

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME VII.

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 1854, THE PRESBYTERIAN being payable in advance.

The Presbyterian.

The poetical communication from Osabruck has come to hand.

The communication from our esteemed *New York Correspondent* has been received too late for the present number. We give, however, the concluding paragraph, as it conveys a warning to the readers of the *Presbyterian* which we would not defer till our next issue.

Before closing this letter, which has already somewhat exceeded due limits, I would materially qualify a recommendation somewhat incautiously advanced two months ago. In writing of the mission to the Five Points of New York, I quoted from a book entitled "Hot Corn Stories." These took their name from some little tales which appeared in the papers, and which were as touchingly related as they were unexceptionable in style. Their success was instantaneous and complete. In common with several of the religious papers, I supposed that the book would be a compilation of these stories, and wrote of it accordingly. Instead of this, it is of a character which should exclude it from every family. Giving descriptions of vicious scenes, it draws aside the veil, and under the guise of philanthropy is one of the most dangerous publications which ever issued from an unscrupulous press. Thousands of copies have been scattered broadcast over the land, and I trust that against these, readers of the *Presbyterian* will accept a friendly warning from their correspondent.

"AETIUM."

THE CHURCH IN CANADA.

LACHINE CONGREGATION.

We notice with pleasure that the ladies of the Scotch Church at Lachine presented their respected pastor, the Rev. Wm. Simpson, with a handsome silk gown and cassock, expressive of their esteem and affection for him.

QUEEN'S COLLEGE STUDENTS' MISSIONARY ASSOCIATION.

December 3rd, 1853.

A general meeting of this Association was called to elect Office-bearers and a Committee of management for the current Session, when the following Gentlemen were elected, viz:—

President.

JAMES GORDON, A. B.

Vice President.

JOHN LINDSAY, A. B.

Treasurer.

DONALD McDONALD.

Cor. Secy.

JAMES McEwen, A. B.

Rec. Secy. and Librarian.

PETER WATSON, A. B.

Committee.

Messrs W. W. SQUIRE,

W. C. CLARKE,

D. J. McLEAN,

J. EVANS.

At the next general meeting of the Association the President-elect took the Chair, and delivered a very appropriate address, in which he alluded to the exertions made last summer by the Association for the further dissemination of Evangelical Truth,—stating that during the summer months two catechists had been employed in the Home mission-field—the friendly manner in which these were received by the people—the success which attended their labours, urging this fact as a motive to still greater exertions in the missionary cause—the eventful period in which we live, and consequently the necessity of being prepared to act a part in the great drama of religious liberty which must inevitably ere long be enacted by this Association, and by every individual member thereof, as a component part of the Church of Christ on earth, if it would perform its duty as a body of Christians, and as bound by Christian obligations to make a bold stand for the cause of true and undefiled religion in the world.

BECKWITH CONGREGATION.

With much satisfaction do we take notice of the following pleasing instance of esteem and cordiality of feeling shown by a congregation towards him that labours over them in the Lord. The ladies of the congregation of Beckwith lately presented their much esteemed pastor, the Rev. Duncan Morrison, with a beautiful pulpit gown, and also Mrs. Morrison with a handsome sum of money. Few congregations are in a more healthy and flourishing condition than that of Beckwith. It is chiefly com-

posed of Scottish Highlanders, who still entertain a warm regard for the Church of their Fathers and their Fatherland. May the Divine Head of the Church long spare the pastor of this congregation to go out and come in before them, an affectionate and earnest people, and give unto him many souls as his hire and crown of rejoicing.

ST. ANDREW'S CHURCH, PERTH.

We feel much satisfaction in recording in our columns the following particulars in connection with the presentation of the subjoined Address to Malcolm MacPherson, Esq., lately an Elder in the above church, which was accompanied by a token of esteem and gratitude for his long and valuable services.

The circumstances, that gave rise to the Address, were as follow:—

Mr. MacPherson, who has been an Elder of St. Andrew's Church for nearly 23 years, and one of its most active and useful office-bearers, having lately bought property in the new township of Kincardine, County of Bruce, with the view of establishing himself and some members of his family in business there, left Perth with his family for his new residence on the 6th of February. A number of the members of the church, wishing to testify their approbation of Mr. MacPherson's services as an office-bearer of the church, and their personal regard for himself, resolved to present him upon his departure with a handsomely bound copy of Henry's Commentary on the Bible, in six volumes, and met for this purpose in the Session House of the church on the day of his removal from Perth, when the presentation was made, accompanied with the following Address, signed by the minister and a number of the members of the congregation.

With men of Mr. MacPherson's spirit and activity in a congregation, it will prosper with God's blessing, in its temporal and spiritual interests; without them it will languish.

It is a cause of thankfulness when an office-bearer or member of the Church manifests a warm and active interest in its behalf; it is equally cause of thankfulness when the services of such an individual are in any manner appreciated by the congregation or acknowledged. It is too often otherwise, to the discouragement of the best friends of the Church, and to the detriment of Religion.

MALCOLM MCPHERSON, ESQ., ELDER OF ST. ANDREW'S CHURCH, PERTH.

RESPECTED AND DEAR SIR,

In requesting your acceptance of the Testimonial, which we have now the pleasure of presenting to you, we wish to assure you by some practical proof that the thanks of the Congregation, unanimously tendered to you at its late Annual Meeting, was not a mere formal compliment, but a sincere and cordial acknowledgement of the important services which you have rendered to the Church during the long period you have been connected with it, as one of its

elders and managers. We are well aware that the approbation of God and of his own conscience is the best and an ample reward to the Christian for any services which he can render to the Church or cause of Christ; and that where this reward is enjoyed, the Christian, sensible of the obligations under which the manifold mercies, bestowed upon him by God, place him, and of the very inadequate way in which he acquits himself of these obligations, is ready to shrink from any rewards or praises offered to him by his fellow-men, and to acknowledge that he is an unprofitable servant. We doubt not that, in reviewing your connection with this church, you experienced these correct Christian feelings.

The prominent place which you have occupied in the church as an Elder, and the active part which you have so long taken in the management of its affairs, spiritual and temporal, have fully brought out and publicly manifested your judgment and spirit. The person, the failings and virtues of whose character and conduct are thus for a series of years exposed to public observation and criticism, and who yet retains the regard and approbation of the members of a church generally, and is felt by them to merit their gratitude, has reason, not for boasting, but for gratitude to God, and this reason, Sir, we feel you have.

We cannot conceal that we part with you with sorrow and regret. Yet our sorrow and regret are mellowed by the feelings that, while henceforth we may be seldom permitted to enjoy each other's society in this world, and to take sweet counsel together in the house of God, yet the ties that bind us to God himself and to Heaven are unbroken and unaltered; and that, although separated from each other in body, we shall still be equally near to the throne of God, at the right hand of whom, if faithful to His grace and interests, we shall soon meet in holiness and glory to experience no more the workings of sin, the infirmities of mortality, or any of the pains of separation.

We feel assured that you have sought direction from God in the step,—the important step to yourself and family,—which you are now taking, and that it is at what you sincerely believed to be the bidding of God you leave us.

Your past character and conduct, we further feel, furnish a guarantee that you will seek the good of the New Township in which you are about to reside, and that God will honour you by enabling you while spared to promote its interests temporal and spiritual, while at the same time he will prosper for the advantage of yourself and family the new enterprize in which you are about to engage.

With these feelings then we bid you in Christian regard and love—good-bye, and commit you, Mrs. McPherson and family to the providence and grace of God, praying Him to go with you to your new home, to protect you by the way, and, when you arrive there, to abide with you, to bless you, and make you blessings.

Perth, 6th February, 1854.

To this Address Mr. MacPherson made a very feeling and appropriate reply. He returned thanks for the testimonial presented and for the expression of regard contained in the Address. He stated that he felt himself unworthy of the approbation thus bestowed upon him—that his services in behalf of the church and congregation were far short of what he felt gratitude to God required, and also of what he himself could have wished them to have been. He felt sorry in leaving a congregation with which he had been so long connected, and to which he was bound by so many endearing ties. He would ever seek and ever rejoice in its welfare, spiritual and temporal.

In reference to the step he was now about to take, he stated that he had indeed sought

direction from God, and that, altho' it grieved him much to separate himself from so many dear friends, yet he had the conviction that he was acting with the approbation of God; and that it was his wish and would be his aim in the new township, to which he was going for the benefit of his family, to promote by all means in his power its religious as well as its temporal interests.

INDUCTION AT DORCHESTER, C. W.

The Presbytery of Hamilton met at Dorchester on the 12th February for the induction of the Rev. William McEwen, lately of Belleville. The Rev. Dr. Skinner, of London, preached and presided, the Rev. Mr. Robb, of Chatham, addressed the minister, and the Rev. Mr. Sim, the people.

Dorchester is six miles from London. The congregation there have never till now been supplied with a minister. Its members are almost entirely from the north of Ireland, and they have obtained as their first pastor a countryman of their own. Believing our Church to be more nearly identical with that in which they were born and educated in their native land than any other in this Province, they have firmly adhered to us, notwithstanding the many and zealous efforts made to induce them to connect themselves with another denomination.

Letter—Rev. Thomas Morison to the Congregation, dated Canada East, 18th November, 1853.

[H. & F. Missionary Record for January.]

Having now been some time in Canada, whither I came as a missionary under the auspices of your Committee, it may be expected of me to give a statement of my position and prospects. After remaining a few months as a missionary, I accepted a call to the congregation of Melbourne, to which place I was ordained in March last by the Presbytery of Montreal. I have therefore been in my present charge about eight months, and am able to give an opinion as to the nature of a Canadian minister's work. My congregation lies scattered through 3 different townships. (A township is generally 10 miles by 15 extent.) It is composed of Lowland and Highland Scotch, and Presbyterians from the North of Ireland. The church is situated in the very pretty village of Melbourne upon the banks of the river St. Francis. Besides the church there are also two preaching stations, the one 10 miles, and the other 7, from the village at which I officiate every alternate Sabbath. It would be desirable not to have these stations, as they prevent concentration of labour upon one point, which is so necessary for the success of all and especially ministerial labour. But in a thinly peopled country, such as this, it is difficult to gather a sufficient congregation into one place. Besides, the habits of the people here are very different from those at Home. In Scotland it is considered an insufficient cause for absence from public worship that they have to go some miles to it; but here few will attend sermon unless it is brought near them. This is caused, no doubt, in part by the extreme badness of the roads, and also by the nature of the climate, it generally being oppressively hot, or exceedingly cold. The only time that travelling can be accomplished with a moderate degree of comfort is in the winter, when the snow is sufficiently deep to allow of sleighing.

My first communion was on the second Sabbath of October. There was a very good attend-

ance; and the number of communicants was as great as I could expect, considering the position of the congregation, it having been vacant two years, and consequently much disorganized. From the people I have experienced invariable kindness, and they have done everything they could for my comfort. Aided by a grant from the Clergy Reserve Commissioners, they are now building a manse, into which I hope to remove in a few months. We are also on terms with a gentleman for the purchase of a piece of ground for a glebe in connexion with the church.

One of the great difficulties, which a minister in Canada has to encounter, arises from the scattered nature of the congregation. It is difficult, I have said, for the people to come to church, and it is still more difficult for the minister to carry out an effective system of visitation. In Scotland it is generally possible to visit a considerable number of families in the course of one day's travelling; but here they are so far apart that it is frequently a good day's work to visit a single family.

From the experience I have had—and I have travelled through a good many districts—I am led to conclude that religion is not in a flourishing condition in Canada. Every new-comer must be struck with the contrast it presents to Scotland. There is a very much larger proportion of the population without any religious profession whatever, who are never seen in church, and are connected with no denomination of Christians; and amongst those who have a profession there is much greater neglect and inattention to ordinances. (Of course I speak only generally, for there are many most exemplary and faithful in the discharge of all their religious duties.) But, to an extent much to be lamented, indifference prevails. One cause of this is to be found in their long want of ordinances. A family, suppose, come out here as emigrants. They settle in all probability, for the sake of the moderate price at which the land is there to be obtained, in a thinly peopled district, where there is no church or at least not the Church with which they were connected at Home. For years they cannot, however willing they may be, attend public worship: and, when at length the district has become better settled, and a sufficient number of families of the same persuasion are found to build a church and call a minister, time has weakened their religious impressions and worn out their church-going habits.

THE CHURCH IN THE LOWER PROVINCES.

[From the *H. and F. Missionary Record* for January.]

The letter which follows evinces the sense which the people entertain of the value of the services of the missionaries and ministers who have been sent out, and is a great encouragement to the Colonial Committee in endeavouring to supply the want of ministers and missionaries which still exists in Nova Scotia and in other provinces of British North America.

Letter—Rev. Messrs. Pollock and MacKay to the Secretary, dated New Glasgow, 26th Oct., 1853.

We have been instructed by the Presbytery of Pictou to bring to the notice of your Committee a scheme which has engaged the attention of the Presbytery during this summer. It will be remembered that, at the first meeting held in this country after the arrival of the last staff of missionaries, a resolution was passed to the effect that a scheme should be formed for the purpose of sending young men Home to be educated for the ministry, and supporting them as far as should be found necessary. The presbytery, at their first meeting subsequent to the recording of this resolution, took the matter into consideration, and determined to take the responsibility of sending Home four. Accordingly four applied, were examined, and received by the presbytery. Their names are Messrs. Cameron, Grant, Mac-

millan and Macgregor. These have been studying under the care of members of presbytery during the summer, and are sufficiently prepared for college. They have left this country under the direction of the Church here, intending to study at Glasgow University, and are probably by this time arrived in that city. The presbytery propose to support these young men by contributions from the churches. Contributions have been raised for this purpose for the present year, and the people have responded to our call beyond the expectations of the presbytery. The funds are now in our possession. The request, that the presbytery would prefer to your Committee, is, that you should be kind enough to take charge of these funds to the extent of receiving and distributing the money in such proportions as the presbytery shall specify. The long exhibited and well known kindness of your Committee to the Church here encourages the presbytery to prefer this request. And it is believed that it is more agreeable to the people in this country to know that the Committee are giving out the money to these young men who are their hope, and who, if they are spared, shall be the means, in the disposal of the Almighty, of placing our Church on a better footing than she has ever been. The money is all collected, and may be transmitted at once, as soon as the Presbytery receives your answer to their communication, which they fondly hope, will be favourable.

We may mention that, for the missionary services rendered to the churches in Pictou, almost all the money has been paid to the Presbytery. There is but a very small part of it not yet handed in; and, as soon as the Presbytery meets in the beginning of January, the Committee at Home shall be refunded to a very large extent for the disbursements made to the ministers who have been or still are employed as missionaries. The Presbytery begs an answer by return of post.

Letter—Rev. G. W. Spratt to the Secretary, dated Halifax, 24th November, 1853.

