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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. 7, July, 1850.

VOLUME III.

Price 2s. 6d. per annum.

### CHURCH IN CANADA.

#### INDUCTION AT NIAGARA.

We have much pleasure in chronicling the settlement at Niagara, of the Rev. John B. Mowatt, and trust that the relation thus formed between pastor and people, may conduce to their mutual edification, and be productive of good in the highest degree. Mr. Mowatt laboured for sometime with much success as a Missionary in the vicinity of Kingston, his native place; and we trust, that, ere many years elapse, many more such energetic, earnest representatives of a native ministry will have gone forth to labour. We learn that, according to appointment, the Presbytery of Hamilton met in St. Andrew's Church, Niagara, on the 2nd May for the purpose of ordaining Mr. Mowatt to the pastoral charge of the said congregation. Mr. Smith, of Galt, presiding, preached an eloquent and impressive discourse from Haggai, chap. ii., 6th and 7th verses. After the several questions were put and answered, and also the late declaration of Synod anent their spiritual independence read, to which the Rev. Mr. Mowatt assented, the Rev. Mr. Smith descended from the pulpit, and the Rev. Mr. Mowatt kneeling, an impressive prayer was offered up, near the conclusion of which the Presbytery set him apart to the pastoral office by the laying on of their hands. They then gave him the right hand of fellowship, as also did the congregation at the conclusion of the service. After which the Rev. Dr. Mair, of Fergus, gave a most solemn address on his duty as Pastor, and the Rev. Mr.

M'Kid, of Goderich, addressed the congregation on their duty. The Sabbath following the Rev. gentleman was introduced by the Rev. Mr. M'Kid, who preached a practical sermon from the 22nd Psalm, 23rd verse. In the afternoon the Rev. Mr. Mowatt preached from Luke, 4th chap., 32nd verse.

#### BURSARIES TO DIVINITY STUDENTS.

Among the subjects that, we should hope, will engage the attention of the approaching Synod, is, the endeavouring to enlist the members of our Church in a combined effort to train up a native ministry in our midst. Every day's experience brings more forcibly home to us the conclusion, that we must henceforth look within our own borders for the chief part of the supplies for our vacant pulpits; not indeed because the Church of Scotland is unwilling to extend to us her aid, but because she is unable to do for us all that she would wish in consequence of the numerous claims upon her. We must then endeavour to train up a ministry composed of young men, who are willing to devote their lives to the proclamation of the glad tidings of great joy to thirsty souls. There are two methods of attaining this most desirable end, which suggest themselves to us: the one, the erection of Congregational Bursaries by the various congregations, who might themselves select a suitable recipient of their assistance; the other, and the one to which we at present incline with most favour, is the formation of a general fund, to be raised by subscriptions and collections in all the churches, and to be managed by a board,

as is the Widow's and Orphan's Fund. There is much to be said in favour of both of these suggestions; but, if either of them, or any other be adopted, we hope that the formal sanction of the Synod will be given to it, and that ministers and people will unite in an earnest, energetic effort to accomplish this good work.

#### FRENCH MISSION AT QUEBEC.

We learn with much pain, that, as will be seen by the ensuing extract from a Quebec paper, the Missionary employed by the French Mission Committee of our Church, in endeavouring to evangelize the Canadian population in that City, has recently met with much persecution. A small building was lately opened in the St. Roch suburb with the view of communicating instruction in spiritual things to such as might choose to attend, but this missionary work has not been allowed to go on without interruption. Let us hope, that the scales may speedily fall from the eyes of those misguided men, who thus seek with the puny arm of fleshly violence to arrest the progress of Gospel Truth; and, that their spiritual blindness of vision may be swallowed up in the flood of light that will be poured in upon it, by a knowledge of the contents of the Book of Books.

"We learn, with more than ordinary regret, that the missionary employed by the Scotch Church to expound the Scriptures in St. Marguerite street, St. Roch's, in the French language, only to such as are willing to listen to him, has been waylaid by two "wretches,"—as they are well named by a contemporary—and beaten, and that,

ever since the Chapel has been opened, the service has been disturbed by "an assemblage of riotous and ill-disposed persons." Such conduct is most intolerant, uncharitable, and unchristian."

#### MEETING OF SYNOD.

The annual meeting of the Synod of our Church will be held in St. Andrew's Church, Toronto, on Wednesday the 3d instant at seven o'clock in the evening, when we trust there will be a goodly assemblage of both ministers and elders. In making this announcement, we warmly recommend to our readers the prayerful perusal of the article in our present number from the *Edinburgh Christian Magazine*, headed, "United Prayer for the Church of Scotland and its General Assembly." The article is written in a truly excellent spirit, and minutely exhibits the parties that should be embraced in the prayers of every earnest well-wisher for the extension of the Messiah's Kingdom. We are persuaded that many, who may peruse the article in a right frame, will be induced to lift up, not only their hearts, but their voices in prayer to the Giver of all Grace for His abundant blessing on the ministers and elders, members and hearers of that portion of the Christian family in this Province, to which, as a Church, we belong.

#### CHURCH IN SCOTLAND.

##### GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

This venerable body assembled as usual in Edinburgh on the 23d of May last. Dr. Graham, of Killearn, was unanimously elected Moderator. We intend preparing for an early number a resumé of the leading matters that came under the attention of the Assembly.

##### PRESBYTERY OF ST. ANDREWS.

###### PAROCHIAL SCHOOLS.

At a meeting of the Presbytery of St. Andrews, held on the 20th inst., the following resolutions were moved by Dr. Cook, and unanimously agreed to:—

The Presbytery, having had their attention called to measures which have lately been proposed in Parliament and elsewhere in regard to the Parochial Schools and the means of education in Scotland, deem it incumbent upon them to declare—

1. That they adhere to the declaration on this subject emitted by the last General Assembly, and in particular that they will strenuously oppose the passing of any measure which would remove the Parochial Schools from the Superintendence of the Church of Scotland.

2. That the Parochial Schools form a great National Institution, which the Church originated, and after many persevering efforts was successful in establishing:—That these Schools have proved eminently useful in promoting the best interests, both temporal and spiritual, of the people of Scotland:—That their connection with the National Church gives a security, which could not otherwise be obtained by the State, for the religious character of the education imparted in them; and that the connection of the Parochial Schools with the

Church of Scotland, having existed from their commencement, and forming part of the rights and privileges of the Church, was declared by the Act of Security passed prior to the Union of England and Scotland, and incorporated in the Treaty of Union, to be unalterable in all time coming.

3. That the Church of Scotland has shown her earnest desire to maintain the efficiency of the Parochial Schools by every means within her power,—has maintained a regular system of superintendence and examination of the Schools,—and has frequently endeavoured to have the status of the teachers and the emoluments of their office rendered suitable to the important and honourable nature of that office, and that under her superintendence, the instruction communicated in these Schools has been of a general and useful, as well as religious nature, and has been communicated with the religious opinions of other denominations, whose children accordingly have always been in the practice of attending them.

4. That the present parochial teachers of Scotland, as a body of men, are worthy of the situation in which they are placed, and efficient in the discharge of their duty: that cases of disability among them, from age, infirmity, or other causes, might be provided for by legislative enactment; and that the parochial teachers have been and are willing to concur with the Church in adopting from time to time such measures as may promote the efficiency of the parochial schools, adapt them to the varying exigencies of the country, and render them instruments of more extensive usefulness not only to the members of their own communion, but to all the inhabitants of Scotland.

5. That the Church of Scotland has often lamented and complained of the deficiencies in the means of education that exist in various districts, and in order to remove these deficiencies, has often made application to have the Parochial Schools, which had been found so beneficial, more numerously planted. That she has made, and is still making great efforts to compensate for this deficiency by the erection of schools maintained by the contributions of her own members, and at the same time willingly acknowledges the efforts that have been made in the cause of education by various other parties, both of her own and of a different communion; and that the Church of Scotland is desirous to co-operate with her Majesty's Government or the Legislature, in carrying out any measures, consistent with the principles that have declared, which, in their wisdom, they may adopt, for extending more completely among all classes of the people of Scotland the blessing of sound religious education.

6. That petitions, in accordance with these resolutions, be sent from this Presbytery to both Houses of Parliament.

The following debates afford gratifying evidence of the estimation in which the Parochial School System is held in the highest quarters in Britain. It should be borne in mind, that the Marquis of Lansdowne is a member of the English Cabinet.

##### HOUSE OF LORDS.

FRIDAY, March 22.

Lord LANGDALE took his seat on the woolsack as Speaker at 5 o'clock.

The Duke of ARGYLE, after presenting various petitions against any fundamental change in the present system of Scottish Parish Schools, said he wished shortly to draw their Lordships' attention to the state of National Education in Scotland. The affairs of that country received, he would not say an inadequate but certainly, a very small share of the attention of Parliament; but he was willing to look upon the circumstance as a complimentary acknowledgement that Scotsmen might be very safely left to manage their own affairs, and the spirit of the people was in harmony with the principles of their ancient

laws. The subject of National Education was everywhere beset with difficulties; but there was one circumstance peculiar to Scotland in respect to it—the fact, namely, that there was already existing in that country a system of Education, National in its origin and its object, and National, too in its character and its effects. A party, had, however, been formed in Scotland, who urged that that ancient system ought to be upset altogether. The prayer of the petition, which he had presented, was that no steps would be taken by the Legislature implying a radical and fundamental change in the management of the schools now placed under the management of the Established Church. The parochial system now sought to be upset was of great antiquity, having been established by statute in 1646, and he need not remind their Lordships of the excellent effects universally and justly attributed to the system. He wished now, however, to consider the subject with reference to the increase of population and the progress of dissent. At various times in the history of the Church of Scotland sections of its members had withdrawn themselves from its communion, and formed themselves into separate ecclesiastical communities. But there was one special feature marking dissent in Scotland; between the Established Church and the bodies differing most widely from it there was no difference as compared with the diversities of opinion which existed in the widely spreading embrace of the Episcopal Church of England. The difference, in fact, in Scotland related neither to doctrine nor to discipline, but to certain abstract questions touching the degree in which it was lawful for the Church to be connected with the State. Therefore when dissenters sent their children to parochial schools, they found the same standards of belief, and the same system of religious teaching in operation, as they would in their own schools. One of the most remarkable circumstances, however, connected with the parochial schools, was that, by a resolution of the General Assembly, in those districts in which the mass of the population was Roman Catholic the children were admitted, even in the Assembly's own schools, to the benefit of secular education without any attempt at theological instruction to which either their parents or the Priest could object. Such, then, being the liberal and comprehensive spirit in which the parochial schools of Scotland were conducted, he held that the agitation now going on for their overthrow sprung in the main from those feelings with which dissenters were apt to regard establishments which they had lately quitted. It was urged that schools, which were supported by all, should be open to all. But, in the first place the Parochial Schools were not supported by all, but by the landed proprietors; and in the next place, from what he had said, their Lordships would see that the schools were, in fact, practically open to all. There was a great difference between allowing the parent to object to any particular religious teaching of his children, and leaving it to the parent to give or withhold religious instruction; he believed that it should be made part of an educational system, and that the onus of objection should be laid upon the parents. One objection to the present parochial system was, that the schools were inadequate to the extent of the population. That objection he admitted. But then it was likewise held that the parochial schools were engrossing all the education of the country. These two arguments could not exist together. It was the first which he believed to be true, and so believing, he held that the grand point was this—that, although it might be necessary greatly to extend the means of education in Scotland, it was not necessary and not expedient to upset the constitution of the schools already established. (Hear, hear.) He warned their Lordships that, if they did adopt this course, they would not thereby gain their object. If they did overturn the parochial system on the ground that no teacher ought necessarily to belong to a particular Church, they would still be leaving the schools founded by the Independents existing in close and

intimate connection with that community of dissenters. The British and Foreign School Society had greatly contributed to the spread of Education in England. He did not say that such an organization might not be devised for and applied to Scotland; but he did, think if any new educational experiment were to be undertaken, that it ought to be brought into operation in fields not already occupied, and that the Legislature ought not to interfere with a system already well tried until the success of the experiment had been well tested. He was very far from entertaining any hostility to schools connected with the seceding bodies of Scotland, particularly to those connected with the greatest and most recent secession—the movement which formed the Free Church—but he should much regret if the exertions of both ecclesiastical bodies could not be united for the purpose of advancing the general cause of education in Scotland. (Hear, hear.)

The Marquis of Lansdowne thanked the Noble Duke for his able and lucid statement. He had himself had occasion to be officially in communication with the representatives of the Scottish parochial schools, and to have heard much of them. And, although he was far from saying that they were in a perfect state, or sufficiently developed to meet the wants of the country, still he should much regret seeing any system of education attempted or adopted in Scotland, the basis of which should not be founded on the principles of the parochial schools—(hear, hear)—schools which had been the means of founding in Scotland that great national pre-eminence in education which for a long time that country had held in the eyes of the world. (Hear, hear.) He could not sit down without stating to their Lordships that both the Free and the Established Churches of Scotland had met the efforts of the Committee of Privy Council in that spirit of harmony, confidence, and toleration which had made those efforts more successful than they would otherwise have been, and that there existed a cordial and practical co-operation on educational subjects between both Churches and her Majesty's Government. (Hear, hear.)

Lord Brougham concurred in the eulogy which had been pronounced upon the parochial school system of Scotland, and expressed his hope that no step would be taken which should not tend to the promotion, the development, and the extension of the system in question.

#### EDUCATION IN THE HIGHLANDS.

We owe our readers no apology for the number of our extracts relative to the Parochial School System of Scotland; as the struggle is an important one, and fraught with weighty consequences to the future. The following extract from a speech delivered recently by Dr. McLeod of Glasgow, presents a lively picture of the whole subject, and is characterised by much earnestness and vigour:

As to Highland education, let me just observe that the whole parochial system of education throughout Scotland is acknowledged to be inadequate to the wants of the people. The parochial system was fixed and stereotyped for Scotland a very long time ago; while the population since then has become threefold or fourfold. But not merely does the increased population throughout Scotland, and in the Highlands in particular, call for additional schools; but the physical character of the country to which my remarks more especially apply renders a vast increase of schools necessary to meet the wants of the people. Every parish in the Highlands, no doubt, has its parish school; but how little good can one school, however well taught, do for the entire population of a Highland parish? There are very many parishes in the Highlands varying in extent from fifty miles in length by twenty-four in breadth to near seventy by thirty miles; and not only are they of that immense extent, but the districts, the glens and valleys of those immense parishes are

separated by bleak tracts of mountain, covered for a great part of the year with snow—by unfordable rivers without bridges—and by stormy arms of the sea that are often impassable. (Cheers.) Now, Sir, may I not ask what can a parish school effect under such circumstances? I am thankful to say these islands are not, however, altogether destitute of schools; the proprietors of some of them have done much and are doing much. The venerable society in Edinburgh have done a vast deal more than any other association for the good of the Highlands—expending upwards of £4000 a-year for the spiritual improvement of the Highlanders. The Education Committee of the General Assembly are doing a very great deal, and many thousand children are now taught in their schools, though I cannot recollect the precise number. I think it cannot be under 12,000. The Gaelic School Society has also been of great service; but our subject confines us to the parochial schools which are miserably incommensurate with the wants of the people—so much so that, in the year 1818, it was found that 2220 supplementary schools were required, and there has been no great improvement since then. The Free Church have shown every desire to promote education in these districts. I give them credit for what they have done, and for the liberality of their people in this respect—[cheers]—but, by a statement which I lately read in the *Witness* newspaper [the organ of their Church.] their Educational Scheme was declared to be in a very deficient condition, if not, to use the word of the writer, in a state of bankruptcy." Do I rejoice in this? Verily, I do not—for I say, as Abraham said to Lot, "Let there be no strife betwixt the herdsmen of Abraham, and those of Lot; if they go to the right hand we shall go to the left, and if they go to the left we shall go to the right." Would that this principle had been acted upon—and I stop not to inquire what side infringed it—there would have been less strife among our herdsmen than there has been. (Cheers.)

