

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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.

CONTENTS.

	PAGE.		PAGE.		PAGE.
CHURCH IN CANADA.		Church Intelligence,.....	115	THE GREAT CONTROVERSY BETWEEN THE	
Ordination of Rev. James P. Paul,.....	113	CHURCH OF SCOTLAND.		Church and the World,.....	122
Queen's College Preparatory School,		Last General Assembly,.....	115	Religious versus Secular Education, ..	125
Kingston,.....	113	Education,.....	119	Religious Intelligence.	
Last Synod,.....	113	Endowment Scheme,.....	120	Evils of Caste in India,.....	126
CHURCH IN LOWER PROVINCES,		Rev. Andrew Gray, Dumbarton,.....	121	Mission at Ghospara,.....	127
Home Mission,.....	114	Springfield, Dundee,.....	121	SUBSCRIPTIONS TO PRESBYTERIAN,	128
Synod of Nova Scotia,.....	114			ADVERTISEMENTS,.....	128

No. 8, August, 1850.

VOLUME III.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

ORDINATION OF THE REV. JAMES T. PAUL.

The Presbytery of Montreal met at St. Lewis on the fifth of June for the purpose of ordaining the Rev. J. T. Paul to the pastoral charge of that Congregation. After an eloquent and impressive sermon by the Rev. Dr. Mathieson from the first verse of the third chap. of Second Thessalonians, Mr. Paul, having answered the several questions put to him, and assented to the declaration of the Synod of spiritual independence, was, by solemn prayer and imposition of the hands of the Presbytery, set apart to the office of the Holy Ministry, and declared Minister of the Congregation of St. Lewis in connexion with the Church of Scotland. Suitable addresses were delivered both to Minister and people. After the services of the day were concluded, Mr. Paul was presented with a handsome pulpit gown and cassock by the Ladies of the Congregation.

PREPARATORY SCHOOL IN CONNECTION WITH QUEEN'S COLLEGE, KINGSTON.—The Annual Examination and distribution of prizes of this flourishing institution took place on Thursday last. We are aware that examinations are often mere matters of display. Lessons are appointed and prepared with all possible care, and everything is cut and dry for the occasion. At this examination we could discover nothing of this nature. True, there were preparations; but they were the truly commendable preparations of the Session, not of the few days, or hours preceding its close. No task in particular was prepared for the day; but there were the courses of study which had

been pursued throughout the year, and there were the Scholars with their Homers and Horaces, and other text-books piled around them, ready for examination on any part of these courses! This was putting the faithfulness and talents of both Masters and Scholars to a severe trial; but it was one for which they were prepared,—one which they had contemplated throughout the year. The Scholars awaited the pleasure of the examiners with admirable calmness, though with evident anxiety.

We had just taken our seats when the Homeric class was called upon. The piece commencing with the 412th and ending with the 456th line, 1st book, was chosen by one of the gentlemen present for examination. Had the lesson been prepared for the occasion, we could not have been but pleased with the admirable manner in which they acquitted themselves; but, since it was only a specimen of their ability to read any part of Homer which they had studied during the year, all must have been highly delighted and satisfied with their performances. Their acquaintance with the dialects and the niceties and beauties of the Mæonian bard, shews that the attainments of those industrious and clever youths are of no ordinary character. We congratulate the Teachers upon their success and well-earned reputation, and would advise others, who occasionally get up exhibitions of their Scholars, to prepare for such examinations as we beheld on Thursday last.

Among those present on the occasion we had much pleasure in seeing the Rev. Dr. Machar, Principal Queen's College; the Rev. Professors Urquhart and George, and the Hon. Mr. Justice McLean. His Lordship, at the request of the Rev. Principal, addressed the assembly. Afterwards the Rev. Principal, by desire, proceeded to distribute the large and costly assortment of prizes, which the Master had awarded to the successful competitors. Among these was a Silver Medal, triumphantly carried off by Master W. S. Ireland. This is the second time that this youth has been crowned with the highest honours of the School.

We understand that all the Scholars (numbering upwards of fifty) set out on the following day, on a sailing excursion, on board the Steamer *Farmer*, in company with their Teachers and friends.—*Kingston Argus*.