As a year has nearly elapsed since my appointment by the Colonial Committee to this field of missionary labour, it is now my duty to acquaint you with my proceedings. After reaching Halifax in company with my fellow-labourers, Messrs. McLean and Pollok, I put myself under the guidance of the Rev. Mr. Scott and the Rev. J. Martin, the two ministers of our Church in this city, and I was directed to preach alternately in their churches, one of us supplying the destitute localities in the neighbourhood as often as circumstances would permit. Our two congregations in this town are of old standing.

St. Matthew's, presided over by Mr. Scott, is very large and influential. On account of heavy debt and other drawbacks St. Andrew's has for years past been less prosperous; but I am happy to state that these hindrances are now partially removed.

Within a compass of 50 miles round the city we have a number of mission stations, which have been visited as often as possible. They depend on us for the supply of ordinances, as there are no other clergymen of our Church within 100 miles. When spring opened, I exchanged for two months with the Rev. Francis Nicol, of St. Andrew's Church, Newfoundland, who, although 600 miles distant, is a member of this presbytery. The Newfoundland congregation were for years exposed to a succession of adversities; but under the ministrations of their present pastor they are in a thoroughly prosperous condition. I shall never forget their kindness to myself, nor their warm attachment to, and hearty support of, the Church of their fatherland in the midst of a population of different faiths.

As soon as I returned to Halifax, the Rev. Mr. Martin, who, though advanced in life, is still unwearied in his efforts for the good of the Church, set out for Cape Breton, a large island which lies 150 miles to the eastward of Halifax, and which is inhabited chiefly by Highlanders speaking the Gaelic language. Since the Secession these

people have only had one or two short and partial visits from ministers of our Church. During the interval they have been regularly supplied by the Free Church; and yet at the late census no fewer than 5000 declared their adherence to the Church of their fathers.

Mr. Martin spent a number of weeks among them; and he reports that we have there large numbers of people, who, uncountenanced and unsupported, have persevered in their attachment to our Church. If they are not to be utterly neglected, surely the time has come when an efficient Gaelic minister should be sent out to labour among them.

Soon after Mr. Martin's return, I left for Wallace, which was also visited by the Rev. Mr. Scott earlier in summer. The circumstances of this congregation have been frequently brought before your notice. They have built lately two handsome new churches, and are now preparing to build a manse. Almost a new generation has grown up since they had a regular minister of our Church. They have been disappointed time after time, and the danger is, that, unless supplied before long, some of them may fall away, as so many in other places have reluctantly been compelled to do. One of the greatest vexations I meet with in the Colony is to hear people tell how much they were once attached to the Church of Scotland; but at last, despairing of getting service, they were obliged for the sake of their families to connect themselves with some other communion. Thus in every colony multitudes have gone from us, and gone for ever. People at Home do not sufficiently reflect that new empires are rising throughout the Colonial World, which are yet, as it were, in a plastic state. Impressions made now will tell in all coming time. The next quarter of a century will in all probability do much to stamp their future religious character. As an outward system of church polity, Presbyterianism is much better adapted to them than any other. Indeed, had it not been for the schisms in our Church—the bitter fruits of which are reaped by Scotchmen even in the ends of the earth—even now the best colonies of the British crown would have been thoroughly inoculated with Scottish Christianity. Still we have very much for which to thank God; and here, as elsewhere, there are abundant proofs that His blessing is with us. During the past year a vast improvement has taken place in the state of the Church in this province. The Presbyteries of Pictou and Halifax are now both revived, a number of the more pressing vacancies have been supplied, and several young men have gone Home to prepare themselves for the ministry. But in the meantime there is urgent need of a few Gaelic preachers, and of one English-speaking preacher for Wallace. I look towards my Glasgow college friends in the hope that some will “come over and help us.” Though they should remain but two years, or even not more than one, they would do a good work for the Church, and gladden many hearts by their coming. I have thus, Sir, given you an outline of my missionary movements during the past year, and of the visits to destitute localities, which the Rev. Mr. Scott and Mr. Martin have been enabled to accomplish by my supplying their pulpits; and I trust the great day will show that something has thereby been done to advance Christ's cause in the World.

[From the *H. and F. Missionary Record* for Feb.]
Letter—Rev. John Mackay to the Secretary, dated Rogershill, 2nd January, 1854.

I acquainted the Convener some time ago that the scene of my labours was for the most part confined to the Rogershill congregation since an accession has been made to the labourers within the county of Pictou; and I now proceed to give you a sketch more particularly of what has been doing within the sphere of my labours. This congregation is extended over a wide district of from 25 to 30 square miles, and has 4 places of worship. I subjoin an account of the number of Sabbath-days I officiated in these 4 stations respectively, and likewise the respective sums raised to pay for the services received of me, in order

to relieve the Committee of the *onus* of maintaining Gospel ordinances among them. These sums, together with the whole amount of the several collections which I received at the other stations at which I officiated, amounting in all to £70, 18s. 3d. sterling, will be transmitted to you by W. Gordon, Esq., our treasurer, save nearly £2 which was raised the first day—being a week day—I preached at one of these stations, when the people said afterwards that, rather than that I should refund that sum to the Committee, they would again raise it, which they have accordingly done. Remuneration has likewise been or will be transmitted for services which I rendered in other congregations within the county before the arrival of the other missionaries. It was not thought advisable to receive or rather exact any remuneration for services that had been given beyond the county, nor for 8 Sabbath-days during which I officiated on different sacramental occasions. Of the several sums raised I have kept an exact account, which I now remit to you; for, on entering the mission-field, I informed the people of the position in which I stood with the Committee, and that, although the Committee secured a certain sum to me, over and above what they might be pleased to give of their free-will offerings, yet that I would rest satisfied with the Committee's allowance, should they subscribe liberally, and relieve the Committee of the *onus* of paying for my services among them. And in showing them the propriety as well as duty of maintaining the Gospel, at least among themselves, they most cordially assented, and raised collections throughout the various districts, of which the result is the most satisfactory attestation. And surely all this must afford strong testimony in favour of our people, that they are alive to their duty, and that they feel deeply grateful to the Church for her exertions in endeavouring to meet their spiritual destitution. Ought it not, moreover, to prove a further stimulus to our Church to exercise additional zeal (if possible) to meet the many pressing calls that are yet made and unprovided-for? And, doubtless, the devotedness and zeal of this congregation must appear in much stronger light when it is known that during the long period of about 40 years they had no regularly settled clergymen of our Church more than three-fourths of that time, and in one section they never had a settled minister, and in other two sections they only had one for 3 or 4 years; while during a considerable portion of this time every possible exertion had been used to alienate their minds and disappoint their fondest hopes.

During the past year 2 of the churches within the congregation have been undergoing repair, and are now in the course of completion. Nothing had been done to them within the previous 10 or 11 years. In a third section of the congregation, Cape John, their church was unfortunately burnt down 3 or 4 years ago. Last summer they raised the frame of a new church, and they are now actively engaged preparing materials for its completion in the early part of next summer. In the other section of the congregation the church has been held in dispute since 1844, somewhat similar to that of our *quoad sacra* churches at Home; it is consequently still in rather an inefficient state. It is hoped, however, that the people there, who are very zealous and spirited, will soon render it more comfortable and efficient. The labour and fatigue sustained in this wide field is necessarily very arduous; and, were it not that the attachment and devotedness of the people, and the sad thought of leaving them uncared-for, stimulate to renewed exertion, I would have shrunk from the onerous duties some time ago. In this wide field there is ample room for 2 settled clergymen; and it is utterly impossible for me to take the charge or oversight of them with any degree of satisfaction to myself, or with much profit to them. And, had they another clergyman in prospect, they might well maintain 2. Indeed one of these sections might with a little effort support a minister wholly among themselves.

I also transmit with this a draft of £7 sterling, which has been raised in this congregation, for the benefit of the Indian Mission. It is intended

to aid the young people attending our Assembly schools, who were made willing to forsake parents and friends for the excellence of the knowledge of Christ Jesus. We hope that this is only an earnest of what will yet be done here for this and similar objects. When attending the University at Home, I, in common with others, took considerable interest in the young converts attending the Madras school, who appeared to us to have a pressing and immediate claim on our sympathies. This small sum is now placed at your disposal to have it transmitted to the converts there or at whatever station aid is most required; and we doubt not but that it is accompanied with the prayers of not a few of the children of God, and we hope therefore that it will prove useful in enabling some of them to acquire a more extensive and comprehensive knowledge of the Truth as it is in Jesus, so that they may in due time be thus prepared to go forth to commend these truths to their brethren, their kinsmen according to the flesh, with somewhat of that zeal and anxiety which was manifested by the great apostle.

I am just now in receipt of a further practical proof of the spirit and activity of this congregation, which I feel bound gratefully to acknowledge. As a new year's gift, two of the sections (Rogershill proper, and Cape John) have presented me with a handsome and serviceable sleigh with furs, &c. Such demonstration of attachment is worthy of being recorded far and wide, as it may help to convince the licentiates of our Church, who are, time after time, pressed to come over to our aid, that they are not required to labour among a heartless people who are not desirous of sharing their comforts with him who breaks to them the bread of life. In addition to this sums have been raised among us to support the young men who have gone from this country, and are now in our colleges in Scotland and Canada with the view of studying for the ministry.

Before I close, I must beg to bring the claims of the congregation before the special notice of the Committee. And, if I do not mention other destitute stations which are loudly crying for help, it is that I may more effectually direct attention to this much neglected congregation. The congregation of Belfast, P. E. Island, has been repeatedly brought under the consideration of the Committee by Messrs M'Nair, Snodgrass, and others; but I feel certain, could I plant 3 or 4 of the members of that Committee, whom I could mention, for as many hours within the precincts of that congregation, they would with renewed vigour use every laudable and just measure to secure the services of some devoted labourer for that important charge. I do not know a more needful, pressing, or interesting charge than this. It embraces a large congregation, and one church, situated (I think) in the centre. They have been several years wanting a clergyman, and they had not the benefit of occasional services, as the Pictou congregation had during the years of desertion through the extensive labours of the Rev. Mr. M'Gilvray. There is only one clergyman of the Church in the whole island, and he does not preach in the Gaelic language. These people are therefore, year after year, without one day's service during the long winter months. And just let any one, who feels an interest in a devoted adherent of our Church, picture to himself not only months but years passing over their heads without any ministrations,—let any licentiate or settled minister consider the condition of this body of people with only one or two Sabbath-days' services at most during a whole year, and I am sure he must have a heart harder than any Gospel minister can have, if he does not feel for them. I never felt so much for any people as for them, when, last summer, Messrs. M'Gilvray, Snodgrass, and myself, administered the sacrament there. All were employing every available argument to press their claims; and some hoary-headed men solicited our sympathy with tears, accompanied with the sad reflection: "We shall soon go, but what will become of our families? We have waited so many years for a minister of our Church, and there is now as little prospect of our being provided for as ever." Let those of

our parish ministers, who would feel uneasy at the thought of having their pulpits inefficiently supplied for one or two Sabbaths, endeavour to conceive how melancholy it would be to have them unoccupied for several years. Let them further imagine their parishes bordering on settlements of Papists, and then they will have some idea of the situation and condition of Belfast. And will it any longer have to be said that the Papists' settlements never want the services of priests, and that the cries and tears of the ardent adherents of our Church are unheeded. I do earnestly and anxiously hope that another summer shall not transpire without bringing one to this people. And let me with all deference, mingled with all possible urgency, suggest that, if no licentiate can be procured immediately to take the permanent charge of this congregation, the services of some experienced and tried parish minister be secured to settle among them for 3 or 4 months, to encourage, strengthen, and sustain their drooping spirits, as well as to edify and fully organize them for a more permanent settlement.

REPORT TO PRESBYTERY OF ST. JOHN, NEW BRUNSWICK, BY REV. JOHN ROSS, ANENT CONGREGATIONS AT ST. ANDREWS AND ST. PATRICK, dated St. Andrews, New Brunswick, 15th November, 1853.

The presbytery very properly require a general account of the condition of the congregations applying for aid from the Colonial Committee of the parent Church, and the duties performed to them during the year. I therefore submit that I have been enabled to perform regularly to both the congregations at St. Andrews and St. Patrick the usual services with the administration of Word and sacraments.

Although our congregation in the town of St. Andrews is much diminished compared with the first five years of my ministry in this place, by causes which are well known and need not to be specified here, it still comprises no inconsiderable portion of our Protestant population; and the members of it have done more, perhaps, than any other in our parish for the support of Gospel ordinances. For the current year they have agreed to pay for ministerial services £100, while other incidental expenses connected with the building and worship may require about £50 additional. They live in peace and good feeling, and very regularly attend social worship, conducted by the members of session, when I am necessarily absent in the parish of St. Patrick. Small additions have been made to the communion and congregation, but not sufficient to balance the decrease by emigration and death, which during the past year has been considerable. In St. Andrews the article of money has been more in circulation; labour of every kind is very high—threefold what it was 3 years ago—but the immediate effect is to raise the price of food, fuel, rent, &c., from 50 to 75 per cent.

The district of St. Patrick, in which our church is situate, and the settlements from 5 to 10 miles round, have been the objects of more care and labour last year than formerly, because a more earnest desire appeared to prevail for the bread and water of life. A Sabbath school—the first ever attempted in our church there—was opened on Sabbath, 1st May. When I urged the necessity of it in March, while visiting in that neighbourhood, little success was anticipated, because the greater part of our people lived at such distances from the church as to prevent the children's attendance. The differences of religious opinions among those who were near and the want of efficient teachers, &c., had

hitherto operated to prevent any effort of the kind. A small library of about a hundred volumes had been procured by a collection at the church: *Willison's Mother's*, and the *Shorter Catechism*, with Leitch's edition for the teachers, and also new Testament, were provided. The teachers were members of the communion and the congregation. Above 60 young people from 5 to 20 years of age, without distinction of name or sect, were to be found on the Sabbath morning, each trying to excel the other in amount of the Word of God committed to memory, and their readiness to show their understanding of it. When present I held a general examination of what had been done for some weeks, and had nowhere found better reason to be satisfied with the results of Sabbath School teaching. In these examinations the parents appeared to take a profitable interest. The attendance on the preaching of the Gospel in this church appeared to be greater than in past seasons, many being regular who had been but occasional hearers; and, what is far more encouraging, an earnest attention and an apparent self-application of the truths delivered often marked the countenances of some who have now openly professed Christ.

In July I was called to attend the funeral of a poor countryman in the Tiyon settlement, about 30 miles from St. Andrews on the Fredericton road, and 9 miles from the church in St. Patrick. As usual in such cases, I preached to the people assembled, and afterwards found upon inquiry that all in the settlement—10 families and about 60 individuals—are Presbyterian in their religious principles, if, indeed, principles now exist in any. Like hundreds to be found in this country, under the long absence of the ordinances of the Gospel, ordinary impressions once produced have been entirely defaced, and those which were saving have become weak and inoperative. I invited them to attend public worship at the church next Lord's-day: a few came, and their families are very generally in attendance. I supplied catechisms for the children, and got the services of the two best qualified to take the care of their instruction on the Lord's day in a private room.

