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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 8, August, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

TO CORRESPONDENTS.

We are indebted to our correspondent in Pictou, as I shall be obliged to him for his promised communication. Steps were taken to commend the subject of his letter to the attention of the Synod. It was received too late to take advantage of it through the pages of the last number of our periodical. We approve highly of the suggestion.

We respectfully remind our correspondent in Jamaica of his promised letter on Church matters.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

West Gwillimburg and Innisfil, per
Rev. Alex. Ross, 2 1 10

A. SIMPSON,
Treasurer.

Montreal, 27th July, 1853.

The Presbyterian.

We are cheered in our endeavours to render this publication useful to our readers, and to that section of the Church to which we belong, by the increased manifestations of interest, and expressions of sympathy for our objects, with which we are met in numerous quarters, as well as by the increasing Subscription list, which we are gratified to report. We feel more and more convinced that a serial such as this must prove useful, if conducted in a right spirit, if, while controversy for the sake of controversy is avoided, yet there is no disposition to abstain from a legitimate defence of principle and right; and if

above all a due sense is entertained of the responsibility which devolves upon those who are entrusted with the duty of placing month by month before their readers articles which will leave an impress upon many minds. We often think that in these times of intellectual energy and material progress our Pastors should avail themselves to a greater extent than they do of the Religious Press. In an earnest, prayerful spirit, with an anxious sense of duty, a sermon is carefully elaborated, touching the hearts of the hearers, and awakening and arousing, it may be; but such a sermon reaches but a comparatively limited number, while the same thoughts, somewhat condensed perhaps, might have found an avenue through the Press to thousands. Take the case of this publication for example. Two thousand copies monthly find their way into the hands of as many subscribers and families in this and the Lower Provinces; and, taking as a low estimate but four readers of each copy, it would give an audience of 8000 for such an appeal, a number that but seldom the voice of the preacher, however eloquent, however earnest, however devoted to his Master's service he may be, can succeed in reaching. We commend these thoughts to our clerical readers, and we would respectfully remind our readers generally that we are very anxious to be furnished with notes of all local events of interest to the Church. Within the week in which we write, for instance, we have received two letters of a very encouraging nature, and of a similar tone to many others lately received, one remitting for 24 new sub-

scribers from Nova Scotia, and stating that the character of the paper alone induced our correspondent to recommend it, and trusting that it would long continue to commend itself, as it had hitherto done. Again, another friend writes from Western Canada to assure us of the increasing satisfaction that is felt in the *Presbyterian*, and that in many places it continues to fast rise in estimation. We trust that during the time to come this periodical may be more and more continually permitted to effect some small measure of good amongst its readers, and to tend in some degree to the spread of true and undefiled religion amongst us.

DUNDAS CONGREGATION.

We have much satisfaction in extracting the following paragraph from the *Dundas Warder* of July 1st.

PRESENTATION.—On the 25th inst. the ladies in connection with the congregation of St. Andrew's Church presented their young and talented minister, the Rev. Kenneth McLennan, with a handsome silk pulpit gown. This early discernment and practical appreciation by them of the abilities of their Pastor will, no doubt, prove encouraging to him, and urge him to their further development and exercise. Although the ladies have taken the initiative, as so well becomes them to be found foremost in every good work, yet it is pleasing to state that the lords of the creation are also moving. A commodious manse is about being contracted for with Mr. Scott, the builder, and will shortly be erected on the glebe lot. While so much is doing it might be considered ungrateful here to complain of the limited accommodation which the Church affords, but the fact, that urgent demands are made for seats, which cannot be supplied, calls for and at the same time stimulates to still further exertion. It cannot surely be out of place to notice here how

cheering it must be to the heart of the pious immigrant to witness springing up in the land of his adoption so many well trained and vigorous native shoots from that venerable stock planted ages ago by his forefathers in another land, rooted amidst storms, and, alas! too often nurtured with their blood, emanating here the indestructible vitality of its sacred emblem, expressed in the motto, "*Nec tamen consumitur.*"

ACTS and PROCEEDINGS OF THE SYNOD OF THE P. PRESBYTERIAN CHURCH OF CANADA in connection with the CHURCH OF SCOTLAND, begun at Kingston on the 13th of July, 1853.

SESSION XXIV.

Diet I. At Kingston, within St. Andrew's Church, July 13th, 1853; After sermon by the Rev. John McMorine, Minister of Ramsay, Moderator for the preceding year, from PSALM cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him;"—the Synod met according to appointment, and was by him constituted with prayer. Presbytery Rolls having been given in, the Synod Roll was made up.

(During the Session of Synod there were present 54 Ministers and 8 elders.) The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. Alexander Spence, Minister of Bytown, was unanimously elected, and at the Synod's desire took the Chair.

The Synod proceeded to the election of three Trustees for Queen's College in room of the Rev. Hugh Urquhart, Alex. Spence, and John Barclay, who retire from office at this time, when these gentlemen were unanimously re-elected.

The Synod proceeded to the election of two Clergy Reserve Commissioners, in room of Hugh Allan, Esq., Montreal, and Dr. Alex. Mathieson, who retire from office at this time, when these gentlemen were unanimously re-elected.

The Synod then appointed the Committee of Bills and Overtures, and leave was granted to Presbyteries to meet for all competent business during the meeting of the Synod at such hours as the Synod may not be sitting.

The Synod agreed that during their present session they shall meet at 10 a. m., and that there shall be an interval of an hour from 1 till 2; and it was further agreed that the first part of each morning's seditunt be devoted to Devotional exercises.

The Synod adjourned till to-morrow morning, and was closed with prayer.

Diet II. Thursday, July 14th, 1853.

The Synod met according to adjournment, and was constituted with prayer. The Rev. George Bell conducted the Devotional exercises in praise, reading the Scriptures and prayer.

The minutes of yesterday were read and approved of. It was on motion agreed that the thanks of Synod be given to Mr. McMorine, their late Moderator, for the very excellent and seasonable sermon with which he opened the Synod, which was done by the Moderator accordingly, and that he be requested to publish the same.

The Moderator laid before the Synod an extract minute of the Colonial Committee of the General Assembly in reference to the minute of Synod of last year, and the Moderator's letter to the Colonial Committee, founded thereon, as to the terms of the appointment of Missionaries to this country, in consequence of the applications of this Synod. The same was read, distinctly stating that in all cases of Missionaries, sent out to this country by the Colonial Committee, they were placed under the direction of the Presbyteries of the bounds in which they were labouring.

The late Moderator laid before the Synod a communication from one of his Excellency the Governor General's Aides-de-camp, conveying his Excellency's Answer to the Address of the Synod presented to him last year, and inti-

mating that the Address of the Synod to Her Majesty the Queen had been transmitted to the Secretary of State.

The Synod appointed Committees to draft addresses respectively to Her Majesty the Queen and to His Excellency the Governor General.

The Synod appointed a Committee to revise the Records of the Synod and to report thereon. The Synod appointed a Committee to revise the Records of Presbyteries and report thereon.

The Synod also appointed a Committee to attend to the Financial concerns of the Synod; and the Synod instructed Presbytery clerks and others to pay over to the Committee all moneys collected by them for the Synod Fund, and directed all accounts against the Synod to be given in.

The Annual Report of the Managers of the Ministers' Widows' and Orphans' Fund was given in and read.

THE MINISTERS' WIDOWS' AND ORPHANS' FUND.

SIXTH REPORT.

The Managers congratulate the Synod on the steady improvement which has marked the progress of this Fund since its creation six years ago. During the past year there have been added from Congregational Collections, £234 14 11 and it is estimated that there will yet be received from the same source, 25 0 0

From Ministers' payments, £259 14 11
207 0 0

£466 14 11

The present state of the Fund is as follows:—
Invested, bearing Interest, £2390 10 0
Cash on hand, 76 12 5
£2467 2 5

The Amount at the credit of the Fund, composed of Ministers' Contributions of £3 each annually, is, 1127 6 0
Do. of Congregational Collections 1339 16 5
£2467 2 5

There are now five widows receiving Annuities from the Fund, the last added being Mrs. Isabella Brown, whose husband, formerly Minister at Scott and Uxbridge, died on the 11th of April last. The Managers are also prepared to place the widow of the late pious and estimable Mr. Purkiss, of Osnabruck, on the Fund, whenever the requisite certificates are supplied by the Presbytery of Glengarry. The Ministers, who have not remitted collections for the present year, are—Rev. Dr. Cook, D. Munro, A. Lewis, A. Ross, and W. King. In the case of the Rev. D. Munro it is proper to remark, that he requested the Managers to receive and appropriate, as a Congregational Collection, the sum of £3 annually from his own allowance from the Clergy Reserves; but, this not being in accordance with the directions of the Synod, the proposal was declined.

A Statement of payments to the two Funds is herewith submitted. This shows the Ministers' Contributions up to 1852, and the Congregational Collections up to this day. From this it will be gathered that during the past year

2 Congregations have contributed £20 and over	£42 3 3
1 Congregation has contributed	17 0 2
1 " " " "	10 0 0
2 " " " " £7 and over,	14 17 6
1 " " " "	6 10 0
2 " " " " £5 and over,	11 10 0
5 " " " " £4 and over,	20 3 8
19 " " " " £3 and over,	57 6 11

11 " " " £2 and over, 24 2 9
17 " " " £1 and over, 21 13 6

It is to be regretted that so many of the Congregations should still fall under the minimum (£3.) which the Managers estimated at the commencement of the Fund on receiving from even the most recently established of those on the Synod Roll. During the coming winter it is desirable that Ministers would again urge upon their people the very pressing claims which this important Fund has upon them for support.

The whole respectfully submitted to the Synod by order of the Board.

A. SIMPSON,
Chairman Annual Meeting.
HEW RAMSAY,
Secretary.

MONTREAL, 1st July, 1853.

It was then moved by Mr. Mann, seconded by Professor Smith, and unanimously agreed to—That the Report now read be received and approved of, and that the cordial thanks of the Synod be given to the managers of the Fund for the faithful and admirable manner in which they have managed the Fund entrusted to their care.

The Synod then proceeded to the election of Three Trustees for the management of the Ministers' Widows' and Orphans' Fund in room of the Rev. J. C. Muir, Wm. Edmondstone, Esq., and W. G. Mack, Esq., who retire from office at this time, when these gentlemen were unanimously re-elected.

The Synod had laid before them a Statement from the Clergy Reserves Commissioners in regard to the state of the Fund.

The Synod appointed an Examining Committee in terms of the Act anent the Examination of Ministers, Preachers, and Students, coming from other Churches not in connection with this Church.

It was intimated on behalf of the Presbytery of Kingston, that it was their intention, with leave of the Synod, to take Mr. Peter Lindsay, Student of Divinity of Queen's College, on trials for license; when, it having been ascertained that the circular letters issued by the Presbytery had been received in due time and that no objections were offered, the Synod directed that Mr. Lindsay appear before the Examining Committee, and appointed a meeting of the Examining Committee to be held this evening at 7 1/2 o'clock.

The Synod had transmitted to them by their Committee of Bills and Overtures a recommendation from the Presbytery of Hamilton in favour of the Rev. John Skinner, D. D., stating that "the Rev. John Skinner, D. D., lately a minister in connection with the General Assembly of the Presbyterian Church (Old School) of the United States, appeared and expressed his desire to be received as a minister of this Church." The Presbytery, having examined his literary and theological attainments, his reasons for joining this Church, and his views of its constitution and government, together with his College and Presbyterial certificates, and being satisfied therewith, agreed to recommend him to the Synod for admission into this Church as a minister thereof, and in the meantime to employ him as a Missionary within the bounds." The Synod directed that Dr. Skinner appear before the Examining Committee.

The Synod had transmitted to them an application from the Presbytery of Toronto for leave to take Mr. David Watson, Student of Divinity, on trials for license.

The Synod also had transmitted to them, an application from the Presbytery of Bathurst for leave to take Mr. John H. McKerras, Student of Divinity, on trials for license.

The said students were then, after due consideration of their respective applications, in the mean time remitted to the Examining Committee.

The Synod called for Returns from Presbyteries in regard to the overture anent remodelling the constitution of the Commission of Synod, brought before the Synod at last meeting and sent down

for the opinion of Presbyteries, when 3 Reports were given in disapproving the same. These having been read, the Synod agreed to drop the further consideration of the proposed constitution of the Commission, and agreed to abide by the present constitution of the Commission of Synod.

The Synod had transmitted to them Memorials from the Congregations of Buxbrook and Watertown to the Colonial Committee for aid in building and finishing their churches, with certified copies of the Title-deeds of both properties, together with Extract Minutes of the Presbytery of Hamilton, recommending both cases. The same having been read and maturely considered, it was moved and seconded "That the Petition be transmitted in accordance with the recommendation of the Presbytery." "It was also moved in amendment and seconded, That the papers be remitted to the Presbytery of Hamilton to enquire into the whole facts of the case, and state them clearly and truly, certifying the same before the memorials to the Colonial Committee be transmitted, authorizing them to transmit these without coming again before the Synod." The Roll was then called and votes marked, when the motion was carried by a majority of votes.—The Synod accordingly agreed to sanction the said applications, and instructed the Clerk to transmit the Memorials with the accompanying documents to the Colonial Committee.

The Synod then adjourned until 10 o'clock tomorrow morning, and was closed with prayer.

Diet III. Friday, July 15, 1853.

The Synod met according to adjournment, and was constituted with prayer.

The Rev. Duncan Morrison conducted the Devotional exercises in praise, reading the Scriptures, and prayer.

The Minutes of yesterday being read and approved, the Synod made the following appointments for the public services of Sabbath, viz: Mr. McDonnell, to preach in St. Andrew's Church in the forenoon, Mr. Milligan, in the afternoon, and Mr. Dobie, in the evening; Mr. Duncan Morrison, to preach at Glenburnie; Mr. Mowat, at Pittsburgh; Mr. McPherson, at Long Island; and Mr. Shanks, at Camden.

The Synod had transmitted to them an overture from the Presbytery of Hamilton to the effect that the Synod would recommend all ministers and Congregations within the bounds to make collections in aid of the Jewish and Foreign Missions of the Church of Scotland. After some consideration it was moved, seconded, and unanimously agreed to; That the Synod enjoin Presbyteries to call the attention of the Congregations within their bounds to the decisions of the Church in 1840-1 in reference to Foreign Missions.

The Examining Committee reported certificates in favour of Mr. Peter Lindsay, A. B., Mr. David Watson, A. B., and Mr. J. H. McKerras, A. M. The Synod, having fully considered these cases, agreed to grant leave to the Presbytery of Kingston to take Mr. Lindsay on trials for license, and to the Presbytery of Toronto to take Mr. Watson on trials for license, and to the Presbytery of Bathurst to take Mr. McKerras on trials for license.

