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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 OF MONTREAL.

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The Presbyterian.

THE CHURCH IN CANADA.

PRESBYTERY OF BATHURST.

The Presbytery of Bathurst met in St. Andrew's Church, Bytown, on the 27th day of July last according to previous appointment for the purpose *inter alia* of inducting the Rev. Alexander Spence, lately arrived from Scotland, to the Pastoral charge of that Church.

Mr. Spence's edict was returned duly served, and, the parties concerned having been called, no objections to his life and doctrine were offered. Thereafter, the Congregation being met, and having been notified of the intention of the Presbytery, Mr. Fraser of Lanark, Moderator, preached an appropriate and excellent discourse from Luke x. 2, "The harvest truly is great." After Divine Service the Moderator called Mr. Spence, and read to him the questions appointed to be put to such as are to be admitted to new charges, and also the act declaring the Spiritual Independence of this Church, to all which Mr. Spence gave satisfactory answers, and signed the Bond in behalf of the Ministers' Widows' and Orphans' Fund. Whereupon the Moderator did, in name and by appointment of the Presbytery, admit Mr. Spence to the Pastoral charge of said Church, and the brethren present gave him the right hand of fellowship. Thereafter Mr. G. Bell suitably addressed the Minister, and Mr. Smith, the Congregation upon their respective duties, and afterwards, when the Congregation was dismissed, Mr. Spence subscribed the Formula, and his name was ordered to be added to the Presbytery Roll.

This is a settlement, we are happy to

learn, which is highly satisfactory to the Church at Bytown. From the experience and high qualifications with which Mr. Spence enters upon his duties in connection with his present charge, we cannot but hope that with the blessing of God great benefits will accrue from his labours and counsels not only to the members of his own flock, but to the Presbytery and Church at large, with which he is connected. The appointment of Mr. Spence to the Church in Bytown forms an additional item to the large debt of gratitude that the Church in this Province already owes to the Parent Church—the Church of Scotland.

The Presbytery of Bathurst held their ordinary meeting in Perth on the 13th September. There were several matters before the Presbytery, some of them of a local and routine character, the disposal of which occupied them nearly two days. *Inter alia*, the Presbytery completed the steps taken at previous meeting in reference to the translation of the Rev. George Bell from Cumberland and Buckingham to Galt. Reference being had to the measures already taken in the case according to the laws of the Church, Mr. Petrie, Elder, on the part of the Congregations at Cumberland and Buckingham, assented to the translation. The question was then put, "translate Mr. Bell to the Church and Congregation at Galt, or not," and it carried unanimously—*translate*. In releasing Mr. Bell from his present charge the Presbytery resolved to record the sense they entertained of his qualifications as a Minister in the following terms. "It is but justice to state that, when on trials for License and Ordination, Mr. Bell acquitted himself in a manner highly creditable to himself and satisfactory to the Presbytery; and that his duties as a settled Pastor have

It is particularly requested that Communications for "The Presbyterian" be in future sent in before the 20th of each month.

Ministers are, also, respectfully requested to draw the attention of their Congregations from the pulpit to the objects which "The Presbyterian" has in view, as it has been ascertained that many of our brethren are ignorant of the existence of such a Religious Periodical, and of the low price at which they can procure it.

A considerable number of persons, to whom the *Presbyterian* has been sent, have not yet forwarded to us the amount of their subscriptions. It will be obliging if they do so without any farther delay.

NOTICE TO CORRESPONDENTS, &c.

The articles from Goderich and Vaughan, and that entitled "Popery and Democracy," will appear in our next Number.

We have received a letter from a person connected with the Congregation of the Rev. Mr. Fettes, complaining of the election of certain parties to the offices of Elder and Deacon in that Church. We suggest to our Correspondent that he should prefer his complaint to the organ of the Religious Body to which he belongs, or to the Ecclesiastical Courts of the Free Church.

We beg to acknowledge from the Author receipt of a copy of "Heathen Converts to the Worship of the God of Israel, by the Rev. George Macdonnell, Bathurst, New Brunswick. Edinburgh—Myles Macphail."

We beg also to acknowledge an article entitled "The Church and Her Vocation. By J. H. Merle D'Aubigné, D. D."

been discharged in a way which gives promise of great usefulness in his new sphere of labour. Mr. Bell leaves this Presbytery with the best wishes of the Members for his personal welfare and his success in proclaiming the glad tidings of Salvation."

Mr. M'Morine and Mr. Bain were appointed to dispense the Sacrament of the Lord's Supper at Smith's Falls on a Sabbath to be agreed upon between them and the Kirk-Session. Mr. W. Bell was appointed to preach at Smith's Falls on the 2nd Sabbath of October, Mr. Robb on the 1st Sabbath of November, and Mr. Smith on the 1st Sabbath of December.

Mr. M'Morine was appointed to preach at Brockville on the 3rd Sabbath of October, and Mr. Bain on a Sabbath to be agreed upon between him and the Elders at Brockville.

Mr. Spence was appointed to preach at Cumberland and Buckingham on the 2nd or 3rd Sabbath of October (the particular Sabbath to be intimated by him in due time to Mr. Petrie, Elder), and Mr. Evans on the 1st Sabbath of November.

The Presbytery agreed to employ Mr. Joseph Lowry as a Catechist, for two months from this date, in M'Nabb, Horton, and neighbouring Townships, under the direction of Mr. Mann and Mr. M'Nabb, Elders. Mr. Mann and Mr. M'Nabb having power to continue Mr. Lowry, if to them it seems expedient, in the same localities until the next ordinary meeting of Presbytery.

The Presbytery prepared Reports in reference to the proposed Act of Incorporation for holding Church property, and also in reference to the Form of Process anent the calling and settling of Ministers in Congregations.

HISTORICAL SKETCH OF DUNDEE CHURCH, BEAUHARNOIS.

This Congregation is the second in order of formation, in connection with the Church of Scotland, in the County of Beauharnois. For a topographical and statistical account of the Township itself we refer our readers to our remarks in the May number of "The Presbyterian" on the County of Beauharnois. The Township began to be first settled about the year 1817 by French Canadians and Americans, when, afterwards having been surveyed, several Scotch and Irish families took lands, part of each being Presbyterians and Roman Catholics. For many years no religious ordinances were enjoyed by those of either creed. The Sabbath was not observed as "Holy unto the Lord, honourable." Hunting and fishing were the chief employments wherewith to beguile that day which otherwise "was a weariness unto them." For several years previous to 1832 the Presbyterian settlers were much indebted to the Rev. John M'Kenzie, of Williamstown, Glengarry, whose many acts of Christian kindness in attending to the Spiritual wants of

the Township, in occasionally preaching the glad tidings of Salvation and the way of life, and baptizing the children of parents longing to dedicate them to the Lord, are remembered with grateful affection. Sometimes services were administered by Baptist Preachers, but the attendance was comparatively small on such occasions.

In the summer of 1832 Mr. Duncan Moody, a licentiate of the Presbytery of Ayr, Scotland, arrived in Canada, and, speaking the Gaelic language, was directed to this Township, when with great joy on the part of the people, the majority of whom are Scotch Highlanders, a harmonious call was given to him to become their Minister; which with a memorial from the newly forming Congregation to be received within the bounds, with other necessary papers, were laid before the Presbytery of Quebec on 31st October. The Presbytery granted the prayer of the petitioners, and on the 28th December, 1832, Mr. Moody was ordained to the office of the Holy Ministry. A Kirk-Session was afterwards formed by the Presbytery on 21st March, 1833. From that time till now Mr. Moody has continued to labour amongst a very attached people. Like most other Ministers, who are the first settled in a wild country locality. Mr. Moody had a share of the ordinary trials to be met with whilst acting as a Ministerial Pioneer in the forest amongst people suffering, as mostly all new settlers do for a time, under poverty and many privations, coupled with, what made his duties more onerous to him, very delicate health. From want of roads tending to deter many from going a distance to a regular place of worship, and without a Church sufficiently large to accommodate the whole Congregation, he was necessitated to preach alternately in four different stations. In progress of time, however, as the families began to improve in their circumstances, efforts were made to erect a House to the Lord their God. Though unaided by any foreign assistance, yet by united perseverance they have been able to raise a large and comfortable building, which, though unfinished and requiring about £70 to complete it in plastering and erecting pews, is in its rude simplicity highly prized by the Congregation. In this Church for the last two years Mr. Moody has regularly officiated in Gaelic and English to a respectable attendance, the two-thirds of the Congregation requiring the former language. The number of families adhering to his Ministry is eighty. The Sacrament of the Lord's Supper is yearly dispensed and Ministerial Visitation of families is also regularly observed.

This Congregation has happily enjoyed what rarely falls to the lot of others—peace and unity. For nearly sixteen years they have continued steadfast to the faith and principles of the Church of their Fathers—free from schism. Living, it may be said, in a retired part of the country, and seldom brought into con-

tact with the world beyond their own narrow circle, they are generally characterized by that quiet simplicity of life and manners—a common trait of many of the remote Scottish Parishes, which, while it renders them more contented with their temporal state, embues them with the same spirit in matters of religion. They enjoy the highest boon in the house of their pilgrimage,—the Ordinances of the Gospel. Their eyes see their teacher. They can point to their Church as the House of Prayer for themselves and their families, and to that other house appointed for all living, which, though but of recent history, is yet endeared to them by the recollection of there lying the remains of many of their beloved friends and brethren, as well as by the accompanying solemn thought—that there too they shall sleep and mix with kindred dust.

The writer of the above happened to be present in May last at a meeting of the Congregation called in consequence of a Visitation of the Presbytery of Montreal, accompanied with two Members of that of Glengarry; on which occasion the attendance was much greater than anticipated, notwithstanding it was a week-day and the people generally busy with their spring-work. The Presbytery expressed themselves satisfied at the results of the meeting, and the large, orderly, and Christian-like deportment of the Congregation. The Services continued for upwards of three hours; and it was a matter of gratulation to witness from the examinations which took place both of the Minister, the Session, and the people, the cordiality which was universally expressed to exist between them, and to hear of the marked improvement in religious duties during Mr. Moody's Ministry—that family worship was generally maintained, and that as an evidence of their attachment to their Minister, the people contributed to his support according to their means, while at the same time there was expressed a universal feeling of sympathy with their Pastor in the delicate state of his health, though occasionally causing a vacancy on the Sabbath. As has already been stated, what can be said of very few others, their church has been raised solely by their own unaided efforts, though on several accounts they are to be considered as having a claim upon the Christian assistance of their Scottish brethren in completing their praise-worthy undertaking.

QUEEN'S COLLEGE.

In our June number will be found a list of the prizes awarded at the close of the seventh session of this Institution. The lengthy reports of the proceedings of the General Assembly and of the Synod, which occupied so much of our succeeding numbers, have prevented us from sooner calling the attention of our readers to an account of the examination of the students, and to the address of the Rev. Mr. Urquhart to

them, some extracts from which we now give, from the *Kingston Argus* of May 30.

"The Examination of the Classical, Mathematical and Philosophical Classes in this Institution, took place on Wednesday the 24th instant. We had the pleasure of being present during the whole of the proceedings, and we can say with truth that the appearance made by the students, and the extent as well as accuracy of their attainments, bore ample testimony to their industry as well as to the ability of the Professors. As is usual in this Institution, the amount of reading in the Classics was very large. In Latin, in the Senior Class, the greater part of the works of Horace, most of the Odes, Epistles and Satires, have been read this Session, besides six Orations of Cicero, two Satires of Juvenal, and part of one of Persius; and in the Junior Class, three Books of the *Æneid*, and two books of the Odes of Horace; besides constant revisals of Latin Grammar.

"In the Senior Greek Class, there were read copious extracts from all the four books of Xenophon's *Memorabilia*; one Oration of Demosthenes, and considerable portions of two others; the whole of the *Medea* of Euripides, and of the *Œdipus Tyrannus* of Sophocles, part of the First Book of Polybius, one book of the *Iliad*; and in the New Testament, the Epistles to the Romans, I. and II. Corinthians, Galatians and part of Ephesians.

"In the Junior Greek, the reading was, of course, not so extensive, on account of the time necessarily devoted to the more elementary part of the language, the Greek Grammar having been gone through by repeated revisals. Here, however, a large amount of extracts from Xenophon, Herodotus and other authors was read, besides the second Book of the *Iliad*, and part of St. Matthew's Gospel.

"We were glad to see that the practice pursued last Session of constant writing in Latin and Greek, was also pursued this Session to the same, if not a greater extent. Nothing can be better adapted to give a student a thorough grammatical knowledge of a language, as well as facility in using it, as the daily practice of writing.

"Another circumstance that appeared worthy of notice was the attention that had evidently been paid to the analysis and structure of the languages, the derivation, and composition of words, and the difference of idiom in Latin and English. The *daily written Exercises* throughout the Session consisted chiefly of translations into Latin and Greek from English dictated in the Class; but these were occasionally varied by translations from Latin into Greek and from Greek into Latin; thus exercising the student in both languages. We may also mention that, excepting a sentence here and there, the whole of the Second Part of Professor Dunbar's (of Edinburgh) Greek Exercises was written in the Senior Class.

"A great number of Exercises were presented by the Competitors for Prizes. These consisted of Translations from Latin and Greek Authors into English Prose and Verse; Greek Verse, and Greek Prose Essays on subjects prescribed: Latin Verse: Translations from Cicero into Greek Prose, and from Demosthenes into Latin: Translations from the *Iliad* into Latin Hexameters, and from Sophocles into Latin Iambics. English Essays on subjects prescribed. Latin Prose Composition, and Essays on the Greek Metres. Among such a number there must of course be a great variety in regard to merit; but we may safely say that the majority of these exercises were highly creditable to the talents and industry of their authors.

"After the Classical Examination was concluded, the Mathematical Classes were examined. The attainments of the students in this department seemed to be of a very superior kind. A great variety of problems, taken indiscriminately from the studies of the whole Session, in Geometry, Algebra, Plane and Spherical Trigonometry, Conic Sections, the differential and integral calculus, were proposed and readily solved in a manner which showed the complete knowledge possessed by the young men of the various subjects. The application of Mathematics to practical subjects, as Surveying, Mensuration and Observations, was carefully attended to during the Session; a subject, the importance of which it is easy

to perceive. We cannot pass over unnoticed the immense number of written exercises in all the branches of Mathematics performed by the students throughout the Session; it appears surprising that, together with such an extent of reading in the Classics, they could find time to prepare such a number of Mathematical and Scientific exercises. In this department, too, the number of Prize Exercises was very large, and must have occasioned, we should suppose, considerable difficulty to those who had to judge of the comparative degrees of merit.

