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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 9, September, 1850.

VOLUME III.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

LADIES' MISSIONARY ASSOCIATION, KINGSTON.

We have very great pleasure in giving insertion to the ensuing Report, which has been handed to us for publication by a friend in this city at the request of the Association. We earnestly call the attention of our readers to the efforts to occupy the Home Mission field, which have been so successfully made under the auspices of the ladies of Dr. Machar's congregation in Kingston. The history of this enterprise affords a striking evidence of the benefits derivable from the formation of associations, as by their means the energies of their members may be brought to bear upon the furtherance of certain objects, their feelings may be enlisted, their sympathies may be awakened, and great good may be the result. The example set by the ladies of Kingston is a noble one, and redounds much to their credit, while the success of their Association must afford them ample gratification for the time and labour they may have individually contributed towards its advancement. The principle they have adopted in obtaining collections is an admirable one, and is invariably found to work well. All the members of the Church should be invited to contribute, and all should feel that it is a duty incumbent upon them to give freely towards the spreading of the Gospel. In Scotland all classes of the population are now waited upon and invited to contribute to the various Missionary and other similar enterprises; and, while the aggregate amount surprises by its largeness, great

advantage results to the poorer population, who are led to take a livelier interest in such benevolent schemes from feeling that the mite, which may be all that they can spare, will be as cheerfully received as the rich man's offering. We trust that other congregations will be stirred up to emulate the noble example of Kingston. Such an association could be easily formed in at least all our city congregations, and in these there is abundant scope afforded for their successful operation. The Home Mission should be an eminently aggressive one, and in our large cities a Missionary would find ample employment in the endeavour to bring as listeners within the precincts of the sanctuary, those who have forgotten to "assemble themselves together," and those who are being brought up in ignorance and sin, or suffered to run riot in vice, without instruction, and with, perhaps, the evil example of abandoned or neglectful parents before them. In our cities there exists a crying necessity for such philanthropic efforts to reclaim the neglectful and neglected; and we are confident that the members of our congregations would cheerfully respond to the call, were they asked to contribute to such an object. We hope to see ere long associations, having similar objects in view, established in all our city congregations; and our country congregations, we trust, will yet be induced to establish lay associations, or societies of a similar nature. We purpose reverting, at an early period, to the consideration of the duty of our people, as regards Home and other Missions, and in the mean time, we cordially commend the statements contained in the

ensuing Report to the attentive consideration of our readers.

ANNUAL REPORT.

It is now several years since the congregation of St. Andrew's Church resolved to take measures to procure the services of a Missionary to assist their much esteemed pastor in his arduous and increasing labours, and requested the ladies of the congregation to form themselves into an Association for the purpose of providing the necessary means. On the 4th February, 1846, accordingly, the ladies formed themselves into an Association, styled "The St. Andrew's Church Ladies' Missionary Association," having for its principal object the providing of funds for the support of a Missionary to aid the Pastor of the church in ministering to the Spiritual wants of the growing population of the city and neighbourhood. Any lady contributing becomes a member of the Association; it is managed by a committee of 23,—15 resident in the city and 8 in the country,—who meet on the last Wednesday in each month; and voluntary contributions are collected monthly by ladies appointed to that work, who pay over their collections to the Treasurer at the monthly meeting.

The collectors, 24 in number, two having been appointed to each of twelve districts, commenced their labours in February, 1846, and continued their monthly collections until January, 1847, inclusive, during which period the subscriptions, varying from one penny to sixteen shillings and eight pence per month, amounted to £240 1s 3d.

The exertions made up to this time to

obtain a suitable Missionary having failed, it was resolved that the operations of the Association should for a time be suspended, and £225 were invested in Commercial Bank Stock, the balance being deposited in the Savings Bank.

The Association was at length truly fortunate in securing the services of the Rev. John B. Mowat, a gentleman in every respect well qualified for the office. His salary, as fixed by the congregation, was £200. He commenced his labours, as a Missionary, in July, 1848, and in the following month the collectors of the association resumed their duties; since which period the collections have been regularly made once a month; and, although the collections have not kept pace with their rate at commencement, yet, by means of the interest on the Bank Stock, and the balance in the Savings Bank, the Association have thus far provided for the support of their Missionary without encroaching upon the £225 invested in 1847.

Kingston and the neighbouring townships afford a wide field for the labours of a Missionary.

Mr. Mowat preached regularly twice every month at the following stations:—

Glenburnie, 1st Sabbath and 3rd Thursday of each month.

Pittsburgh, Back Road, 2nd Sabbath and 4th Thursday of each month.

Wolfe Island, 3rd Sabbath and 1st Thursday of each month.

Pittsburgh, Front Road, 4th Sabbath and 2nd Thursday of each month.

And occasionally on the south part of Wolfe Island, on the Portland Road, at Ballynahinch, at Point Frederick, and every fortnight at Portsmouth, and in other parts of the Township of Kingston.

At each of the stations in Pittsburgh Mr. Mowat established a Bible class, which he conducted, and at most of the other places where he preached Sabbath schools have been commenced. At all the stations the attendance is steadily increasing, and in Pittsburgh steps are now being taken to erect a church, which will be attended by a congregation of at least 150 residents in the township.

In addition to the duties already enumerated Mr. Mowat preached once every Sabbath in St. Andrew's Church, Kingston, where his labours were as acceptable as elsewhere. He also devoted a portion of his time to visiting, catechising and exhorting in the families in the city.

Although Kingston and the neighbourhood of Kingston afforded an ample field for the labours of a Missionary, it was scarcely to be expected that a preacher, so eminently qualified as Mr. Mowat, would be permitted to remain long in Kingston as assistant, while so many other congregations in connection with our Church were without a Minister. It was, nevertheless, with feelings of sorrow and regret that the Association received from Mr. Mowat, in November last, a communication announcing his intent to

to resign his office of Missionary, but that he would remain until the Spring.

This step, Mr. Mowat stated, he was induced to take from a conviction of duty that required him to labour where the spiritual necessities are more urgent, while the means of meeting them are more contracted. His own private feelings would, he stated, have undoubtedly induced him to remain in Kingston, the place of his birth, and the residence of his nearest and dearest relatives and connexions, and where he enjoyed the counsel and friendship of our talented and experienced pastor. Mr. Mowat assumed the duties of his new charge at Niagara in the beginning of May last.

The Association were requested by the congregation, early in April, to take immediate steps towards procuring the services of a Missionary, so that as little time as possible might intervene between the departure of Mr. Mowat and the commencement of the labours of his successor. The Association immediately made an arrangement with Mr. Duncan Morrison, a student of Queen's college, who, it is expected, will be licensed to preach the Gospel during the present year.

Mr. Morrison has been engaged at a salary of one hundred pounds for one year from the 1st of May last, since which time he has been employed in the country places in prosecuting the work so ably begun by his predecessor, and from his zeal and qualifications for the service, in which he is employed, there is reason to believe that he will prove a worthy and successful labourer in the vineyard of his Master.

The Association have had much pleasure in their work, and these brief notices are now sent to the *Presbyterian*, not for the purpose of drawing public attention to their humble labours, but of inducing other congregations similarly circumstanced with the congregation at Kingston, to do as they have done, or to surpass them. They desire to set up their Ebenezer, saying, "Hitherto the Lord hath helped us;" they believe their work to be a work pleasing in the sight of the Great Lord of the vineyard; and, since the assurance is given that they who water others shall be themselves watered, they feel that it will issue in good to themselves, and to every one in the congregation who has encouraged and aided them in spreading abroad the savour of Christ's name.

QUEEN'S COLLEGE.

The Reverend J. Malcolm Smith, A.M., who has been for some time Pastor of the Congregation at Galt, has been appointed to the Professorship of Classical Literature in Queen's College, which was vacant in consequence of the resignation of the Revd. Geo. Romanes, whom family reasons, and chiefly the succession to a large property in Edinburgh, have re-

called to his native country. While we cordially sympathize with the adherents of our Church in Galt, who are thus called upon to part with an esteemed Pastor, who had laboured for some years with earnestness and acceptance amongst them, we feel assured that the sacrifice will be cheerfully submitted to, as the appointment will, we firmly trust, conduce to the general good of the whole Church. We wish Mr. Smith a large measure of success in his new sphere of labour, for which his high attainments and his fervour and zeal eminently fit him; and at the same time we hope that the vacancy in the Pastorate of Galt will speedily be supplied.

APPOINTMENT TO HAMILTON.

We are gratified to have it in our power to record another proof of the affectionate interest with which the Church of Scotland regards her adherents in the Colonies. We learn from the *Home and Foreign Record of the Church of Scotland* for August, that the Rev. Daniel McNee has been appointed by the Colonial Committee as Minister to the church in Hamilton. Mr. McNee was to sail on an early day. The Committee state that they hope soon to be able to announce some other important appointments to the Colonial Field. We congratulate the Congregation of Hamilton on the success of their application to the Committee, and at the same time we earnestly hope that the labours of Mr. McNee may prove both acceptable and profitable to them.

CHURCH IN THE COLONIES.

MISSIONARY MEETING IN PICTOU, NOVA SCOTIA.

In giving insertion to the following notice of a meeting of the friends of the Church of Scotland in Pictou, we would direct the attention of our readers to the gratifying fact, that the Lay Association of Halifax is exerting itself strenuously for the moral welfare of the adherents of our Church in Nova Scotia. So far as we have information, we believe that an even greater destitution of Spiritual Ordinances exists there than in this Province; but it is encouraging to see that the laymen of Halifax are boldly grappling with the difficulties that surround them, and are making strenuous exertions to overcome them. We observe with much pleasure that the Halifax Association is succeeding in carrying out a scheme we have laboured for some time, though ineffectually, to establish in this Province, viz. the formation of Branch Lay Associations. We are firmly convinced that such associations would be productive of much good, as by their means the members of the Church would be brought together, their energies would be enlisted towards, and concentrated upon, the development and

support of Home and other Missionary operations, and they would be led to feel more and more the responsibility which devolves upon them, as professing members of the Church of Christ, to do somewhat towards (if the Divine blessing accompany their efforts) advancing the coming of His kingdom. Such associations, if formed, should meet monthly, and the business of the meeting should be opened and closed with prayer, as is the invariable practice of the Montreal Association. Besides concerting measures for the advancement of the Church in the Province, and affording supplies to the waste places in the land, much interest might be given to the meeting by the communication of Missionary intelligence.

We are aware that in one Presbytery a Presbyterial Association has been formed; but with the exception of that and our own Association; we have not heard of any successful efforts to form Associations in this Province. We were once in hopes that the example set by the Montreal Association, would have been extensively followed, and we still trust that even yet our anticipations may be realized, when the advantages derivable from them come to be better understood. Will not some of our readers endeavour to form a branch of the Lay Association in their vicinity?

We directed the attention of our readers several weeks ago to the very momentous question of Home Missions as a subject which had attracted much less notice among the members and friends of the Presbyterian Church than it ought to meet with. As the subject is entirely of a practical character, as in promoting Home as well as Foreign Missions, something requires not only to be known, but also to be done, we felt convinced that the office-bearers of the Church in this city were pursuing a wise and proper course by recommending and sanctioning collections in the different places of worship for that object, as well as by collecting subscriptions and donations from private individuals. The example set with so much promptitude and liberality by the churches in Halifax has produced, as might have been expected, a most salutary effect in the country throughout the congregations which are to be more immediately assisted and sustained by such Missions. An impulse has been communicated to the congregations at Wallace, Pictou, and at other places, which, we have no doubt, will be attended with the most beneficial results. The Committee of the Lay Association of Wallace has recommended that collections should be made in all their places of worship during the Rev. Mr. Macnair's visit to these settlements in aid of Missions; and the cause has been advocated with unwonted and laudable earnestness and success in Pictou. A public meeting of the members and friends of the Church of Scotland in that extensive and populous country was held in St. Andrew's Church, on Thursday the 13th inst., and was attended by leading and influential persons from the different districts, to devise some plan for the encouragement and support of Missionaries, more especially in the Gaelic congregations. Present, the Hon. David Crichton, the Rev. Messrs Martin, McGillivray, Herdman, and Macnair, and a number of persons from the different vacant congregations throughout the country. Peter Crerar, Esq., one of the oldest magistrates of the country, was unanimously called to the chair, and Mr. R. Doull was chosen to act as Secretary on the occasion. The meeting being opened with praise and pray-

er by the Rev. A. W. Herdman, the following Resolutions were moved and seconded with appropriate and impressive speeches, and unanimously adopted.

Moved by the Rev. J. Martin, St. Andrew's Church, Halifax, seconded by J. Holmes, Esq., East River.

That this meeting highly approves of the plan of appointing visiting missionaries for the supply of the destitute Presbyterian congregations throughout the country, as the best means that in present circumstances could be devised, for the spiritual welfare of the people; and pledges itself to do every thing in its power to procure funds for the support, and to assist and encourage the labours of such Missionaries.

Moved by the Rev. Alexander McGillivray of McLennan's Mountain, seconded by Henry Blackadar, Esq., of Pictou.

That the services of at least two travelling missionaries are imperatively required for the immediate wants of the population of this and the adjacent districts, one of them at least, speaking the Gaelic language, and that this meeting is prepared to co-operate with the Lay Association of Nova Scotia in making a united application to the Colonial Committee of the Church of Scotland, for the appointment of two properly qualified Missionaries for this Province.

That this meeting is delighted to learn that the Presbyterian population throughout the country are still alive to their spiritual interests, and warmly attached to their Church, and that efforts are now making not only in the city of Halifax, but also in Wallace, and other places, to raise funds by congregational collections, subscriptions and donations, for the support of Home Missions and they earnestly recommend that similar exertions should be made in the congregations throughout this country.

That, as no religious effort can be expected to prosper without the Divine assistance and blessing, this meeting, humbled on account of their unworthiness, yet confiding in the Divine mercy, desire to commit their cause to God—earnestly entreating His blessing upon the means of grace now enjoyed; and that He would speedily send additional labourers into this portion of the Vineyard.

That the cordial thanks of this meeting are justly due and are now tendered to the Rev. Alex. McGillivray, of McLennan's Mountain, the only Gaelic Minister of the Church of Scotland, who has remained steadfast at his post in this province, for his diligent and unwearied ministerial services throughout the widely extended districts of this country for the last seven years, and they trust that his valuable life will be long spared to dispense the ordinances of Religion amongst his countrymen in their own native language.

