel not downcast nor forsaken. To their hopeful spirit the Presbytery of Montreal are, under God, owing much to John Cameron, Esq., an elder of the Church at Williamstown, Glengary, and now settled at Dundee.

2d. Huntingdon and St. Michael's, Mr. Wallace.—These congregations are both large. The people of Huntingdon congregation are domiciled in the village of the same name, and the south part of Godmanchester Township; of St. Michael's in Hinchinbrooke Township. The number of souls I cannot tell, but the church of Huntingdon, which is not small, I have seen full, area and gallery, on a fast day, and was told there was present about the average congregation.

3d. The congregation of Ormstown, Mr. Anderson,—inhabit the thickly settled and well-cultivated ranges of Ormstown and north part of Jamestown. I have assisted Mr. Anderson at the dispensation of the Lord's Supper, and I was informed that there were above 300 communicants on the roll, and not far from that number must have sat at the tables that day, which fact proves that the congregation of all ages must exceed 1200 souls.

4th. Georgetown, Mr. Muir.—The people of this congregation inhabit North and South Georgetown, and from the fact of the church, only built four years ago, being fully occupied, the congregation must

consist of about the same number as Orms-town.

5th. Russeltown, Flats.—This congregation was organized by the Presbytery of Montreal, in 1851. The memorial then presented to the Presbytery, contained more than the minimum number of families required by the Act of Synod, to entitle the people to call a settled minister. In May, 1853, the late Rev. Mr. Milligan arrived from Scotland, and was shortly after inducted as Minister of the congregation, and continued till his death in February, 1855. He has been succeeded by the Rev. F. P. Sim.

6th. Hemmingford, Mr. Merlin.—This congregation consists of above 50 families, who live in a radius of 5½ miles of the church, which is situated at Sriver's Corners. Some of the families attending this church come from the County of Huntingdon, and are classed in the Census under the general head "Protestants."

7th. Beechridge, Mr. McDonald.—Is a large congregation, and the Church is in the Township of Williamstown, Beauharnois; and here again a large number come from St. Remi and neighbourhood in the County of Huntingdon. The Church of Beechridge at its opening, nearly twenty years ago, was found too small for the congregation, and I have seen more than half the number of those within the walls sitting and standing at the door and windows outside on a fine day. It is now being enlarged to nearly twice its former size.

8th. St. Louis de Gonzague, Mr. Paul.—Is situated in the north of Ormstown. There are about 80 communicants on the roll of this church. What the number of souls under his charge may be I cannot say. The Census gives 823 under the head "Other Presbyterians." There being a Free Church at St. Louis, of which Mr. McArthur is Minister, and these the only Presbyterian Churches, if I allow 123 for other Presbyterians, and divide the 700 between the Church of Scotland and Free Church, which is 350 each, I am certain the estimate is not far from the truth. Mr. Paul also preaches in a station in a concession of Georgetown.

9th. Beauharnois, of which the writer of this article is Minister. The people of this congregation mostly live in the Village of Beauharnois and Parish of St. Clemente, that is in Annstown and Marystown. A few families come from considerable distances on the east, west and south. The whole Presbyterians in the line opposite village of Beauharnois, St. Clemente, and some of those in St. Timothy, belong to this Church, and here, as in the cases of Beechridge and Hemmingford, are some from the County of Huntingdon. For example, Messrs. Lang and Clark, two of the elders of Beauharnois Kirk, live respectively in the Parishes of Chateauguay and St. Philemon, Huntingdon. Notwithstanding these facts, the "most accurate information" is claimed as being afforded by

the Census. Though there were 9 Ministers in the County of Beauharnois, as any Almanac might have shown, still the Census Report, which is set up by a learned Essayist as an authority, returns under the head "Church of Scotland," no adherents; all is blank! The people of Canada, who have some notion of the personality of these Ministers, thus assumed to be without a single adherent to their Churches, must have considered them very usefully employed in preaching, (since there were no people,) to "the wild beasts of the chase, and the *timeless fowls of the wilderness*," to use the classical language of Dr. McGillivray of Free Church notoriety.

In the County of Beauharnois under, the head "other Presbyterians," is the number 9619. On the west side of the County of Huntingdon about 1100 of 3978 Protestants, returned for that county, are Presbyterians, which will make about 10,700 Presbyterians. I have mentioned 9 Ministers and 10 churches in which Divine Worship is held every Sabbath day.—There are also several preaching-stations in which the same ministers occasionally officiate in the afternoon to those persons who are too far from the church, and whose attendance cannot be regular. For example, Mr. Merlin, of Hemmingford, at one period preached at Snerrington in Huntingdon, and there are 416 Protestants in the Census opposite that name. The late Revd. Mr. Roach preached for many years at Chateauguay Basin, and the people who attended are those marked Protestants, opposite Chateauguay and St. Philemon, numbering 261. That all these belong to the Church of Scotland I do not aver; but many, at least nominally, profess to do so.

But who are the other Presbyterian Ministers, and what are their number, and charges in the County of Beauharnois? There are 3 Free Church Ministers, 2 United Presbyterian Ministers and 1 American Presbyterian Minister. Allowing 2000 souls under the charge of these Ministers, (and I am confident I am above the number,) it follows, from the Church of Scotland being the only other Presbyterian Church, and, from the state of the congregation under her Ministers, there must be between 8500 to 9000 souls, that should have been returned under that head.

In the column opposite the Village of Beauharnois, under the heading "Other Presbyterians," is the number 123, while, under the Church of Scotland, there is —.

I happen to know, for I saw the original sheet that was carried about, that the number 123 was under the heading "Church of Scotland," and I may state that on the day the Census was taken, there were not in the village 5 persons who adhered to any other Presbyterian Church than the Church of Scotland.