"Next followed the examination of the Class of Natural Philosophy. But the multifarious branches comprised in this department could of course, at that period of the day, be only very cursorily gone over. We may only mention that the studies of the Class, besides the principles of Mechanics and Dynamics, comprehended Optics, Chemistry, Electricity and Astronomy. Many of the Essays of the students in the Class on various subjects of Natural Science were of high merit.

"The examination of the Logic Class concluded this part of the business of the day; that of the other Classes being necessarily omitted on account of the lateness of the hour. The Prizes were then distributed to those Students who had merited them by their general proficiency or by the Essays they had written on subjects prescribed.

"We have perhaps extended this account to too great a length; but we cannot conclude without calling the attention of our readers to the importance of this Institution. What we have said above gives a very imperfect view indeed of the amount of instruction communicated; for, when the labours of so many classes during eight months of incessant study are to be reviewed in one day, it is evident that a mere glimpse is all that can be obtained. We cannot but think that those who have had the management of the College have hitherto not taken sufficient means to make its advantages more extensively known. We are aware that they have been more anxious to advance the improvement of the students than to proclaim the benefits, &c. the Institution conveys: but we humbly suggest, that to make the country aware of them is a duty which they owe to the community, in order that these benefits may be more generally diffused. We must close our remarks on this subject, and we do so by expressing the opinion that among the young men whose attainments we witnessed on Wednesday there were not a few who would bear a comparison with the students of any similar Institution in British North America.

On perusal of the above sketch of the course of study followed by the students during the past session, we were particularly struck with the great amount of work performed both by them and the Professors. To go through such a course thoroughly requires a very great expenditure of time, labour and application, and we have little hesitation in saying, that in few Colleges even in Britain is so much progress made during a six months' session as has been the case at Queen's. That Institution affords every facility for the attainment of a thoroughly substantial, and at the same time, a liberal education in the various departments of scientific and classical learning. It must then be gratifying to all, and especially to every member of our Church, to learn that Queen's College is steadily holding its ground, and not only so, but that it is surely, though slowly, advancing, owing to the reputation for affording a sound and scientific University education, which it has, during the past seven years, been gradually acquiring. Difficulties and discouragements have thickly beset the path of its Professors and sup-

porters, but these have yielded, and will altogether disappear, before a combination of efforts, and the College will assume that position to which it is entitled.

A Preparatory School was some time ago established in connection with it, which last year numbered some sixty scholars, and which under the able management of its teachers (who are, by the way, students themselves) is continuing to attract increasing support.

The establishment of this school we consider to have been a most judicious step, for it will act as a feeder to the College. We are informed that already two or three students have passed from it to the College, and this year it is confidently expected that several youths will proceed from it to enter upon their Collegiate course. A warm interest in the prosperity of Queen's College should be felt by every member of the Church of Scotland in this Province, for, wholly irrespective of the advantages which a College is designed and calculated to confer upon the country, it has stronger claims upon our support, since to it we must look for many of our future Pastors. Already we number, as occupants of our pulpits, some who cherish it as their *alma mater*, and the day is not very distant when others, who are now preparing for admission to the ministry, will have completed their novitiate and entered upon their sacred duties. We say that to Queen's College we must look for the greater proportion of those who are to break to us the staff of spiritual life, and we repeat it, for, the more we consider the matter, the more deeply are we impressed with the urgent necessity which exists for training up a native Ministry. Hitherto we have derived our supplies of Pastors from the Church of our Fathers, but it becomes every day more evident, that for the future we need not hope to see *all* our pulpits filled by her Licentiates. She has been ever ready to help us, and even now she is straining every nerve to send us labourers for the vineyard; but the work is a work of time. The claims made upon her become every day more and more urgent, and the cry, "Come over and help us," is day by day wafted to her from more distant shores. We must then, with this view of the subject before us, attach greater importance to the well-being and prosperity of Queen's College; we must regard its Divinity Hall as a school of the Prophets, and we must collectively and individually endeavour to promote and increase its means of usefulness. One of the grand defects of the Canadian character is the want of self-dependence—we lack the untiring energy and the invincible determination of our neighbours on the other side of line forty-five. We expect everything to be done for us—we look to Government to build our bridges and make our roads instead of setting about it ourselves.

We have been true to this unfortunate failing of our provincial character in Church matters also. We do not blame the sons of Scotia for looking back with almost filial piety to the land of their birth, and loving to hear the words of Truth from the lips of a Minister of their own Kirk, and from "their ain countrie;" but we do impute blame to ourselves for having so long asked help without endeavouring to help ourselves. We know that the Church of Scotland feels a kindly interest in our welfare, and will aid us to the utmost extent of her means; but that very knowledge should stimulate us to exertion. Many a talented youth would gladly devote himself to the service of the sanctuary were he taken by the hand, and supplied with means to enable him to prosecute his studies. Within the bounds of every Presbytery we doubt not that some will be found ready to say with the little Samuel, "Here am I, Lord". How is it that Scotland in days past, and even now despite all the chilling influence of this golden age, has had so many talented and truly pious men amongst her preachers, but because the office of the Holy Ministry was looked upon as an object of sacred ambition. The poor man toiled and stinted himself of almost the necessaries of life that he might see his Benjamin one of the Lord's anointed, and the Universities of Glasgow, Aberdeen, St. Andrew's, and Edinburgh, embracing different sections of country, presented every facility to those who felt desirous of acquiring knowledge, whether they were the sons of the rich or of the poor. The very proximity to a College often excites in the mind of youth the desire to avail themselves of its advantages; and we may consequently cherish the hope that Queen's College will yet be productive of much good. We have no fears but that the acknowledged talent of her Professors will attract Students to the Classes, while the total absence of all exclusion or tests affords a guarantee for its future usefulness and success. We then confidently believe that the Literary and Scientific Classes of Queen's College will be numerously attended before many years elapse; but we consider that the Divinity Class should have the especial care and attention of our Church. We feel assured that, if we are but true to ourselves—true to our own interests and those of that portion of the Church to which we belong, a prosperous future is before the Divinity Hall of Queen's. Every Presbytery might at least support one or two deserving young men; but some general plan should be adopted, and a fund should be raised for the support and education of young men designed for the Ministry.

With these desultory ideas on the subject, we will now, in preference to giving any more extended remarks, lay before our readers a few extracts from the Valedictory Address of the Rev. Mr. Urquhart, Profes-

sor of Church History, to the Students at the close of the last session. Had we more space at our disposal, we would willingly have transferred the whole to our columns, and in doing so we would have felt that we owed no apology to our readers, for, though the address was specially designed for the guidance and encouragement of the Students, the comprehensiveness of the views taken of the various subjects alluded to, the nervous grasp with which they are handled, and, above all, the warm Christian spirit which pervades every line, and characterizes every sentiment, richly entitle it to general perusal.

After briefly expressing his regret that the impaired health of the Principal, the Rev. Dr. Machar, who was then in Scotland, should have necessitated his unexpectedly appearing before them, Mr. Urquhart said:—

"We are called together in order to close another Session of Collegiate duties and labours. And this duty is accompanied with many solemn considerations—some congratulatory—some admonitory. Let us begin with the more pleasing, though I shall not aim at keeping them distinct.

"Let me then congratulate the Trustees of the College on the satisfaction of seeing an Institution, which depends so much on their fostering care, still maintaining its ground amidst surrounding difficulties of no ordinary nature. Every work, the object of which is to ameliorate and exalt the nature of man, and to promote the glory of God, and the success of which depends on the blessing of God, must be entered upon in faith, and persevered in, in the confidence of faith; whilst great and noble things are to be aimed at, the day of small things is not to be despised. The things of longest duration are the products of slow growth; while things ephemeral, and of short duration, are commonly of rapid growth: the shadowy and showy gourd springs up in a day and dies in a day; the gnarled oak is of slow growth and of long duration. The durable and hardy plant requires many blasts to mature its structure. Your Institution, then, already partakes of not a few of the attributes of durability. It is slow of growth, but sound in health; it has encountered and survived some heavy storms. Some of its fair branches have been broken off and its leaves scattered, yet "as a teak-tree, and as an oak, whose substance is in them when they cast their leaves," so let us hope together, "a holy seed and generation shall be the substance thereof." Never were the blessings of a sound and solid and enlightened education more needed than in these days, when those Institutions, which were for ages the frame-work of the social fabric, seem through those defects, which are almost inseparable from human administration, to have lost the veneration and respect which their antiquity imparted to them; and are destined to undergo a scrutiny, which, according to the wisdom and intelligence wherewith it is conducted, may either end in imparting to them greater stability, soundness and purity, or in pulling them down like an old house over our heads and thereby involving for a season the civilised world in ruin and devastation. Nothing can resist the destroying and demoralising influence of blind ignorance and reckless daring and presumption, but the raising up of a generation of men who shall be able to try and prove all things by the light and heat of a sound philosophy and a divine theology. The object of this Institution is to raise such a generation; and, in so far as this object shall have been accomplished, it cannot fail of obtaining both private and public patronage, and a blessing from on High. Meantime let me express the hope, that, with this object fully before our eyes, there will be no looking back, but a pressing forward, through good report and bad report, towards the desired end. Whatever the final issue of the vexed question of a general system of provincial education may be, let us strenuously strive together

to cultivate our own little vineyard, knowing that whatever may be the issue of the general question, we shall thereby, in the mean time, help to mitigate the evils of the present divided state of public opinion by sending forth among our own people at least vigorous and sound plants, which with the blessing of Heaven may bring forth good and seasonable fruit."

Then after a few words of encouragement and congratulation to his colleagues on the termination for a season of their honoured but laborious duties, from sharing in which circumstances had debarred him, Mr. Urquhart proceeds to address himself to the Students. We select such portions as we conceive to have a more general interest, though, where all is so good, the difficulty of selection is no light one:—

"And now, my young friends, let me turn unto you as the objects of all our hopes and solicitude. Whatever may be the duties and responsibilities of us Trustees and Professors, you are the objects upon whom all terminates; and, while we would desire with all humility to be regarded as 'labourers together with God,' yet we would not forget, nor would we allow you to forget, that 'ye are God's husbandry.'"

"From the moment you entered these walls as matriculated students, let me remind you that you entered on a new career of your being as well as of studies; you put away childish things, and became men—not, it may be, in stature or in years, but in your pursuits and responsibilities. Your parents, as it were, resigned that authority and discipline which your days of boyhood required; and parted with you with their blessing, committing you to the care of God, and the exercise of those powers of self-government which God hath committed to you, and for which you are now become accountable to Him. Let me, then, call upon you to pause for a moment, and take a retrospect in your own minds of these first days of your individual responsibility, and remember that the prospects of the future are involved in the experience of the present.

"But, while we cannot attach too high an importance to the consequences of this stage of your being, let me remind you also that it is but a stage in the whole career—a stage leading on to a remote end; and the first, it may be, of many more, and all leading toward and maturing for the end. But, while we are not to regard any one stage as the end of our being, but as leading either to another and more advanced stage, so to the end itself, it is plain that in either case it concerns us greatly to take heed to each succeeding period, that it be so ordered as to lead us with advantage to the succeeding one, or mature us for the end.

"We all know how, in coming to the perfect man, in the ordinary course of Providence, every succeeding period of life is affected by the aspect and character of the preceding one—how boyhood is tinged with the hues of childhood—manhood with those of boyhood—and old age with the accumulated result of both. So with you, my young friends, while I would have you careful to consider the past as forming a distinct period of personal responsibility, I would also remind you of its relation to the future. As you, then, desire to carry with you, as you leave this place, such instruction from the past as may enable you to enter with advantage on a new career of experience, and to return again to the active field of mental culture after a short cessation from it spent amidst the amenities of social and domestic society, let me call upon you with all earnestness and affection to depart—bearing on your minds the high character of the studies in which you have been engaged, and the important ends to which they are intended to lead. These studies comprehend the languages of antiquity, both in their structure embracing the philosophy of language, and in their treasures as the vehicles not only of that Divine knowledge which maketh wise unto salvation, but also of a character of mind, the highest and most attractive

five that has ever been presented to the world, apart from the training of Divine Revelation.

Notwithstanding the obloquy from time to time cast upon this branch of study by some utilitarian theorists, who grudge the time devoted to its cultivation, and pronounce its worthlessness as an engine to attain the highest and the only good they can understand, namely, the accumulation of earthly advantages, we still, I apprehend, have in its favour the suffrages of the most enlightened minds that have ever shone upon this earth, either in ancient or modern times. Let this suffice us: and especially, when we find many, to whom the world is most indebted for its moral, religious, and scientific improvements amongst its most devoted advocates. Appreciate you, then, the advantages you enjoy from this noble branch of study: cultivate it diligently and ardently as a great engine of mental culture, and as a great source of wealth: and, though it may not enrich you in the treasures of the earth, it will more than compensate you by the treasures of the mind, while at the same time it will give you an advantage in the prosecution of more practical studies which those only can understand who have profited by it. And more especially are its advantages manifest in acquiring a correct knowledge of our own and other modern languages; so much so, indeed, that almost by general consent it is admitted that no modern language can be perfectly mastered where a knowledge of the Greek and Roman languages is wanting. Strive after a high measure of attainment here, then; be not content with the toil and drudgery of the acquirement, but persevere till you can taste and enjoy the sweets of your toil, till the mind is, as it were, saturated with the words and thoughts of antiquity; and till the morning light of the past is blinded with the purer and brighter light of the day—spring from on High.

Your minds have also been engaged in the culture of the various branches of science and philosophy; by these you have, as it were, been introduced into new worlds both of mind and matter; which, in their connection with wonders that are every succeeding day bursting upon our sight, and in their rapidity and novelty baffling even the panting efforts of the imagination to follow them, while they tend to elevate our conception of the dignity and powers of the human mind, lead us on to such views of the Supreme mind as are eminently calculated to call forth the most exalted sentiments of reverence and devotion; or if, in any instance, *as, alas!* is not unknown to happen, they should produce opposite sentiments, it only should awaken in us deep humility of spirit as additional and painful evidence of the alienation of man from God. In these studies, then, advance with an ardour corresponding with their incalculable importance.

I have reminded you of your responsibilities and obligations arising from the privileges and advancement of the age in which you live; permit me now to glance for a moment at the temptations and perils which are conjoined with your privileges, and which demand the greatest vigilance and circumspection, as well as the exercise of a self-diffident and self-denying spirit, that you may escape their evil influence.

The youngest of you cannot but be sensible that we live in times peculiarly perilous. Old institutions, that used to engage veneration and confidence, are tottering on their foundations: yea, the kingdoms of the earth, that seemed the most firmly established, are undergoing a process of overturning and of change unprecedented in the annals of the world; and in close connection with these movements there is a restlessness, a daring, and a boldness of human opinion, which is well calculated to awaken the solicitude and to engage the thought of all reflecting minds. In these circumstances it becomes a solemn duty with us all, old and young, to seek for a rule of conduct, which, whether in thinking, in speaking, or in acting, may guide us in the path of truth and of safety. And this is the more needful, seeing that, while the spirit of party is very high and very tyrannical, the spirit of wisdom, and of knowledge, and of a sound mind, is very low, and very unimportant.

