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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, 1851.

VOLUME IV.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

We have been under the necessity of giving the communication from the Rev. Wm. Simpson and that anent the Deposition of the Rev. Robert McFarlane at pages 143 and 144, as they were received after our Number was in form.

PRESBYTERY OF BATHURST.

The Presbytery of Bathurst met at Brockville, on the 6th day of August last, for the purpose of ordaining the Rev. John Whyte, Licentiate of the Church of Scotland, to the Office of the Holy Ministry, and to the Pastoral charge of the Congregation in that place in connection with our Church. The Rev. Mr. Fraser, of Lanark, presided as Moderator *pro tempore*.

Mr. Bain, of Perth, preached from 1 Cor. i. 21. "After that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." After sermon Mr. Fraser, having briefly narrated the steps that had been taken, in accordance with the laws of the Church, in supplying the vacancy, put to Mr. Whyte the questions appointed to be put to Ministers previous to Ordination.—Mr. Whyte, having returned satisfactory answers to these questions, and having expressed his assent to the Act anent the Spiritual Independence of this Church, was then by solemn prayer, and "laying on of the hands of the Presbytery," set apart to the Office of the Holy Ministry. Mr. Anderson, of South Gower, addressed the Minister, and Mr. Mylne, of Smith's Falls, the Congregation, in appropriate terms on their respective privileges and responsibilities.

At the close of the services Mr. Whyte received a most cordial welcome from the Congregation.

We congratulate both Pastor and Congregation on this settlement. Mr. Whyte is a young Minister of great promise. The public testimonials in his behalf, as a Preacher of piety and talents, which were published in our columns at the time of his arrival in this Province last year, as a Missionary, sent out by the Colonial Committee, led the Church to entertain very great expectations from him; and we are happy in being able to state that his career thus far in the country, and his appearances before the Presbytery, have not abated these high expectations.

We indulge the hope that Mr. Whyte will prove a credit to the Church of Scotland which sent him out, and also to the Church in this Province, of which he is now a Minister; and we trust and pray that his settlement at Brockville may be productive of much happiness to himself, of much temporal and spiritual advantage to the important and interesting congregation there, and to the Church at large, and thus greatly conduce to the glory of the Great Head of the Church.

LOWER PROVINCES.

We were hindered from giving the following excellent Address and Reply in our No. for August by inserting a large amount of matter lying over for some time.

ST. ANDREW'S CHURCH, ST. JOHN'S, NEW-FOUNDLAND.

Although there have been Scotchmen and Presbyterians living and carrying on business in Newfoundland for the last forty or fifty years, yet it is only a short time since they were collected together in sufficient numbers and strength to

form a regular congregation. It was so late as the year 1843, little more than eight years ago, under the able, judicious and fostering care, and faithful ministrations of the Rev. Donald A. Fraser, that a congregation was fully organized, a Church erected, and the Ordinances of Religion stately dispensed. The early and unexpected removal of this eloquent and devoted Minister from the scene of his earthly labours, in the beginning of the year 1845, inflicted a severe stroke upon this infant congregation, from which it has never since completely recovered. It would be foreign to our purpose in this short notice to enumerate the trials and disappointments this attached flock has experienced since that distressing event. It is pleasing however to find that the Church has still many friends in St. John's. When the Rev. Mr. Martin visited them in the end of March, he met with a most sincere and cordial welcome; the congregation began to revive and strengthen, and on his leaving the place the following complimentary Address, as an expression of gratitude for his services, was presented to him by the Office-bearers of the Church, which with the accompanying Reply has been handed to us for publication:

TO THE REVEREND JOHN MARTIN, MINISTER OF ST. ANDREW'S CHURCH, HALIFAX, N. S.
We, the Subscribers, Elders, Trustees, Managers, and Members of Saint Andrew's Church, Newfoundland, cannot allow you to leave this place after a short visit to the congregation without manifesting our respect for your character, as one of the oldest, most faithful, and devoted Ministers of our Church, and expressing our gratitude for your valuable public and private ministrations among us. Your services in our congregation have been most welcome and acceptable after a series of no ordinary trials followed by a protracted vacancy. On your arrival you found many of our people, as might have been expected, greatly cast down and dispirited, uncertain what measures to adopt, or what course to pursue. The Church, where we delighted to worship our God, was desolate and forsaken, and our prospects for the future by no means flattering. By your presence and your public ministrations, as well as your private counsel and advice, you have succeeded in dispelling the cloud of despondency which hung over us, you have revived the spirits and strengthened the hands of the sincere friends of our Church; and we trust that through the Divine blessing the work of the Lord has been

found in the midst of us. We are happy to recognize in you the intimate friend and zealous fellow-labourer in the Church of Scotland of our first revered and deeply lamented pastor, and we cling with fond attachment to that Church for whose extension and prosperity you and he so long and diligently laboured. We are persuaded that the Lay Association, which you have been mainly instrumental in forming in the congregation, will be the means not only of binding us more closely to each other, but also of diffusing much useful information regarding our Church. And we have good reason to believe that the cause you have undertaken to promote for the purpose of providing us with a permanent pastor, a plan which has met with such general approbation and liberal support, will be ultimately crowned with success. Although absent from us and removed to a distance, we cannot believe that you will cease to care for us, and seek to promote our spiritual welfare. We trust that the intercourse, which has lately recommenced with the branch of our Church in Nova Scotia, from which we derived assistance when our congregation was first formed, will be not less pleasant to her Ministers than profitable to us, that it will be productive of great good to all the parties concerned by enlarging the sphere of Christian effort and brotherly kindness, and by strengthening the ties of ecclesiastical union and religious fellowship; and it will afford us the greatest satisfaction at all times to welcome the occasional visits of the Ministers of a Colony from which we have already obtained so much aid.

Wishing you a safe and happy return to your charge in Nova Scotia, many souls to your labours here, and a crown of glory hereafter, we beg to bid you farewell, and in doing so would ask your acceptance of the accompanying gift, as a slight additional token of our esteem.

We have the honour to be,

Reverend Sir,

Your faithful and obliged friends,

A. MILROY,
ROBT. RODGER,
F. R. RENNIE,

Elders.

JOHN MCWILLIAM,
PETER MCBRIDE,
THOS. GLEN,
DAVID STEELE,
PATRICK TASKER,

Trustees and
Managers for
selves and
Members of
St. A. Church.

St. John's, Newfoundland, A. D. 1851.

REPLY TO THE ADDRESS.

RESPECTED AND DEAR FRIENDS.—

I beg leave to thank you most sincerely for the kind and affectionate Address you have now presented unto me, with the accompanying testimonial, on taking leave of your congregation, and to assure you of the comfort and satisfaction it has afforded to my mind at the termination of my mission to this place. Although cheered and encouraged by the good wishes and fervent prayers of the Elders and Members of my beloved flock, and other pious friends in Halifax, when accepting the appointment, and fully convinced of the superintending care and all-sufficient grace of God in every situation of life, and in the discharge of the most arduous and self-denying services, I felt, I must confess, no ordinary degree of anxiety, and, I may even add, of despondency, in leaving Nova Scotia to minister to a congregation of entire strangers placed in very peculiar circumstances, and requiring much sympathy and friendly counsel and consolation. I knew that much was expected, and much was to be accomplished, and hence it was not at all strange that I should be afraid that I might be found wanting in duty, and might come and labour amongst you in vain. I was not unacquainted with the numerous unexpected and protracted trials which you had experienced since the death of your first dearly beloved and sincerely lamented pas-

* A purse of twenty sovereigns.

tor. I knew the straits and difficulties to which you had been lately reduced, and the disconsolate feelings which very generally prevailed even amongst the most sincere and attached friends to the cause, and therefore I can frankly declare that I was not prepared for such a cheerful and cordial welcome as I met with on my arrival in St. John's, still less to witness such a large and respectable audience as has regularly attended on my public ministrations. It will be not less gratifying for you to learn than it is pleasing for me to intimate that the state of your congregation, and of your Sabbath school, the number of your adherents, and the order and regularity of your ecclesiastical affairs, have exceeded my expectations; and your proceedings and engagements have indicated a degree of zeal, harmony and liberality, which cannot be too highly commended. I was greatly delighted with your spacious school-house, and with the large, elegant, and commodious church, which you have erected for the services of the sanctuary; but I was still more encouraged and comforted on seeing a most interesting and attentive congregation in Christian fellowship, worshipping God within its walls. Now that I have become personally acquainted by pastoral visitation with nearly all the families connected with the church, and have obtained a good account not only of your external circumstances and liberal disposition, but also of the views and feelings which you entertain and cherish in the land of your adoption to the Church of your fathers, I feel convinced that there is much more ground to thank God and take courage than to be cast down and inactive. If provided regularly with the dispensation of the Ordinances of Religion, and favoured with faithful pastoral visitations from house to house, there are amongst you abundant materials for the formation of a prosperous and flourishing congregation, and a most ample and promising field of labour and usefulness. Every year is adding to the number of the Scottish emigrants and the native youth who are seeking admission into the communion and fellowship of your church, and almost every vessel is bringing some new adherents to your shores. It must, however, be evident to every enlightened and reflecting mind that it is not by the occasional visits of the Ministers of other churches, even if these could be readily procured, and prove most welcome and acceptable, but by the continued and unwearying labour of a stated and efficient Ministry, that a congregation, such as yours, is to be revived and strengthened, and the minds of its members instructed and edified. It is to this most desirable consummation that you are all anxiously looking forward; and this is one of the greatest boons which in present circumstances could possibly be conferred on you. I rejoice to think that a movement has already been made by you in the right direction, and from intimate acquaintance with the exertions of the Lay Association of Nova Scotia, and with the known and tried zeal and liberality of the Colonial Committee of the Parent Church, I can assure you that you have every reason to expect pleasing tidings in answer to your application. I hope soon to see a Minister stationed among you, whom you can call your own, "a workman who needeth not to be ashamed, rightly dividing the Word of Truth," and, far separated as he is from his brethren in the Ministry, and the land of his fathers, left on many trying occasions to act according to his own judgement and information, he certainly will require, as I have no doubt, he will receive from you every assistance and encouragement which he has a right to expect, and a ready co-operation in all his efforts for your moral and spiritual improvement. I doubt not that you will be as anxious to receive as he is to communicate instruction, and seek to imbibe the spirit, and display in your conversation the benign and practical influence of that Gospel which he proclaims. That I am most desirous to see a large, united, and prosperous congregation, collected and established in this town in connection with that venerable Church,

in whose service I have now been engaged for thirty years of my life, you will all readily believe. That such a congregation will be formed in process of time by diligent and persevering exertion, I firmly and confidently trust. But I am still more desirous that amidst your commercial pursuits, domestic comforts, and religious advantages, you should become a pious, a holy and a happy people, living and fruitful branches of the true Vine, a field which the Lord has blessed.

JOHN MARTIN.

St. Johns, N. F. L., May 28th, 1851.

Those, who feel an interest in the prosperity of this congregation, will be happy to learn that the Rev. John Scott, of St. Matthew's, sailed in the Packet this morning for St. Andrew's Church, where he will meet with a cordial reception. Arrangements will, we understand, be made to supply the pulpit till the ensuing autumn, when it is expected that a Minister will be in the field willing and qualified to take the permanent charge of the congregation.—*Halifax Guardian*.

SYNOD OF NEW BRUNSWICK.

This Ecclesiastical court is now met at Fredericton, and actively and zealously engaged in devising means for the extension and prosperity of the Church of Scotland in the sister Province. The field of exertion in that Colony, as among ourselves, is very extensive, the want of additional labourers is severely felt, and the duties devolving upon the Members of the Synod most solemn and important. We shall be most happy to learn that in the course of their deliberations they have been enabled to devise some plan for increasing the efficiency and enlarging the sphere of their public ministrations in such a way as to embrace all the adhering population within the bounds of the Synod.—*Halifax Guardian*.

LAY ASSOCIATION OF HALIFAX.

The Annual Meeting of this important Educational and Missionary Institution, in aid of the exertions of the Church of Scotland in Nova Scotia, was held on Tuesday evening, the 12th inst., in the Caledonia Academy, the Hon. Alexander Keith, President, in the Chair, and was attended by a number of the Office-bearers and Members of the Society, who appeared much interested in the proceedings. After the Meeting had been opened with prayer by the Rev. Frazer Nicol, the Annual Report of the Committee, the Association was submitted and read by the Secretary, Archibald Scott, Esq. It gave a full and detailed account of the proceedings of the Association during the past year for the advancement of Education and Home Missions throughout the Provinces, of the sums that had been collected and expended for these objects, of the places that had been visited, the Ministers and Missionaries who had been employed, the new Associations which had been formed in connection with this Institution at Pugwash, at Belfast, P. E. I., and at St. John's, Newfoundland; and the loud calls which were addressed to the Committee for additional and more extended exertions. The conviction was impressed upon the minds of all present of the great utility of the Association, not only as a strong bond of union among the different churches, but also as a powerful and most efficient instrument for providing the means of moral and religious instruction and encouraging the Ministers of the Gospel in carrying on their Home Missionary operations. A series of Resolutions were then moved, seconded, and unanimously adopted, approving of the Report on Home Missions now presented by the Committee, urging the continued destitution of the means of Education and the Ordinances of Religion, as cogent motives to increased and unwearying efforts in aid of the Institution; tendering the thanks of the Association to those Clergymen and ladies who had made collections, and those persons who had contributed to the funds of the Society during the past year; highly approving of the as-

sistance and support which the Committee had rendered to different Missionaries, when supplying destitute congregations with the means of grace; and appointing Office-bearers for the ensuing year: The Hon. Alexander Keith was unanimously re-elected President. Robert Hume, M. D. and Robert Noble, Esqs., *Vice Presidents*. William Merrick, George E. Morton, George P. Mitchell, John Doull, Thomas Clouston, Alexander McLeod, and John Taylor, Esqs. *Committee*.

Education Committee, Hon. A. Keith, Thos. R. Grassie, John McDougall, A. Scott, W. B. Fairbanks, A. Davidson, and J. A. Bauer, Esqs.

Treasurer and Corresponding Secretary, Archibald Scott, Esq.

Recording Secretary, Mr. A. F. Etter.

On motion of Wm. M. Allan, Esq., a vote of thanks to the Hon. the President, for his services in the Chair during the evening, was unanimously passed.

THE CHURCH OF SCOTLAND.

In our last Number we noticed the induction of the Rev. Robert Henderson, of Newton-on-Ayr, to the junior chaplaincy of the Scotch Church, Calcutta, vacant by promotion of the Rev. Mr. Herdman, who has now succeeded the late Dr. Meiklejohn in the senior chaplaincy.

We take pleasure in extracting from the *Home and Foreign Record* the Address which Dr. Macfarlane, Convener of the General Assembly's Committee on Foreign Missions, delivered on that occasion, and which has been printed at the request of several Members of the Court in hope that it may further the truly important enterprise in which the Church of Scotland is engaged in India.

ADDRESS AT THE INDUCTION OF THE REV. MR. HENDERSON.