In conclusion, let me contrast the Census of 1844 and 1851-2 as regards the religious denominations of this county:—

	1844.	1851-2.
Church of England...	2802	3211
" " Scotland...	7101	None
" " Rome.....	16293	23286
Methodists.....	1490	1571
Other Presbyterians..	600 !	9619 !!
Congregationalists. ...	153	133
Baptists.....	117	142
Quakers.....	2	1
Other Denominations	188	250
	28746	40213

Thus the Church of Rome has increased by a third; the Church of England by an eighth; the "Other Presbyterians," as they are called, at a rate unprecedented, even in the far West; the smaller denominations have continued much in the same state, while the 7101 of the Church of Scotland in 1844 are as coolly returned blank in 1851-2 as if they had been Seminole Indians shot in Florida Swamps, or deported beyond the Mississippi, and their territories occupied with large flocks and no Pastors, under the name "Other Presbyterians." Well may the writer in the *Presbyterian* call the Religious Census "a mere delusion." I have proved what he stated, "that no reliance can be placed on the returns of the various denominations."

THOMAS HAIG,
Minister at Beauharnois.

We invite attention to the ensuing letter. It involves an important question. We trust that it may elicit further discussion:

Written for "The Presbyterian."

MR. EDITOR,—A doctrinal point has been started in the Presbytery of Hamilton, which at its late meeting does not look as if there were a chance of its settlement by that reverend body. The point is, Should parents, or one of them, be communicants before their children are entitled to the rite of baptism? Our Confession of Faith and Catechisms do not say so. Our divines have not said so. With them the indispensable qualification is that parents be believers. If communicants and believers were interchangeable terms for the same class of persons; if communion were coordinate with faith, then it would be manifest that the children of none but communicants should be baptized. But, as we know that there may be communicants who are not believers, and believers who, from conscientious scruples, have never communed, we are not scripturally bound to baptize the children of all communicants, nor to refuse that rite to all those who are not communicants. If parents "profess their faith in Christ and obedience to Him," they fulfil the requirements of our standards, and can claim baptism for their children. But the difficulty lies in this: WHEN do young Christians profess faith in Christ and obedience to Him? Episcopalians and R. Catholics say at Confirmation; but, as we have no Confir-

mation, *when* can our people profess their belief in Christ? Some will answer, when they come forward for the first time to the Lord's Supper; and they are right; but can they profess their faith at no other time? Would not standing up in a congregation, and publicly declaring their faith and obedience to Christ, be sufficient? Would it *not be* what it really was, a profession of faith in Christ and obedience to Him? We cannot answer in the negative. Now, Sir, you will confer a favour on not a few if you will give publication to this note, and thereby elicit the opinions of some of the Fathers of our Church on this very important subject. Some of our Ministers have very closely adhered to the instructions of the French Church Discipline, which requires one or both parents to be communicants, and not to be under 14 years of age; others have given it a greater latitude, and baptize all children whose parents *adhere* to our Church and standards. A very worthy Minister, not long since in making a missionary tour through the back settlements of this Province, refused to baptize great numbers of children, because their parents were not in communion with our Church. Another equally pious and estimable Minister gratified the good people in his tour by baptizing every one of their children requiring it. This, I fear, is not *uniformity of worship*, which every Minister professes to observe at his ordination and induction; and for the credit of our body, as well as for all to have correct views of this ordinance, I hope that our next Synodical Meeting will set the matter at rest by either adhering rigorously in all cases to the French Church Discipline, or at once disclaim its Article on Baptism, so that all our Ministers shall understand each other, and, like the different part of a complex machinery, cooperate in heart and harmony, for it is by so doing that the great work of evangelization can be successfully accomplished in any country.

ANTISTES.

NOTICES OF BOOKS.

The Decalogue;

A Series of Discourses on the Ten Commandments, with an Introductory Essay and Concluding Sermon. By Robert Gillan, D. D., Minister of St. John's Parish, Glasgow. Glasgow: T. Murray & Son.

THESE discourses were delivered by their talented and indefatigable author in the ordinary course of ministerial duty, and apparently without any view to publication. They afford a very admirable specimen of those instructions which the present incumbent of St. John's parish is accustomed to provide, which have raised him to a high place in popular estimation, and secured for him in a most unpromising locality the adherence of a large, intelligent and warmly attached congregation. In every part they exhibit strongly marked impressions of his own mind and character, and they could not fail to be listened to without manifestations of acceptance and satisfaction, which at once dictated the propriety of their being com-

mitted to the people in a permanent form through the medium of the press. As a monument of pastoral diligence and fidelity, this volume possesses more than ordinary claims to respect and affection, and it will doubtless be received and regarded by those, whose spiritual improvement it is immediately designed to promote, as the cherished memorial of one who has their best interest sincerely and deeply at heart, who watches for their souls as he that must give account, who is willing both to spend and to be spent in their service, and has proved himself to be indeed a workman that needeth not to be ashamed, rightly dividing the Word of truth. But the merits of these discourses entitle them to occupy a far wider sphere than that for which they were originally intended; and in presenting them to the public Dr. Gillan has rendered a most essential service to the cause of truth and righteousness. Such a testimony to the obligations of Christian morality was never more loudly called for, or calculated to be more extensively useful or more worthy of general attention than at the present day. The preacher felt deeply the vast importance of his subject, and in the treatment of it has put forth all the energies of his acute and vigorous mind. To topics hackneyed and familiar his glowing and animated style has imparted all the interest and freshness of novelty. Sameness of arrangement could not be avoided, but it has been modified and relieved by an agreeable and instructive variety of illustrations. An essay on moral obligation, designed to establish the unimpaired authority of the Law, as a rule of conduct, forms a suitable introduction to the work; and an equally appropriate conclusion is supplied by an argument tending to show the insufficiency of the Law as the instrument of a sinner's justification, and fitted to shut up the reader to the necessity of accepting Christ as the end of the Law for righteousness to every one that believeth. Each of the Ten Commandments constitutes the theme of a separate discourse, in which the requirements of the Law are pointed out with a distinctness and perspicuity, and enforced with a power and persuasiveness, which render them intelligible and impressive, and at the same time attractive and interesting, no less to the simple and unlearned than to the most refined and fastidious. A tone of lofty and devout sentiment pervades and animates the work from beginning to end, conveyed in strains of fervid and impassioned eloquence. Dr. Gillan has accomplished the task which he undertook with his characteristic ability, and has produced a book which well deserves, and, we hope, will obtain a large circulation. The fear of extending this article to an inconvenient length prevents us from subjoining some quotations, especially from his account of the law of the Sabbath, which forms a considerable and most valuable portion of the volume. We beg to recommend in strong terms the whole work to the favourable attention of our readers.—*Glasgow Herald*.