The Synod called for the Report of the Committee appointed to conduct the French Mission in L. C., which was given in by Mr. McGill, showing the operations of the past year and the present state of the Funds, and stating that Mons. Batillon, for some time the only remaining Agent employed by the Committee, had resigned, so that the operations of the Mission would be in the mean time suspended, and making divers suggestions for the consideration of the Synod. The Synod agreed to receive and approve of this Report, and to offer their thanks to the Committee; and further, the Synod, feeling that a duty is laid upon them in the Providence of God to prosecute this work and persevere in the same, appointed the Presbytery of Montreal, as a Committee of the Synod, to attend thereto, and instructed them to use their best endeavours to put the French Mission in a more favourable condition. The Synod adjourned and closed with prayer. [To be concluded in next No.]

ADDRESS OF THE REV. ALEXANDER SPENCE, MODERATOR, AT THE CLOSE OF THE MEETING OF SYNOD, JULY 19TH, 1853.

FATHERS AND BRETHREN,—The business of the Synod being now brought to a close, allow me again to express my sense of the obligation under which I feel myself to you for the honour done to me in placing me in this Chair. Nothing could have been more unexpected on my part than that I should be singled out as an individual to preside over you. I have been but a short time, compared with many others, a member of this Court; and I have done nothing which could lead me to entertain the idea that you would think me worthy of being elevated to such an office. Having been so however, I have endeavoured to discharge the duties laid upon me to the best of my humble abilities; and, if I have in any way failed in performing these duties, or if I have given offence to any member of this Court, let me express a hope that those failures will be passed over, and that this offence will be forgiven.

I am glad to be able to say that the discussions, which have taken place on the different subjects which have been brought before the Court, have been carried on in such a way and in such a spirit as to render the duties of the office, which I have held, comparatively easy.

I cannot allow you to separate without remarking that there are some dark spots in our horizon. For example: in common with other bodies recent events have told us that our liberty of speech has been assailed, that our freedom, that freedom which is so dear to every Protestant heart, has been placed in danger. On this subject you have put forth no uncertain sound; and I rejoice that you have done so.

We, as a religious body, are threatened likewise with being deprived of what righteously, and in perfect accordance with constitutional law, has hitherto belonged to us. But, although we may be stripped of our endowments, let us cling to our principles; although we may be left wholly and entirely to the voluntary support of the people, let us never regard the connection between Church and State as a matter of indifference; but let us hold fast to the Establishment principle as recognised in our Standards and in the Word of God.

It is satisfactory to have to observe that no cases of discipline have been brought under the notice of the Synod at the present meeting, and, if we would desire that such a state of things should continue, let us be strict in the exercise of discipline when necessity requires. I mean not only in this our Supreme Ecclesiastical Court, but also in our Presbyteries and in our Kirk-Sessions. There is a most incumbent duty resting upon us in regard to this matter; and let us ever practically bear in mind that, whilst on the Continent of Europe, and by the Protestant Church there, the pure

preaching of the Word and administration of the Sacraments were specified as marks of the true Church, in addition to these our reformers of Scotland described "discipline, exercised according to the Word of God, as a certain and infallible sign" of being a true Church of Christ.

It is deeply to be regretted that a greater amount of success did not attend the efforts of your deputation to Scotland "to induce Preachers to place their services at the disposal of this Church, to fill up the waste places in our Spiritual Zion." It is obvious that our Church must henceforward look mainly to our own resources in these Provinces for the supply of labourers for our Vineyard. Let us not, however, give ourselves up to despair in regard to this matter, of which it is almost impossible to over-estimate the importance. We have had before us some pleasing specimens of what Queen's College can produce; and let us nourish and foster it to the utmost extent of our ability. Let us regard it in the light of an Institution, on the success of which the very existence of our Church in a great measure depends. Let us look upon it as the fountain, the only fountain from which we can expect streams to flow to irrigate and fertilize the spiritual wilderness around us.

I would regard it as a favourable sign and ominous symptom of our future prosperity, that the Synod has directed its attention to the Missionary enterprise, and has renewed the recommendation that the attention of our people should be directed to this important subject. And allow me to express a hope that all of us will see it to be our duty to act on this recommendation; for assuredly by so doing we will recommend ourselves to the countenance and favour of God as a Church of Christ, we will be doing what we can to the gathering-in of the elect from the east and from the west, from the north and from the south—we will be helping on, still more than we may have hitherto been doing, the erection of that great spiritual temple, to which one age after another must add its complement till it shall be complete—that temple which is being built upon the foundation of the apostles and prophets, JESUS CHRIST Himself being the chief corner-stone. And I cannot help observing that it is elevating and cheering to think that amidst the divisions, by which the visible Churches are now separated from one another, and the strife of contending parties, this temple must and will grow till it comprehend all who shall come to recognise Christ as the Head. Nay more: Is it not elevating and cheering to reflect that, whatever may be their minor differences, real Christians are united together by bonds which cannot be broken, that they all rest on the same foundation—that they are all connected by the same spirit—and that after all they constitute one temple, whose light is Truth, whose cement is Love, and whose one inscription

is, Glory to God in the Highest, peace on earth, and good will to men.

But allow me further to observe that, if we would expect to be the honoured instruments of contributing in any manner, or to any extent, to the erection of this spiritual temple, to which I have just alluded, in other words, if we would be successful ministers of the Gospel, our zeal in the cause of the Lord must not only burn with a bright and a steady flame, and become gradually more and more conspicuous—our diligence must not only be uniform—our virtues must not only be multiplied with our opportunities and be invigorated and strengthened by our experience; but our attainments in moral excellence must be ever advancing nearer and nearer to that perfection, after which that Gospel, which we profess to preach to others, teaches and encourages and stimulates ourselves to aspire. In a word: We must see to it that our own conduct accords with that sacred trust which has been put into our hands. At the same time we must bear in mind that, if we would daily advance in holiness and heavenly mindedness, and in conformity to the Divine will, if we would make our light shine before men, if we would be ensamples to our flocks, we must cherish, and that abidingly, a deep sense of our unqualified dependence on the Holy Spirit. We must never for a moment forget that it is the Blessed Saviour, by the continual outpourings of His Spirit who can alone give us the victory, who can alone maintain the Divine life within us and render it strong and vigorous—that it is He alone who can supply all our wants, remove all our imperfections, subdue all the corruptions of our nature, not by allowing us to sit still as inactive spectators, but by teaching our hands to war and our fingers to fight, that the victory may be ours and the praise His.

Let us magnify the office of the Spirit, let us endeavour to enjoy an affluence of His grace, and to live in it as in the hallowed atmosphere of a temple, in an all-surrounding element of holiness. In every step of our journey, in all that we do as ambassadors for Christ, let us follow His guidance—let us obey His voice—let us never in the smallest degree slight its suggestions or run counter to its commands; but let us yield to them all the most implicit, cheerful and thankful submission. In short: Let it be our humble endeavour and our earnest desire to perfect holiness in the fear of the Lord. Let our girdle be that of truth, let our breastplate be that of righteousness, let our shield be that of faith, our helmet that of salvation, our general panoply the preparation of the Gospel of peace; and then we may expect to become a source of light, a centre of spiritual influence to those around us; and, as Christian men and as labourers in the Vineyard of the Lord, we will be able to hasten on the arrival of that day when the spiritual building, to which I have alluded, shall be

completed, when all the component parts of that colossal body, of which Christ is the Head, shall be gathered from the four winds, and from one end of heaven to the other, and shall all meet together once and for ever in His blessed presence, and shall constitute the parts of but one beautiful and perfect erection, even as the stones of one vast edifice, of which, however different in their dimensions, each fills the niche appropriated to itself, and, whether small or great, adds in equal proportion to the beauty and the grandeur of the whole.

Fathers and Brethren,—In conclusion, I would commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them who are sanctified. And now in the name of our Lord and Saviour Jesus Christ, the Great Head of the Church, I dissolve this Synod; and, acting under your authority and with your sanction, I appoint the next meeting to be held in St. Andrew's Church in the city of Toronto on the last Wednesday of May, 1854, at 11 o'clock, Forenoon.

ADDRESS &c. TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it Please Your Majesty,—

We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now in Synod assembled, embrace the opportunity, thus afforded us, of again most heartily testifying our warm attachment to your Majesty's person, and to the government of that Empire on the throne of which an All-wise Providence has placed you.

It is to us no small pleasure that we can again congratulate your Majesty on the birth of another prince. This auspicious event, while it must add to your Majesty's domestic felicity, is hailed by us with peculiar satisfaction, as furnishing an additional security for the perpetuation of a family under whose sway the British Empire has enjoyed a larger portion of liberty and prosperity than has fallen to the lot of any other people.

In approaching the Throne at this time it would have afforded us the highest gratification, had it been in our power to have uttered nothing but the language of esteem, loyalty, gratitude, and hope. But, painful as it must be to your Majesty as well as to us, we cannot, as the ardent friends of civil and religious liberty, forbear adverting to certain unhappy occurrences which have lately taken place in two of the principal cities of this Province. Peaceable Christian people, lawfully assembled in Protestant places of worship, have been assailed by infuriated mobs. While no government is to be held responsible for a sudden burst of popular folly or malice, yet in these cases there has been manifested and indeed openly acknowledged an alarming inability on the part of the public authorities either to restrain violence or sustain the power of the law. Had this weakness or want of inclination to restrain violence and vindicate the majesty of the law been manifested on a violent conflict arising out of merely secular matters, we should nevertheless have felt much uneasiness and grief; but, when we remember that these deplorable events, which have brought disgrace upon the Province and filled many bosoms with poignant sorrow, can be clearly traced to the avowed determination of a great number of persons to put down freedom of speech in our very churches, and by consequence to deprive us and our fellow Protestants of liberty of conscience, we cannot but feel extreme alarm. The British constitution secures many precious blessings to those who live under it, but none so valuable as entire

liberty of conscience. Indeed, if this should ever be lost, little would then remain in that constitution to which the enlightened friends of liberty could look with veneration, or which they would care to defend. The religion which we profess, the doctrines in which we have been nurtured, as well as the whole history of our Church, so entirely identified as it is with the struggles and triumphs of liberty of conscience, render it impossible for us to contemplate that principle in peril with any other feeling than that of intense anxiety. As Presbyterian Protestants, we hold this principle to be sacred, and we shall by all lawful means calmly but firmly defend it. Our forefathers have left us no more precious inheritance. We are determined to transmit it to our children. Nor can we for a moment doubt that our Most Gracious Queen fully sympathises with us in this sentiment. And what we demand in reference to this for ourselves we heartily accord to all our fellow-colonists, of what Christian denomination soever they may be.

Entertaining, as we do, the hope that the majesty of the law shall yet be fully vindicated, and the sacred principles of the constitution fully preserved, so that Christian men can in conformity with the law meet in safety to express and inculcate their own religious views and sentiments, we forbear at this our present session to do anything that would produce agitation among our people as to the above matter.

Our wish has ever been to make the preaching of the Gospel of peace our great business. For we are well assured that by teaching its principles fully and faithfully to our people we shall not only lead them, through the Lord Jesus Christ, to the Heavenly inheritance, but also fit them for being quiet, orderly, and loyal subjects to their sovereign, and forbearing and just to their fellow-men.

Our prayer is that your Majesty may share largely in the choicest earthly blessings, and that, after you have reigned long and happily over a religious, prosperous, and loyal people, you may be raised to that crown that fadeth not away.

Signed at Kingston the 18th day of July, 1853 years, in name, in presence, and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, by

ALEX. SPENCE,
Moderator.

THE CHURCH IN THE LOWER PROVINCES.

TO OUR FRIENDS IN NEW BRUNSWICK.

At the suggestion of a friend of this publication, a few years ago a resident in Nova Scotia, and now in Montreal, we address a few of the present number of the Presbyterian to some of our friends in St. John's, Fredericton, Woodstock, Richibucto, Miramichi, Bathurst, and the Restigouche, in the expectation that they may become subscribers.

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

should feel obliged by their returning it addressed to the publisher of the Presbyterian, Montreal, as by this means only can it be decided to whom to address future numbers.

ROGER'S HILL, PICTOU,
June 21st, 1853.

MY DEAR SIR,

I received yours of the 4th current only yesterday. I think I forwarded the names of 22 subscribers, and I hope soon to send for other numbers.

I beg to acknowledge the thanks of the Publication Committee, and to say that the character of your paper, and that alone induced me to recommend it. I trust it shall long continue to recommend itself as it has hitherto done.

I shall be glad in the course of a little time to give you some remarks for the *Presbyterian* on the state of our Church here.

May I not suggest for your consideration and (may I say) for your commendation to your Synod the propriety of sending a deputation of two or three ministers from Canada to this Province, and likewise to the Province of Prince Edward's Island, to cultivate a friendly and sisterly intercourse, and likewise to stimulate and refresh us by your presence. I think much good might be done in this way. As you are now in a great measure, like ourselves, cast on your own exertions for subsistence, there is perhaps an additional call in us to work unitedly. And, as we are weak—very weak in labourers, compared with you, there is a powerful argument to induce you to come over and help us—to sympathize with and to encourage us. If an English and one or two Gaelic preachers could spend three or four weeks with us, much good might be done.

We have large and united Congregations without any settled pastor. I have four stations with large Congregations in each of the four places where I chiefly officiate, and besides these I have frequent calls to go to other places. In Prince Edward's Island there are thousands of our people without a shepherd, as there is only one minister of our Church in the whole Island, and he finds enough of room for his zealous labours in Charlottetown, where he is stationed. I shall rejoice should you see it prudent to recommend such a step to your brethren in Canada.

I am,
Yours respectfully,
ALEX. MCKAY.

The foregoing acceptable communication came too late for insertion in our last issue. Several members of Synod expressed themselves in very favourable terms in regard to the desirableness of a deputation as alluded to, and stated their conviction of the many advantages that might result from the cultivation of a friendly and sisterly intercourse betwixt the Ministers and Con-

gregations of our Church in the Provinces of British America. It seemed to be the general impression, however, that the important objects aimed at could not be satisfactorily overtaken before the opening of the Railroad between Quebec and Halifax. This event, which is now confidently and reasonably anticipated to take place before the lapse of many months, would effectually remove many obstacles that under existing circumstances present themselves.

THE CHURCH OF SCOTLAND.

SCOTCH CHURCH, LONDON.—The Rev. Randall Macpherson, of Brodieck, Isle of Arran, has been elected to the vacant Scotch Church, Swallow Street, London.

The Rev. M. Ross has been appointed to the charge of the Church of Tomintoul in the Presbytery of Abernethy, vacant by the death of the Rev. George Bruce.

EAST CHURCH, ABERDEEN.—The Town Council have, in accordance with the recommendation of the male communicants, issued a presentation to the East Church and parish in favour of the Rev. W. Ogilvie, New Spynie, near Elgin.