MY DEAR BROTHER,—The duty has now been performed of inducting you to your new charge in India, and in fulfilling that duty you will allow me to say, that I have peculiar pleasure in acting as the organ of the Presbytery to which I belong, while I feel at the same time that the office, now assigned me, had been better performed by other and abler members. It is fortunate for me, however, that the ground of my selection for this duty depends not on any other reason than my official connexion with the land of your adoption; and that, devoid of all other merit, the few observations, which in usual form I address to you, could proceed from no one more tenderly alive to the vast importance of the future sphere of your labours, or more earnestly anxious for their success. In one respect, indeed, the pleasure I now feel is not without its alloy. I cannot forget when or how it was that the vacancy was proximately created in Calcutta, which in God's good providence has been this day supplied. In looking forward hopefully and prayerfully to the future, it would not become us to obliterate the memory of the past. The Records of this Church Court carry us back to another induction-day, and that not very distant, when within the walls of another church in this city, and in the presence of many, (some of whom have fallen asleep, while others remain) there was set apart to the work of the Ministry in the Presidency of Calcutta a servant of God, whose memory will be ever cherished in pleasing remembrance by all who knew him. Beloved and esteemed, he has now been called to his rest after a term of years, brief indeed, when compared with the ordinary period of human life, but not without its fruit; and, though his ashes repose not in the land of his birth, and relations and friends, who but recently parted with him, are mourning his loss, sorrowing most of all, that they shall see his face and hear his voice no

more,—it is their comfort to know, that on the morning of the resurrection-day, when Jordan has opened for the last time, and the last wearied pilgrim has arrived in peace, there shall be a meeting with all, who, faithful unto death, shall receive at last the crown of life. To you, as well as to me, the lesson of such an event is obvious, its moral most emphatic. In common with other dispensations of Providence at Home and Abroad it proclaims the uncertainty of human life, it summons us to a solemn consideration of our own latter end, it leads us more humbly and reverentially to take up the language of Jesus and say, "I must work the work of Him that sent me while it is day; the night cometh when no man can work."

And, as it would not become us, whether in the midst of our usual labours, or on the threshold of new duties, to disregard the warning voice of mortality, so full of meaning to all who hear it as little would it become you to overlook or undervalue, as we are persuaded you do not, the gracious aids in reserve for you, and for all who love the appearing of Jesus. On these, we doubt not, you have already drawn in the course of your Ministry, a Ministry which, wherever it is duly exercised, or rightly filled, depends from first to last not on the wisdom, or power, or might of man, but on the excellency of Divine Truth and on the power and manifestation of the Holy Ghost. Assuredly no man ever carried Religion so high, or had so much reason to be content with his labours as the Apostle Paul. Scarcely do we meet him on the sacred ground of Christianity, closing his eyes to all that was hitherto dear; scarcely has the cloud of persecution, so big with terror to an infant Church, vanished before the brightness of the Lord of Hosts, than that same Jesus, who arrested the persecutor, is heard to say, "He is a chosen vessel unto Me to bear My Name before the Gentiles, and kings, and the people of Israel." How amply that designation was vindicated, that character maintained, let the early history of the Church attest. Reposing on God, with whom all things are possible, he only looks at the outstretched arm, and in the formidable bulwarks of idolatry, in the thickest rampart of superstition and vice, acts as the Minister of Him who holds in His right hand the seven stars. And yet how humble is He withal! If there be one thing more striking than another in the Apostle's character, it is his marked anxiety to give the glory of all his attainments as a Christian, and all his labours as a preacher, to that God who alone could perfect what concerned him. Though he was borne away to the third Heavens, he yet descends to dwell in the dust; nor did the thought, that the shields of the mighty had been cast away before him, permit him to harbour one proud reflection, or claim one grain of incense at the hand of flattery. Unfeigned dependence on God's grace was the chief feature in a character where there is much that is lovely, a dependence that brought to naught the glory of man, lying at the root of all his personal graces and public efforts, and in every recital of converts gained to the cause of Christ, inducing him to say, "Yet not I, but the grace of God that was with me." If then we could not propose to any pastor in the most secluded corner of the Vineyard a better model than that of one who changed by his preaching the face of the world, and yet stoops to embrace a poor fugitive slave, nowhere may that model be studied with greater advantage than in those more difficult and prominent spheres of labour, to one of which you are this day called. India, whither your steps now tend, is indeed a land of surpassing interest to every British Christian; and Calcutta, its capital, must ever be regarded as a rare field of Christian usefulness. Not to Corinth, the pride of Greece, with all its luxury and refinement; not to Athens, its metropolis, and the Hill of Mars, with its assembled throng; not to Ephesus, the work-shop of idols, where the great Diana had erected her throne, and nations flocked to bow at her altar—did Christianity turn with deeper interest in early times than many look in these our days to that

city of the east, which, bound to Britain by links of gold, is the harbour of her navies, and the thoroughfare of her armies, the mart of her commerce, and the home of thousands of her sons, so many of whom claim it as their residence, and some of whom must find in it a grave. With this scene before you, crowded with influences new and unexpected, where Christianity and Paganism are so strangely met, where, under the influence of a warmer sun than that which rises on us, the bonds of Religion are apt to be relaxed, and to disport themselves in every breeze, I would still remind you of one, who, wherever he sojourned, bore no weapons but those of the Spirit, counting all things but loss for the excellency of the knowledge of Christ Jesus, his Lord. With this as the staff of his journey, and the sum of his ministry, the profligate Gentile and bigoted Jew were seen bowing down before him; and with this as your chief theme, referred to not casually and incidentally, but resting as a diamond in the bosom of all your discourses, you will appear before your hearers determined to know nothing among them save Jesus Christ and Him crucified. By a faithful preaching of the Gospel in all its alliances and bearings, by a careful exposition of the Truth as it is in Jesus, in its quickening, and elevating, and purifying power, neither disguising nor disfiguring the Ministry of reconciliation,—by a due regard to whatever may illustrate the Word in its bearings, or unfold it in its harmonies, laying under tribute every branch of knowledge, by which the Truth may be established and error repressed, you may well be expected to commend your office to the approval of all, and under the Spirit's blessing to the conscience of some, who through your instrumentality may become the sons and daughters of the Lord Almighty. By omitting no natural opportunity of doing good, availing yourself of every occasion, when without detriment to Religion you may enforce its claims, you will not through false delicacy, or mistaken tenderness, let slip the advantage of reiterating in private the more formal lessons of your office; but, appearing before your people in Calcutta, and before such of your country-men as may sojourn for a time within its gates, in the free and unfettered air of ordinary converse you will consider an earnest and yet prudent mention of the things which concern their peace as eminently proper and beneficial. Above all by the attraction of a holy life you may prove, like Paul, to be the salt of the earth, while you are the light of the world. Blessed are they who, in discharge of an office so high and holy as that of the Ministry, can say with him in his letter to Timothy, "Thou hast fully known not only my doctrine, but my manner of life," or who can use his appeal, "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves amongst you." Such a ministry, thus illustrated and thus guarded, will not want its reward while there is a heart to feel, and a conscience to judge. It is the most forcible defence of the Truth, the most earnest pleading for Jesus, the most eloquent preaching of His Name. The absence of it in India among professing Christians has proved the most serious obstacle in converting the Heathen; and but little can be expected of advancement there any more than at Home, till pastors and people show forth the praises of their God by a walk and conversation becoming the Gospel.

There is yet another topic to which I must advert, and in doing so I would cast myself on your indulgence, while I place before you the claims of our India Mission. Of its rise, and history, and progress, it were unnecessary to remind one so well acquainted with it as you are; or of the other kindred operations, which through the instrumentality of the Church, though not so directly under the management of her Courts, are proposing to themselves the ultimate regeneration of India. On this sacred ground of enterprise, every year growing in estimation at Home, as it is every year bulking more largely Abroad, the Committee of the Assembly congratulate

themselves that they enjoy your sympathy, while they look to you for your aid. Already in the course of your ministry in your native land has your voice been lifted up in their behalf, in behalf of operations which have the glory of God for their end, and the salvation of souls for their reward; and the Church at Home has the comfort of thinking that in parting with you for foreign service they have secured the co-operation of another labourer in the field, tenderly alive to the progress of Missions. Be assured, my dear Sir, that your countenance and assistance to our faithful Missionaries cannot be overrated. Most thankfully has this been acknowledged in the case of your predecessors from the very infancy of the Mission, and most gratefully is it acknowledged still. In taking your place at the Corresponding Board as one of its members, you will, we doubt not, co-operate with others in their work of faith and labour of love, and in mingling your counsels with theirs, in giving tone and direction to the work of the Mission, in strengthening the hands and encouraging the hearts of those who labour in its service, in sympathizing with them in every hour of trial, and advising with them in every time of perplexity, in making their cause your cause, and in failing not to communicate freely with the Committee at Home in all that regards our Mission's welfare, while you seek to stir up our countrymen Abroad to its support and extension;—this, I assure you, will lay the Church under a debt of gratitude, which it will tenderly feel, though it cannot repay. Nor, I may be allowed to add, will your other duties, onerous and important as they are, suffer from the circumstance that you find leisure occasionally to look-in on our Mission, and on the kindred operations of the Ladies' Association; or the spiritual welfare of our countrymen be injured by the circumstance, that you do not regard with indifference that fearful mass of heathenism in which they are imbedded. I can appeal confidently to the fact, that no Minister at Home has felt the less disposed to preach to his people the glorious Gospel of Jesus, that he has borne upon his heart, and sermons, and prayers, the cause of the Heathen, and, when I turn to Hindustan, I have many witnesses to the same truth. I might quote from our own Church, but I turn to another. Heber was not less a bishop to the flock, over which he was overseer, that he overlooked not the poor Hindu in the midst of his idolatry,—that, ere he had yet touched the soil of India, and when skirting its shores, his journal bears that he longed for the opportunity of doing something for the spiritual welfare of a benighted race; nor does his name go down with less respect to after years than his poetic lyre, erewhile strung to other strains, was not mute to a theme which, repeated in infancy and in manhood, in the house and in the school, has told its missionary tale in a hymn of melody, not to be effaced from the literature of the country, as it is not to be obliterated from the memory of the Church. Henry Martyn, a chaplain in the same service in which you are enlisted, was not the less faithful to the Company's trust, that in building up the walls of his own Zion in Eastern climes he ceased not to mourn over the ancient desolations of superstition, so thickly strown on his pathway to the tomb. His was a solicitude akin to sadness, a solicitude that never left him during the course of his short but eventful career. "It was," in the language of another, "a sadness akin to that which stole over the heart of his Master, while pausing on the slope of the hills which stand round about Jerusalem; He wept over her crowded mart and cloud-cupped pinnacles, hastening to a desolation already visible to His prescient eye. It was a sadness soon to give place to an abiding serenity in the presence of that compassionate Being who had condescended to shed many bitter tears that He might wipe away every tear from the eyes of His faithful followers." This is the last entry in his journal when under the shadow of some trees he sought a momentary repose at the foot of the Caramanian mountains:—"I sat in the orchard and thought with sweet comfort and fear of God,

in solitude my Company, my Friend, my Comforter. Oh! when shall time give place to eternity! When shall appear that new heaven and new earth, wherein dwelleth righteousness! There shall in nowise enter into it any thing that defileth, none of that wickedness which hath made man worse than wild beasts. None of those corruptions, which add still more to the miseries of mortality, shall be seen or heard of any more." Ten days afterwards he was gone, and, the pupil of Simeon and Wilberforce, one of the gentlest and yet most heroic Missionaries of the Cross, was laid in the grave by the hand of strangers in the valley of Tocot.

It is by the grave of one so faithful and true that the strains of the Apocalypse come to their full interpretation:—"Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, that is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." I cannot breathe for you a more fervent wish, nor can I seek for myself a better thing than that, wherever we live, or wherever we die, it may be given to us to follow in the footsteps of those of whom this world was not worthy, who counted not their lives dear that they might win Christ, and finish their course with joy. This is the common solicitude, and the common hope of the servants of God, of whatever Church, of whatever country, or whatever clime. Seas may divide them; but they still stand, or should stand, in close order as a phalanx, having a common foe to meet, a common victory to gain. Death may divide them; but it is only as the ranks of a host are divided when the grasp of the adversary is relaxed, and they are permitted in turn to pass singly away to their native land. Beyond this all are again to be marshaled; and, when the gates of the city are shut, and the sun of nature has set, and the last wanderer has been gathered home, there shall be a meeting with patriarchs, and prophets, and apostles, with martyrs, and saints, and angels; and the nations of them that are saved shall sing the Song of Moses and the Lamb. May God grant that this may be your blessed portion, and that, having served your Master faithfully here, you may be welcomed home with the sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

(To be concluded in our next.)

CORRESPONDENCE.

THE CANON OF SCRIPTURE.

CANONICAL SCRIPTURES is the title given to those Writings which are received by Christians as containing the Word of God. The authority of the books already acknowledged under this character is not likely ever to be seriously disturbed. Their claims have undergone such a thorough sifting as to leave little room to apprehend that they can now be shaken. If those already received are not likely to be rejected, it is just as little likely that any new writing will be added to their number. We have no reason to fear that any attempt will be made, on the part of opposers of a Divine Revelation, to impugn the authority of our Religion by an attack either upon the genuineness, the authenticity, or completeness of our Canonical Body of Scripture. By whatsoever parties these writings were separated from all others, and invested with the

peculiar character they have so long maintained, whatsoever were the means they possessed for guiding them in making their selection, whatsoever the degree of care they employed in separating the precious from the vile, they have done their work in such a way as to convince friends and enemies alike that it cannot be amended. Nor does this conviction arise from the circumstance, that through the lapse of time the materials for confirming or setting their decision aside upon a review have been lost. It arises much more from the fact, that, without denying the authority of each and all of the New Testament writings, nothing is gained by impeaching that of any one, or indeed of any number of them. They all so concur in bearing witness to the same things, and are so held together by a unity of spirit, that, if any of them were separated from the rest and bound up as a Volume of apocrypha, they could never fall into the common mass of Christian Writings, but would almost, as now they are, be used in comparing Scripture with Scripture. Nor has any writing come down to us, not included in the Canon, which does not justify its exclusion by many and infallible proofs, both internal and external. If the evidence, on which some are received, falls short of absolute certainty, this is not the case with regard to any that have been rejected. No case can be made out on behalf of any of these.

As every Christian believes that some writings were committed to the Church under the Ministry of the Apostles as containing a special revelation from God, that the certainty of the things to be believed might be known by generations to come, it must tend to the establishment of his faith in the present Scriptures, that, if they do not form this Record of Inspiration, every such record has perished. Whatever in short may be said for or against any particular epistle or treatise of our present New Testament, cannot affect the substance of a believer's faith and hope, nor shake the foundation on which he rests in laying hold of eternal life. The authority of the whole must be denied or every thing remains in nearly the same condition as if that of no part could be disputed. No Apostle was commissioned to name all the Books of our Canon, to number their verses, count their words, mark the first, the last, and the middle words of each, that there might be no interpolations or alterations made by false teachers. To shake the authority therefore of any one of these books, does not affect, or only very remotely, the authority of the others. For this reason, since the cause of Christ has been separated from that of the Pope, infidels have gradually ceased to direct their attacks against the Canon of Scripture. The Pope, having taken upon him of his own authority to determine this question, exposed of course his infallibility to be attacked, through its

sides. Many doctrines and feelings, which prevailed under the Popish Systems, passed into the Churches of Protestantism, and in their contest with Infidelity the dogmas of the sect and the decisions of the Church were often confounded with the authority of the sure Word of prophecy. With every Church it of necessity forms their first care to determine what are to be received by them as inspired Writings of Divine authority. This all the Protestant Churches did determine. In all their confessions of faith the writings to be received as the oracles of God are expressly named. These they received on the general concurrent testimony of the Christian body throughout the world, as exhibited in universal consent and agreement for many generations, and not, as is sometimes pretended, on the especial testimony of the Church of Rome. If, instead of withdrawing the Scriptures from common use, the Popes, in the plenitude of their power, had withdrawn from the Bible only writings received by the Churches in general, little respect would have been shown to his Canon of Scripture. But Protestant Churches, thus properly affirming the judgement of the generations of Christians, by whom the Bible had been transmitted from age to age, without at first examining the grounds on which that judgement had at first been made, and probably regarding it as infallible for something called the Church, was very generally regarded much as the Pope is by Papists, they were exposed to an assault from infidelity on this question of the Canon of Scripture. It was entered into, not without some fear and trembling on the one side, and confident expectation on the other. The result of the investigations, which have in consequence taken place, is however such as we have stated. It was of course seen at once that the question, which books should be received as of Divine authority, had not been decided in any council of the Apostles, and that this affair had been left to the zeal and faithfulness of the Churches; and the whole enquiry turned upon the accuracy with which the duty had by them been discharged. It were long to enter upon the history of this part now. The question was not, and could not be decided in the same way as a question about the truth of Scripture doctrine, where, the authority of the word in which it is taught being admitted, the meaning of the word is all that has to be ascertained. But this being a question as to the way in which fallible men had performed a duty entrusted to them, did not promise to lead to so satisfactory a solution. Believers, even on entering upon the investigation, were sustained by a strong confidence that God had so ordered a matter of so great importance as that the truth should appear when diligently sought for. Nor were these hopes disappointed. After the fullest investigation infidels have been

convinced that the authority of Christians cannot be shaken by any attack upon the genuineness or authenticity of its Canon of Scripture. This has now become a question entirely within the Church, and is carried on between theologian and theologian as one affecting not the substance of the faith, but only some of its details. The subject, however, is one of general interest; and in these days of general enquiry doubts are sometimes started, which disturb the mind, when that which is held for certain can be made to appear uncertain. It is good for us therefore to know something like the exact amount of uncertainty which hangs over this question, that we may not be at a loss, not only what to say, but what to think, when told we have no other authority but that of tradition for those Scriptures which we receive as the Word of God. We propose therefore to direct attention to the subject in one or two articles.