As no official account of the last meeting of the Synod has come to hand, we give the following from the *Toronto Colonist*:

MEETING OF SYNOD.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland met in this city on the 3rd July, and closed its sittings on Tuesday last. There was a large attendance at this Session of Ministers from all parts of the Province, and a considerable number of Elders, although not so many as the importance of their being present should warrant us in expecting. Great harmony prevailed during the discussion of the various parts of the business which came before the Court, these being in many cases intricate and difficult. We notice a few of the more important items of business.

The affairs of Queen's College were found to be in an exceedingly flourishing condition, considering its limited resources. The Synod determined that the most energetic steps should be taken to keep up this Institution, and increase and extend its usefulness. And, in order to increase its pecuniary resources, it was agreed to make its support one of the Schemes of the Church, and an annual collection was appointed for this end in all the congregations of the Church.

On the subject of the Clergy Reserves, it was determined that strong remonstrances against interference with the settlement of this question made by the Imperial Statute should be addressed to Her Majesty and the Imperial Parliament; and also that the Church at Home should be requested to use her influence in the same behalf.

An important and painful case of discipline was brought before the Synod. Mr. Brown, the Minister of Scott and Uxbridge, had been suspended by the Presbytery of Toronto for drunkenness, which sentence had been appealed against, on the ground that the law of the Church provided for deposition in such cases, without leaving Presbyteries the alternative of suspending. After very full hearing of the whole case, the Synod sustained the sentence of the Presbytery, suspending Mr. Brown *sine die*, and separating him from his congregation.

Agreeably to Reports of Presbyteries upon enactments of Synod, the following remitted to Presbyteries last year were enacted into Standing

Laws of the Church; namely, Act anent the examination and reception of students of Divinity and probationers and ministers coming from other churches; Act anent the course of study to be pursued by students for the Holy Ministry, with the amendment proposed by the Trustees of Queen's College. This amendment provides that shortening the length of College sessions, and increasing their number, shall take place only in the case of such students as are specially recommended thereto by their respective Presbyteries.

The subject of Sabbath Observance, brought up by an overture from the Presbytery of Montreal, engaged the attention of the Synod. Ministers were enjoined to preach on the subject soon, and a petition against public Sabbath desecration to the three branches of the Legislature was adopted by the Synod.

The Managers of the Widows' and Orphans' Fund presented a highly satisfactory Report, and means were directed to be used to increase the congregational collections in aid of the Fund.

From the Report of the French Mission Committee it appeared that the mission in Quebec was in a prosperous condition; but that in that at Montreal a misunderstanding had arisen between the missionary and the Committee, which had retarded the working of the mission. The Synod appointed a committee to investigate the whole matter and arrange the existing difficulty.

Addresses were adopted, as usual, to Her Majesty the Queen, and to his Excellency the Governor General.

There were many other matters of importance which came before the Synod; but which may not be of so much interest generally to the public.

The next meeting of Synod is appointed to be held in Montreal on the 1st Wednesday of July, 1851.

CHURCH IN LOWER PROVINCES.

HOME MISSION.

To us who have so long and earnestly advocated the great and important cause of Home Missions, and have so frequently lamented the apathy and indifference which appeared to prevail in many places respecting the spiritual interests of our fellow-men, and even our fellow-colonists and fellow-Christians, living under our own eye and at our very doors, it must be a source of much gratitude and joy, to learn that this mark of reproach is now about to be speedily and entirely wiped away. The night of coldness and indolence is now, we hope, completely past, and a season of life, and zeal, and activity is about to commence. A better and a healthier feeling, more consonant with the dictates of humanity itself, and with the principles of our Holy Religion, begins to make its appearance, and efforts in some degree commensurate with the exigencies of the case are about to be made. Now it must be evident to every reflecting mind that an enterprise of this nature, in order to be successful, must be conducted on a general scale, and must extend over the whole Church. A work of much importance and magnitude, which could not be done at all, or done with extreme difficulty, by one or a few individuals, can be easily and successfully accomplished when a great number of persons lend their assistance. It was exceedingly fit and proper that a movement of the kind in aid of Home Missions should commence in Halifax, the capital of the Province, in the oldest and most prosperous congregations; but it should not be confined to that spot, or to any one locality. The addresses and correspondence of the Rev. Messrs. Herdman and Macnair, which from time to time appeared in the periodicals, and the unwearied exertions of the Lay Association, had in some measure prepared the minds of the people for such an effort; and the visit of the last named Clergyman to Halifax, was considered the best occasion for making an appeal to the people, and exciting their sympathies and liberality in support of Home Missions. Last Lord's Day that Rev. Gentleman advocated the