I have thus very hurriedly spoken of the state of the parochial school system in the Highlands and Isles, and the necessity of increasing the number. But the clamour against the parochial system is not confined to the inadequacy of the supply. This is not the only reason why the Church of Scotland is abused, and the whole machinery of the system threatened to be broken down. The complaint also extends to the incompetency of the teachers for performing the duties assigned to them. Now, let me just remind you that by what I would call a most unfortunate clause in the Schoolmasters' Act, the salaries of the teachers are generally divided. I take the county of Argyll, and I find that the average salary there is £17 per annum, and when the salary is thus divided, the proprietors are not bound by law to give any accommodation as to house, school-house, or garden. This £17 per annum gives 28s. 4d. per month, or 7s. 1d. per week to the teachers; the fees in general do not amount to above £3 per annum. Take fifty of the lowest on the General Assembly Scheme, and these do not amount to above 5s. per annum. What then is expected of this teacher to whom you give this allowance of 7s. 1d. per week? He is expected to be qualified for instructing his pupils in Gaelic, English, Latin, and Greek; and as the advertisements for new teachers express it, if they can teach French so much the better. (A laugh.) The teachers are required to teach writing, arithmetic in all its branches, algebra, geography, mensuration, mathematics, navigation, and I may say, theology, in the explanation of the Bible and Catechisms. I ask, with due respect to my friend Dr. Hill, if he were present, is there any Professor within the University of Glasgow who will be found qualified for undertaking all the duties? (A laugh.) Sure I am that none of them are qualified; for Gaelic is a *sine qua non*, and none of them could teach a word of it, or are capable of being taught to pronounce the Gaelic word for a calf. And yet the Church of Scotland is blamed for not having men better qualified than the present teachers, and the cry is, separate the school from the Church

of Scotland. And what have all those clamorous liberals—that wish to destroy our parochial establishment—what have they themselves done to supply the deficiency? The opponents of the parochial school system have had, said Dr. Chalmers, upwards of 2000 years given to them to show their philanthropy, and yet, said that great and good man, "I know of only two or three Gaelic churches which have been erected in the Highlands, and as to schools, I know of none." To whom, then, is the godly upbringing of the youth of Scotland to be entrusted, if you destroy the present system? I hold in my hand testimonies to the peculiar fitness of the Church of Scotland for this purpose by three of the greatest men that ever adorned our country—Robert Hall of Leicester, the late Francis or Lord Jeffrey, to whose honoured memory Scotland is at present raising a monument, and the late Dr. Chalmers; but to read their testimonies would occupy too much of our time. Need I remark that the poor Highlanders are well deserving of any privilege that may be conferred upon them? No people in the kingdom value education more than they do, and none make greater progress in learning, especially when taught through the medium of their own beloved language. (Cheers.) I shall never forget a scene which I witnessed in one of the Western Islands, accompanied by my friend Principal Baird, whose name will ever be associated with Highland education. We had, during the day, been examining one of the General Assembly's schools; the whole population of the village and district around the school were present. We found it necessary to intimate that the school must be removed to a more populous part of the island, when a venerable patriot came forward, in the name of the people, to remonstrate against such a measure. A widow woman, then present, not thinking he had urged the case in sufficiently strong terms, advanced, holding a young child by the arm, and with a power of simple but impassioned eloquence, said, pointing to her child. "From the lips of that young child have I first heard the Word of God read to me; you have opened a well in this parched island, and are you now come to close it; you have erected a beacon of light on this rocky coast, and are you come to extinguish it." (Cheers.) In this style she continued to address us, her eyes streaming with tears, till we found it necessary at last to yield, and to assure the people that the school would not be removed. (Cheers.) We proceeded to the shore to embark for another island; it was a lovely summer evening; not a ripple was on the water; the red sun was passing away to set in the west far beyond the rocks of St. Kilda. After taking our seats in the boat, and looking back to the rock from whence we had embarked, we there saw the whole population, betwixt us and the horizon in the attitude of prayer for our safety, and invoking the blessing of Heaven on our undertaking. (Cheers.) I cannot bring myself to believe that the Government have any intention whatever of forcing a system of education on the people of Scotland, from which religious instruction is to be excluded. (Cheers.) My earnest hope and belief is, that, instead of destroying the parochial school machinery under the superintendence of the Church of Scotland, they will enlarge and amend it, and in the supplementary schools which the country so much requires, they will not exclude Bible instruction in any regulations they may think proper to adopt. (Cheers.) Come anything upon us rather than a system which would put Christianity on a footing with secular science, or teach it in such form as that all parties and all denominations could approve of. Come anything upon us rather than a national system of education without the recognition of a Mediator, an atoning sacrifice, a Trinity, and the One True God. Come anything upon us rather than a system of national education of which Christianity is not the basis and the substance, for such a system would be nothing else than infidelity and the parent of anarchy. (Loud cheers.) But, as I have already said, I do not believe that the Government have any such intention. Those

who clamour for such a system may probably be calculating upon the unhappy differences by which the Presbyterian Churches of Scotland are at present divided. It is true we are divided on many points; but, if any attempt is made to put a sacrilegious finger upon the Bible, and the whole Bible, as a book to be read and explained in schools, they shall find that we are all then as the bundle of rods, or the Scotch thistle with its motto, "*Nemo me impune lacessit.*" We have various parties in the political world, differing in many respects the one from the other, but let a foreign foe invade our land, and attempt to touch the Crown of our beloved Sovereign, then shall the whole population of Britain rally to a man in defence of our noble constitution, and all the contending parties of politicians will be found to be Conservatives; so now, in the religious world, with all our differences as to Church discipline, the propriety or impropriety of imposing tests on the teachers of the supplementary schools, on the general arrangements that may be found necessary, we are all at one as to Bible education—as to religious instruction. (Cheers.) And, should the attempt be made to give us any other system, such an alliance of protection for Bible education will stand forth as no Government can oppose or resist. (Cheers.) But again, I say that I do not believe any such intention is entertained, for there is not a body of Presbyterians in Scotland having any sympathy for that false liberalism which calls for education without a creed, or morality without its Heavenly motives. After apologizing for the length of his address the Rev Dr. sat down amidst much cheering.

#### EDINBURGH SABBATH SCHOOL ASSOCIATION.

THE Edinburgh Sabbath School Teachers' Association in connexion with the Church of Scotland was instituted in the month of July, 1848, for the purpose of encouraging a friendly intercourse and co-operation among those who are engaged in the work of instruction in the various Sabbath schools in Edinburgh and Leith in connexion with the Church of Scotland, and with the view of promoting the cause of Sabbath schools in general. It was felt that such an association was desirable, as the means of bringing together those members of the Church who are engaged in Sabbath school teaching, for the purpose of conference, mutual assistance, and prayer; and that by thus stimulating their zeal, animating their exertions, and suggesting improved methods of teaching, they might advance the cause of Sabbath schools, and impart increased efficiency to those already established.

Another important object of the Association is to aid in the formation of schools in those parishes where, from want of local agency or other causes, such schools are not in existence, or where the provision already made is inadequate to the wants of the locality. That many localities were in one or other of these predicaments was evident, when, from the statistics of the city, it appeared that there were thousands of children without Sabbath school instruction.

The object, then, of the Association may be stated as threefold. *First*, To maintain and improve the efficiency of the teachers. *Second*, To maintain the efficiency of the schools existing; and *Third*, To increase the number of schools. Seeking such high and important ends, we feel confident every Christian must rejoice in the statement made by the Committee in their first Annual Report, laid before their meeting in December last, that, though only a short period in operation, they have made some progress, and that already some good results have flowed from their operations. Parochial Sabbath schools have been opened in *three* parishes or districts around chapels of ease, where at the commencement of the Association none existed, and these are attended by many children who had not previously been at any Sabbath school.

To promote the objects of the Association, the Committee, every quarter, request from all the

Sabbath schools in connexion with the Church a report of the average attendance, during the quarter, of teachers and scholars; and request to be furnished with any information of interest connected with the school; such as the method of instruction pursued, or any other information which may be considered useful to be communicated for the benefit of others in conducting the school, or in carrying out of plans to help on the great object sought to be gained. The information thus received is submitted to the members of the Association, and their attention called to any points of importance that are communicated to the Committee.

From the Report for the quarter ending 31st March, 1850, laid before the Members of the Association at the meeting in April last, we find that 25 schools returned their schedules to the Committee, reporting an *average actual attendance* at these schools of 272 teachers, and upwards of 2500 scholars; the numbers on the roll being of course considerably greater.

Stated meetings of the Association are also held monthly for mutual conference and prayer; and that these opportunities of uniting together in devotional exercises, and supplicating a blessing on their labours, are highly prized, is evidenced by the increasing attendance. At these meetings, in addition to suitable devotional exercises, an essay or short paper on some practical topic connected with the teacher's duties, is read by one of the members, and all present are invited to state anything that has occurred in their experience which may tend to encourage and animate his fellow-labourers, or any point of discouragement, trial, doubt, or difficulty, on which he is desirous to obtain advice, co-operation, or sympathy. In this way, instead of going single-handed to their arduous undertaking, each teacher is animated and encouraged by knowing that there are others who take an interest in his progress, and who will join with him in his rejoicing, or mingle their tears with his, over any lost or irreclaimable wanderer from the fold of the Good Shepherd.

Such, then, is the important task which the Association endeavours to accomplish, and we feel assured that every Christian will most heartily bid them God speed. Let the prayers, therefore, of Christians ascend to the throne of God on high, that His blessing may be abundantly vouchsafed to all who labour for the salvation of the souls of the young, and that every measure taken by them may be directed by Him who cannot err, and may serve to bring about the happy time when all the children of our land shall be taught of God.

### The Presbyterian.

#### THE GREAT CONTROVERSY BETWEEN THE CHURCH AND THE WORLD.

When the inundation of barbarous tribes, by which the Roman Empire was overturned and its institutions swept away, rushed over the civilized world, it came in contact with the Christian Church and its teachers. Every thing else gave way before them; but, founded on the Rock of ages, still the Church of Christ continued to lift its head above the waters of this deluge, and amidst its wild commotions the ensign, unfurled for the gathering of the Nations, still floated on high. To this, according to their own word of prophecy, they began gradually to gather, and pitch their tents around it. It is interesting to mark in these troublesome times of lawless war and universal plunder and strife, as each roving band of devastating savages began to think of a settlement in their newly conquered territories, how, while

yet busy in marking out the bounds of their habitations, the sword still in their hands, and surrounded with the ravages of their brutal fury, the missionaries of the Gospel of peace everywhere make their appearance among them, inviting them to seek a better country, even a Heavenly, and calling those ruthless bands of rovers, whose mission seemed to be to take rest from the earth, to enter into the rest of the people of God. Our plan does not lead us to inquire how far many of their teachers themselves needed to be taught what be some of the very first principles of the oracles of God? They were ignorant of much which God had made known in His Word; but something also they knew, which it much behoved the world to know; and the love of the Truth, and a desire to communicate its saving influence to the whole family of man, was deep and strong in the hearts of many of these ignorant and superstitious, but single-minded missionaries, who counted not their lives dear unto them, so that they might preach among the nations what they knew of the unsearchable riches of the mercy of God in Christ Jesus our Lord, their Lord and ours.

During this period also, the contest between the Church and the World continued to be the same as from the beginning, a contest about receiving the Word of God, and submitting the whole man to its guidance. The champions of this principle did now indeed very generally join another object with it, that of establishing the power of the Church. This gave necessarily therefore a certain colour to their whole proceedings, and made the contest often appear very different from what it really was. As the cause of Christianity was in these times in the minds of Christians themselves confounded with the interests and passions of a visible Church and a hierarchy, it is not to be wondered at that those, who desire to put Christianity itself to shame, should seek to confound it with the sins and errors of those by whom it has been professed and propagated.

It is necessary however in our present inquiry to keep these things very distinct. What we wish to trace is the history of the religious element of our nature, attaching itself to the only living and true God through faith in the written records of those Revelations of His will, which at sundry times and in divers manners He spoke in times past unto the Fathers by the Prophets, and in these latter days by His Son from Heaven with His chosen messengers, the Evangelists and Apostles of the New Testament Dispensation. It is the history of this spiritual revolution in the world, and the spiritual influences, amid which it was carried on to which our attention is more especially directed.

The Word of God was the sure foundation on which rested the faith of all who in these ages were right-hearted men. The claim, which was addressed to the barba-



rians in the name of God and His Anointed, was made on the authority of Scripture. It was understood on both sides that the question was about a Revelation from Heaven. The Church did not indeed approach those, to whom she now addressed the Gospel call, in the same form as when it was first proclaimed among the Gentiles. The Church was not at this time a despised, but a venerable and imposing institution; and no doubt the question, as it presented itself to the barbarous conquerors of the empire, was one about the receiving of a Church as well of as a religion. But we wish to keep our eye fixed on the religious, not the ecclesiastical aspect of the transaction, for it was to them a question of a religion as well as of a Church. The complication of these two questions has given no small advantage to enemies of religion both within the Church and without it. In these barbarous people there was found as in all other cases, no disposition to question the general fact of religion being a matter of Revelation. In truth this seems to have been the universal conviction of our species, that Religion must be taught of God. Not only did the individual feel that he required a guide, in religion but that all his brethren were in the same predicament. It was not on account of superiority of wisdom and knowledge, that they owned men as guides in religion, but on a supposed intercourse with the unseen world. They did not call their religious guides by the same name. Priest was not, we believe, in any tongue synonymous with wise man or philosopher. The question here again was therefore, much the same as with the other Gentiles. It was a claim to which they had been accustomed, though it was preferred by different parties. The Church had therefore no difficulty about the abstract question of a Revelation from God, and not only easily persuaded them to receive the Scriptures in that character, but even the Church itself as a kind of perpetual and ever present revealer of the will of God. Through the instrumentality of the Church however, the Scriptures were formally acknowledged to be the Word of God by all the nations of Christendom. By multitudes the Sacred Writings were regarded, perhaps, in much the same light as the books of the Sibylline oracles of Heathen Rome; yet even this formal or superstitious acknowledgement of their authority had its use, and was of benefit to the cause of Christianity in the world. By the preachers of the Truth as revealed in the Scriptures all the false religious systems of these nations were formally destroyed; and those who began to build up a Christian Church out of the ruins of the superstitions they had overthrown by laying their foundation in faith on the Scriptures, provided a standard by which their work could be tried, and by which every thing in the Church and the World must finally be tried.