The thanks of the meeting were then given to the Rev. John Martin, Halifax, and the Rev. Robert Macnair, Charlottetown, for their attendance and the part they had taken in the proceedings of the meeting.

A vote of thanks having been unanimously passed to the chairman for his kindness in presiding on the occasion, the meeting was closed with prayer and the Apostolic Benediction by the Rev. R. Macnair.

Before the meeting was brought to a close, by a unanimous Resolution a committee of gentlemen resident in Pictou, New Glasgow, Salt Springs, New Lairg and East River, were appointed to take the necessary steps for the formation of Lay Associations in connection with the Church of Scotland, and in co-operation with the Lay Association of Nova Scotia, in the congregations to which they severally belong, to aid in the support of visiting Missionaries.

Arrangements were also made for the formation of Associations at Merrigomish, Roger's Hill, and other places throughout the country.—*Halifax Guardian.*

CALEDONIA ACADEMY.

The Lay Association of Nova Scotia, as patrons of the Caledonia Academy, have offered the fol-

lowing prizes from the funds of the Institution to be given at the annual examination in the end of July. First, a prize No 5 value £1, to the best Latin scholar. Second, a prize, value £1, to the best French scholar. Third, a prize, value £1, to the best student in Geography. Fourth, a prize, value £1, to the best Arithmetician. Fifth, a prize, value £1, to the best English scholar. No pupil to be entitled to receive more than one of the above mentioned Prizes. Several additional prizes will also be awarded on that occasion to the most deserving scholars in the other branches of education taught in the Seminary.—*Id.*

CALEDONIA ACADEMY.—The annual examination of this most excellent institution, which, as our readers are aware, is under the auspices and direction of the Lay Association in connection with the Church of Scotland, took place here on Wednesday last in presence of a large number of the parents and friends of the pupils. The Rev. Mr. Scott, of St. Matthew's, opened the proceedings with an appropriate and impressive prayer, after which Mr. Costley, the respected rector of the Academy, proceeded to examine the various classes in their order.—*Id.*

ASSISTANT MINISTER FOR HALIFAX.

Extract from the Minutes of the Acting Committee of the General Assembly's Committee on Colonial Churches, held at EDINBURGH, the 19th day of June, 1850.

The Committee next proceeded to deliberate as to the appointment of the Rev. Mr. Nicoll to Halifax.

On considering the whole matter and the testimonies which had been borne to Mr. Nicoll's character and qualifications, it was moved, and unanimously agreed to, that the Committee should appoint the Rev. Francis Nicoll as third minister for the Churches of St. Mathew's and St. Andrew's, in the City of Halifax, in terms of the united applications made by both congregations; and the Rev. Francis Nicoll was unanimously appointed accordingly. The Secretary was directed to give immediate intimation of this appointment to Mr. Nicoll, and also to the Lay Association at Halifax, and to request Mr. Nicoll to make arrangements for going out as soon as possible.

The Committee further agreed, in addition to the provision of £200 currency to be provided to him by the congregations of St. Mathew's and St. Andrew's, to pay him for three years from their funds as contributed from year to year, but from those funds alone, such a sum as with the allowance of £200 currency to be made to him by the united Congregations would make up a yearly salary of £200 sterling.

The Committee further agree to allow Mr. Nicoll a sum not exceeding £65 sterling to defray the expenses of his passage to Halifax.

(Signed) W. Young, Secretary.

DEATH OF THE REV. JOHN CASSILIS.—We are this day called to perform the melancholy duty of announcing to our readers the death of the Rev. John Cassilis, of St. Patrick's, New Brunswick, one of the oldest and most respected ministers of the Presbyterian Church in these Lower Colonies. Mr. Cassilis has resided for a long period in this country, having been appointed and ordained pastor of the Presbyterian Church at Windsor more than thirty years ago. After officiating in that place with much acceptance for a considerable time, Mr. C. removed to St. Andrew's, New Brunswick, to take charge as Principal of the Grammar School in that town; and ten years ago he was inducted by the Presbytery of St. John to the pastoral charge of the Presbyterian congregation of St. Patrick's in the neighbourhood of St. Andrew's. His death is deeply lamented by his family and flock, and his loss will be severely felt by his brethren in the ministry and the Church with which he was connected, in its present weak and feeble condition. The Synod of New Brunswick wisely resolved at its last meeting to make a strong representation to the Assembly's Colonial

Committee of the great need there exists for missionaries in the Province, requesting the Committee to use their best exertions to procure the services of one missionary for each of the Presbyteries. The death of Mr. Cassilis so soon after the meeting has increased the destitution, and rendered the appointment of visiting missionaries still more urgent and necessary, and it furnishes an additional and powerful argument in favour of the memorial appointed to be sent by the Synod to the Colonial Committee of the Parent Church.

ARRIVAL OF THE REV. FRANCIS NICOL.—We are happy to have the pleasure of announcing so soon after his appointment the safe arrival of this young clergyman, on Monday last, in the steamship *Asia*, from Liverpool, as Assistant Minister in St. Matthew's and St. Andrew's Churches, in this city. Mr. Nicol will commence his public ministrations next Lord's Day, when he is expected to preach in the forenoon in St. Matthew's, and in the evening in St. Andrew's at the usual hours.

REVIEWS.

EDINBURGH CHRISTIAN MAGAZINE.

This Magazine, which has now entered upon its second year, is increased in size and very much improved in every way, and it is now one of the most valuable competitors for the favour of the Religious Public, of any of the periodicals of the same class, as it is quite unsectarian and may be read with interest and profit by persons of other denominations from that with which it is professedly connected, the Church of Scotland. The contents of each number are varied and such as to indicate a careful editorial supervision. Each number contains a sermon by some leading clergyman. The number which lies before us contains a sermon by Dr. Craik on Sanctification; the Blind Mourner, an interesting story from real life; Reviews of a work recently published on the Voyage and Shipwreck of St. Paul, and of the Footprints of the Creator (which last we intend transferring to our columns); an interesting Biographical Sketch of Dr. Arnold, the celebrated Teacher of Rugby School, and numerous Missionary and other Religious Notices. The high religious tone of all the articles is such as will ensure the Magazine success. It is deserving of a much wider circulation in this Province than it has yet attained, and, though it requires no praise from so humble a periodical as the *Presbyterian*, we would be pleased if any merited commendation of ours should introduce it to the notice of any of our readers. It is published monthly by Messrs. Paton & Ritchie, of Edinburgh, at the low price of four pence sterling a number. We need only add in conclusion, that it is under the editorial care of the Rev. Norman McLeod, of Dalkeith, who was so favourably known as a member of the last Deputation to this country.

THE GOOD OLD WAY. *A Sermon preached at the Opening of the new Presbyterian Church, Scarborough, by the Rev. James George, Minister of the Congregation.*

In this world of vicissitude the Church is subject to the law, shares in the fate, and partakes of the character, of all things on earth, and suffers change. It has undergone many changes in past times, is undergoing changes in the present, and will undergo other changes in the future, ere it be presented to all eyes as the perfection of beauty, whence God shineth gloriously. Rent and divided, as it now is, we behold in it too plain a picture of man himself to leave any doubt that, in contemplating the Church in its present condition, we are looking at a great deal of mere human handy-work. While all seek their own things and not those of others, and, not in honour preferring one another, strive to have the pre-eminence, we cannot recognize the perfection of that fellowship in which all are members one of another, each supplying what is lacking in the other, and forming that Church which is the body of Christ, the fulness of Him that filleth all in all, bound together and animated by His Spirit, and growing up into a holy temple unto the Lord for a habitation of God, in whose dwelling should reign peace, good order and love. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity." God will perfect that which remaineth concerning His Church, and in due time present it to the world in its true form and fair proportions. To accomplish this is the desire of all His saints, but even those who truly desire the prosperity and perfection of Zion, do not desire it in pure simplicity of faith, nor labour to bring it about in the fulness of that charity which thinketh no evil, rejoiceth in no iniquity, seeketh not her own but her neighbours' good, and consequently do not pursue their object in the meekness of wisdom and Godly sincerity. Yet the path of the just is as the morning light which shineth more and more unto the perfect day; and such, notwithstanding many appearances to the contrary, we firmly believe to be the progress of the Church through time, and that it is still going on from perfection to perfection. But we are apt to forget, that the gradual brightening of the Church towards her meridian glory is not the breaking-forth from obscuring clouds of the innate light of human nature, and that her progressive splendour is not the result of light evolved from a native fountain within, but of a process of derivation, in which she receives light from without, even from the Great Father of lights, from whom cometh down every good and every perfect gift.

The glory of the Church is a derivative glory. It shines, not in a light of its own, but in the light of the Sun of Righteousness, who has arisen upon it with healing under His wings. All that is dark in this world can be made light only by being turned towards this great Luminary and receiving illumination from His rays. The Church can be filled with light, only by being made light in the Lord. But the light of the Lord is His Word, for whatsoever maketh manifest is light, and by this Word all things, even the deep things of God, are made manifest to the spirit of man.

Man has always been disposed to seek in himself for that which can be found only in God. It is a marked peculiarity of the present day, to speak of any superiority of intellectual light, moral improvement, or social progress, to which the world seems to have attained, as the result of undivided energies of human nature, working upon an accumulated inheritance of its own experiments. The treasures of Divine wisdom communicated from Heaven, and stored up in the Scriptures, either go for nothing, and are disregarded, or are reckoned among other inventions of man, and drawn from as depositories of the lessons of merely human sagacity. To those who reflect upon the providence of God, according to the principles revealed in the Bible, it appears, that, to abate this arrogance of human wisdom, God is so ordering His plans that every lofty imagination will be cast down, and the sons of men made to know that verily the Heavens do reign, and that wisdom, and knowledge, and power belong only to the Most High.

There are three books given to man to study, the book of Creation, the book of Providence, and the book of Revelation or Scripture. Those who would study any of these to good purpose, must stand in the ways and ask for the old paths, where is the good way, and walk therein, not that they may travel over the very same ground as those who have gone before them, but that they may go forward, and, avoiding the errors of such as have turned aside, may advance in the same direction as those who have already kept the path of wisdom, and gained an increase of knowledge. The Bible is emphatically the Book of the Church, and in this chart her whole course is laid down, and she has nothing to do but go on her way under its guidance. It is peculiarly, therefore, the duty of the Christian to "stand in the ways, and see and ask for the old paths, where is the good way, and walk therein, that he may find rest for his soul."

To this duty, as a watchman in Zion, Mr. George has called the attention of his people at the dedication of their new Church. It has been built for the worshippers of an old faith. Walking in the footsteps of their fathers, they have

erected this Christian Tabernacle, in which their children may sing the same sacred songs, and be guided and made glad by the same saving truths which have instructed and comforted the hearts of so many generations during their pilgrimage through this the land of their sojournings. Such an appeal seems peculiarly appropriate at the present time, when so many things are becoming new, and so many old things appear ready to vanish away. In the midst of such a universal commotion it is very needful to remind ourselves, that though the heavens and the earth pass away, yet the Word of God abideth forever, even that same Word which in the Gospel is preached unto us, as it was also to those aforetime, that both they and we should be made perfect together, and enter into that rest, which after so long a time still remaineth for the people of God. Those who come short of it still come short through unbelief, and those who enter, still enter by faith. The way is still the same, there is but the one gate of entrance into Eternal Life, and by it the just do enter in, for thus it is written, "The just shall live by Faith."

But we must proceed to give our readers some account of the sermon itself, from which it will appear that the writer of it is a workman that needeth not to be ashamed, but one who knows how rightly to divide the Word of Truth. He has selected for his text the following words of Jeremiah: "Thus saith the Lord, Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." He first endeavours to correct the giddy spirit of this bustling on-rushing age by observing that, "Motion is not progress, unless it be motion in the right direction," and that "all reformation consists in a faithful return to God's Truth, here called the old paths."

But, if the good way be an old way, the way of wickedness is also in this world no novelty. We are not, therefore, merely called upon to walk in an old way, but in the good old way, and that "not because it is old, but because it is of God, and eternally true." The good way is to be known by its being that which God hath of old marked out in His Word, the evil way, by its being that which man is continually devising for himself. "God made man upright, but they have sought out many inventions."

"God sent Jeremiah to tell the Jews of His day, that He had marked out a certain way for them,—an old way,—Truth as old as eternity,—duties, obligations and rewards as old as the first hour that God revealed Himself to man, as his Creator, Lawgiver and Redeemer; and as all their sin and misery arose from their departure from this old system of Divine Truth, so their only safety lay in returning to it.

"On the same principle, on which inspired prophets proceeded, did the great Protestant Reformers act. They had got light themselves from the lamp of Heavenly Truth; they brought this forth, held it up, and called to their fellow mor-

tals, bewildered with all sorts of delusions,—'see the way,—the true way that God has marked out for you, forsake all other ways, walk in this; and it will lead you out of error, sin and misery, to God, to piety, to life everlasting.'

"Since that memorable time Europe has had many reformers, and has needed them, but most of them have failed miserably. They knew not the old path of God's Truth. They had only learned the new way of the infidel philosophy, that could afford them no safe guidance in their difficult task, but could only lead them, as it did, into helpless confusion and frightful ruin. Hence the terrible labours of the leaders of the French Revolution, and the disastrous consequences,—when compared with the labours of Luther and Knox, and the results that followed their efforts,—furnish a *measure of singular accuracy*, by which we may arrive at the relative value of the two methods, by which it has been attempted to reform men, and improve civil and religious institutions."

But, if man cannot reform the world under the guidance of his own unaided wisdom, this wisdom of man is still less qualified to improve upon the lessons of the Word of God.

"Had man invented Religion, he might have improved it. He could not do the former, it is at his peril if he attempts the latter. But, while Revelation leaves no room for investigation, it, nevertheless, affords abundant scope for mental effort and progress in the investigation of its doctrines and duties, and in the faithful application of these."

Having explained the general sense of the text, the preacher proceeds to illustrate certain doctrines which naturally flow from the principle thus established, as,—

"First.—That for the salvation of sinners the old doctrine of justification by the righteousness of Christ, must be adhered to; and, if it has been in any way abandoned, there must be a return to it, else there can be no safety for the soul."

Under this head the preacher makes some appropriate remarks on that old way of folly, by which man, though a sinner, still desires to return to God through a righteousness of his own, but which neither is nor can be a way of perfect righteousness, while in no other way than a way of perfect righteousness can there be any rational well founded expectation of meeting with God, who changeth not, and in none of His dealings with us will deviate from the strictest principles of the most perfect rectitude.