—According to appointment of the presbytery the Rev. Mr. Ogilvie preached on the forenoon and afternoon of Sabbath last. The audiences were large, especially that in the earlier part of the day, a great many parties being unable to obtain seats. The Rev. gentleman also preached before the Presbytery and a very considerable congregation on Monday, when after sermon Dr. Macpherson, the Moderator, intimated, on behalf of the Rev. Court, that the call to Mr. Ogilvie would be moderated in on Tuesday, the 5th July. It would perhaps be premature as yet to give an opinion as to Mr. O's pulpit gifts; but, speaking from the three discourses which he delivered on this occasion, and from the very high character which he has received from persons eminently qualified to judge, we think there is good reason to believe that the East Church congregation have been very fortunate in their choice, and that this settlement will be a most harmonious one.—*Aberdeen Herald*, July 2.

OLD CHURCH, MONTROSE.—The appointment to this charge, made by Lord Palmerston, has not as yet appeared in the *Gazette*. The Rev. Samuel Trail, LL.D., and D.D., of Birsay and Harray, Orkney, is the person spoken of as selected for this important charge.—*Dundee Advertiser*.

It is rumored that, through the declination of Dr. Trail to accept this vacant charge, a presentation to which, it is understood, Lord Palmerston was anxious to issue in his favour, the fears of the congregation have been agreeably disappointed by the receipt of a second letter from the Secretary of his Lordship, intimating that they can proceed to nominate any man they may choose for their minister, and that, when their choice has been submitted to his Lordship, he will forthwith determine whether the candidate's qualifications warrant his being recommended to the Queen for presentation or not.—*Ibid*.

THE COMMUNION.—The Sacrament of the Lord's Supper was administered on Sabbath last in the various Presbyterian Churches of Inverness. The attendance from the country was unusually large, and it was found necessary to conduct the services out of doors in connection with several of the churches.—*Inverness Courier*.

The communion was dispensed in the parish of Avon on Sabbath last, when the church was more crowded than on any similar occasion since the Secession of 1813. The Rev. Dr. Gibson was assisted by the Rev. Mr. Smeaton, of Tullyellan, Perthshire, whose eloquence and impressiveness more than realized the high expectations formed of him on his officiating last year.—*Ibid*.

DEATH OF THE REV. GEORGE BRUCE, OF TOMINTOUL.—We deeply regret to announce the death of this excellent minister, which took place at the manse on the 17th inst. During the past winter Mr. Bruce had shown symptoms of declining health, but nothing that indicated his being in a dangerous state, as he continued to discharge his ministerial duties with apparent ease. About a month ago, however, he became worse. For a time hopes were entertained that his valuable life might be spared, but these hopes were vain—he gradually sunk under his complaint, and after three weeks of severe suffering he expired on Tuesday at half-past 10 o'clock.—*Elgin Courier*.

THE LATE REV. R. M. MILLER, OF KINCARDY, MINISTER OF ABOYNE.—The remains of this esteemed gentleman were consigned to their resting-place in the church-yard of Rosemarkie on Thursday last. The funeral procession was headed by the Magistrates of Fortrose, preceded by the Burgh officers, who carried the usual emblems of mourning. Mr. M. was a native of the parish of Aboyne, and a distinguished alumnus of Marischal College, having carried by competition one of the highest bursaries at that University. He was appointed Chaplain of Fort-George in 1809, and was ordained in 1810. In 1826 he was presented by the Marquis of Huntly, then Earl of Aboyne, to his native parish, where he continued faithfully to discharge the duties of his sacred office to within a few years, when from bad health he was obliged to have an assistant and successor appointed. Mr. M., besides being a classical scholar of high attainments, was a profound mathematician, and possessed of extensive general information. His knowledge of Church laws and government was almost unequalled in the North. His benevolent and kindly acts, however, are best known in his native parish, where a numerous and affectionate flock will long cherish a grateful remembrance of his worth.—*Inverness Courier*.

DEATH OF THE REV. DR. ROSE, OF DRAINIE.—It is with much regret that we have to record the death of the Rev. Dr. Richard Rose, who expired at the manse of Drainie on Thursday morning in the 85th year of his age and 59th of his ministry. After having, while very young, held for several years the office of schoolmaster of Cromarty, Dr. Rose was ordained to the pastoral charge of the parish of Dallas in the Presbytery of Forres on the 1st May, 1761; whence he was removed on the 31st July, 1816, to Drainie in the Presbytery of Elgin as successor to Dr. Lewis Gordon, who had the preceding year been Moderator of the General Assembly.—*Inverness Courier*.

CORRESPONDENCE.

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

FROM OUR NEW YORK CORRESPONDENT.

THE NEW YORK CRYSTAL PALACE.

For the *Presbyterian*.

The opening of the Crystal Palace in New York is unquestionably an event of much importance in the history of this country; and, as the religious welfare of a nation is so intimately connected with those eras which mark its commercial progress, we may justly allow such an undertaking to have a place in the records of the *Presbyterian*. No event is without influence which attracts a multitude of people together. From the North and South, the East and West, they come; one common object has drawn them from

their distant homes; but will they wend their way back again, having had that single aim in view during the prolonged absence? How is it with the man of the world, intent upon pleasure? Have not his senses been almost blunted by indulgence? He has taken a step downward, which it will not be easy to retrace. The man of business comes from his quiet abode to a city where every nerve is strained and every intellect sharpened in the great race after riches. For him it is a golden opportunity to combine business and pleasure, and too often is he drawn into the dangerous eddies of these troubled waters. With higher aims than these does many a distant stranger draw near, aiming to profit by so much that is wonderful and interesting, yet continually reminded that the scenes around him are flying away, and that the work of men's hands must ere long disappear as the baseless fabric of a vision.

But there are other points of view, in which such an event as has been alluded to must be considered of vast importance. When we view it as giving an impetus to modern commerce, undoubtedly the mightiest body of power which this earth contains, an Exhibition of the Industry of all Nations, held for the first time upon a vast continent, does possess claims upon our attention. Stimulated by thirst of gain, men have long since made the pathless ocean a highway for their ships; they have covered the civilized world with iron-roads; they have annihilated space in transmission of intelligence. Vast nations, once unknown, have been made accessible to all, and there is not a land under the sun inhabited by man, which does not furnish its quota towards the supply of our wants. Without commerce, neither science nor the arts, neither civilization nor religion, could spread beyond the land of their birth. Aided by commerce, the missionary sails to distant lands, the Bible is scattered broadcast over the earth, and Christian influence brought to bear upon the dark places of the world.

Isaiah, in a glowing prophecy of the Gospel, proclaims: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring their sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified Thee." Can language more plainly than this foreshadow the great design of commerce as a mighty instrument in the hands of God? For the conversion of the world has it been permitted to acquire such magnitude, and every new extension seems to accelerate that glorious time. Let us look for a moment at the present position of Great Britain and the United States, unquestionably the two most Christian nations on earth. Possessed of enterprise, and animated by the spirit of colonization, they are fast spread-

ing their influence, their language, and their religion, over the World. No colony planted by another nation seems to flourish. France, Spain, Portugal, and Holland have each made the attempt, and each in succession witnessed their dear-bought possessions wrested from their grasp, or sunk into helpless impotency. In India 150 millions are more or less under our power, and, though this has been often abused, yet the tendency of our influence has been good. China, so long unapproachable, is now torn asunder by intestine struggles, and, however they may be decided, all barriers to unrestricted intercourse must be thrown down. Australia, a vast continent, is now being peopled with incredible rapidity, the gold of commerce, which before drew natives of the Old World to inhabit the New, being the loadstone again to attract them. The United States are rapidly enlarging their borders, and by annexation and colonization combined are peopling the great continent to which they lay claim, gold again the attraction to hitherto unknown territories. Thoughts such as these might be enlarged upon, but to describe an event is of more interest than speculation upon its results: so I turn the more willingly to the opening ceremonies of the New York Crystal Palace.

On the morning of the 14th July, 1853, every portion of this vast city presented an appearance of unusual activity. The great building, to inaugurate which was the object in view, resembled some hive, and still resounded with the din of preparation, carried on through the long night before. Magical were the changes wrought within, amidst so much chaotic confusion. A few boards are displaced, and a lifelike statue appears. Washington, the soldier and statesman, looks down as the genius of the place. Another screen pulled down, and the German sculptor's group of the "Amazon attacked by a Lion" is exposed to wondering eyes, so true to nature that the spectator involuntarily starts at the sudden view. These and a thousand changes are now taking place. But another scene is, if possible, more attractive still. Drawn up in military display are 6000 of the citizens of New York, waiting to receive their civil ruler, and also commander-in-chief. Volleys of artillery announce his approach, and soon Gen. Pierce, who has been elected by the people's choice as their President, steps, for the first time in that capacity, upon the shores of New York. Again do the cannon thunder forth a noisy welcome, and the multitude attempts to drown the roar in boisterous acclamations. While this reception, familiar to every reader of a newspaper, takes place, let us examine for a moment the individual whom so many unite to honour. A thoughtful and intellectual countenance is there, striking from its sad and care-worn expression, the effect of which it is

beyond the power of words to describe. "Uneasy sits the head that wears a crown," seems not less applicable to a republican ruler. The cares of office and of power more arbitrary than that wielded by many a European Sovereign, added to a father's grief for an only son, whose melancholy fate we so lately heard, have all left their impress upon that sad countenance. Dressed with extreme simplicity in black, Gen. Pierce presented a strong contrast to the brilliant uniforms of officers around him, and, when riding quietly forward in front of the procession which formed, he was missed by hundreds who looked for the President under more imposing guise. This simplicity is characteristic of the man, and many other beautiful traits are pointed out by his admirers. Gen. Pierce's observance of family worship in the Presidential mansion, and regular attendance at the little Presbyterian Church in Washington, though he is not a church member, are all noted as incidents which derive their importance from the individual to whom they relate.

After many delays the Crystal Palace was reached, and the expectations of 8000 spectators, assembled under its roof, reached their climax. Bishop Wainwright, of the Episcopal Church then solemnly invoked a blessing upon the great work now completed in a beautifully appropriate prayer. A Hymn (see page 124) was after this sung to the well-known strains of Old Hundred, the organ and orchestra combining to give effect to the 200 voices engaged. After speeches and addresses the Exhibition was then announced as finally opened.

Unmixed good rarely results from any human effort, and exemption from this fate could not be hoped for the Crystal Palace. Sabbath desecration to a fearful extent has been one of its results. Around the Palace are crowded together a collection of the vilest drinkingsaloons, grog-shops and similar resorts, which ever disgraced a neighbourhood; and the scenes, there enacted, often painfully visible to every visitor. Bad enough on week-days, this state of matters is aggravated on Sabbath, when the restraints, which keep many away, are removed. The Magistrates who licensed such places, and the speculators who rented the ground, have surely much to answer for here. Avigorous effort, however, is being made to counteract this evil influence, and upon this the zealous Temperance advocates are bringing all their energies to bear. They have a large tent erected, in which are held crowded meetings, and on Sabbath religious services are conducted by many of the City Clergy. "Lux lucet in tenebris" should be the motto of such an effort.

The plan of special religious services was most successfully carried out in London during the great gathering of last year.

For this purpose Exeter Hall was engaged, and Sabbath after Sabbath saw the immense building crowded with attentive audiences. Clergymen of every denomination, Episcopalsians excepted, lent their willing aid; and can we believe that the eloquent appeals of Baptist Noel, Cumming, Binney, Sherman, Angell James, and a host of lesser lights besides, were lost upon the ears that heard them? Foreigners too were not neglected, but had an opportunity of hearing the Gospel message in nearly every language of Europe.

In addition to this a plan was devised and happily carried out for a re-union of Clergymen during the Exhibition. Rooms were fitted up for them to meet in, and Registers kept, so that all the brethren might profit by each other's society while gathered together in the great metropolis. Results however such as this, requiring combined action, are not to be expected in New York.

In concluding this lengthened communication, let me point out to readers of the *Presbyterian*, who may visit New York, two objects of special interest, not usually included in the "Lions" to be seen. One is the Bible House on Fourth Avenue, and the other, the Mission of the Five Points, not far from the City Hall.

The Bible House is a noble building, just opened, and, as its name denotes, chiefly occupied by the American Bible Society. Independent of the special interest which this gives, there are many attractions worthy of a longer notice. It is the largest structure of the kind in the World, six stories in height, and with a frontage on four streets, of upwards of 700 feet. Hundreds of operatives are employed, and every improvement, which science and skill can suggest, is brought to bear upon the splendid machinery and magnificent building dedicated to so noble a purpose.

The Five Points Mission is an effort made to bring home the Gospel to the Heathen masses of New York. A building, used for the worst of purposes, was purchased in that den of vice and misery known as the *Five Points*. Here a worthy Clergyman, with courage truly heroic, established himself; and now, after three years of incessant labour, this wilderness has been truly made to blossom as the rose. Flourishing Sabbath and week-day schools, a large building with every convenience for the accommodation of those who are being reclaimed from their miserable condition, and large Sabbath audiences—testify to the successful operation of the scheme. A locality, which once defied law and order, is so altered as to be scarcely recognisable. But words cannot do justice to such noble endeavours. Visit the Five Points Mission.—"ASCEND."

NEW YORK, July, 1852.

The surest evidence of Christian zeal is when it begins at home in a narrow scrutiny and "vehement revenge" against the sins of our own hearts.—*Bridges*.

MISCELLANEOUS.

QUEEN VICTORIA AND THE MISSIONARY.—The following is part of a letter published in the "Christian Treasury," and appears to be well authenticated. "Mr. Crowther," (a negro, once a slave, now a Minister of the Gospel) was at a Church-Missionary meeting at Wind-or. After the meeting Lord Wrothesley Russell (brother to Lord John, a pious clergyman, and a member of the Evangelical Alliance) told him that her Majesty wished to see him at Windsor Castle. When in the palace, he met one of the ladies in waiting who was a collector for the Church Missionary Society, and who addressed him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the Lord. He then passed on to a room in which was Prince Albert, who immediately addressed him most kindly; and they were deep in conversation on Missionary subjects when a lady walked in and joined in the conversation. Mr. Crowther, taking it for granted that it was the lady he had met in the ante chamber before, took no particular notice of her farther than continuing the most earnest discourse, pointing out places on the map, describing the various stations, &c. At length Lord W. Russell said something apart to make Mr. Crowther aware that he was speaking to the Queen of England. He was a good deal abashed, both at the presence of royalty and the honour conferred upon him. In the gentlest, sweetest manner (like a most loving mother to her people) Her Majesty set him quite at his ease, and continued her close inquiries on subjects connected with the Church Missionary Society and Sierra-Leone. They had not quite light enough at the table where the maps were spread out, and the Queen fetched a light from another table, which Mr. Crowther, in turning over the leaves of the atlas, put out to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself and continued the conversation, asking many questions about the African missions. My brother asked Mr. Crowther what sort of questions the Queen asked. He replied, "A devoted lady collector could not have asked closer questions on the spiritual wants of the people, and the working of the missions. Her Majesty also inquired about the appointment of a bishop, and the suitability of Mr. Vidal, recently nominated. In giving his very decided testimony to their need of an overseer, and the peculiar fitness of the bishop-designate, Mr. Crowther particularised his wonderful knowledge of languages; whereupon her Majesty turned to the Prince, and said with a smile, 'Ah! Albert, you see there are other good linguists besides Germans!' I need hardly say Mr. Crowther was much encouraged by this interview. To my mind it is a call for all her Christian subjects to pray with one accord for the Queen that in her faith may be revealed to faith and grace added to grace."