Without for a moment presuming to propound a rule such as the times demand, I would humbly suggest a course of conduct, which in the absence of some such guide may save ourselves and others from many of the evils and perils that beset our path. It

is generally conceded that one of the greatest boons conferred on the world in modern times was the practical development and propounding of that great law which establishes the right and the duty of private judgement—that law which involves at once man's dignity and responsibility. But this boon, like all our great privileges and blessings, comes to us attended with corresponding obligations. The right and duty of private judgement must be considered to imply the attainment and possession of those qualifications which fit us for the right exercise of it; and, where these do not exist, we become utterly disqualified for its exercise. A forgetfulness or disregard of this necessary element of a sound and safe judgement has proved, I apprehend, a fertile source of much of the evils that have befallen us in these latter days. And here, as in too many instances of a like nature, the greatest blessing has been turned into a curse. Because it is now universally admitted that it is the right and duty of every man to think and judge for himself, therefore it has been rashly inferred, not only that every man shall exercise his own thought and judgement, but that he must think and judge of everything irrespectively altogether of his qualifications to do so; and, what is still worse and more perilous, that he must follow his judgement in practice, be it right or wrong, whithersoever it leads him. This sad mistake I regard as the most fertile source of private and public misery, and that which most demands in all its fatal bearings the calm consideration of the wise and good, that a remedy may be found for its removal. Now, my young friends, I fear you will suppose that I have forgotten you in all this, and that these evils can but remotely affect you. It is quite otherwise; they affect you most intimately, and in truth, if ever a remedy is to be found for this great evil, it must in the first instance be applied to the young. You are now about to return to the heart of a society where all things, men, measures and institutions, are judged of and canvassed with a freedom and confidence which nothing short of infallibility could justify, and yet with a diversity and opposition of sentiment, which proves both fallibility and incompetence. In civil as well as in ecclesiastical matters you will find families and communities not only divided in opinion, but alienated from each other by party distinctions, which at once perplex the understanding and poison the social affections. Is it possible, even at your age, to be callous to these things, or to be unaffected by their baneful influence? Quite the contrary. Your susceptible and ardent minds will at once become engaged in them, and, even before you are aware of it, you will be enlisted as partisans on the one side or the other with nothing better than passion or prejudice to guide you. What then is the path of duty and safety? Is it to sit still and think of none of these things? or to yield a stupid acquiescence in all opinions and parties? Quite the reverse; it is, on the contrary, to be up and doing, to exercise all diligence, first, in cultivating and cherishing those dispositions and qualities of mind, charity, humility and self-diffidence, which are essential to an impartial judgement; and secondly, in laborious and faithful research after that knowledge of the nature and bearings of the subject in dispute, which is necessary to save you from rash and erroneous judgement. You will not be long exercised in a discipline of this nature, when you shall have discovered that the partial and censorious decisions of men around you are alike criminal and unjust, and that, if you would avoid their condemnation, you must determine not to partake of their guilt. Cultivate, therefore, I beseech you, that meekness of mind, which God has promised to guide in judgement, and that humility of heart which is the crowning virtue of humanity, and above all covet the attainment of that charity which has the promise of a blessing here and hereafter; even that charity "which suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

THE NEGLIGENCE OF PARENTS IN EDUCATING THEIR CHILDREN, ESPECIALLY IN THE HIGHER BRANCHES.

As the Church of Scotland has always been honourably distinguished for zeal in the promotion of education, we regard this subject as one which may most legitimately occupy a prominent place in our pages. That Church, combining education with religion, has thus raised the moral and intellectual character of Scotland to a degree that has exalted her to a proud position among the nations of the world; while her sons, who have gone to different quarters of the globe, have carried with them those attainments in learning and science and those principles of integrity and prudence, which in so many cases have elevated them to honour, affluence and prosperity. We regret to be compelled to observe that there does not seem to exist among the Scottish settlers in Canada that ardent desire to secure a good education for their children which forms so conspicuous a feature in the character of Scotchmen at home. We can scarcely suppose that the mere circumstance of a change in their place of abode can have had the effect of producing such an alteration in their views on this point. It may be ascribed partly to the pressure of the cares and anxieties attendant on a settler's life, the exertion requisite to supply physical wants preventing for a time attention to intellectual ones; and in no small degree the apparent neglect may be attributed to the want of those facilities for acquiring education which in Scotland are so abundantly presented, and which at once excite the desire and supply the means of its gratification. But we think the time has now come that our countrymen in Canada should bestir themselves on this subject, and shew that the desire of education has only been slumbering, but is not extinct in their breasts. In Scotland it is well known that the highest ambition of the peasant is to secure for his children a liberal education. For this purpose he will not only expend his little income, but even submit to many inconveniences and privations for years in succession, cheered by the prospect of seeing his sons attain at length to honour and eminence in some of the learned or scientific professions. Many of the brightest ornaments of these professions, we need hardly state, have come from the peasant's cottage; their very poverty, which might have appeared to be a barrier to their progress, having been the very means of urging them to exertion, and thus stripping those, who, trusting to their own or their parents' wealth, were more remiss in their efforts. The yeomanry of Canada are in general more able to procure for their sons a good education than the Scottish peasantry; we mean, in point of pecuniary ability: and, although the learned professions in this country may not present

the same splendid prizes for eminence as in Britain, it must be remembered that, from the competition here being less, there is more certainty of *all* obtaining a respectable standing. We admit that in many parts of the country there is still a great deficiency in the means of education of a superior kind. Still, if there is a will, there is generally a way; and, besides, demand always causes supply; the very desire of procuring such means leads at last to the procuring of them. Much has been done by Government during the last few years; a good deal has been also done by private efforts; and, as the country advances, every year will witness a rapid extension of the facilities for education.

Hitherto most of the inhabitants of this country have been accustomed to look forward either to agriculture or commerce as the future occupations of their children. Both are honourable and useful employments, and essential to the welfare and even the existence of a country. But surely it was never the design of Providence that all should follow these pursuits, or that all the members of society should be engaged in ministering merely to its physical necessities. Nor are all fitted for these pursuits, nor have all a taste for them: hence so many fail of success in these, who, if they had been placed in a sphere more congenial to their talents and inclination, might have occupied a high position in society.

An idea prevails among many that the superior branches of education are rather ornamental than useful; fit only to amuse men of leisure, and of little or no use for those who have to earn their subsistence. They regard a few acres of land as a better provision for their children than the greatest possible attainments in learning could be. To reason with such persons would be quite useless; we would just take leave to quote the old adage, that "learning is better than houses and lands," with this comment upon it, that the time is now coming in Canada when talent and science will be rated at their just value, and command their just reward. A vast country, opening on every side its boundless and almost untouched resources, is waiting for the hand of knowledge and skill to develop them; very soon hundreds and thousands of learned and scientific men will be required; ministers of religion to supply our numerous destitute settlements; teachers to superintend the superior academies yearly increasing in number; medical men, so imperatively required even at present in many parts of the Province; civil engineers for the roads, railways, harbours, bridges, canals, public works, mines, &c., that are or must soon be in operation; surveyors for the new townships, villages, and towns constantly arising; not to speak of various offices and employments for the duties of which either classical or mathematical knowledge or both are required. We

would just, in taking leave of this subject for the present, say that every parent who does not, if possible, secure a good education for his children, provided that they possess suitable abilities for it, acts cruelly and unjustly towards them, debars them from many means of advancing themselves in life; condemns them, it may be, to plod on in obscurity and comparative poverty; besides the public injury of depriving society of the benefits they might have been enabled to confer upon it by a proper cultivation of their mental powers.

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.]

CHRISTIAN MINISTRY.

LETTER III.

The Pulpit and Church Institutions.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—In the present day much is said of the power of the Press and Political Institutions, and, though not omnipotent for any purpose, as they are sometimes rather impiously said to be, yet no doubt their power is in many instances very great. Their action and re-action upon one another, and the combined influence which they exert upon human affairs, render the effects produced by them upon the movements of the social world very grand and striking. Like all those means by which mind acts upon mind, and exercises an influence over the moral, intellectual and social condition of man, they produce effects partly good and partly evil. They are among the things which may be employed either for advancing the kingdom of righteousness and peace upon earth, or of exciting to sin and strife and all iniquity. But, whatever their effects upon the world have been or may yet be, whether or not they will ever realize the good expected from them by their admirers, or bring about that perfect state of society which it is often fondly predicted they will, no Christian can expect that man is to be regenerated, and made holy and happy, by these, or such things as these, or any thing that is to spring forth from them. It may well seem strange, that, among nations professing Christianity, the introduction of true freedom, the amelioration of the evils of society and the establishment of righteousness and peace between men and nations, should ever be looked for from any other source than that religion which they profess; or expected to be brought about by any other means than those which it points out and enjoins to be used. To the Christian it should appear as certain as that the sun is in the heavens, that men and nations never can become free and happy and righteous till made free with that liberty wherewith Christ makes his people free, nor by any other

means than that of receiving the Bible into their heads and into their hearts—into their heads, that they may know the way in which they should walk,—into their hearts, that they may be inclined to walk in it. Nor is it easy to conceive how a man can be a Christian and entertain any other thought on the subject. What folly is it in men to suppose that, because they can ordain liberty, equality and brotherhood, and peace and righteousness by a law, these things are therefore established, or that, because applauding nations approve the law by which these things are ordained, they will therefore observe these, since these same things were ordained of old, even from the beginning, by a law of the King of kings, the God of Heaven and earth, and from the beginning also were approved of by man, but not observed. For when were they not approved of, and when were they observed? What folly then is it to imagine that, while these things are recognized as ordinances of God, and yet are not obeyed, they ever will be obeyed, while regarded as the mere ordinances of man? It is through the Church and its institutions, and not through the State and its institutions, though both are ordinances of God, that the Christian must expect man and society to be carried on to perfection. Now, what the Press and Political Institutions are in the State, the Pulpit and Ecclesiastical Institutions are in the Church. The Press may be said to be the great moving power in the one, and the Pulpit the great moving power in the other. The function of these organs in Church and State is much like that of the heart in the human body, which by its pulsations sends the current of life through every part of the system, and receives it back by as many different channels. The circulation of the living forces in the State is kept up by the press, and in the Church the same function is discharged by the pulpit. What the newspaper does in the one, preaching does in the other. Leading articles and sermons serve much the same purpose, the one in politics, the other in religion. They at stated and often recurring times bring forward the topics to be considered, and endeavour to discuss them in such a way as to take the mind of the reader or hearer along with them. Great is the power over opinion (which rules the world) furnished by this opportunity of frequently selecting for men the subject of their thought, and having the first word to say on it, with the advantage of premeditating in what way it shall be set before their minds.

It is sometimes proposed as a question whether the Pulpit, the Bar, or the Senate, and the topics that are respectively discussed in each, afford the best opportunities for the display of eloquence. The best answer to this is, that, while few pleadings at the Bar or speeches in the Senate continue for a length of time to be read by

any, all men, unbelievers as well as believers, read, and from generation to generation continue to read, and with some degree of interest, the productions of some one preacher or other. Most men would read with more interest and less weariness one of Latimer's sermons, rude in many respects though they be, than any specimen of either senatorial or forensic eloquence of his day and generation that may have happened to come down to us. But it is not of the Pulpit, as a place whence highly gifted men may discourse in the highest strains of mortal eloquence on themes of the most lofty sublimity and deepest importance to their fellow-men, that I mean to speak. Such gifts of thought and utterance as form the great and renowned Pulpit orator are comparatively rare, and fall to the lot of but a few in many generations. But the great work of the pulpit is perennial, and must be done by common men in an ordinary manner. The truth which is dispensed from it, like food and air and water, is of common and constant necessity, and the means of dispensing it in a measure and degree commensurate with this necessity, must be commonly and constantly found in the Church. When God determined in His wisdom to establish His name and cause in the earth by the foolishness of preaching, He did not make the success of this chosen means to depend upon either extraordinary gifts or extraordinary graces; and this he did not do, that the glory of the work might be given neither to the gifts nor the graces, nor to him that exercised them, but to the ordinances of His own appointment and to Himself who had appointed them.

It is to be observed too, that, though the great majority of Christian Ministers have no great power of original conception nor observation, so as to be able quickly to discern the ever shifting phases of opinion in society, and apply with unerring tact the great truths of the Bible to the state of their hearers' minds as modified by prevailing notions, yet almost all possess in some competent measure the ability to comprehend the original conceptions of their more highly gifted brethren, and to see the force and propriety of any application of the common truth peculiarly appropriate to the present mental condition of the world. They almost all acquire also, by constant practice, the power of stating to their hearers, in a more or less intelligible and impressive manner, what they have thus learned from others. Thus it happens that, though every successive generation of preachers does to a great extent continue to set forth the truths, which it is their office to teach, very much in the form adopted by the generation immediately preceding them, as they heard them first from the pulpit, and afterwards were more fully instructed in them by their theological teachers when preparing themselves to enter the pulpit, yet this system of preaching re-

ceived by tradition becomes more or less modified in almost all cases by the influence of the great preachers of the day. It may be doubted whether there is a single pulpit in Scotland, certainly there are not many, the ministrations of which are not now modified to a very considerable extent by the preaching and writings of the great Dr. Chalmers. Indeed, from paying particular attention to the subject of preaching, I have become convinced that no remarkable opinion connected with man's moral and intellectual nature, bearing either upon his present duty or future destiny, can arise in any age without in some way or other being brought into some pulpit, and, much more quickly than might be supposed, spreading through and sounding forth from them all, either to be stigmatized and exposed as a dangerous error, or commended and enforced as an important view of truth. What has thus been introduced by men of superior intellect and discernment, and illustrated and enforced by superior eloquence, in passing through various inferior hands, may become sadly mutilated of its fair proportions, and shorn of the splendour of its first appearance, but as what is false in it is most likely in this way to be greatly exaggerated, it the sooner falls into contempt, and what is true generally manages to take care of itself and maintain its place.

But the great glory of the pulpit consists not in the amount of mere intellectual wealth that may be showered down from it, though it is incalculable what is in this way communicated to the general mind of those nations who sit under its influence. The chief and highest praise of preaching lies in this—that it is the means chosen of God, and the first in order and excellency of all the means He hath chosen for bringing all nations to the knowledge, and obedience of Faith in Christ. Even that Apostle who was most powerful in writing, and who seems to intimate that in bodily presence he was thought weak and in speech contemptible, and in all mere oratorical gifts and acquirements, most likely, an ordinary preacher, yet gave himself incessantly to this work, and wrote his Epistles mostly from prison, or at occasions snatched from what he regarded as the principal work and chief glory of his office. "How," says he, "shall they call on Him, in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent."