"The Covenant of works as God gave it, and as man would modify it, are two very different things. As God gave it, and as perfectly suited to the primitive condition of man, it has all the grandeur of justice and truth, and simplicity of first principles. It is, do this,—do all that God requires, and thou shalt live, but fail in one jot of the law and thou shalt perish. But the scheme of salvation by merit, as man modifies it, is as various as his knowledge, his moral tastes, or his fancy. A holy and just God, is but imperfectly seen in this theory, while man's guilt and depravity are not taken into any thing like full account. Hence the erroneous inference that by the works of the law man can be saved. This is an old way, but not the good old way.

"The good old way is Jesus Christ, the Way, the Truth and the Life, the same yesterday, to-day and forever. He abolished death by taking that death upon Himself; He could do this, no one else could, and by what He did and suffered He put matters to rights. Hence He is the Lord our Righteousness, and all who believe in Him are justified from all things, from which, by the law,

they could not be justified. The substitution was wondrous, the sacrifice was amazing, yet all in the highest degree suitable. For it was the voluntary substitution of Him innocent for us guilty,—of Him in every sense all powerful, for us in every sense all weakness, and all helplessness. He drank the bitter cup to the dregs, then said, 'It is finished.' Yea, my brethren, and was not that work most gloriously finished, for, while mercy was crowned at the cross, justice held the sceptre unshaken on the throne."

The good old way of justification by faith in Christ he then proceeds to illustrate in its genuine effects on the life and conversation of those who truly seek after God through faith in His Son.

"To walk in the good old path, implies a thorough practical piety, and that every duty be made a matter of conscience.

"Those who walk in this good old way will worship God in love and reverence, and will strive to have a pure and consistent morality."

While Mr. George is calling the attention of his congregation to the good old way in which the people of God have walked in all generations, it will be seen, even from the extracts we have given, and still more clearly from a perusal of the whole discourse, that he is not unmindful, "that every scribe that is instructed unto the kingdom of Heaven is like unto a man that is a householder that bringeth forth out of his treasures things new and old." It is the old unchanging and unchangeable truths of Scripture which he seeks to present, but he endeavours to present them in a way accommodated to the present circumstances and state of mind of his hearers, a matter of great difficulty, but of the highest importance in the right discharge of the work of the ministry, especially from the pulpit. For, as Arnold observes, "If the language of sermons be vague and general, if it do not apply clearly and directly to our own times, our own ways of life, and habits of thought and action, men elude its hold upon their consciences with a wonderful dexterity." To do this with any degree of effect requires no little courageous fidelity as well as wisdom and discretion. Men wish to elude, and strive by every means to elude, a conscientious application of Religious Truth to their own personal modes of thought and principles of action. They like to conceive of themselves as hearing and approving of the Truth, and to be accounted Christians because they hear and approve, without being troubled about receiving and doing the Truth heard and approved. Hence they like to have the Truth presented to them in a way which good and pious men have approved, because it was adapted to their circumstances, though no longer suitable to their successors. The preacher who is determined to lay hold of the men that are before him, runs a great risk of being accused of innovation, and departing himself from the good old way, though he is only going into the wilderness to bring back the lost sheep who have gone

astray. After a time of great earnestness in the Church, the truths of Religion continued for a while to be presented in that very form of words which had been accompanied with power in the generation passed away, but which in the generation succeeding has, to both preachers and hearers, become a mere echo of the once living voice, lulling all into forgetfulness. From this state of slumber the Church is often first aroused by hearing the words of a strange wisdom, uttered by men of strange aspect, sounding from her watch-towers, when she is led to suspect that, while men slept, the enemy has entered and taken possession of the citadel. Those who love the prosperity of Zion, trembling for its safety, begin to call for the old watchman to walk about her bulwarks, and summon the faithful to enter into her high towers, and sound forth the old watch-words. But, like things done in haste, this is often done not wisely. In such a situation the Church seems now to be. Every denomination is invoking the aid of its ancient worthies. But to which of our saints shall we turn. The Puritan goes back to the days of Cromwell; the New Englanders to their Pilgrim Fathers; the Scottish Presbyterian to the Covenanters; the Church of Rome to the saints of her old legends; the Church of England still further back, to the Fathers whose antiquity is greater than that of the Popes; but is not all this a seeking to the dead for the living? These men did their appointed task in their day, and now rest from their labours, and their works do follow them. We also must do our appointed work in our day, and for ourselves; in vain will we invoke the aid of these ancient worthies, and call upon them to come and save us. We must go to the ever-living Word of God for the truths we are to teach; we must look into the present living world around us in order to learn how best to teach them. We see many indications of the Church being in earnest, and rousing herself to do her work, under the feeling that a great work is given her to do, and a heavy responsibility laid upon her not to do it negligently. We augur none the worse for her success, that few or none know what is best to be done, while many feel eager to engage in the work, but are restrained by a feeling of their insufficiency, for, when we are weak, then are we strong. Our help will not come from the men of old time, but from God, who liveth ever, and is the same yesterday, to-day and for ever, and to them who are of no might giveth an increase of strength. Through Him that loved us, and gave Himself for us, shall we, the men of this generation, be made strong for our work, and more than conquerors over all that oppose His Truth. One thing is certain, the work given us to do must by us be done, or remain undone for ever, and for the failure we must give an account, and

it will be required at no other hand than ours. To us also "Thus saith the Lord, Stand in the ways, and see, ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." We had almost forgot our office as critics in noticing this sermon; and indeed our object in bringing it under the eye of our readers was not so much to criticize as call their attention to the important subject of which it treats. Mr. George is well known in the connexion to which he belongs, as a vigorous and faithful preacher of the Word, and highly respected by his brethren in the ministry, to all of whom he is well known for the manly, open, straightforward and zealous part he takes in all the deliberations of our Church Courts. This discourse is just such as they would expect from him—a distinct statement of weighty truths fervently pressed home in language strong and clear, chosen not to soothe the ear, but to enlighten the understanding, and impress conviction on the heart.

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.]

For the Presbyterian.

THE SUPPORT OF THE MINISTRY.

Our attention has recently been drawn to this subject, owing to our having read a discussion which took place in the Free Church Assembly as to the claims of their Sustentation Fund upon the people. The consideration of its position occupied an evening of their Assembly, and much that was advanced was extremely applicable to other Churches as well as their own. When on the suggestion of the lamented Dr. Chalmers this Fund was established, the principle upon which it was based was, that there should be one common Fund, into which all the subscriptions and donations given for the support of the Ministry should flow, and out of which the ministers should receive an equal allowance. The amount which it was intended should be received by each clergyman was £150; but the Funds have never permitted the payment of beyond £115 to each. It is evident that, if the Voluntary System was in any case likely to be successful, it would have been by the adoption of such a scheme as this, by which the pastor of the poorest congregation and of the richest should be put upon an equality, as regarded their stated allowance. The results, however, have a tendency to convince us that, even under the most favourable circumstances, the Voluntary System is a very uncertain one, and this seems to be fully felt by the Free Church. Dr. Buchanan of Glasgow entered into lengthy details upon the subject, and, as Convener of the Committee in charge of the Fund, after stating that there was "no one subject which required their more anxious consideration"—com-

plained that "ministers, instead of taking a high tone on the subject, almost apologized for attending to it at all." This "error required to be overthrown and extinguished, for if the Free Church was not to shrivel up into a stunted and insignificant sect,—if it was not to be stricken with impotency, justice must be done to the Sustentation Fund." Our object in alluding to this matter is not to disparage the efforts of the Free Church; but our intention is to extract from the speeches made on the discussion of the state of this Fund some remarks which, we think, will be found profitable to our readers, and peculiarly applicable to this country. The great evil which seems to hang like an incubus on all the Churches at the present time, is the paucity of young men of high attainments who are found devoting themselves to the Ministry. We believe that we are justified in stating that this is experienced to a greater or lesser extent in all the Protestant churches; and we are inclined to believe that there is a tendency in the public mind to depreciate the office of the Ministry, while there is also a disinclination to afford them that measure of support to which they are justly entitled. The minister should (and as laymen, writing in a lay newspaper, we can speak with freedom, and without suspicion of being influenced by caste) be placed in a situation which should not only elevate him far beyond actual want, but should enable him to provide suitably for the comfort of those dependent upon him. How can a minister devote himself solely, as he should do, to the work of his office, if his mind is distracted by the narrowness of his means, which, it may be, put him to a thousand shifts to give his children an education befitting their station? Yet in many cases this is his position; and the following remarks of Dr. Buchanan, which we take from the *Edinburgh Witness*, may induce some to give the subject some consideration:—

"I fear there are not a few of our people who not only have no right sense of the claim which the cause of God has upon their worldly substance, but who have very low views as to what constitutes a fitting maintenance for a minister of Christ. There is a large class of minds of which it seems the fittest possible thing that the skilful physician, or the painstaking lawyer, or the plodding merchant, should earn his one, two, three, or even five thousand a year, while they cannot at all understand what claim even the most learned or laborious minister can have over as many hundreds. (Hear, hear.) The vulgarity to which I allude is not by any means always, or even chiefly, confined to the lower ranks of life. I remember a place of worship in the Scottish Episcopal Church, the front galleries of which were occupied by lords and lairds, whose united annual income was upwards of £100,000 a-year, and the minister of which was left to starve on a miserable stipend of £90. It was commonly understood that one of the said lords gave about twice that amount of salary to his French cook. (Hear, and a laugh.) No wonder that rustics and citizens should think our Free Church divided an ample fortune, when they find themselves kept in countenance by those who ought to know

better. (Applause.) There is nothing more certain than this, that to impoverish the Ministry is to degrade it. "Surely," said Dr. Vaughan, the distinguished president of the Lancashire Independent College, and editor of the *British Quarterly*, when speaking, two or three years ago, at the meeting of the Congregational Union, of the deplorable fact, that even in London there were fourteen of their churches all vacant at the same time, and simply because properly qualified ministers could not be found for them—"Surely this is an unwholesome state of things. It had a cause, and his fear was that the cause lay deep; and something like a regeneration of the pervading elements of their body was necessary to meet it. He could not but think that, so long as the great majority of Independent ministers had to subsist upon an income not above that which was supplied to the ordinary skillful citizen for his duties, it could not be expected, without expecting miracles, that the majority of Independent ministers would be men of marked capacity and great culture. It would be to expect that God would supply a race of martyrs to poverty, to anticipate anything of this kind, and that, too, in an age when there were openings in all directions for men of sagacity and talent." (Hear, hear.) There is a truth in that statement which it greatly concerns the members of our Church to ponder well. The evil against which it ought to warn us is neither less real nor less formidable, that it may not come upon us all at once. On the contrary, the danger of its overtaking us is all the greater, because, like a consumption, it belongs to its very nature to steal in upon us imperceptibly, and at first only by degrees. They are but the few who can discover things in their seeds or principles;—the mass never see them till they come out in their gross results. The sagacious statesman may descry the coming revolution in the little cloud no bigger than a man's hand; the multitude get their first intimation of it from the bursting of the storm. (Applause.) The Disruption has reduced the average income of our ministers, and still we see the same, or similar men, in our pulpits, notwithstanding. Because it is so now, the unthinking imagine it will be so always. But time, heedless of their folly, will tell another tale. The laws which regulate God's moral government are as immutable as they are just. He that soweth sparingly shall reap also sparingly. With what measure men mete it shall be meted to them again. Supineness and selfishness will not in the long run fail of their reward. Parents will gradually cease to give the best of their sons, and the best of their sons will gradually cease to give themselves, to a work which they see is to involve them in perpetual pecuniary struggles. (Hear, hear.) In such a condition they cannot but foresee, that, while their usefulness must be grievously impaired, their comfort must be destroyed. A certain social position is indispensable in order to secure for a minister that consideration and influence without which he positively injures, instead of advancing, the ends of his exalted office. Constituted as society is, that social position cannot possibly be either acquired or maintained without a respectable temporal provision."

A lay member of the Free Church, Mr. Moncrieff, also expressed himself as follows:—

"It is the absolute duty of the Church to put her ministers in such a position as that they should not be obliged to spend anxious days and wakeful nights thinking how to make ends meet, how to educate their children, how to provide for sickness or old age—(Hear, and applause)—but to put them in a position in which they shall not be troubled with such considerations as these while labouring in the cause of godliness, but enabled to give their undivided time, their undisturbed thought, and their unremitting exertions, to that work for which they have laid themselves aside from the world, and to which they are anxious to devote their strength and labour.

(Applause.) I am told that there is abroad a feeling and idea, that, after all, there is something improper in paying ministers too much. (Hear, and a laugh.) There is a notion that there is something secular and malicious in the idea of paying a minister money. (A laugh.) And it seems to be thought, that, if he is able to live after a manner, and is able to attend to his duties, there is no occasion for giving him a large sum. My reverend friend spoke most truly when he characterised this as a most vulgar notion. A generous mind, in whatever rank of life, high or low, (and there is vulgarity in both) a mind embued with Gospel Truth and Gospel principles would revolt at such a sentiment as utterly degrading. If we pride ourselves in spending our substance on anything needful, it should be to make him, who ministers to us the Bread of Life, comfortable and free from cares as to physical necessities. I can conceive of no more noble application of any wealth or substance with which we may be blessed. And the idea of leaving the ministers of the Gospel in domestic discomfort, while men of not greater ability are raised by their own exertions, not in a more honourable sphere, to affluence and abundance. I hope the Church will raise up her testimony against such an idea, and vindicate the principle, not merely that the labourer is worthy of his hire, but that it is the humblest and most appropriate application of the riches with which the members of the Free Church have been blessed, to render them for the purpose of enabling those who minister to them in holy things to do so in peace and comfort. But, as Dr. Buchanan hinted, the matter is also a great deal more serious than that; for, if you leave the Sustentation Fund at its present point, you can no longer expect to keep up the calibre of our ministers; they will no longer be a class of men of the education, the talent and the energy, which are so absolutely essential for the work of the Ministry. But it is certain that, if the means of our ministers are kept at the present low point, many men will not allow their sons to come out for the Ministry to be consigned to a perpetual struggle between decency and poverty. (Hear, hear.) I can even conceive of men not feeling it their duty to enter upon the Ministry in such circumstances, and of parents who would not allow their children to do so. Besides which you have to do with men who have the world before them, and of whom a high curriculum and expensive education are required, and yet to whom no greater inducement is offered than one which is totally inadequate to the proper and decent support of his station. (Hear.) It has been said, that the deleterious effect of such a state of things will come on us imperceptibly. My opinion is, that it will also come quickly. (Hear.) In the first place, if we lower the standard of our Ministry, we lose our hold of the congregations, and thereby even of our present resources for the maintenance of the Ministry; and that in its turn re-acts upon the other; and thus I predict you have, if a reformation be not effected, the seeds of the destruction of the Free Church. Every man of inferior attainments, who is set over a congregation, tends to impair the funds of the Church, and thereby to lower the standard of the Ministry still further; so that, unless we fairly set our shoulders to this work, we are sowing the seeds of, it may be, a not very gradual decay. (Hear, hear.) What, then, is to be done?"