To be continued.

HISTORY OF PRESBYTERIANISM. WORSHIP OF THE PRESBYTERIAN CHURCH.

Presbyterians reject the rite of Confirmation.

3. The rite of Confirmation is not only altogether destitute of Divine warrant, but it is also superfluous. As it was plainly at first a human invention, founded on the superstitious belief that by the laying-on of hands the special gifts of the Holy Spirit were to be continued in the Church; so it is unnecessary. It answers no practical purpose which is not provided for quite as well, to say the least, in the Presbyterian Church which rejects it. It is said to be desirable that there should be some transaction or solemnity by which young people, who have been baptized in their infancy, may be called to recognise their religious obligations, and, as it were, to take upon themselves the profession and the vows made in their behalf in baptism. Granted. There can be no doubt that such a solemnity is both reasonable in itself, and edifying in its tendency. But have we not just such a solemnity in the Lord's Supper; an ordinance Divinely instituted, an ordinance on which all are qualified to attend, and ought to attend, who are qualified to take on themselves, in any Scriptural or rational sense, their baptismal obligations; an ordinance, in fact, specifically intended among other things to answer this very purpose, viz., the purpose of making a personal acknowledgement and profession of the Truth, the service, and the hopes of Christ. Have we not in the Sacramental Supper just such a solemnity as we need for the purpose in question, simple, rational, Scriptural, and to which all our children may come just so soon as they are prepared in any suitable manner to confess Christ before men? We do not need confirmation then for the purpose for which it is proposed. We have something better, because appointed of God; quite as expressive, more solemn, and free from certain objectionable features, which we shall next mention.

4. Finally; we reject the rite of Confirmation in our Church, because, in addition to all the reasons which have been mentioned, we consider the formulary prescribed for its administration in the Church of England, and substantially adopted in the Episcopal Church in this country, as liable to the most serious objections. We do not think it a duty to administer in any form a rite which the Saviour never appointed; but our repugnance is greatly increased by the language in which the rite in question is dispensed by those who employ it. In the "Order of Confirmation," as prescribed and used in the Protestant Episcopal Church, the following language occurs:—Before

the act of laying-on hands the officiating bishop in his prayer repeats the following sentence: "Almighty and Everliving God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins," &c. And, again, in another prayer after the imposition of hands he speaks to the Searcher of hearts thus: "We make our humble supplications unto Thee for these Thy servants, upon whom, after the example of Thy holy Apostles, we have now laid our hands to certify them by this sign of Thy favour and gracious goodness toward them" &c. And also, in the act of laying-on hands, assuming that all who are kneeling before him already have the holy, sanctifying Spirit of Christ, he prays that they "may all daily increase in this Holy Spirit more and more."

Such is the language addressed to large circles of young people of both sexes, many of whom, there is every reason to fear, are very far from having been "born of the Spirit," in the Scriptural sense of that phrase, nay, some of whom manifest so little seriousness, that any pastor of enlightened piety would be pained to see them at a Communion table; yet the bishop pronounces them *all*, and he appeals to Heaven for the truth of his sentence,—he pronounces them *all* regenerate, not only by water, but also by the *Holy Ghost*; certifies to them, in the name of God, that they are objects of the Divine "favour;" and declares that, being already in a state of grace and reconciliation with God they are called to "grow in grace," and to "increase in the Holy Spirit more and more."

An enlightened Presbyterian minister would consider himself, if he were to use such language to such a circle, as encouraging radical misapprehensions of the nature of True Religion, as perverting the doctrine of regeneration by the Holy Spirit, and as speaking a language adapted fatally to deceive the souls of those whom he addressed. Surely, with such views, we should be highly criminal were we to adopt such a rite, and dispense it after such an example.

In continuation, we shall next proceed to state why we reject kneeling at the Lord's Supper.

To be continued.

SKETCH OF THE HISTORY OF POKERY IN BRITAIN.

(From Forsyth's Political Fragments.)

To understand our present position, it is necessary to look back to former times, because truly human nature is in every age the same. Yet to a liberal Protestant in our days it may not unreasonably appear singular, that such a priesthood as I have been describing should have any connexion with Christianity, or should have arisen out of it. We have obtained a system of faith adequate to satisfy the natural desire of mankind, to look for protection to a Superior though Invisible Power and Providence, which holds out the highest possible hopes to virtue, and the highest possible destruction to guilt, but tendering full pardon to the reformed penitent: no pilgrimages exacted; no burdensome sacrifices or ceremonies required; no kind of wholesome food prohibited; the best possible form of domestic life enjoined; and in short nothing required, as proof to man of his election to a happy immortality but a virtuous life, and reliance on Supreme Beneficence; which by a mysterious plan of mercy has conferred on children of the dust in this corner of the universe not merely a hope but a claim to a participation of the Divine Nature, and its consequent immortality and blessedness. Such is true Christianity; but it ought to be remembered, that, when this religion first appeared in the world, there had long existed a system of superstition, supported by splendid temples and costly sacrifices, which had fixed itself deeply in the minds of men. A book, equal to our Bible in length, was a back-load, and to copy it a work of great expense; literature was not diffused; and, although here and there a wealthy philosopher might entertain

doubts of the soundness of the idolatrous faith of Paganism, yet such instances had no effect on the world at large. Every city had its peculiar deity, whom it specially worshipped, while at the same time it had temples and priests, consecrated to other divinities. The Romans adopted the gods of all the nations whom they conquered, and endeavoured to outdo them by more splendid temples and festivals.

The Jews were an exception to this system. The Romans never could rightly understand that people. At one time they regarded the Jews as Atheists, because they derided all the gods and their images and worship. The Romans learned with wonder that even the temple at Jerusalem contained nothing but an empty sanctuary. Perceiving afterwards the obstinacy with which the Jews kept themselves apart from all other nations, their jealousy about meats, their hereditary priesthood, their festivals, and oracular books, &c., the Romans regarded the Jews with contempt as a people sunk in a narrow and unsocial superstition.

The first Christians were despised by the Romans and Greeks as Jewish sectaries, while at the same time they were hated by the Jews as enemies of their law. When the Jews were persecuted, the Christians, as deriving their faith from a Jewish origin, were persecuted also. They were likewise persecuted on their own account as enemies of all the gods, and as acting in contempt of the received opinions of every nation. Thus persecuted on all sides, the first Christians, supported by their faith, adhered firmly to each other, and contributed to each other's support or subsistence. For that purpose they appointed officers to superintend the general interests of their body in every place, to teach the ignorant, and to distribute the contributions made for the poor. In proportion as the community prospered, these office-bearers attained to greater importance. The first teachers had been appointed by the Author of our Religion Himself; and they seemed to have appointed their successors as overseers, instructors, and administrators of the common affairs of the converts. These overseers (Bishops) were afterwards selected on account of their superior zeal, learning, and sanctity. Here the spirit of evil found an opening by which to corrupt the purity of Christianity. In proportion as the body of Christians increased in number and opulence, the station of public office-bearers became more important, honourable, and lucrative, and an object of ambition. Those in the greater cities participated in the superior wealth of their flocks, and gradually, like other rulers, they began to raise to themselves an interest separate from that of the multitude. Consisting of the most learned and active members of the Christian community, their services were valuable, and gained to them consideration and authority, whereby they were enabled to augment the power and influence of their body. When Christianity at length became the religion of the Roman empire, its office-bearers under the names of bishops, deacons, &c., of course shared in its prosperity. They obtained liberal endowments from princes and wealthy persons which fell under the administration of the Clergy. It was soon found that, in proportion as the devout piety of the people increased, a more lucrative harvest was gained by their spiritual leaders. When true piety was wanting, superstition supplied its place. Purgatory was invented, penances were imposed, and afterwards commuted for money. The alleged relics of holy persons were brought to particular churches to increase their sanctity, and the donation of devout persons. The Clergy became banded together by a common interest, and were led to submit themselves to distinguished chiefs, whose talents, reputation or favour at the Courts of Princes, enabled them to aggrandize the order. The metropolitan overseers or bishops claimed a pre-eminence over the rest. The Bishop of Rome, as the capital of the Empire, and centre of political union, naturally acquired a considerable pre-eminence. The decline and ruin of the Roman Empire by

the irruptions of the Barbarians tempted the Clergy to presume farther on the ignorance of the people. The Barbarians were easily converted or rather turned into a new channel of superstition. Idolatry was introduced. Instead of Jupiter, and the gods and goddesses of antiquity, the Virgin Mary, and thousands of Christian saints, became objects of worship. Temples were built to their honour, and statues erected, or rather the old temples and statues, erected in honour of the heathen gods and goddesses, were once more made objects of adoration under the name of churches and images of particular saints or martyrs. False miracles were wrought, the commemoration of the death of Christ was converted into an alleged sacrifice made in the mass, to be repeated for the redemption of souls from purgatory,—all to be paid for by the devout Christian. Confession of all sins to the Priest was enjoined as necessary to salvation. The Clergy pretended to forgive sins; and by the aid of confession they obtained a key to the secrets of every family, and to all transactions, public or private.

I cannot here enter into a detail of the proceedings by which the Christian Clergy gradually in fact restored that Paganism or Idolatry, which it had been the object of the Apostles of Christ to overturn. But two circumstances deserve special notice. First, in consequence of the military character of the nobles of Europe, the priests found considerable difficulty in restraining their violence and supporting their own importance. They were constrained to unite very strictly; and they found no better means of doing so than to submit to a single head or chief. The bishop of the ancient Imperial City of Rome was most easily recognised in this character. The whole Clergy, therefore, of the West of Europe gradually acknowledged him as their chief; and he on the other hand endeavoured to bring the whole influence of the body forward to protect each individual. A priest or a bishop would have in vain contended single-handed against a great baron or a prince. But that priest or bishop had recourse to the Pope, who moved for his protection the whole Clergy of Europe. They moved their people or other princes against the delinquent baron or offending prince; and thus the King of England, or the Emperor of Germany, found his throne endangered by offending a priest or a bishop, his subject. The Clergy found the protection of the Pope so valuable that they thought for a time they could never sufficiently exalt his powers. He became at last the tyrant of the Clergy themselves, deprived them of all power of electing bishops, and gave away ecclesiastical preferment in the most corrupt and arbitrary form. They had supported him in his pretension to the character of Vicar of Christ on earth, Lord of the World, and entitled to grant kingdoms, or to deprive princes of them, in the event of any unholiness resistance to the will of him, their chief; till at length the powers of the Pope became formidable to his own supporters.

The second circumstance deserving notice, and by far the most important in the history of the Roman Church, arose from a practice, introduced from the East, of individuals retiring from the world and its affairs to devote their lives to prayer, meditation, and a renunciation of all worldly pleasures. Societies of these monks were gradually formed over all Europe. They made a vow of poverty, and celibacy, and devotedness to the will of their religious superiors. Their reputed sanctity procured for these communities, both male and female, large grants of land, and ample revenues. They greatly strengthened the Church by an increase of numbers. Being of all ranks and degrees, poor and rich, learned and illiterate, individuals were found among them familiar with all classes of mankind, and fit for every service. They invented false miracles, and diffused superstition to a boundless extent. But more especially, having no particular charge or duty, they became political instruments in the hands of the Pope or Court of Rome. Their seclusion from human interests

by their vow of celibacy was found to attack them more firmly to their order, and to render them more devoted instruments in the hands of their superiors. The policy of Rome, perceiving this effect, struggled hard to oblige the whole priesthood to take a similar vow. It encountered many difficulties and much reluctance on the part of the parish Clergy; and in the end of the thirteenth century the object had not been fully accomplished.

In the time of Henry I. of England Cardinal de Crema, a legate from Rome, obtained a vote by a synod at London enacting penalties against the marriages of the Clergy, which were then frequent. But, the Cardinal being himself on the same night detected in an unholiness situation, the enactment became ridiculous, and was not executed till nearly a century afterwards.

From the time when that object, viz., the celibacy of the Clergy, was completely established, the power of the body styled the Church, and of the Pope, its head, now became almost boundless in Western Europe. The Clergy monopolized the little literature that existed. Their property was uniformly on the increase. They built magnificent temples, and adorned them with paintings and statuary, to impose on the imagination. They encouraged the most costly refinements of music, robes, processions, sounding of consecrated bells; bones of saints were produced, legends of miracles were told, the fear of the Devil was encouraged, and the power of the priesthood over him promulgated, the pains of Hell and Purgatory were threatened against all who rebelled against the Church. To doubt of the infallibility of the Church became a deadly sin, and to doubt whatever absurdity it taught subjected the unhappy heretic to confiscation of goods, and the pains of death by fire, as a foretaste of the pains of Hell to be suffered hereafter.

Power and riches at length corrupted the Clergy. Even the vow of celibacy, though calculated to unite them in the interests of a general ambition, proved dangerous, because hurtful to their morals and to their reputation for sanctity. The higher Clergy became arrogant and licentious, and the lower Clergy ignorant and profligate. But the body had acquired such vast wealth and possessions that it could not easily be shaken. Princes feared to enter into a contest against a body so firmly united, supported by established law, protected by the terrors and allurements of an artful superstition, and possessing the command of whatever wealth the nations enjoyed. Light from time to time broke in; individual reformers ventured to lift their voice against the corruption of Christianity, but they were silenced by bloody executions. The Clergy were cowardly and sanguinary; and the suspicion of heresy was the greatest misfortune under which an individual could fall, because it armed against him a combination the most powerful that the world had ever seen. The Church declared its own doctrines the only rule of faith. As to the Sacred Writings, they were not to be perused by the laity in any translation, lest they should be misinterpreted; and knowledge of every description was regarded with jealousy.

(To be concluded in our next.)

THE LIFE AND LETTERS OF ST. PAUL, by the Rev. W. T. Conybeare, M. A., and the Rev. J. S. Howson, M. A.