LONDON RELIGIOUS TRACT SOCIETY.—The Annual Meeting of this Society was held last week in Exeter Hall, the Hon. Arthur Kinnaird, M. P. in the Chair. After singing and prayer the Chairman expressed his sympathy with the objects of the Society, and mentioned certain statistics connected with its operations at Home & Abroad.—One of the main features of the Association was that of taking advantage of great public events, & turning them to a religious account. Among the tracts distributed during the past year were—one in the case of the Madiai, of which 160,000 copies had been circulated, and one on the Death of the Duke of Wellington, which had had a circulation of 350,000, 145,000 having been given away on the day of the funeral; 65,000 tracts had also been given to emigrants. The issues of the Society's tracts & publications during the year amounted to 25,850,551, making a Total Issue since the formation of the Society of 602,000,000, in 112 languages and dialects. The Income of

the Society from sales, donations, and subscriptions, was £17,000.

Macaulay's History of England has been prohibited by the Congregation of the Index at Rome.

THE FIRST CHRISTIAN PRINCE IN INDIA.—The young Maharajah, Dhuolup Sing, having expressed a desire to become a Christian, was formally admitted into the Christian Church by baptism on the 8th inst. (March) by the Rev. W. J. Jay, chaplain of Futehghur.

The Protestant Alliance held its second Annual Meeting at the Freemason's Tavern, the Earl of Shaftesbury in the Chair. The Income of the Society for the past year was expected to be L. 1500, the Expenditure L. 1420, exclusive of L. 600 subscribed for the Madiai.

From the last number of the *London Watchman* we learn that the Income of the Wesleyan Missionary Society for the year 1852 is now ascertained to be £105,370 19s 6d, showing an increase on the regular income of last year, above the year preceding, of £2,639 19 9.

SUPPLY OF MISSIONARIES FOR INDIA.—In the British Possessions in India, containing 94,500,000 inhabitants, are 337 Missionaries; which is the same as if Massachusetts had only 3 Ministers of the Gospel; or New York city 2 only. In the states tributary to Great Britain are 40 500,000 inhabitants with only 2 Missionaries; which is the same as if there was only 1 Minister of the Gospel to the whole United States.

RELIGIOUS ZEAL.—An Indian who was ordained to preach the Gospel by the Baptist Home Missionary Society in Troy, a few months since walked 600 miles in snow-shoes, accompanied by his wife and child, in order that he might attend the Convention and receive his ordination.

In these times, when the Romish Clergy are making a combined attack upon our Common Schools, it may be well to notice the following facts. They show how 'opery educates its own children:

"Official reports from the Island of Sardinia show that, of 547,112 inhabitants, 512,331 can neither read nor write. This Island swarms with priests, and has been for ages entirely under their control."—*N. Y. Observer*.

It is a singular fact that, while Iceland, with a population of 60,000, has three newspapers, the island of Sicily, with a population of 2,000,000, has not even one newspaper.—*Ch. Intelligencer*

The Roman Catholics, according to their own statements, constitute about one-tenth of the population of our country. Three-fourths of all the felons among us, who have ended their career of crime on the gallows the past 20 years, were foreigners and Roman Catholics; and nearly the same proportion holds among the inmates of our penitentiaries. And no wonder. Let them commit what crimes they will, the priest claims the power to absolve them, and open the passage-way from the gallows to glory!—*Watch. & Reflect. (American)*

Wesleyan Methodist Conference.—The Annual Meeting was held in Hamilton from the 1st to the 9th inclusive. Rev. Enoch Wood, President, took the Chair, and the Rev. Wellington Jeffers was elected Secretary, the Rev. Anson Green was re-elected Book Steward, and the Rev. James Spencer, Editor of the *Christian Guardian*.—The Rev. J. Jenkins, J. Borland, J. Brook, appeared as representatives of the Lower Canada District of Wesleyan Methodists for the purpose of forming an amalgamation with the Canada Conference, which was cordially agreed to. 4 young men were ordained, and 9 more were received on trial. It appeared that, though the ministerial agency of the Church is upwards of 240, exclusive of Lay and Local preachers, the demands of the people were greater than the supply. The Funds had increased, the Missionary fund amounted to the sum of £5,555. The increase of membership during the year has been over 3000 persons.

DEPARTURE OF FREE CHURCH MINISTERS FOR AUSTRALIA.—The *Hurricane* left Greenock on Monday on her first voyage to Australia, having on board the Rev. Dr Cairns, Mrs Cairns, and six children; the Rev. Alexander Adam and Mrs Adam; the Rev. Archibald Simpson; and the Rev. William Henderson and Mrs Henderson.—Several friends have consented to guarantee the expense of sending out from Glasgow an iron church for Dr Cairns on the terms lately proposed by that gentleman.

SYNOD OF PRESBYTERIAN CHURCH OF CANADA.—This Synod met on the 6th June in the City of Hamilton.—The Rev. Mr. Gale, formerly Minister of the Congregation of Knox's Church here, was elected Moderator. A variety of Ecclesiastical and Missionary business was transacted. Discussions took place on the Reports of Committees on Intemperance, Sabbath sanctification, American slavery, &c. On the last question a series of resolutions, brought forward by the Rev. Dr. Willis, and seconded by the Rev. Mr. McLeod, Cobourg, were unanimously passed. They not only declare against slavery in general, but pledge to the avoidance of communion with pro-slavery Churches. A vacancy having occurred by the death of Professor Es-on, of Knox's College, a committee was appointed to look around for a successor to that lamented gentleman, who is to take rank as a second Professor of Theology, as well as of Philosophy, the immediate province of the late Mr. Esou.—Some discussion took place as to certain modifications of clauses in the Confession of Faith, supposed to be liable to be misunderstood, and the question was sent down to Presbyteries for consideration. A misunderstanding between Dr. Burns and Willis terminated in the reconciliation of those Rev. gentlemen, much to the satisfaction of the Synod. A Committee, to which the business had been referred, conferred with the parties and heard explanations, which, after being accepted by the Committee, were adopted and put on record by the Synod. The next Meeting of the Synod is appointed to take place at Toronto in June, 1854.—*Hamilton Spectator.*

MISSIONARY AND RELIGIOUS INTELLIGENCE.

BIBLE COLPORTEURS.

Among the Jubilee Papers of the British and Foreign Bible Society, recently published, are two of great interest on the agency of late years called so extensively into operation by that Society on the Continent of Europe. The very great success of the colporteurs is animating and encouraging in the highest degree. And it is an agency of so very similar a description to that employed in the United Kingdom by City and Town Missions that we cannot but regard it as a new and striking illustration of the importance of agency of that character to meet the wants of the working classes. The employment of lay missionaries and colporteurs is a new era in the history of the Christian Church, from which the happiest results may be anticipated. They were both called into exercise at about the same period, and are both working with a like blessing from on high. The extracts are given as illustrative of what may be anticipated and of what has actually resulted from such an agency. The history of the Bible Society and the history of City and Town Missions in this respect have been very much one and the same.

"The necessities of the Roman Catholic population were almost entirely neglected.

"Throughout all the Continent Popery and infidelity reigned. The former hides the Bible; the latter rejects it. A new agency was required to meet these adversaries, and to counteract their deadly influence. God hath chosen the weak things of the world to confound the mighty;" a most striking confirmation of which has been furnished by the Holy Spirit's blessing on

the labours of those who literally 'go out into the highways and hedges.'

"From their humble rank in society the colporteurs have a free entrance among the great mass of Roman Catholics, who more willingly listen to one of their own class than to a minister of the Gospel. Their acquaintance with the Bible proves to all that the truths of Salvation, so profound in their nature, are nevertheless comprehended and believed by the simplest person, who sincerely and cordially receives them with humble prayer for the teaching of the Spirit of God."

"During the year 1839 some friends in France, encouraged by the liberality of the British and Foreign Bible Society, sent out two or three colporteurs,* or hawkers, of the Scriptures. It was very quickly manifested, by the success with which the Lord blessed them, that the system of colportage was pre-eminently the one suited to the Continent of Europe.

"At first the colportage was only employed on a small and very cautious scale; but in a few years the circulation of the Scriptures had so increased through its means that in France, where the system was first tried, the issues became as many in one year as they had been during the preceding four. In 1839-41 the number of Scriptures circulated by colporteurs was only 8000 copies; in 1845-46 nearly 45,000 copies were sold by the 159 colporteurs who were at work.

"It was not until 1837 that colporteurs were engaged in France by the British and Foreign Bible Society.

"When M. de Pressensé in 1837 made an appeal to only a very small number of churches in France for such men as were fitted for the important post of Bible Colporteur, he received 103 applications. 'It would have been a matter of difficulty, 20 years before, to find a dozen Bible distributors truly qualified as such, even if they have been sought for among all the churches in the country.' One half the number of those, who offered themselves as colporteurs, formerly belonged to the Roman Catholic church. 'That which principally induced these brethren to tender their services to M. de Pressensé was the urgent need they felt of putting into the hands of their countrymen that Sacred Volume by which they themselves had been delivered from the bonds of error and superstition, which had led them to a knowledge of the Truth, and now rendered them perfectly happy.' Forty-four were chosen; and in four months they sold nearly 45,000 copies of the Scriptures. The distributions by colportage for that year, 1837-38, were above 60,000 volumes. In 1847-48, 101,450 copies were disseminated, making a total of 9,237,829 copies of the Scriptures circulated in France by colporteurs within 15 years! The number is now increased to 1,692,988 copies.

"A similar success has attended the exertions of the British and Foreign Bible Society in Belgium. In the year 1831 Mr. Tiddy, visiting that country on private business, was led to ask for a grant of Flemish Scriptures. Having quickly disposed of the Testaments confided to his care, he made a further application to the committee. Taking a man with him to carry his carpet-bag, he went into the villages near the town in which he resided, and with great success offered the Scriptures for sale from house to house; so that the Society's remaining stock of Flemish Testaments was quickly disposed of. In 1835 Mr Tiddy returned to Belgium as the agent of the Society with authority to take such measures as should appear best calculated to increase the circulation of the Word of God in that hitherto *doubtfully-barred* country. At first there was great difficulty in finding Christian men fitted for the task; but the Lord, 'who is wonderful in counsel, and excellent in working,' soon removed that

obstacle, and accorded a remarkable degree of His blessing to the colporteurs' labours. In March 1837 a distribution of 11,218 volumes was reported. The issues in 1838 were 20,548 volumes, 17,129 of which were by means of colportage. The total number of Scriptures circulated in Belgium to the present time may be stated at 196,000 volumes.

"In Holland, which is mostly considered as a Protestant country, the system of colportage has also proved itself to be admirably adapted for securing an extensive circulation of God's Holy Word. 'The Netherlands Bible Society was one of the earliest in the field of Biblical labour on the Continent of Europe; but its distributions were carried on without the aid of colportage, amounting to about 12,000 copies per annum, and many of these were distributed gratuitously.

"In 1814 the British and Foreign Bible Society began the colportage also in that country, convinced that God's favour would attend the system there, as it had done in Belgium and in France. Many persons in Holland were very doubtful at first, whether the colporteurs would be allowed to carry their Bibles about the street! Some said it would shock the feelings of the Dutch Protestants to see the Scriptures hawked from door to door for sale! Others feared it would so irritate the Roman Catholics as to provoke a collision; but all these fears and prophesings came to nought. The practical utility of the system was quickly manifested by the rapid and extensive sales which were made. The most timid were encouraged, the fearful rejoiced, and all the friends of Bible circulation felt a lively gratitude to the Author of every good and every perfect gift for the great success which attended the work. In five weeks after the colporteurs had begun their labours, nearly 10,000 copies of God's Word had been sold. This number could have been easily doubled, had there been sufficient stock provided to supply all the demands. The desire to buy the Scriptures was so urgent in one town that the colporteur's house was besieged oftentimes till 11 o'clock at night, and by persons of every age and of every rank.

"In 1844-45 above 46,000 volumes were circulated in Holland. The next year the distributions reached the astonishing number of 76,515 volumes; and to the present time no less than 321,000 copies of the Word of God have been disseminated in that country. This remarkable circulation has not been obtained by diminishing the distributions of the Netherlands Bible Society; on the contrary these have been nearly doubled in amount. Stimulated by the extraordinary sales of the colporteurs, its committee was aroused to increased action; new and cheaper editions of the Scriptures were brought out, with better paper, printing, and binding. Instead of a gratuitous distribution, as formerly, a system of sales at reduced prices was adopted, which measures being energetically seconded by the Branch Societies in Holland, the result was, as already stated, an increase of double the amount of sales.

"The Committee of the British and Foreign Bible Society, witnessing the wonderful success of their agents in those countries in which they had introduced the colportage, embraced the first favourable moment which was offered them to make trial of it in Germany. It was not, however, without great trepidation they entered in August, 1846, on this part of the Bible field.

"Many were the difficulties with which the first efforts to colport the Scriptures in the Rhenish provinces had to contend. It is true, the Belgic Bible Society had sent out colporteurs from the year 1832; but they were in connection with the ecclesiastical authorities of Elberfeld, and consequently in a different position to that of regular hawkers of Bibles and Testaments.

"This was a new work in the eyes of the magistrates, and the colporteurs had considerable difficulty in getting the necessary licences; but, when they were fairly at work, their sales became most encouraging. The following table will show how the circulation from the Cologne Depot has gradually increased, a large portion of which belongs to the colportage:—

* From col, the neck, and porter, to carry. The colporteur carries his books in a leather bag, slung over his shoulders.

† Expression of the Rev. A. Brandram, when Mr Tiddy's first application for a grant was made, and referring to the great difficulties with which the circulation of the Scriptures had to contend.

"From 1847 to 1848, 9493 volumes; 1848 to 1849, 28,089; 1849 to 1850, 48,314; 1850 to 1851, 55,082; 1851 to 1852, 68,014, or 209,022 volumes; and, if the sales effected up to the present month are included, the total amount will not be less than 270,000 copies.

"In May, 1848, Dr Parkerton began to send out colporteurs into that part of Germany confided to his care, who met with the same cheering reception as had elsewhere been the lot of their fellow-labourers. 'Some of the very governments, which were before most opposed to a system of colportage, then granted the colporteurs legal permission to carry on the work under their protection.'