The Home School; or Hints on Home Education.

By the Rev. NORMAN MACLEOD, Minister of Barony Parish, Glasgow.

SEVERAL excellent books have been written on Early Education; Mrs. Hamilton's Letters, for example, in 1818; Isaac Taylor's Home Education, in 1838; and a small one on Early Moral Government, by Mrs. Barwell of Norwich, in one (the first of the series) of *Chambers's Educational Course*.

But, as a book to put into the hands of a parent of any rank in life, we know of none that so thoroughly takes up the most important point of view, and discusses it so plainly and practically (and at the same time with that oratorical force which is peculiar to himself) as this excellent little work of Mr. Macleod's.

It is put forth in an unassuming manner; but it has claims of the very first order to the regard of parents.

The difficulty of writing so as to suit various classes is great; but *The Home School* may be looked on by the best-educated families, equally as an invaluable guide to themselves in training the young, and as the choicest gift of the kind for their poorer neighbours, who can either read the work themselves, or get it read to them.

As we hope to have the opportunity of quoting some passages from this volume in future numbers of the *Record*, we shall at present simply quote a portion of the Preface, which will prove that Mr. Macleod has taken up by far the most important view of this subject that is possible.

"Burns, in his memorable 'Cottar's Saturday Night,' has described with equal truth and beauty that pious family life which in his days was perhaps more general than it is now among the peasant homes of Scotland. I may be pardoned for quoting one of the well-known stanzas:—

"The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide;
The sire turns o'er wi' patriarchal grace
The big ha' Bible, ance his father's pride;
His bonnet reverently is laid aside,
His lyart haffets wearin' thin and bare;
Those strains that once did sweet in Zion
He wales a portion with judicious care. (glide
And, "Let us worship God," he says with
solemn air.

"But, while such domestic piety is still cultivated in our country generally more than elsewhere on Earth, it is, I fear, in some danger of suffering from the present state and habits of society. The severe toil, late and early, in the workshop or counting-house; the absorbing love of gain; the ceaseless "movement;" the constant bustle; the intense excitement, sadly interfere with the earnest and quiet duties of the family. Life is becoming so public that meetings and committees, minutes and resolutions, about everything under the sun, are apt to rob the family circle too frequently of those who ought to be its best and most useful members. There is, also, in some quarters a tendency to sink the parent and the family in the priest and the Church; in others to sink all these together in the dead sea of selfish individualism:—

'How, then, can we escape
Sadness and keen regret?—We who revere
And would preserve above all price
The old domestic morals of the land.'

"I cannot, therefore, think that an attempt, however humble, is at present uncalled for, to quicken and strengthen the claims of the unobtrusive piety, that peaceful fireside culture of the mind and affections, which can make any home sunny and happy, and the world, in spite of all its cares and sorrows, look still bright and beautiful; nor is it unnecessary to be reminded of the immense moral power, the dignified and elevating responsibilities of parental education."

The whole book has this great advantage, that no one will feel, in reading it, as if a stranger were speaking to them; for there is displayed throughout the genuine sympathy of the tender father and warm-hearted friend, as well as that of the zealous parish minister.

H. & T. Miss. Record for January.

POETRY.

THANKSGIVING HYMN.

From the Canada Evangelist.

Our Father, Thou almighty source of life, of light and love,
Thy goodness is displayed on Earth, Thyself in Heaven above.
Assembled now before Thy throne, Thy servants,
we adore
The Power which annually fills our basket and our store,
The year is with Thy goodness crowned, well might the Psalmist say,
The holy man of old confessed the Power we bless this day.

For Thou art still the same unchanged, our daily bread is given
 Direct from Thee, as surely as the manna fell from heaven;
 For each successive Season doth revolve by Thy decree,
 Seed-time and harvest, Thou hast said, shall never cease to be,
 And, when in Spring we humbly crave Thy blessing on our toil,
 Thine own refreshing showers descend to fructify the soil;
 And then the glorious orb of day doth roll at Thy command,
 Conveying genial light and heat to each and every land.
 And we in Summer thus behold Thy goodness and Thy power,
 When wondrous light and heat combine with each descending shower.
 So, when the sober Autumn comes with white and ripened fields,
 With joyful hearts we treasure up what'er Thy bounty yields.
 Our barns are witnesses for Thee, they show how good Thou art,
 And now accept the song of praise from every grateful heart.
 And, when Thy stormy Winter comes, and darker days are given,
 We will implicitly confide in Thee, the God of Heaven;
 And may our poor be all relieved, and no reluctance shown,
 For Thou desirest cheerfulness in giving Thee Thine own.
 Thou art the God of Providence, how good are all Thy ways!
 Our verdant hills acknowledge Thee, our valleys sing Thy praise.
 And, while Thy creatures all with joy Thine attributes declare,
 Shall we alone unthankful be, who most Thy blessings share?
 No, we will raise the annual song, rejoicing in Thy love,
 Assured that, when we fail on Earth, we have a home Above.
 But, while Thou sparest us below, Thy goodness we'll record,
 And give Thee thanks in every thing, through Jesus Christ our Lord.
 Inverness, November, 1855.

SELECTIONS.

THE PARIS EVANGELICAL CONVENTION.