“Looking back, from our point of view upon the community at Jerusalem, we see in it the beginning of that great society, the Church, which has continued to our own time, distinct both from Jews and Heathens, and which will continue till it absorb both the Heathen and the Jews. But to the contemporary Jews themselves it wore a very different appearance. From the Hebrew point of view, the disciples of Christ would be regarded as a Jewish sect or synagogue. The synagogues, as we have seen, were very numerous at Jerusalem. There were already the Cilician Synagogue, the

Alexandrian Synagogue, the Synagogue of the Libertines.—and to these was now added (if we may use so bold an expression) the Nazarene Synagogue, or the Synagogue of the Galileans. Not that any separate building was erected for the devotions of the Christians; for they met from house to house for prayer and the breaking of bread. But they were by no means separated from the nation; they attended the festivals; they worshipped in the Temple. They were a new and singular party in the nation, holding peculiar opinions, and interpreting the Scriptures in a peculiar way. This is the aspect under which the Church would first present itself to the Jews, and among others to Saul himself. Many different opinions were expressed in the synagogues concerning the nature and office of the Messiah. These Galileans would be distinguished as holding the strange opinion that the true Messiah was that notorious 'malefactor,' who had been crucified at the last Passover. All parties in the nation united to oppose, and, if possible, to crush, the monstrous heresy."

PAUL'S FIRST VISIT TO JERUSALEM AFTER HIS CONVERSION.—"This first meeting of the fisherman of Galilee and the tentmaker of Tarsus, the chosen companion of Jesus on earth, and the chosen Pharisee who saw Jesus in the Heavens, the Apostle of the circumcision and the Apostle of the Gentiles, is passed over in Scripture in a few words. The Divine Record does not linger in dramatic description on those passages which a mere human writing would labour to embellish. What took place in the intercourse of these two saints,—what was said of Jesus of Nazareth, who suffered, died, and was buried,—and of Jesus, the glorified Lord, who had risen and ascended, and become 'Head over all things to the Church,'—what was felt of Christian love and devotion,—what was learnt, under the Spirit's teaching, of Christian Truth, has not been revealed, and cannot be known. The intercourse was full of present comfort, and full of great consequence."

PAUL'S VISIT TO TARSUS AFTER HIS CONVERSION.—"Now at least, if not before, we may be sure that he would come into active intercourse with the Heathen philosophers of the place. In his last residence at Tarsus, a few years before, he was a Jew, and not only a Jew, but a Pharisee; and he looked on the Gentiles around him as outcasts from the favour of God. Now he was a Christian, and not only a Christian, but conscious of his mission as the Apostle of the Gentiles. Therefore he would surely meet the philosophers, and prepare to argue with them on their own ground, as afterwards in the 'market' at Athens with 'the Epicureans and the Stoics.' Many Stoics of Tarsus were men of celebrity in the Roman Empire. Athenodorus, the tutor of Augustus, has been already mentioned. He was probably by this time deceased, and receiving those divine honours, which, as Lucian informs us were paid to him after his death. The tutor of Tiberius also was a Tarsian and a Stoic. His name was Nestor. He was probably at this time alive; for he lingered to the age of ninety-two, and, in all likelihood, survived his wicked pupil, whose death we have recently noticed. Now among these eminent sages and instructors of Heathen emperors was one, whose teaching was destined to survive, when the Stoic philosophy should have perished, and whose words still instruct the rulers of every civilised nation. How far Saul's arguments had any success in this quarter we cannot even guess; and we must not anticipate the conversion of Cornelius. At least, he was preparing for the future. In the synagogue we cannot believe that he was silent or unsuccessful. In his own family we may well imagine that some of those Christian 'kinsmen,' whose names are handed down to us, possibly his sister, the playmate of his childhood, and his sister's son, who afterwards saved his life,—were at this time by his exertions gathered into the fold of Christ."

THE NAME OF SAUL CHANGED TO PAUL.—"As 'Abram' was changed into 'Abraham,' when

God promised that he should be the 'father of many nations;'—as 'Simon' was changed into 'Peter,' when it was said, 'On this rock I will build My Church;'—so 'Saul' is changed into 'Paul,' at the moment of his first great victory among the Heathen. What 'the plains of Maure by Hebron' were to the patriarch,—'what Cæsarea Philippi' by the fountains of the Jordan was to the fishermen of Galilee,—that was the city of Paphos on the coast of Cyprus to the tent-maker of Tarsus. Are we to suppose that the name was now really given him for the first time, that he adopted it himself as significant of his own feelings,—or that Sergius Paulus conferred it on him in grateful commemoration of the benefits he had received, or that 'Paul,' having been a Gentile form of the Apostle's name in early life, conjointly with the Hebrew 'Saul,' was now used to the exclusion of the other, to indicate that he had receded from his position as a Jewish Christian to become the friend and teacher of the Gentiles?

"It cannot be denied that the words in Acts xiii. 9—'Saul, who is also Paul,' are the line of separation between two very distinct portions of St. Luke's biography of the Apostle; in the former of which he is uniformly called 'Saul,' while in the latter he receives with equal consistency, the name 'Paul.' It must also be observed that the Apostle always speaks of himself under the latter designation in every one of his Epistles without any exception; and not only so, but the Apostle St. Peter, in the only passage where he has occasion to allude to him, speaks of him as 'our beloved brother Paul.' We are, however, inclined to adopt the opinion that the Cilician Apostle had his Roman name, as well as his other Hebrew name, in his earlier days, and even before he was a Christian. This adoption of a Gentile name is so far from being alien to the spirit of a Jewish family, that a similar practice may be traced through all the periods of Hebrew history."

"Thus it seems to us that satisfactory reasons can be adduced for the double name borne by the Apostle, without having recourse to the hypothesis of Jerome, who suggests that, as Scipio was called Africanus from the conquest of Africa, and Metellus, Creticus from the conquest of Crete, so Saul carried away his new name as a trophy of his victory over the heathenism of the Proconsul Paulus; or to that notion, which Augustine applies with much rhetorical effect in various parts of his writings, where he alludes to the literal meaning of the 'Paulus,' and contrasts Saul, the unbridled king, the proud self-confident persecutor of David, with Paul, the lowly, the penitent, who deliberately wished to indicate by his very name, that he was 'the least of the Apostles,' and 'less than the least of all saints.' Yet we must not neglect the coincident occurrence of those two names in this narrative of the events which happened in Cyprus. We need not hesitate to dwell on the associations which are connected with the name of 'Paulus,' or on the thoughts which are naturally called up, when we notice the critical passage in the sacred history where it is first given to Saul of Tarsus. It is surely not unworthy of notice, that, as Peter's first Gentile convert was a member of the *Cornelian House*, so the surname of the noblest family of the *Æmilian House* was the link between the Apostle of the Gentiles and his convert at Paphos. Nor can we find a nobler Christian version of any line of a Heathen poet than by comparing what Horace says of him who fell at Cannæ, '*animæ magne prodigum Paulum*,' with the words of him who said at Miletus, '*I count not my life dear unto myself*,' so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus."

"And, though we imagine, as we have said above, that Saul had the name of Paul at an earlier period of his life, and should be inclined to conjecture that the appellation came from some connexion of his ancestors (perhaps as manumitted slaves) with some member of the Roman family of the *Æmilian Pauli*;—yet we

cannot believe it accidental that the words, which have led to this discussion, occur at this particular point of the Inspired Narrative. The Heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the Apostle of the Heathen. The Roman name is stereotyped at the moment when he converts the Roman governor. And the place where this occurs is Paphos, the favourite sanctuary of a shameful idolatry. At the very spot which was notorious throughout the world for that which the Gospel forbids and destroys, there, before he sailed for Perga, having achieved his victory, the Apostle erected his trophy,—as Moses, when Amalek was discomfited, "built an altar, and called the name of it Jehovah-Nissi,—the Lord, my Banner."

THE FORM AND FEATURES OF PAUL AND PETER.—"St. Paul is set before us as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thought. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expressions of his enemies. His head was long and thin. His head was bald. The characteristics of his face were, a transparent complexion, which visibly betrayed the quick changes of his feelings, a bright grey eye under thickly overhanging united eyebrows, a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers. It would be natural to infer, from his continual journeys and manual labour, that he was possessed of great strength of constitution. But men of delicate health have often gone through the greatest exertions; and his own words, on more than one occasion, show that he suffered much from bodily infirmity. St. Peter is represented to us as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was pale and sallow; and the short hair, which is described as entirely grey at the time of his death, curled black and thick round his temples and his chin, when the two Apostles stood together at Antioch, twenty years before their martyrdom."

EXPOSITION OF THE GOSPEL ACCORDING TO ST. LUKE in a Series of Lectures. By James Thomson, D. D., Minister of the Parish of Eccles, Berwickshire. 2 vols. Edinburgh.

"Why clearer and more positive injunctions respecting the observance of the Lord's Day were not given by our Saviour and His Apostles, it is not difficult to discover. It was easy to give strict injunctions respecting the Sabbath to the Jews, because they formed a single and separate nation, and had power within themselves to enforce its observance; but it was impossible to give similar injunctions to Christians during the first three centuries, or till the reign of Constantine the Great; for before that time Christians did not possess a government of their own, and, therefore, had not authority to enforce the observance of the Sabbath."

"In the time of our Saviour the Jews observed the Sabbath as if they had believed that man was made solely to do honour to it; for many things, which were not only harmless but useful and necessary, were prohibited. Our Saviour, who came to introduce more enlightened ideas, has in one sentence informed us of the intention and use of the Sabbath. "The Sabbath was made for man and not man for the Sabbath." But man is composed of two substances, a body and a soul; the Sabbath was intended for the benefit of both—1. The Sabbath was intended as a day of rest for the body. Man is incapable of toiling without intermission. After exerting himself for a certain time, his strength is exhausted, his spirits fail, and labour becomes painful. Rest therefore, as well as food, is indispensably necessary to refresh and revive him, and to enable him to resume his toil with vigour and alacrity. And, lest he, who has power, should attempt to

oppress his fellow-creatures by requiring unremitting toil, God has made every day to be followed by night, when labour, at least in the field, is impossible. But the goodness of God extended still farther. For, when he selected the Jews, established them in Palestine, and gave them a code of laws, he commanded that every seventh day should be a day of rest, not only for the human race, but for cattle. The same rule was followed by the Apostles of our Saviour. This is a rule not only of mercy, but of wisdom. To the man of business it affords a delightful respite from care and anxiety. To the weary labourer it is a repose from toil. It releases the sedentary from confinement, and sends them abroad to breathe an exhilarating air. Thus the health, the comfort, and enjoyment of all ranks are carefully regarded. 2. The Sabbath was also intended for the benefit of the soul of man, that noble and spiritual part which was destined for immortality. For we must not suppose that the Sabbath was meant to be a day of indolence, of dissipation, of irreligion."

THE POOR MAN'S SABBATH AND OTHER POEMS.

BY JOHN STRUTHERS. GLASGOW.

Of the many blessings which a bountiful Creator has bestowed upon man, the Sabbath is one of the greatest. Instituted for man in Paradise, it constitutes in his fallen condition an earnest as well as a pledge of future rest. Deemed necessary for him in his primeval state of innocence, a state in which Adam was "holiness to the Lord," it is doubly so now that he has in a great measure lost the image in which he was created; and its continuance to man is an act of unmerited kindness and mercy, for which any of Adam's sons cannot be sufficiently thankful.

The Sabbath, originally appointed in commemoration of the great work of Creation—that work at the completion of which the "morning stars sang together, and all the sons of God shouted for joy"—and since the commencement of the Christian era, together with this, the still greater work of Redemption, in commemoration of the day on which Christ rose triumphant from the grave, and "ascended up on high, leading captivity captive," is opposed to the nature of man, whose heart is enmity against God, and therefore not only hating Him, but all that is His. A witness for God, it is no marvel that the Sabbath should be exposed to the assaults of those whom the god of this world has blinded, and who are led captive at his will. But by the Christian the Sabbath is regarded as the greatest blessing, short of Christ and salvation, which the Giver of all good has conferred upon him.

Man is not a mere bundle of earth; he has a mind; he is an *intellectual* being; and this is the grand characteristic between him and the inferior creation. He requires food not only (in common with the lower animals) for his body, but for his intellectual nature as well. But more; man is an *immortal* being, and as such requires preparation for a coming eternity; and what more fitted for this end than the institution of the Sabbath? Man's affections are bound to earth; his desires are earthly; his anxieties those of time; to have his heart set on "things above" is contrary to his corrupt nature. How merciful then the provision by a beneficent God of a day on which to banish earthly care, and to prepare for a future destiny!

Of how great importance is the Sabbath to man, viewed thus as an intellectual and moral being, and especially to the poor man; for, as *mind* is the distinguishing characteristic between man and the brute creation, so it is the culture and discipline of the mind that constitutes the difference between one man and another. He is not the poor man's friend, who would have the Sabbath virtually abolished in order that it might be spent in sport and recreation. Devote it once to this, and it will soon be entirely abrogated. The first period of commercial prosperity will see it added to the working-days of the week.

seeing that men, accustomed to the violation of God's law by spending His Day in sportive exercises, will be found sufficiently eager to engage for reward in ordinary toil; and, the barriers of the Sabbath once broken down, it will be impossible to restore them, while a superabundance of labourers will reduce the wages of the seven days of the week to the level of that of the six, and the poor man will then find, but find, when too late, that he had indeed "sold his birthright for a mess of pottage;" whilst the rich, who was avaricious enough to cause the desecration of the Lord's Day, will discover that he also is only a loser by the bargain, since the experience of a few years will show that the average of seven days' work in a week is really less than that of six, for unremitting toil will consume the faculties both of mind and body, and shorten the duration of human life. And not this only; for, public worship neglected, and instruction ceasing to be imparted, the improvement of the poor man's lot will become an impossibility; and so, his mind becoming debased, his soul corrupted, he will fall down before stocks and stones; and our country, instead of advancing, will retrograde in civilisation till it again become what it once was, and we shall enjoy all the blessings of a savage life.

"The Sabbath was made for man," said our Saviour, and how true the assertion, how important the truth! We need not be surprised if the great and the noble despise it—those who, having no cares beyond those of time, may, if disposed, devote every day to mental culture, while for eternity they have no concern. But the poor man, who values his privilege, cannot overestimate the importance of the Sabbath, whether he regard it as tending to beget contentment with his lot, cleanliness in his habits, industry and economy, and all the other domestic comforts to which the Sabbath-breaker is a stranger. And, when he finds that there is more real enjoyment around his hearth, where Sabbath observance has produced peace and harmony, where decency and respectability are united with poverty, and where love and joy have taken up their abode, he can join with the feelings of the poet as he says that—

"True happiness has no localities;
No tones provincial, no peculiar garb."

But that—

"Where'er an evil passion is subdued,
Or virtue's feeble embers found; where'er
A sin is heartily subdued and left—
Here is a high and holy place, a spot
Of sacred light, a most religious fane,
Where happiness descending sits and smiles."

In the institution of the Sabbath the poor man cannot but see the wisdom and goodness of God strikingly displayed. The worship of the Supreme elevates the mind. The contemplation of the works of nature—the original design of the Sabbath—will still form part of the exercises of the Day of Rest. He can view with David the mechanism of the heavens, the suns, moons, and worlds innumerable and past comprehension—the works of Him who said, "Let them be," and they were; and thus he is humbled in the presence of Him who, while He keeps these numberless worlds with their inhabitants in their courses, is yet watching over him with the same care as if he were the only object of His undivided attention. But further; he can contemplate the work of Redemption; he can meditate on the death of a crucified Saviour; he can by faith behold Him on the Cross an atonement for the sins of His people; he can hear the cries of Him at the sound of whose voice the earth shook to her foundations—the grave gave up her dead—the heavens, as if ashamed, hid their face—and all nature trembled, because nature's God suffered.