"It has thus been shown that the British and Foreign Bible Society traverse the Continent of Europe, from the shores of the Mediterranean to those of the Baltic, with a band of zealous and valiant followers of the Cross. 'Their weapons are not carnal, but mighty through God to the pulling-down of the strongholds of Satan,' and 'sharper than any two-edged sword.' Unfurling the Gospel banner, these faithful soldiers go forth more than conquerors through Him that loved them, and gave Himself for them. Their songs, 'Blessed be the Lord, my strength, who teacheth my hands to war, and my fingers to fight? They believe, and therefore speak, the love of Christ constraining them.

"Could this little band be viewed at work, their every step followed, what interesting scenes would be discovered, what cheering prospects revealed! If placed on an eminence sufficiently elevated to see every effort put forth during the day, and yet near enough to each colporteur to hear his witness for the Truth, how would the Christian's heart rejoice, and his soul go forth in earnest, ardent supplications for the blessing of the Holy Spirit! Well, there is One sufficiently high to see, sufficiently nigh to hear! One to whom every feeling, desire, struggle, and difficulty is known, the great Captain of our salvation, the Bishop and Shepherd of the Church of God! And will He not bless the efforts made to spread the knowledge of His holy name?

"Wherever on the Continent the Scriptures have been freely circulated and read, urgent demands for evangelists and teachers have speedily followed."—*City Mission Magazine*.

THE GRAVE OF NINEVEH—RECENT RESEARCHES.

ALL our readers have heard of the remarkable discoveries that have been made within the last few years among the ruins of ancient Nineveh, and have no doubt felt a lively curiosity regarding the connection of these discoveries with the brief notices of that great city, and of the empire of which it was the capital, which occur in Old Testament Scripture. For the information of those who have not an opportunity of consulting the larger and more elaborate accounts which have been published, we propose to give a short and simple sketch of such of the results of these researches as more directly illustrate or confirm the inspired history.

Although the evidence of the truth of Scripture is already as complete and conclusive as could be desired, we cannot but hail the accession of new and independent witnesses. We do not indeed require their testimony for our own satisfaction, yet we receive it with lively interest and gratitude; and, so long as there are men who continue to doubt what is most certainly believed among ourselves, we are conscious of a feeling of exultation and delight, when an unexpected and unexceptionable witness appears to accredit and authenticate our faith. Till these discoveries were made, we had no history of Nineveh so full as that which the Scriptures contain; and we had therefore very scanty materials either for illus-

trating or confirming from independent sources what it briefly records. Profane history—in the fragments which have survived to our day—scarcely does more than convey a vague idea of the grandeur of this city and empire. We have, indeed, a long list of her monarchs; but of only three of these is there any account, and that so mixes their deeds and achievements with those of divinities, and their personal qualities with divine attributes, that it must be regarded as legend rather than history. The following remarks of a learned author, which occur in an account of Nineveh written within the last ten years, may be quoted to illustrate our statement:

"In contemplating the dim shade of this immense city and powerful empire, and being made sensible that our sole means of acquiring the little we know about it is furnished by a few pages connected with the insignificant kingdom of Israel, we cannot fail to be surprised nor to ask how it is that the records of Nineveh itself have perished, and that almost its only memorial is found among a petty and despised people."

The "dim shade" has now been resolved into a history at least definite and unquestionable, though not yet very comprehensive or complete. The lost records have been recovered, and Nineveh, that great city, destroyed, buried, all but forgotten more than two thousand years ago, has come forth from her grave at the call of Divine Providence to set her seal that the Word of God is true, and to pour contempt on the profane speculations of those men who were fast resolving its history into myth and fable.

A recent and distinguished author, when showing the importance and impressiveness of architectural structures as illustrating the character and preserving the memory of a people, writes,—

"How cold is all history, how lifeless all imagery, compared to that which the living nation writes and the uncorrupted marble bears! How many pages of doubtful record might we not often spare for a few stones left one upon another! The ambition of the old Babel builders was well directed for this world. There are but two strong conquerors of the forgetfulness of men—poetry and architecture; and the latter in some sort includes the other, and is mightier in its reality. It is well to have not only what men have thought and felt, but what their hands have handled and their strength wrought, and their eyes beheld all the days of their life. The age of Homer is surrounded with darkness, his very personality with doubt. Not so that of Pericles, and the day is coming when we shall confess that we have learned more of Greece out of the crumbled fragments of her sculpture than even from her sweet singers or soldier historians."

Such is the estimate which a very competent authority has formed of the historical value of the remains of the architecture and sculpture of ancient nations; and such remains have been in great abundance recently discovered from the grave of ancient Nineveh, and a large collection of them now adorns the halls of our national museum.

Nineveh was situated on the banks of the Tigris on the vast plain through which, from the snow-capped mountains of Armenia to the north, the two great rivers Euphrates and Tigris, the one near its western and the other near its eastern extremity, pour their waters to the Persian Gulf. These plains are generally composed of a rich alluvial soil; and the luxuriant verdure, enamelled with flowers of every hue, with which the spring-rains clothe them, prove how productive they must have been in ancient times, when, the enterprise and skill of their inhabitants conducted the waters of the river to their fields along the innumerable canals, with which, though now choked and closed up, the surface of the country is still fretted. During the summer, however, under the fierce rays of the sun, which looks upon them from a sky seldom shaded by a cloud, these plains become a scorched and arid waste, through which the river may be tracked from afar by the

hue of verdure that clothes its banks. From these plains spring at intervals a great number of rude and shapeless mounds, sometimes surrounded by mud villages or by the black tents of the wandering Arab, or clothed with fields of grain. These mounds vary from forty to upwards of a hundred feet in height, and from a few hundred yards to several miles in circumference. When seen from a distance, or when clothed with verdure, they might be mistaken for natural eminences, but fragments of bricks, pottery, and alabaster, discovered on all sides on closer inspection, prove that they are the works of men's hands; at once the monument and the grave of a people long since passed away. Though these mounds were recognised nearly two thousand years ago as the ruins of the great cities of empires ancient even then, and though they have been often visited and described, especially in more modern times, the honour of restoring their buried treasures was reserved for two enterprising travellers of our own day, M. Botta, formerly French consul at Mosul, and our own countryman, Mr. Layard. It is from the learned and delightful volumes of the latter gentleman that we have derived the brief narrative of facts which follows.

These ancient cities were constructed on a peculiar plan. Several strongly fortified enclosures, formed by walls and towers, and containing the palaces and temples with their dependent buildings, courtyards, and gardens, rose in different quarters of the city. They were so built and guarded as to stand a protracted siege. Around them were the dwellings of the people with their palm groves, their orchards, and their small plots of corn land. This accounts for the great area assigned to Nineveh in the book of Jonah, where it is described as a great city of three days' journey, which, allowing twenty miles, as is still done in the East, for a day's journey, makes the size or circumference of the city sixty miles. Though an ancient heathen historian gives precisely the same account of its size, its amazing magnitude has staggered many that they have suspected both the interpretation of the words of the prophet and the accuracy of the historian. Mr. Layard has, however, supplied strong evidence of the correctness of these ancient measurements. The four mounds of Kouyunjik, Khorsabad, Karamless, and Nimroud, composed a parallelogram or oblong figure, of which the two sides are each eighteen miles in length, and the ends respectively twelve, giving sixty miles exactly as the circuit of the whole. The site of Nineveh has long been identified with the first-mentioned of these mounds, and immediately adjoining it is another mound called Nebbi Yunus, the traditional tomb of the prophet Jonah. Mr. Layard supposes, and he supports his opinion by strong reasons, that Nineveh comprised the whole four; that these constituted the strongly fortified enclosures containing the public buildings, and that the intervening area was occupied with private dwellings, which, being built of less durable materials—in all probability sun-dried bricks—have been by the hand of violence, and by the action of the elements during many centuries, resolved into dust, and mingled with the ground on which they stood. The vast number of fragments of pottery, inscribed bricks, &c., that are still found over this whole district, and which are turned up by the plough, strongly favours the opinion that it was once the site of human dwellings. We must now give some account of these singular mounds.

In these great plains, where nature supplied no commanding sites, an artificial elevation was constructed of sun-dried bricks and other materials, and on this solid platform, raised both for architectural effect and for greater security against a siege, the temple or palace was reared. The walls were composed of brick; and, when the building was destroyed by war or fire, the upper part of the walls and the roof, falling in, filled and buried the lower chambers, and thus preserved them with all their more durable contents till the science and skill of our own day brought them once more to light. By means of tunnels or

* By an order of the Prussian Government, dated 23rd of June, 1849, licences are gratuitously granted to *any* free to Bible Colporteurs. The price of a licence is about £1, 16s. per annum.

trenches, carried along the artificial platform, the various halls and chambers of the ancient Assyrian palaces and temples have been successfully explored. The doors of the principal apartments were guarded by colossal compound figures with human head, the wings of a bird, and the body of a bull or lion. We transcribe Mr. Layard's graphic description of the discovery of the first human-headed lion in the mound of Nimroud:—

"The workmen uncovered the upper part of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those found at Khorsabad and Persepolis. It was in admirable preservation. The expression was calm, yet majestic, and the outline of the features showed a freedom and knowledge of art, scarcely to be looked for in works of so remote a period.

"I was not surprised that the Arabs had been amazed and terrified at this apparition. When they beheld the head, they all cried together, 'There is no God but God, and Mahomet is His Prophet!' It was some time before the Sheikh could be prevailed upon to descend into the pit, and convince himself that the image which he saw was of stone! 'This is not the work of man's hands,' exclaimed he, 'but of one of those infidel giants of whom the Prophet, peace be with him! has said that they were higher than the tallest date-tree; this is one of the idols which Nowa, peace be with him! cursed before the flood.'

"The chambers entered through these imposing portals were of great extent, and the walls were pannelled with sculptured slabs of alabaster, on which were portrayed the worship, the wars, the public works, and other achievements of the monarch who built the palace. Over the sculptures on the wall—and on the winged figures by the doorways, were extensive records, engraved in the cuneiform or wedge-shaped character, which were presumed, and have now been proved, to contain a written account of the events pictorially represented in the sculptures. The portion of the walls above the sculptured slabs had been plastered and painted in a bright vermilion with hunting, military, and other scenes. To convey some idea of the extent of these buildings, we shall quote Mr. Layard's description of the palace of Sennacherib on the mound of Kouyunjik.

"In this magnificent edifice," he writes, "I had opened no less than seventy-one halls, chambers, and passages, whose walls, almost without an exception, had been pannelled with slabs of sculptured alabaster, recording the wars, the triumphs, and the great deeds of the Assyrian king. By a rough calculation, about 3580 feet, or nearly two miles, of low-reliefs, with twenty-seven panels, hemmed by colossal winged bulls and lion-plinths, were uncovered in that part alone of the building explored during my researches."

"A glance at the general plan," continues Mr. Layard, "will show that only a part of the palace has been explored, and that much still remains underground of this enormous structure."

In addition to those remains already mentioned, a great variety of inscribed cylinders and bricks, personal ornaments, domestic utensils, &c., have been discovered, which all constitute important aids to the student of the history, the manners, and arts of the ancient Assyrians.

By far the most interesting result of these excavations to the Biblical student is to be found in the engraved records in the cuneiform character, which are now in course of translation. These translations, brief and imperfect as they necessarily are, have furnished some of the most remarkable corroborations of the truth of Scripture which profane history has ever supplied.

There have been very unjustly indicated in Mr. Layard's admirable account of his second expedition to Nineveh, recently published, which we cannot press without doing the reverence for the inspired narrative which pervades it, the confidence with which the Bible is referred to as settling any disputed point in chronology or history on which it bears, and the evident satisfac-

tion with which the illustrations of its evidence or interpretation are supplied.

As a proof of the extensive coincidence, in subject at least, between the Sacred Scriptures and the Assyrian inscriptions, we may state that Mr. Layard gives a list of no fewer than fifty-six names of kings, countries, and cities, which occur in both. We cannot help indulging a lively curiosity respecting these Assyrian records. The process of deciphering the strange characters in which they are preserved, though by no means perfect, is already so advanced that we may confidently expect that the learned and ingenious scholars, who have begun with such promising success, will in due time complete their difficult task by a full and accurate translation.

We shall now give a brief account of such coincidence between the records and the Scripture narrative as have been already discovered. The obelisk found in the centre palace of Nimroud contains a summary of the principal events of the reign of the monarch who raised it. Of this king we have no notice in Scripture; but the name of a personage, who played a conspicuous part in the kingdom of Israel, occurs in a list of the kings who paid him tribute, viz: Jehu, the son of Nimshi, whom God accounted and commissioned as the rod of His anger to smite and destroy the wicked house of Ahab. Jehu is described as the son of "Khumri," whom Mr. Layard identifies with Omri, the father of Ahab. "Jehu," he remarks, "was certainly not the son, though one of the successors of Omri, but the term 'son of' appears to have been used throughout the East in those days, as it still is, to denote connection generally, either by descent or by succession." Mr. Layard notices an identification connected with this word, Khumri or Omri, as an interesting instance of corroborative evidence of the accuracy of the interpretation of the cuneiform character; but it is perhaps yet more worthy of note as supplying a very striking proof of the minute accuracy of Scripture. "It was observed," he remarks, "that the name of a city resembling Samaria was connected, and that in very different texts, with one reading Beth-Khumri or Omri. This fact was unexplained until Colonel Rawlinson perceived that the names were in fact applied to the same place, the one to the district, and the other to the town. Samaria having been built by Omri, nothing is more probable than that, in accordance with a common eastern custom, it should have been called after its founder, Beth-Khumri or the House of Omri. Omri, our readers will remember, according to 1 Kings xvi. 24, bought the hill of Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria." "As a further proof of the identity of the Jehu mentioned on the obelisk with the king of Israel, Dr. Hincks has found on the same monument the name of Hazael." It will be remembered that at the same time that Elijah received the Divine command to anoint Jehu king of Israel, he was commissioned to anoint Hazael king of Syria—(1 Kings xix. 15, 16). These names were detected about the same time by the two scholars most distinguished for their interpretation of the cuneiform character, Dr. Hincks in England, and Colonel Rawlinson at Bagdad.

In an inscription on a bas-relief also found in the centre palace of Nimroud, though referring to a different monarch, Dr. Hincks has discovered the name of Menahem, king of Israel, among those of other monarchs paying tribute to the king of Assyria in the eighth year of his reign. In 2 Kings xv. 19, 20, we read, "And Pul, the king of Assyria, came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land."

The annals of the reign of Sennacherib, which have been found on the winged bulls at the grand entrance to his palace, supply yet more interesting and impressive corroboration of the Scripture narrative.

"He calls himself," says Mr. Layard, "the subduer of kings—from the upper sea of the setting sun (the Mediterranean) to the lower sea of the rising sun (the Persian Gulf). In the first year of his reign he defeated Menelach Baladan, a name with which we are familiar, for it is the king who is mentioned in the Old Testament as sending letters and a present to Hezekiah, when the Jewish monarch in his pride showed the ambassadors 'the house of his precious things,' &c.