The Pulpit and the Preaching of the Word have, we fear, fallen into contempt from this very circumstance—that the excellency of the Institution and the power of the office are too much overlooked, and the ability or weakness of him, who exercises it, too much regarded.

Eloquent and highly gifted preachers have been so much prized and so eagerly sought after, that it has been thought a good speculation to build expensive churches in

which they might display their powers to the profit of the builders, while men of humbler endowments have hardly been thought worthy of their daily bread. As dull and common-place as an ordinary sermon has passed into a proverb. Who may be to blame for the dulness, the preacher who does not or cannot make his subject interesting, or the hearers who will not be interested in it, charm he never so wisely, must be left to the decision of Him who knoweth all things; but, for the common-place nature of most sermons, this must be attributed to the bounty of God who has made the preaching of the Truth so common and familiar as to lose all the zest of novelty. But however desirable it may be to have eloquent and lively preaching, it is honest and faithful preaching that must best fulfil the end for which all preaching was ordained. To regard preaching in any other light, is to regard it as a device of man and not as an ordinance of God. The highest eloquence, the most excellent gifts and rarest endowments, all find ample room and abundant scope for their freest and fullest exercise in the pulpit, but for all essential purposes its duties can be discharged by very ordinary abilities. The advantages to be derived from preaching are not to be measured by the eloquence of the preacher in commending the Truth, nor the wisdom of words in which it is set forth, but by the excellency of the Truth delivered, and the blessing of God upon the delivery of it, and the power of the spirit in bringing it home, and making it effectual to salvation in the hearts of those who hear it.

Let any man take up one of those ordinary sermons usually called dull, destitute of every thing that could with any propriety be called originality of thought or expression, containing nothing new or striking in the way of illustration or application, devoid of all brilliancy in the style or point in the language, containing in short a very plain statement of very plain and familiar Scriptural truths, just such a sermon as is preached by thousands every Sabbath in the pulpits of every denomination of Christians. Or, as it is the Pulpit and not the Press, the preached sermon and not the printed discourse, of which we are speaking, let him attend on any ordinary Sabbath the ministrations of any little talked-of, ordinary preacher, who has no charm of person, or of voice, or of manner of delivery, to attract and rivet attention, and who utters the Truth in a calm and simple, say, even rather inanimate manner, as is often the case, but let the hearer attend to the truths spoken, and endeavour to conceive what effect they are fitted to produce if listened to with a sincere desire to be edified by them, or even with the honest intention of simply understanding them. Let him ask himself, not, What has this discourse added, or what was it fitted to add, to my previous knowledge of Divine

Truth? We may have heard the same thing stated, a hundred times before, in much choicer language, and in a much better style of illustration and in a far more impressive manner. But let him ask, What is there here of important truth for the human mind to receive, supposing it had never been heard before; and there will be young persons in the Congregation who never heard or never attended to it before? Let him ask further, What is there here about which I and others need to have our minds stirred up by way of remembrance? If any one will put himself in the situation we have proposed, and seriously ask himself these questions, he will most likely discover that, in despising and disregarding many an ordinary sermon, he has been despising and disregarding some of the sublimest and most interesting subjects that ever engaged the contemplation of man; that he has been slighting, as mere common-place, much that would have made the most deeply speculative and most highly cultivated heathen philosophers say, if they had been of the preacher's audience, "Thou bringest strange things to our ears," and, had they caught his meaning, "If these things be so, then is our wisdom vain." In truth, the hearer of any ordinary sermon from any ordinary preacher of any denomination on any ordinary occasion, in which he hears nothing that he considers particular, for, thanks be to God, the statement of the great truths of the Bible from any of our pulpits can hardly be considered as anything particular, yet, we say, the hearer of any ordinary sermon containing nothing that in such a case can be called particular, will most likely have presented for his consideration truths of the most interesting and important character—the very truths indeed that have chased heathen idolatry from so large a portion of the earth, and shamed the wisdom of all antiquity. He will most likely have heard of an Almighty, Wise, Holy and Just Creator and Moral Governor of the world, of a Heavenly Father, and of his own relation to Him, of his own immortal nature and eternal destiny, of his duties in this life, and of his hopes in the life to come, of sin and holiness, and of his redemption from sin by God manifest in the flesh, and of sanctification to holiness by the Divine Spirit, of righteousness, temperance and judgment to come. In many an ordinary sermon, some or all of these things are brought forward, and treated in such a manner, that, if attended to, they would make some, like Felix, tremble, others, like Agrippa, say, "Almost thou persuadest me to be a Christian," others, like the jailer of Philippi, "What shall we do to be saved," others, like the Ethiopian eunuch, "to go on their way homeward rejoicing." Nay I am persuaded that such effects are actually produced every day by ordinary sermons. Let the hearers of such search their memo-

ries and see if it be not so, that under the preaching of men of very ordinary pulpit abilities all those various moods of mind have not been produced in them;—whether they have not sometimes, like Felix, trembled, as the preacher reasoned of righteousness, temperance and judgment to come;—whether they have not sometimes felt as if almost persuaded to be Christians;—whether, at another time pricked to the heart, they have not felt the question rising to their lips, "What shall we do to be saved?" And among those that have gladly received the Word, and are rejoicing in the hope of the Gospel, how many have thus received the Truth in the love of it under the ministrations of very ordinary preachers, unheard of beyond the bounds of their own congregations. If we would rightly estimate the power and importance of the Pulpit, we must consider the nature of the truths usually delivered from it, the authority with which he who delivers them is clothed, the blessing promised by Him in whose name he speaks, the regularity and frequency with which the Word is declared, and the circumstances under which those are assembled who come to hear it. If these things are duly considered, it will be felt that no exertions on the part of the Church can be too great to have the Pulpit everywhere set up, and everywhere well filled, as that on which the success of every other exertion the Church can make mainly depends. What a change on the world would be produced, if all the millions of Heathendom, the wandering tribes of Africa, the dense populations of India and China, were to assemble Sabbath by Sabbath around the Pulpit, to hear in their own tongues, wherein they were born, the wonderful works of God declared to them by some of their brethren just as they are by our ordinary preachers.

But what are we to think of the fact stated in the extract with which this series of letters commenced—that the voice from the Pulpit is in many instances dying away among bodies of Christians, who claim for themselves the very highest character for zeal in all that relates to the worship of God. If they did not regard themselves as standing in the very foremost ranks of those who are to fight the battles of the Lord, and contend earnestly for the Faith once delivered to the Saints, the symptom might not be so bad as in their case it is. One thing is certain, that (now that God is making the shame of their nakedness appear) by their attempting to cover it with fig-leaf excuses, or by humbly confessing their guilt, and setting themselves seriously and vigorously to find out and apply a remedy to the evil, it will be known whether they are a field which God will bless, or one which is nigh to rejection and a curse.

A MINISTER.

REVIEWS.

BEDE'S ECCLESIASTICAL HISTORY OF ENGLAND—BOHN'S ANTIQUARIAN LIBRARY. London, H. G. Bohn.

Every age since the world began has been a remarkable age as compared with all that went before it. To the ever gathering recollections of the past every new generation saw something of its own to be added. Some fresh feature in the Intellectual, Moral, and Religious Physiognomy of the great human family was ever coming into view, and the old ones becoming ever more deeply marked and more strongly and clearly defined. The gathering of the family of Abraham into a nation and constituting them keepers of the Oracles of God, guardians of His worship, and preservers of the ark containing the covenant of promise for all the families of the earth, made a great change in the aspect of the world from that time forward to what it had been in the generations preceding. The Babylonian and Persian Empires produced changes in the social, political, and general frame of society, influencing the human mind and conduct in a way that can still be traced, and which must have made the world at the height of their sway over its affairs very different from the times of anarchy which preceded. Greece with its political institutions, its literature and philosophy, made the world ever after look different from what it had been before. Rome by its armies and jurisprudence diffusing and protecting the arts and literature of Greece with additions of its own, by the establishment of Municipal Institutions through its wide-spread dominions, stamped new and indelible impressions on the History of the World. The Barbarians of the North bursting in like an inundation and overflowing the Roman world and sweeping away many of its municipalities but leaving others standing like rocks, which, having resisted the first furious shocks of the rushing devastating tide of savage life, in time saw its rude turbulence sink into a calm and roll peacefully around their bases, filling all their interstices with a rural agricultural population. For then properly was the country first inhabited when the protection of Feudal castles every where arose. The world thenceforward, however much the same world, became also a very different world from what at any past time it had been. The discovery and settlement of this new Continent by the nations of Europe, more recently the Revolutions of France, have marked what are called eras in the history of the human race, producing times unlike any that have gone before them. If one places himself in the midst of any of these great Revolutions of society we have noticed, and from that point looks backward and forward upon the world's history, he will perceive the truth of the remark with which we commenced, the

every age since the world began has been a remarkable age as compared with all that went before it. Into this train of thought we were led from having intended to preface a notice of the work named at the head of our article with the observation that this age is remarkable on many accounts, is very specially remarkable, as for the wonderful extent and facility of intercourse between all the families of the earth now living upon it, so also for the extent of the information and the facility of procuring it concerning the condition of our race, their way of living and modes of thinking in all past times in every corner of the world. But fifty years ago and none but rich men would have thought of purchasing, and, if any poor scholar had wished to consult such a work as Bede's Ecclesiastical History even in the old country, he might not have been able to gratify his curiosity at any nearer depository of books than a University Library; and now here in Canada, in this northern fringe of civilized life, within a degree of the land of the Red Indian, it is put into our hands a month after publication, and at a very moderate price. This wide-extended facility of intercourse with each other, and large and easy opportunities of becoming acquainted with past times enjoyed by men in the present times, is not without its significance and will not fail to manifest its effects in those which are to follow.

In enumerating the more striking features of the world's past history, we took no notice of the most remarkable event that ever took place in it, and which has exercised the greatest influence upon the development of man's inward spiritual nature as well as his outward social condition, in times past, as it will upon their future state in all time to come. We need hardly say we allude to the coming of the Saviour into the world, and the Institution of the Christian Church for the preaching of the Gospel. This we omitted, not from forgetfulness, when touching on the chronological period at which it took place, but because its influence upon the world was of a very different kind from those merely secular changes to which we were alluding, and because it was our intention under the guidance of the venerable Bede to trace the effects of Christianity and the Church in the wild times when the barbarous Saxons were establishing themselves in Britain and exterminating its ancient inhabitants. On this subject we will perhaps offer some remarks in a future number. Meanwhile we would commend the book itself in the words of the venerable author, "to all who with sincerity and zeal not only diligently give ear to hear the words of the Holy Scriptures, but also industriously take care to become acquainted with the actions and sayings of former men of renown, especially of our own nation. For, if History relates good

things of good men, the attentive hearer is excited to imitate that which is good; or, if it mentions evil things of wicked persons, nevertheless the religious and pious hearer and reader, shunning that which is hurtful and perverse, is the more earnestly incited to perform those things which he knows to be good and worthy of God."

SERMONS BY THE LATE REV. NATHANIEL MORREN, A. M., MINISTER OF THE FIRST CHURCH, BRECHIN—*Edinburgh, Blackwood & Sons.*

Of Preachers and Sermons one feels very much inclined to say as of Tastes, that they ought not to be disputed about. There are both Preachers and Sermons of whom those do not approve, who have, or think they have, their senses exercised to discern what is more excellent in preaching and sermon-writing, and who can give reasons for their opinions; but the preachers and the sermons, thus rejected, by the supposed discerning few, are not unfrequently applauded by the undiscerning many, who, though they may not be able to point out the qualities by which they are attracted and interested, or to maintain the merits of their favourites by argument, yet give a more substantial proof of their favour by crowding to hear the preacher and purchasing and reading the sermon. Thus one is tempted sometimes to think that it is the easiest thing in the world, to become a popular preacher, and that no great learning or talent is required to produce a popular sermon; for both preachers and sermons frequently obtain great popularity without appearing to possess any oratorical, literary or intellectual qualifications that can well be called rare, and not even much of that most undefinable of all oratorical and literary ingredients, called unction. But then, if success in this line seems easy of attainment, because success is every day attained in it by many men of very ordinary abilities and acquirements, we are puzzled on the other hand, by what no less commonly happens,—the failure of many, the majority of whom are not inferior, and not a few seem very much superior, to the successful candidates, in every thing that seems requisite to ensure success. It seems to us therefore, that the old adage, "*De gustibus non disputandum,—we must not dispute about tastes,*" ought to be regarded as the law in speaking of preachers and their productions.

No one acquainted with the subject, and having much regard for the credit of his judgment, will venture before-hand to predict that a preacher or a sermon will become popular. To prove that they ought to become so, is nothing to the purpose. Here, if ever, to use a vulgar expression, the proof of the pudding is the eating of it. If the composition please and satisfy the company, the cook is absolved, for the pudding has done all that a pudding

should do. If it do not suit the taste of those who are to eat it, it is of no use to appeal to the cookery-book, and maintain that it contained all the ingredients, each the best in its kind, and in the due and prescribed proportions, and that it was done to a turn; all this avails not, the pudding will be pronounced a poor one, and the palate is not to be parleyed with, and will not hear argument.

A sermon may be sound as to the faith, contain much important truth, arranged in a distinct, orderly manner, and set forth in such a clear method, and clothed in simple, appropriate language, so as to be easily apprehended; yet, if it do not fix the attention, and awaken the interest of the reader, it has failed to do the work of a sermon. For it is not the object of a sermon merely to state truth to the understanding, but to bring it home to the heart, and cause it to mingle itself in the bosoms of men with all their business and all their principles of thought and action. It is not therefore much to be wondered at, if sermons, in which many and great excellencies both of matter and manner can be pointed out, should yet fail in this essential point; nor yet, considering the subtle sympathies which regulate and decide the action of mind upon mind, and that others, apparently inferior in such merits as can be named and pointed out, prove far more generally interesting, while we are utterly at a loss to discover the secret of their power. It is even more difficult, therefore, to criticise good sermons, than to write them. We cannot always tell exactly what it is in them that interests ourselves, still less what will interest others; and, as to pointing out what ought to interest them, and giving the reasons why it ought to do so, nothing is gained by this, for men will not be driven into feeling interested by the compulsion of proofs that they ought to feel interested.