I have preached also in St. David's parish, about 10 miles south-west from the church, at a place called Tower Hill, where several families of Presbyterians reside. If the services of a missionary could be procured, this would be a point worthy of attention, because soul-destroying error might be supplanted by saving truth. Universalism has been long the fashionable idea of religion in that part of our country.

JOHN ROSS.

REPORT BY REV. JOHN HUNTER TO PRESBYTERY OF ST. JOHN, NEW BRUNSWICK, ANENT CONGREGATIONS OF RICHMOND, WOODSTOCK, AND NEIGHBOURHOOD, Dated Richmond, 9th November, 1853.

In rendering a report of our progress during another year, I have little new and of importance to communicate. Our congregations continue good, except in Woodstock, where there is a perceptible falling off, owing to the removal of numbers of our people. The chief support of the congregation, however, still remain; and within a few weeks we have had some additions. But I am persuaded, until a minister or missionary is resident among that people, little steady progress can be made. Permit me, there-

fore, to urge again that, if the congregation in Woodstock is to be maintained, we must have a minister. The incessant toil I have undergone for the last four years and a-half I cannot much longer stand.

This year, when the weather, and roads, and health permitted, I have preached in Woodstock on the Sabbath as well as in Richmond besides at the out-stations during the week. I have not been able to visit Tobique during the summer, but am under promise to spend a week there as soon as the roads are good. The congregation in Richmond continues very large, too large for the church. We intended to have had the new place of worship pretty well advanced this autumn, but the winter has set in so suddenly that we will not be able to accomplish it. We expect, however, (D. V.) to have all ready and upon the ground by the spring—timber, clapboards, shingles, stone, and lime—when we hope to proceed expeditiously. The plan agreed upon is, that the house shall be 40 by 50, and adapted for a gallery. Not anticipating much foreign aid, it is proposed to have the place finished in three years, and the subscriptions paid in three yearly instalments. It is computed that it will require £450 to complete the structure. Many have subscribed liberally, considering their means; but some, of course, will do very little. We have subscriptions varying from 1 to 10 pounds. It is feared, however, that our present place of worship will be unfit to meet in before the new church can be finished; and in that case we will be compelled to push on as fast as our means will allow.

In respect to my out-stations, a very general desire has been expressed at the largest of them to have service on the Lord's Day. When last at Greenfield, we had a very large congregation. Two large rooms were crowded, and all present professed to adhere to our Church. After the service a number of the leading men came around me, and spoke as follows: "We are now as sheep without a shepherd. You come once a-month and give us a sermon, and we are grateful. But in busy times those of us at a distance cannot be present. Could you not at least once a month give us a sermon on Sabbath? We will raise at least between 30 and 40 pounds, between this and Williamstown, if you do." I said in reply, "We were hoping that very soon we would have a missionary, and then we would consider what we could do."

Thus it is that my labours are in a measure lost in the immensity of the ground I am compelled to occupy. Sometimes I may be said to live upon the road. My waggon and my sleigh are my abode, while I am only a visitor at home. Yet all this toil and expense I would cheerfully undergo, were the prospect of aid certain at no distant day. Invariably the people are kind to me, and attached to the Church of their fathers; but their children are growing up, ignorant of our forms of worship, with loose habits, and manifesting great indifference to our distinctive principles. Unless, therefore, congregations are formed, while the old people live, and before the young form new connexions, we will be famished out of the land.

With God's help I will do what health and strength can bear; but sometimes I am in despair. Alone, within a space of two hundred miles, to bear up against indifference on the part of our own people and positive hostility on the part of other denominations well

supplied with preachers, such as they are, do you wonder that faith sometimes flags and courage gives way? But for an unmovable confidence that our faith is founded upon the Word of God, and our whole system most in accordance with the will of God and the wants of man, nothing could induce me thus alone to maintain the position I do.

From the above you will learn I am in need of pecuniary assistance to enable me to sustain these exertions; and, if the Colonial Committee see meet to renew their grant, I will be very grateful. But, if they send us a missionary, I am sure his presence will be hailed with rapture by me and all.—I remain &c.,

JOHN HUNTER.

THE CHURCH OF SCOTLAND.

DEATH OF DR. FORBES, BOHARM.—The Rev. Lewis Forbes, D. D., minister of Boharm, Banffshire, and one of the leading clergymen of the Establishment, died suddenly on Sabbath last. He was seized with illness in the pulpit after giving out a portion of a psalm to be sung, and was assisted out of the church to the schoolmaster's house, where he shortly afterwards expired, before medical assistance could be obtained from Keith. Disease of the heart is supposed to have been the cause of death. Dr. Forbes was in his 60th year, having been born at Banff in 1794. His father was Sheriff Substitute of Banff. The deceased clergyman was originally intended for the profession of the law, and retained through life a knowledge of legal forms, which was of service to him in the Church Courts, in which he was always an active and distinguished member. Having studied at King's College, Aberdeen, Mr. Forbes was inducted into the parish of Boharm in 1816. Of late years he took a prominent part in the General Assembly, and in 1852 he occupied the Moderator's chair. In 1851 the degree of D. D. was conferred upon him by Marischal College, Aberdeen. Dr. Forbes was a man of very considerable ability, and a diligent parish minister. He was remarkable for his clear logical intellect, his practical good sense, and firm decision of character. These qualities, added to ripe scholarship and a most retentive memory, rendered him an able preacher, and a safe sagacious adviser of his people in their temporal affairs. His loss will be much felt in this parish, and lamented by all who knew his talents and worth.—*Ibid.*

Letter—Rev. Mr. Radcliffe, Jamaica, to the Vice-Convener, dated Kingston, November 26, 1853.

The church of which I am the minister is the only one in the whole island of Jamaica in connexion with the Church of Scotland. Up till the secession of the Free Church there had been 3 churches in connexion with the Church of Scotland, and endowed by the Government. These were Kingston, Falmonth, and Montego-Bay. At that time the 2 latter separated from the mother Church; and since that this one in Kingston is the only one maintaining connexion, and receiving endowment.

When I came here in the latter part of 1848, I found that attempts had been made to withdraw the congregation of this Kingston church from its connexion with the

Church at Home. Though it suffered considerably in consequence, more especially as this occurred during the time of a vacancy, I am happy to say its connexion with the Church at Home was still preserved. Had it been otherwise, there would have been lost to the Church of Scotland—the building itself which originally cost £18,000; property consisting of an annual endowment, and funds belonging to the congregation, to the amount of £600 a year; together with the actual existence of the cause, and the very name of the Church of Scotland in Jamaica.

While, therefore, I am gratified in having it in my power to say that, notwithstanding all, this church has preserved its connexion with the Church at Home, and while by funds and influence it occupies a most respectable position in this city, I have always felt, since I have come hither, the inconveniences of there being *only one minister* in this island who is connected with the Church of Scotland. I speak not of that feeling of loneliness which becomes the more palpable from the remembrance of former brotherly intercourse. It is rather in this way that I lament this isolation; and every one knows how liable to interruption in the regularity of its services will be any congregation, if dependent on the ministration of one clergyman. And every one knows how damaging are these interruptions to the steady increase of a congregation, particularly among the unsteady population of a city like Kingston. My experience has been that the vacancy of one Sabbath by sickness has told on the congregation for weeks after.

To counteract or remedy this state of things I have thought of many plans since coming hither. Several of these I have propounded to yourself. To expect the House of Assembly to give an endowment to a second clergyman for this one congregation would be as vain as it would be unjust to propose. I have therefore had, for a considerable time back, the idea that, if there were established a school of a superior order, the proceeds of that school, together with what this congregation of Kingston would annually afford, and the promised assistance of the Colonial Committee, would form an excellent support for a gentleman who would come out in the capacity of a teacher and preacher. With this object before me it so happened, in a manner so unexpected as that I hope it is not presumptuous to say it was providential, that I was enabled a few months ago to secure the interest of a school, which was something of the sort I had contemplated, which was quite contiguous to our church, and which was about to be relinquished for a better situation by the gentleman who superintended it. I took hold of this school with the intention of turning it into an establishment of a more public character than it had been. I opened it on the 4th of July under the designation of *The Collegiate School* and under the patronage of Sir Charles Grey and the most respectable people in Kingston and the vicinity. The inaugural address which I gave on the occasion of this opening, and in the presence of a most influential people, appeared in the *Record* of October.

By this I had before me the twofold object—the one, the establishment of a school of such a superior sort as to exert a beneficial influence over this community for years to come; and in which school there would be the union of the secular and religious elements of education in such a way that the latter would be available to all, but compul-

sory to none. The other was, that, being connected with the Church of Scotland, it would be a means of support to a licentiate or minister who, coming in the capacity of a teacher, would also assist me in cases of sickness, at the communion, &c. To effect this, I have, therefore, with great extra labour taken on myself the superintendence of this institution until some one comes to relieve me of this responsibility.

The success of this undertaking has been very gratifying to me; and that you, and especially those who might turn their attention to coming out here, may be able to judge of it, I state the terms and actual number of pupils of this institution. The former are £40 a year for boarders, payable quarterly and in advance, and £12 a year for day-boys. The statistics of the latter are, that there are actually present fifteen boarders, and forty-four or forty-five day-boys. A very slight calculation will enable any one to estimate the gross income of the school. As to expenses, &c., I shall be happy to enter into correspondence with any one who would be disposed to come. This, indeed, would be necessary, as there are *certain arrangements*, &c., requisite to be made, which, of course, I cannot mention here.

Before undertaking the superintendence of this Collegiate School, you recollect I wrote Home for some one to come in the capacity I mention. A short time after that, the yellow fever broke out here with great severity; so great, indeed, that, however anxious I was to have a teacher here, I felt that I could not conscientiously press any one to come at the time, knowing the danger to which he was exposed in so doing. *Rather than urge, I have continued to undergo the extra labour, which I have voluntarily undertaken;* for, though the ordinary business of this school is managed by assistant teachers, and though I confine myself to some of the upper classes in Greek, Latin, History, Geography, Composition, &c., I find this a sore tax on my time and strength. Except I obtain relief soon, I shall be obliged to give it up altogether. If so, I despair of ever obtaining a like opportunity for the objects I have in view, as to my church, the community, and myself.

Of course, when I say that the Collegiate School is a boarding and day school, it will be evident that it should be a married man who would come.

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.]

THE GOLD DISCOVERIES.

In this age of wonderful events which hold the mind in suspense by their present magnitude, as they unexpectedly emerge, and the evidently great but uncertain influence they must exert upon the future progress of society, not the least surprising is the discovery in such abundance, at so late a period, of an article which men have been so long and so eagerly ransacking sea and land to find. One of the most interesting circumstances connected with these discoveries is the immense and im-

portant changes in the social and political relations of the whole human race, which they clearly indicate as having already taken place, and which must be the forerunners of, perhaps, still greater and more important changes near at hand. The appropriating of gold was not a thing likely to be regarded with indifference in our own or any other day. But at no period in the past history of this earth can it be conceived as possible that the first profits of these gold discoveries would have been quietly abandoned to a class of adventurers, similar to those we now see peacefully proceeding to occupy them. Governments, merchants, companies, or bands of military adventurers, would in former times have constituted themselves the jealous masters of such a prize. But now men, who in these old rough times of bloody-handed misrule would not have been permitted to stir from Home, would not have had the heart to think of going so far, nor the means of transporting themselves if they had possessed the will and the permission of superiors to go,—poor men, men of peaceful occupations, artisans and day-labourers, form no inconsiderable portion of independent gold-seekers, pushing their own fortune on their own resources, under the auspices of no martial or political protector, and without the countenance and aid of any monied partner at Home or on the spot. This is, truly, a sight which the world has never seen before. Merchants build and charter vessels to carry these poor and peaceful men to the distant fields of their labour, and find their profit in it; and the men of the sword and spear do not, as of old, strike in and bear away the lion's share of that for which they have not laboured. If they wish to obtain a direct share of the golden spoil, they must turn their swords and spears into pick-axes and spades. Truly a very great change has come over the spirit of our world, and, if those who think to bear rule in it do not notice this, they are likely to see all their fond dreams frustrated.

There is another fact of our times, which these gold discoveries have placed in a very conspicuous point of view, though they cannot be said to have first brought it to light. There is a vast flood of population now pouring over the World, and daily augmenting by streams trickling into it through innumerable little-observed channels, which cannot be easily stopped-up, from every country under the sun that has escaped from the control of all the old established governments, and rolls on peacefully hitherto, as we hope it will continue to do, but which it would be no easy matter to dam up or restrain, were the attempt to be made. Its pressure is no doubt already felt in many quarters where its force and bearing, or even its existence, are not distinctly recognised, far less calculated upon. But, whatever may come out of the fact, it is a fact, and a most im-

teresting one, in the history of our times, that there is a numerous, energetic, motley population, heathen and Christian, savage and civilized, now roaming over the World, or settled together in scattered detachments, yet having a certain unity, from its different portions often meeting and crossing and at times working together, that has interests as a class, but which owns no master, is subject to no certain government.

The policy, pursued towards this roving population by the two governments under whose jurisdiction the gold-fields lie, is also not a little remarkable as a sign of the times. Perhaps no other government, even in the present day, would have pursued the same course; but in past times it would not have been adopted, either by them or by any other. They have in a measure abandoned the first profits of these newly discovered treasures to all comers indiscriminately from every quarter of the Globe. From all the nations of Europe, from Asia, Christians and Chinamen, and savages from the islands of the South Sea, flock peacefully to the golden rendezvous, and are peacefully admitted to prosecute the adventure in their own way, either by searching for gold, or making a profit by ministering to the necessities of those who do. They have neither been slaughtered nor made slaves of by the soldiery of the masters of the soil, as would have happened in other days, but, as far as possible, have found from them protection both for person and property. But to see two of the most powerful nations in existence pursuing such a policy is not the least wonderful spectacle which our times present. In by-gone ages the most bloody wars would have been waged to obtain such a prize. When secured, it would have been guarded with the most jealous care. None but subjects of the successful nation would have been permitted to share in the spoil, and of these only a favoured few. It was, perhaps, the wisest and most prudent course that could have been adopted, for it is by no means certain that in the present state of the World any other could have been made good.

But, if there would have been danger in making the attempt to monopolize these treasures instead of throwing them open to the free competition of the World, the statesmen of Britain and America, and the people whose government they conduct, have shown a spirit and a sagacity and an understanding of the necessities of their age, befitting their foremost position in the march of social and political improvement, for the governments have frankly adopted, and public opinion unhesitatingly approved, the liberal and hitherto unheard-of policy of granting free access for all peaceful comers to the first profits of such discoveries.