## THE SABBATH AND THE POST OFFICE.

As the control of the Post Office department is henceforth to be vested in our Provincial authorities, the present is a suitable juncture for endeavouring to prevent letters being distributed and the Post Offices opened on the Sabbath. Prosperity cannot be expected to attend the people of any country, unless they, as a people, recognise the authority of the Divine commands, and endeavour to yield them obedience. One of the most positive commands is the observance of the Sabbath, and there can be no excuse for any legalized disregard of that day.

The opening of the Post Office on the Lord's Day, presents great temptations to men of business, and their minds become distracted with the cares of every day life, and unfitted for more sacred duties, if, yielding to those temptations, they have read or even skimmed through their business correspondence on the Day of Rest. Besides the opening of the Post Office leads to more or less desecration of the Day on the part of the officials and other persons connected with its management.

In Britain the religious feeling of the country is now thoroughly aroused in opposition to a change in the management of the London Post Office, which required a large number of clerks to attend on Sabbaths for the purpose of assorting and preparing several hundred mail-bags for transmission to the country offices. An unavailing protest was at once made to the Government, and a determined effort is now going on to effect a thorough change in the whole system in regard to the Sabbath, and to make it from one end of Britain to the other the Day of Rest—the Holy Day—the Day when the busy hum of business shall entirely cease; the engineers and the firemen shall not be compelled to urge on the locomotive or the steamer to secure the transmission of the mails, and the Clerks in the Post Office shall not be compelled to break the Sabbath to satisfy the craving desire of some for excitement, the morbid anxiety of others to hear something new, or the restless activity of the man, who has not a thought beyond his business. We see no good reason why the Post Office should not be closed, and the transmission of the mails suspended, on the Seventh Day in this Province. In the adjoining Union no serious inconveniences are found to result from such a suspension of Postal business; and, whatever excuses there might once have been for the practice, the rapidity of communication by telegraph obviates any inconvenience which would result from arresting the progress of the mails along the leading routes. Several of our contemporaries have already pronounced in favour of a total cessation of all Postal labour on the Sabbath, and we hasten to throw any influence we may possess on the side of Sabbath observance. Last winter we called attention to another legalized abuse of the Sabbath, for we believed then, as we

do now, that communities, as well as individuals, cannot expect the rich blessings of prosperity to be continued to them, if they neglect and contemn the observance of that Day, which the Lord blessed and made holy, to be a Sabbath unto Himself.

The voice of our Christian people should be clearly and unmistakably expressed by petitions to the Legislature; and a united and resolute effort should at once be made, to prevent the guilt of a perpetuation of the present system being fixed upon the Province by those having authority over it.

## 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.]

To the Editor of the Presbyterian.

THE 70 WEEKS, DANL. 9 C., 24-27 v.

24v. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

SIR,—As you were pleased to insert my opinions on the 2300 days (the week of the 27th v. of this chapter) in the March number of the "Presbyterian," and as those days and that week form but a fragment of that grand prophecy contained in the last four verses of the 9th chapter of Daniel, I beg your permission to supply my views on the 24th, 25th, and 26th verses also.

Having just seen Dr. Keith's "Evidences," and noticed his quotations on this subject at pp. 22, 23, 32nd edition, which to me do not appear to accord with the text, I feel anxious that a subject of such vast importance to Christianity should be brought up for consideration by competent persons. The quotation in the Doctor's book makes the 70 weeks to end with the crucifixion of the Lord Jesus Christ, and the sixty-two (62) weeks with His birth; whereas the words of the text are, "after three score and two weeks shall Messiah be cut off;" (v. 26); and the 23th year of Artaxerxes, instead of the 20th, is made the beginning of the 70 weeks. The view taken of this prophecy by Sir Isaac Newton and other eminent men, as being an exact fulfilment of those most important predictions, entitles it to the careful

unravelling, and to the deepest regard of Christians, as being a divine voucher to their faith in the promises.

Those 70 weeks are, I believe, admitted by most commentators to signify 490 years; and, I think, those years should be taken as current years without any regard to the number of days in each, because they include years both of the Babylonian and the Christian Eras. The one week of the 27th verse comprises 7 years of the latter; the 69 weeks are all of the Babylonian, and the 62 weeks contain 400 of the latter, and 34 of the former. If years of 360 days were intended, some distinguishing term would certainly have been employed, but the term, *weeks*, appears to have been designedly adopted, because the 490 years were to embrace parts of both eras.

Admitting it as granted, that A. D. 70 was the last of the 490 years, it is plain that the year B. C. 420 would be the first of them, corresponding with An Nabon. 327.

This mode of computation, if it agrees with the Scripture designations of the events predicted, must, from the uncertainty of the chronology of those times, be the most reliable in fixing their dates. That the chronology of those early times is defective, is known to, and deplored by, all learned historians. The Rev. Mr. Croly says, "chronology is still an imperfect science," and that "all the early epochs are unsettled." Plato, Book the 3rd of the Laws, reckons Darius Hystaspes, the 7th king of Persia, introducing between Darius and Smerdis the names Mardonius and Artaphernes; but who may have been usurpers,\* and not acknowledged. Syncellus, in his Chronology of the Kings of Assyria, says, there were two or more kings between Smerdis and Darius Hystaspes, so that, besides the confusion in names of persons, this in dates renders the disentanglement exceedingly difficult. Some chronologists find an error of 12 or 16 years in the date of the reign of Astyages, grand-father of Cyrus, and father of Darius the Mede, and others give it up as an inextricable difficulty. Some say that Cyrus was but one year younger than his uncle Darius, and that he was born A. M. 3405; others, that he was 16 years younger, and, consequently, born A. M. 3421. Between Mr. Hales and other chronologists there are differences of 15 and 20 years in the date of the reign of Cyrus and death of Darius, his uncle. If Cyrus was 16 years younger than his uncle Darius, and I think it very likely, since he outlived him by several years; and that the beginning of his reign was proportionally later; and if between Smerdis and Darius Hystaspes there intervened "two or more"

usurpers, might not these discrepancies, taken together, amount to 36 years, and thus place the beginning of the reign of Darius Hystaspes at B. C. 485, the time assigned by some as that of his death? The Bible chronologists fix the beginning of the reign of Hystaspes at B. C. 521; but, as they were only men, we must not be shocked at the idea of differing from them in opinion on this point.

Since those discrepancies do exist. I feel no reluctance whatever in fixing the first year of Darius Hystaspes at the year B. C. (giving the 36 years in favour of the prophecy).....	485
From the going forth of the commandment, 2nd year of Darius. Ezra 4, 24. Danl. 9, 25.—Subt.....	2

Here are the 69 weeks to the Birth of Messiah 483

Upon the same principle of computation, the first year of the reign of Longimanus would be.....	440
From the date of Nehemiah's (the 20th year of this prince. Danl. 9 c., Margin) Mission, Subt.....	20

Year of Nehemiah's Mission. Nehem. 2 c. 1 v.	420
The period of Nehemiah's Government, 12 years, his absence in Persia, and the time he spent on his return in organizing the government or building the "street" and wall." Subt.....	20

The Jewish institutions completed.....	400
To this period, for the current years of our Lord's life, Add.....	34

Here are the 62 weeks, Danl. 9, 26, to our Lord's Crucifixion.....	434
From the second clause of the 25th v., and the first clause of the 26th verse, it is evident, that the period of the Crucifixion should be dated from the completion of the religious and civil institutions of the Jews, as above stated, constituting them a people and a nation again, and that event is, unmistakably, about the reign of the "vile person," Tiberius. Danl. ch. 11, vs. 21, 22.	

From the 20th year of Artaxerxes the 70 weeks are to be dated, Danl. 9, 24 and Margin; and is B. C.....	420
To the destruction of Jerusalem by Titus A. D. 70. Add.....	70

Here are the 70 weeks, from Nehemiah's Mission to the ruin of the Jews.....	490
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The one week of the 27th verse has been treated of already under the 2300 days. See *Presbyterian* for March, 1850.

The 24th verse of this chapter contains a summary of those marvellous transactions embraced by this period of 490 years; the restoration of the Jews from captivity; the re-establishment of their religious and civil institutions; the Birth and Death of *our Lord, their Messiah*; their wreck, ruin and dispersion,—all of which events are particularized and detailed in the subsequent verses; but remarkably so, the awful devastation perpetrated by the Roman powers, "*the people of the prince that should come*" upon the devoted, degenerate, incorrigible Jews. Even though the chronology were, by a great deal, less imperfect than it confessedly is, one might safely, I think, from

their extraordinary exactness, make the above computations its standard or measure; indeed my belief is, that it becomes our bounden duty, and that we thus honour that sure Word of God that can never err. There are several disagreements besides those mentioned in the genealogy and chronology of the Persian Kings, which, when taken into account, should assure us that they cannot be trusted, while, on the other hand, those dates, found to accord with the Divine predictions, should be relied upon, and satisfy us, that the chronology of our era, up to A. D. 73, at least, is perfectly correct.

Respectfully,  
E. S. H.

April 17th, 1850.

THE VOLUNTARY QUESTION.

(To the Editor of the Presbyterian.)

SIR,—We have no intention of troubling your readers with a dissertation on the much vexed question of the contending claims of what are called the Establishment and the Voluntary principle of supporting the Ministry. There is nothing here in the shape of a State provision for the Clergy of any Protestant denomination, for which any one can think it necessary very stoutly or very pertinaciously to contend. For a Minister to expose himself to all the evil consequences, in which such a controversy would here involve him, would be to hazard his professional usefulness and character without the prospect of effecting any great general good. To the Voluntary principle, we conceive, all Protestant bodies in this Province must principally look for the means of maintaining and extending their usefulness. For ourselves we never regarded either of these "Principles," as they are sometimes called, in the light in which some seem to do. We never believed that any peculiar blessing would be granted to the one, which would be withheld from the other, on the ground that God did more approve of and would more honour the one than the other: nor that want of propriety in the arrangements, or of faithfulness, zeal and discretion in carrying them into effect under either system, would be compensated for by the excellency of its principle. We do not think that God will bless the labours of ministers, and crown them with more abundant success, or own and honour them in any special manner, just because their support is furnished by the State: nor do we suppose they will be more highly favoured in these respects, just because they are supported by the people. It may be said, is it not likely that God will bless the ministry to a people who faithfully and cheerfully out of their temporal things supply the wants of those who labour among them in spiritual things? We do not doubt that in such a case the people will be blessed in their deed. But neither can we see any reason to doubt, that, if those, to whom are com-

\* They are set down as usurpers by Lavoisne in his Genealogical and Chronological Map of Persia, and passed by, as such, by Danl., 11th chapter.

mitted the management of the State and the administration of the public funds, seeing this matter to be neglected by the people, do out of zeal for the glory of God, and the Christian instruction of the people, take order and make provision for the supply of this want, shall also be accepted and blessed in their deed. We feel much, as Dr. Chalmers is reported to have done on this subject, when he said: "Some people will not eat their egg, unless broken at the big end, others, unless broken at the little end; but, as for him, he did not care at which end it was broken, so as the meat could be got out". Perhaps he might have seen no great objection to the American plan of breaking it through the middle, for, though it makes an unsightly splutter on the plate, being a Yankee plan, it of course gets the meat out. But we cannot help thinking that those, who call themselves the advocates of the voluntary principle, do not consult how to break their egg so as to get out the meat. We have listened to speeches and looked into newspapers which gave themselves out as advocates of the Voluntary principle; how others felt, we know not, but to us it seemed that generally the speakers and writers were either mistaken as to their object or had given it a wrong name. We hardly recollect one occasion on which the Voluntary principle could be said to be advocated; on the contrary it was the Establishment principle which was attacked. But is not this the same thing? The conduct of the advocates of the Voluntary principle has gone far to lead the public to think so, and identify the two things in the minds of nearly all the misnamed supporters of the Voluntary principle; to us it would seem about as appropriate to call barn-burners, barn-builders. If barns are burned, it is likely this will be the cause of barns being built; and, if men were as careful of their spiritual interests as of the produce of their farms, those who seek to pull down religious Establishments might in this way be said to make room for new ones being erected on the Voluntary principle. But this is not so. Besides, if we employ ourselves in barn burning, we shall have to carry on the work with a very different class of associates from those who will be employed in rebuilding them; nor can those who will be favoured in assisting to pull down State Churches, be counted upon for any help in building them up again on the Voluntary principle. However, as we do not suppose our advice would be attended to, we are not going to recommend any, who see it to be their duty to put an end to all State provision for religion, to desist from their efforts that way. Let them do in the matter as conscience dictates, and as they shall answer to God. Meanwhile however we may ask of them to do something for the system they have taken under their patronage, worthy the name of advocates of the Voluntary principle. We do not see the slightest chance

of any suitable provision being made throughout the world on the State principle. That does not seem to be the quarter to which the friends of the Church ought in the present day to look. Let what help can in this way be obtained be taken and used. We have no scruples on this side. Nor have we any fears that ample resources are to be found in the Voluntary principle. Pious statesmen may and will promote the cause of Religion by their political influence. But Religion does not at present seem to have much weight in the counsels of nations. We must make her voice be heard where we have opportunity. We believe God has blessed and will bless both methods of providing religious instructors. But the Voluntary principle, like other good principles, is committed to earthen vessels. Now what we wish to suggest is, that those who have received this principle should so carry the vessel as not to spill the good liquor. The excellency of the power of the Voluntary principle is of God. But this power is to be guided by human wisdom and discretion. To us the proper management and efficiency of the Voluntary principle seem to call for much wisdom, zeal, patience, and discretion. But at present all the energy of its advocates seems to be directed another way. Whatever success may attend their efforts against Establishments, the success of their own system depends upon their advocacy of the Voluntary principle, not on their attacks upon the State principle. It is by carefully sought and well ascertained statistics, that abuses are found out and remedies applied in other similar cases. But the advocates of this system do not adopt this method. We take the following notice from a newspaper:—"The estimate of the average income of the three professions in the town lists of the State of New York is as follows; Lawyers \$600. a year; Physicians and Surgeons \$600. Clergymen, \$348 and 5 cents. The average income of the Clergymen is ascertained; the others of course are estimated."