The following is an abstract of the proceedings of this interesting meeting:—

Its session was commenced on Wednesday evening with a prayer-meeting, held in the Lutheran Church, Rue Chauchat. The exercises were conducted in French, German and English; among others who officiated were the Rev. Baptist Noel of England, and Krummacher, so well known by his *Life of Elijah* and other writings. The contrast in the style of those two eminent men was very striking—Noel, calm yet earnest; Krummacher, sometimes like a mountain torrent, and at intervals like the smooth and glassy lake. Several distinguished men, whose attendance had been expected, were not present from various causes. We regretted especially the absence of D'Aubigné and Malan of Switzerland, of James Hamilton and M'Neill of England, and of Candlish, Cunningham, Guthrie, and Symington of Scotland. As yet the precise number of members is not ascertained, but I have been informed by the agent of the Committee of Arrangements that over 1,200 tickets for members have been given out. The principal part of the members is from the Continent, especially from France; there are only about 80 from Great Britain and Ireland, and 30 from the United

States. You will see by the accompanying paper the basis of admission to membership.

"The Conference admits to the number of its members all Christians who wish to live in fraternal love, and desire to confess with it, conformably to the inspired Scriptures of God, their common faith in God their Saviour; in the Father who has loved them, and who justifies them by grace through faith in His Son; in the Son, who has redeemed them by His expiatory sacrifice; and in the Holy Spirit, the author of their regeneration and of their sanctification, one only God, eternally blessed, to whose glory they desire to consecrate their lives."

The meetings have been held on alternate days in the Lutheran and the Reformed Churches, and in both the attendance has been very large. According to the arrangements made by the French brethren, different sessions were appropriated to various subjects, and the presiding officers were selected from day to day with reference to the occasion. Friday was the day for Great Britain, Sir Culling E. Hardley in the chair. After the report on the religious condition of that country addresses were made by a number of the brethren from each of the three kingdoms, among others by Lord Roden, Sir C. E. Eardley, Rev. Baptist W. Noel, Rev. Dr. Bates, Rev. Mr. Johnson of Tullylish, and Rev. Mr. Muirhead.

Saturday was the day allotted to America.—Our mutual friend, Mr. George H. Stuart, presided, and, though requiring an interpreter to address the French, he infused so much animation and earnestness into the meeting that it seems to be regarded as one of the best during the whole sessions. After an able report on the religious condition of the United States by Dr. Baird, addresses were made by the Rev. Drs. M'Leod and Patton of New York, Mr. Goblet of New Jersey, Rev. Messrs Sawtell, Wylie and others. The exercises were continued for four hours, but the audience manifested no impatience; and an invitation given by the Chairman to hold a meeting in America, and a promise of four days there for France, was received with hearty cheers. The information given by the Chairman in regard to the extent of our country and its vast resources and the efforts made to promote the cause of Christ among us, and the great work which we have yet to do, seemed to fill the audience with astonishment. At one time, to the great amusement of the audience, the interpreter entirely broke down, and another person was obliged to take his place, who boldly gave word for word the surprising statistics, which his predecessor seemed to think too great to be true.

Dr. M'Leod's address had reference to the Christian character of the United States Government, and, as its masterly demonstration that our civil polity was neither infidel nor indifferent to religion was brought out before the audience, the profound attention with which all were listening showed how interesting the subject was to our Transatlantic brethren.

On Sabbath the Lord's Supper was dispensed in the Reformed Church. Many of the members of the Alliance were present, and participated. The services here also were in various languages; and it was interesting to notice how those who were so much separated in national distinctions were yet all one family in Christ.

Passing over the sessions of Monday and Tuesday, we may refer briefly to the meeting on Wednesday. The subject was Evangelical Missions. The Rev. Dr. M'Leod, President of the Board of Missions of the Reformed Presbyterian Church, presided. After a valuable report, and some addresses in French, the Rev. Dr. Duff was called on to make some remarks. You are aware how much the Doctor's health has been shattered, and you will be glad to hear that, though still far from being well, he is much improved. It would be useless for me to attempt to describe his address; it was such as no one else could make. Commencing with a reference to the report on Missions, which had just been read, he stated that it had led him to consider what might be the effect which it would produce. He feared lest it might be as if some one should gather from an arid desert some

sparkling gems and should arrange them in a cluster, and say, Here is a specimen of that land. No! it might do in replying to the infidel, to tell what the Church had accomplished; but it filled his soul with horror to think that there should be any feeling of complacency when the Church of Christ had done so little for the conversion of the world. What sacrifices had Christians made? The receipts of benevolent societies had been diminished on account of one or other causes, which had affected the revenues of God's people; but where had retrenchment been commenced? Had it been in regard to splendid residences, or sumptuous furniture, or rich viands? Had it not been with the house of God? Some thought that Christians should give a tithe of their income for the cause of Christ. But this was no measure for Christians. Even the Jew gave more than a single tithe. On examination it will be found that he gave at least three tithes. If any man wishes to be a Jew, let him give as much as that. But this is no proper measure. The man who has \$25,000 a year, and gives \$2500, does not give as much as the person who has only \$100, and gives \$10. The former has \$22,500 left, the latter only \$90.—Let the former keep for himself \$2500, and give the rest to Christ. All should retain only what their real wants require, and the rest they should give to God. There must be self-denial, or there can be no moral excellence in what we do.—What an instance and example of this principle in the gift of the Son of God to be the Saviour of His people! in the Redeemer's coming to our world, leaping from the bosom of the Father across the vast abyss which separates man from God, that He might seek and save that which was lost! Those who are God's people will come under the influence of the same spirit. Their worldliness will cease. If we see that clod of earth falling towards the ground, we believe it to be under the influence of the attraction of the earth. But, if we see that clod rising upwards, and behold it gradually becoming ethereal and bright, till it resembles some shining orb, we suppose that another influence is operating upon it. So with the child of God.