Dr. Duff brought his usual eloquence to bear upon the consideration of the state of this Fund, which he called "the Backbone of their Ecclesiastical Establishment." In the course of his speech he made use of the following apposite and appropriate illustration of the duty of the people to support the Ministry:

"In reference to the alleged secularity of the Sustentation Fund many pithy remarks have been made, and it is not necessary to enter particularly into the view of the subject. But in regard to

this one remark, "The labourer is worthy of his hire," it seems to be putting the duty on the very lowest footing. It is to say, as logicians do, *a fortiori*, that, if a common labourer is worthy of his hire, how much more a spiritual labourer. Let us look at the thing fairly. In regard to earthly commodities you may talk of mercantile barter or exchange, because the products have a similitude the one to the other. One terrene commodity is like another, and may be exchanged for it. The one is of similar substance to the other, or bears some proportionate value to it; and between them, therefore, you may get a common standard of value. But apply the principle to other subjects, which have still the resemblance of a common material nature. Take the clods of the valley and the sunbeams. Is there any here who, by the rules of Arithmetic, can tell of the sunbeams, what proportionate value they bear to the sods of the valley? You see that the things are incommensurable, because of the disparity betwixt them in regard to kind; they are altogether heterogeneous, so that, in like manner, if people come with some portion of the dross of earth, and get in exchange the pure gold of the sanctuary, then these things are more incommensurable still than the sods of the valley and the sunbeams. (Cheers.) Or, if they bring of the bread of earth, which perisheth, and get in return that which is imperishable, and the Water of Life, of which if they drink, they shall never thirst, instead of the one being thought an equivalent for the other, it ought to be as a tribute of gratitude to the ministers who deal out these absolutely priceless commodities, and supremely a tribute of gratitude to God Himself, whose servants they are. (Hear, hear.) Take, then, this spiritual and scriptural view of the subject, and thus you will see at once, that, to pretend to give something equivalent or proportionate in value to what is received—something terrene and passing for that which is spiritual and eternal,—is to talk neither good sense, nor logical sense, nor any very intelligible sense at all." (Cheers.)

Professor Miller also entered at great length upon the discussion of the subject. He stated the failure of their efforts to raise the stipend of their Ministers was an evil which must be met. He also exposed very forcibly the danger which would result from the Ministry being underpaid,—a danger to which, it is evident, every Church is more or less exposed, and which, we fear, is threateningly apparent in our own day, and on this continent. Mr. Miller said,—

"But it would not do to sit down calmly to contemplate that evil. The time had come, more than come, when that must be boldly faced, and honest exertion made to retrieve it. (Hear, hear.) There was a loud warning rung in their ears, that, if they did not now bestir themselves in right earnest, and as one man,—he did not mean by any sudden spasmodic movement, such as had been common of late years in emergencies, and which must ever, according to the general law of all such movements, while achieving a temporary and partial success, end ultimately in torpor and paralysis,—if a deliberate, determined, general, and sustained effort be not now made, (continued the Professor), it is plain that our course, to all human sight and sense, must be downwards. (Cheers.) We all know how easy it is to lapse and lose, how difficult to recover and regain. And it is plainly our duty now to determine whether farther ground will yet be ceded, or whether we will resolve, with God's help, not only to recover that which we have lost, but also to reach that higher ground which we have hitherto often proposed, but always failed, to occupy. (Cheers.) The practical question now is, Are we aware of the inevitable results of an underpaid Ministry, and are we prepared to abide by these? Dr Buchanan quoted an important authority on this subject. Let me give another from the other side of the Atlantic. Speaking on the subject of

cheap preaching, Mr Mason, the authority to which I refer, says,—“There has been on this subject an absurd squeamishness in those whom the Lord has authorised to ‘live by the Gospel.’ They have borne and forborne; they have submitted to every species of sacrifice, rather than disoblige the people. It is time to claim their due in modest but manly tone, and throw the fearful responsibility of expelling an enlightened Ministry from the Church upon those who are able, but not willing, to support it honourably. We say *enlightened Ministry*, for we have no conception that niggardly provision will soon strip her of everything in the shape of a minister. You cannot place the pecuniary recompense so low as that it shall not be an object for somebody. Fix your salary at fifty dollars a-year, and you shall not want candidates. But then they will be fifty-dollar men. All genius, all learning, all high character, all capacity for expansive usefulness, will be swept away; and rudeness, ignorance, and impudence, and vulgarity, will become the religious directors of the nation. The man is blind who does not see matters fast hastening to this issue in the United States.” (Cheers.) It seems to me that this is a most pregnant testimony in our present position, and well worthy of the consideration of the people of this Church. (Hear, hear.) With the present crippled state of the Fund Church extension was out of the question. He would not wish to be considered as opposing Church extension in the abstract. He wished the people to place the Sustentation Fund so as to admit of Church extension. (Loud cheers.) In its present insufficient state all that could be done was to seek to maintain a decent competence for the all ready existing staff. These men had been inadequately remunerated hitherto; and Church extension could be done only at their further expense, literally robbing Peter to pay Paul. (Cheers, and laughter.) They did not fear deterioration of the Disruption men, it was true, unless it were in their physical condition by reason of hard, anxious labour, combined with the *res angusta domi*. (Hear, hear.) Their *morale* would not degenerate. But it was to the coming men that they must now look,—to the fifty-dollar men (Cheers); and surely there was good ground for serious alarm in that direction, remembering the quaint but truthful saying, that “a scandalous maintenance makes a scandalous ministry.” (Cheers).—We know very well,—to use an illustration not inapt in these railway times,—how dangerous it is to “let down the plant” in the working management. (Hear, hear.) Engines ill constructed originally,—an inferior article,—afterwards ill tended-to, ill oiled and greased, ill burnished, ill coked,—soon bring a line, first to disrepute, and then to bankruptcy. (Cheers.) Let down the plant, and the shares must follow. Let down the plant of our Free Church, and is it not apparent to all, that so long as God works by ordinary means,—so long as direct miraculous intervention is withheld,—loss, it may be irreparable loss, must accrue to all parties concerned, not to ministers alone or even mainly, but through them, to the whole Church;—loss of character, of usefulness, of stability,—nay, of very existence.

The difficulty which the Free Church thus experiences in providing a suitable income for their Ministers, might, we should think, induce those to pause who are now agitating so strenuously to obtain the diversion from their legitimate purpose of those funds, which, obtained at the sacrifice of much treasure, were set apart by the English Crown for the support of “a Protestant Clergy” in this Province. If in populous and wealthy Scotland the Free Church have cause to apprehend a deterioration of their Ministry, because adequate support is not given them, if in London 14 Independent churches were empty because ministers

could not be found for them, it would be well that such agitators should recollect, that in this new and sparsely settled country a like state of things may easily be brought out. It is easy to pull down, but much more difficult to build up; and, if the remuneration given to clergymen be reduced so low as “to expel an enlightened Ministry,” and prevent men of high attainments from entering into the Ministry, the consequences must be very disastrous.—A LAYMAN.

For the Presbyterian.

THE CHURCH AND GENERAL EDUCATION.

That the Bible was intended by its Author to be employed in the instruction of children, no one who reads it can doubt. The solemn injunctions, which it lays upon parents, and all to whose care children are committed, to train them up in the way in which they should go, and the fact that it at the same time points out what that way is, and denounces every other way as leading to destruction, and every other instruction as instruction which causes to err, establishes the nature of its own claim beyond dispute. Those who deny the Bible to be the Word of God may also deny its claim to be employed as the principal, if not the sole, instrument in teaching youth,—all that it is of the highest importance for them to learn, namely, their personal, social, and religious obligations. But men cannot consistently refuse obedience to this claim of the Bible, or at the same time, receive it as the Word of God, and the only rule to direct them how to fulfil the ends for which He created them. This indeed is so far felt by all who profess to be Christians as to lead them in some general way to acknowledge that the truths of their religion should be presented to the human mind from its very first opening. No one therefore pretending to be a Christian will openly plead that *Christianity* should be excluded from our Schools and Universities. But many, of whom it would be a calumny to say, that their religion is mere pretence, make a distinction between permitting Christianity to enter our Educational Institutions, and allowing the Church to do so. The influence of Christianity, it is true, and the influence of the Church are by no means identical. Their operations, in many cases, are only too easily distinguishable. Their effects are frequently not only distinct, but diverse. A spirit may preside in what professes to be the Church, bitterly opposed to the true spirit of Christianity. But what is the remedy to be sought for this? Is it, to destroy the Church, and cripple it in the discharge of its proper functions, or to endeavour to correct its spirit, and reform its institutions?

That Christians ought to seek to promote the cause of their religion in the world in a corporate or Church capacity,

has been so generally felt and admitted, that it may be regarded as an axiom of their system. The attempts made by wild enthusiasts, from time to time, to disregard the Church principle, have only served to confirm its utility, and deepen, in all sober-minded men, a conviction of its necessity.

Further it has never been found that the education of the youth of a community can be conducted on the principle of teaching each singly by himself. They must be taught together in what from the circumstance are properly designated as Common Schools. That Christianity should preside over the instruction communicated in these schools, none, with whom we have to do, will dispute. What we wish them to consider is, whether this can be brought about without any interference on the part of the Church.

We, by no means, identify the Church with the clergy, though their office is so important that we do not see how the Church can act to any good purpose in such a matter, if the other members feel compelled to act in it, either without their ministers altogether, or in such a way as implies that they cannot be trusted with what seems so essential a part of their office, as superintending the education of the young. If any Church is cursed with such a clergy as cannot be entrusted with the superintendence of the education of the young, the first duty is to try to get rid of them. They must be very dangerous teachers for themselves, if they cannot be trusted with the teaching of their children. If any body of clergy are unfit to be entrusted with this, let it be shown that they are, and on this ground let it be sought to exclude them. But why should the abuses of a portion be made a ground for excluding all? Has not all the infatuation which usually characterizes the denial of a general principle, for the sake of some temporary expedient, marked the conduct of those Christian parties who, here and elsewhere, seek to separate the Church from the Schools? One professed object of such is to get education out of the hands of the priests; but the result, to which their efforts evidently tend, is to divide the education of the country between the Papists and the Infidels.

The British Government adopted for India a system of public education essentially the same as that proposed by many for this Province. Parents and Churches were to take heed to the religious opinions of the youth belonging to them as might to them seem good; but religion was to have no place in the common instruction provided for all by the State. The Hindoo was to learn his religion from the Brahmin and the Christian from the minister of the Gospel. But did the God of Christians, the only living and true God, smile upon this irreligious system? No, by no means. Christians of

all denominations, who beheld its workings, looked on it with dismay. From persons on the spot testimonies were continually lifted up against it, as fostering the delusions of the heathen, and bringing a reproach upon the religious profession of the parties who called themselves Christians, and yet dared to establish schools which could not be called schools of Christianity.

The Church of Scotland established Schools in India, which both were and were intended to be called Christian schools, in which they undertook to teach not only the science but the religion of Christians, leaving it, however, to their scholars to make such profit by either as their conscience should direct. This conduct God seems to have blessed, and all the Churches have joined in giving it their praise.

Are we then to reject in Canada the system which we applaud in India, and seek to introduce here that which there found favour neither with God nor with good men?

Besides, has any body of Christian Missionaries provided from any Church or denomination to plant the Gospel in any quarter of the world, that has not from the first laboured to connect the Church with the School, and has not received praise for doing the same? If in our more complicated state of society, with our numerous sectarian divisions, jarring feelings, and conflicting interests, it is more difficult in many cases to decide what is fit and proper, yet surely it can never be either fit or proper to violate what seems so fundamental a principle of our religion, as to separate, even in idea, a Christian from a common education, or what, it will be found, amounts to the same thing, to effect a divorce between the Church and the School.

A MINISTER.

For the Presbyterian.

HISTORY OF PRESBYTERIANISM.

No. 2.

[Continued from the July Number.]

The essential principles of Presbyterian Church order were of very early origin. Those principles are the authoritative binding of the whole Church together, as one body; and conducting this government, not by the entire Ecclesiastical population, but by representatives, elected by, and acting on behalf of the whole. That this mode of administering the affairs of the visible Church was adopted long before the coming of Christ, is certain, and can be doubted by none who intelligently and impartially read the Old Testament Scriptures. Even before the institution of the ceremonial economy, while the covenanted people of God were yet in bondage in Egypt, we find that they had their Elders, that is, their men of gravity, experience, and wisdom, who were obeyed as heads of tribes, and rulers among the people, (Exod. iii, 16). The powers committed to them, and exercised by them, are not particularly specified; but we may take for granted, with confidence, that their office was to inspect and govern the people, and to adjust all disputes, both of a civil and ecclesiastical nature. Before the publication of the Law from Mount Sinai, and anterior to the establishment of the

ceremonial economy, Moses chose wise and able men out of the tribes of Israel, made them rulers over thousands, over hundreds, over fifties, and over tens. (Exod. xviii.) These rulers are elsewhere, in almost every part of the Old Testament, styled Elders. To them, as we are expressly informed, all the ordinary cases of government and discipline were committed. The same mode of dispensing justice and order among the people seems to have been employed after the institution of the Aaronic priesthood; during the time of the Judges and of the Kings; during the Babylonish captivity, and after the return of the captives from Babylon. At whatever time the Synagogue system was adopted, it is evident that the plan of conducting government by means of a body of Elders was universal through all the land of Judea, up to the time of the Saviour's advent. The Synagogues were the parish churches of the Jews. There the ordinary worship and instruction of the Sabbath was conducted, and the excommunication of an individual from the body of the professing people of God was expressed by "putting him out of the Synagogue." In these Synagogues the essential principles of Presbyterianism were universally established. The similarity, as to every important point, was exact. In short, during the whole tract of time embraced in the history of the Mosaic economy, we have complete evidence, that the ecclesiastical government, as well as the civil, was conducted under God, the Supreme Ruler, by boards of Elders, acting as the authorised representatives of the people. In no instance, in either Church or State, is a case recollected, in which the population was called together to settle a dispute, or dispense justice between persons at variance. The representation system was universally in use. The work of administering justice was always done by a body of rulers or officers, commonly styled, amidst all the changes of dispensation, "Elders of the people."