This liberal policy may not only prove to be the most prudent but also the most

profitable for the nations that have adopted it. We do not suppose that this was taken into consideration. But, if so, it only proves that they are foremost in commercial as in political wisdom, and that in both the most liberal policy is the most wise. They have thrown away neither money nor men's lives in what might have proved a futile attempt to secure an exclusive appropriation of their treasures, and they are flowing peacefully into their coffers in the natural course of things. Instead of attempting to constrain the gold-diggers to labour for them as slaves or tributaries, they have adopted them as customers, and build vessels to carry them to the scene of their labours, and supply them with necessaries and luxuries in exchange for their gold. Perhaps the next generation may wonder how men were so long in finding out that it would have been more profitable to serve than to fight one another.

We have not yet however, it is to be feared, done with this mad and unprofitable work of fighting. But, if a great struggle of the nations of the Earth be at hand, we trust that it will be the last, and that it will prove neither so fierce and bloody, nor so protracted as is anticipated. Should war become general, Britain and America must be eventually on one side, and both their principles and their interests lead them to seek such things as make for peace. If they have shared their gold-fields with the World, in what other thing are they likely to begrudge a fair participation unto the rest of their brethren. They are likely therefore to have on their side not only all that vast population now roaming over the Earth, some in quest of gain, some of excitement, and some of a more comfortable resting-place in a new home, but all who in every place (and they must be many and are daily increasing) desire to have a free world in all its length and breadth, in which to push their fortunes. But such a free world, and such freedom and safety of intercourse throughout all its borders, the free preaching of the Gospel to every creature presupposes, and, as this must take place from what we now see, we rejoice to believe that, if not near, even at the door, it is not very far off. May God hasten the day when men will not learn war any more, and the kingdom of righteousness and peace, established in the hand of His Son, shall prevail over all nations from the rising to the setting sun.

A LIVING CLERGYMAN 106 YEARS OLD.—The Rev. G. Fletener, who has just completed his 106th year, preached a sermon in Bunhill Row, St. Luke's, on Sunday. Although of such an astonishingly advanced age, his faculties are very good. For many years past he has taken a lively interest in Sunday schools. It may be truly said that he is the oldest clergyman now living.

AN ADDRESS DELIVERED AT THE OPENING OF QUEEN'S COLLEGE, 1853, BY THE REV. JAMES GEORGE, ONE OF THE PROFESSORS OF THAT INSTITUTION.

[Extracted from a pamphlet published for Private Circulation.]

Dedicated to the REV. ALEXANDER MATHIESON, D. D., Minister of St. Andrew's Church, Montreal.

In the absence of the Principal of the College it devolves on me to deliver the usual address on the present occasion. Other reasons apart, I feel not a little embarrassed in doing this, when I reflect that for a number of years past it has been done by one who is never listened to but with delight and edification. To speak of his great worth in a place, where that is so well known and so highly appreciated, were in me a kind of impertinence; suffice it to say that the revival of the College and its success of late years may in no small degree be traced to the prudence, energy, diligence, and self-denial of Dr. Machar. Queen's College owes a large debt of gratitude to that most excellent man.

The object of the humblest school in the most obscure corner of the country is to furnish some portion of mental training. But an institution, such as this, professes to afford to those who come within its walls a very liberal share of the highest kind of intellectual culture. A College is a place in which minds should be so trained, that they shall be able to instruct and guide multitudes of other minds, who never can enjoy the advantages of a collegiate education. Man is the only creature in this world that requires to be educated by fellow-creatures. The brutes have no schoolmasters; God is their great teacher. For we see that each possesses in itself, in those wonderful instincts with which it comes into the world, and which are acted on with unerring precision by the laws of nature, all the guidance necessary for its enjoyment, the full expansion of its powers, and the perpetuation of its species. Man rather subdues than teaches the brute creatures. He makes them subservient to his enjoyment, but can hardly be said to increase their intelligence by his training, and assuredly never communicates any knowledge to them which is transmissible or tends to raise any species in the scale of being. That man comes into the world with scarcely any other capacity than that of learning, but with this to an almost illimitable extent, is a striking proof of the high destiny that awaits him. The creature that is born, not with a little circle of perfected instincts, each of which is fitted only to play its part within a narrow sphere of physical influences, but with the capacity of making constant, varied and almost boundless acquisitions of all sorts, is obviously intended for an exceedingly wide range of action, and for highly diversified and durable happiness. That man is not born with his mental powers in a state of perfection, nor is entirely selftaught, nor has his education completed at once, is not a defect; but has in it what is really ground for the highest excellence. We see in this that he is emphatically a creature of progress, is placed under moral rather than physical laws, and hence for his intellectual and moral culture has to depend chiefly on the instruction which he may derive from minds superior to his own.

Thus it is, that man has constantly to give or take guidance in order that his powers may be fully expanded, and the true ends of his being secured. God, who is the author of all that is good, is the author of this beneficial order of things. And, while it is true that He has appointed many instruments and appliances subservient to mental culture, it is nevertheless plain that the grand agent in this is the wellfurnished mind, pouring out its treasures to those who specially need them. For what is all the knowledge, which books contain, but the fruit of such minds for the nourishment of the young and the feeble. Thus it is, that those, who by native vigour of intellect and long and patient toil have collected a considera-

ble portion of valuable knowledge, and who are animated by right motives, are able in some measure to educate the less gifted of their fellow-men.

Every seminary of learning, but especially a college, ought to possess men who can teach with efficiency the branches they profess; or the institution is a gross fraud on the public.

Boasting is seldom employed except by those who specially need it, but, be our need as it may, I feel little inclination to call in the aid of boasting. I have a thorough conviction that, let it be done as subtly or gracefully as it may, it can go but a little way to hide real deficiency, and, when the hour of failure comes, it greatly deepens the shame of those who have employed it. If there be found, as I trust there shall, well directed, patient and laborious effort by capable men in each department, Queen's College cannot fail in the long run to furnish satisfactory evidence to the country that it is able to afford a liberal, solid and useful education.

Our object, nor dare we aim at less, ought to be to furnish such an education to the young men, who come up here, as shall fit them for occupying a respectable place in any one of the learned professions to which they may aspire. That the College shall place fully within the reach of every diligent student the means for a fair scholarship, and thorough intellectual training, is what we venture to promise. With less the patrons of the Institution ought not to be satisfied.

But, young gentlemen, this promise will never be implemented unless you do your part. A college with angels for its professors would prove an utter failure, if its students were naturally imbecile, disobedient, or invincibly slothful. All that the most accomplished and laborious teachers can do, is to point out the path that leads to intellectual eminence, and provide the suitable means for attaining this. They cannot give brains; nor can they be held responsible beyond a limited extent for those pure and lofty motives in which lies all the real force of right effort on the part of students. Without a reasonable share of natural mental gifts no young man should be encouraged to study for any of the learned professions. To urge a young man to do so, who has no natural aptitude for intellectual toil, is not only a great folly but a great crime, which finds but a poor apology in the ignorance or vanity of parents or guardians. In this way many young men are rendered useless and miserable, who might have been serviceable and happy in those pursuits in life which require more of manual than mental labour. To know what the native elements of our character are, and what sort of strength lies in them, or may be drawn thence, is not only in itself valuable knowledge, but without it all other knowledge may be valueless. It is not, however, merely with natural weakness of powers, or untoward mental taste, that Collegiate Institutions in this country are tried, and their best directed efforts often rendered abortive. From the want of the higher order of Schools in many parts of the country young men frequently come up to College exceedingly ill prepared to reap the full benefit of the labours of Professors in the higher departments of learning. And, while it were not wise, in the present circumstances of the country, to demand very high qualifications in entrants, as this would deprive many very worthy young men from entering College at all, yet such as have laboured under the previous disadvantages should never forget that, if they are to realize the full advantages of a Curriculum, it can only be by extraordinary diligence. Such diligence has been witnessed, I believe, in not a few instances in this Institution. Nor can anything be more interesting than to see the young man, who came up but poorly prepared, labouring with such energy that he not only reaps the full advantages of his Professor's instruction, but at length comes fairly abreast of even those students who may have enjoyed a superior preparatory course. That young man may not turn out a man of genius—for God only can make such—but that college must be false to its profession that does not

at least make him a scholar, capable of filling a useful and honourable position in life. For, if labour, like faith, cannot remove mountains it can at least cut a road through them, or bravely scale them. A laborious student—especially the student who toils to make-up deficiencies of the school-room, that he may reap the full advantages of the class-room,—has everything to hope, and hardly anything to fear, unless the fear of injury to health from excessive application. It is very sad when this happens; and yet I do not think it occurs very frequently. I have heard of many martyrs to study. The cases have been but few that have fallen under my own observation. But truth compels me to say that I have known many students, naturally of good parts, but who from frivolity and sloth forfeited all the advantages which a college education might have afforded them. I apprehend that the victims to sloth are far more numerous than the martyrs to study. Seats of learning have never been more thoroughly perverted than when made the haunts of idleness. The minds of young men, dissipated by this, are thoroughly prepared for almost every other sort of dissipation. The idle student is a pest in his class, a sore affliction to those who feel an interest in him, and is almost certain to become a burden and a blot on society. I would fain hope that those I now address are in the main earnest lads, who have come here determined to work, and who have no faith that they shall ever be anything, but by God's grace and hard labour. The vain and the thoughtless may dream of success and happiness in life without labour; but the wise know well there is no road to either but through severe toil. He who supposes himself a born genius, who does not require to labour, like other men, to attain success, would be nearer the truth did he suppose himself a born fool. This self-deception is doomed to certain and shameful disappointment. God, alike by His curse as His blessing, condemns the folly. Without industry no man was ever even respectable as a scholar, and without great labour no one needs ever hope to reach eminence in any department of learning. It were a pitiable error to suppose that there ever has been a man who has added to the original stock of human knowledge, or whose works have enlarged or directed the minds of his fellowmen, who had not, at least in his youth, been a hard student. Newton indeed declared that, if he was superior to other men, it was merely because he laboured more. I shall not stop to enquire whether there be more of truth or modesty in this saying. It is enough to remark that even this extraordinary man regarded labour as indispensable to success in scientific pursuits. After what has been stated, you will not be surprised to hear me say that from what we owe to our own conscience and honour—from what we owe to your parents and guardians, and to your own dearest interests in future life, we shall feel compelled to enforce rigorous attention to study. Indeed I rather fear—and now is the time to throw out the hint—that the young man, who has come here to trifle, will, upon the whole, find Queen's College an uncomfortable place. And, gentlemen, why should it be otherwise? You have come here to work, that you may be fitted for the honorable labours to which you are looking forward in life. This must never for a moment be forgotten by you. It dares not at least be forgotten by us. In countries, in which wealth has accumulated in few hands, a College education may be sought by opulent parents for their sons as one of the luxuries or embellishments of life. It is needless to enquire if this be a wise or safe mode of spending superfluous wealth, as but few of that class of persons to which I refer are as yet found in this Province. In many respects this is one of the finest countries on the face of the Earth. It is extraordinary that so little should have been known, till of late, of its vast resources; yet you do not need to be told that, from the man who cuts down its forests, to the man who occupies the highest social position in society, it is a land of labour. Whatever, therefore, is to be your place in society, it must be a place of labour. The young Canadian, who is ig-

norant of this, has yet his first lesson to learn. In all the departments of life the fairest prospects lie open to the virtuous, patient and industrious. But on what prospects of future usefulness or comfort can he count, who through sloth or disobedience utterly fails while in College to acquire those habits of industry and those stores of knowledge which can alone fit him for the demands that will be made on his resources, as soon as he enters on his professional career.

The greater part of the young men attending this Institution are looking forward to the arduous task of instructing, or in some way directing, the minds of their fellow-men. [This, whether done in the pulpit, in the halls of legislation, or at the bar, is the highest vocation in which scholarship can be employed. To instruct and guide the minds of others has never been easy work.] But to him who studies the spirit of the times—and no man can serve his day and generation who does not—it must be apparent that this is every hour becoming a more difficult and more responsible task. The times of every man have possibly been to the reflecting times of wonder; but surely the age in which we live is eminently an age of wonders. On the one hand, there is more than enough to surpass the hopes of the most sanguine; on the other, not a little to awaken fears in the bravest hearts. But, whether we look at the bright or gloomy side, we cannot fail to see, that he, who is to work on the mind of the present and coming generations, must possess vast energy and no ordinary attainments. For under the influence of active thought all things are now moving with new and amazing velocity, while a feverish and most unhealthy state of the passions pervades every fibre of society. Whether we like it or no, the day has come in which he, who would do the work of the day for the moral and intellectual good of his fellowmen, must gird himself for the task after a fashion unknown to our fathers. We say there is a bright side, very bright; a dark side, very dark. For, did we look merely at the progress that man is making in physical agencies, there would be room for nothing but exultation and hope. Science, which for nearly two thousand years had haughtily occupied the lofty and barren heights of speculation, has been allured or compelled to come down into common life and put her hand to work. She has at length touched all the arts and appliances of life, and with her magic wand has given to them all a new and wonderful impulse. Nature has been awakened from her thousand dormitories, and is made to pour forth her varied treasures for the benefit of man. The mightiest as well as the humblest elements have been pressed into his service. He has harnessed his chariot to steam, and made the lightning his post, to carry his wishes in a moment to the remotest parts of the Earth, while at the same time he subtly extracts from the secret storehouses of nature innumerable agents which are made subservient to the comfort and embellishment of life. Indeed such have of late been the discoveries of physical agents, and their application to all sorts of mechanical operations, that the mind would be overwhelmed with painful astonishment, did not the rapid march of these events make the wonderful common. In all this we see amazing triumphs of mind in detecting and applying the laws of nature, as well as much good that may be hoped for from these results, which shall contribute to the physical enjoyment, and indirectly to the social and moral elevation of man. Nor can I forbear to notice what a beautiful illustration these discoveries afford of what a few great minds can do for the World. Little do mankind think, as they move on in the beaten path, what ingenuity and labour were required to discover and open the way. It is, nevertheless, true that for the greater part of the physical comforts, which men possess, they are indebted to a few original thinkers. Millions in various parts of the Earth use daily the fruits of some inventive genius, whose name they possibly never heard. That original mind in its works travels on, and age after age diffuses its benefits. Nor can we suppose that this sort of discovery

is ended; nature has] not yet given-up all her secrets. And let me hope that there may be trained in this Institution some, who by their laborious investigations may add to the stock of future discoveries. But, be all this as it may, shall we not hope, from what has even already been achieved by physical science, that man shall be made perfectly happy? This opinion, sometimes dogmatically expressed, but oftener surmised, is now held very extensively. No delusion can be greater. It is not by the agencies, potent as they are, of iron, steam, and electricity that the Golden Age is to be brought back, or the millennium reached by man. By mere physical appliances human beings never can be made happy. Man is so emphatically a moral creature that his happiness in all his social and civil relationships is at last found to hinge on his moral and spiritual condition. If this be essentially wrong, all experience shows that just, the more abundant the sources of physical enjoyment are, the more perilous is the state of society, and all the more difficult does it become to guide its movements so as to secure its happiness.