"In the third year of his reign Sennacherib appears to have overrun with his armies the whole of Syria. The Syrians are called by their familiar Biblical name of Hittites, the Khati, or Khetta, by which they were also known to the Egyptians." "The king of Egypt sent an army, the main part of which is said to have belonged to the king of Meroe or Ethiopia, to Judaea, probably to help their Jewish allies. This battle between the armies of the Assyrians and Egyptians appears to be hinted at in Isaiah xxxvii. and 2 Kings xix. 9. The Bible does not state that the armies of the two great nations of the ancient world actually met in battle, but that Sennacherib heard say concerning Tirhakah, king of Ethiopia, He is coming forth to make war with thee." "Hezekiah, king of Judah," says the Assyrian king, "who had not submitted to my authority, forty-six of his principal cities and fortresses, and villages depending upon them, of which I took no account, I captured and carried away their spoil. I shut up himself within Jerusalem, his capital city." The next passage is somewhat defaced, but the substance of it appears to be, that he took from Hezekiah the treasure he had collected in Jerusalem, thirty talents of gold, and eight hundred talents of silver, the treasures of his palace, besides his sons and his daughters, and his male and female servants or slaves, and brought them all to Nineveh. The city itself, however, he does not pretend to have taken.

"There can be little doubt that the campaign against the cities of Palestine, recorded in the inscriptions of Sennacherib at Kouyunjik, is that described in the Old Testament. The events agree with considerable accuracy. We are told in the book of Kings that the king of Assyria, in the fourteenth year of the reign of Hezekiah, came up against all the fenced cities of Judah, and took them, as he declares himself to have done in his annals. And what is most important, and perhaps the most remarkable coincidence of historic testimony on record, the amount of the treasure in gold taken from Hezekiah, thirty talents, agrees in the two perfectly independent accounts. There is a difference of 500 talents in the amount of the silver. It is probable that Hezekiah was much pressed by Sennacherib, and compelled to give him all the wealth he could collect, as we find him actually taking the silver from the house of the Lord as well as from his own treasury, and sending off the gold from the door and pillars of the temple, to satisfy the demands of the Assyrian king. The Bible must, therefore, only include the actual amount of money in the 500 talents of silver, while the Assyrian records comprise all the precious metals taken away."

Mr. Layard expresses regret that the upper parts or nearly all the low-reliefs or sculptured representations of public and other events at Kouyunjik having been destroyed, the explanatory inscriptions are wanting. Hence there is great difficulty in identifying the subjects represented with known events in the history. There is, however, one remarkable exception.

A chamber was at length found in which the sculptures were almost entire. "These low-reliefs represented the siege and capture by the Assyrians of a city evidently of great strength and importance. The country around it was hilly and wooded, producing the fig and the vine. The

whole power of the great king seems to have been called forth to this stronghold." Then follows a detailed description of the manner in which the siege was conducted. The haughty monarch sat on his royal throne to receive the chiefs of the conquered people. The prisoners were in the hands of the torturers. Some were being impaled, others flayed alive, and others slain with the sword in presence of the king. "Above the head of the king was an inscription, which may be translated, Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgement before the city of Lachish, 'I give permission for its slaughter.'" Here then was the actual picture of the taking of Lachish, the city, as we know from the Bible, besieged by Sennacherib, when he sent his generals to demand tribute of Hezekiah, and which he had captured before their return.—2 Kings xvm. 14 evidence. This is an illustration of the Bible of very great importance. The captives were undoubtedly Jews; their physiognomy was strikingly indicated in the sculptures; but they had been stripped of their ornaments and fine raiment, and left bare-footed and half-clothed."

Truly God has never left His Word without witness! Strange that in these days the stones should cry from the walls of Nineveh against the infidel and unbeliever, and that the proud records of the "mighty king's" victory should now be read amid the long-lost ruins of his palace,—an impressive illustration of the truth that the world passeth away, and the lust thereof while the "Word of God endureth for ever!"—*Chris. Treasury.*

STATISTICS OF MISSIONS IN INDIA AND CEYLON.

At the commencement of the year 1852 there were labouring throughout India and Ceylon—the agents of 22 Missionary Societies. These include 443 Missionaries; of whom 48 are Oriental Natives; together with 698 Native Catechists. These agents reside at 313 Missionary Stations. There have been founded 331 Churches, containing 18,410 Communicants, in a community of 112,191 Native Christians. The Missionaries maintain 1,347 Vernacular Day-Schools, containing 47,501 Boys; together with 93 Boarding-schools, containing 2,414 Christian Boys. They also superintend 126 Superior English Day-schools; and instruct therein 14,552 Boys and Young Men. Female Education embraces 547 Day-schools for Girls, containing 11,519 Scholars; but hopes more from its 262 Girls' Boarding-Schools, containing 2,776 Christian Girls. For the good of Europeans 71 Services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others; and separate Gospels in four others. Besides numerous works for Christians, 50, 40, and even 70 tracts have been prepared in these different languages, suitable for Hindus and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

This vast Missionary agency costs £120,000 annually; of which about one-sixth, or £27,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last 20 years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without including the strongest expectations of its future perfect success, and without exclaiming with the most fervent gratitude, "WHAT GREAT GOD WROUGHT!"—*From the "Calcutta Christian Advocate" of November 6, 1852.*

WHAT FIFTY YEARS HAVE DONE FOR THE BIBLE.

THE British and Foreign Bible Society was instituted in March, 1804; consequently it has now

entered on the fiftieth year of its existence. Such a year is an important epoch in the modern history of the Bible, and it is interesting to review what has already been effected.

In the first four years of its existence the Bible Society circulated 80,000 copies of the Scriptures. Up to the present period it has directly or indirectly been accessory to the circulation, in whole or in part, of 42,600,000 of copies of the Word of God. These Bibles include 118 languages or dialects, of which 121 are translations never before printed. Many of these languages were never reduced to rule, had no grammar, no lexicon, had never been seen in print, had never been written down, till Bible translators undertook the arduous task; and, altogether, it may be presumed that the Gospel story can now be read in the speech of three-fourths of our earth's inhabitants. It is difficult to estimate the number of copies of the Bible at this moment in existence. School Bibles are rapidly destroyed. Great numbers have been burnt by the police in Austria and Italy, and by the priests in Belgium, France, and Ireland. But, after allowing for wanton destruction and unnecessary waste, and adding to the circulation of the British and Foreign Bible Society the efforts of kindred institutions in Scotland and America, and the vast number of copies published in every free country by private enterprise, and those which are included in every commentary, I should not wonder though there were 40,000,000 of Bibles at this moment in existence, or an average of one copy for every six families of the human race. At the beginning of the century it is estimated that 4,000,000 of copies could not have been found in all the World; so that these fifty years have multiplied the bread of life tenfold.

Taking a retrospect of these fifty years, a few reflections suggest themselves:—

1. How secure from extinction the Sacred Books now are! There was a time when a human spectator would not have deemed them free from peril. At one period they were in the hands of the priesthood; and, although, no doubt, the Greeks and Armenians possessed them as well as the Latin Churches, yet you would have said that it was a critical time for Scripture when it was almost entirely in sacerdotal custody, when there were scarcely any Bibles except in cathedral and convent libraries. But just as the Jews guarded with superstitious care the Moses and the Prophets, who were destined to accredit a Messiah whom they hated, so the monks and the middle-age clergy transcribed and transmitted these Gospels which were destined to give birth to the Reformation and deal the death-blow to Popery. Doubtless numbers regret it now. The burners of printed Bibles regret the preservation of written ones, and bitterly do some of them lament that Mother Church should have cherished in her bosom the very serpent that stings her. But the thing has been done. From the day that Faust threw off the first copy the Bible was safe. Instead of a thousand written ones there speedily were myriads of printed testaments; and, although the Inquisition and the Confessional have consigned to the flames shop-fulls and ship-loads, every year has made the task of the Papacy more tremendous; and, to say nothing of the 40,000,000 of Bibles in actual existence, so pervaded with Scriptural fact and allusion is all our literature, so fraught with Scriptural hope and principle are multitudes of our fellow-men, so bright with Bible knowledge is our modern atmosphere, that it would be almost as easy to close the portals of the East and shut out the day-spring as to exclude the morning of Truth now dawning on the mountains of time, that it would be almost as easy to make the Mediterranean another Harlem Lake, and prompt it dry, as to drain off from the Old World and the New that knowledge of the Lord which is beginning to cover the earth as the waters cover the sea.

2. Whilst the Sacred Volume has thus multiplied, how amazingly has the evidence of its truth and divinity augmented! Its external evidence was never so strengthened in so short a time. Remember that there never was a period of research so sifting, of inquiry so unscrupulous, of

discovery so unprecedented, as the last forty years. Never—if we except the great Reformation upheaval—never was there a time when so many shams have exploded and so many phantoms been torn to tatters; never have so many hoary prejudices been marched off the stage, and so many time-honoured errors been consigned to oblivion, as within our living day; and beneath the severe tests of historic accuracy introduced by Niebuhr, and the unexpected revelations of antiquity which have rewarded exploring enterprise, much that once passed for history is now no more than historic fable. It has been a nervous time for imposture; it has been a noble time for the Bible. Each fresh discovery has been a new leaf to its laurel, a new gem in its coronet. Lieutenant Lynch has floated down the Jordan, and explored the Dead Sea; and his sounding-line has fetched up from the deep physical confirmation of the catastrophe which destroyed the cities of the plain. Robinson, and Wilson, and Bartlett, and Bonar, have taken pleasure in the very dust and rubbish of Zion; and they come back, declaring that the Bible is written on the very face of the Holy Land. Since Laborde opened up the lost wonder of Petra, its stones have cried aloud, and many a verse of Jehovah's Word stands graven there with a pen of iron in the rock for ever. Scepticism was wont to sneer, and ask, Where is Nineveh, that great city of three days' journey? but, since Botta and Layard have shown its sixty miles of enclosing wall, scepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; but now, when Bibles increase, and are running to and fro through the earth, and when fresh confirmations are timely, God gives the word, and there is a resurrection of these witnesses; and from their sphinx-guarded sepulchres old Pharaohs totter into court and testify how true was the tale which Moses wrote 3000 years ago. "In my youth," said Caviglia, when Lord Lindsay found him in the East, "I read Jean Jacques and Diderot, and believed myself a philosopher; I came to Egypt, and the Scriptures and the Pyramids converted me." And even so, a visit to Palestine, the reading of Keil's "Fulfillment of Prophecy," nay, the mere sight of the Assyrian excavations, has converted many a one; just as I could scarcely imagine any one reading Dr Stimson on the "Physical Cause of Christ's Death," or Mr. Smith on the "Shipwreck of St. Paul," without carrying away the firmest conviction of these historical facts, and, consequently, of all these vital truths which the facts by implication involve. And, if during this interval the rampart has been strengthened, the rock itself has risen higher. It is not only the wall of circumvallation which has received fresh fortifications, as well as vaster blocks into its fabric, but the citadel itself is become a taller and more defiant stronghold. The outward confirmations have, no doubt, multiplied; but the internal evidence has augmented manifold. I do not so much refer to those minute textual corroborations which the sagacity of Paley was the first to indicate, and which Illust and Berks have so acutely followed up; nor to the appearance within these years of the works on internal evidence, so beautiful and so establishing, by Krabbe and Gurney; but I mean those demonstrations of the Gospel's Divinity which have been given on a larger scale in our own day than in any age since Christ's, the individuals and the communities among which it has been signalled as the power of God and the wisdom of God unto salvation.

3. I have said that never was the Word of God so abundant, and that never was its truth more incontrovertibly established. I would venture to add that never was its meaning better understood. Thanks to the progress of philology and the exactness of modern exegesis, the precise force of words and phrases is now so thoroughly ascertained that, if no new doctrine has been added to the Creed, many a dark saying has cleared up, and many a passage, faintly apprehended, has beamed forth in full-orbed significance, or resolved, like a nebula before a powerful telescope, into so many

sparkling felicities! Thanks to the progress of archaeology, a man like Bekker knows the every-day-life of an old Greek or Roman better than most people know the life of a modern Turk or Spaniard, and a man like Henstenberg or Jahn knows the religious observances, the domestic economy, the daily on-goings of an ancient Hebrew, better than most of us know the habits and usages of the class in English society, a little above or a little below ourselves! Thanks to the progress of this antiquarian zeal, a flood of illumination has overspread the historic Scriptures! And with the home, life and sanctuary of ancient Palestine reproduced and restored, with its people reaping and threshing, and shearing sheep, arming for the battle and burying the dead; travelling up to the temple or attending a wedding;—with all this going on before our eyes, almost as vividly as if we had existed alongside of Ruth and Araunah, David and Lazarus, Job and Nathanael, it is easy to see not only what helps we have for realising the scene, but for dissolving many a difficulty and appreciating many a recondite but interesting and instructive detail. And, thanks to a style of exposition at once rational and devout, the Scriptures have lately emitted their import with a spontaneity and fulness too little known to earlier commentators; and by comparing Scripture with Scripture, and by seeking the mind of the Spirit in each particular passage, by trying to find out the meaning of the text rather than confirmation for a tenet, the lively oracles have yielded a richness and a variety of instruction which never rewarded the Procrustean exertions of prejudiced and pre-determined commentators, so that, much as we love our Churches, and much as we value our systems, we must all confess that Christianity is wider than any Church, and Scripture more comprehensive than any system.