But recently, said the Doctor, I sat down in the Holy Land at Jacob's Well, and rested under the shade of the olive-trees in Gethsemane, and trod upon many a spot which had been pressed by the foot of the Son of God, and while there I felt overpowered with the reflection that Christians were doing so little for Christ. They should be willing to go to the stake, to shed their blood, to make any sacrifice for Him. There must be suffering for Christ before Christians will know what Christianity really is. There must be sorrow that so little has been done for Him. And from the quivering tears, and sighs, and groans of a penitential Christian heart will come forth a power which never could proceed from all the self-complacent boastings of the spirit of the world.

The foregoing is but an inkling of what this great and good man said with so much interest and power; but I cannot now proceed further.—The solemnity, the rapt attention, the tears which many shed, showed how much the hearts of all were touched; and, when afterwards one of the French brethren made an appeal, in the name of the crucified Saviour, to all who were Christ's followers to make a new and entire consecration of themselves to God, and to avouch their willingness to suffer even death for His sake, the uplifted hands showed what was the effect of the thrilling words which had been spoken.

PRACTICAL RESULTS OF THE CONFERENCE.

If the time had permitted, I would have wished to mention several other interesting subjects, to which I may return at another time. But I must say one word more about the practical result of the Conference. In the meeting for *Turkey*, of which I say nothing, because you of course have all the details through your Missionaries, reference was

made to the intolerant law which condemns to death every Mohammedan who shall renounce his idolatrous creed and avow himself a disciple of Christ; and it was urged as a duty binding on the Protestants of England and America especially to have it entirely repealed.

In consequence several meetings on the subject of religious liberty, in which our English friends had the largest share, took place; and the following resolution was submitted to a meeting of the Conference by the Committee:

"That this Conference, consisting of Christian brethren, assembled, in the providence of God, from various countries and different religious denominations, entertain the conviction that it is the right of every man, in so far as his fellowmen are concerned, to worship God, as well publicly as in private, according to the dictates of his conscience, and to propagate the faith which he holds by every means not contrary to good order, or to that obedience to government which is enjoined in the Word of God."

This resolution having been unanimously adopted by the meeting, Dr. Baird suggested the propriety of an address being drawn up and adopted by the Conference on the whole question of religious liberty, and the duty of government in relation to it, with a view of sending it to all the governments of the Continent; and on the following day petitions were unanimously adopted to the Sultan, and to the governments of France, England, Prussia, Austria, Holland, Sardinia, and the United States, praying them to use their influence for the carrying out of laws for the protection of persons professing Christianity in Turkey. The question of a deputation to countries in which persecution had taken place was then brought forward by Mr. Frederick Monod, who referred especially to the persecution of Christians, on purely religious grounds, in Sweden, and of the Baptists in Germany. After some further discussion a Committee was appointed to carry out the resolutions of the Conference; and the nucleus of a deputation was formed for visiting Sweden and Germany.

CLOSING SCENES IN VARIOUS TONGUES.

I ought to have mentioned that all the meetings began and ended with prayer and praise in French, English or German. On the last day, Saturday, September 1st, a closing and solemn meeting once more assembled the members of the Conference around the Table of the Lord. Pastor Frederick Monod presided; many brethren spoke. Then the words of our Lord over the bread and over the cup were pronounced in seven different languages. They were breathed in French, English, German, Dutch, Italian, Danish and Swedish. They sounded like a still small voice, and the Lord was there, melting hearts into love, love to Jesus, and through Him, love to the brethren. The memorials of our Lord were then carried to the seated congregation by brethren in the ministry. Then came the thanksgivings, first to the Lord who has deigned to be with us and to bless us; and then hearty brotherly thanks were offered to the Christians of Paris for the fortnight's festival and welcome they had given to foreign disciples; no more strangers and foreigners, however, but together fellow-citizens with the saints and of the household of God.—*American Presbyterian*.

FOREIGN MISSION.

WE beg leave to call the attention of our readers to the subjoined communication. It is well worthy of perusal, embodying, as it does, the result of no crude or hurried observation; but of an accurate acquaintance with the state of society of which it speaks, and of which it gives so faithful an analysis.

Letter—Rev. John Anderson to the Convener.

I beg to send you some account of one or two classes of the educated natives of this city. I am sorry that I have nothing of a more interesting kind to communicate. By educated natives I mean those whose minds have been more or less imbued and modified by the ideas and manner of thinking that pervade English literature.

The books and studies to which minds are directed during the years of youth generally leave impressions which to some extent are so ineffaceable, and there is such a wide disparity between the materials and the spirit of our Western writings, and the indigenous learning of this country, that there must necessarily exist a considerable difference as to intellectual condition between the classes to which I refer and the great majority of their countrymen, whose minds have been moulded solely by that circle of ideas which have been transmitted without modification from remote times, associated with venerated Hindoo names, and interwoven with venerated national customs. This difference would exhibit itself more obtrusively than it does, accompanied perhaps in some respects by rash and injurious impetuosity, were it not for the many natural checks that serve to counteract and moderate the impulses whence it originates. That new impulses have been awakened in this country, which can never again be suppressed, is a fact that admits of no doubt; and they will gradually extend their influence more and more widely. The *old* and the *new* stand in hostile and irreconcilable opposition. The want of harmony between them will become more and more deeply felt, and a growing want of sympathy, even between those whom it is painful to see divided in their tastes and sentiments, must ensue.

It may be stated generally that the minds of the educated can scarcely be supposed to sympathize with the religious observances and mythological beliefs of the multitudes around them; and that whatever countenance they give to such observances is rather constrained than voluntary and cordial. It is easy for those, whose own courage has not been severely tried, to lay down what ought to be done in such a case by a bold and fearless integrity; but in this, as in numberless other matters, our censoriousness will probably be the more moderated the more humility and charity dwell within our own bosoms. That convictions are not manfully acted up to is a charge that falls not excusively on the educated Hindus. We have probably very inadequate notions of the amount of moral courage requisite to enable men boldly to face the contempt, to endure the scorn, and to sacrifice the sympathy of those to whom they are bound by the thousand ties of blood, of country, of worldly interest and of social intercourse. Custom, self-interest, and the love of others' sympathy may often constrain men, whose sense of moral obligation and religious convictions are but shallow and feeble, to maintain an outward conformity to systems against which their reason protests. Institutions of the *past* may long enjoy by prescriptive right a place which the *present*, if free to choose, would by no means accord to them. That which would be treated with scorn and contempt in the *new* may long be tolerated in the *old*. The customs and religious ceremonies and festal observances of a country, transmitted from a remote antiquity, may thus continue to wield a certain power and command a certain share of support long after the inner life that originated them has all but disappeared; and long may the new life require to gather strength in secret silence ere it shall dare openly and resolutely to cast aside the fetters that may have been felt to be a galling encumbrance.