Now, as there are a considerable number of Clergy in towns whose income must be many times larger than the average; and the average is about as low as it is possible to conceive a family supported in the State of New York, what must the income of a good many be but a mockery of support. Besides, tradesmen's wages are high there, and the clergyman must pay a higher wage to all who work for him than he receives. We would like, for instance, to know what is the average income of millers, of those who make and sell shoes in the State of New York. It would, we suspect be found higher than that of the Clergy. So that it would appear, people there are more willing to contribute to the support of those who assist them in keeping their feet comfortable, than to that of those who preach to them

the unsearchable riches of Christ. It may be said, this is no fair way of estimating the value set upon the different articles of which they furnish the supply. We fear it is. If the people went a year without shoes, the wages of shoe-making would soon rise so as to produce the adequate supply. But Ministers are kept out of the fields of their labour, often driven out for want of the things which are needful. But the want of a ministry, instead of drawing forth the necessary support, only produces a hypocritical cry, to come, and occupy, and labour, and take no thought for the body, that what is meet and right will be given. But they are not given. The Voluntary principle stands in great need of advocates, most assuredly, but not to stir up voluntaries to burn their neighbour's barns, but to build their own.

A MINISTER.

#### THE APPROACHING MEETING OF SYNOD.

*To the Editor of the Presbyterian.*

SIR,—To you, and through you, to my Brethren of the Synod, I doubt not but that you will kindly permit me to suggest a few thoughts, which I trust will be injurious to none, but may be useful, at least, to a few of us.

When Paul the aged, in that memorable discourse to the Elders of Ephesus, recorded in the 20th chapter of the Acts of the Apostles, so interesting to all the Ministers of the Gospel of Christ, and especially to *Presbyterian* Ministers, repeated these solemn words in his affectionate valediction: "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more;"—many a heart throbbed—many a lip quivered—many an eye was suffused with tears; for we find, that, when the moment of separation came, and he kneeled down on the shore, and with the tenderness of a Father in Christ commended them to God and to the Word of His grace, which was able to build them up, and to give them an inheritance among all them that are sanctified by faith in Christ Jesus; "they fell upon his neck and wept sore, sorrowing most of all for the words which he spake, that they should see his face no more." Ah, my Brethren! little did we think, on the last occasion of our assembling together, in July, 1849, that it was the last meeting at which we should *all* see each others' faces in the flesh; yet, a reference to the obituaries so affectingly recorded in the month of October in the *Presbyterian*, and elsewhere, of unexpected removals from time to eternity, from scenes of usefulness and actual engagement in the work of the Lord, may well impress deeply on our minds the lesson, which has been so seasonably presented to us by a beloved and respected Brother, that "we all do fade as a leaf."

The experience and observation of many years may well assure us that we are in



no great danger of assuming the airs of prophets, if we receive the impression, or make the suggestion, in any numerous assembly in which we may find ourselves, that it is somewhat more than probable, if not certain, that we shall not all meet again on earth.

I can with difficulty refrain from transcribing the indubitably true and experimental remarks of the venerable Principal Machar in the introduction of his admirable valedictory address to the students of Queen's College; but, persuaded that none of us will pass any part of it over unread, it is unnecessary. While we have all found out by experience, that there are often latent sympathies in the heart, unrevealed to the possessor, have we not often had to regret, that the revelation came too late? Alas! have we not often discovered, that these sympathies were not unfrequently elicited, just as the opportunity is escaping, or has actually escaped from our hands?

Is it not often when a father has received the last embrace of a beloved son or daughter, the last seal of parental affection has been impressed, and the object so tenderly loved, receding from his view, is beyond the reach of his counsel and the admonitory sound of his voice in prayer, that his heart swells with emotion. But, although he has prayed for and taught his children daily, he feels impelled to humble himself before God with strong cryings and tears, conscious that many precious opportunities have been lost, which can never recur, of doing good to the soul of one so dearly beloved. He refuses to be comforted, until he hears the voice of God by the Prophet Jeremiah, saying to him, "Am I a God at hand, saith the Lord, and not a God afar off?" No, having obtained mercy of the Lord, if my son, or daughter, or friend, or fellow-servant in the Lord's work, be removed far off to the East, the West, the North, or the South, this is my comfort, "*Jehovah Shammah*—the Lord is *there*,"—*there*, as the God of Providence and of Grace—*there*, and still *here*, as the God that heareth and answereth prayer.

It may sometimes happen, that, when Ministers and Elders meet together, and are impelled by a sense of duty to enter upon the adjustment of the affairs of the Church, and of the multifarious business of varied character—often exceedingly unpleasant and difficult to deal with—which must necessarily pass through their hands, and about which there will be, in the nature of things, a diversity of opinion, both in regard to the matter in hand, and of the best mode of disposing of it, the spirit of business may not only disturb the spirit of devotion, but so disguise the fraternal affections, that only the Searcher of hearts can see, that, however diversified the opinions of the means and measures to be resorted to, and however vehemently each may plead for the adop-

tion of his own expedients, yet each is striving to establish that which, according to the view which he has taken, shall tend most for the glory of God, and the advancement of His kingdom.

Whatever *appearance* of difference or indifference may have seemed to exist, while the whole mind was concentrated upon the mere secular business of the Synod, yet, when the hour of separation drew near, however unseasonable that hour may unfortunately have been, how unwilling are we to quit each other's society, until we have heard the affectionate farewell of our Moderator—until our prayers and our hearts have accompanied his to the Throne of Grace, have received his solemn benediction, and cordially exchanged our parting ejaculations for each other's welfare, or prosperous journey and a happy reunion to our beloved families and flocks. The season of meeting in Synod at Toronto is at hand, and some, though desirous of being present, will be hindered by circumstances beyond their power to control; but, whatever may be our circumstances, "Let us hold fast the profession of our faith without wavering, for He is faithful that promised; and let us consider one another, to provoke unto love and to good works, not (willingly) forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching." May the sympathies of our hearts be awakened at the beginning, and continued to the end. The day will shortly come, when we shall be called to give up our account to God, and when the places that now know us, will then know us no more forever. Is there a heart among us all, that does not pray that we may be prepared to give up our account with joy, and not with grief? Is there one that does not fondly cherish the desire to enjoy the society of his Brethren, with whom he is associated in the Church militant, in the Church triumphant, with God and the Lamb, surrounded with the Redeemed of the Lord from among all nations?

God grant that *that* wisdom may rest upon us all, which cometh down from above,—which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and of good fruits. O may the spirit of love guide us, when called to devise and adopt means that our prayers may be heard and answered—that His kingdom may come, and His will be done on earth as it is in heaven; for which we are sent forth, preaching peace by Jesus Christ, who is Lord of all. When remembering our own mortality, and the increasing extent of the field of our labours, we pray the Lord of the harvest that He will raise up many additional labourers to succeed us in our work of faith and labour of love. May His Spirit rest upon us, that, as Ministers of Him who made His soul an offering for sin, and consecrated His own

personal travail to the preparation of fit instruments for the spread of His saving Truth among perishing men, we may be able to yield such services, and make such sacrifices, as may be becoming the disciples of such a Master, and worthy the imitation of those who may come after us.

That God may accompany those who go to meetings of Synod, and that He may guide and prosper all for His own glory, and that the spirit of intercession may deeply imbue the hearts of all those who, from necessity, remain at home—that, while some labour, others may plead with God—that they may not labour in vain, nor spend their strength for naught—and that God may crown all with His effectual blessing, is the prayer of

Yours, very truly,

SENEX.

Osabruck, June 19th, 1850.

The subjoined is the first of a series of papers on the History of Presbyterianism, which a contributor purposes supplying. They are to be compiled from the standard works on the subject, and will, we have no doubt, be found both interesting and instructive.

#### PRESBYTERIANISM.

##### INTRODUCTORY REMARKS.

The Church of God in the days of the Apostles, as is well known, was not divided into different denominations. Even then, indeed, there were parties in the Church. The restless and selfish spirit of depraved human nature soon began, in different places, to display its unhallowed influence, either in the form of judaizing claims, philosophical speculations, or turbulent opposition to regular ecclesiastical authority. In the Church of Corinth, though planted and nurtured by "the chiefest of the Apostles," there were factious and troublesome members, who contended among themselves, and said one to another: "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Still, the Church was one. All professing Christians, though many, were considered as "one body in Christ, and every one members one of another." Not long after the Apostolic age, when heresies had become numerous, when each of them claimed to belong to the Church, and when convenience demanded the adoption of some term which might distinguish between the true or orthodox Church, and the various sects of errorists, the title of Catholic (or *general*, as the term "catholic" signifies) was applied to the former; while the latter were distinguished by various names, derived either from the nature of their distinguishing opinions, or from the original authors or promoters of those opinions. It is well known, indeed, that the blinded and superstitious followers of the Bishop of Rome claim the title of Catholic, as exclusively applicable to themselves. In their own estimation they are *the* Church, the *only* true Church, the *Catholic* or *Universal* Church; and all the other classes of nominal Christians throughout the world are *heretics*, out of the way of Salvation. This claim, however, in the estimation of all enlightened Christians is as presumptuous as it is vain. That department of nominal Christendom, instead of being the only true Church, is considered by many as too far gone in corruption to be comprehended under the Christian name at all; and, instead of there being no salvation out of her communion, the danger of eternal perdi-

tion is rather to those who are found within her pale?

No particular denomination of Christians is now to be called by way of eminence, the Catholic or Universal Church. There are Churches, indeed, which bear a nearer resemblance to the Apostolic model than others, and which deserve to be favourably distinguished in the list of Christian communities, but the visible Catholic Church is made up of all those throughout the world who profess the true religion, together with their children. The Presbyterian, the Congregationalist, the Methodist, the Baptist, the Episcopalian, the Independent, who hold the fundamentals of our holy religion, in whatever part of the globe they may reside, are all members of the same visible community, and, if they be sincere believers, will all finally be made partakers of its eternal blessings.

Amid this diversity of sects and names, it becomes, to every intelligent and conscientious Christian, a most interesting question,—Which of the various denominations, which bear the name of Christian Churches, may be considered as approaching nearest to the New Testament model? We freely acknowledge, indeed, as Churches of Christ, all who hold the fundamentals of our holy religion, and consider it as our duty to love and honour them, as such; carefully avoiding all treatment of them that tends to the increase of strife and division, and that is contrary to “godly edifying.” Still, it cannot be doubted, by any rational man, that *some one* of these denominations is nearer to the Apostolic model, as a Church of Christ, than any of the rest. Which of the whole number this is, is a most serious question, in the view of every one who wishes to know the will of Christ, and who is desirous to be found walking in that way which was trod by inspired Apostles, and in which they left the Church harmoniously walking, when they ceased from their labours.

It is the sincere belief of the writer of these pages, that the *Presbyterian Church*, taking the word of God as its “only infallible rule of faith and practice,” is more truly primitive and Apostolic, in its whole constitution of *doctrine, worship, and order*, than any other Church now on earth. An humble attempt to evince the truth of this position will be made in a series of extracts which will appear in successive numbers of the *Presbyterian*.

To prepare the way more fully for what will follow, it may be proper to state, that there are four distinct forms of Church order, each of which claims a Scriptural warrant—the Papal, or spiritual *monarchy*; the Episcopal, or spiritual *prelacy*; Independency, or spiritual *democracy*; and Presbyterianism, or spiritual *republicanism*. The first maintain the necessity of *one* supreme, universal, infallible Head of the whole Christian body throughout the world, as the authorized vicar of Christ. The second contend for an order of clerical prelates above the rank of ordinary ministers of the Gospel, who are alone, in their view, empowered to ordain, and without whose presiding agency there can be no regular Church. The third hold that all ecclesiastical power resides in the mass of the Church members, and that all acts of ecclesiastical authority are to be performed immediately by them. While in the fourth and last place Presbyterians believe that Christ has made all ministers, who are authorized to dispense the Word and Sacraments, perfectly equal in official rank and power; that in every Church the immediate exercise of ecclesiastical power is deposited, not with the whole mass of the people, but with a body of their representatives, styled elders; and that the whole visible Church Catholic, so far as their denomination is concerned, is not only one in name, but so united by a series of assemblies of these representatives, acting in the name and by the authority of the whole, as to bind the whole body together as one Church, walking by the same principles of faith and order, and voluntarily, yet authoritatively, governed by the same system of rule and regulation.

*Presbyterianism*, then, is a term which primarily refers to the form of Church government. That is a *Presbyterian Church* in which the *Presbytery* is the radical and ruling judicatory; in which *teaching and ruling Presbyters or Elders* have committed to them the watch and care of the whole flock; in which all ministers of the Word and Sacraments are equal; in which ruling elders, as the representatives of the people, form a part of all ecclesiastical assemblies, and partake, in all authoritative acts, equally with the teaching elders; and in which, by a series of judicatories, rising one above another, each individual Church is under the watch and care of its appropriate judicatory, and the whole body, by a system of review and control, is bound together as one homogeneous community. Wherever this system is found in operation in the Church of God, there is Presbyterianism. Though there may be much diversity in the names of the several judicatories, and though in the minuter details of arrangement some variety may exist, still it is essentially the same. Thus the Reformed Churches in France, Holland, Germany, Switzerland, Scotland, and Geneva, are all Presbyterian, notwithstanding some minor varieties in the names and regulations of their judicatories. But, although the term Presbyterian has a primary reference to the form of Church government, yet Presbyterian Churches were originally agreed, and have been commonly in all ages agreed, in a variety of other matters, which, we believe, are all warranted by the Holy Scriptures.

## RELIGIOUS INTELLIGENCE.

### SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE.

At a late Meeting of the Society in Scotland, for Propagating Christian Knowledge a very interesting Report was read on the Scheme of the Society. We give the following extract, which we find in the *Home and Foreign Record of the Church of Scotland*, from the conclusion of the Report, as it conveys valuable information regarding the schools under the charge of this venerable institution, which has now entered upon the one hundred and forty-first year since it received its Royal Charter:—

“The Committee have great satisfaction in offering to the Society a scheme not under that of former years,—there being no reduction, but, on the contrary, a small addition to the number of the schools. But it gives the Committee still greater pleasure, that from documents laid before them they are able to report that, notwithstanding the distraction and dissension which existed of late in many of those districts where the Society’s schools are placed, and the opposition to which, in these districts, they have been exposed, these schools continue to be numerous attended, and the number of scholars have, in many places, of late been greatly on the increase.