cause of the Church of Scotland and the claims of our destitute countrymen and fellow-Christians throughout the Province, with his usual ability and eloquence in the pulpits of the two city churches, and he did not plead in vain. He showed from personal knowledge and observation that there was yet much land to be possessed, that the spiritual destitution in the Presbyterian settlements was extensive and truly lamentable, that the inhabitants not only felt their need of the Gospel and welcomed the visit of its ministers, but were anxious to do what they could for the support of the ordinances of Religion; that in Wallace, one of the branches of his mission, in a congregation which has been vacant for a number of years, there is a strong desire for public worship, as testified by the attendance at the different Churches and by the formation of a Lay Association, consisting at first of 40 members, now increased to about 100, and by the subscriptions in aid of a new church amounting to the sum of £350; that in Pictou the destitution was as great in many places as in Wallace itself, and far more extensive, there being a number of congregations vacant; that the attachment of the people to the Church of Scotland was as enduring as ever, as manifested by their urgent and renewed applications to the Colonial Committee for ministers, and by the attendance of thousands at the dispensation of the Sacrament of the Lord's Supper in the town of Pictou and at McLennan's Mountain last autumn. Mr. Macnair was enabled to give a still more full and particular account of the wants of the Presbyterians in P. E. Island, having spent the last winter in Charlottetown. By the last census of the population there were 9000 persons who professed themselves adherents of the Church of Scotland in the Island, a larger number than adhered to any other Protestant communion. Missionaries are much needed in many places, more especially in Belfast, Georgetown, and New London, all of which he had visited. The congregation of St. James Church, Charlottetown, had received the largest share of his Missionary labours, and as an evidence of their attachment to the Church and their willingness to support the Gospel, he stated that at the dispensation of the Lord's Supper, about two months ago, between 70 and 80 communicants joined in the observance of that solemn ordinance, and the congregation had raised during the last year in subscriptions, collections, and otherwise, the sum of £250 currency, for the support of Religious ordinances, and for repairs on their church. The statement of this young, and zealous, and devoted Missionary, from personal knowledge and recent observation, evidently produced a deep impression upon the minds of his audience, and a cheerful and ready response was given to the earnest and powerful appeal for Missionary aid. Collections were made in both churches for the Home Mission Fund at the conclusion of Divine service, the collection in the morning at St. Matthew's Church amounting to £21 7s. 6d., and in the evening at St. Andrew's Church to £10 12s. 3d. It is devoutly to be wished that the good impression then produced may not be soon effaced. Arrangements, we are happy to learn, are now in progress for making collections and obtaining subscriptions to the Mission Fund in the country as well as in Halifax; and it is to be hoped that before the close of the summer additional travelling Missionaries, some of them speaking the Gaelic language, will be found in this extensive field of usefulness.—*Halifax Guardian*.

Mr. Macnair, we learn, has since accepted the charge of the congregation in Charlottetown, Prince Edward Island, where there is a large congregation who have learned to devise liberal things, though they have long been without the regular services of a pastor.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—This Synod met in Prince St.

Church, Pictou, on Tuesday, 25th of June, at 4 o'clock P. M., after an appropriate sermon from the Rev. James Ross, of West River, retiring Moderator, from Daniel vi. 3. "An excellent spirit was in him."

After the Synod was constituted, the Presbytery of Truro reported, that the Rev. George Christie had been loosed from the Pastoral charge of the congregation of Gay's River, Shubenacadie, and Lower Stewiacke, and inducted into that of the congregation of Yarmouth—that the Rev. R. Sedgwick had been inducted into the Pastoral charge of the congregation of Musquodoboit—and that Mr. E. F. Ross had been ordained over the congregation of Upper Londonderry.

The Presbytery of Pictou reported that Mr. Geo. Patterson had been ordained to the Pastoral charge of the congregation of Salem Church, Greenhill.

The Rev. James Bayne was chosen Moderator, and, having briefly addressed the Synod, took the chair. The evening sederunt was occupied with devotional exercises.