Besides the seeming caprice with which sermons are received and treated by the public, there is perhaps no class of literary publications so generally underrated, in proportion to the care that has been bestowed on their production, and the real amount of intellect and just and important observation upon life and all that is, or that ought to be, most interesting to man, which they exhibit. The least saleable class of religious productions is the sermon, and this is the most decisive proof that it is least valued. The sermon has most difficulty in forcing itself into general circulation, and soonest runs its race and disappears from among men and books. Yet there is little doubt that into sermons have been poured the richest thoughts, clothed in the choicest language, of the most gifted minds ever engaged in commending religious truth to the understandings and hearts of men. This is not our own private opinion, but what the nature of the case suggests, and what that great and discriminating observer

or rather scrutinizer of truth in all departments of knowledge, Lord Bacon, long ago pointed out in his treatise on the Advancement of Learning :—

“ But that form of writing in divinity,” he observes, “ which in my judgment is of all others most rich and precious, collected upon particular texts of Scripture, in brief observations, a thing abounding in sermons, which will vanish, but defective in books which will remain. For I am persuaded that, if the choice and best of those observations upon texts of Scripture which have been made dispersedly in sermons by the space of these forty years and more, had been set down in a continuance, it had been the best work in Divinity, which had been written since the Apostle’s time.”

That Mr. Morren, whose name appears at the head of this article, expended on his sermons the best fruits of his learning, the choicest observations suggested to him in his experience of life,—of all that he learned from books, from the study of his own heart, and from intercourse with his people as a Minister, is a thing next to certain, yet it is most probable, according to a remark in the memoir prefixed to the volume, that his other productions will be much more highly prized. Nor are we disposed to feel sorry, or complain that this should be the case. It is a trite remark that the value of things, the most important, nay even essential to the well-being of man, as air and water, is overlooked and unthought of, because they are so commonly enjoyed, in such constant daily abundance, as to excite little or no attention. That a volume even of excellent sermons, therefore, should not attract much notice, because to hear and to read sermons is constantly in the power of most people who feel so disposed, is not a circumstance to be repined at. One would not wish men to be transported into the burning deserts of Africa, or shut up in the black hole of Calcutta, to learn duly to appreciate the common blessings of air and water; nor that the preaching and publishing of sermons should become so rare an event as to excite attention by its novelty; or that men should be led to purchase and read sermons, and to hear preachers, as they are often drawn to do with regard to other books, and lecturers on other subjects, by a principle of curiosity to hear and learn some thing which they did not know before. Most people who purchase and read sermons, know beforehand what they have to expect in them; and, considering how few read any book a second or third time, or even read many books on the same subject, instead of wondering that sermons are not more saleable than they usually are, it is rather matter of congratulation that so many, in so many different parts of the world, in volumes and single sheets, can every year be disposed of. This shows the perennial interest that is every where

felt, by some at least, in the great and important subjects of which they treat.

The views taken of these subjects by Mr. Morren are what are usually denominated Evangelical;—that is, as we understand the matter, he delivers the truths of our religion as they are taught in the Bible. His very first sermon opens with the announcement, that man is not merely a weak, ignorant, erring creature, committing many mistakes in his search after God, and bringing upon himself many evils by his folly and want of thought, but a sinful, fallen creature, suffering many miseries by the just judgment of God, and, so far as there is help in himself, righteously doomed to hopeless misery for his unnatural unjustifiable rebellion against the God that made him, and so abundantly blessed him with all things richly to enjoy, and his inexcusable, perverse, persevering opposition to the holy, just, wise and good law of his Creator and bountiful Preserver. From this in the same sermon, he proceeds to direct attention to the New Dispensation, in which God who, as our righteous and holy Lawgiver, had justly condemned us to wrath, now appears as our merciful Redeemer, delivering us from the curse of His broken law by His Son, the Lord Jesus Christ. Throughout the volume all the leading doctrines of this new Dispensation are insisted on;—as our justification by faith;—our adoption as sons of God through union with Christ,—our sanctification by His Spirit dwelling in us and making us meet for the Inheritance of the Saints in light. We can therefore safely say of these sermons, that they are sound as to the Faith once delivered to the Saints,—that they exhibit clear expositions of important Scripture truths, and warm and pointed applications of it to the heart and conscience—and that in our judgment they are very superior specimens of pulpit exercises, and will well repay the perusal of all who turn to them, with a view to have their senses exercised to discern things that differ, and their minds stirred up by way of remembrance as to their hopes and duties, their joys and sorrows, their trials and deliverances here, and the rest which remaineth for them hereafter as believers in Christ. We have heard the writer of these discourses proclaim the same truths with the living voice, and were prepared to expect the very qualities which we find in them. For Mr. Morren was possessed of such mental stamina as to give to his sermons an impress of individuality. It is not every preacher that can do this. Nor is it any disparagement of ordinary preachers to say that they do not, or cannot do this, nor need their inability to do it prove any hindrance to the usefulness of their ministrations. The duties of an office exercised by so many, cannot demand in all extraordinary qualifications, and must needs come to be performed by the great majority

of those who perform them after a customary manner. The truths most frequently to be presented, and most strenuously insisted upon, the method in which they are to be set forth, even the arrangement of the different parts of the subjects, the arguments by which they are to be enforced, the illustrations through means of which they are to be explained, the very words and phrases in which they are to be stated, the applications to practice which they present, and the exhortations and expostulations which they suggest, have all, as it were, been stereotyped on the minds of preachers in general, and thus a somewhat uniform appearance in their ministrations is produced. Nor do hearers often gain much, when some innovating genius, ambitious of originality, boldly ventures to depart from the prescriptive form of teaching and to present a new, and, as he fondly imagines, improved edition of his own. It is well, that such self-confident, and aspiring spirits, are kept in check by the partialities of their audiences, who are always content, and generally prefer, that the good old truths be set forth in the good old way.

The ever shifting forms, it is true, which man’s spiritual disease assumes in the changes of the mental and moral condition of society, produced by time and circumstances, require changes in the mode of applying, and in the form of presenting the great unchanging truths of our religion, and such every preacher according to his ability must endeavour to adopt: but for effecting such changes to any great extent, God usually raises up in the Church men specially qualified for the task; and it is best to leave it to such—to those gifted men, who, besides a deep experimental acquaintance with the general nature of the disease, possess a clear insight into its workings under the form it has put on. Such men as these have an almost intuitive and unerring perception of the change in the mode of treatment which the exigency of the case demands. They have generally also the skill and perseverance to conduct it to some successful issue themselves, and by the authority of their name and example bring it into general use. It was the part of Dr. Chalmers to do something like this in his day and generation. Mr. Morren had not the qualities of a Reformer, and he had too much good sense and reverence for the Truth, and the great Divines of former times in whose works he had studied it, to become a more innovator. He did not as seems now very often to be done, because the old forms of presenting the Truth might begin to fall upon the minds of his hearers as a customary sound, endeavour to rouse attention by adopting new modes of expression, which, instead of freshening the features of old truths, rather call up the spectres of departed errors. The only marked peculiarity

which we have observed in his sermons, and it is one which stamps a value on them, is the use which he has made of his extensive, minute and accurate acquaintance with the ritual worship of the Old Testament, and its symbolical application to the truths so clearly brought to light in the New. One passage of this kind, in the first sermon of the volume, contains an exposition of the meaning of the Cherubim, placed along with the Flaming Sword on the east of the garden of Eden when man was driven out of Paradise, which ought not, perhaps, to have been now to us, for we think it the true intent of the symbol, yet we must confess it was new to us, as it may be so also to our readers; we will lay it before them, and we think, when they have read it, they will agree with us that it is not only a very beautiful and consoling, but a just view of the passage:—

“Having thus considered, first, the expulsion of man from Eden (as described in the first clause of the verse), we shall now very briefly advert, secondly, to the dispensation of God thereupon consequent, as delineated in the second clause. And He placed at the east end of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. These words, as they are commonly interpreted, would seem to describe only a dispensation of terror. They are supposed to exhibit a picture of the angels of destruction watching at the gate of Paradise, and wielding the sword of vengeance, to bar all access to fallen man. But a closer examination of the passage will show us that this idea, if not altogether erroneous, needs at least to be greatly modified; for, if it contains some truth, it does not include the whole truth. I would beg you first of all to observe, that the cherubim and the flaming sword are two distinct and separate objects. The cherubim are not said to have wielded the sword at all;—it turned upon itself (as the original expressed it), it was self-moved. We are, therefore, at liberty to seek a different meaning in each object. We ask, therefore, first, what did the cherubim signify? Now, it may reasonably be doubted whether the cherubim can be held to denote angels in any part of the Bible, and certainly the word does so nowhere in the writings of Moses, the author of this book of Genesis. And yet he here speaks of them as objects that would be so well known to his readers as to require no detailed description, for there is in the Hebrew the definite emphatic article *the*, which our version has omitted. He placed at the east end of the garden ‘the cherubim,’ i. e. the symbolical figures which Moses knew to be so familiar to the mind of every Israelite. “Of the peculiar form of the cherubim you will find an account in the book of Ezekiel. But what is more to our purpose, is the place which, in the Mosaic economy, they occupied, and the truths they hieroglyphically set forth.

“Now, on these points we have the clear and explicit testimony of Moses himself in the twenty-fifth chapter of the book of Exodus at the seventeenth and following verses. Here was God’s command to him, ‘Thou shalt make a mercy-seat of pure gold, and thou shalt make two cherubim of gold. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.’

“It appears from this that the cherubim were

hieroglyphic figures, with the form of which Moses was already supposed to be acquainted, as objects that had previously existed; and that they were specially and peculiarly connected with the manifestation of Deity as seated on a throne of mercy. Hence it became one of the distinctive appellations or titles of Jehovah,—‘The God who sits between the cherubim—the enthroned between the cherubim.’ It is a title of God which we took in our mouths when we sang a little ago in the 80th psalm,—

“Hear, Israel’s Shepherd! like a flock
Thou that dost Joseph guide;
Shine forth, [not in wrath, but in love] O Thou
that dost between
The Cherubim abide.”

“We may safely hold, therefore, that the display of the cherubim to our first parents after their fall and their expulsion from Eden was a display, not so much of terrible majesty as of tender mercy. For, just as the cherubim that overshadowed the mercy-seat, under the Mosaic dispensation, were connected with the exhibition of Jehovah as the Lord God merciful and gracious, long-suffering, and abundant in mercy and truth, so the cherubim over the gate of Paradise were connected with the exhibition of the God in covenant, and who had so recently revealed His covenant mercy in the remarkable promise, ‘The woman’s seed shall bruise the serpent’s head.’

You will not think this idea so fanciful, when you recollect what is said in the next chapter of this book of Genesis, verse 14, respecting the punishment of the murderer Cain. What was it that Cain himself dwelt upon as the most dreadful part of his punishment? ‘Behold,’ said he, in bewailing his sad fate, ‘from Thy face shall I be hid?’ i. e. from Thy gracious presence shall I be banished? And that a local habitation and a local manifestation of the Deity was intended, appears from what is added, as if in the way of explanation, ‘Then Cain went out from the presence of the Lord,’ as a revealed covenant God, ‘and dwelt in the land of Nod on the east of Eden;’ i. e. he was constrained to remove far away from the hallowed spot where God showed himself to be gracious to sinners by shining forth upon them from between the cherubim. And hence the trembling anxiety of the wretched outcast lest any finding him should slay him, because found beyond the precincts of the sacred territory where alone mercy seemed to be revealed. And, to remove that slavish dread, God was pleased to set a mark, or rather to give some sign in token to Cain, intimating that he, even he, reprobate as he now was, but penitent as he might yet become, should not, upon his repentance, be altogether excluded from mercy.

“But what are we to make next of the flaming sword that turned every way?

“Light and fire, say some, were also symbols of God’s merciful presence; and no doubt they were, but not in connection with a sword, which is always, in the Bible, an emblem of God’s avenging justice. And therefore to this expression we attach the meaning commonly and correctly applied to it. This revolving, glittering sword was placed there to keep the way of the tree of life, lest the banished sinner should be tempted to seek salvation in the old way of obedience, and foolishly and sinfully put forth his hand to eat of the fruit in the vain expectation of living for ever. But while this sword of fire and flame was designed to repel all unbelieving intruders, the sight of the cherubim, or rather of the God who shone from the mercy-seat which the cherubim overshadowed, was intended to set forth the love and grace of a loving and gracious God to returning penitents. That God had given, as soon as man fell, (and even before he charged home upon him his guilt), the kind and cheering promise, ‘The seed of the woman shall bruise the serpent’s head.’ He had established the rites of sacrifice. He walked with Enoch and Noah in the days when men began to call themselves by the name of Jehovah. And it is therefore exceedingly natural to suppose that there would be some stated place, some chosen hallowed spot, whither the pious of those times would resort to present before God their supplications and their sacrifices; and that place, in all probability, was none other than just this east end of the garden of Eden, where He had placed the cherubim and the

flaming sword to keep the way of the tree of life. Now there are two different senses in which a way may be kept; it may be kept shut, or it may be kept open. The flaming sword kept this way shut up against all who should ever seek for pardon, acceptance, or eternal happiness, by deeds of law. But the cherubim, on the other hand, kept it open, preserved it free and unobstructed to those who should believe in the promised seed—even in Him who is the way, the truth, and the life—through whom believers have access, by one Spirit, to the Father, and who is the only medium of approach to that better tree of life which is in the midst of the Paradise of God.

“You may see, brethren, that, in the manifestation of the cherubim and the flaming sword to our first parents on their expulsion from Eden, we have an express exhibition of the Gospel of Christ, which unfolds at one and the same moment His mercy and His justice, His holiness and His grace. The mercy-seat, over-shadowed by the cherubim, is, in the New Testament, called the Propitiatory. And hence this antediluvian manifestation was just the Gospel embodied—it was a preaching to the world before the flood, of Jesus Christ and Him crucified whom God (saith the Apostle, in reference, to this very symbol), hath set forth to be a propitiation through faith in His blood, to declare His righteousness as well as His mercy for the remission of sins, that He might be just, and yet the justifier of him who believeth in Jesus. It was like Christ himself, of whom it was the symbol—the Lamb of God, for gentleness, meekness, atoning sacrifice; and the Lion of the tribe of Judah, to execute justice upon His enemies. Seen in the flaming sword, He is the just God; seen in the mildly beaming cherubim, He is the Saviour. You may perceive, moreover, that what God placed within the believing view of the antediluvian worshippers, was substantially the same with the tabernacle which Moses made and erected in the wilderness.—There, too, he placed the cherubim, the same figures which were afterwards more permanently enshrined in the temple at Jerusalem. The tabernacle and the temple both had the very same symbols now before us—the shechinah, or gracious manifestation of Jehovah from the mercy-seat. And it was there, too, established for the same purpose as at the first, viz., to intimate to fallen man the only way of access to their offended Maker. It showed them how His anger was turned away, and how in His love and pity He would comfort and save them; and how, on His mercy-seat, He would meet with them and admit them to holy and blissful fellowship. Nay, in some respects, this was a more excellent tabernacle than that of Moses—a more glorious temple than that of Solomon. And now He shines out upon His chosen from between the cherubim in the sanctuary which is above, and communes with them from the mercy-seat which is in Heaven.