Nothing like the independency of particular Synagogues was admitted or thought of. A system which bound the whole community together, as one visible professing body, was uniformly in operation.

The first converts to Christianity being all native Jews, who had been always accustomed to the exercise of government by benches of "Elders," in the manner just specified; and this representative plan being so equitable, so wise, and so convenient in itself, no wonder that the same plan was adopted by the Apostles in organizing the primitive Church. Accordingly, as in the account which the inspired writers give of the Jewish constitution, we read continually of the "Rulers of the Synagogue," and of the "Elders of the people," as a body distinguished from the priests; so, when they proceed to give us an account of the organization and proceedings of the New Testament Church, we find the same language used in cases almost innumerable. We read of "Elders being ordained in every Church," of an important question being referred to a synod, made up of "Apostles and Elders," of "Elders who ruled well, but did not labour in the Word and Doctrine," of "the Elders of the Church being called together to send ecclesiastical questions," of the "Elders of the Church being called for to visit and pray over the sick, &c."

The question, whether the exact mode of conducting the government and discipline of the Church, which we find delineated in the New Testament, is obligatory on Christians now, is one concerning which there is no small diversity of opinion. That an entire conformity to that model, in every minute particular, is essential to the existence of the Church, will be maintained by few, and certainly by no Presbyterians. None can doubt, however, that it is most expedient and safe to keep, as near as may be, to that plan of Church order, which inspired men approved and left in use, when they ceased from their labours. As to what that plan was, it would really seem almost impossible that intelligent and impartial readers of the New Testament should entertain different opinions. The

moment we open the inspired history of the Apostolic age, we find a style of speaking concerning the officers of the Church, and a statement of facts, which evince beyond all controversy, that the model of the Synagogue was that which was then adopted, and which was left in universal use, when inspired men surrendered the Church to their successors. We find preaching the Gospel, "feeding the sheep and the lambs" of Christ, and administering the Christian Sacraments, the highest offices entrusted to the Ministers of Christ. We find a plurality of "Elders," by Divine direction, ordained in every Church. In no instance in the whole New Testament, do we find an organized congregation under the watch and care of a single officer. Farther, we find "bishop," and "elder," titles given interchangeably to the same persons, plainly showing that the term "bishop," in the Apostolic age, was the title which designated the pastor or "overseer" of a single flock or church. We find in the New Testament history no trace of Prelacy. All priority or pre-eminence among the Ministers of Christ is expressly rebuked and forbidden. When the Saviour left the world, He commissioned no higher officer in His church—speaks of none higher than he who was empowered to go forth and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The ordaining power is manifestly represented as possessed and exercised by ordinary pastors, and as performed by the "laying-on or the hands of the Presbytery." There is not a solitary instance to be found in all the New Testament of an Ordination being performed by a single individual, whether an ordinary, or an extraordinary minister. In all the cases which we find recorded or hinted at, a plurality of Ordainers officiated. When Paul and Barnabas were designated to a special mission, it was by a plurality of "Prophets and Teachers of the Church in Antioch, (Acts xiii.). When they went forth to preach and organize Churches, we are informed that they together "ordained Elders in every church." Timothy was ordained by the laying-on of the hands of the Presbytery; (1 Tim iv. 14.) and even when the Deacons were set apart to their office, it is plain from the narrative (Acts vi. 1-6), that a plurality laid hands upon them with prayer and fasting. It is plain, too, that the whole visible Church in the Apostolic age, whether in Jerusalem or in Antioch, in Philippi or in Ephesus, was regarded as *one body*, all governed by the same laws, subject to the same authority, and regulated by the same judicial decisions. Thus, when a question arose which interested and affected the whole Christian community, it was decided by a Synod of the "Apostles and Elders at Jerusalem," and the "decrees" of that Synod were sent down to "all the churches" to be registered and obeyed. Here was evidently an assembly of Ministers and Elders, acting as the representatives of the whole Church, and pronouncing judicial decisions, which were intended to bind the whole body. If this be not Presbyterianism, then there is nothing of the kind, either in Scotland, or in Canada.

(To be continued.)

RELIGIOUS INTELLIGENCE.

The following statement, which we have prepared, will give some idea of the progress of the operations of three of the leading Missionary Societies of other denominations:

CHURCH OF ENGLAND MISSIONS IN INDIA.

We learn from a Report of the operations of this Society, that in North India the station, occupied by them were 20. The Missionaries employed were 24, viz., Lutherans 5, Lay assistants 7, and 1 female. Natives and Eurasians, 164 male and 17

female teachers, Attendants at public worship 3087, Communicants 1123, Schools 83. Attendance in School and Seminaries 5423. The operations of this Society have not been marked at the conclusion of its fiftieth year by any striking features. The number of converts was somewhat less than fifty; but to a large number of the people has been communicated by this and other missions a knowledge of the truths of the Gospel. Much fruit is looked for from the rising generation, who have had an early Christian education, and many of them, it is hoped, will be led to offer up prayers and praises, and sing, "Thou art the King of Glory." Of the native Christians the Report states, that a few comfort their ministers by their progress in Christian attainments, but some tares continue to spring up with the wheat. On the whole the Committee have ground for encouragement, and the work is progressing surely.—ground for expansion being constantly laid through the education of the children of Heathen and Mahomedan parents.

LONDON MISSIONARY SOCIETY, POLYNESIA.

In Samoa 14 missionaries are employed. In the Harvey Islands, five and ten native assistants; in the Society Islands, four and two native teachers; in the Georgian Islands eight missionaries are employed by this Society. During the past year two or three native evangelists fell victims to the revolting violence of the people whom they sought to save. From Samoa the Directors of the Society had received a revised manuscript of the entire New Testament in the native language, a language before unwritten and unformed. How changed will be the condition of these savage islanders, when they have turned from the thick darkness in which their beclouded minds are sunk, and have been taught to sit beneath the saving beams of the Gospel Light.

WESLEYAN MISSIONARY SOCIETY, FRIENDLY ISLANDS.

Many of the people have become Christians, and from their dwellings rise hymns of praise and thanksgiving to the one true God. The king has embraced Christianity, and is an eloquent and successful preacher of the Gospel. Still, though much has been done, more remains to be done in the way of elevating the people from barbarism to the condition of a Christian community.

SANDWICH ISLANDS.

The admissions to the churches last year in connection with this mission were 1600. 200 pupils were taught in boarding-schools, and the government have assumed the support of the Common Schools. On the whole a steady progress is being made; and, to use the language of the mission, "Knowledge is increased, the light of the Gospel shines clearer, the standard of morality is gradually elevated

and Christian character is becoming more established."

The Church of Scotland employs two Missionaries in London in endeavouring to infuse some portion of the leavening grace of the Gospel into the minds of the Jewish population of that city. There is, perhaps, no field of labour which a Christian Church is more imperatively requested to engage in than that which the long scattered Jews present. Let us hope that much success may attend the efforts of those who seek the true welfare of God's ancient people. We extract a portion of the Journal of one of the Missionaries.

I went to converse with a young man; and you must allow me to describe my interview briefly. It is too characteristic and instructive to be omitted.

It was early, and I found him engaged at his trade. When I spoke of Christ, he first looked at me; then turning round, directed my attention to the Ten Commandments in huge Hebrew characters, hung up on the wall, and then to another rude frame containing the word "Mis-rach,"—the Keblah of the Jews, to which they turn in prayer. Then he said, "These are the badges of our religion; so pray do not speak to me of a Saviour." "I shall call Him then Messiah," I replied; but he still protested, and begged me not to pronounce that name in his house.

This man is one of a class not quite extinct in England, which professes to adhere most strictly to the law of Moses, as interpreted by the rabbis, *i. e.* almost exclusively to the latter, well nigh to the total exclusion of Moses. The day on which I saw him was that preceding the holiday of Purim, alluded to in the Book of Esther, in which it is usual with zealots to fast. He was fasting, *i. e.* entirely abstaining from food; and he told me, taking good care to inform me of his devoutness, that of such as himself who so carefully observed the law there were but few left. He meant it as a dissuasive against my attempt to convert him. "It is no small hardship," he added, "to sit here working hard for my support, and almost faint for want of food." I asked him, whether he believed that such fasting, of which he complained as disagreeable, was acceptable to Him who requires, and has a right to require from sinners the inward prostration and agony of the soul, of which fasting is the natural attendant; that the observance kept in this spirit was rather a reproaching of God as a rigorous exactor, than the honouring of Him as an offended Lord or parent.

"Oh!" he replied, "I did not mean to complain; I do not mind fasting in the least." Poor infatuated man!

On leaving him I saw a person of some influence, one who writes for the instruction of his people. He complained of the attempts made at the conversion of Jews. I justified them, stating my conviction that Christ was truly our Messiah. "He was a false prophet," the man replied coolly. "What are your proofs?" I asked. "I have a thousand," was his reply. "Let me hear a few—one! I am anxious to hear what so intelligent a man has to say!" He looked confused, and said "Possibly Christ did not wish to go as far as the Apostles did." I reminded him that this was shifting the question, and wished to learn what proof he had to urge against Christ. As he had nothing to say, I told him frankly, that his prejudices, far more his dislike of Christ, were unworthy and discreditable to a person who pretended to be a teacher. A French writer says somewhere:—"Prejudice is the king of the vulgar." He might have added safely, of the better

orders too, applying it *par excellence* to the Jews.

But, while speaking to the man, I could not help reflecting on the causes from which his state of mind has proceeded. I reduce them to the following:—

1. The persecutions endured by Jews in Christian countries. I still recollect, with pain, how, and on a certain day in the year, the memory of the souls of the departed was celebrated in our synagogue, and how I heard then that my ancestors had been murdered by Christians on the very spot where I stood. Who will blame the young Jew, who knows nothing of the New Testament, if he then feels as if the names of the martyrs demanded of him to detest contact with Christians?
2. The Idolatry of nominal Christians.
3. Their indifference to Religion.
4. Their infidelity and infidel writings, sapping the foundations of all Revealed Religion.

The facility with which men judge from the professors of a creed itself, and from the creed of its founder, is proverbial,

Dr. Gutzlaff, the celebrated Chinese missionary, strongly confirms these views. He told me during his recent visit to London that he often met with Jews in China; some who still retained their ancient faith, and others who had been amalgamated with the natives, though their features bore the unmistakable impress of Jewish origin. (Deut. xliii. 64.)

The former he presented with the New Testament, which they instantly recognized as homogeneous with their own doctrines. They soon professed the most unreserved acquiescence.

How is it then, that the Jews who live in contact with the Church in Europe and Asia abhor this New Testament, while those who have not seen the practices of nominal Christianity receive it without hesitation as Divine? The answer is too plain to require being stated. May it lead Christians, when they hear of Jewish unbelief, to smite their own breasts, and say, "*Nostra magna culpa!*" May it make us more patient and energetic in our efforts to lead them to Christ, from whom we have driven them by fire and sword! I do not deny the guilt of the Jews in allowing themselves to be driven from Him who is the glory of Israel; that guilt is fearfully great, and under the curse of it we labour as a nation; but those through whom this offence cometh, are also guilty.

The work here is difficult,—in most instances the field appears entirely wild. Shall it remain so? or shall we do the difficult work of first labourers and pioneers?

The work is most discouraging and exhausting, yet must be done. The Jewish community must be made to know that their views of Christ have been false; they must be told in language as clear and convincing as it is possible that Jesus Christ is the only Saviour from the curse of God for Jew and Gentile. Hitherto, evidently this has not been done.

The average number of individuals of the Jewish persuasion who call upon me, is about twenty-five per week; and, if my health permit, I visit commonly forty or more families a month. My circle of acquaintance among them widens with every "excavation" in their quarters. If the Church wishes to cover this important field, let them without delay give me at least two assistants; and they must not be illiterate men, for they are all but useless among the Jews.

The exhibition in 1851, will bring great numbers of Jewish merchants and probably visitors to London; so that the field of operations will then be greatly enlarged.

Permit me before closing to mention a few persons of interest under instruction.

A person who once said to me that he might perhaps repent hereafter if he became a Christian.

On a later occasion he appeared like a man under profound emotion. He asked me if it was his duty immediately to inform his parents of his intention. He then said he had been told his name would be sent to all the missionaries

abroad and so come to the knowledge of his parents in a manner more painful than if he wrote. Since then he disappeared, and sent me word he had gone into the country for a few weeks.

This state is neither novel nor mysterious. The confession of Christ by a Jew is the death-knell to all the endearments of home and friendship. He loses all the human heart holds dear on earth; and the new friends he gains afford little compensation; for, in most instances, they suspect him more than they love him. This bitter cup every Jewish convert of the better class has to drain, and it requires a strength of faith, to which one does not attain at once, to acknowledge Christ at so great a cost. Yet He has said "He that loveth father or mother more than Me, is not worthy of Me;" and He enables men to tear themselves from all they have on earth for His sake.

B. is the young Hungarian whom I have mentioned before. His acquaintance with the faith enlarges daily, and so, it seems, does his sadness on exactly the same grounds as in the preceding case. "If ever I am permitted to return to my own country, I shall be obliged to pass by the house of my father as a stranger. You have no idea how much they loved me." He now visits me daily for instruction, as he intends to go to America.

3. The orthodox Hungarian mentioned. I had to follow him through the usual objections against Christ and believe him to be most sincere. He has confessed that his views of Christ were false, and said he wishes to be a Christian.

4. A man of the better class, and intelligent. He has been reading his Bible very carefully, and gives me at each meeting a synopsis of what he has read. Yesterday he said "The New Testament is my best treasure; I behold the Divine mission of Christ with increasing clearness. May I soon be able to confess Him openly!" He has an only son, and hopes that he also may become a Christian. He is abroad, and now on his way to England.

5. A Prussian whom his acquaintance with the Talmudists and Chasidim led to feel the apostacy of Judaism from the Truth. He has also seen the Divine mission of Christ, and desires to be baptized at an early period.

6. A Prussian very talented, and equally learned. He feels the need of Religion, and came of his own accord to request that I might begin a course of instruction with him.