The new life of this country, which the disse-

mination of new ideas, secular and religious, is destined to call forth, has to struggle against an enormous resisting force, and to grow in the midst of many agencies that are calculated to give it a distorted form. The moral sense has been greatly deadened; the ideas of duty, religion and God have been grievously perverted by a huge system of error, that has firmly grasped and poisoned to the core the whole mind of India for ages. The priesthood wield a mighty power, which it is their interest to perpetuate as long as they possibly can. A change, however, must be effected by the many new influences now in operation, and a new life must be evolved by the display of scientific skill which the Shastras cannot explain, by the teaching of a code of moral principles which the most perverse judgement cannot gainsay, by the spread of knowledge which enables the school-boy to despise the erudition of the learned Brahmin, and by the promulgation of a religion which at the very least must beget doubting inquiry, and tend to weaken the spiritual authority of the teachers of error.

This new life may be slow in its growth in a country where the past exerts such power over the present; but it may nevertheless be acquiring more vigour and diffusing itself more widely than its outward manifestations may seem to indicate. We cannot measure it exactly by what is visible. The secret workings of the minds of a people like the Hindus, to whose hearts we find it so difficult to gain access, we can estimate but very imperfectly. There appear however several symptoms of an increasing boldness on the part of those who secretly cherish a dislike of their ancestral faith and its annoying and useless restraints. Many too may be the hearts that inwardly sympathize with all that is done to make known the highest truth, and to disenthrall the people; and, however small may be the number of those who openly declare for the religion of Jesus, the opponents of Hinduism are increasing in weight and earnestness.

Our knowledge of human nature and our acquaintance with the history of the past forbid us to entertain so pleasing an expectation as that a revolution in the beliefs of a nation will be altogether lovely and fair. On the contrary we may anticipate much that is to be deplored. The Hindus will not surrender themselves to be guided and fashioned as we will. Change will certainly progress in this land; and it is for the Churches to do what in them lies to give it a right direction, to mitigate the evil and to advance the good, to guide the movement in such a way as may most conduce to the welfare of the people, to the extension of Christ's kingdom, and to the promotion of His glory. That the change should be towards an immediate and cordial and full reception of Christianity is what we are by no means authorized to expect. The history of the human mind in connexion with religion in patriarchal, Mosaic, and Christian times is one that is full of painful records. God's Spirit *might* remove all obstacles to the prevalence of Truth, and He will do so in His own time; but that such impediments are permitted to obstruct and pervert is a lesson that all experience proclaims. A mind, capable of freeing itself from all prejudice, and of guarding against all sinister influences that serve to blind and bias the judgement, is what most rarely, if ever, appears; and we cannot but perceive many things that, to the inquiring minds of educated natives of this city, may be stumbling-blocks in the way of their reception of Christianity, arising not only from its doctrines but also from the circumstances in which it comes before them. There is a national pride which would lead the sons of India to grasp at some system of belief, which might have the appearance of having sprung from their nation, rather than to adopt the creed of foreigners. The nation that brings Christianity cannot be looked upon by the subjugated people of this country with much affection. On account of its military prowess, its resistless energy, and its wonderful skill in the arts it may be feared and respectfully submitted to; but it can hardly be loved. There are many barriers to mutual esteem and confidence.

and ye shall find, knock and it shall be opened unto you."

The character exhibited in this country by those who have borne the Christian name has not always been such as to create a favourable impression of our holy faith; and although, the times are changed in this respect from what they once were, there is, after all, not very much about us that to a prejudiced eye will appear strikingly exalted above the common principles that sway men's minds everywhere—ambition, pride, selfishness, love of superiority and the eager striving after all the pleasure and gratification that this world can be made to yield. The English public press of Calcutta, which may be supposed to accommodate itself to the tastes of the majority of those by whom it is supported, if not deserving to be styled anti-religious, is certainly very far indeed from manifesting a profound reverence for Christianity. Without speaking evil of dignities, we may venture to suppose that to the minds of Hindoos there has not appeared any very remarkable and striking attachment to religion in those who have occupied the most conspicuous position in British society here. Moreover it is not to be forgotten that, while a vast portion of our English literature breathes a spirit drawn from the Bible, there is a considerable portion also whose tendency or whose avowed object is to undermine the authority of revealed religion. To the mind of a Hindoo, who may not be able to perceive the overwhelmingly greater importance of those truths in respect of which all Protestants agree than of those other matters that have occasioned so many divisions, the variety of distinguishing names by which Christians are called must be perplexing.

(To be continued.)

FELLOWSHIP OR SOCIAL PRAYER MEETINGS.

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." HEB. x. 24, 25.

The Christian stands in a threefold relation to the duty of prayer. First, as an individual, he is commanded to engage in secret prayer, to enter into his closet, and to lift up his voice to God. Private prayer is needed, because there are many things between a man and God, which should not meet the ear of other men. Secondly, as a member of a family. Family religion is a duty which belongs to all the members of the house. The faithful in every age have cultivated family devotion. As there are circumstances belonging to a family, which are not common to the world, mercies enjoyed and afflictions suffered, which affect every member of the family in common, so they are called upon to meet together "in unity" with thanksgiving and supplication. We read that, when David "had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of Hosts," and afterwards "returned to bless his household." Thirdly, as belonging to the same great family, the Head whereof is Christ, and here dwelling together for a season, feelings of sympathy, fellowship and brotherly love naturally spring up between those who are of the "household of faith," and hence arises the desire to join in social worship, or Prayer Meetings.