Let me not be mistaken. Science is good. It is one of God's precious gifts. And all, that it enables man to accomplish by a knowledge of the laws of nature, is good in its place; yet it must ever be borne in mind that something far other is necessary to enable man properly to use the rich fruits which his science aids him in drawing from nature. The truth is, if man be not taught the relation in which he stands to his God, and what, as an accountable creature, he owes to Him, and what he owes of relative duties to his fellow-creatures, as well as the motives to the performance of all this, his attainments in physical science, with all that he may have extracted from material nature by its aid, will utterly fail to make him happy. The intense activity, which these discoveries have infused into every department in society, renders a very high order of moral guidance specially needful. But you are now preparing to be intellectual and spiritual guides in a world in which all things are moving with a velocity which awakens astonishment, not unmingled with fear. Now what I desiderate is, not that your love for science should be damped, or your efforts to apply it to the various arts and mechanical contrivances be abated, but that in addition you strive to fit yourselves by high intellectual, moral and religious culture for the exigencies of the times. The world ever needed spiritual guidance, but, if the views we have given be correct, it never needed it more than now. For very plainly without the *morale*, all that we may amass of the *materiale*, will prove a curse and not a blessing. He, who faithfully teaches men their duties to God and their fellow-creatures, or labours to give these duties a healthy play in the sphere in which he moves, may never acquire the fame of genius, yet assuredly is one of the world's greatest benefactors. Indeed, without such labourers, it is found in the long run that all others labour in vain. Men forget this, or contemptuously deny it, yet there is no law of nature, with which we are familiar, more certain in its results. If great physical discoveries could be made and preserved—a thing questionable—among a people thoroughly irreligious and immoral, there can be no question that they would rather increase than lessen the wretchedness of such a people. What could it avail a country to have scientific chemists, engineers, and ingenious artists if the common school-room, the bar, the bench, and the pulpit were occupied by selfish, vain, and unprincipled men? Even the wealth of a people is doomed to perish, if not under the safeguard of a healthy morality. The world cannot learn too soon, what it should have learnt from the first, that, if men disown the moral government of God, the laws of His physical universe will not obey them for good, but war against them for evil, until they are destroyed by the instruments with which they have impiously wrought and the benefits which they have ungratefully abused. Let there be a true faith in God, and then faith in nature cannot be misplaced. But the error, or rather the atheism, of our times

is to look to nature, or the successful triumphs of physical science over nature, for all that man needs to make him happy. You will require to study this well to be able to see the relation in which man must stand to God in order to be in harmony with the laws of nature, so that modern inventions shall minister to his good. He, who has but superficial views on this subject, will be ill prepared for the performance of many of those weighty duties to which you are looking forward.

But, as mental labourers in the World, you do not only require to comprehend the fallacy to which I have referred, as springing out of false views of the achievements of reason and physical science, but also to understand well what changes have taken place, or are now in progress, in that ancient order of things by which society was held together, for better or worse. Much of the spirit as well as the form of old social and civil institutions is either entirely gone or is rapidly disappearing from all civilized nations. It will almost provoke a smile to hear me so much as name *feudalism*. Although this, as an institution, can hardly be said ever to have gained a footing on this continent, yet to what a wonderful extent in one or other of its modifications it has influenced, not only the past history, but the whole of the present condition of European society, no one needs to be told who is at all familiar with the subject. It is not my intention in this discourse to notice at large either the excellencies or faults of that ancient institution, or to point out the sentiments or feelings to which it gave rise. It should not, however, be overlooked that, while the healthful development of the human mind ought naturally to throw off antiquated forms, that have become dead, not only as useless but pernicious, it is matter of regret that much of the valuable spirit, which animated these, should so often perish with them. That multitudes of men should have seen in a fellow-creature, merely because their hereditary prince or chieftain, the concrete symbol of all law and authority, and should have given to his will a ready obedience, was assuredly an order of things, except in rare cases, liable to the most serious abuse. Under such a system liberty in the proper sense could scarcely, if at all, exist. Yet no one can fail to see that the *willing obedience*, which sprung from respect to authority, was the pervading spirit of these ancient institutions, and was indeed that which for ages held society together. These ancient forms, we say, have perished, or are only seen like dim shadows on the outskirts of civilization. No one needs regret this. Yet, let me ask, what is to become of all our modern achievements in science and art, yea, of our civilization itself, if the willing obedience to authority, and respect for those who are clothed with it, shall also vanish from the earth. Precious jewels have sometimes been found curiously sewed up in the old garment of the miser. The coat is of no value, yet the wise man will not toss it away till he has extracted the treasure from its many-coloured patches. Had this been done with ancient institutions, modern society would have been richer in all that constitutes true greatness, virtue and happiness. I scarcely know any habit of thought more valuable for a student to acquire than that of being able to detect what is precious in the spirit of old and worn-out social institutions. To distinguish betwixt the precious and the vile, to know what to preserve as of lasting worth, and what to throw away as worthless, is the true secret of all reform. Those who can make this distinction—and what is it, indeed, but seeing truth—will neither give to ancient nor modern institutions a homage farther than they find in them those unchanging truths which are alike suitable for all times.

An unquestioning faith in the wisdom of the past, so characteristic of our ancestors, is assuredly not the prominent fault of the present day. *Use-and-wont* has now to submit to be cross-questioned and, if she cannot give a reason for her faith, her testimony is no longer admissible. No one who loves truth, and has an unshaken confidence in its power, and who desires the growth and liberty of the human mind, will lament that it should

be so. And yet who needs to be told that the transition from an unquestioning credulity to a quibbling scepticism is easy, and that, if the former paralyzes the powers of the mind by inaction, the latter as surely poisons them by vanity? That all men now profess to reason, or at least to ask for reasons, renders it peculiarly needful in the true reasoner to have a mind active, vigorous and well-furnished; else he can neither be an acceptable instructor, nor an able leader of the minds of others. The intellectual labourer, who has not thoroughly studied this remarkable phase of modern society, will often be at fault in his speculations, and will sadly fail in his practice. In that unquestioning faith, to which we have referred, there was at least the valuable admission of many first principles—and that these were unalterable. This was a precious element in the popular mind for the honest intellectual labourer to work with. But it is much the fashion now either to deny all first principles in morals and politics, or to consider them as all adrift and only to be laid hold of to answer the ends of a temporary expediency. Much is expedient, but it can never be expedient to abandon any one eternal truth. In a word, society is every day shifting more and more into a condition in which, for its proper guidance, a far larger share of talent and labour will be required than in ages of less excitement, less doubt, and more faith.

Men of high intellectual powers and of high motives have now become absolutely indispensable not only for the guidance, but for the existence of society. Under God this is the *new force* which must take the place of worn-out institutions. We boast—and with some reason—of the wide diffusion of knowledge in our day; yet it should not be forgotten that a superficial knowledge, while it leads men scornfully to cast away the lessons of experience, may also tend to make them the ready dupes of every new and plausible imposture.

That all men can now read is of itself a blessing. But, when all read and few think, the fear is not wholly groundless that society in its religious as well as civil relations may to a fatal extent come under the power of specious but unprincipled demagogues. In saying this, I make no special reference to any particular party or sect; but merely utter what I deem a needful warning for all. For true it is that the feudalism of demagogues may be as destructive to all real liberty, and more hurtful to every virtue, than any sort of monarchical despotism under which the world has ever groaned. If men are enslaved, degraded and rendered miserable, it appears to me of no consequence whether it be done by one despot in his palace or by a number of despots on the hustings and through the press. Very plainly the evils which we fear, and which threaten to neutralize all the advantages which science and art have achieved for man, are traceable to a defective intellectual and religious education. Unless this be mended, everything will go wrong. Now to do something for this, in one sphere or other, will, I trust, be the great end of your professional labour in life. What a hopeful position does that student occupy whose bosom is burning with the wish to be qualified for making his fellow-men more wise, more virtuous and more pious. But let it sink deep into your heart that, if you are to accomplish aught of this, you must have force of mind and purity of motives. Men of this stamp can alone reform and direct their fellowmen. To correct inveterate evils, to teach new truths, or apply old ones so as to enlighten the understanding and powerfully influence the conscience, is a work which the superficial thinker needs hardly attempt. Nor is success to be expected from mere strength of intellect or stores of knowledge, unless the heart is animated by pure motives. Bad men may have powerful intellect, but merely by the force of this they have never directly contributed to reform the social, political or religious institutions of the world. That God can bring good out of evil, and make the wrath of man to praise Him, is true; and yet it may also be true that, when He intends to build-up and preserve, He employs the good

and the wise as His instruments. Hoping that you may by Him in one way or other be made instrumental in this work, I cannot too earnestly impress on you the necessity of beginning early to act from pure and high motives. Of the philosophy of motives it is not my intention at present to speak further than to observe that it is impossible to overrate the influence of right motives, not only for the acquisition of knowledge, but also for its beneficial application. Indeed the real weakness of many students, and their utter failure when they become professional men, may be traced to the lamentable want of right motives. Permit me a single remark on this. Much mischief has been done, not only to the heart and conscience, but also to the intellect of young men in college, by making the love of fame the chief motive for study. I do not say that this motive ought to be wholly set aside, but, ere it can be safely cherished and produce healthy results, it must be purified and made subordinate to a far higher class of motives. If the applause of your fellowmen is the spontaneous manifestation of esteem and love for your excellence, you ought assuredly to find in it a very powerful motive to aim at still higher excellence. This, however, as well as every other motive, will be feeble, and in the end prove utterly worthless, if ye seek not first the approbation of God in a good conscience. He who realizes God as the giver of those powers he possesses, and of the means by which he is enabled to cultivate them, and who feels deeply that he must at last give an account of the talents entrusted to him, can hardly fail to be diligent and successful in every duty. For he, who looks at his talents in this light, does not employ them for the gratification of his vanity, or to minister to any mere selfish passion. He feels that he ought to employ all his talents for the glory of God in diffusing a knowledge of His perfections, and thus labour to make mankind wiser and happier.

In no country is there a fairer prospect of honourable usefulness to well educated young men than in this. It is probable that some of the junior students may live to see a larger population in Canada than England contains at the present day. Assuredly those who are to take a part in preparing the country for the great order of things that awaits it, have now a most solemn task to perform. For what its civil and religious institutions, and its whole social condition shall be when it numbers some twelve or fifteen millions, will very much depend on what is now the character of the youths who attend its seminaries of learning. Around these youthful literary aspirants of the Province now cluster its brightest hopes or its darkest forebodings. If they shall come forth superficial thinkers, vain, reckless and ambitious men, distinguished for nothing so much as that cunning and acuteness so important for selfish and temporary success, it is easy to see, as it is painful to contemplate, what the results must be to vast multitudes who are to be influenced by them. But, if—whom God grant—the students of this and similar institutions shall go forth with minds richly endowed with human and divine learning, and with their hearts deeply imbued with lofty and pure motives, then may the highest hopes be cherished for the future prosperity, peace and order of the Province.

To work then, gentlemen, to work. Begin and close every day with earnest supplications to God for His blessing and let the resolution be formed, and never for a moment quit your breast—“that on the day this Session closes each shall be able to say to himself—I have not in aught dishonoured the name of Student; I have not disappointed my Professors; I shall not be ashamed to go home and meet those parents, brothers, and sisters, whose hearts yearn over me, and whose tenderest hopes are bound up in me.

MUNIFICENT LIBERALITY.—From the *Watchman* we learn that, at the Wolverhampton anniversary of the Wesleyan Miss. Society, the following note was handed to the Rev. Mr. Rule, one of the general secretaries of the Society:—“My dear

Sir—Your humble servant, Samuel Wilkes, a poor Wesleyan, purposes, with God's blessing, to give to the great Wesleyan missionary cause for the year 1854 £18,779 5s; and trusts that the Triune God will enable him to perform this covenant.” Mr. Wilkes, some of our readers will remember, for the year 1853 promised to the same object seven guineas per day. The sum above promised is at the rate of £51 9s. per day,—a sum seven times the amount of that of the previous year. At the Leeds Anniversary of the same Society last week the collections amounted to nearly £2000.—*Presby. Witness.*

MISSIONARY AND RELIGIOUS INTELLIGENCE.

A VISIT TO THE MISSION STATION AT HOPEDALE, LABRADOR.

I reached the Station on Sabbath afternoon, and entered the Chapel in company with the two missionaries, who were stationed there. On entering we found some 200 of the natives collected and engaged in the performance of sacred music. Following the Missionaries toward the desk, one of them stepped in, and the other beckoned me to a seat and sat down beside me.

In a few moments the music ceased. The missionary from the desk then called the number of a Hymn or Ode, and read the first stanza. The piece filled four pages of a large hymnbook in the Esquimaux language. The whole congregation appeared to be supplied with books, and those who performed on the instruments (of which seven were used) had music-books placed upon stands before them. A sound was given by one of the instruments—a moment's silence, and all the instruments, together with voices, amounting to about 150, male and female, joined in the performance of a slow, distinct and solemn piece of music. The voices were clear and animated, and all in perfect harmony with each other and with the instruments, one of which was a very powerful bass viol, which seemed to fill the whole space with its long sonorous notes, and yet all the other instruments and voices could be heard distinctly. I sat with surprise and delight surveying the scene before me, and mentally exclaiming “What hath God wrought.” Can it really be that this reputed savage and degraded race are capable of such cultivation and such enjoyment as their countenances manifest? Their performance lasted about 20 minutes without any discord or faltering that I could discover, and seemed to flow with the greatest ease, and in perfect harmony without any apparent effort. As soon as the music ceased, the missionaries rose, beckoning me to follow. We retired to their dwelling apartments. I was somewhat disappointed to find that all the public religious services of the day were over, this last consisting of music only; the two other stated services of the day were past before my arrival, in which prayer and preaching formed parts. I enquired how they had taught their people music in such perfection; they replied that a great deal of labour and attention had been bestowed on them in the early stages of the mission; but it was now comparatively easy, as every family is required to learn music, reading, and writing, which is superintended at stated periods by the missionaries; and they said it was pleasing to witness the emulation manifested and the progress made in almost every family, so that in fact there is now a race of educated, pious, and exemplary Christians springing up from these poor Esquimaux, who, but for the labours of this mission among them, must have remained degraded, as, alas! we still find some of them on the more southern parts of the coast, where their interviews with the white people, who have visited them, seem to have resulted in imparting all our vices without any of the advantages of civilization or religion. I walked with the missionaries to see their gardening operations, consisting of some 8 or 10 very small enclosures, and entirely of an artificial soil, form-

ed, with much labour, of sand, turf, seaweed, &c. The produce consisted of cabbage, turnips, carrots, potatoes and a few other similar vegetables in small quantities, and of diminutive growth, notwithstanding the great amount of labour and attention evidently bestowed upon them.