7. A young man mentioned before. All his objections have disappeared. He says he is a Christian in his heart, but did not seem to understand his obligation to avow Christ openly until very recently. How long his fear of being separated from his Jewish friends may be able to prevent his public profession, none knows but the Omniscient. He has gone to America.

8. A young English Jew of much talent, who seems to drink in the Truth with avidity. I discussed the subject of Christianity with his parents in his presence. His eyes brightened as his father was obliged necessarily to retreat from all his strongholds; and, when at last he took refuge in the first word of the first chapter of Genesis to tell me that each letter of that word contained a secret prediction of the rise of the Nazarene as a false Messiah; and, when in order to show him the absurdity of such fantastic tricks I took his own name to pieces, and made it tell something as offensive against himself, the young man could scarcely bridle his indignation at seeing the truths I had so clearly set before his father assailed by such contemptible weapons.

All these cases are worth your prayerful remembrance, to which I most earnestly commend them.

THE GRADUAL PROGRESS OF MISSIONARY OPERATIONS, PARTICULARLY IN INDIA.

We have been much interested by the perusal, in the *Home and Foreign Record*

of the *Church of Scotland* for June last, of a very interesting paper under the above heading. The writer, the Rev. Mr. Grant, of Madras, besides the possession of an extensive practical knowledge of Missions and the Missionary work, obtained during the course of his labours as a Missionary in India, has evidently studied the whole subject thoroughly, and has brought to bear upon it the resources of a highly cultivated mind. The article opens by tracing an analogy between the gradual growth of the plant, which ultimately becomes a lofty tree, and the progress of Missions. But we leave Mr. Grant to speak for himself.

Like the growth of plants and animals, the extension of the Gospel over the world, and the advancement of society, are, in general, slow and almost imperceptible. Gaze as intently as we may on the plant, even at a time when the gentle and nutritious rains must be adding to its dimensions most rapidly, we cannot, as we look, perceive the slightest change. Least of all can any be observed in those which, as the cedar and the oak, are intended to live for ages. Yet, if we renew our observations after a time, we perceive a striking difference. In the case of some, a few days, in that of others, a few years, will clearly demonstrate the growth.

Indeed all the grander operations of the Almighty advance with, what short-lived and impatient man would consider, extreme slowness. Geologists tell us, that many thousands of years elapsed during the laying of one stratum of the earth's crust, one layer of the globe's foundations. Many ages passed away before the announcement made to our first parents of the great Deliverer was realized in the manifestation of "the Seed of the woman." Many years had come and gone ere Abraham, the friend of God, was blessed with his long promised son. In like manner ages have elapsed since the voice of prophecy declared that the knowledge of Him, whom to know is life everlasting, should cover the whole earth, and when on every object there should be inscribed "Holiness to the Lord." But up to the present time how small a portion of the earth's tribes are blessed with that knowledge, or made participant of that holiness! Yet the accomplishment of prophetic declaration is with sure step advancing. The means also of effecting it are in operation, and, even as we look on, are working out the grand result, whether we perceive it or not.

As there is thus a resemblance between natural and spiritual things in their slow progress, so also is there in the recurring alternations of advance and arrestment. There is day and night, there is summer and winter, there is the reflux as well as the advancing wave, in the Gospel's progress as in that of the phenomena of nature. We see this in the Pentecostal day and the change which followed; in the Reformation of the sixteenth century and the succeeding decline; in the manifest preparation in the present age, though not in itself a devout one, of varied, and, as we trust it will prove, powerful, instrumentality for making a hallowing impression on the world. The beauty and richness of the fairer seasons have been repeatedly followed by the gloom and sterility of winter. That winter, however, passed away, to be succeeded by seasons of still greater beauty and richness; and what had thus been before, we believe, may be again.

Let us not despond, therefore, as some are inclined to do, though the influence of the Gospel in our day does not advance with rapid strides. If the Church is faithful to its duty, succeeding generations, at least, will see the happy issue. This will better appear if we compare the state of the Christian world now with what it was at

a somewhat earlier period. We have arrived at the closing year of another half century; and during the last fifty years God hath wrought wonders. Institutions of the highest importance, which, at the commencement of it, were either unborn or in their infancy, have now attained an influence that is telling on the world. They thus demonstrate how much devoted and united Christendom may, by the Divine blessing, effect. Yet, as fifty years form but a very brief moment compared with what we believe the whole duration of the Gospel age will be, let us go back a little farther to the middle of the last century; and, by contrasting 1850 with 1750, as far as our narrow limits allow, we may acquire a somewhat more correct idea of the march of the world's improvement, and of the progress of the Redeemer's Kingdom.

The writer then gives a sketch of the development of Missionary enterprises.

History tells us that the Church has ever shone brightly while animated by the *Missionary spirit*; but that deadness and formality have regularly prevailed in it, when it ceased to be so. Now in 1750 hardly any of that spirit was to be found in the British Churches. It is true, that all along some small portions of good heaven had been mingled with the evil. It was about 1740, that the remarkable revivals occurred in Britain and America. Several societies, too, for the extension of the Gospel were early formed. In 1649 the English Parliament founded, and in 1661 Charles II. established "The Society for the Propagation of the Gospel in New England, and the parts adjacent in America." On the 16th of June, 1701, King William III. founded "The Society for the Propagation of the Gospel in Foreign Parts." A third, "The Society for Promoting Christian Knowledge," formed a short time before, also received its name in the end of the same year. In Scotland, likewise, after the persecuting days of Charles II. had come to a close, and men were allowed to act as Christians, several similar associations were formed about the same period. Royal letters patent were obtained, establishing "The Society for Propagating Christian Knowledge in the Highlands and Islands of Scotland, and Foreign Parts;" and its first meeting was held in Edinburgh, November 3d, 1709. But the numbers who supported these societies were small. It could not be said that the *Church* had embarked in the Missionary enterprise; and the salutary reflex influence was commensurately trifling.

It is likewise true, that long before 1750, though in times that may yet be called modern, devoted Missionaries laboured among the heathen; but their number was very limited. Here, however, we must leave out of view Roman Catholic Missionaries, though these had long occupied the field alone. We desire to avoid giving offence in saying so. We admire the exemplary zeal and self-denial of many of them; but, alas! they were themselves unfortunately ignorant of the object to be held chiefly in view by the Missionary. They did not themselves know the indispensable necessity, or the all-sufficient efficacy of a personal interest in that Redeemer and Mediator, who alone can save the soul. Trusting to man's devices rather than implicitly obeying the Word of God, and with a view to swell the number of their nominal converts instead of endeavouring to elevate the heathen to the noble rank of the children of God through faith in Christ, they brought down Christianity to the grovelling level of heathenism. Hence we little regard Xavier's million of converts. Besides the Missionaries of that body there were, a hundred years ago, a few faithful labourers toiling among the heathen. Our readers have all heard of Zeigenbalg and Kiernander, with some others, the predecessors of Schwartz, sent out by the Danish Society. Nor did they labour without success, though the sequel has shown that their success was not so great as it seemed; while their allowing that "cursed thing," *Caste*, to be retained by their disciple

has fearfully neutralized the efforts of their successors.

Among the native tribes of North America, too, holy men, among whom "the apostle of the Indians," the pious Elliot, takes the lead, were labouring before 1750. The zealous Brainerd also had spent himself, ere then, in his Master's cause. Nor was the success of either inconsiderable. The former ministered in a district containing fourteen towns with a population of 11,000 Indians, many of whom felt the power of the Gospel; the latter in one year baptized 73 converts, all sincere, so far as man could judge. Yet from the want of a Missionary spirit in the Church to carry on the work thus begun, not many years after these faithful men had entered into their rest, their respective flocks had no place on earth. Their little churches had died out,—a melancholy conclusion of a work so holy and brightly promising! Nothing can show the sad torpidity of the British Churches in respect to Missions more clearly than the sinful indifference which could allow such auspicious beginnings to come to so speedy and deplorable a close.

But not only was the Missionary spirit very faint, and the number of Missionaries with their stations, in consequence, extremely small a hundred years ago; the subsidiary means of success in the grand enterprize were, likewise, vastly inferior to what they now are. A hundred years ago the population of the whole of Great Britain was only about 7,250,000, that is, the third of what it is at present, when the amount must be nearly 22,000,000. From that cause alone, even had the spirit of evangelization, and the various sources whence the means for enlightening the world must flow, been the same, the support afforded could only have been a third of what it is in our day. But the miserably low state of the useful arts, of manufactures, and of trade and commerce, which are all to be considered as promotive of the Missionary enterprize, must have greatly increased the difference.

Mr. Grant, after glancing, at the wondrous progress made by Britain, the wide establishment of her supremacy, and the wider extension of her language, which seem closely connected with Britain's destiny, as an agent to extend the Gospel over the world, proceeds to consider the state of Britain and the world, viewed relatively to Missions, in our own times, and in times bordering on our own.

It was about 1750, when religion was at the lowest, that a hallowed change commenced. In England the honoured instruments were, at first, chiefly of the Established Church, though many of other communions also shared in the noble task; thus plainly teaching us that God is no respecter of sects or churches. In addition to the Wesleys and Whitefield, Hervey, Romaine, Walker, and others in the Church, with Doddridge, Watts, and many more out of it, preached as became faithful heralds of Salvation. In Scotland the two Erskines, Maclaurin, Macculloch, Willison, and others, laboured successfully in the same cause. Many, too, of lowly rank, and little worldly learning—men now forgotten on earth, though honoured in heaven—aided in the great renovation. And, as the number of sincere Christians increased and became individually more alive to the value of heavenly things for themselves, they awoke also to the duties they owed others. At last "the age of Religious and Missionary Societies" arrived, near the close of the century. Then the mighty change in the religious state of the country appeared, among other modes, in the multiplication of these agencies. The "Wesleyan Missionary Society," though not regularly constituted till a later period, may be said to have commenced in 1786 with the zealous Dr. Cook's involuntary voyage to the West Indies. Among others formed in rapid succession, we may mention "The Baptist Missionary So-

ciety," (1792): "The London Missionary Society," (1795): the "Edinburgh Missionary Society," (1796); also, the "London Religious Tract Society," (1799); the "Church Missionary Society," (1800). Numerous Branches of these, and similar institutions were speedily formed in all parts of the land; and not only did the knowledge of the Gospel greatly extend in foreign lands, but its influence was more and more deepened at home.

The same spirit began to manifest itself at a somewhat later period in the North American States; where arose the "American Board of Foreign Missions," (1810); the "American Baptist Board of Foreign Missions," (1814); the "Board of Missions of the General Assembly," (1818); and various others, which have since greatly multiplied and increased. And now, throughout the churches, both there and in Britain, the religious character of that professing Christian is rated low indeed, who does not aid in carrying out the Redeemer's great command, "Go and teach all nations."

The result—confining our view to the missions supported by the various societies—is, that now, according to a late calculation founded chiefly on the reports of missionary bodies, there are labouring among Jews and heathens, in all the various quarters of the world, 1394 missionaries, 241 assistant missionaries, with 2,193 native assistants. These can number among their converts about 186,315 communicants, while they have under training nearly 132,000 scholars. Perfect accuracy, indeed, cannot be secured in such cases; yet the above may be considered a near approximation to the present statistical position of missions. In regard to the two last numbers, however, we observe that they bear no proportion to the whole that have been under Christian instruction, of whom multitudes have already entered heaven.

Further, on a closer examination regarding the myriads who have been blessed with the knowledge of the way to "eternal life," we find them to be men of every tribe, and language, and colour. In Africa, the sooty Negro, the fierce Caffre, and the Hottentot; in Asia, the wily Chinese and Hindu, with the tribes in New Zealand, and those of the widely scattered islands of the vast Pacific; in America, the Red Indians of many a name—Cherokees, Choctaws, Oneidas; and the wanderers in frozen Greenland, have all felt the power of the Gospel. Thousands, lately remorseless savages, are now the meek and affectionate worshippers of Jesus. The tiger and the serpent have laid aside their ferocity and cunning, and acquired the gentleness and simplicity of the dove.

But the Missionary will ever be divested of his chief source of might, unless he has the Bible to distribute. This, however, has also been provided for. In 1804 "The British and Foreign Bible Society" was established; and now, through the Divine blessing on its gigantic and world-wide efforts, the Scriptures are distributed among tribes speaking *one hundred and forty* different languages. Though still in its early youth, it has already thus disseminated *twenty-two millions* of copies of the Bible, or portions of it. The "Tract Society" also labours nobly in the same cause; and, since its institution, has scattered over the world *five hundred millions* of religious publications in *one hundred and ten* different languages. Operations so magnificent, and on a scale so vast, could not even be conceived in 1750.

Nor do these involve all the points of contrast in this department. It was necessary that there should be some mighty earthly power, possessed of high controlling influence throughout the world, both willing and able to secure to the heralds of Salvation liberty for proclaiming in peace "to all nations" the Saviour's message of love. Now, if we contemplate the position and attitude of Britain, we can hardly fail to conclude that Providence is employing her for this grand end. Her vast empire is now, in territorial extent, three times as wide as that of imperial Rome, containing, it has been calculated, nearly

five millions of square miles. Its extent is surpassed only by that of Russia, which covers six millions, but which is comparatively desert. The population, again, now comprises a sixth part of that of the whole globe, having risen from about twelve millions in 1750, to more than one hundred and seventy millions. Or, if we add the American Republic, whose object, as a religious nation, like its common origin and language, is one, we shall have a territory of nearly eight millions of square miles with a population of, at least, one hundred and ninety millions. Such a change has no parallel in the annals of nations.

What we have been considering, however, is but the commencement of a series of glorious changes; and it would be easy to dilate on the delightful prospects which Providence is thus opening up to us, did not our space warn us to be brief.

Mr. Grant then remarks in relation to the doubts expressed as to the success of the efforts making in India for the renovation of that benighted country, that, while the retention of caste had been a most prejudicial error, destroying, as it did in many cases, Christianity in the soul, and rendering the professors of its truths mere formalists, yet the general influence of true religion is being felt, the habits and sentiments of the people are being modified, and, though their hostility to the Gospel remains, and will remain till they come over "to the Lord's side," the change, which is now advancing slowly, will move on with yet greater rapidity. Mr. Grant thus aptly illustrates the character of the process which is going on in the wide fields of India.