“Endeavouring now to realise the gracious character and presence of Him that dwelleth between the cherubim, be this your united question—be this your harmonious resolve,—What shall I render unto the Lord for all His benefits towards me? I shall take the cup of salvation—I shall call upon the name of the Lord—I shall pay my vows unto the Lord now, in the presence of all His people.”

The view taken in the above passage is a very remarkable one, and well worthy the attention of every student of the Word of God. We never met with it before, and from the cautious way in which the author brings it forward and the discussion into which he enters in order to establish it, it is evident that he also regarded it, if not as differing from every view taken of it before him, yet at least as differing from that commonly taken; yet we have no doubt he has hit upon the right interpretation. Besides the reasons he assigns in support of it, it falls in with the whole analogy of the Bible. It is usual throughout the whole of that Book, in all its symbolical representations, as well as in all its

direct teachings, to connect the dispensation of judgement with the dispensation of Mercy. The Law in all its forms, whether direct or emblematic, is still in Scripture presented to us under the aspect of the school-master, who is to bring us unto Christ, and, accordingly, Christ is always presented side by side with the Law, as waiting to receive those, who, being instructed out of the Law, desire to find a refuge from the wrath to come. Thus Mount Sinai points to Mount Zion—the voice of the trumpet summoning to judgement, is accompanied with a warning that men cannot thus meet with God and live, and followed by an intimation that there is another way in which God will meet with His people, and in which they may draw nigh to Him without fear. There is a voice of God which we cannot hear, a revelation of God in terrible Majesty on which we cannot look, but there is also a voice from Heaven which we can hear, and hear with delight,—the still small voice of the Gospel, inviting those who have been struck to the earth by the dreadful voice of the Law denouncing wrath to arise and come to Jesus, speaking deliverance and peace; there is a revelation of God, in all the brightness of His glory on which we not only can look, but with open face beholding, be changed into the same image from glory to glory—the image of God seen in the Lord Jesus Christ, God manifest in the flesh. Now these two revelations of God, the one of judgement, the other of mercy, are so constantly joined together in Scripture that even those commentators who did not discover what we think Mr. Morren has established, the meaning of the Cherubim, not wielding, but placed beside the Flaming Sword, felt at fault, and show by their remarks a consciousness that something was wanting in the emblem. The direct teaching indeed was clear. The offenders were condemned and the Law vindicated, and the hope of mercy was held out in the promise given that the seed of the woman should bruise the head of the serpent. But still the Cherubim, as representatives of the Heavenly hosts, not as ministering spirits sent forth to minister to the heirs of glory, but as holding in their hand the Flaming Sword as ministers of vengeance, caused a difficulty to be felt in reconciling the symbols set forth, with the announcement just made.

The commentary of Matthew Henry is very curious as showing both a feeling of the difficulty and a desire to get out of it, and shows that Mr. Morren's interpretation was not known in his day, for few things of that kind escaped his research; and, had he found it, would certainly not have escaped his memory. The Cherubim with the Flaming Sword, he says, represent the Heavenly host as now at war with man, but adds, it is not said that the Cherubim were set to guard the Tree of Life against man for ever. But, according to Mr. Mor-

ren, they were not placed there as guards at all, but as intimating that there still was friendship for man in the Heavens, and this is what their appearance in other places of Scripture is always supposed to indicate.

Though no notice is given in the volume as to how or by whom these sermons were selected and prepared for publication, yet they bear sufficient internal evidence of their having been produced by the author in the course of his ordinary ministrations to his people. This we think a great advantage. Sermons prepared for the public are very apt to present a vague and general statement of truth, instead of the warm and pointed applications to which the thought of a particular congregation with their peculiar wants and ways of thinking, necessarily give rise, where the preacher, like Mr. Morren, desires to do the work of his office not negligently, but as one who must give in an account.

On looking over what we have written, we perceive that, instead of being a review, it is rather an apology for not reviewing the volume which gave rise to it, and that in our opinion the proper way of introducing sermons to the notice of the public, is by extracts from them, by which every one may judge for himself. To this perhaps some pages in a future number will be devoted. In truth, we felt reluctant to assume the office of judge, and to deliver either praise or censure on compositions; which ought to have been, and no doubt were written, in view of a higher judgement-seat, and in the hope of acceptance with a very different judge from any upon earth. We conclude with laying before our readers a testimonial to Mr. Morren's merit, of much greater value than any we could bestow:—

The writer cannot more appropriately conclude this tribute to the memory of his departed friend, than in the words of Dr. Kitto, the accomplished editor of the "Cyclopædia of Biblical Literature," than whom no man was better qualified to form a correct estimate of Mr. Morren's peculiar acquirements. "It is with all sincerity," says Dr. Kitto in a letter of 3d December 1847, "that I declare that I shall miss him greatly; for he has not left many who will enter with the same vigour of mind, the patient research, and the same variety of attainments, into those questions of sacred history and geography in which I think his greatest strength lay. To subjects of this kind I strove as much I could to limit his attention; for, although he more than once expressed a wish to have what are in the narrower sense called theological subjects assigned to him, it seemed to me much better that he should deal with matters which very few were so well qualified as himself to undertake, than those which are more generally cultivated by clergymen, and competent writers on which are therefore more easily found.

"It will not be supposed from this, that I in any way underrated his theological attainments: far from it. I very fully concur in what I believe to be the general opinion, that his work on Biblical Theology is among the very best we have; but I apprehended that his distinction was less here—where, however high his place, he was but one among many—than in those special and highly important departments of sacred literature which few had so successfully cultivated.

"I have thought much of him lately; for my new undertaking is constantly suggesting themes which I know that he would have been delighted to under-

take, and which might have been enriched by the wealth of his knowledge, and elucidated by his critical discrimination. I am thus frequently reminded of the loss which sacred literature has sustained by his departure; and my dutiful submission to the Divine will, and my conviction that the Lord has chosen well for him, cannot always extinguish my regret at the absence of that efficient help in the tasks which have devolved upon me, which he was so well able to afford, and which I should have had some right to expect from him."

FOREIGN MISSIONS.

[From the Church of Scotland's Missionary Record for June.]

LETTER FROM A HINDOO YOUTH.

The following letter from one of the young Hindoos at the General Assembly's Institution, Calcutta, has lately been received by the Edinburgh University Missionary Association. It is written by the holder of one of the scholarships recently instituted by that Association. The testimony borne in it to the grateful feelings cherished by those trained at the Institution to their benefactors and teachers is highly gratifying, and it is evidently written from the fulness of the heart.

"I thank God for His turning your hearts to look with pity and compassion and to act accordingly towards the poor semi-barbarous boys dwelling on the banks of the Ganges. I presume to say that this free school, established by your Church, has been the means of producing a great change here. The moral character of the boys of this institution is to a certain extent rectified. The behaviour of many of the pupils is gradually becoming more unlike what it was before. They are as if emerging from the dark misty ocean of ignorance to the verge of the ocean of the true light.

"I moreover thank God for turning your attention to do good to the boys of this land by bestowing scholarships on the most deserving boys, which scholarships have not only roused and stimulated many of the boys of this institution, but also have roused the attention of many a boy attending the heathen schools to come hither and receive instructions freely.

"I, who hold the first scholarship for my little Biblical knowledge, am at a loss how to express by words the gratitude which I owe to you for your kindness. Although the sum which I am getting monthly is very little, yet it is of great service to me, for it helps me now and then to buy such books as are taught in the class. It also assists me to do some good to my fellow-men who are in distress. Lastly, it helps me a little to maintain my poor parents.

"I ought also to write in few words about the unceasing labours of the missionaries here. They from morning to evening work hard without any reluctance, both in imparting intellectual and moral instruction, and in explaining over and over those difficult passages which many of us do not understand.—Sirs, I am your most obedient servant, BONDU BUNDO BANERJEA, one of the Pupils of the Senior Class."

Report to the General Assembly of the Church of Scotland, 1848. By Rev. J. C. Fowler, Rev. Robert Stevenson, and Rev. Simon Macintosh, being the Deputation appointed by the General Assembly in 1847 to visit the Churches in the British Provinces in North America in connection with the Church of Scotland.

[From the Church of Scotland's Missionary Record for August.]

The Deputation appointed by last General Assembly to visit British North America beg to report, in as condensed a form as possible, their proceeding

while prosecuting their mission, and also most respectfully to submit some practical suggestions for the consideration of the House. In discharging this duty, it has been thought advisable not to enlarge upon those minute details which have been laid before the Colonial Committee, and with which it is the province of that body more properly to deal,—nor upon the relative claims of the numerous congregations from which earnest appeals for ministers have been forwarded,—nor upon the strong and intelligent attachment to the Church of Scotland, which by all classes in the course of their mission was manifested,—nor upon the cordial intercourse which they enjoyed, not only with those belonging to our own Church, but also with many conscientiously attached to other religious denominations. Upon these topics much might be reported, deeply interesting in itself, and honourable to the Church; but it may be more expedient to confine this narrative to a general view of the state of the Provinces, taking care, however, to furnish the Assembly with sufficient materials from which to form a correct opinion on the various subjects alluded to.

The instructions handed to the Deputation, previously to their leaving this country, embraced the following points, upon which they were desired to obtain authentic information.—*First*, The actual destitution of the means of grace among our expatriated countrymen; *Second*, The means of education which exist among them; *Third*, The progress made in obtaining glebes in connection with the charges in Canada; *Fourth*, The state of the clergy reserves; and, *Fifth*, the position and prospects of Queen's College, Kingston. Upon these points the Deputation, wherever they went, made the fullest inquiry.

1. *Destitution of the Means of Grace.*—Nova Scotia was the first province visited, and Halifax the first city in it. On landing there on the 15th of June a consultation was immediately held with our two respected ministers in Halifax, and the members of the Lay Association in connection with the Church of Scotland, as to the actual wants of the province, and the best mode in which the Deputation might dispose of their time so as to accomplish the most good. Having referred to the Lay Association, it is right to make the Assembly aware of the growing influence which that body is deservedly exercising, the enlightened steadfastness of its members to the principles and constitution of the Church, and their unfeigned desire to promote the spiritual welfare of their brethren in the remoter parts of the country. They did much to repel the assaults which some time ago were made upon the Church of their fathers, and to set in its proper light her present position in opposition to misrepresentations regarding it industriously circulated. It will be evident to the Assembly, that the advice of such a body was most invaluable to the Deputation at the commencement of their important labours, and in no case was the advice which they received found to be otherwise than judicious, when tested by experience. Hours of anxious consultation were held with upwards of eighty of its members; and next to the statements given them of the thoroughly missionary spirit that pervades our Church at home, the prosperity with which her enterprises have been blessed, and the general usefulness of which she is honoured to be an instrument, what seemed most earnestly to engage their minds was the sad privation of the means of grace which thousands of their countrymen were suffering, and deep anxiety that it were even partially relieved. Their earnestness did them honour; their anxieties about their brethren were creditable to the best sympathies of their hearts. Too painfully true did the Deputation find their melancholy statements. District after district was visited, sometimes by the members of the Deputation together, but generally singly, that a more extensive field might be overtaken; and terms too strong cannot be employed to express either the lamentable situation of one congregation after another, or the feeling of sorrow in which their wants were conveyed, or the severe trial which it would prove to them to turn their backs upon the Church in which they were baptized, at whose schools they had been educated, at whose communion-tables they had sat, and in whose churchyards the ashes of their parents and friends are lying, and be driven to seek ordinances from the hands of any others than those of her ministers. Wherever

the Deputation went, as the documents lodged with the Committee amply show, these painful facts were realized; and therefore this venerable House will not be surprised that the Deputation unite most earnestly in urging them upon its consideration. At least fifteen additional labourers are immediately required to supply the districts in Nova Scotia, of the description now referred to. Halifax is the capital of the colony; and, although there are two respected ministers officiating there, yet they have been so many years in America, and are feeling the infirmities of age coming so rapidly upon them, that they are not able to discharge the duties with the vigour which they desire. It is creditable, in these circumstances, to the parties interested in them, that they have resolved to employ a third minister to preach alternately for each of them, and have guaranteed a suitable stipend for him without infringing upon the incomes of their pastors. An application to this effect, along with those from many other congregations, is lying upon the table of the Committee. In connection with Nova Scotia, Cape Breton was visited. In this romantic country there is vast religious destitution everywhere. Owing to the remoteness of its situation, as well as other causes, it was not visited by the former Deputation. The people had but few sources of information about the state of our Church; and such as they did enjoy were not always those that gave the fairest impression either of her character or principles. They told how wearied they had been for some accredited missionary to explain to them the truth or erroneousness of the vital changes which, they had been assured, had not only disorganized the Church, but altered her entire complexion as a Church of Christ. When that missionary went, he was welcomed with open arms. From their glens and sequestered settlements they gathered around him to hear the words of Salvation with a faithful account of the principles and operations of our Church, and in warm terms expressed their joy that they are still cared for by their brethren at home.

The second province visited was Prince Edward's Inland, in which a great proportion of the people are from Scotland. Charlotte Town, the capital, with its large and attached congregation, has been vacant for four years. Indeed, in the whole island which is about 140 miles in length, and about 40 in breadth, there is at present only one minister in connection with our Church; and, notwithstanding his zeal and abundant labours, it is evident that he can do but little to supply the wants of the many thousands scattered over so wide a surface. This island is a very important one ecclesiastically, as has been explained to the Committee, and would immediately require several additional labourers.

The third province visited was New Brunswick, and there the list of vacancies, as furnished to the Committee, is also very large. Almost all of them some member of the Deputation visited; and, whether they did so on a week-day or a Sabbath-day, their ministrations were numerous attended by people still reiterating the appeal for ministers to be sent to them. In the capital of New Brunswick there are two congregations, both of them vacant. They are quite able and willing to furnish ample stipends to faithful and pious ministers. One of them indeed has set an example of munificence in this respect indicative both of sincere attachment to the Church and of the value put by it upon religious ordinances. The trustees and elders, mostly all in opulent circumstances, confided to the Deputation a bond for £500 a year of stipend to a minister who may go to take charge of them, along with a guarantee, at the rate of £300 a-year, exclusive of his expenses to and from America, to a preacher who may be appointed by the Committee to officiate until a properly qualified minister can be provided. At present a missionary, sent out to labour under the direction of the presbytery in which St. John's is situated, is officiating, and the large church is every Sabbath filled by a highly respectable congregation. It is most sincerely hoped that this leading station will be speedily supplied by a permanent minister; indeed it is of the utmost importance that it be so. Nor should the case of the other congregation in the city be overlooked. Quite the contrary. They stand fast by the Church notwithstanding peculiar trials to which they have been

exposed, their former minister having been obliged some time ago to leave the fabric in which they worshipped in consequence of doctrinal errors which he had espoused. Their case has also been earnestly recommended to the consideration of the Committee. To New Brunswick generally the same terms are applicable as to its wants and their urgency which have applied to the provinces already described. These wants are deplorable throughout the whole colony. Our ministers at present in it are exemplary for devotedness; but, compared with the harvest, it may emphatically be said, the labourers are indeed few.