The appearance of the coast is very barren and sterile, totally void of vegetation or verdure; but at a distance in from the seaboard, at the heads of the bays in rivers, there are forests of spruce and fir which supply fuel and building material. The buildings of the mission stations are large and commodious, built of wood at an expense of much labour. Those of the natives are small and low, built with logs, and partly covered with turf and sea-weed, to resist the severe cold of winter; but the people appear comfortable and clean, both as regards their dwelling and apparel.

There are four Mission stations on this coast, Hopedale is the most southern, being in about 56½ N. lat. The Society number about 280 communicants. This station has two clergymen, one lady, the wife of one of the clergymen, and one gentleman who superintends the trading establishment, connected with the Mission. These are all the white persons belonging to the settlement. The 4 stations number about 1500 Indians in their communion, embracing an extent of some 250 or 300 miles of coast.

A ship owned by the Society visits all the stations on this coast once a year from London, bringing supplies of provisions, clothing, &c., and takes away the furs, oils, skins, &c., that are collected at the stations during her absence. The same ship has made her yearly voyage 39 years without interruption or accident. She was overdue at the station at the time of my visit, and much anxiety was felt on account of her delay, there being so many dependent on her for the comforts and necessaries of life. The missionaries informed me, however, that they always kept a year's supply of bread and some other articles on hand for fear of accident. The missionaries appear to be zealous, evangelical men. They require some satisfactory evidence of a change of heart as a condition of admittance to their communion. In all my intercourse with the missionaries and their people I was much pleased with their candour and correct moral deportment, as well as their religious character. One instance of the latter impressed me very favourably. An Indian (a pilot), his wife and three children were on board my vessel several days, they had formerly lived at Hopedale, and belonged to the Society there, but had been absent three years, residing about 70 miles further south in the employ of an Englishman. They were going in my vessel to reside there again. The first evening after they came on board, *Ikee* (as the husband and father was called) collected his family upon the after hatch, sung a hymn, in which the wife and two children joined, and then offered their evening prayer, without being at all interrupted by what was passing around them. This was the first intimation I had of his being any more than an Esquimaux Indian. A very little conversation convinced me however that he was in possession of “the pearl of great price.” He continued to worship with his family evening and morning as long as they were on board.

I shall long remember my visit to Hopedale with pleasing reflections. The intelligent and happy countenances that composed the congregation, the sweet and melodious music which seems still to vibrate on my ear, have made impressions that must long remain. May God bless the mission and increase its usefulness, and multiply its converts a hundred-fold, is the prayer of the writer. —*Comm. to the (Halifax) Christian Messenger.*

SELECTIONS.

A CHRISTIAN SOLDIER.—It was our happiness on one occasion at a great military banquet to sit beside a distinguished veteran, Major C—, who had risen from the ranks and obtained the hono-

nable position, which he then occupied, solely in consequence of his remarkable bravery. He had led many a forlorn hope, and mounted many a deadly breach. Allusion having been made to him during the evening by one of the speakers, calling forth the enthusiastic applause of the whole company, which included many of his old comrades in arms, we were induced, partly from curiosity, and partly from admiration of the man, to draw him out, if possible, in a quiet after-dinner narrative upon some of his hair-breadth escapes. When expressing our astonishment how any man could maintain his presence of mind and self-possession in such scenes of horror as those which occurred, for instance, at the breach of Badajos, he remarked that on no occasion did he enjoy more perfect peace. We asked him, How this could be? and shall never forget his reply: "Because," he said, "I never felt myself more completely in the hands of God; for I never led a forlorn hope, or engaged in any perilous enterprise, without first seeking some spot where I could enjoy undisturbed prayer for His protection and support while doing my duty." Such was the secret of his peace; and such, too, must be the secret of our strength and peace, if, as good soldiers of Jesus Christ, we are to "fight the good fight of faith," and "pull down the strongholds of Satan." Little do men suspect, however, that it is easier to conquer a city than to conquer themselves; but it is, nevertheless, true that "he who is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—The old major is now at rest, and has entered, we doubt not, in triumph that city whose walls is salvation, and whose gates is praise.

ARE YOUR SERVANTS AT FAMILY WORSHIP?

SOME mornings since—a Sabbath morning—I was at the house of a very worthy man, whose wife was behind him in no proposal to do good. The family were called in—husband, wife, children, and stranger—but no servants. I had read a portion of Scripture, and was leading in prayer, when I heard a rustling of the knives and forks. As I knew all that belonged to the house, I could very easily tell why, and also by whom.

The absence was not from any false pride, or shame to have the servants appear in the dress in which the duties of the kitchen or house were performed, or any objections, but simply *sheer thoughtlessness*. "They did not think," which was supposed to be a sufficient excuse for neglecting it. That they were willing to have them in was no praise, for they would have let any body in. These servants are with them from day to day, and even year by year. They live of the same food, the same fire warms, the same roof shelters; they are the same family.

In family worship, more than any other place, should it be by the whole family. The worship of Heaven is begun on earth. Don't you want your servants to engage in the worship of Heaven? Will they be fit for it if they do not begin here? Where will they begin, if not in your family? They are your servants; but have you any right to keep them from being servants of God? Do you think of what is implied in their being your servants? Has not God allowed them to serve you, that you may the better serve Him? Perhaps He has put them in your family for the very purpose of your teaching and leading them to the knowledge of God their Maker. Sometimes God has used servants to save the souls of a family. It is a great mercy of God to break-up a wicked family and scatter the children, that they may be trained up for Him. Oh, how careful you should be of the souls of your servants!

Parents ought to remember that, the better care they take of their servants, and the more they elevate their moral character, the better company they will be for their children.

I have been in some families where they would not let the servants come in with the family. Sometimes I have only seen a husband and his wife attend family worship at night—the children in

bed—the servants in the kitchen. These things ought not to be so.

How can a man come before God with a part of his family, while the rest are absent, and not trouble himself to bring them in?

"I know Abraham," said the Almighty, "that he will command his children and household." When your family meet for worship, please answer the question, Where are the servants?—*Presbyterian Advocate*.

THE BENEDICTION.

BY THE REV. J. A. JAMES.*

MAY THE LOVE OF GOD, that is, the FATHER, be yours. Yours not only in that general sense in which He loves the world, but in the special "favour which He beareth to His people" in all its rich, immense, infinite, and eternal benefits. Admire, as you well may, this love of God; that He should not satisfy Himself with bestowing upon them little things and temporal kindness, but should confer upon His people all *spiritual* and *eternal* blessings in heavenly things in Christ Jesus: that He should love them, not only for a while, but for ever and ever: that He should put forth for them the *utmost* of His love. Oh, this is wonderful! Yes, He has gone to the *utmost* in nothing but His love, He has never showed so much of His wisdom and power, but He could show more: He could go on creating and multiplying worlds to eternity, but His love cannot do more or greater things than it has done in giving us Christ, Heaven, and Himself. He has left His love no greater work to do, no richer development to make. His love is inconceivable by all but Himself. It has heights not to be scaled, depths not to be fathomed, breadths not to be measured, and lengths not to be traced: it *passeth knowledge*. Oh, the greatness of God's love! Admire it, I say, and may you possess it in itself, and in all its operations and provisions, in time and through eternity.

MAY THE GRACE OF OUR LORD JESUS CHRIST be yours: that grace of which the apostle so beautifully writes, where he says, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich."—(2 Cor. viii. 9.) That grace of which he speaks in another place by itself, as if it were of itself the sum of all spiritual blessings—"The grace of our Lord Jesus Christ be with you."—(1 Cor. xvi. 23.) Who can imagine what this grace is in its spring and fountain in the heart of Jesus, and in all its streams in the work of redemption! how unsearchable, how free, how abundant, even to exceeding riches! Who can imagine what that grace must be, of which the stable and manger of Bethlehem, the life of humiliation and sorrow, the endurance of ceaseless contradiction and persecution, the agony and bloody sweat in the garden, the degradation and insults in the hall of Pilate, and the tormenting and accursed death of the cross, were but the fruits, expressions and operations! What must be the grace itself, when these are only its outward workings! May this grace be yours. May you live in the heart of Jesus. May His favour compass you about as a shield. May all the blessed, and untold and inconceivable results of His mediation be your portion. And then you are rich amidst the deepest poverty, safe amidst the most pressing danger, happy in the heaviest sorrow, great and honourable amidst the lowest obscurity.

MAY THE COMMUNION OF THE HOLY SPIRIT be yours. By this we are to understand the participation and fruition of His all-enlightening, renewing, sanctifying, preserving influences. May you live in the Spirit by regeneration, and walk in the Spirit by sanctification: may you be habitually led by Him: may He be your Counsellor and Comforter: may He dwell in you, as in His temple, and actuate you as the pervading soul of His body—the Church: may He help your infirmities, indite your prayers, and make intercession

within you according to the will of God: may He fill your minds with light, your consciences with peace, your hearts with love, your lives with holiness. May He so shine upon His work in your souls, and so enable you to compare it with the description of His work in the Word, as to witness to you in this manner clearly and assuredly that you are the children of God. May He by His heavenly light, and love, and purity and peace which He shall impart, be to you, and in you, as the earnest of heavenly bliss, and at the same time mould and shape you as vessels which He is beforehand preparing for glory.

Thus is the whole Trinity concerned in the great work of your salvation. All originating in the love of the Father, executed by the grace of the Son, and applied by the power of the Spirit, each Person performing His own part according to the arrangements in the eternal covenant of redemption, yet all concurring in the work of each.

What an important work, and how vast, is the salvation of lost sinners! All the Persons of the Godhead are concerned in it; the love of God the Father, the grace of the Son, and the communion of the Spirit. How vast a blessing must be the salvation thus accomplished, and which is the fruit of such an astonishing and mysterious scheme! Who can conceive of it adequately, and tell all that is included in the redemption that is in Christ Jesus with eternal glory! If we are to estimate the greatness of the product by the means employed to work it out, then what must be the glory, honour, and felicity which are to be the result of that scheme, which was devised by Omniscience from eternity, executed by the Son of God upon the cross, and which the Holy Spirit is poured out from on high to carry into effect in the heart of fallen yet immortal man!

With what confidence may we wait for and expect the progress and consummation of our salvation! There are the eternal love of God, the all-sufficient grace of Christ, and the omnipotent power of the Holy Spirit, to carry it forward to its completion. What cannot eternal love, Infinite merit, and Almighty power do? We have mighty and restless enemies to oppose us, great and formidable obstacles to surmount; and, if the consummation of the work of grace depended upon ourselves, or upon any human or angelic aid, if we had no resources above what are human or created, we might well despair, and conclude our salvation to be impossible: but we have the whole and undivided Trinity—Father, Son, and Holy Spirit—on our side. We have divine, infinite, and inexhaustible resources of wisdom, power, love, and truth, to rely upon. In view of this blessed subject, we may utter the apostle's bold, beautiful and triumphant language, "Who shall separate us from the love of Christ?—I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—(Rom. viii. 38, 39.) No: where there is no condemnation, there shall be no separation. We may be separated from our friends, our property, our health, our home, our country, our life—but never, no never, from Christ. One thing, and that infinitely the most valuable and momentous thing, is sure to us in this world of vicissitudes, losses, and wrecks; the salvation of them that believe is as sure and safe as Father, Son, and Holy Spirit can make it.

But recollect that we are called upon at the same time to exercise all those virtues and graces which, as renewed creatures, are obviously our duty. Our souls are, in the first instance, to believe and trust, then to rejoice, then to hope—but then also to watch and pray, to resist and struggle, to fight the good fight of faith, and lay hold on eternal life. What blessed encouragement have we to all this in the promises and engagements of a Triune God to carry on the good work of grace where it is begun, even until the day of Christ Jesus! You are fully warranted to

* From the "Pastoral Addresses."

expect this love of the Father, grace of the Son, and power of the Spirit. It is promised to them that believe, and ask, and seek. As God will not be mocked by you by false professions, so He will not mock you with false promises.

Call to recollection your baptismal covenant: you were baptised into the name of the Father, and the Son, and the Holy Spirit, and thus bound to yield and consecrate yourselves to the worship, service, and cause of the ever-blessed Trinity; to seek the satisfying love of the Father, the pardoning grace of the Son, and the renewing power of the Spirit. In that solemn hour you were claimed for God, and set apart for Him, and are thus solemnly bound to consider yourselves as belonging to Him, and to seek by all means which He has put within your power the love of the Father, the grace of the Son, and the communion of the Holy Spirit. The whole Trinity claims you: each Person has an interest in you, and to each you are to surrender yourselves by an entire and appropriate consecration.

ENOCH WALKED WITH GOD.

OTHERS of his time walked with men. Perhaps all the people of his generation, himself excepted, were well enough satisfied in their communion one with another, and no one of them cried out of an earnest heart, "Where is God, my Maker, who giveth songs in the night?" Their companionship was with mortals only; but Enoch walked with God.

"How can two walk together except they be agreed?" The question, coming down from most ancient times, shows how such language as is used of Enoch was then understood. Enoch was at one with God in profound and intense sympathy of heart. He loved God, and God him. They were in every sense friends to each other, Enoch labouring in his sphere to promote the interests and work of God on earth, and God on His part ever wakeful over the interests of His friend. What a friendship was this! Very few at that time may have had the least hint of its existence. Probably most of Enoch's neighbours thought him an unsocial recluse who had no friends. Oh! they did not know his heart. They did not see those outgoings of trust, affection and prayer, which were the very life of his soul. They could not see how he lived on God.

One such fact proves that there may be many. It establishes the practicability of such relations between man below, and God above. If Enoch could walk with God, so may you and I. Though the conception of the idea may surprise and amaze us, yet it may become in our own case a reality.

Who does not say it must be a most blessed reality? You are ravished with the thought of Heaven. This is "Heaven on earth begun!" And, if you really long for Heaven—the true and not the imaginary Heaven—come and take it. Enter into this rest now. Be at one with God; become His bosom friend; let your fellowship be with the Father and with His Son Jesus Christ; and the desire of your soul shall be gratified.

JOHN HOWARD, THE PHILANTHROPIST.—It is quite true that Mr. John Howard, the philanthropist, "belonged to the Baptist denomination;" the very individual of whom Mr. Edmund Burke said: "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of all mankind. He has visited all Europe—not to survey the sumptuousness of palaces or the statelyness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art, nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons, to plunge into the infections of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimension of misery, depression and contempt; to remember the forgotten, to attend the neglected, to visit the forsaken, and to compare and collate the dis-

trresses of all men in all countries. This plan is original; it is a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward by seeing all its effects fully realized in his own."