4. Finally I may add that never were there so many minds under Scriptural influences as at the present time. Not that we attribute all the effect to the direct perusal of the Scriptures. The persons impressed by the solitary or social reading of the Word may be comparatively few; but all who are wrought upon by the preaching of the Word, by the conversation of Christian friendship, by the instruction of Sabbath-schools, ultimately owe any good they get to that incorruptible seed of the Kingdom. Silent and often superficial as its influence is, I scarcely know whither to turn without encountering the ubiquitous pervasion and universal ascendancy of the Book of books. The galleries of our princes blaze with canvases which catch inspiration from its themes, and the walls of the humblest cottage are adorned with pictures of Joseph and his Brethren, of David and the Giant, of Daniel in the Den, of the Wise Men at Bethlehem's Manger. Our art-manufactures borrow a charm from this exhaustless source, and in their applications of Scripture incident they faintly prefigure the day when on the horse-brides and the bowls of the altar "Holiness to the Lord" shall be the glittering legend. And, brightly in advance of the goddess or Pagan poetry of other times, the literature of our living age, even when least professedly religious, like the wild deer that carries with it the odour of the herbs which it brushes in its course, that literature bears with it an aroma from the Mountain of Myrrh, and tells how thickly in the outside world plants are now blossoming, which once were exotics confined to this sacred enclosure. Our legislation grows more and more Scriptural, less sanguinary, less selfish, less profane, since the date of the Bible Society, and in some degree its doing. It has done away with a multitude of unnecessary oaths; it has repealed a hundred capital punishments; it has abolished the slave-trade and slavery; and it has done a great deal for the education of the people. That Bible has made us philanthropic. Multiplying institutions for every form of misery—for the blind, the deaf, the orphan, the diseased, the insane, the idiot—it has cleared up a wide and open channel where other ages only saw a misty and land-locked inlet; and in its course of kindness, and at a cost of many hundreds of thousands yearly, it leaves its Gospel on the shores of either hemisphere. The

builder of our churches and chapels, the originator of our Ragged Schools, it is the father and the fosterer of all our Evangelistic societies, for few except Scripture readers are supporters of Missions. All this it has chiefly accomplished through the minds who have come under its saving and transforming power. Far too few. These are no longer a solitary à-Kempis or a Bernard in his cell—no longer a shivering handful in a Walden valley—or a withered remnant, as in the black and blaspheming afternoon of the by-gone century; but already they constrain you to think of the multitude which no man can number. When the Bible Society was formed, its founders rejoiced because there was even one nobleman who would consent to preside over it. There are twenty, at least, who would now be worthy successors to Lord Teignmouth. There were three or four members of Parliament who were not ashamed to speak at its meetings. The Parliament now sitting could send to Exeter Hall ten times as many. And, when you cast your eye over this British commonwealth, and over the equally numerous Trans-atlantic republic—when you recall the lesser companies of believers in France, Italy, Switzerland, the goodly bands in Prussia and Holland, and the Mission churches of Polynesia, India, and Caffraria,—when you think what all the Bible has been to you,—when you think of the Saviour whom it has revealed, of the earthly home it has gladdened, and the bright hereafter which it has opened and ensured; and when you further consider that all, which your Bible has been to you, is as nothing compared with what it has been to more vivid believers,—to those not only for whom but in whom Christ lives,—to whom all its promises are "Yea and Amen."—in whom its Heaven is not a mere future commencing by-and-by, but a blessed present which can never cease,—when you consider all this, you will allow that it would be a less calamity which would withdraw the sun from the firmament, or the oxygen from the atmosphere, than that which would rob regenerate humanity of the vital air and cheering light of Revelation. Or, if you look at it as a patriot looks, you will allow that the Anglo-Saxon temperament,—that mysterious and magical amalgam of races which makes the pentathlete and prize-winner all the World over,—if once the cementing principle, the scriptural intelligence and godly fear, were dissolved out of it, might become very like Nebuchadnezzar's image, partly gold, partly iron, and all tumbling down because it stood on feet of mry clay.—you will allow that, whatever power there may be in "blood," there is more in God's blessing,—that, whatever spell there may be in "mother wit," there is more in the wisdom from above,—that, whatever defence there is in a nation's heroism, no nation can long be heroic which does not look at it as the things which are invisible;" and, consequently, that, whatever protection there may be in the wooden walls of Old England, there is still more in the paper boards of the Bible, still more in that adamant bulwark, the Word of the Lord, which, when armies have withered and flotillas have failed, remaineth for ever.—*Rev. Dr. Hamilton in Lectures to Young Men for 1852-53.*

POETRY.

[ORIGINAL.]

TO LITTLE MARY.

Written beside her grave.

Farewell! sweet Mary, thou art gone;
No more on earth with joy we'll see
Thy gentle form, thy cheerful smile;
Nor hear thy voice in childish glee!

Short was thy stay, and short thy bloom,
On this ungenial barren soil;
God in His mercy took thee from
This world's pollution, care and toil.

Like tender floweret of the field,
O'er which the chilly wind doth blow,
Death cut thee down in dawn of life,
And left us mourning here below.

Fain! Fain! would we have stayed his hand,
And made thine hour-glass longer run;
But God forbade, and we could say,
"Father, Thy holy will be done."

To Heaven's garden now transplanted,
In glory evermore thou'lt be;
Sweet Jesus is the Gardener there,
He'll kindly watch and nourish thee.

On Calvary's hill He shed His blood,
For flowers like thee the ransom paid;
Under His care for evermore
Thou'lt sweetly bloom, and never fade.

A. MUIR.

Scarborn, July 2nd, 1853.

NEW YORK EXHIBITION HYMN.

As a pleasing sign of the times, we may mention that on the 15th ultimo the New York Exhibition of Industry was opened with prayer by the Rev. Dr. Wainwright, and after the speeches the New York Sacred Harmonic Society sang to the air of Old Hundred the following Hymn, the voices of the multitude raising with deep chorus the solemn strain. This is as it should be, for "the earth is the Lord's, and the fulness thereof."

Here, where all climes their offerings send,
Here, where all arts their tribute lay,
Before Thy presence, Lord, we bend,
And for Thy smile and blessing pray.

For Thou dost sway the tides of thought,
And hold the issues in Thy hand,
Of all that human toil has wrought,
And all that human skill has planned.

Thou ledest the restless Power of Mind
O'er destiny's untrodden field,
And guided him, wandering bold but blind,
To mighty ends not yet revealed.

NIGHT SONG.

FROM THE GERMAN.

Heart, be still!
In the darkness of thy woe
How thee silently and low;
Comes to thee whatever God will;—
Be thou still!

Be thou still!
Vainly all thy words are spoken,
Till the Word of God hath broken
Life's dark mysteries; good or ill;
Be thou still!

Rest thou still!
Tis thy Father's work of grace,
Wait thou yet before His face,
He thy sure deliverance will,—
Keep thou still!

Lord, my God!
By Thy grace, O, may I be
All submissive, silently,
To the chastenings of Thy rod;—
Lord, my God!

Shepherd, King!
From Thy felicity grant to me
Still yet fearless faith in Thee,
Till from night the day shall spring,—
Shepherd, King!

The following version of the lxxxiv Psalm was sung at the recent baptism of the infant son of Her Majesty, Prince Leopold. It is pleasing to note that a Sovereign of the present age thus familiarises himself with the writings of the Royal Psalmist of Israel.

PSALM LXXXIV.

COMPOSED BY THE KING OF HANOVER.

Chorus.

O, how good, how lovely are Thy dwellings,
Lord of Hosts, how great is Thine abode!
For Thy holy courts my spirit longeth—
Even fainteth for the living God.

Yea for Thee my heart and flesh are panting—
Crying, Lord, to find Thy house of rest:
There the sparrow even hath a dwelling,
There she buildeth for her young a nest.

There the swallow shelter hath provided,
Where securely she may lay her brood—
Even round the altars of Thy temple—
Thine, O Lord of Hosts, my King and God.

Ever blessed are Thy chosen people,
Who within Thy temple sing Thy praise:
Happy, Lord, are they whom Thou upholdest—
They whose hearts are ever in Thy ways!

Passing through the arid vale of Ilaca,
Wells and waterbrooks for them distil:
On they go, from strength to strength increasing,
Till they bow to God on Zion's hill.

SOLO.

Hear my humble prayer, O God of Jacob!
God of Hosts, in mercy turn to me!
Deign to look, O Lord, on Thine appointed;
Shield us! we are only safe with Thee.

For a day within Thy courts is better
Than a thousand spent in sinful ways:
I would rather keep Thy holy portal
Than abide in tents the wicked raise.

CHORUS.

For a sun and buckler is Jehorah;
Grace and glory we in Him behold:
No good thing from them, that walk uprightly,
Will the Lord of Sabaoth withhold.

How blest, O Lord, is he
That trusteth in Thee!

REVIEW.

(Selected.)

PENCILLINGS IN PALESTINE; AND WANDERINGS IN ISRAEL.*

The time was when a voyage was a great event, a visit to the chief countries and capitals of Europe was a "grand tour."—and authorship to the extent even of a volume of travels a momentous undertaking, to be successfully completed by nothing short of a quarto at the least. But all that is changed now: all men are now travellers, and all travellers think it incumbent on them to become authors, and to enlighten the

* *Pencilings in Palestine; being Scenes descriptive of the Holy Land and other countries in the East, written during a visit in 1850.*

Wanderings in the Land of Israel and through the Wilderness of Sinai in 1850 and 1851. With an account of the inscriptions in Wady Mokatib, or the Written Valley. By the Rev. James Anderson, Free Church, Helicoburgh, Scotland.

World with a full and minute detail of all their memorable sayings and doings, and of all their marvellous adventures by "blood and field." Hence the endless multiplicity of "Journals," "Recollections of a Tour," "Notes of a Visit," "Sketches," and so forth, a kind of light and easy literature, often flimsy and little profitable, but almost always agreeable and exceedingly suitable to the tastes and disposition of a vast mass of indolent, superficial, and careless readers, who, though they have souls to be saved, and all the duties of life to discharge, are glad of any expedient to help them to waste their precious time, with which otherwise they would find it difficult to deal. Were all such publications like those now before us, the World would have little cause to lament their multitude. Both volumes, but more especially the latter, are interesting, entertaining, and instructive, pervaded by Christian principle and feeling, and, while fitted to amuse, are calculated at the same time to inform the understanding and improve the heart.

The author, as he tells us, being in bad health, and having in vain spent a season in Italy, that beautiful land, whose bright and a lubricious climate so contrasts with its dark and dismal superstitions, was advised to try, as a more effectual restorative, the remoter regions of the East. Passing through Germany, and taking Athens and Smyrna on his way to Egypt, he visited the chief scenes and objects of interest in that marvellous land; he ascended the Nile as far as the ruins of Thebes, and, then crossing the desert by the long route traversed by the children of Israel, and leading by Sinai and Petra, he at length reached Palestine. There, fixing his head quarters at Jerusalem, he visited in succession many of the most celebrated and interesting scenes of that most interesting of all lands; and, having extended his peregrinations as far as Damascus, "the oldest city in the World, and the fairest city in the East," he returned to the coast by "that goodly mountain and Lebanon," and, sailing from Beyrout, he made his way home by sea to England. In 1851 the author repeated his visit to Palestine by way of Constantinople, and spent another season among its hallowed scenes. These two journeys gave birth to the two very dissimilar volumes which are now before us.

The former of these, the "Pencilings," is a slight production, partly in prose and partly in verse, a text of Scripture, or a brief descriptive notice being first given, and then made the subject of a poetical effusion. In the following we present our readers with perhaps the most favourable specimen of poetry the volume contains. It refers to the scene of one of the most beautiful and characteristic of our Saviour's miracles:—

NAIN.

"Passing through the great plain of Esdraron, several villages are seen on the right, and among these, a few miles from the foot of Tabor, the village of Nain. Its size in the days of our Lord we have no means of ascertaining. At present it consists of a few houses, and these of a mean and humble description. Whatever it be to the eye, however, Nain, as the scene of one of our Lord's most affecting miracles, and which Luke has recorded in so tender and touching a manner, must always be beautiful to the heart.

Slow from the darkened city's gates
Forth came a funeral train;
It was a mother's only son,
A widowed one's, of Nain.

Oh! bitter is the Dead Sea brine,
And deep, deep is its flow;
But bitterer are a mother's tears,
Deeper a mother's woe.

One only hope she had on earth,
That only hope is fled;
In vain the sun now shines for her,
Her beautiful is dead.

Her cheek with watching's sad and pale,
Her eye with grief is dim,
Not friends she needs nor parents-by—
Her thoughts are all with him.

The flower that fades in winter's wind
In spring again will bloom;
But what can cheer the mourner's lot,
Whose heart is in the tomb!

The Linn drew near with pitying gaze,
He saw the sorrowing one;
'Weep not,' He said; and from the dead
Restored to life her son.

Now Nain was glad, and songs of joy
Rang all the city round;
Our dead one is alive again,
Our lost one—he is found.

Art thou a mourner sad like her—
The widowed one of Nain?
Lift up thy voice, and sing with joy,
Thy dead shall live again!"

The other production, the "Wanderings," is larger, and by far the better and more interesting of the two. It embodies a consecutive narrative of both journeys. It is written in a simple and easy style; incidents are told and descriptions given with good effect and without effort. There is an occasional touch of humour, and always good and pleasant humour. With no lack of classical and historical reference, there are, as might naturally be expected from such a writer, frequent Scriptural allusions and illustrations; and withal there are a pure spirit and a pious tone pervading the book, which entitle it to high recommendation at our hands. From lands so trodden, and scenes so frequently described, little of novelty is to be expected, at least from a casual and transitory visitor. But the interest of these wonderful regions is inexhaustible. Jordan and the Nile, Sinai and Zion, Tabor and Hermon, Bethlehem and Jerusalem, are old familiar names, which call up to our remembrance old familiar friends; to which, as to the scenes of our childhood, we can never cease to be fondly attached. These sacred scenes are illumined in our imagination with the brilliant light of the East, and peopled with the traditions of the remotest antiquity. They are associated with the lapse of centuries, and with a large portion of the World's history; they are the birthplace of events of infinite consequence to the destinies of our race, and the effects of which will yet fill the World, and endure throughout eternity. He must be a dull traveller who could go "from Dan to Beersheba" with a soul unmoved, and a pen unenlivened, and whose page, when he recorded his genuine thoughts and feelings, awakened no sympathetic glow in the breast of his reader. Such is not our present author. From the commencement to the close we have accompanied him in his ramblings with much interest and pleasure, and not without profit. His narrative ought to be in every parish library, and universally in the hands of the young of our congregations. We cannot refrain from expressing our cordial wish that, when he next puts on his sandals, and sets out on his "wanderings," it may not be in quest of health.

As specimens of our author's prose manner we subjoin the following:—

CLIFFS OF PATMOS.

"At nine o'clock on the morning of the 15th we were passing the isle that is called Patmos. It may be more easily imagined than described with what interest we gazed on those lonely shores which once listened to the voices, and on those silent mountain-tops which were once bright with the visions of Heaven! Patmos, or, as it is now called, Patmos, has a population of 6000 souls. It has several churches and schools. On the highest point of the island there is a monastery called the Monastery of St. John, which has a library of 1,000 volumes, of which nearly 200 are in manuscript. The inhabitants belong to the Greek Church. St. John is the favourite saint of the Levantine sailors; and many a journey is taken to, and many a head is laid before, and many an offering hung upon, and, from the deck of the ship, many a look is cast, in the calm and in the storm, toward, that island-shrine."

MOSLEM DEVOTION.

"Our attention was this day drawn to a Mohammedan, who was saying his prayers on the deck! Spreading beneath him his *segulih*, or prayer carpet, he put his hands on his knees, and, turning his face towards Mecca, he knelt down and three times kissed the deck. He then engaged in prayer for a few minutes, and went through the same form again. This he did for more than half-an-hour, during which he kept his eyes open. It had perhaps been better that they had been shut; for, while thus engaged, a dog continued to gambol about him, which more than once, and highly enraged, he drove away with blows and curses, and returned to his prayers again."

WADY MOKATTEB, OR WRITTEN VALLEY.