From these Lower Provinces the Deputation proceeded to Canada East, and the first place which they visited was Montreal. Besides the Rev. Mr. McGill (Dr. Mathieson, the other minister in that city, being from home in consequence of indisposition), the Deputation were immediately surrounded by many enlightened and warm friends of the Church, mostly members of the Lay Association recently established there. Of this Association the Deputation are anxious to speak in terms of grateful acknowledgement. It was organized three years ago, while the former Deputation was in Canada, and is one of the many proofs of the fidelity and talent with which the members of that Deputation fulfilled their mission. Indeed, wherever the present Deputation went where the former had been, their labours were spoken of with high respect and affection. The Lay Association referred to was established for the purpose of helping their poorer countrymen to erect places of worship in the remoter settlements, and remunerating the services of Ministers among them. In this benevolent work they have done much that is praiseworthy, and at considerable cost. A few months ago a periodical under its patronage, and with the approval of the Synod of Canada, was commenced, entitled "The Presbyterian." The object of this publication is to circulate information about our Missionary Schemes and other collateral subjects, and at the same time to furnish matter for Sabbath-day reading to our more destitute Canadian brethren. It is with great pleasure that an assurance is conveyed to the Assembly, after a perusal of all the numbers which have been produced, that this small publication, both in its tone and spirit, is worthy of the patronage of our friends who have undertaken it, and promises to be of essential advantage in the dissemination of Divine Truth. By the members of this body, too, the clamant necessities of Canada were powerfully and affectingly urged. They were so in private and in public. The two kirk-sessions over which the Rev. Dr. Mathieson and the Rev. Mr. McGill ably preside, joined with great earnestness their testimony to the same effect. After preaching in Montreal on the Sabbath, and preaching to and addressing a crowded and highly respectable meeting on a week-day, the Deputation proceeded, by the advice which they received, to visit not only Quebec and the other principal cities, but also many of the sequestered hamlets and settlements; and they beg unanimously to say, as the result of their journeys, that it is impossible to overstate the religious wants which they witnessed, or the fresh intensity which was all along awakened in their minds, that these wants were even partially supplied. Fortunately the Synod of Canada was holding its annual Assembly at this season in Toronto, and the Deputation had the happiness of being present at several of its sittings. Nothing could exceed the cordiality of their reception by that venerable Court, the interest which its members, through their Moderator, expressed in the welfare of the Church of Scotland, and the value which they put upon the circumstance of another Deputation having been sent to visit the vast numbers of countrymen whose wants it was totally out of their power to supply. The Synod was assured, in return, of the deep interest which the Church feels in their prosperity, of your most anxious desire to strengthen their hands, and of the unfeigned joy with which you always hear that the work of the Lord is prospering among their flocks. A special diet was appointed for conference with the Deputation, in the course of which much valuable information was obtained, which has been handed over to the Committee. Again, the religious necessities of Canada were reiterated; and, although the statements were painful,

it was most interesting to hear these excellent men pleading for those over whose wants they sorrowed, because they had not the means of relieving them. It may not be improper to add, that at the close of the proceedings of the Synod the Moderator addressed the Deputation with a feeling and earnestness which they can never forget.

Such is a general view of the religious necessities of the colonies. It would have been easy to illustrate it by examples quoted from the documents, full of pathos and artless urgency, which have been lodged with the Committee; but it is hoped that the above outline will be satisfactory to the Assembly.

II. *Education.*—Connected with almost all the congregations in the provinces, the Deputation were glad to find that Sabbath-schools were in operation and prospering; and it needs scarcely be remarked, that always, when practicable, they took an opportunity of addressing these little flocks. The system pursued in these schools was, generally speaking, effective and orderly,—each being superintended by the minister, or, where the church was vacant, by an elder, or some pious member of the congregation. With regard to week-day schools, they regretted to observe that in many instances the quality of the education was defective. There were honourable exceptions; but the remark, in too many instances, is applicable. From what does this defect in quality arise? Not from the circumstance of each school being entirely left to support itself, or of the teacher being totally dependent upon the precarious revenue of fees for his remuneration, because the provincial governments concede liberal grants for education; but from the want of preliminary seminaries of a sufficiently high order, at which teachers may be duly qualified, and at the same time, of such institutions as our Normal Schools, which have done so much to elevate the tone, and pervade with energy the mode, of teaching in Scotland. A serious defect, moreover, appeared to the Deputation to attach to the schools upon which the provincial governments expend their liberal donations, viz., the not requiring that education be based upon Religion; and, consequently, the want of information under which the governments labour regarding the principles instilled into the minds of the youth by those instructing them at the national expense. The opposite plan,—that of associating religious with secular education, which has proved of inestimable advantage in Scotland, as evidenced by our parish-schools and those humbler seminaries under the fostering care of the General Assembly,—the Deputation regretted to find not generally recognized in the colonies. Especially in a rising country like that referred to, it appeared a material defect, that moral are not cultivated along with the intellectual faculties of the young, nor due care taken that their minds in early life be imbued with those principles by which it is of so much importance that they be governed. During their stay in Halifax the necessity of a college was pressed upon the Deputation, and there can be no doubt that such an institution, founded upon right principles, and under competent instructors, would be in a high degree advantageous to the Lower Provinces; but it is for the Assembly or its Committee to consider the practicability of such a project, the mode of organizing it, and the measure of assistance which it might be proper to render. The ministers and kirk-sessions, and members of the Lay Association, were extremely urgent about the matter; and it was promised to them, that their anxious desire would be communicated, and they were assured at the same time, that, as the General Assembly has always been the warm and liberal friend of sound education, the proposal would receive from you due consideration. Naturally enough, when this subject was referred to, the situation of Dalhousie College in that city was inquired into by the Deputation. It was founded by the Earl of Dalhousie, when that distinguished nobleman was Lieutenant-Governor of the Province. The building is spacious, and there is an existing capital belonging to it, amounting to £10,000. The college is entirely in abeyance, and the capital unemployed. The trustees, however, with some of whom several consultations were held, seemed to clog its being brought into connection with the Church of Scotland with such conditions as rendered any successful negotiation with them at present hopeless. A short time ago an ap-

plication was forwarded by the Lay Association for a teacher of superior talent and sound principles to superintend the education of the families connected with our two congregations in Halifax, along with a guarantee that his income shall not be less than £150 stg., or £175 currency a year. After many inquiries it is gratifying to report that a teacher of experience, and highly recommended, sailed on the 14th of this month to fill this important situation.

III. *Glebe Lands.*—Many of the congregations have already obtained land for glebes to their ministers. Although most of these glebes are at present of comparatively little value, yet, as the country advances and becomes more densely populated, it is certain that they will form by no means an inconsiderable endowment to the different charges. They vary in extent from 50 to 260 acres each. The Assembly through its Committee signified some time ago a readiness to assist the Synod of Canada in the purchase of glebes for the charges still unprovided with them. In the conference which the Deputation had with the Synod of Canada this subject was considered, and the notes of conference handed since their return to the Committee. It is manifestly of importance both to the stability of the congregations and the independence of the ministers, that this scheme be proceeded with, and also that, if possible, manes should be erected for the comfort of the ministers and their families. In all cases of this description, the property would of course require to be vested in trustees for behoof of the Synod of Canada in connection with the Church of Scotland. An admirable model-deed has been prepared by Judge Malloch of Brockville, to whom the Church has long been indebted for his services in her behalf in the colonies.

IV. *Clergy Reserves.*—These reserves form a great boon to the ministers in connection with our Church. They are under the management of commissioners appointed by the Synod of Canada, each nomination being subject to the approval of the Governor General. The fund is in a prosperous condition, and the honorary secretary, Mr. Allan, and the treasurer, Mr. Edmonstone, who is at present in the house, kindly furnished the Deputation with valuable statistics regarding it and other important matters, which, although extremely useful to the Committee, and interesting for private information, no authority was given to publish.

V. *Queen's College.*—The history of this Institution is well known. It was established about nine years ago by funds realised partly in this country, but chiefly by subscriptions made in Canada. Besides receiving at its institution the sanction of the General Assembly, and of the Synod of Canada, it has obtained a royal charter embodying the usual privilege of conferring degrees in divinity, and medicine, and law. The course of education which has been adopted in it by the professors and trustees, who exercise a judicious control over its interests, is very complete; indeed as complete as that afforded at our Scottish universities. The importance of such an institution, at which young men may be thoroughly educated for the holy ministry in connection with the Church of Scotland, is too obvious to require much illustration. First, to meet the lamentable want of ministers in the provinces, Queen's College promises annually to produce a considerable supply, trained under men of whose creed and sound instructions there is the strongest guarantee; and, second, considering the want of teachers of a superior order, it is evident that Queen's College may contribute to a material improvement in this respect. It promises to effect this in a twofold point of view;—first, by imparting to those who are to devote themselves to the education of youth a cheap and at the same time a thorough education; and, second, by thus contributing to fill the elementary schools with properly qualified teachers, young men will emanate from under their care well grounded in those branches which are indispensable, previously to prosecuting a university education with profit and success. These advantages presenting themselves strongly to the Deputation, they regretted to learn that the College has had to encounter difficulties from which it has not yet by any means escaped. From what have these difficulties arisen? Assuredly not from inefficiency on the part of the professors, who combine learning with piety,

and exemplary energy with a true desire to be organs of usefulness to the Church and to the country. In the course of their mission the Deputation met with two ordained ministers, who had been educated under their care; and it is gratifying to intimate to the Assembly that they are excellent specimens of able and faithful labourers among their flocks. The difficulties arose chiefly from a want of confidence in the permanency of the College. Hopes were held out of a share in funds to which the Synod of Canada and the trustees of the College are persuaded they have a legal title. These hopes, however, have for years been alternately raised and depressed. At one time it was imagined that the whole matter was adjusted; but very soon fresh obstacles appeared, throwing a damp over both parties in the management, and also over the community. When the Deputation were in Canada, a proposal for finally disposing of this subject was submitted for the approval of the Synod by a member of the government. By that proposal Queen's College was to receive £1500 a-year in name of salaries to the professors. The Synod acquiesced in the arrangement, although it was felt that the sum was not equal to what it was fairly entitled. Founding upon the decision in the case of the Clergy Reserves, it was believed that Queen's College ought to have received *pari passu* with the College in connection with the Church of England, which by the new arrangement was to retain £3000 a year. The Synod, however, agreed to an adjustment on the terms proposed, and soon thereafter a bill for that purpose was introduced into the Provincial Legislature by Her Majesty's Receiver General. The issue has been again unfortunately interrupted by a change of the government and a dissolution of the Legislature. The matter is, therefore, once more in abeyance. But it is difficult to see, whoever form the advisers of His Excellency the Governor General, upon what sufficient grounds they will long delay the settlement of a question which tends so plainly to aid in furnishing a well educated and well principled population. By the resignation of Dr. Liddel of the office of Principal a severe loss was sustained by the College. Our brethren in Canada, sensible of the valuable services which he had rendered to the Church and to the university, forwarded to him repeated applications to return and resume his labours. These negotiations having failed, the Rev. Dr. Machar, one of the most venerable ministers in Canada, has been appointed to the office of Interim Principal, and is present in this Assembly. Although the difficulties surrounding Queen's College be harassing in the meantime, the Deputation by no means believe that they are insurmountable. Patience and perseverance may overcome them all. No doubt the small number of students hitherto attending the university may surprise some, and lead others to believe that it is not likely to operate beneficially to any great extent. But this surprise will diminish, when it is remembered that, from the insecure footing on which it has been resting, there was no certainty to young men entering the College that it would survive till their curriculum was ended. The attendance at colleges, moreover, in the Provinces cannot be expected yet to equal that at our Scottish universities. Neither students of medicine nor of law require an academic education; the only students from whom it is imperatively exacted are those designed for the Church; and there is not that general desire for a liberal education which, as the country advances, will in all likelihood be manifested. The same comparative deficiency in the number of students is experienced by all the colleges of all religious denominations in the Colonies. It is gratifying, however, to state that at Queen's College the attendance of students during the last session was a fourth more than during the preceding. It is also gratifying to state that the Missionary Association, composed of the students attending the University of Edinburgh, lately resolved to place at the disposal of the Principal and Professors of Queen's College an annual sum of £12, as a bursary to pious and promising young men directing their views to the ministry in Canada. This step, it is believed, will be as pleasing to the Assembly as it is creditable to the Edinburgh students. Upon the whole, the Deputation respectfully submit the claims of this infant institution to the most

favourable consideration of the General Assembly. For years the Assembly has taken a lively interest in its prosperity, and through its Committee encouraged it by counsel and an annual grant. No ground appears, when the circumstances connected with it are understood, why either the counsel, when it is asked, or the annual grant, should be withheld. Nor, indeed, is there any doubt of the Assembly's anxiety to encourage an institution promising, both temporally and spiritually, to prove a blessing to our brethren.

Such is a condensed outline of the facts obtained by the Deputation in the course of their mission. Often, very often, were they implored by our countrymen to tell the Assembly of their wants, to beseech you not to forget them, to send ministers to them and their families. Through many a painful scene of this description they passed, and they now solemnly convey to you the prayers and solicitations of our brethren. The very solitude of each succeeding Sabbath, and the sudden suspension of ordinances to which they have been doomed, seem to have awakened in many a conviction of their value, to which, perhaps, they were strangers when in this land they abundantly enjoyed them. Rest assured that they cherish a fondness, deep and heartfelt, for the Church of Scotland; they continue to pray for her in their families, as well as in public, when they have an opportunity of assembling together for worship; and it is a pleasing thought that in her day of trial her scattered children remembered Zion, the city of their fathers' solemnities, and ceased not to pray for her prosperity and peace. Often too were the Deputation told of the anxiety with which this report to you of their situation, and the interest which you would exhibit in them, would be looked for; and no shadow of doubt is entertained by those sent in your name to visit them, that such an expression of sympathy and determination to do all for them in your power will this day be given forth by the Assembly as may comfort them in their desolation, and deepen their conviction, that, when relying upon you for help, they are relying upon those who, with the Divine blessing, will employ every exertion for their good. But what in the meantime is to be done? Most respectfully would they submit the following: *First*, That friendly communication be regularly kept up between the General Assembly and the Synod of Canada, and the other Supreme Ecclesiastical Courts belonging to our Church, by interchanging our acts and proceeds. This hitherto has strengthened the bonds of union between us, and may lead to increased harmony of action as well as the cultivation of Christian brotherhood. *Second*, That no grants of money be made to ministers in the colonies without first receiving the opinion of the presbytery within which the applicant is officiating. *Third*, That the Assembly use its influence in encouraging preachers and students of piety and talent to turn their attention to the truly melancholy field which the colonies present with the view of helping us in this time of great need. It is gratifying to state that several young men of the description referred to, prompted by devotion of the cause of Christ, have already signified their intention to proceed to the colonies for a limited period. It is earnestly hoped that many others will follow in the same walk of usefulness. If preachers, whose hearts are devoted to their Master's work, would place themselves at the disposal of the Committee for a minimum period of, say two years, much good might be done to our destitute countrymen, and much good also to themselves. They would return, if they thought fit, to their native land, furnished with an experience in the work of the ministry, and habits on activity in the discharge of its varied duties, which would strongly recommend them to charges at home. *Fourth*, In addition to ministers and preachers who may be sent to America, it is worth the serious consideration of the Assembly, whether catechists of undoubted piety might not be sent to certain districts which the Deputation could name, and where there services would be both appreciated and useful. A catechist has lately been appointed in Cape Breton, who is giving every promise of fidelity and zeal. *Fifth*, With regard to the numerous Gaelic congregations, it is of importance that preachers acquainted with the Gaelic language should be appointed to all of

them; but, since the deficiency of Gaelic preachers is so great, might not those able to preach only in English be sent where, it is believed, in the circumstances of the Church they would be welcomed?