"What we have said on the subject may be illustrated by one of the many analogies, through which the natural operations of the Almighty throw light on those of Providence and Grace. Let us suppose a piece of ice with a temperature of a hundred degrees below zero—a measure of cold nearly as intense as any with which man is yet acquainted—and that heat is gradually communicated to it. No change in its appearance will be manifested for a considerable time. It still remains ice; hard, cold, unmelted. Were a stranger to science to come in at this stage of the experiment, he would probably say that not the slightest alteration had taken place; and, when assured that a great quantity of heat had been expended on it, he might further declare that the attempt was certainly vain, and should be given up. Yet, in reality, though still ice, it is not at all the ice it was before. Apply the thermometer, and it will be found to have acquired, it may be, a hundred and thirty degrees more heat; a vast difference! It is now almost at the melting point. Were the process indeed to be arrested here, no onward result could follow, and all efforts would seem to have been thrown away. But only add two degrees more, that is, do one sixty-fifth part more than has been already done, and the stubborn ice will at last give way, and be seen dissolving into water.

"Similar to this is the process going on among the Hindus. Even those of them who have been instructed in Christian schools, on leaving them and entering into the world, appear, in very many cases, to continue heathen, as much as their forefathers were. A stranger might say they were unaltered, and that their Christian education had produced no change. But such is not the case. Though Hindus, they are Hindus of a totally different character from others. They have a hundred degrees more knowledge and mental power than their fathers had, and, to an equal extent, they are less the slaves of degrading superstition. Many entanglements—the bonds of relationship, for example, the pride of ancestry and nationality, and, above all, the influence of

caste in its temporal effects, may induce them to retain outward semblances of Hinduism, which, in reality, they despise; but let us not despair. Let us, in reliance on Divine grace, continue, with renewed energy and increased efficiency, to make the Gospel bear on them, and every obstacle will at last give way. It will be proved in the end, that no past efforts, how unproductive soever they may now appear, have been made in vain. They have all along gradually, though unperceived perhaps by man, been elevating the Hindu people to "the melting point." The approximating process, by which the hard and icy Hindu heart shall at last be made to give way in softening convictions of sin, and in melting love to the Saviour, will be advancing. The work of renovation will be accomplished. God says so; and His Word must be fulfilled."

Mr. Grant then concludes with alluding, as follows, to the belief, now so general, that a glorious day is soon about to dawn upon the world.

"We may observe, that not only in India, but throughout the world, a glorious day must soon dawn. The advance of Christian knowledge among all the tribes of earth, during the last fifty years, proves what mighty things the Church might do—the Saviour still guiding and blessing her measures—were she fairly roused to energetic effort. The progress of events tells us, that all creeds and forms of religion must give way to the Christian; and that the Gospel alone reveals the only system fitted to secure either the temporal or eternal well-being of man. And as it informs us, that the time is approaching when all the tribes of earth shall worship the one true God in spirit and in truth, so does it also reveal the means by which the glorious triumph over all error, and idolatry, and superstition, is to be attained.

"There is indeed in many lands a general, though vague, expectation of some such momentous change. It resembles the ancient longing hope of the advent of the "Desire of all nations," that prevailed before the appearance of our Lord. The Jews have not yet ceased to look for the coming of the Son of David to "restore the kingdom." The Persian is waiting for the arrival of his "fifth and last Inaam." The millions of China are quietly, yet confidently, expecting the appearance of the "fifth and last Boodh." The Hindu is taught that Vishnoo will descend in his final *avatar*. Brahmans and Mohammedans alike look forward gloomily to the overthrow of their respective systems. The Church of the only Saviour, our ever blessed Lord, is awakening to the importance of its mighty destiny. All these hopes and sentiments are emanations from the ancient predictions of the one grand event,—the second coming of our Lord. Whatever may be signified by the expression, all are required to remember to labour and pray for His "glorious appearing."

Every thing indeed encourages His Church. "There was a greater disproportion," says Douglas, "between the resources of the first Christians and their success in changing the moral condition of the Roman Empire, than there is at present between the means which Christians now possess and the universal conversion of the world. Nothing is wanting but the will, and the energy, and the intelligence, which would enable them to keep the same great object ever in view, and to choose the path that would most certainly lead to it. Society, independently of human volition, is preparing itself for a great transition; the many wheels of its intricate mechanism are beginning to revolve, and a complicated movement, continually accelerated by fresh impulses, is bearing the world from its wintry and torpid position, and bringing it under the influence of serene heavens and an awakening Spring." True benevolence will ever come in the train of genuine Christianity; and mankind, in promoting the cause of the Redeemer, and, in subordination to that, the welfare of each other, will find the happiness that has so

long escaped them. A just judgment will be formed of heavenly things and earthly. Then will be the harvest of the moral and religious world; and the seeds of noble, heaven-born thoughts and deeds, that once seemed lost, shall suddenly shoot forth and ripen to maturity; and the prevalence of error and of sin shall seem brief, even in this world, compared with the long ages that shall crown the efforts of faith and holy obedience during which Christ shall reign the universally acknowledged King. May the glorious era quickly come!

THE CHILD'S CORNER.

As we are extremely anxious to render the *Presbyterian* a welcome visitor to the family circle of our Subscribers, we purpose occasionally giving place, under the above heading, to reading suitable to the younger members of their families. With this view we now submit a graphic sketch of the Chinese, for which we are indebted to the *English Presbyterian Messenger* for June.

LETTER FROM A MISSIONARY IN CHINA TO HIS TWO NIECES

If it was not so far off I would like to ask you to come and stay with me for a few days, that you might see what a curious place this is; but I am afraid you would both be tired long before you got half way here, so I must content myself with fancying you to be by my side; and then, as I am going into the city of Shanghai this morning, if you please, we will all take a walk together, when, I dare say, we shall meet with some things that will be new to you. I must warn you before we start that you must be very careful of your feet, for the streets are slippery in some places; and you must also look about you very sharp, for the streets are so narrow and crowded with men carrying all sorts of things, that, if you do not mind, they will rub up against you, perhaps knock you down; they are almost sure to dirty your frocks. Come, then, let us start: this is our way, past this little Fuhkien temple, across the little bridge, along that short street, till we come to the temple "the Spirit of Riches," where the people go to worship with the hope of getting rich. Next door to it you see a much older temple, all in ruins, and this is where Kwan Te, the god of war, is worshipped. You see a cobbler has taken up his lodgings with the old warrior, and mends shoes just in the very front of his altar. Now we must pass over this bridge in front, and along that long narrow street, which is called "Great North-gate-street." What a number of different curious smells there are! Do you think them disagreeable? Oh! but the natives do not think so,—most of them are from the dishes that they are preparing for dinner, and those which you dislike most are just what they relish. Look at that man frying cakes in oil, and the people standing round snuffing up the flavour as deliciously as you would if it were English mincepies. Well, let us push on past this crowd. Here we are now at the North-gate; what a number of people pushing in and out of it; and what are these men looking at on the walls? There seems to be a great number of placards about different things; we'll just stop and see what they are. This large one, you see, has got the mandarin's stamp in red ink on it, and is an advertisement about collecting rice for the Emperor. Here is a small one on red paper, with three characters on the head which signifies "Searching for a man bill." The bill goes on to say that a little boy, six years old, has been missing from his home; it describes his appearance and dress, and finishes by saying that any one who will bring him to his disconsolate parent will be a superior man, perform a benevolent action, and receive the sincere thanks of the father. Here is a doctor's advertisement, who tells us that he has found out a cure for opium smoking that was never

known to fail. Here is a silkmercer's shop-bill, stating that in their establishment are to be found silks and satins from every province, and the latest fashions from Peking. And just below here is a modest little bill on yellow paper, saying that the teacher Ping, just arrived from Soo-Chow will attend at the Golden Dragon Tea House on the 16th of this month and following evenings, to rehearse the history of the Three States to all who choose to come and listen. But we must not stop to read any more, or we shall not get home in time for dinner. Passing in at the outer gate, we come to an open shed with a little altar at the back of it, and about a dozen candles burning in front of an image of the "Spirit of Riches;" and in front there are several men sitting and standing about; these are the chair-bearers, like the porters in London, and this is the god they worship. A few steps farther, and we pass through the inner gate, and now we are fairly inside a Chinese city; but how different from London or Brighton! Here we see no shops with glass windows; but, when the shutters are taken down, they are all open to the street; the counters run along the front, and the customers stand outside to buy. The signboards, instead of being put over the door, stand on the ground, and reach the whole height of the shop. Do you see that old man in front of us with a long yellow gown? That gown was given him by the Emperor when he became seventy years old. You see there are four characters in black velvet on the breast signifying "Granted by imperial favour." In China they honour old age so much that any one that reaches seventy can get the same from the Emperor.

When we get to the end of this street, now we'll turn to the left, and pass along this other busy street, which, you see, is full of all sorts of shops: greengrocers, bakers, tailors, teamen, blacksmiths, coppersmiths, carpenters, cabinetmakers, doctors, oilmen, curiosity shops, toy shops, and a number of others. But what is this large building with the nice level paving in front of it? That is a temple, and the spirit that is worshipped there was once a living man, who invented the art of dyeing cloth; and he is now supposed to watch over all the dyers, and they pray to and worship him, so that this is the dyers' church. But what are all these large red chests that they are carrying in in such numbers? These contain the dresses of a set of play-actors who are coming here tomorrow to perform plays, for they have a stage inside. You may think a church a curious place to perform plays in; but that is the custom with these heathen people. Come along now, and take care you do not upset that barber's stand. Here is a small bridge, we'll cross over this ditch, and go in at this little door, which leads us into a place called the Ching-Hwang Meaou, a very funny name, and there are a great many funny things done in it. Do you see those rocks standing in the middle of the water, and the pretty zigzag bridges that lead to different parts of them, the winding passages and grottoes in the rocks, and the rough stone steps in different parts that lead you round and round till at last you are able to get to the top of the highest pinnacle. Those trees and flowers, too, that are growing out from between the stones look very pretty; and you see in the middle of the lake there a pretty house two stories high, with figures of birds and dragons all about, and bridges leading up to it. In summer time that is all open, and people go there to sit, and drink tea, and enjoy themselves. But look at these poor miserable-looking people who are knocking their heads on the ground to us as we pass; these are beggars, and they think that by doing so they will induce us to give them some money. Here is a man making a great noise, talking about something or other: let us listen to what he says; he is offering to tell fortunes, and says he will tell you any little matter for the amount of three cash, which is less than half a farthing. See there is a silly-looking man with his mouth wide open, coming to ask what doctor it will be lucky to employ for his child that is sick. Notice now,

he pulls a slip of bamboo out of the bundle; see how cunningly the fortune teller looks at the character on it, and then how rapidly he runs over the description of it, as if he had it all by heart. Now he takes his pencil and scribbles it down on the board before him as quick as lightning. He has got a history for every stroke, and you would think he could see in these few lines all that was to happen to his customer during the rest of his life. Now he takes his cloth and wipes it all out, receives his three cash and is ready for the next simpleton that comes. You see he has got a number of dirty books lying on his stall, that, he pretends, help him to see what is to happen to any one; but what is that little book that he is taking up now? I think I have seen it before. Why that is one of our tracts; it is the tenth chapter of John's Gospel. See, he reads it now, and praises it: he says it is good doctrine; but how little does he understand it! Let us pray that God would help him and all the poor people round about us, who are worshipping wooden images, to find the Door of the sheep-fold and to enter in at it. You know in that chapter, Jesus Christ tells us He is the Door. Let us praise His name that we have been brought to Him; and that He watches over us as a shepherd does over his sheep.

I am just going to call at a shop here, where a man is doing some work for me, and then, as it is getting late, we must hurry home without stopping to look at anything, and, if you like, we will take a walk another day.

CHINA.—A letter from Shanghai gives an account of the opening of a new church in the very midst of the Chinese city:—"It was on Sunday last—the first Sunday in 1850. For hours before the appointed time numbers of people were waiting about the gateways, and, when the doors were opened the crowd was such that there was difficulty in getting them seated. The people seemed to be very much struck with the whole of this service; and, if you consider that this was done in the midst of a city of 200,000 inhabitants, all hitherto given to idolatry, and that one of the most frequented shrines or temples was actually within hearing of our voices, you may judge of the striking novelty of the scene."

A HYMN FOR CHILDREN.

LIE DOWN WITH THE LAMB.

How sweet is the evening, when shadows are long!

How fresh is the morning, when daylight is strong?

How good is the lesson, for dawning and dark—
Lie down with the lamb, and arise with the lark!

The lamb is an emblem of Him that I praise;
The lark may instruct me my music to raise.
Whatever the business which you may embark,
Lie down with the lamb, and arise with the lark.

Lie down in sweet lowliness, simple and meek;
Arise with devotion, Christ's praises to speak;
But resting or rising, this maxim remark.
Lie down with the lamb, and arise with the lark.

Thus lamb-like and lark-like my days I would spend,

All peaceful and joyful till all my days end;
If then you have ears for my parable—hark
Lie down with the lamb, and arise with the lark.

EXTRACT.

The ensuing earnest and impressive appeal to the careless and indifferent is extracted from the Edinburgh Christian Treasury.

TOO LATE! TOO LATE!

"BETTER late than never!" True; but not better *too late* than never. With heaven or hell before a man, it is a fearful risk to tamper with

a single hour. *Now* is late enough; next hour may be too late.

Reader, you must have noticed the utter indifference to surrounding objects, ay, even to what in ordinary circumstances would be obstacles, manifested by the man who is pressing earnestly on—to gratify some absorbing desire, or to relieve some pressing want. When thinking of this, there arises before me a scene witnessed by me last summer, common enough, I dare say, but which interested me, because I knew the principal actor therein, and his motives. There is seen leaping from the omnibus flying between Edinburgh and Leith, one fine sunny Saturday afternoon, a passenger, who rushes with almost frantic steps along the shore, and across the drawbridge. Coachman, cab, and fellow-passengers halloo in vain that he is leaving his luggage behind. He hears as if he heard them not. He is off to the Hamburg steamer, and her hour for sailing is long since past. He finds that she has moved, her steam is up, she is getting out of dock. There is little hope for him; boys surround and jeer him; the rough boatmen mark his anxiety, and the passers-by hardly suppress the laugh at his anxious perplexity. But what is all this to him? It affects him not—but the steamer has got out. To his heels again, the rabble rout following and shouting—yelping curs join the race; the busy porters lay down their half-lifted load, and, still stooping, look on him with growing wonder. He heeds them not: he makes for the pier; the stately vessel but once comes close to the edge: amidst the shouts of the bellowing crowd he leaps aboard; safe on the deck, he wipes his streaming brow; and looks joyfully on shore. His luggage! he cares not for that; he is safe on his way to friend and fortune. Delay would have ruined him as it was; he was on the verge of ruin, and he was very near *too late*. But because he was at last in earnest, and despised all obstructions, he is safe; and what to him are the hootings of a drivelling generation?