"Here we pitched our tents for the night, and here we saw those famous inscriptions which have given the wady its name, and which have created so deep an interest not only in the passing pilgrim but the Christian world. What first arrests attention in these singular inscriptions is their multitude, variety, the height at which many of them are written, and, compared with the beautiful and finished specimens of Egyptian art we had just seen, the rude and unskilful way in which they are executed. Besides characters or letters the rocks in the wady and of a neighbouring mountain, called *Jebel Mokatteb*, the *Written Mountain*, are covered with figures of men and various animals. 'Men' to use the graphic words of Professor Beer, are drawn standing, in motion; lifting the hands to heaven, looking down; sitting on camels, on horses, on mules, leading camels; armed with spears, swords, shields; fighting, drawing the bow, hunting, &c.

"Surveying these strange inscriptions, every other consideration is soon displaced by that of their origin, date, authorship, and meaning. On this there have been various opinions. Cosmas, a merchant of Alexandria, who in A.D. 535 was the first to make them known to the World, was of opinion they were the work of the Israelites. This opinion was adopted by Bishop Clogher, who was the first to direct the attention of the English public to the subject, and who in 1753 offered the sum of five hundred pounds to the traveller who should copy them. Whether the reward was ever claimed we cannot say. Some years after several of them were copied by Pococke and Niebuhr. It was the opinion of Professor Beer of Leipzig that they were the work of Christian pilgrims of the early ages. Lippus, seeing the improbability, not to say the impossibility, of these being the work of pilgrims, who could not be supposed to have either the time or the means with which to execute them, while agreeing with Professor Beer as to their Christian origin, ascribes them with as great unlikelihood to a Christian pastoral people, living and supporting their flocks in those regions. The meaning of the inscriptions was thus, like their authorship, unknown. In a work lately published, however, entitled 'The Voice of Israel from the Rocks of Sinai,' the Rev. Charles Forster, an English clergyman, has professed to discover both. 'The opinion of Cosmas,' he says 'so long and so unjustly condemned, is after all the right and true judgement, namely, that the Sinaitic inscriptions were the work of the ancient Israelites during their forty years' wanderings in the wilderness.' How has he, is it asked, arrived at this conclusion? How has he made this discovery? After showing the untenableness of Professor Beer's hypothesis, he proceeds to show that they were the work of the Israelites. 'First, from their being the work of a single age or generation. Second, from their numbers, extent, and position; their numbers being computed by thousands, their extent by miles, and their position above the valleys being as often measurable by fatness as by feet, some being twenty, and some as high as 100 feet. Third, from the physical character of the peninsula of Sinai. To execute these monuments, as ladders and platforms, or ropes and baskets, the appliances of a fixed and

settled population, were indispensable. But no people ever could have fixed and settled there, unless provided with daily supplies of food and water in some extraordinary way. Now the only people in the history of the World, answering to this description, was God's people, Israel, after their exodus out of Egypt. Having applied the Egyptian alphabet to the Sinaitic inscriptions, what was the result? The result was, that in nearly 40 inscriptions he has discovered records of the principal events of the Exodus; such as the passage of the Red Sea, and the destruction of Pharaoh and his host; the healing of the waters of Marah; the smiting of the rock in Horeb; the murmurings and the miracle at Meribah; the battle of Rephadim, in which Moses is drawn with uplifted hands; the plague of the fiery serpents; and the miracle of the quails or feathered doves. Supposing it were or could be shown that these are the actual records on the rocks of Sinai, and, strange as it may seem if they are, it would almost seem stranger if they are not, what, it may be asked, is their value? It is not said, and not for a moment supposed, that they were written by Divine appointment or inspiration. Yet, though forming no part of, and adding nothing to, the contents of Scripture, they would have their place and value, if they only added, as, if real, they must, to its credentials. Some have thought it not improbable that Job may have known of these inscriptions. Be this as it may, they served to remind us of his words, which we did not fail to read that night in the *Written Valley*. 'Oh! that my words were now written! oh! that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!'"

JERUSALEM.

"There was but one city in the World for which I would have passed Bethlehem; one city of greater note in this world's history. To see it we had crossed the sea, and the desert, and had come from a distant land; and for it were willing to leave for the present unvisited even Bethlehem itself. One long deep gaze at the city of David and of David's Lord, at the fields in which the shepherds were watching their flocks by night, at the bright blue air where the angel of the Lord appeared, and the glory of the Lord shone, and the multitude of the Heavenly hosts sang, 'Glory to God in the Highest, peace on earth, and good will to men;' and we hasten on. Near this, on the left, is the spot where Rachel died and was buried, when there was but a little way to come to Ephrath, which is Bethlehem." A small white cupola marks the lowly and lonely grave of the beautiful and the beloved one. We stay not even at the tomb of Rachel. Now we have reached the convent of Mar Elias, and the Fountain of the Star, where the star is said to have reappeared to the wise men, and now, joy! joy! our dreams are realized, our longings are gratified, there is Jerusalem! Halting for a while to gaze on its distant walls, and to indulge our emotions, we rode forward, exulting that our feet should stand within its gates that day. From the Fountain of the Star, where it is first seen, Jerusalem is nearly three miles distant. The country on this side of it is open, but bare, and on the right hand bleak and desolate. Hilly on the right, it declines on the left into an extensive, and what in former times was no doubt a beautiful and fertile valley. Now there is neither tree nor fence to diversify the scene, nor on either side of the road for three miles is there a single habitation. From the inclination to the east of the plateau on which it stands, in approaching Jerusalem from this direction, little is seen but its walls. These, however, are strong, high, and fair, and even from the Bethlehem road give it an imposing appearance.

"Next to Jerusalem the objects, which at this distance first strike the eye, are the mountains round about it. Among these one is more prominent than the rest, and is partially wooded. It is the Mount of Olives. We have now passed the valley of Rephadim, or the Giants, and now we have reached the ridge of the rock that forms

the brow of the valley of Gihon. Right opposite is Mount Zion. A glance at the valley of Hinnom, deepening and darkening far below, and we descend the ridge; and, ascending the hill of Zion, we enter the Bethlehem, or Jaffa gate, and are within the walls of Jerusalem!"

"There are wanderings of a far higher order and to a destination far nobler and better than Palestine and Jerusalem, to which the following pen-calling refers. We have pleasure in transferring it to our columns, commending it to our readers with the fervent hope and prayer that in 'The Journey of Life' they may, one and all, choose 'El Shaddai as their strength and song:—"

A LAY FOR THE JOURNEY OF LIFE.

"And, when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty; or All-sufficient 'God—(in the Hebrew, El Shaddai;) walk before Me, and be thou perfect.'—Gen. xvii 1.

The wilderness is long and drear,

And I must go, whate'er betide;
But with the thought my heart I cheer:—
El Shaddai is my Guide.

The Tempter's shafts fly thick around,
And wounded, many quit the field,
From danger free I keep my ground—
El Shaddai is my Shield.

My wants are great, yet lack I nought,
Around my tent the manna lies:
And all things good, if only sought,
El Shaddai rich supplies.

Burdened with sin, I journey slow,
And fear that I shall faint at length;
But I revive as oft I go,
El Shaddai is my strength.

Guiltily and frail, I'm full of fears,
For grace is weak, corruption strong:
But I can smile amid my tears,—
El Shaddai is my song.

My eyes have lost their youthful glow,
To me the day grows dark as night;
Yet I in cloudless sunshine go—
El Shaddai is my light.

On Death's dark stream I trembling stand,
With sullen wail its waters roar;
But safe I'll reach the eternal land,—
El Shaddai went before.

To yonder gates of light on High,
Oh! how dare I my footsteps bend!
'Fear not,' some angel whispers nigh,
'—El Shaddai is thy Friend."

SELECTIONS.

BAXTER AS A PREACHER.

BAXTER was one of the most powerful preachers that ever addressed an English congregation. He seems to have possessed all the gifts which are generally considered to make a perfect master of assemblies. He had an amazing fluency, an enormous store of matter, a most clear and lucid style, an unlimited command of forcible language, a pithy, pointed, emphatic way of presenting Truth, a singularly moving and pathetic voice, and an earnestness of manner which swept every thing before it like a torrent. He used to say, "It must be serious preaching which will make men serious in hearing and obeying it."

Two well known lines of his show you the man,

"I'll preach as though I never should preach again,
And as a dying man to dying men."

Dr Bates, a contemporary, says of him, "He had a marvellous felicity and copiousness in

speaking. There was a noble negligence in his style. His great mind could not stoop to the affected eloquence of words. He despised flashy oratory. But his expressions were so clear and powerful, so convincing to the understanding, so entering into the soul, so engaging the affections, that those were as deaf as an adder who were not charmed by so wise a charmer."

The effects that his preaching produced were those which such preaching always has produced and always will. As it was under the pulpit of Latimer and Whitfield, so it was under the pulpit of Baxter. At Dudley the poor sailors would not only crowd the church but even hang upon the windows and the leads without. At Kidderminster it became necessary to build five new galleries in order to accommodate the congregation. In London the crowds, who attended his ministry, were so large that it was sometimes dangerous, and often impossible, to be one of his hearers.

Once, when he was about to preach at St. Lawrence Jewry, he sent word to Mr Vines, the minister, that the Earl of Suffolk and Lord Broghill were coming in a coach with him, and would be glad to have seats. But, when he and his noble companions reached the door, the crowd had so little respect for persons that the two peers had to go home again because they could not get within hearing. Mr Vines himself was obliged to get up into the pulpit, and sit behind the preacher, from want of room. And Baxter actually preached standing between Mr Vines's feet.

On another occasion, when he was preaching to an enormous crowd in St. Dunstan's, Fleet Street, he made a striking use of an incident which took place during the sermon. A piece of brick fell down in the steeple, and an alarm was raised that the church, an old and rotten building, was falling. Scarcely was the alarm allayed, when a bench, on which some people were standing, broke with their weight, and the confusion was worse than ever. Many crowded to the doors to get out, and all were in a state of panic. One old woman was heard loudly asking God forgiveness for having come to the church at all, and promising, if she only got out safe, never to come there again. In the midst of all the confusion, Baxter alone was calm and unmoved. As soon as order was restored, he rose and said:—"We are in the service of God to prepare ourselves that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away and the elements melt with fervent heat." This was Baxter all over. This was the kind of thing he had not only grace but gifts and nerve to do. He always spoke like one who saw God and felt death at his back. Such a man will seldom fail to speak well. Such a man will seldom be in want of hearers. Such a man deserves to be embalmed in the memory of all who want to know what God can do for a child of Adam by His Spirit.—*J. C. Kyle.*

CHRIST'S GLORY IN HUMILIATION.

Christ's outward meanness, that disguised His real greatness, was in itself glorious, because of the design of it. Yet that meanness did not wholly becloud it; many beams of glory shone through it.

His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but He was attended with multitudes of patients, seeking and obtaining healing of soul and body. That was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion, that had both, acknowledged,

health and sickness, life and death took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry; but, when He walked on the sea, the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure; but, when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns nor corn fields; but, when He inclined to make a feast, a few small loaves covered a sufficient table for many thousands. None of all the monarchs of the World ever gave such entertainment. By these and many such things, the Redeemer's glory shone through His meanness in the several parts of His life; nor was it wholly clouded at His death. He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions; but the frame of nature solemnised the death of its Author—heaven and earth were mourners. The sun was clad in black; and, if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible, they rent their bowels. He had not a grave of his own; but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories; but He came not there as a subject, but as an invader,—a conqueror. It was then that death, the king of terrors, lost his sting; and on the third day the Prince of life triumphed over him, spoiling death and the grave.—*Maclaurin.*

FRAGMENT.

Accustom a child, as soon as it can speak, to narrate his little experiences, his chapter of accidents, his griefs, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction; and to observe and note events will become one of his first pleasures. This is the groundwork of a thoughtful character.—*Locke.*

QUEEN'S COLLEGE.

The Annual Meeting of the Trustees of Queen's College was held at Kingston on the 20th ult., when, we learn, there was a large attendance of both the Clerical and Lay members of the Board. The Meeting having been constituted with prayer by the Rev. Dr. Maclachlan, on motion of the Hon. W. Morris, seconded by Hugh Allan, Esq., it was unanimously resolved that the Hon. John Hamilton be reappointed Chairman of the Board. We learn further that the meeting was an exceedingly harmonious one, and likely to result in ultimate good to the Institution. The Financial position of the College appearing to be satisfactory, it was resolved to endeavour to place several of the Chairs upon a more permanent footing. The College, and, we may add, our Church throughout the Province, have been under lasting obligations to the Rev. Dr. Maclachlan, and the Rev. Messrs. Urquhart & George, who for some years have, at much inconvenience to themselves, from a sense of duty until permanent appointments could be made, discharged the duties of Principal and Professors. We learn that a Committee

was appointed to secure before next session, in addition to the Chairs already permanently filled, the services permanently of a Principal and two additional Professors, the one to fill the Classical Chair and the other the Professorship of Logic and of Mental and Moral Philosophy. Professor Smith received the appointment of Professor of Ecclesiastical History, Biblical Criticism, and Hebrew. The important position of Principal has, we understand, been offered to a gentleman, whose acceptance would, we are confident, be hailed with pleasure by the Church at large, and would be very beneficial to the College. The Chair of Logic and Moral Philosophy has also been offered to a gentleman, who, we hope, will see it his duty to accept it. We learn that it is in contemplation also to open the Faculties of Law and Medicine. At the late Meeting of Synod the Revs. Hugh Urquhart, Alexander Spence and John Barclay, were re-elected as Clerical Trustees, and the Lay Trustees reported the election of Andrew Drummond, Hugh Allan, and John Cameron, Esquires, and James Hamilton, M. D., as Lay Trustees. A tribute of well earned thanks for the fidelity and diligence with which they had discharged their respective duties was unanimously accorded to the Rev. Dr. Maclachlan and the Revs. Messrs. Urquhart and George. We have every reason to believe that the respectable and efficient Committee, to whom has been entrusted the duty, will succeed in completing the organization of the various Faculties, and that at the ensuing session the College will open with a staff of four Professors, exclusive of the Principal. The classes of the College continue to be well attended, and from the Divinity Classes, we are glad to learn, as will appear in another part of this paper, three Students will be at once admitted to license, while at the close of next Session several others may be expected to apply for license. It affords sincere pleasure to be able to chronicle the onward movement of Queen's College. Apart altogether from its importance as a School of Literature for Central Canada, as a School of the Prophets, it demands and should receive the cordial support of every well-wisher of our Church. We feel more and more that, however desirable an addition to our Clergy from the Parent Church may be, yet to the native Ministry we must look for the main supply of our pulpits, and to those, who can already look back upon Queen's College as their alma mater, we can with much satisfaction refer as an earnest of the character of the pastors to whom we may look in the future to come from its walls. We would commend the College to the attention of our friends in New Brunswick, Nova Scotia, and the Lower Provinces. Facilities of access to these Provinces are day by day increasing, and it might be to the advantage of some

who are looking toward the Ministry there, were they to avail themselves of the Divinity Classes of Queen's College. The next Annual Meeting of the Trustees of the College will be held on the first Wednesday after the Meeting of the Synod in 1854.

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