These duties are intimately connected with each other. He who does not fear God in the closet is not likely to be a man who will take delight in worshipping Him in the family circle, or take pleasure in the exercise of social worship. On the other hand the man, who delights to pour out his

were to exert himself in promoting and extending such unions, what a vast deal of soul before God in private, will most certainly be a man, like Cornelius, "fearing God with all his house," and taking every opportunity of joining others in the solemn service of public devotion. Once a man's heart has been touched, once he is made to feel his own depravity, his utter helplessness and the consequent need he has of a Saviour, he will then and not till then be able to exclaim with sincerity and truth, "How amiable are Thy tabernacles, O God, a day in Thy house is better than a thousand; I had rather be a door keeper in the house of my God than dwell in the tents of wickedness."

Among professing Christians the great fault of the present times seems to consist in the want of a living, vital, practical conviction of the majesty, authority and power of the Word of God. How often also in these days of wide-spread unbelief and infidelity do we hear the sceptic arguing against the efficacy of prayer, and attempting by crooked and perverted reasonings to undermine the whole fabric of revealed Religion! Among professing Christians the want of a living faith is nowhere more clearly manifested than in the too general neglect of meetings for social worship. A cold and benumbing scepticism seems to be stealing over us, and freezing the vitals of true religion. In such times as these Christians ought strongly to be reminded of the value and importance of Prayer Meetings. Prayer is a mighty instrument in the hands of a true believer. Ye who read your Bibles, and believe them to be the Word of God, what think you of such words as these; "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." These words, you know, were addressed by our Saviour to His first followers, and were they not well calculated to inspire hope and confidence in the bosoms of His disciples? They were spoken, however, not for their sake alone, but were intended for the benefit of believers in every age and under every variety of circumstances. This command then or rather this invitation has come down to our times,—it is addressed to us who profess to be Christ's followers now; and surely it is an invitation with which, if we believe in the Divine character of the Speaker, and of His power to make good His promises, we will not be slow in complying. But too many, we fear, are accustomed to read their Bibles as if the commands, promises, threatenings and exhortations, contained therein, had not the slightest relation to them personally, but were addressed entirely to some other individuals. Thus of those who read the passage containing the above promise, how many are there whose eyes will wander carelessly over it without considering for a moment how great is the encouragement held out to earnest, persevering and importunate prayer! The passage presents the Almighty in a light which it is impossible to contemplate without the deepest feelings of gratitude and veneration, bringing before us, as it were, the Great Jehovah looking down upon the Earth, not as an indifferent spectator of the concerns of men, not as an unfeeling observer of the miseries, the wants, the sighs and the sorrows of human-kind, but as one deeply interested in all that concerns their happiness and welfare, exclaiming: "Ask and ye shall receive, seek

Among a certain class there is much error and misconception as to the true nature and efficacy of prayer, and hence, as we have said, we often hear infidels denying its efficacy altogether, and attempting to bring into disrepute this most holy exercise of our faith. Infidelity and superstitious fanaticism are alike to be condemned. In Scripture there are certain conditions laid down, which we must fulfil before God will hear our prayers. Numerous passages of the Bible tell us that the grace and favour of God will be administered in proportion to the exertions which we make in seeking for them. The strivings of a man and the workings of God's Spirit within him are thus most closely and mysteriously connected. It is God that converts, and yet it is man that converts himself. While, then, we have the most implicit reliance upon the promises of God, we must work as if everything depended upon ourselves; for it is only by our own exertions and strivings that our minds and hearts become inclined for the reception of grace from above. This view is illustrated by such texts as these: "Unto him that hath will be given;" "Work out your own salvation with fear and trembling;" "Ask and ye shall receive," &c. There is therefore the strongest analogy between our seeking for the grace and favour of God and our seeking for anything else. We are so constituted that we can obtain nothing of any real value in this world without labour and perseverance, without asking, seeking, knocking. It is a great error therefore to suppose that all that the Christian requires is faith alone—that faith, namely, of which the Apostle James speaks,—and that the possession of it will supersede every exertion on our part. We must labour and wrestle to make our calling and election sure; for, although God is bountiful, neither in His moral nor spiritual administration is there any reward offered to indolence. The Christian life is a continued struggle, a perpetual warfare; and, as no one expects to acquire wealth or learning without diligence and steady perseverance, so neither can he hope to obtain eminence as a Christian without corresponding zeal and activity.

In this view, therefore, the wise man and true Christian will lose no opportunity of strengthening the growth of grace within him, but in his search after a holy life will joyfully lay hold of every opportunity of holding communion with God in the company of the brethren. Sympathy increases all our enjoyments, and lessens all our sorrows. Man is a social being, and the union of Christians for the purpose of prayer calls forth the holiest and loftiest feelings of their nature. In such intercourse all the graces of the Christian character shine out with increased lustre. Unity, brotherly love, faith, hope and charity, are thereby greatly strengthened and promoted. The people of God have always been accustomed to join together in the solemn exercises of devotion; and it is truly a very significant sign of the times when meetings for prayer are so little regarded as they are at present. Indeed there can be no better index of the low state of religion among us than the very general neglect of Fellowship Meetings for prayer. Prayer is the very life-blood of the Church; and prayerless times are dangerous times. Every Christian, every Minister of the Gospel more especially, should do all he can to promote them. If each pastor

new life would soon be infused into our lukewarm churches! A praying congregation is the best commentary upon a minister's usefulness, and a praying people are the best prepared to hear faithful and earnest preaching. It can never be too much insisted on that the hearer should come to the house of God *prepared*. Preparation is as necessary for the hearer as for the preacher, and nothing is better fitted for this purpose than regular attendance at well-conducted Prayer-Meetings. Under the influence of devotional feelings the heart is purified and softened, and the soil thus prepared for the reception of the seed of the Word. Hence the great importance to ministers of having such meetings in connection with their respective charges.