If I am bound for Heaven, why should any one jeer or flout me, or try to stop me? It is a mad world this in which we live; but in nothing is man's madness more apparent than his express avowed contempt of those who are bent on attaining eternal happiness. Yes, there is one degree of madness which is even worse. It is that of the poor wretch who will not leave the City of Destruction, because the fools that are in it will laugh at him. Oh! is it not a melancholy spectacle to see a miserable soul, now cowering under the curse of an angry conscience, and the darkness of God's estrangement, wretched and tempest-tost, seeking rest and finding none, almost persuaded to put on Christ and be safe: and now pushing into rebellion against Heaven, because he cannot bear to be laughed at, or looked down on by man, whom he knows in his heart of hearts to be vile and worthless? Why, even as to the worldly standard, what is our notion of a man—a real man? It is one who is earnest, determined to secure some object worthy of the name of man. Be it learning, or honour, or the regaining of a lost family inheritance, round which his name has been for centuries emblazoned; the world calls him a man who shows that he *will* gain that at which he aims, and at all hazards. What is your approbation or disapprobation to such a one? It is not *that* he is seeking. Let him gain his object, and he can afford to smile at your paltry opposition. And the world honours such a man, for they can appreciate strength of purpose which bears up against obstacles and difficulties.

Poor timid sinner! will you not understand your real interest? If this world is all, then follow the world. Its followers, if in earnest, generally have their reward. In the great majority of cases let a man set his heart upon the wealth and honour of the world, and with self-denial and self-absorption seek them continuously and manfully, and he will get them, and no more. Does not this seem just? If a man laboriously work for a certain object, and gain it, no greater reward seems due to him. He cannot complain,

that he has been defrauded. And you need not be surprised that, if you sow to the flesh, of the flesh also you will reap corruption. Think for a little. You followed to the grave last week the remains of an old companion. You have stood by the bed-side of a dear friend—your mother, perhaps, who bore you, or the father, whose brows were early furrowed by care on your behalf—and you have wept away the dank dew, as it rose in drops on the dear forehead which you have oft and fondly and reverently kissed—and you have seen death approach and lay his hand on his victim's heart, and all was still. You know then that death is really coming. It is no fancy. You have seen it: you know it. Were ten thousand men to preach to you that death is a delusion, you would not believe it. Every man mocks you that either wishes you believe that you must die, or to disbelieve that you must die, or to laugh at death. This world then is not all. You and I must leave it. Then, surely, we should not live as if we were never to go away. If I live in a house of my own, from which I have no intention of removing, I devise a hundred plans and put myself to great expense, that I may be permanently comfortable. But, if I am only to be in my house for a few days, I will not concern myself, or be over-anxious, or spend much time on my temporary accommodation. We have agreed that death is real—my death, your death, is real. As sure as I am writing—as sure as you are reading this page—will this hand and that eye wither and dim, death-stricken. Have you made any provision, then? Christ—ever blessed be the name of comfort and hope to a dying world!—Christ has told you that in His Father's house are many mansions; one for you, if you will. Yonder is Calvary—the rich man's grave—the guard of angels—the linen clothes lying—the mount of Christ—the ascending Jesus; through death, glory; through the grave, Heaven; through the Cross, the crown. Death, then, is very awful; you know that, for you have stood and felt the very breath of his whisper as he summoned hence the friend of your heart;—but he is not terrible. At least he is not terrible to Christ's friends. These he only summons home. Are you one of Christ's friends? Death, then, is not your Master; not your master, but your servant. True, he comes not at your bidding, for you are yet a minor—you are at school. But he is not the less your servant. He comes, when your Father bids him, to summon you to your home. And there and then his commission as to you ends for ever—over such as you Death has no further power. How comes it that Christ's enemies are so often careless about death? Are you out of Christ? If you were to die now, would you find in your Judge a rejected Saviour? Do you neglect His services? Do you wilfully break His commandments, spurn from you His offers, and laugh to scorn His melting accents of pity and forgiveness? And do you not fear death? Come, and let us reason together. The rich man in the next square, whose smart equipage and countless comforts you used to envy, although you knew that he neither feared God nor honoured his Sabbaths, is dead. That you know, for you saw his funeral pass with the gay chariot empty—its former occupant was in another vehicle. The gay companion, whose song added fresh joy to the cup of drunkenness, who had jests and lewd tales at will, is hushed in endless silence. They, and many more whom you have known regardless of death, are dead. You cannot doubt that death will come to you. Be careless, if carelessness will save you from the fangs of the destroyer. But, if not—do you really think it will?—have mercy on yourself, and enlist under the banner of Him who hath already conquered Death. This is true manliness—the conduct becoming a *man*, an immortal being, to whom death and eternity are realities. It is very just, that for an eternal body, with the same eternal wants and wishes as it has now, you should manfully strive to provide eternal gratification. But, my friend, you know that such a

thought is absurd. Funerals, church-yards, cemeteries, cholera returns, that funeral letter on your table asking you to accompany to the grave the remains of a friend with whom, seemingly strong as a giant, you had no later than last Monday a laughing chat at the corner of the street—the spectacles of your mother, which you have religiously preserved since you kissed her clay-cold lips—all these, and a thousand more proofs, tell you that it is most egregiously absurd. Be a man then. Is it manly to be laughed out of heaven by a few foolish, weak companions, who will drink your last shilling; or will drink with you their last shilling, and in selfish brutal debauchery leave wife and children to cold and wretchedness? Is it manly not to do what is right for eternity, because others round you have no heaven but earth, no God but their belly? Is it manly to give up a richer inheritance than emperor ever owned, to gratify the wishes and to shun the snares of those who offer you nothing in exchange but a gnawing conscience and a death-bed of horror? What think you of this plan? Your associates would have you forsake God's House, violate God's Day, join in their wild debauch, or in laughing at holiness. Put the matter to them thus:—I know that I must die. These things you mention will do me no good, but evil after death. The Great God has offered to save me from all the inconceivable horrors of hell, and to bestow on me inconceivable glories of heaven. I think it imperative to accept of this offer. It is an offer infinitely gracious and generous; I would be a madman to reject it. You wish me to reject it. I will not. Death is a real thing. I have seen him, and I know he is coming in any way sooner or later. You will never persuade me that there is no death. And, that being the case, I cannot consent to barter my hopes as a man—a creature capable of immortal happiness and holiness, for the pleasures of the body which belong to beasts, or for the laughter which one touch of cholera cramp could convert into a dismal burst of anguish. I have chosen Heaven for my portion—God for my Master—Christ for my Guide—the Holy Spirit for my Teacher. Take your own way, or better far, come you with me and I will try to show you what is truly good!

Do you not think this true manliness? try it, and see how it will do. But do not delay. I read the other day of a poor girl, a lady's maid, who had lingered and lingered at a railway station, where the train had stopped for some time. Her mistress was in her place; the train moved on. The unhappy girl grasped at the carriage—it moved on. She made a leap for the guard's truck. He grasped at her in pity and in terror, in vain. She fell beneath the wheels, and remorselessly they crushed her, for she was too late.—*Trop tard!—too late!*—was the cry that re-echoed through the walls of the Assembly of France, when, not long ago, the friends of monarchy there wished to place on the throne a son of Louis Philippe. Oh, beware of being too late for Heaven! Next year—next week—next hour next moment may be too late. A minute sooner, and that poor girl would have been seated smilingly her onward journey. An hour sooner, and the Count of Paris might have been king in Paris. But *Too late! Too late!* was the cry. Dreadful thought! You are well now, vigorous, capable of thinking of helping father or mother, husband, wife or sister. To-morrow, to-day, thinking of no repentance, no confession, no Saviour, nor forgiveness, may be heard from heaven—when you are struck down in your sins, and mourning friends are groaning around you, and vain prayers are offered on your behalf—the fearful cry, “*Too late! too late!*” He would not hear God's reproof; and now He laughs at his calamity, and mocks when his fear cometh.” I would obey the Apostles' injunction to exhort one another while it is day, and pray God that the heart of whosoever reads these lines, may be turned by His grace to seek mercy in Christ while it may be found in *this*, the day of His merciful visitation.

MISCELLANEOUS.

WONDERS OF THE ATMOSPHERE.

The atmosphere rises above us with its cathedral dome arching toward the heavens, of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the Apostle John saw in his vision, ‘a sea of glass like unto crystal.’ So massive is it that, when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests like snow-flakes to destruction before it; and yet it is so mobile that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap-ball sails through it with impunity, and the thinnest insect waves it aside with its wings. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back colour to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blast braces into new vigour, and hardens the children of our rugged climate.

The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its ‘triumphant arch,’ and the winds would not send their fleecy messengers on errands round the heavens; the cold either would not show feathers on the earth, nor would drops of dew gather on the flowers; the kindly rain would never fall, nor hail storms nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the evening sun would in a moment set, and without warning plunge the earth in darkness. But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and to nestle to repose. In the morning the garish sun would at once bound forth from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by-and-by a handful, and so gently draws aside the curtain of night and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labour till the evening.—*Edin. Quar. Review.*

TRUE SUBLIMITY.—The eloquent and thrilling response of Kossuth to the Sultan's demand, that he should renounce his religion and embrace Mahomedanism, is worthy of a Luther, and of being regarded among those memorable sayings that in times of trial have been uttered by those who have been encouraged and sustained by the unfaltering trust inspired by the Christian faith. “*My answer does not admit of hesitation. Between death and shame the choice can neither be dubious nor difficult.*” Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to my country even in exile. Even as a private individual I have an honourable path to pursue. Once governor of a generous country—I leave no heritage to my children—they shall, at least, bear an unsullied name. *God's will be done. I am prepared to die.*”

GOLD FROM VIOLETS.—Mr R. Hunt, at the Royal Institution, London, states that a friend of his succeeded in obtaining a minute, though weighable, portion of gold from a quantity of the petals of the blue violet.

SUPERSTITIONS IN BERLIN.—The Berlin correspondent of the *Morning Chronicle* writes:—“We have new religions about once a month. There were almost riots last year round the house of a wonderful child who wrought miracles. Herb doctors advertise that the moon is in the favourable quarter for swallowing their compounds. Dream books sell well. Old women are frequently being taken up for fortune-telling with cards. The papers described, only a few days since, a man who has made a handsome fortune as a consulting conjuror without once falling into the hands of the police; which speaks volumes for his tact, but he saw none but “respectable and educated” people! If details could be gone into, some strange facts of this kind could be catalogued against the City of Intelligence.”

We understand there were some further disturbances at the Protestant Chapel, St. Roch's, on Sunday evening by five or six young Canadian lads, who, it appears, entered the Chapel at the time the congregation were assembled for Divine Service, and became troublesome by speaking loud. After being admonished by the Preacher, they went out, and immediately afterwards threw stones and broke the windows, then ran away, but were pursued, and one of the party captured and taken before a magistrate; and, the names of the others being ascertained, a warrant was issued for their arrest. They were brought before the sitting Magistrate, R. Symes, Esq., and tried for the offence in a summary manner. The case was clearly proved against all four by the names of Miller, Lebbé, Dubé, and Chartrey; they were all lads of about 16 or 17 years of age. The Magistrate gave them a lecture, speaking to them in a most feeling manner; pointing out to them the impropriety of their conduct. The parents of the boys being present expressed their regret at the circumstance; and, much to the credit of Mr. Charbonnel, the prosecutor, he addressed the Magistrates on their behalf in mitigation of punishment. Under these circumstances the Magistrate dealt very leniently with the prisoners, and inflicted but a small fine, which, with the costs of prosecution, were paid, and the boys discharged;—and it is to be hoped that after this exposure of a trial and conviction, before a crowded Court no further molestation will occur. The fine upon conviction for the offence in question is to the extent of £5 or one month's imprisonment.—*Quebec Mercury.*

POETRY.

THE DYING BOY.

SPEAK to me, Mother! The fading day
Is ebbing fast, with my strength, away:
My heart oft faints—oh, I know not why!
And all seems dim to my glazing eye;
And my brow is damp with the dew of Death;
And I feel his hand on my shortening breath.
—Then speak to me, Mother, and quell thy woe:
Tell me, oh, where will my spirit go?
Tell me of Life ere my course be o'er,
For my soul floats on to the spirit shore!

Speak to me, Mother; but not of earth;
It hath passed for me—with its grief or mirth;
Nor of childhood's life—with its holy joy;
It hath sped—with the summer—from me, thy boy;

Nor yet of my home—with its twining spell,
Nor thy heart of love, where I still will dwell,
Nor the woodland paths in their waning bloom,
Nor the lone graveyard, nor the dreary tomb:
—It is not of these that I now would know,
But the clime where my deathless soul will go!

Tell me of Heaven! For thou know'st 'tis fair;
Sickness and woe never enter there;
Death is not there—with his withering blight;
And its skies are clothed in a cloudless light;
Its vistas of radiance, undimmed by shade,
Are peopled with beauty that will not fade;
And their faces are glad, and they weep no more,
And their hymns give thanks for the grief that's o'er:

—They call me—with voices sweet and low!
Oh, yes! to that Better Home I'll go!

Then speak to me, Mother! but not of Death!
It darkens my spirit, and loads my breath,
And fills my soul with a boding gloom;
But tell me of Life in the Land of Bloom.
—I will lay my head on thy sacred breast;
Thou wilt watch as I sink to my last, long rest:
And I'll clasp thee yet on the blissful shore,
Where Death cannot come, and we part no more!
St. Andrew's. ANNE.

LONDON.

I Love thee, London, for thy many men,
And for thy mighty deeds and scenes of glory;
For all great thoughts and things into thy
story
Drain themselves—of the heart, or hand, or
pen.

I love thee in all hours: the most, though,
when
The busy heart of universal man
Seems throbbing through thee without pause
or plan,
Yet, haply well, to God's all-loving ken.

Thou art the greatest thing on the earth's
face
That man hath made; thou art what man can
do.

Look on it, Lord! and greaten it with Thy
Grace.
Hundreds of shrines therein are Thine; too
few;—

Let the world worship God! ye cities, bow!
And last and lowest, thou, proud London,
thou!

—From *Bailey's new volume, "The Angel World."*

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