It is, when thus viewed in its relation to man's moral nature, that the Sabbath will appear in its importance, and that all arguments in its favour, save God's command, will sink into insignificance. It is pre-eminently the time for preparation for eternity. Life is short, death is certain, the soul is precious. And would it not be our wisdom, ought it not to be our delight, on that day, which

we are bound to "keep holy," to look forward to a future state of being where will be a continual Sabbath, and where we can find no happiness, no enjoyment, unless we have previously learned here on earth to "call the Sabbath a delight?"

There lately fell into our hands by mere accident a little book we had never seen before, and whose external appearance was anything but attractive. We were so taken with a verse or two, read to us by a friend, that we perused and re-perused it with great pleasure; and, if our readers will do the same, we doubt not that its perusal will be attended with the same feelings. Probably they may have done so already, for the volume is not new, the copy in our hands being printed some twenty-four years ago. All he would do is to turn attention to it. It will amply repay a careful reading, which can easily be done at a sitting. "The Poor Man's Sabbath," though from the pen of one of the class whose Sabbath he so beautifully and graphically describes, would do credit, we are convinced, to, with perhaps an exception or two, almost any of our poets. It possesses the first great characteristic of a good poem; it is true to nature, while in its whole tone we have the aspirations of one who *feels* what he says—they evidently emanate from a heart renewed by grace, and animated by love. We have somewhere seen it remarked that it is a sign of a second-rate poet that he so lengthens only his comparisons and metaphors as to make it appear that he wishes to show how far he can carry them out. This is not a fault which can be found with our author. His images are not strained—they are made use of only to cast light upon his subject, sustained only in so far as this is necessary for his purpose. Space forbids us extracting so largely as we should like. The poem on the Sabbath opens with an important truth referred to above:—

"Amidst the winds that, blustering, hollow howl,
The frosts that creep cold on the budding spray;
The fires that glare, the clouds that deepening scowl

In life's low vale, with soul-depressing sway;
Say, Muse, what lights the poor man on his way—
Gives him to drink at cool contentment's spring—
Sheds on his soul a cheering ray—
And bids him soar on hope's angelic wing?
The Sabbath-day Divine, the poor man's Sabbath sing."

We have next the feelings of the poor man on the morning of the Hallowed Day. We can only extract one verse:—

"Nor end his fervours here—his native land—
Though owing not a footbreadth of her soil—
He prays that in the hollow of God's hand
She still may rest, the loved, the lovely isle;
That in her valleys peace may ever smile,
And jubilant the song her mountains raise,
While woods and streams the chorus join the while,

With active man to swell the notes of praise,
Till yonder orb surcease t' admeasure nights and days."

Did the limits to which we must confine ourselves admit, we should follow the poor man to church, accompany him back to his happy home, listen to him at evening worship. But we must refrain. The poem is not without verses of great beauty. Take a few lines at random:—

"Who gives the spring her robe of living green,
Engemm'd with glowing buds and breathing flowers,
And, fervid summer's florid form to screen,
Umbrageous, hangs with leaves the woodland bowers."

* * * * *

"Who wings the sweeping blast that angry lowers

Round the hoar-hill, or o'er the forest sea,
When drift-clad winter stalks in gusty darkness drear,

Who in the storm and in the pathless deep,
Mysterious, hath His undiscovered way;
Whose fiat rolling worlds unnumbered keep,
And hosts of flaming Seraphim obey."

Nor is this destitute of imagination:—

"In all her forms devotion pleasure brings;
But doubly sweet her animating ray,
When round the social hearth Heaven's anthem
rings,
And hope exulting smiles, and faith expands her
wings."

Again:—

"Enlivening twilight gray,
With the bright hues of heaven's refulgent
morn."

And:—

"Who o'er the heavens star-paved can dread
display
The curtains black of Horror's shapeless throne.
Once more:—

Once more:—

"Now westward driving far, with prone career,
The red-haired sun rolls on his fiery road."

But we must have done. Meanwhile let both
writer and reader adopt the sentiments which
form the conclusion to the "Poor Man's Sab-
bath," and say:—

"Fountain of Good! grant me to keep, the while
My space extends, Thy Sabbath thus alway;
My reason clear, my spirit free from guile;
And of Thy light still shed a purer ray,
Till glory's sun arise in bright refulgent day."

ALPHA.

Abridged from Northern Ensign.

RELIGIOUS INTELLIGENCE.

CONFERENCE OF THE CHRISTIAN ALLIANCE.—
Arrangements are making in Europe for the ap-
proaching Conference of the Evangelical Alliance,
which is to be held from the 20th of August to
the 3d of September. After devoting several
days to preparatory discussions the 25th of Au-
gust will be devoted to the affairs of Italy; the
27th to France and other countries in which the
French language is spoken; the 29th to Ger-
many; the 30th to the United States of America;
September 1st to Great Britain and its Colonies
in which the English language is spoken,
and the 2d of September to the Jewish na-
tion.

Sir Culling Eardley has published the follow-
ing order of proceeding at the Convention:

The Rev. Dr. Buchanan, of Glasgow, will pre-
side at the first meeting for prayer, and deliver
the Annual Address. The Rev. Edward Bicker-
steth, who inherits the name and evangelical sen-
timents of his excellent father, will read and speak
upon the "practical Resolutions" of the Confe-
rence of 1849, which, in accordance with the
rule adopted upon the suggestion of his father,
must be read and commented on at each Annual
Meeting. The Rev. Dr. Drew, of Belfast; the
Rev. J. Angell James, of Birmingham; and the
Rev. Dr. Jabez Bunting, will severally preside
at the Meetings for prayer. The Rev. Dr. Leif-
child will preside at the Soiree, at which the mu-
tual reception and presentation of the brethren
will take place.

The Rev. Dr. Cunningham, of Edinburgh,
will submit the Report upon Popery, and its op-
erations and character within the British Empire.
Professor Martin, of Aberdeen, of the National
Church of Scotland, will present a view of the
Progress of Infidelity in the United Kingdom.
The Rev. J. Jordan, vicar of Enstone, will
read the Report upon the Observance of the
Sabbath in England. Rev. Mr. Birks will pre-
sent a Report upon the Statistics of Evange-
lism, and the progress of True Religion in Eng-
land. The Rev. Mr. Angus, formerly Secre-
tary to the Baptist Missionary Society, will
give a *resumé* of various evangelical mis-
sions to the Heathen. The Rev. Dr. Urwick,
of Dublin, will read a Report upon the religious
state of Ireland. The Rev. D. Thomson, of Edin-
burgh United Presbyterian Church, will submit

a Report upon Religious Liberty in general, and
will dwell upon the circumstances in which
Protestants find themselves placed at Rome,
and in other Roman Catholic countries.

The following Reports will be submitted re-
specting France:—Upon Rationalism, by M. Nap
Roussel; upon Roman Catholicism, by M. Ed.
de Pressense; Sabbath Observance by M. Grand-
pierre; the State of Evangelical Religion, by M.
Aug. Bost; Religious Education, by M. P. Cook;
the duty of the Evangelical Alliance to interfere
in favour of persecuted brethren in all countries,
by M. Adolphe Monod; upon the Alliance it-
self and the union of Christians, by M. Fish.

A Report upon the state of Religion in Switz-
erland, as well as upon Popery and Rationalism.
in that country, will be submitted by M. M.
Baup, L. Burnier, and other brethren.

In reference to Germany, a Memoir upon the
Papacy will be read by Professor Ebrard, of Ba-
varia; and another on Neology, by Dr. Krum-
macher, of Berlin.

A Special Committee will be organized for
Sabbath services during the Conference. It is
hoped that sermons will be preached upon the
union of the Universal Church of Jesus Chris-
t in all the languages represented by the Confe-
rence, and in every part of London.

THE PEACE CONGRESS.—The Congress of the
Friends of Universal Peace was constituted on
Tuesday at Exeter Hall under the presidency of
Sir David Brewster. The great hall was crowd-
ed to excess, and the platform was completely
cramped by delegates, a vast number of the ge-
tlemen being evidently foreigners. The Congress
was opened by the election of members of the
bureau, Sir David Brewster being chosen as Pres-
ident; Richard Cobden, Esq., M.P., and Charles
Hindley, Esq., M.P., Vice-presidents for England.
The several lists of foreign delegates and ad-
herents were then read by the foreign Vice-pres-
idents or Secretaries, after which the English
Secretary, the Rev. Henry Richard, said that he
would not attempt to read the list of English
delegates and adherents as they numbered above
a thousand. The bureau having thus been con-
stituted,

Sir DAVID BREWSTER rose, and, as soon as the
cheering, with which he was greeted, had subsided,
proceeded to remark as follows:—"The principle (he
said) for which we claim your sympathy and ask
your support is, that war undertaken to settle the
differences between nations is the relic of a bar-
barous age, equally condemned by Religion, by
reason, and by justice. To men who reason, and
who feel why they reason, nothing in the history
of their species appears more inexplicable than
that war, the child of barbarism, should exist in
an age enlightened and civilised, when the arts
of peace have attained the highest perfection,
and when science has brought into personal
communication nations the most distant, and races
the most unfriendly. But it is more inexplicable
still that war should exist where Christianity has
for nearly 2000 years been shedding its gentle
light, and that it should be defended by argu-
ments drawn from the Scriptures themselves. I
am ashamed in a Christian community to defend
on Christian principles the cause of universal
peace. War is by its friends deemed a condi-
tion of man in his state of trial. It has, they
allege, been part of the Divine government for
six thousand years, and it will, therefore, con-
tinue till that government has ceased. It is
consequently, as they argue, wholly utopian to
attempt to subvert what is a law of Providence,
and what seems part and parcel of our fallen
nature. If the combativeness of man, as evinced
in his history, is thus a necessary condition of
his humanity, and is for ever to have its issue
in war, his superstition, his credulity, his
ignorance, his lust for power, must also be per-
petuated in the institutions to which they have
given birth. The principle of this Congress to
settle national disputes by arbitration has to a
certain extent been adopted by existing powers,
both monarchical and republican; and it is surely
neither chimerical nor officious to make such a

system universal among the very nations that
have themselves partially adopted it. If these
views have reason and justice on their side, their
final triumph cannot be distant. The cause of
peace has made, and is making, rapid progress.
The most distinguished men of all nations are
lending it their aid. The illustrious Humboldt,
the chief of the republic of letters, whom I am
proud to call my friend, has addressed to the
Congress of Frankfort a letter of sympathy and
adhesion. Other glorious names sanction our
cause. Several French statesmen, and many of
the most distinguished Members of the Institute,
have joined our alliance. The Catholic and Prot-
estant Clergy of Paris are animated in the
sacred cause, and the most illustrious of its poets
have brought to us the willing tribute of their
genius. The holders of the nation's wealth,
whether it is invested in trade or in land, have a
peculiar interest in the question of peace. Upon
them war makes its first and its heaviest demand,
and upon them, too, war in its reverses makes
its first appropriating inroad. But it is not
merely to property that our principles will bring
security and amelioration. With war will cease
its expenditure. National prosperity will follow
national security. The arts of peace will flour-
ish as the arts of war decay. The talent and
skill which have been squandered on the works
and on the instruments of destruction will be
directed into nobler channels. Science and the
arts, in thus acquiring new intellectual strength,
will make new conquests over matter, and give
new powers to mind. Education, too, will then
dispense its blessings through a wider range;
and Religion within its own hallowed sphere will
pursue its labours of love and truth in imitation
of its blessed Master. If we have not yet reached
this epoch of peace and happiness, we are, doubt-
less, rapidly nearing it; and among the surest
harbingers of its approach is the Exhibition of
the World's Industry, and the reunion of the
World's Genius, which now adorn and honour our
metropolis. On the outline of its walls, and from
the balconies within, wave the banners of nations,
those bloody symbols of war under which our
fathers and even our brothers have fought and
bled. They are now the symbols of peace.
Woven and reared by the hands of industry, they
hang in unruffled unity, untorn by violence, and
unstained with blood, the emblems, indeed, of
strife, but of that noble strife in which nations
shall contend for victory in the fields of science
in the schemes of philanthropy, and in the art
of life. The trophies of such conquests, and the
triumphs of such arts, are displayed within. Who
can describe them without "thoughts that breathe,
and words that burn?" Amid these proud efforts
of living genius, these brilliant fabrics, these
wondrous mechanisms, we meet the sage, the
artist of every clime, and of every faith, studying
the productions of each other's country, admiring
each other's genius, and learning the lessons of
love and charity which a community of race and
of destiny cannot fail to teach. We cannot readily
believe that nations which have embraced each
other in social intercourse, and in the interchanges
of professional knowledge, will recognise any
other object of rivalry and ambition than a supe-
riority in the arts of peace.

REVIEWS.

EMERSON'S REPRESENTATIVE MEN; SWEDENBORG, OR THE MYSTIC.

Even those among our Sons of Song,
who refuse to yield their minds to the ful-
ness of this Inspiration, so truly Divine,
have their genius purified and sublimed
by the shadow of those passing by who
have drunk of its waters. Those, who will
not ascend the Mountain of the Lord, are
yet the better for the airs they breathe at
its foot, more healthful and refreshing in

their purity of holiness than those which blew around the highest heights of the Heathen Parnassus. Many, who will not go-up into the House of the Mighty God of Jacob, that He may teach them His ways, nor sit at the feet of Jesus that they may drink-in His lessons of humility and love, yet learn something from the report of those who enter in, and on coming forth, even if ignorant and unlearned men, yet show to all, who take knowledge of them, that they have been with Jesus, and heard and learned words which none but His disciples know how to use.

Such as do altogether oppose and resist the Kingdom of Righteousness and Peace, and proudly lift themselves up against the Redeemer, must still gird-up the loins of their mind, and strive to seem men of higher aims and nobler spirit than those who set themselves of old to oppose the superstitions of the people. They must arouse their energies, collect their strength, and prepare for a far higher enterprise than an assault upon Olympus and its rabble rout of profane divinities, armed at best with material thunder, and sheathed in mail not impervious to the shafts of mortal ridicule and wit. Beings these were, whom men might challenge to the combat, might even dare to despise and set at nought; if very bold, might rush into their midst, and hurl them from their seats with derision and contempt and "laughter inextinguishable."

Not such is the Hope of Israel. Our God is in the Heavens; He hath done whatsoever He hath pleased. The Heaven, even the Heavens, are His; but the Heaven, even the Heaven of Heavens, cannot contain Him. Thus saith Jehovah, I am the Lord, and there is none else; there is no God beside Me. I girded thee, though thou hast not known Me, that they may know from the rising of the sun and from the west, that there is none beside Me. I am the Lord, and there is none else, I form the light and create darkness, I make peace and create evil; I, Jehovah, do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and salvation spring forth, and righteousness come up together with it. I, the Lord, have created it. Woe unto him that striveth with his Maker; let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou? or the thing formed, to him that formeth it, thou hast no hands? Woe unto him that saith unto his father, what begettest thou? or to the woman, what hast thou brought forth? Thus saith the Lord, the Holy One of Israel and his Maker. Ask of Me concerning My sons, and concerning the work of My hands inquire ye of Me. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. There is no God else beside Me, a just

God and a Saviour. They shall be ashamed and confounded all of them, and shall go into confusion together, that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded, world without end.

Is this rhetoric become obsolete, unintelligible, or unimpressive; or can Mr. E. teach us how to think and speak of the High and the Holy One, who inhabits Eternity, in language more worthy of the theme?