There is an objection sometimes brought against Prayer Meetings, which may be here adverted to by way of *caution*. Such meetings as are got up for prayer alone, it is said, manifest more ostentation than anything else, and tend to beget spiritual pride. Members therefore should keep in view that attendance at such meetings is not to be considered as a *work of supererogation*. We can never pray enough. The exhortation is, "Pray without ceasing." Being dead in trespasses and sins, in the sight of God all our good works are but as "filthy rags," still we are not to withhold ourselves from meeting together for devotional purposes if our hearts tell us that the offering of our prayers will be acceptable to the Lord.

Let us now consider a few of the principal objects and advantages of small Fellowship or Prayer Meetings.

1. In addition to mutual improvement they tend to promote a *spirit of sympathy and union* among Christians of different denominations. Every other body of men, holding similar views, and professing the same great objects, seem to understand better than Christians the great advantages of union. Why should not they, who are called by the same name, worship the same God, are redeemed by the same Saviour and baptized with the same baptism, be also fellow-workers together for the advancement of the same great objects—the glory of God, and the good of their fellow-men. The points on which many denominations of Christians differ, as compared with those upon which they agree, are often very trifling and insignificant, and yet, instead of a desire for union and co-operation, there too often exist feelings altogether repugnant to the Christian character. Now, why is this? Plainly, because Christians do not love each other, and pray for each other as they ought. **CHRISTIANITY**, it has been truly said, is **THE RELIGION OF THE HEART**; and, before Christians can be made to feel in common, and act in concert, their hearts must be united in holy prayer for each other. This is the firmest and strongest bond of union, without which all attempts at Evangelical alliance must ever fail. Fellowship Meetings, therefore, by uniting individuals by the holiest and loftiest ties, contribute greatly to this grand object by laying the foundation of a more general and extensive union among the different denominations of Christians.

2. Such meetings exhibit a *good example* to other Christians. At a time when so great a number of professing Christians content themselves with simply attending upon the outward ceremonies of Religion, without troubling themselves farther about the matter, thinking they do enough if they present

themselves at Church regularly every Sunday, it becomes the duty of those who have higher views of the nature of the Christian profession to endeavour to set before such formal pretenders an example of what the Christian's life ought to be. The power of example is great, and many may be thus led to more serious thoughts of the duty of Christians, more especially if members do all they can to extend the usefulness of the unions with which they are severally connected.

3. Prayer Meetings also promote the *growth in grace* of the individual members. All union has for its object the advancement of the individual, and it is one of the first and main objects of Fellowship Meetings to send members to their closets. The feelings of a man's heart as well as the faculties of his mind, can never be fully developed unless by frequent contact with others. So in like manner the spiritual part of man is strengthened and invigorated only by frequent communion with those who are of the same spirit with himself. Frequent intercourse with the pious and holy tends to communicate the same devout views and aspirations.

At present we need a *very great extension* of our unions for prayer, and surely a few individuals—men that fear the Lord—will be found scattered throughout the Churches of Christ in these colonies, who will be willing to lead the way in this holiest of enterprises. The organization of small Fellowship Meetings would not be a very difficult matter, and we are persuaded that many would most cordially join them, were they once begun. We are cast upon times whose utter deadness to all religious impulse calls for the *most vigorous efforts* in all possible ways for arousing the sleepers from the sleep of death. Everywhere around us do we behold evidence of life and vigour but in Religion; there is much that is rotten, corrupt and dead, at once strikes the intelligent mind. The signs of the times, too, are ominous. The Church is rent into fragments, emblem of the broken body of Christ, the world, weary and helpless under the constantly accumulating load of misery and wretchedness, is imploring assistance from the saints—and Satan, that arch enemy of souls, who ever goes about like a roaring lion, is in these days more rampant than ever. Everywhere do we behold significant signs of coming change; whether that change shall be for the better or for the worse depends, under Providence, on the exertions of individual Christians. Every one, however humble his station, can do something to promote the interests of pure and undefiled religion. Private supplications could accomplish much, Prayer Meetings could accomplish more. If there were *only one* stated Prayer Meeting in connection with *every Church* of Christ in these colonies, what enlargement would there soon be for Zion, what hope for the country, and for the World!

It now only remains to offer one or two remarks as to the method of conducting small Fellowship Meetings.

1. Care should be taken that they do not degenerate into *formal meetings*. Formality is the greatest enemy of Religion. Remember that it is the homage of the heart which God requires. It is not the mere repetition of sacred words which constitutes devotion. From all formal intercessions the Almighty turns away His ear. God is a Spirit, and they that worship Him must worship Him in

spirit and in truth. Remember the high privilege of access to God by prayer, to Him in whose hands are the issues of all things, and use this great privilege, therefore, as true spiritual worshippers, with-humility, fervency, simplicity and faith.

2. The best way to secure spirituality in prayer is to have *some particular object* to pray for. Prayer implies that we stand in need of some particular thing. It is a blessed thing when we know what we should pray for as we ought; and, if we know what we want, we know how to plead for the bestowment of it.

3. It is better to begin prayer meetings by reading a small portion of Scripture and singing a Psalm or Hymn. The riches of God's Word are inexhaustible. For every event that can occur in life—for joy and for sorrow, for prosperity and for adversity—the Bible furnishes a suitable portion for meditation and prayer. Such passages should be well selected.

4. As there is a time for everything, prayer meetings should not be prolonged beyond a reasonable period. When they frequently are so, members begin to gather a distaste or them. This therefore should be guarded against.

In concluding our remarks, we would earnestly exhort and entreat all, who call upon the name of Christ Jesus, to be up and doing, "for the night cometh when no man can work." Be in earnest, we beseech you, for the time is short. Stir up one another with a holy zeal, wrestle with the Lord for Zion. "They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." Be resolved to say with the holy man of old, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; till the Gentiles see thy righteousness and the Kings of the earth Thy Glory.—*Halifax Monthly Record.*"

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