The Deputation have only, in conclusion, to add their thankfulness to Almighty God, who preserved them in the course of their manifold journeyings, and spared them to return to their flocks and friends in health and strength. They also desire to express their gratitude to the Convener and members of the Committee for the very deep interest which they have taken in all the communications which have been made to them as the result of their mission.

J. C. FOWLER.
ROBERT STEVENSON.
SIMON MACKINTOSH.

MISCELLANEOUS.

STATISTICS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS IN ENGLAND.

(Collected from the last Annual Reports.)

British and Foreign Bible Society. Established in 1804. Has circulated more than 20,000,000 copies of the Scriptures in nearly every known language or dialect. The gross expenditure has exceeded three millions. Average annual income, £115,000.

Church Missionary Society. Established in 1800. Has stations in West and East Africa, India, China, the Mediterranean, North-west America, the West Indies, and New Zealand. Annual income, £116,000.

Society for the Propagation of the Gospel in Foreign Parts. Incorporated in 1701. Has stations in the East and West Indies, the Canadas, Australia, New Zealand, Van Dieman's Land, Nova Scotia, New Brunswick, and Cape Town. Average income, £95,000.

Society for Promoting Christian Knowledge. Established in 1698. Circulates about 4,000,000 a-year of Bibles, prayer-books, tracts, and other approved works. Average annual income, £90,000.

Society for Building, Enlarging, and Repairing of Churches and Chapels. Established in 1818. Has expended £327,000 in grants, by which additional church-room has been provided for 575,000 persons. Average annual income, £24,000.

Church Pastoral Aid Society. Established in 1836. Contributes to the stipends of poor curates, and provides lay assistants. Average annual income, £45,000.

British and Foreign School Society. Established in 1808. The Lancasterian system is pursued. Young persons of both sexes are trained in the Central School, Borough Road. Upwards of 30,000 admitted since the formation. Average annual income, £15,000.

Religious Tract Society. Established in 1799. Circulates about 25,000,000 cheap books and tracts every year. The sales produce generally £50,000, which with subscriptions and donations give an average annual income of £57,000.

Wesleyan Methodist Missionary Society. Commenced in 1786, but not organized till 1816. Has missionary stations in Northern and Western Africa, North America, Australasia, China, British India, New Zealand, the Canadas, and some of the Continental States. Average annual income, £116,000.

London Missionary Society. Established in 1794. Has nearly 500 stations in various parts of the world, and 15 printing establishments. No peculiar formula is insisted upon. Average annual income, £75,000.

Baptist Missionary Society. Established in 1792. Has missionary stations in Asia, Africa, and America, and in some of the European States. Has printed, in whole or in part, nearly 1,000,000 copies of the Scriptures. Average annual income, £28,000.

London City Mission. Established 1836. Circulates the Scriptures, and visits the poor in London of every religious denomination. Average annual income, £14,000.

Methodist New Connexion Mission. Operations confined strictly to Ireland and the Canadas. Has 54 missionaries. Average annual income, £3000.

Newfoundland Schools Society. Established in 1822. Average annual income, £4000.

London Society for Propagating Christianity among the Jews. Established in 1808. Average annual income, £28,000.

British Society for the Propagation of the Gospel amongst the Jews. Established in 1842. Has 16 missionaries. Has founded a Missionary Jewish College, where eight young converts are training. Average annual income, £2300.

Colonial Church Society. Established 1832. Has 48 missionaries in the West Indies, Malta, France, Spain, Western Australia, Nova Scotia, Cape of Good Hope, New Brunswick, Prince Edward's Island, the Canadas, and New Zealand. Average annual income, £4000.

Foreign Aid Society. Established in 1841 in aid of the Sociétés Evangeliques of France and Geneva. Average annual income, £5250.

Home Missionary Society. Employs 48 missionaries. Has 125 stations in England and Wales. Average annual income, £8000.

Irish Evangelical Society. Established 1834. Average annual income, £2500.

Naval and Military Bible Society. Established in 1780. Circulates authorized versions of the Scriptures amongst soldiers, sailors, and canal boatmen. Has issued 500,000 Bibles and Testaments since its commencement. Average annual income, £2500.

Colonial Missionary Society. Has stations in Canada and Australia. Average annual income, £2500.

Christian Instruction Society. Established in 1825. Average annual income, £600.

Indigent Blind Visiting Society. Established in 1834. Average annual income, £650.

Protestant Association. Established in 1835. Average annual income, £15000.

Sunday School Union. Established in 1808. Average annual income, £1600.

Adult Deaf and Dumb Institution. Established in 1841. Average annual income, £900.

British and Foreign Sailor's Society. Established in 1818. Employs 15 agents in the port of London. Average annual income, £1200.

British and Foreign Anti-Slavery Society. Established in 1839. Average annual income, £1850.

Orphan Working School. Established in 1758. There are at present 180 orphans of both sexes in the school. Average annual income, £12,500.

New Infant Orphan Asylum. There are 70 children on the foundation. Average annual income, £2800.

Clergy Orphan Corporation. Established in 1725. Upwards of 200 children of both sexes are on the foundation, where they are fed, clothed, and educated until of an age to be apprenticed. Average annual income, £4500.

Friends of Foreigners in Distress. Established in 1828. Relieves poor foreigners of all nations. Average annual income, £2500.

Trinitarian Bible Society.—Established in 1831. Average annual income, £1500.

THE REV. HUGH M'LEOD.—This Rev. gentleman, whose arrival here we formerly noticed, sailed for Sydney, Cape Breton, by the *Uticorn*, on the 17th current, and since his arrival there he has been actively engaged preaching to the Presbyterian settlers, the greater part of whom are emigrants from the highlands of Scotland, speaking the Gaelic language. During Mr. M'Leod's stay here, besides preaching frequently in St. Andrew's Church to large audiences by whom his administrations were highly appreciated, visiting the Presbyterians in Conception Bay, and preaching in the Methodist Chapels both at Harbour Grace and Carbonar, he assisted Rev. Archibald Sinclair, the acting Minister of St. Andrew's Church, at the half-yearly dispensation of the *Lord's Supper*, and on Tuesday evening previous to his departure, he preached and presided at a numerously attended meeting of St. Andrew's Church Congregation, at which a unanimous call was moderated in and numerously signed in favour of the Rev. Matthew Wilson, of Sydney, Mines, Cape Breton, to be a Minister of the Congregation, which he agreed to carry with him, and to lay before the Presbytery of Cape Breton, with a view to Mr. Wilson's translation to St. John's. We are happy

to learn that a letter, announcing Mr. Wilson's acceptance of the call, was received by the last steamer.—[*Newfoundland Courier.*]

CHRISTIAN MISSIONS.

When wilt Thou arise and reign,
Lord of angels, King of men,
Gird Thy sword upon Thy thigh,
And lift Thy banner, Thou Most High!
Heathen cities only wait
Thy bidding, to throw wide each gate;
Heathen temples only stay
Thy beck, to bid their gods away.

Trumpet-tongues, that wont to vaunt
Of idols dumb, Thy Word but want,
Jesus' matchless name to shout
All the wondering world throughout.
Speak,—and o'er each heathen isle
Bethlehem's star-beams sweetly smile;
Speak,—and by each heathen tongue
Bethlehem's angel-hymn is sung!

And 'tis done:—already see
Myriads shout Thy victory;
Kings of Ind already greet
With costliest gems Thy welcome feet.
Thou hast conquered, Thou hast slain!
Lord of angels, King of men!
Girt Thy sword upon Thy thigh,
And waved Thy cross triumphantly!

Dr. M'ulloch.

OBITUARY.

In Pictou, after a lingering illness, on the 18th instant, the Rev. Joseph Handyside in the 28th year of his age. Mr. Handyside was a Licentiate of the United Secession Church of Scotland. He laboured in that country for some years as an ordained Missionary with acceptance and success. A great part of his public ministrations was conducted in the Gaelic language, in which, it is said, he could preach with great effect. He came to this Province last fall; commenced without delay his ministerial duties, and, after having preached a short time under the inspection of the Presbyteries of Truro and Pictou, he crossed over to Prince Edward's Island, where he remained till the beginning of May last, when he returned to this town in feeble health. As a proof of his popularity as a Preacher, it may be stated, that he received four different calls from vacant congregations: and, but for the state of his health, would have obtained a fifth. While he was endowed with many excellent qualities as a man, his piety was vigorous and without ostentation. Had he been spared, there was much reason to anticipate that he would have proved eminently useful in this portion of the Church of Christ; but it was the pleasure of his Master to bring to an early close his spiritual labours on earth. The intelligence of his decease must form a source of deep grief to his relations and friends in Scotland, but the remembrance of his worth must furnish them with a source of Christian consolation.—[*Eastern Chronicle.*]

At Digby, on Monday evening, 14th instant, the Rev. Stephen Bamford, Wesleyan Minister, who for upwards of forty years laboured in the Gospel field in these Provinces with much acceptance and usefulness. Mr. Bamford was in the 78th year of his age, and probably the last survivor of those heroes, who under the great Lord Howe sustained the honour of the British flag on the memorable 4th of June, 1794, in the conquest and capture of the French fleet. During the last years he had the charge of the small Wesleyan Society at Digby and, by a faithful discharge of his pastoral duties, and a deep interest in the welfare of the inhabitants generally, he succeeded in gaining the affection and confidence of all who knew him. A growing ripeness for his last change disarmed death of its sting, and, although deprived of the use of speech for hours before his dissolution, yet his end was peace.—"Blessed are the dead who die in the Lord"—[*Halifax Guardian.*]

SUBSCRIPTIONS TO THE PRESBYTERIAN.

Rev. Mr. Paul, Metis, 14s; John L. M'Dougall, Renfrew, 1s 3d; John Rhynas, John Cranston, Jr., Peter Andrew, Alpine Grant, Brockville, and Andrew Paul, Ramsay, 10s; F. Farish, St. Andrews, 1s 3d; Malcolm M'Millan, 2s 6d.

QUEEN'S COLLEGE.

THE EIGHTH SESSION of QUEEN'S COLLEGE will commence on the first Wednesday of October (4th October), 1848, and close on the 1st of May, 1849.

All Intrants and Regular Students in the Faculty of Arts are requested to be present at the opening of the Session.

The Theological Classes will commence on the 1st Wednesday of November.

Candidates for Matriculation as Regular Students will undergo an examination before the College Senate in the first three books of the *Æneid* of Virgil, the first three books of Cæsar's Commentaries, Mair's Introduction, the Greek Grammar, and Arithmetic as far as Decimal Fractions inclusive.

The only Charges are £1 of Matriculation fee, and £2 for each class per Session, payable in advance.

Accommodation will be provided for Students as Boarders, the expense to each Boarder averaging about Seven Dollars per month. Students, intending to avail themselves of this accommodation, are required to bring their own bedding and towels. The Boarding Establishment will be under the superintendence of the Professors.

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

A number of Scholarships will be awarded at or near the commencement of the Session. The Scholarships for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of Examination for Matriculation, including the first book of Euclid. For Students of previous years the subjects of Examination for Scholarships will be the studies of former Sessions.

The Preparatory Department, or COLLEGE SCHOOL,

Will re-open on the 21st of August under the charge of competent masters. The Fees in this department are as follow:

TERMS PER ANNUM.		
For Tuition in English Reading, Writing £ s. d.		
and Arithmetic, for pupils under 12 years of age,	4	0 0
For pupils above 12 years of age,	6	0 0
For Tuition in all the above Branches, together with Geography, English Grammar, Composition, the Latin Rudiments and the use of the Globes,	6	0 0
For Tuition in all the above Branches, with Lessons in the Latin Classics, Greek or Mathematics,	8	0 0
The only other Charge is 1s. 3d. per Quarter for incidental expenses.		

All Fees payable Quarterly in advance. A deduction of 25 per cent. is allowed on 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, 4th August, 1848.

BIBLES, PRAYER AND PSALM BOOKS.

SEVERAL Cases of low-priced Editions, just opened.

ARMOUR & RAMSAY.

RELIGIOUS WORKS for sale by JOHN M'COY, No. 9, Great St. James Street: A Key to the Prayer Book, by the Rev. R. Whytehead. 12mo, price 8s. The Two Latter Visions of Daniel, by the Rev. T. R. Birks. 12mo, price 8s. The Letters of the Rev. Henry Martyn. 12mo, price 8s. The Testimony of the Reformers, with Introductory Remarks by the Rev. E. Bickersteth. 12mo, cloth, price 8s 9d. Life of the Rev. Thomas Scott, by John Scott. 12mo, price 10s. The Great Salvation, and our Sin in neglecting it, a Religious Essay in three parts, by the Rev. R. Montgomery. Sixteen Sermons on the Divinity of Christ, and the Deity and Operations of the Holy Spirit, by Robert Hawker, D. D. Night of Weeping; or, Words for the Suffering Family of God, by Rev. H. Bonar. Introductory Essays to Select Christian Authors, by Thomas Chalmers, D. D. Tracts and Essays on Religious and Economical Subjects, by T. Chalmers, D. D. Moral and Mental Philosophy, by ditto, ditto. Introduction to the Study of the Bible, by George Tomline, D. D. Prophetic Landmarks, by the Rev. H. Bonar.

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LAY ASSOCIATION.

The adjourned Annual Meeting of the Montreal Lay Association in support of the Synod of Canada in connection with the Established Church of Scotland, will be held in the Vestry of St. Paul's Church, on Tuesday evening, the 3rd October, at Eight o'clock, to receive the Report of the Office-Bearers, and to elect Officers to serve for the ensuing year.

JOHN GREENSHIELDS,
Recording Secretary.

Sept. 29, 1848.