The war of the Titans is past, the heavens are not to be overthrown by hurling against them rocks and mountains. The war of the Sophists, too, seems drawing to an end; men are becoming tired of long reasonings to prove that nothing, that is seen, is as it is, and that all, that is unseen, is nothing. Will, then, the war of mere railing and asseveration be of great duration? It will not last for ever; but will it even continue long? We think not. If Mr. E. trusts to dethrone Jehovah, and, like a valiant man, put Him down from any authority in this world, as he evidently boasts himself able to do, he must put forth more intellectual strength than yet he has done. It must, indeed, appear to him that the work is not to do, and that men have not only lost all faith in the Bible, but that all knowledge and remembrance of God and His Christ, whom it reveals, have utterly passed from their minds, if he expects an easy entrance into them for such silly sentimental drivel as he pours forth under the name of morality, or that aught but pity and scorn can be excited by those loud-mouthed utterances of empty nothings, in which he indulges on the subject of God.

Morality, we apprehend, will continue to be regarded as a matter of law and of duty, not of taste and sentiment. To us it appears that there can be no morality without conscience, and no conscience without responsibility to God; and, consequently, that to teach that a man is responsible only to his own moral sentiment, as Mr. E. seems to do, is to render the words 'God' and 'duty,' which he sometimes, though not often, uses, mere empty sounds, signifying nothing.

If Mr. Emerson could have given a place to Bible truths in his system, he would have felt neither difficulty nor repugnance as to expressing them in Bible language. Had he not been a stranger to the Covenants of promise, and an alien from the commonwealth of Israel, he would not have spoken of its language as a foreign tongue, nor its figures of speech as an exotic rhetoric, nor called those, who make use of them, foreigners. There was something disingenuous, therefore, in speaking of the rhetoric of Scripture as being any cause of offence to him at all. Had he spoken according to the real state of the case, he would have protested distinctly and decidedly against every leading principle of

Scriptural doctrine in every form of language in which they could possibly be expressed. In what possible forms of speech could the Christian doctrine of Redemption be so laid down as that he would take it up, and own it as in substance his belief? What rhetoric could so gild over the Cross as to hide its offence, and make it acceptable in his eyes? Would he not say of it, in whatever way presented, "Away with it, away with it utterly. There was no hand-writing of ordinances against us to be nailed to that piece of wood. Good for those who suffered Moses to put a yoke on their necks, but nothing to me. I was free-born. Why talk to me of a curse thus taken away? There is no curse. Put away from you the vain dread of a law broken, a wrath provoked, a curse incurred, a penalty to be endured, and you need no cross." To self-righteous, philosophic pride, thus judging, could the substance of the following doctrine be made a whit more palatable by any variation of words and phrases? "The preaching of the Cross is to them that perish foolishness, but unto us, who are saved, it is the power of God."

Even teaching what he does teach, there was no necessity for finding fault with the rhetoric of the Bible, or setting it aside as having become obsolete through time, or obscure and unimpressive in passing from the regions, where it first grew up and flourished, to men of other climes with different modes of living and habits of thinking. He could have found in Scripture both imagery and forms of expression, which would have served to illustrate his own ideas to the full as well as any taken from the Western rhetoric, on which he has chosen to draw for the occasion. His whole system in all its hideous deformity and monstrous proportions is as distinctly portrayed in the language of Scripture as in his own. Every blank feature in the meaningless face of his idiotic idol has been traced by the hands of Prophets and Apostles with a fidelity and minuteness which left him nothing to alter or improve upon. Nor does he need to reject their representation as a caricature, for, to say the truth, the image, as newly painted by him in the modern colours of the West, looks no whit better or more inviting than in the old Oriental picture left of it by them. It is the same ancient *quasi* god of the Epicureans, of every age and clime, unimproved and unimprovable, alike inefficient to do good or to do evil, whom men cannot reverence, nor children be taught to fear. This essence without existence, this Divinity without attributes, this dead principle of life, this Creator of no understanding, who made and fashioned all things, this Sovereign without empire or dignity, this Ruler without law or authority, this Potentate without power, this Benefactor without benevolence,

this Avenger without justice, this God without holiness, what can it do, or what can be done with it or for it? Every image of it, which can be framed, presents the same aspect of absurd folly and helpless imbecility, that can inspire the beholder with neither love nor reverence, hope nor fear. It could provoke nothing but laughter or contempt, were it not found in the temple of God, and exalted to His very seat. Seen there, it awakens horror and disgust. Prophets could make it look no worse than the reality. The sight of its own senseless face, when fairly presented to view, tells all that needs to be told as to its true character. Mr. Emerson has not been able to make it look any better, or lighten-up its dull meaningless countenance with any hue of life or radiance of intelligence. It has not even the ghastliness of death, which speaks of life departed, of colours fled, and light quenched; for it has never lived, and so can never die, never possessed any thing, and so can never lose any thing, but abides for ever the same, that is, nothing at all in the world. Mr. Emerson makes this idol look no better than it does in the descriptions of prophets; and we are not sure that he either desired or designed to make it look any better. He certainly shows no willingness to concede to it any greater power or inclination to interfere in the affairs of the universe, or influence the fate of mankind, than the Scriptures attribute to those called no gods. Prophets and Apostles do not contradict him either as to the form or the substance of his idol. In the representations of both parties it evidently appears to be nothing at all in the world. The differences between him and them are not about this false god of the imagination, of which it pleases him to be the setter-forth. With regard to the true character of this phantom of the brain they are agreed; and their representations of it consequently do not greatly differ. But will he consent to what they say of the god in whom they believe, and whom they preach, if only it be set forth in another form of words, and illustrated by a different class of imagery than that which they have employed?

The differences between what they teach, and what he teaches, are all fundamental. So much so that, when their phraseology is the same, their meaning is different. When they agree in the letter, they are utterly and entirely opposed in spirit. To speak therefore of the use of a different rhetoric, the employment of different symbols of thought as constituting any part of the disagreement between his teaching and theirs, is both idle and deceptive.

THE BARDS OF THE BIBLE.

BY GEORGE GILLILLAN.

The choice of such a title for his book by a Minister of the Scotch Secession

Church indicates a wide departure from old modes of thought, and a great change in traditional habits of feeling. But every sign of the present times intimates the shaking in Church and in State, in Religion and in Politics, of every thing which can be shaken, in order, no doubt, that those things which cannot be shaken may remain. No one in the present day can get through the world, and perform his part in it with credit, on the strength of holding fast by a traditionary creed, whether in Politics or in Religion. No one can now-a-days hope to look respectable, as was often the case aforesaid, by coming abroad in a dress of old principles, worn as mere prejudices; such a dress, once admired, is now held ridiculous. If we adhere to old fashions, we must have a better reason to give to ourselves and to others for following them than, 'so did and so thought our fathers'; and therefore so we do and so we speak. If we wish now to walk after our fathers, we must study and adopt their principles as well as imitate them in their practice, and repeat their maxims.

In Politics and in Religion all the great principles on which Church and State are founded, and from which emanate all social and Spiritual blessings, are eternal and change not, but abide ever the same. Shallow people, and those who wish to seem deep but are not, do, it is true, talk about modern discoveries of principles in Morals, Religion, and Human Nature, but only to darken counsel by words without knowledge. We do not know in what way the people in the neighbourhood do now draw up water from Jacob's well, but are sure enough it is the same water as that of which the patriarch drank, and his children and his cattle.

But, supposing men to hold the very same principles as their fathers held, how difficult, or rather impossible, is it to walk in the same steps! We may take the same light to our feet, and lamp to our path; but our feet are on different ground, our path lies among impediments of a different character. We have not precisely the same evils to avoid, nor the same good things to accomplish, and cannot perform our part in precisely the same manner. Principles have not changed; but the circumstances, under which they are to be applied and to which they are to be accommodated, have changed greatly.

In the Church of England there have been representatives of High Church and Low Church principles and prejudices since the time of the Reformation and before it; but is it possible for these two parties to continue to jog-on side by side as for generations they have been doing? Evidently it is not. The position taken by the Puseyite party was not an accidental discovery, to which they fled for shelter on the spur of the moment, and from which, many may think, they will suddenly depart, as to many it seems

that they inconsiderately took it up. Not so, however. It was the very height and ground of vantage to which their eye must have turned from the first as that upon which they must seize, and occupy, and fortify, and defend to the last, for, this being lost, all is lost. Puseyism is no child of the man, whose name it bears, but a birth of these times, so fertile in the production and reproduction of things both new and old. If it be come of an ancient line, still it is no antediluvian progeny, no mummified geological specimen of an extinct species, but a living creature that can breathe the same air with ourselves, and thrive on such fruits as now grow out of the earth. Old-fashioned as it appears, it can hold-up its head and walk about, and feel at home, in modern England.

When the support of the government was under a process of withdrawal, it was absolutely necessary either to give up the High Church cause, or provide for its security, by fleeing to such ecclesiastical strongholds as might yet remain. If this cause was to be maintained on its own principles, it was wise to bring them forward in all their strength and completeness. This cause, like many others, both better and worse, will suffer, because many, who desire support from it, will render no aid either to it, or any thing else but the cause of their own interest, and will one day shout for it, and the next betray it. One thing, however, the controversy will ensure; it will stir-up for final discussion every great question which has been slumbering-on in smoke like smouldering fire, from age to age, in the Church of England. The Church of England Men of Tradition, once so numerous, and whose course was so clear, must have become extinct, or be fast disappearing, and those who remain must reel to and fro and be at their wit's end. Every one must feel that he has his party to choose, and his position to define, as a Churchman.

In Scotland there are an Established Church, a Free Church, and a Voluntary Church, and sundry fragments of old denominations, and embryo formations of new ones; but where now is any thing that can be called The Church of Scotland, answering to the title once graved on the National heart, still lying embalmed in the National memory, as written on every page of its post-Reformation history, and traced in characters deep and strong in the solemn League and Covenant of the *Kirk* and *Kingdom* of Scotland. Great changes have come over both the *Kirk* and *Kingdom* of Scotland since then, and great changes must now take place before we can look for the settlement of a Church in Scotland, which, as one fold, shall embrace all Scotchmen.

But, besides the controversies about Church forms and modes of administration, we hear of a growing Morrisonian controversy which strikes at the root of Scottish Theology, and accuses the Shorter

Catechism of teaching false doctrine. All these things show that in Scotland men will not be permitted to hold by their Religion a tradition received from their fathers. Even if after all this shaking of old things, and trying of new things, they should have to come back and settle down upon the old, as in many cases they will, still they cannot rest quietly where they are. That, in the Providence of God, is not permitted. If many looked on an establishment merely as a good thing for themselves, and not as Dr. Chalmers demonstrated it should be, and might be, a great blessing for the whole people, and troubled themselves little about Church extension, it was good that they should be roused by the shaking of the walls of their own portions of the enclosure. If some thought themselves orthodox Christians because they had learned, and were teaching their children to repeat the words of the Shorter Catechism, it might do them no harm to be challenged to show the excellency of their doctrines by exhibiting them in their power, and not merely in a form of sound words.

The publication, by a Minister of the Secession Church of Scotland, of a book intended to be popular, in which Moses and Samuel and all the Prophets and Apostles of the Old and New Testaments are called *THE BARDS* of the Bible, and treated of in a style in some measure corresponding to the title, indicates that changes of no slight kind have come over the old associations connected with such subjects in Scotland.

It were easy to praise the book, and justify our commendations by quoting passages in which we find good things well-expressed. It were easy also to find fault, and justify our censures by other passages, in which rash and ill-considered judgements are hastily uttered in a style which, considering the subject, must be called flippant. The general intention of the writer seems good; and, seeing that amid the rolling billows of innovation, in which it is our lot to struggle, we must look-out for what the Germans call *new standing-points*, from which to fight the battles of the Faith, indulgence must be extended to oversights in choosing the ground, and mistakes in the mode of conducting the warfare in new situations. The style of this writer may be better adapted to the times, and have greater success in commending the Word of God to general notice than one more in accordance with our feelings of propriety. He sometimes seems to us to treat the Sacred Writings as if he had forgotten that they are to be received not as the Word of men, but, as they are in truth, the Word of God. Though startled by some things of this kind, as proceeding from a preacher of the Gospel, we are persuaded from many other passages that he himself receives and wishes to commend to others the Scriptures as the sure testimony of God.

We have not, however, been quite reconciled to his free and easy method of dealing with these venerable records of our Religion; but we wish him God speed, as he seems to mean well. The Bible has come through a great deal of absurd commentation already; but the absurdities of its commentators do not cleave to it. We rejoice to see it made an object of interest and attention, even when the mode of presenting its claims seems to us a little odd and out of the way. Is a man a scholar, and an admirer of the Greek and Roman classics, and does he love his Bible and delight to invest it with every literary perfection; if this be a mistake, yet surely it is more than excusable; it is amiable. Those, who searched the Scriptures through and through for passages of classical beauty, might, no doubt, have searched for better things; and why should we suppose they did not, while searching for these beauties; but surely even thus they were not ill-employed. We must confess to having derived both pleasure and profit from their labours, though they say many things little to the purpose of their main argument, and that main argument itself had little to do with the Christian's joy and peace in believing. As poetical characters, poetical situations, and a spirit of poetry, form fashionable topics of conversation in the present day, it seems quite proper to show that the Bible abounds in all these. It is a characteristic of that wonderful book that it can be made to harmonize with every thing in this world but sin. It were curious to note how the literary and philosophical habits and pursuits of every age have given a colour to the received interpretations of the truths of Scripture. The Bible is impatient of nothing so much as of being let alone and neglected. If men do not receive it as a friend, it is natural they should oppose it as an enemy. It is every man's best friend, or greatest enemy, according as he treats it. To treat it as if it were nothing to us is the worst treatment we can bestow upon it. We consider it a bad sign of a man or a community to call the Bible the best book in the world, and think they have discharged their duty to it by paying it this idle compliment. By all means, therefore, let us have all manner of discussions about the Bible, classical discussions, poetical discussions, critical discussions, philosophical discussions; all may do good as well as theological discussions. In the case of the Bible almost anything is better than forgetfulness. Neither the accusations of enemies nor the mistakes of friends can make it any other than the Word of God with power; but, that its power be exerted, it must be brought into contact with the human mind. To say the truth, the honest intention of the writer or preacher to commend the Word of God, because he loves it, seems more efficacious in gaining an entrance for it into the

minds of others than all gifts of utterance or powers of intellect. Where faith, working by love, shines through weak arguments, puerile conceits, unapt comparisons, absurd and ridiculous figures of speech, and all manner of literary blemishes, and logical blunders, yet this light from Heaven throws its radiance over all; and he, who speaks because he believes, though it be with a stammering tongue, saves both himself and his message from contempt, unless personal vanity be evidently prompting him to seek the praise of an eloquent orator. Nothing is so destructive to the success of preaching as self-seeking on the part of the preacher.