In December last the Directors authorised a circular to be sent to all the teachers, requiring them to make a return of the number of scholars that had attended their respective schools between 1st November, 1848, and 1st November, 1849. Returns to these circulars have been received from 203 out of 228 schools; the remaining 25 are accounted for, from their having been vacant at the time the return was required. These returns have been laid before the Committee, who now beg leave to submit the following abstract:—

1. The schools of the Society are situated in 45 Presbyteries, including 137 parishes.

2. The number of scholars attending the 203 schools, from which returns have been received, is 10,474; of these, 5185 are boys and 5289 girls; this is exclusive of Sabbath Schools, or private evening classes.

3. Of the 10,474 scholars, 6,595 belong to the Established Church, 381 are Roman Catholics, and the remaining 3498 belong to dissenters of all denominations, Free Church, Burghers, Methodists, Cameronians, &c.

4. The number of scholars attending all the schools, from which returns have been received, gives an average of 51 and a fraction for each school. If the same average is taken for the remaining 25, from which no return has been received in consequence of their having been vacant at the time, it would add 1275 to the number, making the total number, 11,749.

5. The salaries of the schools, from which returns have been received, are L.2582; and the number of Scholars being 10,474 gives us the average expense of the education of each scholar, 4s 11d. per annum.

All this is independent of what is done by the catechists and missionaries of the Society. The information thus afforded by these returns is highly gratifying, as showing that, notwithstanding the secession of so many of the teachers, and the influence that was used to withdraw the scholars from the Society Schools, the number of scholars has not decreased. The number at present attending is very little short of the greatest number that ever attended, even when there existed no opposition and no counteracting influence.

But the Committee would rest the benefit of the Society’s Schools less upon the number of scholars attending than upon the amount and kind of instruction communicated. During the last three years the greater number of the schools have been visited and examined; and the reports of the visitors have been most satisfactory, as showing not only that the more recent improvements in secular education have been almost universally introduced and carried forward with great energy and success, but that the schools have lost nothing of that which formed their most prominent feature, as seminaries not only communicating secular knowledge, but sound religious instruction. There was no part of the examination of these schools more satisfactory than the knowledge the children exhibited in Bible history, and their acquaintance with Scripture truths. To combine sound religious instruction with secular education has been the great object of the Society from its commencement, and has been invariably followed out. It is gratifying to find, that, amid all the agitation of the present time, the main object of religious instruction has never been lost sight of. It is to this the Society may attribute the blessing which has attended its labours for one hundred and forty years,—and, by steadily persevering in the same course, the Committee would look, with humble confidence, for the continuance of that Divine countenance and support which has hitherto been vouchsafed to the Society, and without which all its labours would have been in vain.”

We subjoin some interesting information relative to the progress of the General Assembly’s Institutions in India, which we extract from the *Home and Foreign Record of the Church of Scotland*.

### THE GENERAL ASSEMBLY’S INSTITUTION AT CALCUTTA.

We have again received from the field of operation in which our missionaries are engaged, and conveyed more particularly through the medium of impartial observers, most satisfactory accounts of the measure of success by which their labours during the past year have been attended. The rooms of the Institution have been filled as before by numerous assemblies of youths, receiving, in the midst of heathenism, that training which is adapted not merely to inform their minds, and to trace their intellectual powers, but likewise to free them from prejudice and delusion, and through the Divine blessing to bring before them the truths and precepts of Christianity in purity and power. The boon, thus conferred, is

of immense consequence. The fact of access being gained to so many minds affords the strongest encouragement to fresh diligence and effort. Even though no sign were granted, and no evidence had yet been given, of this training having been made effectual to the conversion of individuals, we would not, therefore, have any ground for concluding the efforts made to have been fruitless. Through the instrumentality at present in operation the Gospel of Christ is as truly proclaimed, and as energetically made known, as if an adult audience were addressed by the voice of the missionary; the contents of Scripture, and the truths of religion, are illustrated in all their bearings, and with special adaptation to the youthful, inquiring, and intelligent, while the pupils taught in the Institution are exercised in all the branches which are best adapted to give them correct notions, and which are calculated to beget a desire of further investigation, the result of which is most likely to be the entire overthrow of belief in superstitious dogmas so far as they are personally concerned. Still it must not be forgotten that this endeavour needs to be carried forward in patience and perseverance, and in the exercise of much faith. If the pupils in attendance on the Institution have there the "right way" pointed out, and the claims of true religion forced upon them, yet they are exposed elsewhere to the debasing influence of idolatrous observance and unholy practice. If, too, at that period of life the understanding is more free from bias, and the mind is more impressible, the spirits are likewise volatile, and those thus trained have, in common with those at the same period of life, but who are more favourably situated, an evil heart of unbelief which opposes the entrance of Divine light and truth. The part, however, assigned to and incumbent on all who themselves value and love the Truth as it is in Jesus, is made clear. Those means are to be employed, in the faithful use of which alone Scripture warrants us to hope that the existing unavourable and melancholy aspect of things in India may be altered, and the wilderness become as a fruitful field which the Lord hath blessed. This is an obligation, it needs hardly be remarked, particularly binding upon Britain with reference to India. Only thus can she discharge the heavy amount of responsibility which lies upon her; while the hearts of the faithful may be abundantly encouraged, alike by the measure of past success which has been vouchsafed, by the tokens for good that are from time to time afforded, and likewise by the consideration, that the seed thus sown may be but awaiting those favourable and propitious influences which shall bring it to light, even "after many days," and issue, at length, in the abundant production of the harvest.

For the satisfaction of those who feel interested in this department of missionary labour, the Conductors of the Institution took leave simply to state, that their efforts during the past year had been attended with much success.

The average number of Pupils actually receiving Instruction throughout the whole year was One Thousand and Twenty-one.

The missionaries were happy to find that they had many generous friends, who continue to manifest the warmest interest in the prosperity of the Institution, as evinced from the numerous Prizes and Scholarships.

Mr. Anderson, in the following communication, thus adverts to the Institution, and to the duties, in which he, and his colleagues are engaged with a zeal and devotedness called for by the high undertaking to which they have been set apart:—

*Extract of a Letter from the Rev. John Anderson to the Convener.*

We are entitled to entertain the hope, that the continued dissemination of the Truth in every possible way must in the end be followed by good results. We know that the Gospel is a remedy for the wants of fallen humanity under

every sky; and the incessant presentation of it before the minds of a people must tend to lead them ultimately to appreciate it. Let us hope, too, that even now it is appreciated, to a certain extent, by thousands and thousands who have not the moral courage to say so. Let us cherish the thought, that a great undercurrent of influence is pervading multitudes unknown to every missionary. Let it be remembered, too, that even in Christian countries Christ's people are but a little flock, and that many a pastor at home is cognisant of but few cases of real conversion.

We had no conversions to tell of during 1848; we have had to tell of only one this season. Of Dwarkanauth Dey you have already received full accounts. He continues to give us entire satisfaction. He is earnest, conscientious, humble and diligent in the prosecution of his studies. The other converts are all well, and engaged in teaching and studying. Bipro is most attentive to his duties in the Bengali Chapel, which has been open for service twice or thrice every week throughout the year.

The Sabbath evening service in English has been kept up throughout the preceding twelve months; and the attendance has varied from 30 to 50. The hearers appear to be very attentive to the addresses. The meetings have not been disturbed by any disputants or objectors; on the contrary they have been characterized by the utmost quietness and decorum. I believe that many sober young men, not Christians, would rather listen to a pulpit discourse on a Sabbath evening than spend the time in any other way. Although there are many who hate Christianity, there are many others who cherish no ill-will against it or its disciples, and only dread the disgrace of excommunication and loss of caste. We will of course continue the service next season, if the Lord will.

Besides the annual examination of the Institution last week, when the usual amount of interest and animation was exhibited by the Hindoos, we were favoured with the presence of a large number of ladies and gentlemen at our private examinations held throughout the whole of the month of December. I am sure every one was much gratified by the proficiency of all the classes in their various studies. The sight of 850 youths, all busily and eagerly engaged under their 25 native masters, is particularly interesting to those who see them for the first time. Many who arrive from Europe are quite ignorant of the existence of such a spectacle in Bengal. The Institution, considered (as I have repeatedly said) as an *Educational Seminary*, appears to me to be in a very satisfactory state; and we are much indebted for this to the laborious exertions of the teachers. Good conduct and good feeling continue to prevail throughout the establishment.

I enclose herewith a programme of studies, and copies of all the questions proposed to the candidates for the special prizes and scholarships. The answers to all of these were excellent. The senior students have read a large amount of Scripture this year in all parts of the Bible. Their acquaintance with the leading doctrines of Christianity is very considerable. Of course it would be useless to enter on the various heterodox opinions of Arius, Socinus, Arminius, &c. in this heathen land. In their written answers and essays the pupils have exhibited a correct knowledge of the Christian system; and, wherever they may go, they cannot but remember something of what they have heard during the last three years. I trust they will one day feel the preciousness of that Truth of which they have been told so much, and which they have learnt so well.

For the many scholarships, which have this year been placed at our disposal, we beg to express our most cordial thanks to the kind donors. I hope they will prove beneficial to the Institution in various ways.

#### BOMBAY.

The examination of the Institution at Bombay took place on the 29th of Janu-

ary last. The following account of the examination is abridged from the *Bombay Telegraph* of 30th of January as inserted in *The Record*:—

Prizes were then distributed by Dr. Stevenson to those who had made most progress in the different studies in which they had been labouring during the year, and they seemed highly delighted with their rewards. The prizes given were books, most of them valuable scientific works. Three gold and some silver medals were awarded; but, as they were not ready, they will, on some other occasion, be presented to the successful competitors who have been judged to deserve them.

Dr. Stevenson then addressed the pupils energetically but briefly. He told them that he was highly delighted at the proficiency which they had shown in their studies; and also felt much gratified by the accounts he had received of their industry, aptitude, and desire to learn. He hoped they would go on as they had done hitherto, adding to their store of knowledge without letting any part slip away. To learn and to retain what was learned were two very different things. To learn things merely to be forgotten, was like pouring water on the sand; and the time spent in study was, if what was obtained was not retained, time wasted. He trusted, however, that such would not be the case with one of them; but that the seed which had been sown would bring forth very abundantly. Knowledge, when rightly stored and retained in the mind, was like the grain sown by the husbandman,—one little grain brought forth very many. The Rev. gentleman then dilated on the advantages of education, and the blessings of Christianity, and the happy effects of the introduction of that faith into Bombay. There were no hospitals, no poor houses, no free schools, before the Christians came to Bombay; but there were asylums, though not for man (who was not deemed worthy a thought),—there were asylums for brute animals; and there was one in Bombay still. He then informed the pupils that there would be a vacation given for one week; and he hoped that after their recreation they would "buckle to" with renewed energy, and exceed even what they had done during the past year. They were not to forget, however, that by their own strength alone they could not succeed—they must pray to God for assistance; and, if the prayer came right from the heart, the boon would not be withheld. It had given him great delight to award the prizes, and he hoped they would still continue to strive for them. They did great honour to their possessors, and would, he was sure, be by them regarded in the right light.

The master of the school then returned thanks to Dr. Stevenson, in the name of the Establishment, for his able services on the occasion; and alluded to the progress and prosperity of the Institution, notwithstanding the strong opposition it had met with. There were in the school 395 pupils,—87 Christians, 248 Hindus, 29 Parsees, and 31 Mohammedans. He hoped the Institution would still continue to prosper.

The Rev. Mr. Bowen closed the proceedings with prayer. The attendance was very good.

The accounts now laid before our readers of two of the Institutions under the superintendence of the Foreign Mission Committee of the Church of Scotland, are such as to give ground for abundant thankfulness, and should animate all who peruse them with still more lively interest in and solicitude for the propagation of the Gospel in the regions of idolatry and sin.

#### KARLSRUHE.

At the present moment, the minds of not a few amongst the Jews resident in Germany are peculiarly open to receive

instruction, as is evident from the ensuing letter from one of the Missionaries of the Church of Scotland

*Extract of a Letter from the Rev. G. F. Sutter of the Convener; dated Karlsruhe, 28th February, 1850.*

I have continued my work for another month—a month upon which I can look with peculiar joy, having experienced that my humble labours in the Lord are not in vain. I have publicly proclaimed the Word to large numbers, and have conversed with many Jews in their own houses. Many a soul has been reminded of the impending dangers of an impenitent life, of judgment and eternity, and has heard proclaimed the unsearchable riches of grace in Jesus Christ. I am sure that any friend of Israel, who now could accompany me in visiting Jewish dwellings, would be pleasingly surprised to witness how freely I can speak to them, and how, in general, these descendants of Abraham are listening to the Gospel of Jesus with openness, meekness, and good will. There may be various causes that are working favourably on their minds: the providential dealings of God at this present time are not without influence upon them. The gloomy forebodings which many now entertain; the return of many nominal Christians to the long neglected Gospel of the Lord Jesus Christ; the general consent of all orderly and right-minded men, that only Christianity can save Germany and Europe from barbarism; the progress in wickedness of those who have renounced Christianity; the activity of believers to make known the Gospel by word and writing, which in these evil days has gained fresh impulse;—all these circumstances together are exercising a beneficial influence upon the Jewish mind, and are preparing the way for the missionary. Some have become more serious in the practice of religion, and they conceive that only a faithful adherence to the law of their fathers can put a stop to the further increase of infidelity which has already committed fearful ravages in the camp of Judah. These individuals are not the worst to deal with; they feel the misery and emptiness of this age sometimes very deeply, and some have a real longing for the coming of Messiah. When they hear that many Christians likewise are waiting for the second coming of Christ, it leaves a peculiar impression upon them; some begin to think it possible at least, that Jesus of Nazareth might be the same person whom they expect to come as their Messiah; conceding this much, they will not argue against Jesus, though they may not yet be able to decide for Him; they generally show a peculiar attachment and affection for true Christians who believe in their Saviour and serve Him; and you may hear them bitterly complaining against infidelity, both among Jews and Christians. Of the great number of those whose affections for different, not always for good, reasons have been long estranged from the synagogue,—be it that its forms could no longer satisfy their comparatively cultivated minds; or that its restrictions were rejected as inconvenient, and who, instead of seeking edification in their prayer-book, or in Kimchi and Rashi, rather betook themselves to Schiller and Goethe; who, in short, to a greater or less extent, gave themselves up to what is called “modern education,” leaving religion to the old-fashioned and the superstitious,—of these, many, too, begin now to see that they are standing upon slippery ground, feeling in a measure the inward emptiness and desolation of their souls, which still sometimes crave for something better. Thus, one can observe and watch a silent invisible work which God has begun in the hearts of many, preparing gradually the way for His Gospel. I have, within the last month, spoken to a number of persons who, as it obviously appeared, listened with inward approbation; instead of this, formerly I had to encounter their disputations. They are now ready to receive information; I am allowed to speak earnestly to their consciences, and offer to their acceptance the Gospel of faith in the Son of God unto forgiveness of sin, and

can hold out to them the glory of eternal life, which those who are in Christ shall inherit. Old Jews—who deeply complain about the present increasing decay of their religion, and the concomitant evil, general lawlessness among the young—I have directed to the promises which Israel yet has; and I have endeavoured to refresh their desponding souls by placing before them the Almighty grace and power of the Lord Jesus Christ, who only waits to be acknowledged by them, in order most effectually to comfort Zion, and to raise her from the dust.