This circumnavigator of charity was a member of the Baptist church assembling at Little Wild Street, Lincoln's Inn Fields, London, which was long presided over by the excellent Stennetts. Dr. Stennetts preached Mr. Howard's funeral sermon on March 21st, 1790; and the introductory remarks to that sermon with two more extracts will supply indubitable evidences of a profitable nature.

The text is Acts x. 31. "He went about doing good." The preacher then proceeds: "It is a sad providence that directs my attention to these words, words so descriptive of the character, to which I mean to accommodate them, that the name of Howard scarce needs to be mentioned to inform you whom I intend. To raise a monument to his memory is not my object. It does not require it. The obligation however I owe to his friendship and your edification will not allow me to be silent. His benevolent regards to this Christian society, his regular attendance with us for many years past, the satisfaction he expressed in the word here preached, are all considerations which will, I hope, secure me from the imputation of vanity in thus taking notice of so public a character."

After a lucid description of Mr H's virtues and excellencies Dr. S. then says, "Such were the moral endowments of this extraordinary man, such his fortitude, his humanity, his disinterestedness, and temperance; I go on now to speak of his religious character.

"He was a firm believer of Divine Revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these Divine truths. He entered into the spirit of the Gospel, felt its power, and tasted its sweetness. In a letter writ me from a remote part of the World, he says; "The statutes of the Lord are my songs in the house of my pilgrimage. Oh, sir, how many sabbaths have I ardently longed to spend with you in Wild Street. God in Christ is my rock, the portion of my soul."—*Baptist Magazine*.

LIVING EPISTLES.

"Ye are our epistle written in our hearts, known and read of all men."—(2 Cor. iii. 2.)

THIS was the language of the great Apostle Paul (who in his own eyes was less than the least of all saints) in an address to the Corinthian church, the members of which had been some of the most abandoned characters; and to whatever place the Apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts, who were living epistles, and so eminent as to be "known and read of all men." The change in them was so great as to render it evident to every one: the drunkards were become sober; the dishonest, just; the miser, liberal; the prodigal, frugal; the libertine, chaste; and the proud, humble. To these the Apostle appealed, for himself and fellow-labourers, as a letter of commendation, who were a living epistle at Corinth to the world around.

Now, to pursue the Apostle's allegory, we may remark that in an epistle there must be paper or parchment, a pen, ink, a writer, and somewhat written.

1. The paper or parchment, we may consider, in these divine epistles, as the human heart; which, some people say, is as clean as a white sheet of paper, but, if it be so on one side, it is as black as sin can make it on the other. It may appear clean like a whited sepulchre without, but it is full of all uncleanness and defilement within.

2. The minister of the Gospel may be well

compared to a pen used in writing these living epistles, and many of them are willing to acknowledge themselves very bad pens, scarcely fit to write with, or any way to be employed in so great a work. It seems they have been trying many years to make good pens at the universities; but, after all the ingenuity and pains taken the pens, which are made there, are good for nothing, till God has nibbed them. When they are made, it is well known the best of pens want mending. I find that the poor old one, that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3. The influences of Divine grace I consider as the ink used in writing these Divine epistles on the heart; and this flows freely from the pen where it has a good supply from the fountain-head, of which we constantly stand in need; but some time you perceive the pen is exhausted and almost dry. Whenever any of you find it so, and are ready to say of the preacher, "O what a poor creature this is! I could preach as well myself." That may be true; but instead of these complaints lift up your hearts in prayer, and say, "Lord, give him a little more ink."

4. But, if a pen is made well and fit for use, it cannot move of itself; there must be an agent to put it into motion; now the writer of these glorious and living epistles is the Lord Jesus Christ. Some people are very curious in fine writing; but there is something in the penmanship of these epistles which exceeds all that was ever written in the World; for, as the Lord Jesus spake, so He writes as never man spoke or wrote. One superior excellency in these epistles is, that they are all so plain and intelligible as to be "known and read of all men," and the strokes will never be obliterated.

Lastly, in all epistles there must be somewhat written. Many things might be said here, but I shall include the divine inscription of these epistles in repentance, faith, and holiness. Repentance is written with a broad-nibbed pen in the old black letters of the Law at the foot of Mount Sinai. Faith is written with a crow-quill pen in fine and genteel strokes at the foot of Mount Calvary. Holiness is gradually and progressively written, and, when this character is completely inscribed, the epistle is finished, and sent to glory. —*J. Berridge*.

LUKE SHORT.—About the middle of the 17th century the venerable John Flavel was settled in Dartmouth, where his labours were greatly blessed. Mr. Flavel's manner was remarkably affectionate and serious, often exciting very powerful emotions in his hearers. On one occasion he preached from these words: "If any man love not the Lord Jesus Christ, let him be 'anathema maranatha.'" The discourse was unusually solemn, particularly the explanation of the words—*anathema maranatha*—"cursed with a curse, cursed of God, with a bitter and grievous curse." At the conclusion of the service, when Mr. Flavel arose to pronounce the benediction, he paused and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is anathema maranatha?" The solemnity of the address deeply affected the audience, and one gentleman, a person of rank, was so overcome by his feelings that he fell senseless to the floor. In the congregation was a lad named Luke Short, then about 15 years old. Shortly after the event just narrated he entered into the seafaring line, and sailed to America, where he passed the rest of his life. Mr. S's. life was lengthened much beyond the usual term. When a hundred years old, he had sufficient strength to work on his farm; and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now "a sinner a hundred years old," and apparently ready to die "accursed." But one day, as he sat in the field, he busied himself in reflecting upon his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse above alluded to, a considerable part of which he was able to

recollect. The affectionate earnestness of the preacher's manner, the important truths which he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditations; he felt that he had not "loved the Lord Jesus Christ;" he feared the dreadful "anathema;" conviction was followed by repentance; and at length this aged sinner obtained peace through the blood of the atonement, and was "found in the way of righteousness." He joined the congregational church in Middleborough; and to the day of his death, which took place in his 116th year, gave pleasing evidences of piety. In this case 85 years had passed away after the seed was sown before it sprang up and brought forth fruit. Let the minister of Christ be encouraged: "in due season they shall reap, if they faint not."—*Baptist Reporter*.

LUTHER'S BIBLE.

(From "The Bible in all Languages.")

THE nine years which had elapsed between the day when Luther took his degree at Wittenberg, swearing to "teach according to the authority of the Holy Scriptures," and the diet at Worms (1521), had witnessed great changes. The monk of Erfurt had become a world's talk. His gospel—at once his, and Paul's, and Christ's—had resounded from the plains of Saxony to the walls of Rome, to Paris and even to London. Princes and communities admired and loved him, and thousands were ready for his life to lay down their own.

But the results of his teaching up to this time were faulty in two respects. The Reformation had become concentrated in his person. He was all but worshipped by many of his followers and, when the report was spread that his corpse had been seen pierced through and through, multitudes swore to avenge his death. "The only means left to serve ourselves," said a Roman Catholic to the Archbishop of Mentz, "is to light torches, and to look for Luther over all the world till we find him, and restore him to the nation that demands him." If this excessive admiration and dependence bespoke danger to Luther's humility, it bespoke danger no less imminent to the interests of evangelical truth.

Moreover, widely as the great doctrine of salvation by grace had been diffused by Luther's preaching, it had not as yet altered the outward forms of the Church. Justification by faith had, as a doctrine, effected a lodgement in the hearts of many who never dreamed of questioning the Papal authority. Luther himself had earnestly proclaimed it, and had denounced the corruptions and many of the practices of the Romish Church without abandoning her communion. Thousands had embraced the new faith, and yet they observed the rites and discipline of the ancient creed. In Saxony, and even at Wittenberg, where the Reformation had gained a firm footing, the ritual of the Papacy continued its accustomed pomp. Priests inveighed in the pulpit against the mass, and then came down to the altar, and, offering up the host of God, seemed still to work some unspeakable transformation. The faithful still visited favourite shrines, though knowing that there was no other name under heaven given for salvation but the name of Christ; and votive gifts were hung up on the pillars of churches by men who yet ascribed the praise of their deliverance unto God. "There was a new faith in the world, but no new works; the spring sun had appeared, yet winter still bound all nature in its chains."

No one can defend these inconsistencies; but they were natural, and even in some respects advantageous. Had Luther commenced the Reformation by seeking to abolish the mass, the confessional, and forms of worship, he would probably have failed; and the Reformation would have become a question, not of inward life, but of outward devotion. Speaking and acting ever as he felt, he commenced his work with great principals and with these only at first was he

concerned. He preached man's guilt and Christ's sufficiency. His ideas wrought upon men's minds, renewed their hearts, and thus prepared them to cast off the usages and errors which contradicted those principles. He first restored truth in doctrine, and now doctrine must carry truth into the forms of the Church and into social life. Dogmas are already shaken; the practices which rest upon them begin also to shake. But the whole must be overthrown.

This double imperfection of the Reformation has now to be remedied. The truth must be built, not upon Luther's books, but upon the Word of God. This is the first want. Truth, moreover, must be applied to all institutions and practices, ecclesiastical and social. This is the second: and for both men need the Bible.

How extensive is the *prison literature* of the Christian Church! It was from "his place of confinement" in Aberdeen that Rutherford sent forth many of his letters. The "certain place" on which Bunyan lighted, and where he wrote his matchless allegory, was Bedford jail; and to the castle of Wartburg we owe Luther's version of the New Testament. Already had the great reformer translated several fragments of Scripture. The seven penitential psalms were published in 1519, and these attempts had been welcomed with avidity. The New Testament had recently been issued for the first time in the original Greek by the Roman Catholic cardinal Ximenes, and the Roman Catholic scholar Erasmus. The Vulgate, though on the whole an excellent version, was faulty in many places, and was accessible only to the learned. Earlier German editions were unidiomatic and costly. The time seemed come, therefore, for a new translation. Luther had leisure for it. His friends urged him to prepare it, and their voice, echoed by providential dispensations, he regarded as the voice of God. His ideas of what was required in a translator may be gathered from the history of his life. He had for years been studying the Hebrew and Greek originals with unparalleled diligence and great success. He resolved, he tells us, to use no learned or courtly words, but such as were simple and vernacular. He sought "assistance and advice wherever" he believed he could obtain them. He held that, "if ever the Bible is to be given to the world, it must be done by those who are Christians, and have the mind of Christ; independent of which," he adds, "the knowledge of language is of no avail." And, lastly, he entered upon his work under the deep conviction that the eternal interests of man were connected with his success. "Let this one book," says he, "be on all tongues, in all hands, under all eyes, in all pens, and in all hearts." To the cross for righteousness was the substance of his teachings, and to the Bible for light. "Reason," said Luther, "thinks, Oh! if I could only for once hear God, I would run for Him to the World's end. Hearken, O man! my brother! God, the Creator of heaven and earth, speaks here to thee."

His work was hardly finished when he gained his liberty; and, having revised his version with the help of Melancthon, one of the first Greek scholars of his age, he prepared to send it to the press. With great zeal the work of printing commenced. Three presses were employed, and as many as ten thousand sheets were struck off every day. At last on the 21st of September, 1522, the complete edition of three thousand copies appeared, with the simple title, "The New Testament—German—Wittenberg; no name being appended. Henceforth any one could procure the Word of God in German for half-a-crown.

The success of this version was unexampled; in a couple of months the whole edition was disposed of, and in December a second edition was issued. Within ten years as many as sixty-eight editions were printed, thirty at Wittenberg and Augsburg, and thirteen at Strasburg. As the first edition was passing through the press, Luther commenced the translation of the *Old Testament*, and in 1530 the whole Bible was published.

The result surpassed all expectation. The new version was written in the very spirit of the

sacred books, in a yet virgin tongue, which now for the first time displayed its richness and flexibility, and delighted all classes, the humblest as well as the most exalted. It was immediately regarded as a national work, and has never lost its place in the literature of Germany. It fixed and still preserves the German language. Henceforth, moreover, the Reformation was no longer in the hands of the reformer. Luther retired, giving men the Bible; God Himself appeared, and men listened to Him. Hitherto the Reformation had affirmed the doctrine of justification, had denounced monasticism, and more recently had set aside the mass; but it had done no more. In one writing a solitary truth had been set forth, and an error had been denounced in another. The ancient system was everywhere shaken, but a new system, whether of truth or of duty, to occupy its place, was wanting. That want the publication of the New Testament supplied. While Luther was shut up at Wartburg, Melancthon had sketched his work on "Theological Common-places," and had presented a system of doctrine and practice solidly based, and of admirable proportions; a system remarkable for its simplicity and scripturalness. The Bible justified the system, and it proved itself to be, as Erasmus described it, a "complete army ranged in order of battle against the pharisaical tyranny of false doctors." Luther's admiration of it was unbounded. He himself had been labouring to quarry from Scripture single stones; here they were collected into a majestic edifice. "If you wish to be theologians," said he, "read Melancthon." In seventy years this work passed through sixty-seven editions, without counting translations. Next to the Bible, it contributed, most to the establishment of the evangelical doctrine; but without the Bible it would have been powerless.

Nor less remarkable was the effect of printing the Scriptures on the German nation. They now studied the New Testament with the utmost eagerness. They carried it with them wherever they went, and many of them knew it by heart. The Vulgate had stirred the inquiry of scholars; but with the publication of Luther's version Christianity issued from the school and the church and seated herself by the hearths of the people.

The excitement, created among the enemies of the Reformation by this version, was proportionate to the joy with which it was received by the reformed. The monk in his cell, and the prince upon his throne, uttered cries, now of anger and now of fear. The King of England denounced the work to the Elector Frederick and to the Duke of Saxony. The governments of Austria and Bavaria ordered all copies to be placed in the hands of the magistrates, and many were burned. The success of these edicts, however, was by no means equal to the hopes of those who issued them. "Even after my injunctions to the contrary," says the Duke of Saxony, "many thousand copies have been sold and read in my dominions."