It is chiefly with the characters of the sacred penmen that Mr. Gilfillan occupies himself; and, though the views we form of these may not affect either the doctrines or the precepts they deliver, yet the biographies of the Scriptures, through their influence over the imagination and affections of the reader are not the least efficacious elements in forming his religious character. This writer, in his anxiety to present his subjects under what he considers their most poetical aspect, has, we cannot help thinking, often drawn pictures, of which the originals are not to be found in the delineations of Scripture. The great characters of Scripture, or to use the Scripture language, the prophets and men of God, of whom we read in the Old and New Testaments, were men such as God makes, and the working of sin and the counteracting power of His grace fashion,—not men such as poets and romancers dream of, and shadow forth from pictures in their own imagination. In his account of the great Legislator of the Jewish economy we like neither the matter nor the manner in which it is wrought up. To criticise Moses after the manner of a literary reviewer, dealing with a tragedy hero, can do no harm to the character of Moses, but does not reflect much credit on the judgement or taste of Mr. Gilfillan. The following is the summing-up with which he concludes:

“Moses was the loneliest of men; lonely in his flight from Egypt—lonely while herding his flock in the wilderness—lonely while climbing Mount Sinai—lonely on the summit, and lonely while descending the sides of the hill—lonely in his death and lonely in his burial. Even while mingling with the multitudes of Israel, he remained secluded and alone. As the glory which shone on his face insulated him for a time from men, so did all his life his majestic nature. He was among men, but not of them. Stern incarnation of the anger of Omnipotence, thy congenial companions were not Aaron nor Joshua, nor Zipporah, but the rocks and caves of Horeb, the fiery pillar, the bush burning, the visible glory of the sanctuary, the lightning-wreaths round Sinai's sullen brow, and all other red symbols of Jehovah's presence. With such like a kindred

fire upon one funeral pile didst thou gloomily embrace and hold still communion! Shade of power not yet perished, sole lord of millions still, wielding the two tables as the sceptre of thy extant sovereignty with thy face flashing back the splendours of the Divine eye, and seeming to descend evermore thy 'thunder hill of fear,' it is with a feeling of awful reverence that we bid thee farewell!"

The above was not intended to be subjected to a strict analysis, and the particular statements, of which it is composed, will not bear a close examination; but, what is worse, the *general* impression conveyed by the images and epithets, thus loosely thrown out, is a false one. They are not in accordance with the writer's own views on the subject of Revelation; and it would be wrong to impute to him the sentiments they seem to express. We are persuaded that upon reflection he would himself admit that he has uttered things in haste, and without due consideration. It would be very hard to make such a writer an offender for a word; but, as his slapdash style is very apt to become taking with young preachers and writers on religious subjects, we would warn them that it is very dangerous to trust, for making an impression, chiefly to strong statements, striking epithets, and dazzling metaphors; and the practice, if indulged in, may easily lead both themselves and their hearers into serious misapprehensions of Sacred Truth. Thus '*Sullen Sinai*' is a very awkward phrase to proceed from a preacher of the Gospel. The giving of the Law from that mountain was accompanied with a display of terrible majesty; but there was nothing *sullen* either about the Law or the Lawgiver. The first words heard amid the terrors of the scene had nothing *sullen* in their import, and with them all which follows agrees. "I am the Lord thy God, that have brought thee out of the land of Egypt, out of the house of bondage."

Again, to call the meekest of men, one whom the people entreated to act as their Mediator with God, and whom God instructed to console them with the promise of a Prophet like unto himself from among their brethren,—to call this man a "stern incarnation of the anger of Omnipotence," shows that the writer had another Moses in view than the Moses of the Bible, no incarnation of any thing, stern or otherwise, nor ever embodied anywhere, save in his own imagination. Neither did the real Moses "gloomily embrace" all sorts of solitary horrors as most congenial to his habits of thought, but was evidently a man of a very sociable disposition. We may well believe that he was always serious and often sad, from a sense of his responsibility to God in his high office, and his desire as a servant to be found faithful in all his house, under the burden of a stiff-necked and rebellious people, whose murmurs and reproaches he was

compelled daily to bear; but, that he was stern in his deportment, solitary in his habits, or gloomy in his meditations, or at all resembled the above sketch, we do not believe.

(To be continued.)

MISCELLANEOUS.

PAPAL AGGRESSION.—With unfeigned regret we have read the speech of the Earl of Aberdeen on the Papal Aggression in the House of Lords. It is contrary to all we anticipated from him some eight months ago, and utterly opposed, we believe, to the united judgement of the Church of Scotland, of which his Lordship is an office-bearer. What new and strange latitudinarian views have crept into his Lordship's clear judgement we are unable to conjecture. We can only express regret when even the expression of it gives us pain.

The Duke of Argyll made several good observations in reply to Lord Aberdeen, and threw out a hint that, were the provisions of the Bill extended to Scotland and to the semi-Romish Episcopal communion in that country, whose spirit is so different from that of the Church of England, and whose Liturgy in one of its chief offices teaches transubstantiation, or what is very like it, it would do real justice.

The Scotch Episcopalians are not a branch of the Church of England in Scotland, but in the position of English Presbyterians in England, a body of Dissenters. The Church of England has representative Clergy in Scotland, who repudiate all connection with Scotch Episcopacy, just as the Church of Scotland has Clergymen in England who have no connection or communion with English Presbyterians. It was, therefore, not about the just claims, or jurisdiction, or dignities of the English Episcopacy that the Duke of Argyll so plainly spoke, but on the empty but loudly enunciated pretensions of a body, alien in spirit and position to either Establishment. If the Scotch bishops have any respect for the spirit of the law and the constitution, they will cease assuming titles and dignities such as those, we regret to say, they are now strutting in. On the walls and church-doors of London may be seen at the present moment placards announcing a sermon by "The Lord Bishop of Edinburgh." This is an illegal title. If assumed, it is very discreditably to the pretentious wearer; if given by another, it must be by some cracked-brained Tractarian.

We are not surprised, that, noticing so reprehensible assumptions, all dated the era of the Tractarian movement, the Duke of Argyll, alike a member and ornament of the Scottish Establishment, should have expressed his wish that the bill had comprehended pretended Lord-bishops North of the Tweed, as well as Popish Lord-bishops South of it. We feel our Protestant Ecclesiastical Establishments so precious at the present moment that we never can see without censure Scotch Episcopal or English Presbyterian Dissenters assuming jurisdiction and title in the face of constitutional law and order, or attempting stealthily and jesuitically to supplant them. It becomes loyal subjects to render the Ecclesiastical Titles Bill as impartial as possible in its operation by submitting themselves not only to its letter but to its spirit, and thereby proving to Romanists that a necessitated defence of National independence, not a deliberate aggression on their Religion, is the actuating element in our present legislation. We notice, too, in a recent debate in the Presbytery of Edinburgh, the only legal ecclesiastical body having jurisdiction in that city, that Dr. Muir, distinguished alike for his moderation and position, has felt it his duty to direct the attention of his co-presbyters to the indiscreet assumptions of the Scotch non-jurors. It would seem as if the chief ministers of that body were bent on supplying the place of a Pope's bull in Scotland by taking

upon them all the jurisdiction, pre-eminence, and title which that document more canonically bestows. We direct attention to this in no unkindly spirit; we do it with regret. We desire to see order, not every man doing that which seems lawful in his own eyes. We are anxious to remove the very appearance of partiality from the present measure with all its deficiencies. Differing, as we do, from the Duke of Argyll in several respects, we rejoice to see his patriotism, his Protestantism, and his fearless identification of himself with the institutions, the prosperity, and best interests of the interesting portion of the empire, which is alike the place of his birth and the burial-place of his good forefathers.—*London Morning Herald*.

PRESBYTERY OF EDINBURGH—This reverend Court held its usual monthly meeting on Wednesday, Rev. Mr. M'Letchie, Moderator. Dr. Paul laid on the table a certificate from the Presbytery of Dalkeith in favour of the Rev. Joseph Henderson, who had been named as assistant to the Rev. Mr. Robertson of New Greyfriars during his absence. Dr. Muir moved that in the case of any minister within the bounds requiring to employ an assistant on account of bad health, or during necessary absence from his parish, the sanction of the Presbytery be previously received to the appointment. The Motion after some conversation was unanimously adopted. The Moderator read a letter which had been addressed to him by the Rev. Dr. Barclay, of Currie, intimating that, the state of his health requiring a change of residence to a warmer climate, he had to request from the Presbytery leave of absence for three months; and that he had engaged a resident assistant, a licentiate of the Presbytery of Edinburgh, to perform his duties during his absence. A medical certificate accompanied this communication. Dr. Clark moved that Dr. Barclay's request be granted; which was seconded by Dr. Paul, and agreed to. The remainder of the sederunt was occupied in the transaction of private business.—*Edinburgh Paper*.

INDUCTION.—On Thursday the Presbytery of Kirkwall met at South Ronaldshay for the purpose of ordaining Mr. Patrick G. Gilruth, and of inducting him to the pastoral charge of the United Parishes of South Ronaldshay and Burray. The large North Church was crowded in every part. The usual solemn services were conducted by the Rev. Mr. Fisher, of Deerness, in a truly able, efficient, and impressive manner; and in the act of ordination the Presbytery were assisted by the Rev. Messrs. Whyte, of Caubisbay, Logie, of Firth and Stennis, and Millar, Missionary at South parish. At the conclusion of the services the young and very promising Minister received a cordial welcome from the members and parishioners. No settlement could possibly have been more harmonious, not a breath of opposition having ever once been intimated; and it is worthy of notice that the 'Call' has attached to it a list of no less than upwards of a thousand names! Altogether we congratulate the people of South Ronaldshay on this most satisfactory appointment, and consider it an auspicious circumstance for the Church in Orkney, that so extensive and important a field of Christian culture should have been committed to the care of one so well qualified to undertake it. On Sunday last the Rev. gentleman was introduced to his flock by his brother, Mr. Thomas Gilruth, at present officiating as Assistant at South Leith.—*Northern Ensign*.

CLERICAL PRESENTATION.—The Rev. Andrew Boyd, Assistant in St. George's, Edinburgh, has been selected by the patrons of the church of Newton-on-Ayr, who have agreed to present him to the church and living of Newton, so soon as the same shall become vacant. A letter has been received from Mr. Boyd, in which the Rev. gentleman states that he will accept the presentation when it is issued.—*Ayr Advertiser*.

CLERICAL PRESENTATION.—The Queen has presented the Rev. George Murray to the church

and parish of Balmaclellan in the Presbytery and Stewartry of Kirkcudbright, vacant by the death of the Rev. William Wilson.—*London Gazette.*

ROXBURGHSHIRE.—The valuable living of Welton in this county has been bestowed by the Duke of Buccleuch, the patron, on the Rev. James Stewart, of the *quoad Sacra* parish of St. Mary's, Dumfries, an appointment which, there is reason to believe, will give universal satisfaction.

REV. DR. PENNINGTON.—The legal documents of the entire freedom of the Rev. Dr. Pennington from slavery have been received from America. A public meeting of the subscribers to the fund for the purchase of Dr. Pennington's freedom, and of others friendly to the cause of Negro Emancipation, was held in the East United Presbyterian Church at Dunse on Thursday night, in order to present Dr. Pennington with his credentials as a freeman of the United States.—*Kelso Chronicle.*

THIRD VOYAGE OF THE "JOHN WILLIAMS" TO THE SOUTH SEA.—This beautiful vessel, which is the property of the London Missionary Society, is now making its third voyage to the Islands of the Southern Pacific with a band of Missionaries, eight in number, with their wives and families, comprising Mr. Darling, who is returning to Tahiti, where he has been labouring for the space of thirty-five years, and Mr. Buzacott, who has also spent eighteen years there. Both these gentlemen have had their doings and sufferings recorded in that remarkable work, "William's Missionary Enterprises." The ship takes its name from the lamented Missionary, and was purchased exclusively by the contributions of Sunday-school children. These gentlemen take with them 5000 copies of the entire Scriptures in the language of Raratonga, translated and carried through the press by the Rev. Mr. Buzacott under the auspices of the British and Foreign Bible Society. It is said that these volumes will find a ready sale at a price equivalent to 8s. sterling, which will be returned to the funds of the Bible Society.

FREE CHURCH OF SCOTLAND.—The Home Mission, including both the Highlands and Lowlands, received last year £5,592 9s. 10.; this year £6,083 18s. 5d. The Education Scheme, including also the School-masters' Sustentation, received last year £11,196 15s. 5d.; this year £13,906 13s. 10d.—The Sustentation Fund of the College received last year £3,494 3s. 9d.; this year £3,671 4s. 9d. The amount received for the Foreign Mission Scheme last year was £12,328 11s. 1d.; and during this year it received £17,264 2s. 8d. The Colonies received last year £3,686 16s. 9d.; this year £4,900 11s. 8d.; the Jews' Conversion Scheme last year, £4,260 5s.; this year, £5,671 12s. 9d.; the Building Fund last year received £3,144 15s. 7d.; this year it had received £3,365 6s. 4.;—so that on all the Seven Schemes there was an increase, rising, as contrasted with last year, from £42,010 to £50,868, being an increase of £8,858 10s.

Total sums raised from 18th
May, 1843, to 30th March,
1844, per Report and Abstracts,

1844-45,.....	£366,719	14	3
1844-45,.....	384,483	18	9
1845-46,.....	301,067	5	8
1846-47,.....	311,695	18	7
1847-48,.....	276,465	14	5
1848-49,.....	275,081	4	4
1849-50,.....	306,622	0	1
1850-51,.....	303,840	5	4
Sum 1843-51,	£2,475,616	1	7

MEETING OF THE GENERAL ASSEMBLY OF IRELAND.—The General Assembly of the Presbyterian Church in Ireland was opened in Belfast on Tuesday. The proceedings commenced with the election of Moderator, for which office there were four candidates: and after a scrutiny of votes it appeared that the choice of the Assembly fell upon the Rev. Dr. Coulter, whose name has been

frequently before the public in connection with the Tenant League, of which he is one of the leading champions.

OLD SCHOOL PRESBYTERIAN CHURCH, 1851.—The Rev. Dr. Leyburn, Stated Clerk of the General Assembly, gives the following general view of the Presbyterian Church of the United States for 1851.

During the year ending May, 1851, seven Presbyteries were organized and reported to the General Assembly, viz: Mohawk, Connecticut, Eastern Shore, Findlay, Cedar, Eastern Texas, and Western Texas.

Synods in connection with the General Assembly, 23; Presbyteries, 134; Candidates for the Ministry, 381; Licentiates, 237; Ministers, 2,027; Churches, 2,675, Licenses, 81; Ordinations, 87; Installations, 116; Pastoral relations dissolved, 98; Churches organized, 81; Ministers received from other Churches, 28; Ministers dismissed to other Churches, 9; Ministers deceased, 29; Churches received from other connexions, 7; Churches dismissed to other connexions, 1; Churches dissolved, 4; Members added on examination, 10,852; Members added on certificate, 7,892; Adults baptized, 2,918; Infants baptized, 10,994; Whole number of Communicants reported, 210,306; Amount contributed to Congregational purposes, \$1,056,023; Amount contributed to other Religious objects, \$406,692.

UNITED PRESBYTERIAN SYNOD.—This Synod met on Monday, the 12th May, and on successive days till Friday evening. There was little business of general interest before the Court. The Rev. H. Angus, the retiring Moderator, preached from Heb. xii. 22—"The Heavenly Jerusalem;" after which Dr. Lindsay, Glasgow, was called to the Chair.

During last year 6 Ministers have died; 16 have demitted, or been loosed from their charges; 4 have been deposed, suspended, or otherwise cut off from the Ministry; 9 have been induced; 1 Minister and congregation received into the Church; 16 probationers ordained, and 3 missionaries.