#### DR. ACHILLI IN EDINBURGH.

Dr. Achilli, whose escape from the Inquisition at Rome excited some interest in this country, arrived in Edinburgh on Tuesday afternoon from London. He was met at the railway station by a deputation from the Edinburgh section of the Evangelical Alliance, whom he accompanied to Queen Street Hall, where they engaged in some devotional exercises.

#### PUBLIC BREAKFAST.

On Wednesday morning a public breakfast of the members and friends of the Evangelical Alliance took place in Queen Street Hall in honour of Dr. Achilli. The body of the hall was filled with a respectable assemblage.

Mr. Douglas of Cavers occupied the Chair, and intimated that the meeting would be addressed by Dr. Achilli in Italian, and that the Rev. Mr. Robertson of New Greyfriars would act as interpreter.

Dr. Achilli then addressed the meeting, and was interpreted as follows:—I am full of comfort this morning in finding myself among you, to speak to you of those things which have happened to me. I was conducted before the French military tribunal under pretence of giving evidence in some political case. It was mere pretence. The object was to get me out of the prison, and to put me into a state where I might feel myself to be at liberty. I assure you that the Inquisition has by no means terrified me, and that the little suffering that I endured has served no other purpose than to make me increase in courage. I was full of courage in my prison itself. My spirit, by the grace of God, was superior to all my sufferings. Most willingly would I return to Rome (of course with the liberty to speak, with the liberty to preach the Gospel to my brethren, because it would be of no avail to remain there mute and in silence). In England, and in London especially, as you know, there are at present a great number of Italians, and of Romans; among whom are many whom I knew in Rome and to whom I have already delivered the Word of God, and there are some who have with me in Rome done work in the Gospel of God. Well, we shall find means of doing in London what we could not find the means of doing in Rome. We will prepare in England what we may be able to carry to Rome. It was generally believed that the Inquisition no longer existed at Rome; therefore it is a great fact that I come from the Inquisition. It is a fact, which clearly shows that the Romish Church is always the same; that its spirit never changes; that its laws are always the same; and, if they are not exactly the same, it is simply because they have not the same opportunity of executing them. The laws of the Romish Church order that all heretics should be burned alive. Undoubtedly I was a heretic according to its opinion. According to the law, therefore, I would have been burned alive. It is true that the soldiers of the French Republic came to free me; but this happened because the good brethren of England had *conquered* the Government of France. I cannot conclude without thanking you for your countenance. I ought specially to thank the brethren of the Evangelical Alliance, because, indeed, they have been the cause of my deliverance, in the first place by their prayers, and in the second place by their co-operating with the French Government.

Mr. ROBERTSON moved the thanks of the meeting in Italian to Dr. Achilli for his address. The proceedings terminated by praise and prayer.

#### PUBLIC MEETING

At two o'clock a meeting was held in the Music Hall, to give Dr. Achilli a public welcome, and hear an address on persecution endured by him in the prison of the Inquisition at Rome. The Lord Provost was called to the Chair. He said that they all had great pleasure in seeing one now rescued from the jaws of the Inquisition, and he was not sure that any one living ever saw what they now witnessed.

Dr. Achilli, after a few introductory remarks, expressed his surprise, on his arrival in Rome, to find that the Inquisition was open; so much so that they saw there the Commissary-General of the Inquisition with all his official court, secretaries, chancellors, and writers; but what astonished him most was the sudden appearance of two of the jailors of the Inquisition, who told them that they were there, and employed and paid regularly as ever. As he little contemplated that it would be put in operation under the French arms, he continued to remain in Rome without any fear that he should again be put in prison. He inquired of several individuals whether there would be any danger, and was informed that there was none, and that under the protection of the French arms it was impossible that the Inquisition could be restored. Nevertheless it was so, and six of their officers went and arrested him; but, when they knew that they were aiding and abetting the Inquisition, they were filled with indignation, but, nevertheless, he had been six months within that prison, and the French Government had very great difficulties to overcome in rescuing him from it, and were obliged to have recourse to an artifice, which perhaps did them little credit. He was, notwithstanding, indebted to them for his freedom; and, in passing through Paris, he took an opportunity of thanking those who had assisted him in the matter. He could assure them that he had left in Rome a great number of brethren—brethren in the faith, in the spirit, and in religion—Romans, who believed what they themselves believed, and who had such faith that it might be said of them what the Apostle Paul said to those of ancient days in his Epistle to the Romans—“Your faith is known throughout the whole world.” Dr. Achilli then alluded to the arduous shown by many in Rome to learn the truths of the Gospel, and the alacrity with which those who had received the Word spread it abroad. The Bible was now circulating in Rome, although the priests have stirred up a persecution against it. In Rome they had had a little depository of New Testaments, of which three thousand were published, about one-half of which were circulated during the Republic. Dr. Achilli then proceeded to relate, that, when he left Rome, he had been obliged to change his name, to travel incognito as a bearer of despatches, and thus he travelled from Rome to Paris. Was it a dream that he should return to Rome? Oh no—it was a hope, a firm hope on the mercy of God. They might ask, would the Pope be pleased to see him back again—no doubt he would be exceedingly well pleased to see him in the Inquisition again—but he had no wish to be there again. He wished no evil to the Pope, but he hated the Popedom, and prayed that it might be swept from the earth.

The Rev. H. Wight moved the first Resolution—“That all persecution for religious opinion is inconsistent with the spirit of the Gospel, and that it is our duty to use our influence to induce the inhabitants of other countries to adopt the same principles of religious liberty which prevail to so great an extent in our own land.” After referring to Dr. Achilli's imprisonment to show that the same spirit of persecution still animated the Romish Church, he noticed the fact that Dr. Achilli's liberation was chiefly owing to the influence of British Protestants, which showed

them they possessed an influence over European nations they were bound to cultivate and use.

The Rev. Dr. CANDLISH moved, that the Popedom is essentially unchangeable, and that, whatever may be said to the contrary, under circumstances unfavourable to its development, its true spirit may be known by the power it assumes in those places where it is free from control. The Rev. Doctor said, the stranger among them was an evidence of the truth of the Resolution that Popery was unchangeable; and, while it was unchangeable in consequence of its views as to the infallibility of the Pope and of general councils, its flexible capacity enabled it to adapt itself to all circumstances. They could not but rejoice at the statement, that, notwithstanding the priesthood, the Bible still circulated, and that missionary operations were still going on at Rome, and he hoped that would be effectual, by God's blessing, in spreading the Truth from mind to mind until the whole substratum of society was thoroughly leavened, so that by the power of the Word of God there might be such an upheaving as should overthrow even the man that sitteth on the seven hills.

The Rev. W. ROBERTSON moved the third Resolution, which expressed the sympathy of the meeting with all suffering brethren, a determination to exert themselves in their behalf, and having reference to Dr. Achilli's imprisonment, expressed their congratulation and joy at his deliverance.

The Rev. Mr. ANDERSON of Loanhead closed the meeting with prayer.

Tickets of admission were issued at sixpence each. The proceeds, it was intimated, were intended to assist in the erection of a chapel in London for the benefit of Italians, under the ministration of Dr. Achilli. It is announced that sermons are to be preached on Sunday, and collections made for the same object, in different churches.

We regret to learn from the ensuing extract, that Dr. Dick, the Philosopher, is labouring under pecuniary embarrassment, but trust that a successful effort will be made to relieve him from it.

#### DR. DICK,

##### AUTHOR OF THE "CHRISTIAN PHILOSOPHER."

An appeal has lately been made through the press on behalf of this worthy man and author, now up in years and in indifferent circumstances. Dr. Dick seems to have borne his trials and difficulties with the resignation of a Christian and a philosopher. A movement should be made by all who sympathize with him—remembering his many services to the literature of religion and science—to obtain for him a small pension from the State. £20 or £30 a-year, added to his own resources, would supply all his wants, and smooth the path of his age. A note has been received in town from Dr. Dick, stating that he has hopes Lord John Russell will favourably consider his case, as another memorial has been laid before him, backed by Mr. Fox Maule and Mr. Peto, M. P.; Dr. Dick says—"His lordship has it now in his power, if he pleases, to grant a portion of the pension given to the late Mrs. Dr. Chalmers." He adds:—"I had some intention, for the sake of saving expenses, to remove to a small cottage in the 'Muir of Bonny,' about five or six miles distant, to spend the remainder of my life in solitude and retirement." We trust that better days are yet in store for the aged author, now that public attention has been called to the case. The following letter from Dr. Dick, and list of his works, were read at the meeting in the English Academy:—

BROUGHTY FERRY, near Dundee,  
17th Dec., 1849.

"MY DEAR SIR,—I was favoured yesterday with your kind letter of the 14th current, and return you my grateful acknowledgements for the friendly interest you take in my welfare.

"It may be proper, in the first place, to state what may have been the occasion of the paragraph alluded to having been inserted in the *Athenæum*, and afterwards copied in other journals. I had no hand in the matter, and was rather surprised when I happened to see it.—A respectable gentleman from England happened to call on me two or three months ago, and, having made inquiry into certain circumstances, I told him that, about three years ago, a memorial was presented to Lord John Russell for a small pension from Government; but that no answer had been returned to it. He requested me to send him a copy of this memorial, which I afterwards did; and soon thereafter the notice appeared in the *Athenæum*. This memorial was drawn up by P. H. Thomas, Esq., now Provost of Dundee, and was subscribed by Lord Duncan, Lord Kinnaird, G. Duncan, M. P. for Dundee, and about a dozen other official persons in the neighbourhood. It was sent to Provost Black of Edinburgh, to be transmitted to Mr. Macaulay, then M. P. for Edinburgh, to be by him communicated to Lord J. Russell; but I suppose that by this time he has quite forgotten it. This memorial stated that the memorialist had little more than £40 a-year he could depend upon, along with other circumstances, which pressed hard upon him.

"My writings have not produced so much pecuniary compensation as some have supposed, notwithstanding they have had a pretty extensive sale in this country, and much more so in America. For the entire copyright of the 'Christian Philosopher,' which has passed through more than ten large editions, I received only £120; while the publisher must have realized at least about £2000 on this volume alone, and I have no claim to any further compensation. For the copyright of the 'Philosophy of a Future State,' which has gone through four or five editions, I received only £80 and a few copies. For the 'Practical Astronomer' I received fifty guineas; and so of the rest, some larger and some smaller sums.

"About six or seven years ago my daughter and her husband died within thirteen days of each other, leaving five orphan children, whose maintenance and education devolved chiefly on me. Two of the girls were sometime ago admitted into John Watson's Hospital, Edinburgh, where they are at present maintained and educated, but will return when they have attained the age of 13 or 14. I have also an infirm old sister, who resides with us and is dependent on us for support. Notwithstanding these burdens, we have endeavoured, by dint of the most rigid economy, to move onward in a tolerable way, though without some of those comforts which we might have wished to enjoy; and would perhaps have never disclosed our situation to the public, had not the gentleman to whom I have alluded inserted the paragraph in the *Athenæum*.

"I have been for some time past subject to influenzas and other complaints, so that I have done nothing in a literary point of view for several years. Last Spring I was seized with a dangerous disorder, which long confined me to my bed and to my room; but during the Summer by some excursions to the country I gradually revived. But about five or six weeks ago I was subjected to a severe surgical operation on my breast, from which a large tumour was extracted, the effects of which still remain; but everything is going on favourably.

"I should not object to receiving a small pension from Government if it could be obtained, but I fear this is not very probable; in which case I should have little objection in receiving a pecuniary testimonial from those who may have been benefited by my writings.

"With many thanks for your kind and friendly intentions, and wishing you every blessing both in relation to the present life and the life to come, I am, my dear Sir, your much obliged and obedient servant,

THOMAS DICK."

"The following is a list of the principal works I have published:—

1. 'The Christian Philosopher,' 2 vols., pp. 650. 10th edit.
  2. 'The Philosophy of Religion; or an Illustration of the Moral Laws of the Universe;' pp. 634, 5th edit.
  3. 'The Philosophy of a Future State,' 5th edit., pp. 400.
  4. 'The Improvement of Society by the Diffusion of Knowledge,' or an Illustration of the *Advantages* which would result from a general dissemination of rational and scientific knowledge among all ranks; with engravings, 3d edit., 560 pages.
  5. 'The Mental Illumination and Moral Improvement of Mankind,' or an Inquiry into the *Means* by which a general diffusion of knowledge may be promoted; with engravings. 2d or 3d edition, pp. 620. This work illustrates, among other topics, an outline of moral and intellectual education.
  6. 'Christian Benevolence contrasted with Covetousness,' illustrating the means by which the world may be regenerated. 2d edit., pp. 334.
  7. 'Celestial Scenery; or the Wonders of the Planetary System displayed,' illustrating the perfections of Deity and a plurality of worlds. 7th thousand, 100 cuts, pp. 550.
  8. 'The Sidereal Heavens,' and other subjects connected with Astronomy, as illustrative of the character of the Deity and an infinity of worlds. 3d thousand, 100 engravings, pp. 584.
  9. 'The Practical Astronomer,' comprising illustrations of Light and Colours—a practical description of *all kinds* of Telescopes—the Use of the Equatorial, Transit, Circular, and other Astronomical Instruments—a particular account of the Earl of Rosse's large Telescopes—and other topics connected with Astronomy. 100 cuts, 570 pages.
  10. 'The Solar System,' adapted to beginners. 60 cuts, 384 pages.
  11. 'The Atmosphere and Atmospheric Phenomena,' with cuts, 192 pages.
- "Besides a variety of communications in literary, philosophical, and theological journals, which would occupy two moderate-sized volumes; and two or three lectures, published separately.
- "T. D."