To counteract its influence, many Roman Catholic versions were also published. Emsner, one of the councillors of the Duke of Saxony, issued the first; but his version proved a mere transcript of that of Luther, a few alterations in favour of some of the tenets of the Church of Rome alone excepted. An edition with ampler alterations was made by the monks of Rostock in Lower Saxony. In 1534 another monk attempted a new version from the Vulgate with the same design. He confessed himself, however, to be unacquainted with the originals, and produced a mere transcript of Luther's; another of his opponents, John Eckius, of Ingolstadt in Bavaria, published the *Old Testament* in 1537, subjoining a correct edition of Emsner's New Testament, and this version, corrected from time to time has often been reprinted. Various other Roman Catholic versions have been made; one in 1631, by Caspar Utenberg, under the patronage of the Elector of Cologne; another, in 1808, by Willman and others, at Ratisbon; another in 1812, by the brothers Van Ess; another, by Gosner of Munich, in 1815; and another by Kistemaker, at Munster, in 1825. All, however, are on the basis of Lu-

ther's version, and it illustrates his influence to notice that in the German Polyglot Bible, published in 1849, the editors give the text of Luther and give in the margin the variations of the most important German versions. "It is very perceptible," said Luther, "that Papists, from my translation and other German works, have learned to preach and write in German also, and steal, as it were, my own language from me without giving me the thanks which are my due, but rather use it in new assaults upon me. However they are perfectly welcome, and it is well pleasing to me that I have taught even ungrateful pupils." "I seek not fame. My conscience bears me witness that I have consecrated all my powers faithfully to the work, and no sinister motives have influenced me; for I have not received the smallest recompense, neither sought it, nor yet my own glory. God is my witness, that I have done all from love to God and to the brethren."

Though we speak of this version as Luther's, it must not be supposed that the other reformers had no share in the work. Days and months were devoted to it by others as well as by himself. For many weeks together a large party of the most eminent scholars of Europe, might have been noticed in Luther's rooms. Luther presided, having before him the Latin, Hebrew and new German Bible; Melancthon, an insignificant, spare man, opened his *Greek* books, the Seventy, or the New Testament; Kreuziger had in his hand the Hebrew and Chaldee Scriptures; Dr. Bugenhagen, or Pomeranus, the Vulgate; Dr. Bugenhagen and Justus Jonas, the Rabbinical paraphrases. Each gave his views on the passage under consideration, and Master George Borer marked them down. Days were thus devoted to a single verse. The edition of 1541 contains the results of all these labours; and Luther's own copy—a copy constantly used by him, after having passed through several hands, including Bugenhagen's and Melancthon's—is now in the British Museum.

The version of Luther is the basis of several versions. On it are founded the Belgic version, of 1526; the Swedish version, of 1541; the Danish version, of 1550; the Icelandic or Norse, 1584; the Finnish, 1542; and an early Dutch version of 1560. A German-Swiss translation was made by Leo Juda, 1525-9; and in 1667 a revised version, in the same tongue, was published at Zurich. These languages (the Finnish excepted) all belong, with the German, Saxon, English, and Gothic to the *Teutonic family* of tongues.

A SECRET DISCIPLE IN PERSIA.

The following narrative was communicated, some years since, to an English journal by an officer in the East India service. It affords another evidence of the faithfulness with which the Gospel was declared by that devoted servant of Christ, HENRY MARTYN. The account is calculated to cheer those who are engaged in the same calling, whether in heathen or in Christian lands. The good seed of the Word may be finding its way into the hearts of their hearers when they are least aware of it. How striking a comment does the account give upon the text, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit!"

Having received an invitation to dine (or rather sup) with a Persian party in the city, I accordingly went, and found a number of guests assembled. The banquet was served in a court decorated with flowers. The conversation was varied, grave, and gay, chiefly of the latter complexion. Poetry was often the subject; sometimes philosophy, sometimes politics, prevailed. Amongst the topics discussed, religion was one. There are so many sects in Persia, especially if we include the freethinking classes, who dabble in religious subjects by way of amusement merely, that the questions which frequently grow out of such a discussion constitute no trifling resource

for conversation. I was called upon, though with perfect good-breeding and politeness, for an account of the tenets of my faith, and I confess I felt myself sometimes embarrassed by the pointed queries of my companions. I soon found that I could best parry their attacks by opposing one of my antagonists against the other. One of the guests, whom I had never before seen, appeared to be a sceptic; he doubted of every thing; he declared he was not convinced that the scene before him was real; he even maintained the probability of the whole of what we suppose is cognizable by our senses being an illusion. Another sportively remarked that there was nothing real but enjoyment; he argued (evidently in jest) that pleasure was the greatest good which human beings could desire; that, therefore, pleasure was the subject worthy of a man, and his pursuit of it was justifiable, to whatever length it carried him, provided he did not interfere with the pleasure of another, which was the only rule of human conduct. A graver reasoner endeavoured to rebuke both speakers. He dwelt upon the necessity of our being accountable to the Being who made and preserved the World; observed that a sense of religion alone could effectually restrain mankind from the commission of acts inimical to the general good; and quoted many maxims from Sadi and the poets, ending with a passage from the *Pand-nameh*—"If you would escape the flames of hell, purify yourself with the water of piety; if you would walk in the paths of happiness, let the lamp of devotion guide your footsteps!"

Amongst the guests was a person who took but little part in these mock encounters, which seemed to me to be chiefly expedients for the display of wit and repartee. He was a man below the middle age, of a serious countenance and mild deportment. He did not appear to be on terms of intimacy with any but the entertainer. They called him Mahomed Rahem. I thought he frequently observed me with great attention, and watched every word that I uttered, especially when the subject just referred to was discussing. Once I expressed myself with some levity; I fear I was a little corrupted by the example of those around me, many of whom made no scruple of jesting upon points which ought, in their estimation at least, to have been exempt from ridicule. The individual fixed his eyes upon me with so peculiar an expression of surprise, regret, and reproof that I was struck to the very soul, felt a strange, mysterious wonder who this person could be. He perceived that he had unintentionally excited my suspicion, and consequently avoided my looks; but, whenever our glances did meet, each of us was evidently disordered by the collision. I asked privately of one of the party if he knew the person who had so strangely interested me. He told me that he had been educated for a moollah, but had never officiated; that he was a man of considerable learning, and much respected, but was particularly reserved and somewhat eccentric in his habits. He lived retired, and seldom visited even his most intimate friends. My informant added that his only inducement to join the party had been the expectation of meeting an Englishman, as he was extremely attached to the English nation, and had studied our language and learning.

This information mightily increased my curiosity, which I determined to seek an opportunity of gratifying by conversing with the object of it. But he was by no means so forward as I expected. He acknowledged that he knew a little of the English language, but he preferred expressing himself in Persian. He spoke but little, and rather coldly.

The day after the entertainment I paid a visit to the person at whose house it had been given, and spoke to him of Mahomed Rahem. He said he was a much esteemed friend of his, and offered, without waiting for my solicitation, to take me to visit him. I suppressed my joy at the offer, and the ensuing morning was fixed for the interview.

Mahomed Rahem resided in the suburbs of Shiraz. My introducer, whose name was Meerza Reeza, informed me that I should be disappoint-

ed if I expected to see a splendid mansion. Perhaps, he added, you will be better pleased, because you will see many object which will remind you of your native land.

We reached the house of Mahomed Rahem, who received us with great cordiality, and spoke to me in a manner quite free from that reserve which appeared on the former occasion. I was soon charmed with his agreeable manners and even vivacity; for no appearance of frigidity remained. He was a remarkably cheerful and well-informed man.

Our interview was short; we seemed both to feel that the presence of Meerza Reeza was a restraint upon us. I therefore took my leave, after obtaining permission to repeat my visit. I remarked in the dwelling of Mahomed Rahem a neatness and comfort which are extremely rare in Persian houses generally. Even when the proprietor is wealthy and the apartments spacious, there is almost always a grievous absence of what the French term *proprete* in that country. As Meerza Reeza had informed me, I perceived in the furniture of his friend's house several articles of European manufacture, not often found in Persia.

A few days after this, I called alone upon Mahomed Rahem. I found him reading a volume of Cowper's poems! The circumstance led to an immediate discussion of the merits of English poetry and European literature in general. I was perfectly astonished at the clear and accurate conception he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed upon these and congenial topics for nearly two hours; and whether I was interested by the novelty of the occurrences, or by the mystery which still seemed to hang about the individual, I know not, but I never felt less fatigued, or, to speak more correctly, I never enjoyed a literary *tête-à-tête* with more relish. Surprised that a man, with such refined taste and just reflection as he seemed to be, could still be enthralled in the bondage of Islamism, or could even relish the metaphysical mysticism of the Soofees, I ventured to sound his opinion on the subject of religion.

"You are a moollah, I am informed?"

"No," said he; "I was educated at Madrussah, but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines of the Koran, I understand he must thoroughly examine and digest volumes of comments, which ascertain the senses of the text, and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions." As he made no remark, I continued: "Our Scriptures are their own expositor; we are solicitous only that they should be read; and, although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists, yet it is our boast that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyrisse the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, amongst other reflections, to suggest that, as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"Do not you esteem it so?" he asked.

"Certainly not," I replied.

"Then, your indifference at the table of our friend Meerza Reeza, when the topic of religion was under consideration, was merely assumed out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded, and recognised in his countenance the same expression, compounded half of pity, half of sur-

pris which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premeditated design to condemn the religion I professed.

"I am heartily glad I was deceived," he said: "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Mussulman then?" I boldly asked.

An internal struggle seemed for an instant to agitate his visage; at length he answered mildly, "No."

"You are not a sceptic or a freethinker?"

"No indeed I am not."

"What are you, then? Be you sincere. Are you a Christian?"

"I am," he replied.

I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy; I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed except from a few who participated in his own sentiments.

"And whence came this change?" I asked.

"I will tell you that likewise," he replied.

"In the year 1223 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia in the midst of much scorn and ill treatment from our moollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance toward the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed,—for he spoke Persian excellently,—gradually inclined me to listen to his arguments, to enquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a denial of Islamism by our chief moollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament in Persian. On one of the blank leaves was written, "There is joy in heaven over one sinner that repenteth."—HENRY MARTYN."

Upon looking into the memoir of Mr Martyn by Mr Sargent,—one of the most delightful pieces of biography in our language,—I cannot perceive therein any allusion to Mahomed Rahem, unless he be one of the young men (mentioned in

page 350) who came from the college, "full of zeal and logic," to try him with hard questions.—*Christian Treasury.*

[The following articles have been inadvertently misplaced.]

QUEEN'S COLLEGE, KINGSTON.

February 15th, 1854.

(To the Editor of the Presbyterian.)

SIR—You will much oblige our Association by inserting in the next issue of your valuable periodical the accompanying outline of our proceedings at our first meeting this Session; and which I have been ordered to transmit you for publication, in order that our friends throughout the Province may see the lively interest which we, as an Association formed for the spreading of the Gospel of the Son of Man, take in the Spiritual destitution which prevails in this country.

The opening address of the President would also have been sent to you, with which you would have been at liberty to deal as might to you have seemed proper; but from its length we could not expect it to appear in your columns as a whole; while, by publishing some portions and suppressing others, it would have been so mutilated and injured that no just conception either of its spirit or merit as an inaugural address upon such an occasion could have been had.

Therefore it was thought better to send only those leading points to which in the address allusion was made, as presenting a briefer and more faithful view of it than could otherwise have been done under the existing circumstances.

I have the honour to remain,

Sir, your obedient servant,

J. McEWEN,

Cor. Secy.

TOMINTOUL, Dec. 26.—MODERATION IN A CALL.—On Friday last, the 23rd inst., the inhabitants of Tomintoul gave a unanimous call to the Rev. John Macleannan to be their pastor. The Rev. Mr. Grant, of Cromdale, preached and presided on the occasion. The settlement appears to give general satisfaction, as before dismissal the call was signed by all the elders and male heads of families present, amounting to 45.

GÆLIC CHURCH, EDINBURGH.—The Rev. D. Masson, of Stoer, Sutherlandshire, has intimated his acceptance of the call moderated in his favour to this parish on the 30th ult. The clerk of the presbytery of Edinburgh, in forwarding the call to Mr. M., writes,—"It is one of the most numerous signed calls that has been before me during my clerkship. There were only 3 objectors, and the Presbytery found the objections to be irrelevant, repelled them accordingly, and unanimously sustained the call."

THE REV. A. FALCONER, OF PERTH.—Our reverend townsman, the incumbent of St. Paul's Church, Perth, has been visiting Inverness for some days. He preached twice in the High Church and once in the

West Church on Sabbath, on each occasion to a very large congregation. The reverend gentleman deeply impressed his hearers, and particularly those of his evening sermon in the West Church, with a sense of his devotional fervour, earnestness, and literary ability. A correspondent suggests that Inverness has always been remarkable for the number of able clergymen whom it has produced, and mentions, as having borne a conspicuous place in their day, the following natives of the town:—The Rev. Alex. Clarke, Inverness; Mr. Noble, Fodderty; Mr. Smith, Cromarty; Mr. Munro, Lochcarron; Mr. Denoon, Redcastle; Mr. Donald Fraser, Ferrintosh; Mr. A. Fraser, Avoch; and Mr. Thomson, Kirkhill. At the present time our good town is ably represented in the Church by the Rev. Dr. Macdonald, who has few equals in point of earnestness, eloquence, and judgement; the Rev. Mr. Falconer, whose church in Perth is said to be as crowded as our own High Church; Mr. Macwat, Rothes; Mr. Wm. Mackenzie, North Leith, &c., &c.—*Inverness Courier.*

THE REV. DR. JOHN CUMMING, Minister of the Established Church of Scotland, Crown Court, Drury Lane, London, the celebrated antagonist of Cardinal Wiseman and the Popedom in general delivered, last Tuesday evening, the fifth of the course of lectures before the Young Men's Christian Association at Exeter Hall to fully seven thousand five hundred people. His subject was "The Signs of the Times." He dwelt chiefly on the aspect of the Eastern Question as indicative that prophecy is about to be fulfilled in the destruction of Turkey, or rather of the wasting-away of the Mahomedan power and of by this means the restoration of the Jews to Palestine. It seems that the Sons of Abraham both in England and America are forming plans for recovering the Holy Land and collecting funds for the rebuilding of the temple at Jerusalem.—*Correspondent of Globe.*

Children's Poetry.

THE CORAL ISLANDS;

OR, DO WHAT YOU CAN.

Where the Pacific Ocean lies,
Say, have you heard what travellers tell?
How fair the Coral Islands rise,
How beautiful things within them dwell?

Bright birds and butterflies flit by,
Sweet flowers spring-up of every hue;
And stately palm-trees tower on high
Beneath the skies of deepest blue.

But listen, that you may discern
How first they rose amid the tide;
And so may we a lesson learn
From coral rocks in Ocean wide.

Myriads of tiny insects there
Labour, (as works the honey-bee,)
These wondrous Coral Isles to rear
Out of the bottom of the Sea

Each does but little; but they all
Work on, work upward to the light;
Until above the waves are seen
The Coral Islands fair and bright.

And now, dear children, may not you
Example from these insects take?
And strive a work for God to do,
Pleasing to Him for Jesus' sake?

The little gift, the childish prayer,
If given to God, if by Him blest,
May spring, and fruit more wondrous bear
Than Coral Isles in Ocean's breast.

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A. SIMPSON, Treasurer.

Montreal, 26th February 1854.

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