THE AMERICAN BIBLE SOCIETY.—This Society is doing a noble work in preparing editions of the New Testament in German and English, in Danish and English, in Spanish and English, in French and English, and very recently in Swedish and English. These books have been found eminently useful to emigrants who are swarming in such numbers to our shores.—*American Paper.*

RELIGIOUS ANNIVERSARIES IN NEW YORK.—The following is the income reported by the several Societies for the year which has just terminated. American Tract Society, \$310,618 09; American Bible Society, \$276,852 53; American B. B. Foreign Missions, \$176,677 83; American Home Mission Society, \$150,940 25; American and Foreign Christian Union, \$56,265 82; American and Foreign Bible Society, \$45,373 41; Am. Baptist Home Missionary Society, \$29,648 28; American Seaman's Friend Society, \$19,252 61; New York State Colonisation Society, \$22,000 00; American Society for ameliorating the condition of the Jews \$11; 163 oel Total, \$1,098,790 80. £274, 697.14

AN INTERESTING BOY.—A few days after the first number of the *Semeur Canadien* was issued in March last, Mr. Cyr was met in the streets of a neighbouring village by a Canadian boy, who requested a copy of the paper to be sent to him. Must I pay now? said he. If it is as convenient, it would be just as well, answered Mr. C. Very well, replied the boy, I can give you the money now, if you will be kind enough to wait a little; and he ran to his master's, a shoemaker. In a few minutes he came back and handed out 75 cts. for the yearly subscription. The boy has since read the *Semeur* with interest along with the Bible, and has entirely left the Romish Church, notwithstanding the opposition of his parents. Let us sow the good seed, God will give the increase.—*Grande-Ligne Mission Register.*

ANNUAL MEETING AT GRANDE-LIGNE.—The labourers composing the Grande-Ligne Mission have been in the habit of meeting together once in twelve months for the purpose of edifying and strengthening each other for the difficult work in which they are engaged. These meetings are generally much blessed, as they are not only attended by the Missionaries themselves, but by many of the converts and some anxious inquirers, or even Romanists, who come from a distance to be present at the services of this occasion. This year we are happy to say we have enjoyed an unusual share of blessings from our Heavenly Father during the two days we spent together; and we hope that the good impressions then received will be lasting. Our meeting took place on the 15th and 16th of this month, and was well attended. It was probably the largest gathering of Canadians we ever had. The Chapel was full to overflowing. One may imagine the sweet emotions of the Missionaries, especially of those who came to this country some fifteen years ago when there was not a single convert known among the French Canadian population, in beholding such a number listening attentively to the Truth as it is in Jesus. There are enjoyments on such days that are more than a full compensation for all the sacrifices that one can make. A circumstance which added to the interest of the meeting was the baptism of six converts, which took place on the first day. After an address from brother Roussy, who was called to officiate, on the ordinance he was about to administer, we repaired to the baptismal fount on the Mission premises, where our brethren and sisters were buried in baptism according to the command of our Saviour. It was a solemn and, we trust, a blessed season. The next day we partook together of the Lord's Supper, commemorating that death which has given life to our souls; and we experienced it was good for the brethren to be together at the table of their Blessed Master.

Among the attendants were some interesting inquirers after the way to Eternal Life. We must mention one especially, with whose progress in the knowledge of the Gospel we are much rejoiced. He was awakened from his deep slumber by a book entitled "*Les Enseignements de l'Eglise Romaine comparés avec l'Ecriture-Sainte.*" (The Teachings of the Romish Church compared with the Holy Scriptures.) This book was given to him by a man that had received it from one of our Colporteurs. The perusal of this work opened his eyes to the errors of his Church, and from that time he was led to inquire seriously after the Truth. He was met by some of the Missionaries at different times, who urged upon his conscience the claims of the Gospel. He is now in a very interesting state of mind; his heart is open to the regenerating influence of the Holy Spirit. He is a man that would be likely to exert a very good influence, should he become truly pious. May he find peace in believing.—*Ibid.*

Great disgust has been excited by a decree of the Austrian Government prohibiting the use of any books in public and other schools that have been written by Protestants.

CLERICAL PRESENTATION.—The Queen has been pleased to present the Rev. John Gibson to the Church and Parish of Kirkhope in the Presbytery of Selkirk. This is a new Parish, recently erected by decret of the Court of Session.—*Northern Ensign.*

We understand that the Rev. Mr. Millican, of Airdrie, is to preach in the *Quoad Sacra* Church of Pulteneytown on Sabbath first. Mr. M. is to be stationed here for some time.—*Ibid.*

The Returns submitted to the late Meeting of the Wesleyan Conference show a defection of nearly 60,000 members of the Society.—*English Paper.*

AN ANCIENT ART REDISCOVERED.—At a meeting of the Asiatic Society of London, some time ago, a human hand and a piece of beef, preserved by means of a preparation of vegetable tar, found on the borders of the Red Sea. In the vicinity of Mocha, were presented; a specimen of the tar accompanied them. Colonel Holt, who presented the specimens, observes: "During my residence on the Red Sea, a conversation with some Bedouin Arabs, in the vicinity of Mocha, led me to suspect that the principal ingredient used by the ancient Egyptians in the formation of mummies was nothing more than the vegetable tar of those countries, which is called by the Arabs, Katren. My first trials to prove the truth of this conjecture were on fowls and legs of mutton, and, though made in July, when the thermometer ranged at 94° in the shade, they succeeded so much to my satisfaction, that I forwarded some to England; and have now the pleasure to send to the society a human hand prepared in a similar way four years since. The best informed among the Arabs think that large quantities of camphor, myrrh, aloes, and frankincense were used in the preparation of the mummies. These specimens will, however, prove that such additions were by no means necessary, as the tar applied alone penetrates and discolors the bone. This tar is obtained from the branches of a small tree or shrub, exposed to a considerable degree of heat, and it is found in most parts of Syria and Arabia Felix."

For the Presbyterian.

Duty having called me to spend some few days in Glengarry, I had an opportunity of witnessing one of those solemn scenes which reminded me of the hallowed seasons in Scotland, when men of prayer met from different and often distant parishes to unite as one family to celebrate the love of their dying Saviour, seasons that were often blessed by God in the remarkable out-pouring of His Spirit, in strengthening His people for the endurance of trials, and the good confession they made before many witnesses.

At Dalhousie Mills the Sacrament of the Lord's Supper was dispensed on the first Sabbath of August. On Friday the people met to humble themselves before God, to implore a Father's forgiveness, and receive the blessing from on High. The Rev. Mr. M'Laurin, of Martintown, conducted the services of the day in Gaelic and English to an attentive and listening audience. On Saturday the Rev. Mr. M'Pherson preached in the tent in Gaelic to a large Congregation, and in the Church the services were conducted in English by the Rev. Mr. Simpson, Lachine. On Sabbath the Rev. Mr. M'Lean, Minister of the parish, addressed the Gaelic portion of the Congregation in the Church and Mr. Simpson the English in the tent. The number attending these two services could not have been much less than twelve hundred people. On Monday the Rev. Mr. M'Kenzie, Williams-town, preached in English, and Mr. M'Pherson in Gaelic in the tent. During the whole time I saw nothing but the utmost decorum and strict attention to the important duties that called so many together. It was an interesting sight on Sabbath morning to see the people assem-

bling from the adjacent places, friend meeting with friend, the aged sire with buoyant youth, all impressed with a deep sense of the solemnities of the day in which they were to take a part, directing their steps to the House of God.

What pleased me much was to see the large attendance upon the week-days. Though the duties of the farmer called him to attend to his secular interest, yet the higher duties of Religion overruled all minor considerations. The labours of the field were stopped, the implements of husbandry were laid aside, a rest was proclaimed. Time's fleeting concerns were forgotten in eternity's solemn realities. The command had been heard, "Oh! Judah, keep thy solemn feasts, perform thy vows," and the people were obedient to the call. If I may judge of the strength of the Presbyterian population of Glengarry, in connexion with the Church of Scotland, from what I saw at Dalhousie Mills, I should think that their numbers are, not so much diminished as we have been led to suppose from the statements which have been sent abroad by a party who seem to describe scenes with too high colouring. When the plain matters of fact are detailed, it would be found that the Church of Scotland still holds the affections of a vast proportion of the Presbyterian inhabitants of Glengarry. And, had it been possible to have supplied that section of the country with more Ministers speaking the Gaelic language, the number of dissentients would have been proportionably decreased.

An eye-witness,
Wm. Simpson.

OBITUARY.

In Westminster, on the 15th instant, of brain fever, after an illness of four days, Mr. Donald Watson, aged 22 years.

The deceased afforded in his brief but honourable career a remarkable instance of the successful pursuit of learning under difficulties. By ardent and persevering application to his studies, and with very little assistance from others, he qualified himself for admission into the University of Queen's College, Kingston, and maintained himself there chiefly, by his labours as a teacher, during the vacations. He acquitted himself with much credit in the various classes which he attended, and after three years of diligent study he obtained the degree of Bachelor of Arts at the close of the Session in April last. He was a young man of good parts and of a pious disposition, and, had he lived, would no doubt have been an ornament to the Ministry, for which he was preparing. The large attendance at his funeral notwithstanding the great inclemency of the weather, and the long distance (twenty-eight miles) to the place of interment, showed the high respect in which he was held by those who knew him.—*London (C. W.) Times.*

ORIGINAL POETRY.

FAMILY WORSHIP.

How sweet that hallowed peaceful spot,
When, warmed with genuine piety,
Together meet, to worship God,
The undivided family!

Where buoyant youth and silver age
Together read the Holy Page,
And sing the Dread Jehovah's praise,
And pious orisons upraise.

Blest is Jehovah's Sanctuary,
Where great assemblies sing His praise;
And blest Retirement's solemn hours,
Where Piety attunes her lays.
But far more blest that place to me,
Where tottering age and infancy
And buoyant youth together meet
To plead before God's mercy-seat.

How pure a moral atmosphere
In which to train the youthful mind!
This is the fruitful nursery,
To train for Heaven by God designed.
In such a soil, though still on earth,
The plant is of celestial birth,
And vigorous efforts makes to rise
Still upward to its native skies.

Society would smile again,
If those, to whom this trust is given,
Consistently by means like these,
Would train their little ones for Heaven.
The moral desert would rejoice,
And, born anew, exalt its voice;
Proud Infidelity would quail,
And Truth and Righteousness prevail.

Alas! that we should find so rare
These little nurseries for the Lord;
Alas! that here so few partake
The hallowing joys which they afford.
Without the aid such helps supply,
Religion sickens but to die;
Supply this oil of prayer and praise,
It flames with bright increasing blaze.

How strong those cords of love that bind
The pious family into one!
Not Death itself can long divide,
For, when a few swift years have flown,
Together all will meet again,
Released from mortal care and pain,
To sing for aye the Almighty's praise
In higher, holier, heavenly lays.

AMICUS.

DEPOSITION OF THE REV. ROBERT McFARLANE BY THE PRESBYTERY OF MONTREAL.

At a Special Meeting of the Presbytery of Montreal, held yesterday, 3d September, for the proof of a libel served on Mr. Robert McFarlane for the sin of drunkenness, the libel was found proven, and the unhappy individual was solemnly deposed from the office of the Holy Ministry.

Mr. McFarlane first appeared before the Presbytery of Montreal in November, 1848, and, having presented a Presbyterial certificate from the Presbytery of Hamilton in Scotland, dated in March of that year, and also a certificate from the members of the Kirk Session of Wishawtown Chapel of the same date, he craved to be admitted as an ordained Minister within the bounds. These documents appeared to have been regularly obtained and authentic; and the Presbytery of Montreal received Mr. McFarlane as an ordained probationer. But in consequence of certain rumours that had been circulated in Montreal, unfavourable to his character, the Presbytery deemed it expedient to correspond with the Presbytery of Hamilton, inquiring into the circumstances which led to

his demission of his charge in Scotland. An answer was received from the Clerk of the Presbytery of Hamilton, certifying to the authenticity of Mr McFarlane's testimonial from that Presbytery. From that letter we subjoin the following extract:

1st. That the Rev. Robert McFarlane was regularly ordained Minister of the Chapel of Wishawtown by the Presbytery, 7th January, 1847.

2nd. That on 28th March, 1848, he gave in a resignation of his charge; and a Committee was appointed to investigate into the matter.

3rd. On the 3rd April following the Committee gave in their report, stating the grounds of Mr. McFarlane's resolution to resign his charge in Scotland to the effect, *first*, that in Canada there is a more extensive field of usefulness; *second*, from his having fallen into pecuniary difficulties.

I also beg leave to state, that the certificate granted, by this Presbytery, was a true certificate; and that we know of none of those vague reports, or of their grounds or imports, which have recrossed the Atlantic to the prejudice of Mr. McFarlane. He has the full benefit from us of whatever that certificate implies.

If necessary, I will send the extracts by writing to me personally; but I deem such a step altogether unnecessary.

Signed, WM. PATRICK,
Pres. Clerk.

The Presbytery of Montreal, as a matter of course, declared its satisfaction with these documents.

In the meantime, Mr. McFarlane having preached in various places within the bounds of the Presbytery, received a harmonious call from the Congregation at Melbourne, over which he was inducted in November, 1849. From that time until the Winter of the following year he laboured with acceptance among the people of that neighbourhood, when certain rumours affecting his character began to be circulated. In May last a petition from several parties connected with the Congregation was laid before the Presbytery, craving an investigation of the case; and the Presbytery resolved to meet at Melbourne on 2nd June for this purpose, and generally for a Presbyterial visitation of that Charge. This Meeting was held accordingly; and after the examination of numerous witnesses it was resolved that there was ground for a libel against Mr. McFarlane for the sin of drunkenness; but on account of the difficulty of obtaining a full legal proof of the numerous charges, and on account of the distance of Melbourne from Montreal, and the expense and inconvenience it would occasion to hold another Presbyterial Meeting there, it was agreed to offer Mr. McFarlane the option, either that the libel should be served and prosecuted in due form, involving, if proved, the sentence of deposition; or that the Presbytery, acting on the evidence then before it, should, without

the formality of a libel, separate Mr. McFarlane from the Congregation of Melbourne, and suspend him *sine die*. Mr. McFarlane declared his choice of the latter course, and the sentence of suspension *sine die* was declared and recorded. Some hope was entertained that repentance might follow the solemn admonitions which were addressed to him by the Presbytery; and solemn pledges were given that he would abstain from the use of intoxicating drinks, and that, by the help of God, he would bring forth fruits meet for repentance.

Information, however, was very soon presented, that Mr. McFarlane had relapsed into his former habits, and had gone to such excesses as clearly showed that he had cast off all religious restraint and obligations. The Presbytery was then constrained to serve him with a libel, and at last meeting proceeded to the proof on the new charges that have arisen. Mr. McFarlane did not appear to the citation. His intemperance had become so notorious and debased that it was quite unnecessary to do more than call for proof on the fourth count of the libel, which went to establish, that he was seen in the foulest state of intoxication, that he was carried on two occasions to the Police Office, and on the last was sent to gaol in default of the payment of a fine of two shillings and sixpence. The warrant of committal and of liberation, together with an extract from the register of the Police Office, were upon the Table. On these grounds the sentence of Deposition was pronounced.

CONGREGATION OF GALT.

A correspondent informs us that the Rev. Hamilton Gibson, of Galt, has been recently presented by the Ladies of his Congregation with a handsome Pulpit gown, as a token of the deep sense they entertain of his valuable ministrations among his flock.

THE ELEVENTH SESSION OF QUEEN'S COLLEGE

WILL begin on the FIRST WEDNESDAY of OCTOBER, (1st October), 1851, at which date all Intrants and regular Students in the Faculty of Arts are requested to be present.

The Divinity Classes will be opened on the First Wednesday in November.

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

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

Accommodation will be provided for Students as Boarders, the expense to each Boarder averaging about 7-dollars per month. Students, intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding Establishment will be under the superintendence of the Professors.

All Students must produce a certificate of

moral and religious character from the Ministers of the Congregations to which they respectively belong.

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

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Will be conducted as usual under the charge of competent Masters. The Fees in this Department are as follow:

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For Tuition in the above Branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes.	£6 0 0
For Tuition in all the above Branches, with lessons in the Latin Classics, Greek or Mathematics.	£8 0 0

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

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

By order of the Board of Trustees.

WM. IRELAND,
Secretary to the Board of Trustees
of Queen's College.

Kingston, C. W. }
23rd August, 1851. }

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