#### EXTRACT.

##### UNITED PRAYER FOR THE CHURCH OF SCOTLAND AND ITS GENERAL ASSEMBLY.

WHATEVER differences of opinion may exist among true Christians, all are agreed as to the duty, privilege, power, and comfort of prayer. All know God as the Hearer and Answerer of prayer. All believe it to be true, that "Our Father" knows and loves His children, and is ever ready to hear their cry, and "to deliver them from all their distresses." All are firmly persuaded, that He has commanded us to ask, promising, as a faithful God, to grant us *what* we ask, if it be for His glory and our good; and that He has told us, in mercy, to be "careful for nothing, but in everything by prayer and supplication with thanksgiving to make our requests known to Him," assuring us, that *then* "the peace of God, that passeth all understanding, will keep our minds and hearts through Christ Jesus."

Whatever else, then, *may be* right or *may be* good, for us and for our Church, this *must be* good, and the sure and certain means of obtaining every real blessing—to seek God in sincere and earnest prayer; to cast our care upon *Him* who careth for us; to trust *Him* who can keep us in perfect peace, and will never put us to shame!

We deem it, therefore, no small privilege, to have even this opportunity given us of inviting



our readers to remember our Zion in their prayers. We doubt not that this is an habitual duty with some,—we hope with many. But we would, nevertheless, humbly but earnestly suggest, that a portion of the time spent in daily private devotion be set apart, during this month at least, for united prayer in behalf of the Church, and her ministers and elders who are to meet in General Assembly.

1. Let us pray in behalf of the *ministers* of the Church, that they may be filled with the Spirit of holiness, wisdom, strength, and love; that they may seek with a single eye to please Christ, and earnestly to save souls; that, amidst all trials, arising from indifference within, or from opposition beyond their congregations, they may “endure hardness as good soldiers of Jesus Christ,” and “hold fast their confidence” in a present Saviour, who will most surely support and bless every sincere and faithful servant.

2. Let us pray for the *elders* of the Church, that they may more and more recognize their responsibilities as ordained office-bearers in the Church; that they may have a love for the flock, and use their influence by fitting word, pure example, and self-denying labours, to relieve the poor with judgment, to visit the widow and the fatherless in their affliction, to exercise faithful and loving discipline, and in every way advance the cause of truth and righteousness in the congregation.

3. Let us pray for the *members* of the Church, that they may be a “*holy priesthood*,”—“a peculiar people, *zealous* of good works;” that they may possess and strive to keep the unity of the Spirit in the bond of peace; that they may be one body by being united by faith and love through the one Spirit to the one Head—glorifying not in men, but in the Lord; that they be prayerful, loving, meek, charitable, and “for-sake not the assembling of themselves together,” but “consider *one another*, and provoke to love and good works;” “following peace with all men, and holiness, without which no man shall see the Lord!”

4. Let us pray for our *licentiates*, that they may enter upon their awful office with a due sense of its importance, its difficulties, and trials, (especially in such times as these); that they may be *sincere*, earnest, studious, and devoted; determined, as they who shall give an account, to spend and be spent in the glorious work of making, under God, men holy and happy, by bringing them to the knowledge and obedience of Jesus Christ.

6. Let us pray for our *various Church courts*, that they may redeem the time, and solemnly, zealously, and wisely use their power and influence in devising and carrying out such measures as may advance the Truth of God in word and life throughout the land.

7. Let us pray for the various missionary enterprises of the Church:—for our *Home Mission*, that faithful and wise men may occupy our chapels and missionary stations, and the heathen at home be brought into the Church of Christ;—for our *Education Scheme*, that it may be so enlarged as to afford the means of Christian instruction to the ignorant thousands in the Highlands and Isles of Scotland;—for our *Colonial Scheme*, that true men, loving souls, may go and minister to our countrymen abroad, and sow the precious seed in the wilderness, and comfort those who are all alone labouring there;—for our *Indian Scheme*, that our divinity halls may supply it, year after year, with Christian missionaries—*that those already in the field* may be strengthened and helped in their many labours—and that the *converts* may be kept steadfast and immovable. Let also “our heart’s desire and prayer to God for Israel be, that they might be saved!” And in behalf of all our missions, let us pray, that “the Lord would send forth labourers to His harvest;” that our people may evidence the reality of their love to Christ by giving willingly of their substance, “to preach the Gospel to every creature.” and thus fulfil the Saviour’s joy, who “sees of the travail of His soul

and is *satisfied*,” when sinners believe on His name.

We take the liberty of suggesting these topics as subjects (one or more of them) for daily prayer, along with *confession of sin*, and *thanksgiving for mercies*. Can we, dare we doubt, that, if our readers, who believe these things to be true, were really thus to pray to Christ for the outpouring of His Holy Spirit upon the whole body, we should receive blessings to overflowing? Would not our wants be “liberally” supplied according to the measure of our desires? “This is the *confidence* that we have in Him, that if we ask anything *according to His will*, He heareth us.” And surely, in asking such things as we have briefly indicated, we are asking only what *is* according to His will, or in harmony with His wishes. For are we not *sure*, that whatever is true, and good, and holy, *must* be pleasing to Him? We are not straitened in Him, but only in ourselves. He will say to every sincere believer now, as when on earth, “Be it to thee according to thy faith!”

But let us not be supposed as excluding from our Christian regard and prayers other portions of the Church of Christ. The interests of one portion of the Church are bound up with those of the whole body. If one member suffer, the other members *must* also suffer. We may feel assured of this, that we cannot, as a Church of Christ, gain, but must lose by the evil—and cannot lose, but must gain by the good—existing in any who name the name of Christ! Let us pray, then, for the whole body of which the Church of Scotland forms but a part, and thus enjoy the communion of saints.

And shall no special mention be made by us in our prayers of the Free Church and its Assembly, which is to meet at the same time with our own? Some may suppose us insincere in suggesting this as a duty; others may find it difficult to comply with it, or may possibly reject it as unreal and false. But does not all this indicate a state of feeling (if such exists) which itself proves the necessity of prayer, if only for its removal?

Surely we may sincerely pray to God to imbue that Church more and more with all the graces of His Spirit! Such gain to it would, we repeat it, be a gain to every Christian Church, and every Christian heart in Scotland. It is, alas! true, that the Free Church is opposed to the Church of Scotland, charging her, as a Church, with sin—heavy and grievous sin! Does Christ know these accusations to be false? Let us pray that His servants, who seek to know His will, may also see their falseness—as we before God see them!—and repent of the wrong done us, and the offence given Him in this thing. Does Christ know them to be true? Let us pray that, in His abundant mercy, He may show us our error, as it is seen by others, and enable us at all hazards to acknowledge and forsake it. At all events, who will refuse to pray, that, wherever the evil is, He would destroy it; that, wherever the good is He would bless it; that, wherever the sincere desire is to do His will, He would meet it by His heavenly wisdom, and strengthen it by His Spirit, until it accomplish its longing; and that, whether by us, or by others, His name may be hallowed, and His kingdom come!

We call, then, upon all to join in this work of works—this “labouring together in prayer”—which the aged pauper and weak invalid may perform, as well as the two Assemblies, if only strong in faith and love; and great would be God’s goodness if all our trials and difficulties, which have wearied and oppressed many a spirit, had the blessed effect of making us “cease from man, whose breath is in his nostrils,” and of turning us with one heart in a conscious sense of weakness, to the living God, to trust *Himself* as the sure and never-failing source of life, strength, wisdom, and perfect peace. Though weak, then indeed would we be strong!

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him

be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” L. L.

Edinburgh Christian Magazine.

## DEATH OF THE REV. DR. ALEX. ROSE.

Death has lately been busy among the old and distinguished inhabitants of Inverness, and we have now to add the name of the venerable Dr. Rose, one of the ministers of the High Church, whose invaluable labours extended over a period of more than half a century, and whose high character, talents, and experience rendered him the most conspicuous and influential clergyman in the north of Scotland. Though he had withdrawn in a considerable degree from public observation during the last few years in consequence of the pressure of age and infirmity, the deceased was still regarded with unfeigned respect, and his removal has awakened a wide train of recollections and feelings in almost every household in Inverness. He was a link between the past and present times—a living memento of generations whom he had baptized and married, and many of whom he had followed to the grave. Great changes had come over the Church, and the country since he first began to mingle actively in society, but he preserved to the last a uniform and consistent course, and his life was as useful and happy as his death was calm and easy. Religion was with him not a mere profession: it exercised its proper influence on his mind and character.

Dr. Rose was a native of Nairnshire. He was born at Broomhill, parish of Cawdor, on the 20th of August 1772. Having received his early education at the parish school of Nairn, then taught by Mr. Strath, a schoolmaster of great reputation in his day, he proceeded to King’s College, Aberdeen; and, on completing the usual course of Philosophy and the Arts, was entered of the Divinity Hall. Dr. Campbell and the elder Gerard were then Professors, and with two such men at its head the Divinity Hall of Aberdeen might have stood comparison with any in Europe. Dr. Rose often spoke of the veneration he entertained for these eminent Professors; and on one occasion he was overpowered by this feeling, for having to read his discourse in the Hall, he faltered and was unable to proceed. Dr. Gerard spoke kindly to the young student, and, having paid him some compliments, remarked that he would require to conquer his excessive timidity ere he made his appearance before a public audience. We mention this as affording a contrast to his singular calmness and self-possession in mature life. On removing from the University, Dr. Rose resided some time in Lochaber, where he acquired a knowledge of the Gaelic language, and was licensed by the Presbytery of Abertarff in the year 1794. In November of that year he came to Inverness, and was in 1795 ordained Assistant to the Rev. Mr. Watson. After a short time he was appointed to the third charge, which he held for about three years, when he was promoted to the second. He had it more than once in his power to remove to the first charge, but from motives of delicacy and regard for his colleague (who could not obtain the patronage necessary for his promotion from the third to the second charge) he declined to remove. And in this sphere of duty the deceased continued until within a short period of his death.

In the year 1825 the University of Edinburgh, as a spontaneous mark of their regard, conferred upon him the degree of D.D. In 1826 he was requested to allow himself to be put in nomination as Moderator of the General Assembly, but the state of his health prevented his accepting this honourable distinction. The request was renewed in the following year, but he was compelled to give a similar answer. As a member of the Church Courts Dr. Rose possessed great influence, derived from his ability and consistency, and from his constant efforts to banish all angry feeling from his discussions and to induce concurrence in wise

and salutary measures. This influence was felt not only in his own Presbytery, but throughout the whole of the neighbouring districts. At the period of the Secession in 1843 he strenuously exerted it in favour of the Establishment. There was, to his inexpressible gratification, comparatively little change in the congregation of the High Church, and he lived to see the number of hearers augmented beyond its former amount, and still continuing steadily to increase. By this time, however, he had received the services of his assistant and successor, the Rev. Mr. Macdonald, of whose powerful and eloquent ministrations in the development of religious Truth it would be superfluous here to speak.

Dr. Rose retired from active life about five years ago. He was then requested to sit for his portrait, which is now in the Session-house; and a service of plate, of the value of £200, was subscribed for and presented to him by his congregation. Two years since he resolved on resigning his charge, but was prevented by the precarious state of Mr. Macdonald's health. This cause being at length happily removed, and anxious to have all settled during his lifetime, Dr. Rose sent in his resignation to the Presbytery. The event occurred shortly before his death, and, as his letter now possesses a peculiar and melancholy interest, we here subjoin a copy of it:—

*"To the Moderator and other Members of the Presbytery of Inverness. (To be communicated.)"*

"Rev. and Dear Brethren,—There being now no reasonable prospect of my being able to resume any of my public duties, I have come to the resolution of resigning my office as Senior Minister of Inverness, which I hereby do, and request the Presbytery to loose me from the obligations it involves. I do this the more readily as the Presbytery will not have the trouble of providing supplies, the entire duties and responsibilities of the charge I now vacate devolving at once on Mr. Macdonald. I trust that my retiring from a charge, the duties of which I cannot perform, will not be considered as implying any abatement of my interest in the welfare of this community, and more especially of those congregations with which I have had the happiness of being more immediately connected for a period of nearly fifty-six years. On the contrary, I shall ever retain a most grateful sense of all the kindness I have experienced, and of the great indulgence with which my humble services have been received—and my heart's desire and prayer for them shall be that they may be saved.

"Neither does my ceasing to be a minister of this parish imply any intention on my part of divesting myself of the character of a minister of the Church of Scotland. That is an honour I prize too highly to resign but with my life. For that Church I have the highest veneration, and earnestly wish it may continue to grow in strength, usefulness, and influence, and in favour with God and man. Retaining that character, I would only ask, that, if any of my friends should wish me to perform any ministerial duty in their families, the Presbytery may agree to my doing so without the formality of asking permission.

"In thus withdrawing from co-operating with you in Church courts, I beg to express my warmest wishes for the happiness of each of you individually, and for the wisdom and dignity of your proceedings as a body; nor shall I cease to pray that, by the blessing of your Divine Master on your own diligent and strenuous labours, you may have the unspeakable encouragement of seeing the interests of truth and soberness, of piety and purity, of peace and love, grow mightily and prevail in your respective parishes; and, 'now may the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.'—I remain,

Dear and Rev. Sirs, your faithful friend and affectionate brother,

ALEX. ROSE.

"Inverness, 4th March, 1850."

The Presbytery courteously waited upon their aged and respected colleague, and having ascertained that his resignation was the result of long and mature consideration, they entered upon the Record, a strong expression of their regard, fervently hoping that he would be spared for years to guide them by his counsel and to receive the tokens of their unabated affection and veneration. In this feeling the whole community may be said to have participated; but the venerable minister lived only eight days after penning his farewell letter: he died on Tuesday morning, the 12th instant.

We may add a few words on Dr. Rose's style of preaching. It was clear and concise, remarkable for good taste, good sense, and great felicity of expression. He did not read his sermons, but they were carefully prepared, and up to his last appearance in the pulpit were conscientiously revised. He aimed at being practical, and while he gave due prominence to the doctrines of Revelation, he dwelt with peculiar earnestness, and often with much effect, on the influence that those doctrines ought to have in moulding men's duties tempers and animating them to the great of the Christian life. His delivery was remarkably elegant and impressive. He had more of the cast of a metropolitan than a provincial clergyman, and all strangers were much impressed by his refinement of style and manner. The latter, we may remark, also distinguished him, in a peculiar degree, in society. He excelled in conversation. His extensive reading and observation enabled him to range over a great variety of topics; his memory was copious and exact; and his expression always select and pointed. These advantages, joined to his never-failing courtesy, gave Dr. Rose a position in the northern counties which the present generation may never again see realized, but which they must always remember with interest, and, we hope, with improvement.

#### DIED.

At Toronto, on the 28th March, at his late residence on Adelaide Street, after an illness of 18 months' continuance, Mr. George Sinclair, in the 46th year of his age. Mr. Sinclair was an old Sergeant of the 79th Highlanders, and of late years an Elder of Rev. Mr. Barclay's Church. Mr. Sinclair had been for a period of 14 years superintendent of the General Hospital, and held a similar situation in the Emigrant Fever Establishment, during the prevalence of the epidemic in 1847-8, and in each capacity discharged the arduous duties devolving upon his station with fidelity and punctuality. He was a man of Christian piety, of exemplary conduct, and was much esteemed and respected by a large proportion of his townsmen.

#### POETRY.

We give place to the following lines, as they are very suggestive, and exhibit forcibly the extent of the influence which, whether it be for good or evil, every individual exerts and must exert in the various relations of life on those with whom he is thrown in contact. An abiding consciousness of the possession of, and of the accountability for, the exercise of this influence, might often prevent the pages of life's chequered history from being sullied with many a foul blot.

*From the Home Journal.*

#### THE LIFE BOOK.

Write, mother, write!

A new unspotted book of life before thee,  
Thine is the hand to trace upon its pages  
The first few characters; to live in glory,  
Or live in shame through long unending ages!

● Write, mother, write!  
Thy hand, though woman's, must not faint nor falter;

The lot is on thee—nerve thee then with care:  
A mother's tracery time may never alter—  
Be its first impress, then, the breath of prayer.  
Write, mother, write!

Write, father, write!

Take thee a pen plucked from an eagle's pinion,  
And write *immortal actions* for thy son;  
Teach him that man forgets man's high dominion,  
Creeping on earth, leaving great deeds undone  
Write, father, write!

Leave on his Life-Book a fond father's blessing,  
To shield him mid temptation, toil, and sin,  
And he shall go to glory's field, possessing  
Strength to contend, and confidence to win.  
Write, father, write!

Write, sister, write!

Nay, shrink not, for a sister's love is holy!  
Write words the angels whisper in thine ears;  
No bud of sweet affection, how'er lowly,  
But planted here will bloom in after years.

Write, sister, write!  
Something to cheer him, his rough way pursuing,  
For manhood's lot is sterner far than ours;  
He may not pause—he must be up and doing,  
Whilst thou art idly dreaming among flowers.  
Write, sister, write!

Write, brother, write!

Strike a bold blow upon these kindred pages;  
Write, shoulder to shoulder, brother, we will go;  
Heart linked to heart, though wild the conflict rages,  
We will defy the battle and the foe.

Write, brother, write!  
We who have trodden boyhood's paths together  
Beneath the summer's sun and winter's sky,—  
What matter if life bring us some foul weather?  
We may be stronger than adversity!  
Write, brother, write!

Fellow immortal, write!

One God reigns in the Heavens—there is no other  
And *all mankind are brethren*; thus 'tis spoken,  
And whoso aids a sorrowing, struggling brother  
By kindly word, or deed, or friendly token,  
Shall win the favour of our Heavenly Father  
Who judges evil, and rewards the good,  
And who hath linked the race of man together  
In one vast, universal brotherhood!  
Fellow immortal, write!

#### "TIS I: BE NOT AFRAID."

'Tis dark! but through the waters' roar  
Our Lord's disciples ply the oar;  
They strain to reach Capernaum's shore,  
But, tempest-tossed, all are dismayed.

When suddenly the Lord appears,  
Then straight redoubled are their fears;  
But each rejoices when he hears  
These words: "Tis I; be not afraid."

He willed the little bark to land:  
Instant her keel is on the strand,  
Obedient to His high command,  
Who says: "Tis I; be not afraid."

When murky clouds do o'er us lour,  
Despond we not in that dark hour;  
But look to Him who wields all power,  
Who says: "Tis I; be not afraid."

When persecution bares her arm,  
Let not her terrors spread alarm;  
Trust we in Him who saves from harm,  
And says: "Tis I; be not afraid."

When malice points her venom'd dart  
To wound us in some vital part,  
Seek we His aid, with all our heart,  
Who says: 'Tis I, be not afraid."

Whatever ills we meet below,  
Still let us to the Saviour go,  
Who for us conquers every foe,  
And says: "Tis I, be not afraid."

J. M. AIM.

## MISCELLANEOUS.

REV. DR. AULD OF Ayr.—On the afternoon of Thursday last a beautiful service of plate was presented to the Rev. Dr. Auld by his parishioners and friends, as a mark of respect and esteem on the occasion of his having attained the fiftieth year of his ministry. Colonel Hamilton, who presided at the presentation, passed a very high eulogium on the Doctor for his kindly disposition, bland, polite, and gentlemanly manners, and his readiness to oblige even the humblest of his parishioners. These qualities he stated had gained him golden opinions from all classes of the community. The worthy Doctor made a suitable and feeling reply. The service of plate bore the following inscription:—"Presented, December 20, 1849, in the fiftieth year of his ministry, to the Rev. Robert Auld, D.D., minister of Ayr, by a number of his parishioners and friends, in testimony of their respect and regard."

THE LATE REV. HECTOR BETHUNE.—Our obituary of the week before last contained the usual simple record of the death of this gentleman at Dingwall, upon the last day of the past year, at the age of 67. His position in society, and the estimation in which he was held, demand a more ample notice. Mr. Bethune's father was minister of Ainess in Ross-shire, and upon his death about six-and-forty years ago, was succeeded in the pastoral charge of that parish by his son, then a very young man. The latter held that office for nearly twenty years, and was then translated to Dingwall, as successor to the pious and popular Dr. Alex. Stewart. Although Mr. Bethune's style of preaching was of a quiet rather than of an energetic character, yet the advantage of a handsome person and gentlemanly manners, combined with an extreme love of peace, a cheerful and kindly disposition, and delightful social qualities, secured to him the attachment of his own parishioners and the regard of a large circle of friends. Instead, however, of extending these remarks, we refer with pleasure to an eloquent tribute of affection to his memory by one who knew him long and well. Upon Sabbath, last week, the Rev. Charles Downie, of Contin, preached an able sermon in the vacant pulpit to a large congregation—taking for his text, from the last chapter of the Epistle to the Hebrews, these words:—"Remember them which have the rule over you, who have spoken to you the Word of God, whose faith follow, considering the end of their conversation"

The funeral took place on the 9th January, the following acting as mourners:—Rev. Angus Bethune, Mr. John Bethune, Rev. Lewis Rose, Rev. Charles Downie, Dr. Mackenzie, Eileanach, A. Mackenzie, Esq., Millbank, Duncan Davidson, Esq., of Tulloch, and Mr. John Maciver, banker. The attendance of friends, both from town and country, was large, for the mild, gentlemanly, and truly Christian character of the deceased rendered him respected and esteemed by all classes.

LARGES.—A few of the friends of the Rev. Robert Turner, assistant to the Rev. John Kinross, minister of Largs, previous to his leaving, presented him with a handsome sum of money in token of

their approval of the valuable services he rendered the congregation during the short period he laboured among them. He carries with him the best wishes of a numerous circle of friends to his new sphere of usefulness, as assistant and successor to the Rev. Robert Lunan, minister of Kinneltles, Forfarshire.

PUBLIC AND PRIVATE EDUCATION.—A juster estimate of one's self is acquired at school than can be formed in the course of domestic instruction; and, what is of much more consequence, a better intuition into the characters of others than there is any chance of learning in after life. I have said that this is of more consequence than one's self-estimate; because the error upon that score, which domestic education tends to produce, is on the right side—that of diffidence and humility. These advantages a day-scholar obtains, and he avoids great part of the evils which are to be set against them. He cannot, indeed, wholly escape pollution; but he is far less exposed to it than if he were a boarder. He suffers nothing from tyranny, which is carried to excess in large boarding-schools; nor has he much opportunity of acquiring or indulging malicious and tyrannical propensities himself. Above all, his religious habits, which it is almost impossible to retain at school, are safe. I would gladly send a son to a good school by day; but rather than board him at the best, I would, at whatever inconvenience, educate him myself.—*Southey's Autobiography.*

CHINESE LITERATURE AND SCHOOLS.—The Chinese are a reading people, and the number of their published works is very considerable. In the departments of morals, history, biography, the drama, poetry, and romance, there is no lack of writings, "such as they are." The Chinese *Materia Medica* of Le-she-chan, comprises forty octavo volumes. Of statistical works, the number is also very large. Their novels are said to be, many of them, excellent pictures of the national manners. The plot is often complex, the incidents natural, and the characters well sustained. The writings of the Chinese are exceedingly numerous, and the variety of style is very great. From the days of Confucius down to our own times, during a period of more than twenty-three hundred years, there has been one uninterrupted series of authors. China is full of books, and schools, and colleges. New authors are continually springing up, though few of them comparatively gain much celebrity. The press is active, and the traffic in books is a lucrative and most honorable branch of trade. Individuals have their libraries, and government its collections. Of these there are catalogues, some of which contain simply the titles of books, with the names of their authors; but others, in addition to the titles and names, give brief notices of their contents, intimating in a few words what each contains.

UNIVERSITY DEGREE.—The University of St. Andrew's have unanimously conferred the honorary degree of L.L.D. on Mr George Lees, Lecturer on Natural Philosophy in the Scottish Naval and Military Academy, Edinburgh.

WHAT A PASTOR MAY DO WITH HIS PEN.—It has often filled us with surprise that so few of the strong men of the pulpit employ their pens for the press. A pastor sometimes spends weeks in elaborating thoughts for a sermon which is delivered to a congregation of a few hundreds, and is then thrown into the barrel of old manuscripts. The same thought condensed, and put into a popular form for a newspaper, might reach and influence tens or hundreds of thousands; and with as much hope of its making abiding and saving impressions, perhaps, as when uttered from the pulpit.

Rev. J. Mattos, a native of Madeira, who was educated at Glasgow, and belongs to the Free Church of Scotland, has accepted a call to become the pastor of the Portuguese refugees now settled in Illinois, and is expected to arrive in this country in two or three weeks.  
—*New York Evangelist.*

CHURCHES IN SAN FRANCISCO.—A correspondent of the *New York Christian Advocate and Journal*, says—In common with others who have not visited California, I supposed that about the whole of its Inhabitants were emulous to excel in rendering supreme homage to gold. Judge of my agreeable surprise, then, on arriving here, at finding that during the period occupied in making the voyage around Cape Horn, five Protestant Churches had been organized in this city alone, besides a number more in other parts of this State. It was, indeed cheering and delightful to find that even in California there were many who loved God supremely, and were putting forth vigorous efforts to extend the Messiah's kingdom over this portion of the globe.

THE CHURCH OF ENGLAND IN CHINA.—The following is an extract from a letter from an Episcopal missionary clergyman at Shanghai:—"But the great event to us was the opening of our large new church, in the midst of the Chinese city. It was on Sunday last—the first Sunday in 1850. For hours before the appointed time numbers of people were waiting about the gateways, and when the doors were open the crowd was such that there was great difficulty in getting them seated. Many of our English and American friends were there also, and took their places in one of the side galleries. When three o'clock came, the Bishop, Mr. McClatchie, and myself, he in his robes and we two in our surplices, went and took our seats in the chancel. The Bishop began with the consecration service adapted to the circumstances, and then a young Chinese convert (who is also a candidate for the ministry, came forward and read aloud a petition, stating, that one Mr. Appleton, of America, who honoured God, and had heard that the people of Shanghai worshipped idols, had sent 5,000 dollars to build this house, and the house being now built, he begged that the Bishop would set it apart from all common uses, and consecrate it to the service of the true God. The Bishop then offered the prayers of consecration, and handed me the deed, which I read aloud to all the people to let them know that their building was now dedicated for ever to the service of the one true God, whose name is Jehovah. The people seemed to be very much struck with the whole of this service, and if you consider that this was done in the midst of a city of 200,000 inhabitants, all hitherto given to idolatry, and that one of the most frequented shrines or temples was actually within hearing of our voices, you may judge of the striking novelty of the scene."

We are requested again to call the attention of our readers to the questions of the Queen's College Missionary Association which recently appeared in our columns. We learn that replies were beginning to be received to them.

We are much gratified in being able to state, that, subsequently to Mr. Mowatt's induction to the pastoral charge of St. Andrew's Church, at Niagara, the ladies of the congregation presented him with a handsome silk gown.

## SUBSCRIPTIONS TO PRESBYTERIAN SINCE LAST PUBLICATION.

Donald McFee, Caledonia Springs, 2s.; Angus Urquhart, Hawkesbury Mills, 6s.; C. P. Treadwell, L'Original, 12s.; David Shanks, Valcartier, 2s. 6d.; Wm. McEdward, Lancaster, 2s. 6d.; J. McFarlane, Montreal, 2s. 6d.; Mr. E. Ferguson, do., 2s. 6d.; L. Glass, Brockville, 2s. 6d.; G. Hutchison, do., 2s. 6d.; W. Thomson, do., 2s. 6d.; Andrew Paul, Ramsay, 2s. 6d.; Duncan Saunders, Hamilton, 5s.

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The subscriber will close the Annual Statement, and forward it to the Synod Clerk on Tuesday, the 2nd of July.

H. RAMSAY,  
*Treasurer pro tem.*

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ALEXANDER FLECK.  
Montreal, May 1, 1850.

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THE TENTH SESSION OF QUEEN'S COLLEGE.

WILL begin on the FIRST WEDNESDAY of OCTOBER, (2nd October,) 1850, at which date all INTRANSITS and REGULAR STUDENTS in the FACULTY OF ARTS, are requested to be present.

The DIVINITY CLASSES will be opened on the FIRST WEDNESDAY in NOVEMBER.

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The only charges are £1, to cover incidental expenses, and £2 for each class per session, to be paid on entrance.

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All Students must produce a Certificate of moral and religious character from the ministers of the Congregations to which they respectively belong.

A number of Scholarships will be awarded at the commencement of the Session. The Scholarship for Students of the first year, will be conferred on those who display the greatest proficiency in the subjects of examination for matriculation together with the first Book of Euclid. For Students of previous years the subjects of examination for Scholarships, will be the studies of former Sessions.

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All fees payable quarterly in advance. A deduction of 25 per cent. is allowed on the Tuition fees of parents sending more than one scholar.

This department is under the superintendence of the Professors, and is visited by them as often as their duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus.  
GEORGE ROMANES,  
*Secretary to the Senatus.*  
Kingston, C. W., June, 1850.

PSALMODY.

TO be published, A Choice Selection of PSALMODY adapted expressly for the use of the PRESBYTERIAN CHURCHES in Canada; to which will be added several Tunes composed by the Author, prefaced with Instructions in the Art of Singing and Reading at sight. Price two shillings and six pence per copy.

GEO. ANDERSON,  
Montreal, 24th December, 1849.

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The Presbyterian

Is published for the Lay Association, by Messrs. Lovell and Gibson, at their office, St. Nicholas street, Montreal.

PRINTED BY LOVELL & GIBSON,  
St. Nicholas Street, Montreal.