WEDNESDAY.—After the opening of the Synod yesterday morning, the Rev. James Ross, late Moderator, laid upon the table a paper received shortly after the close of the last meeting of Synod from the Synod of the Free Church, addressed to the Moderator and Members of this Synod; and also a letter addressed to him as Moderator of this Synod, signed by the Rev. Andrew King, Moderator of the Free Church Synod, covering the same. The farther consideration of these documents was deferred till the Report of the Committee on union be brought up.

Mr. Ross also laid upon the table a deeply interesting letter from the Rev. Messrs. Nisbet and Turner from Upolu, Samoa, giving an account of the commencement of our Foreign Missionary operations at Aneiteum, and of the co-operation of the brethren of the London Missionary Society. The Synod heard the letter with much interest, and referred it to the Board of Foreign Missions.

The Synod next received the Reports of the Financial Secretaries of the Presbyteries of Truro and Pictou. They contained in a tabular form answers to the questions regarding the financial affairs of congregations, agreed upon at last meeting of Synod. They were referred to a Committee, consisting of Rev. Messrs. Campbell, Watson, and Mr. Jas. McGregor, with directions to examine them and to report to Synod as soon after receiving the answers from the Presbytery of P. E. Island as possible and making such suggestions as they may think necessary to carry out the object contemplated.

The Rev. Mr. Trotter reported verbally from the Committee appointed to prepare a memorial to the Legislature on the injustice of Sectarian Institutions supported by the State Government. He stated that the Committee had drawn up a petition, copies of which had been forwarded to the several ministers to be signed in their several congregations.

Mr. Trotter reported verbally from the Committee of the United Presbyterian Church, that they had applied to the Church in Scotland for another preacher, to which application no reply had yet been received. The diligence of the Committee was approved, and they were re-appointed with their former powers.

The Committee appointed to prepare rules of procedure for the guidance of our Church Courts, gave in their Report. It stated that the Committee had examined several documents of the kind, and that in general they approved of the Rules and Forms of the Secession Church; but that there were many points requiring consideration, and, as the United Presbyterian Church are publishing an amended set of Rules, they recommended delay until this be received, when the object can be more easily and more successfully accomplished. The Synod received the Report, approved of the suggestions it contained, and reappointed the Committee, with the addition of the Rev. Mr. Roy, to carry these suggestions into effect.—*Eastern Chronicle*.

CHURCH INTELLIGENCE.

NOVA SCOTIA SABBATH ALLIANCE.—We have no doubt that the friends of Religion throughout the Province will rejoice to learn that a Sabbath Alliance has been regularly organized in this city on a Scriptural basis, embracing the different religious denominations, and intended to promote the better observance of the Lord's Day in Nova Scotia. As the Alliance acts openly and boldly, as they wish their principles to be generally known, and are anxious to influence and direct the public mind on the great question of Sabbath Observance, they have embraced the earliest opportunity afforded them for bringing their cause before the community. We have therefore much pleasure in announcing that a public meeting of the Alliance will be held in the New Temperance Hall on Monday evening, for diffusing a thorough knowledge of its principles and objects, and enlisting and uniting the friends of the Sabbath in its favour.—*Halifax Guardian.*

PRESBYTERIAN CHURCH, WALLACE.—It is deeply and sincerely to be regretted that a congregation which has manifested such a strong and lasting attachment to the Church of Scotland, and one so able and willing to contribute for the support of a stated ministry, should have been left for so long a period without a fixed pastor. It is now nine years since the Rev. Hugh McKenzie, their first minister, left Wallace; and during this tedious and protracted vacancy the supply of religious ordinances which the congregation has received from the ministers of their own Church, has been scanty indeed. The Rev. Mr. McGillivray and other Gaelic clergymen from Pictou have, it is true, directed their attention to these interesting settlements and dispensed the ordinances of Religion among the population. Members of the different Deputations sent out to this country have also visited Wallace, and earnestly recommended the congregations to the favourable notice of the Parent Church; and it may be mentioned as an evidence of the interest which the Colonial Committee feels for the spiritual improvement of this congregation, that the Rev. Robert McNair, when appointed travelling Missionary for Nova Scotia, was instructed to spend twelve Sabbaths of the year in Wallace. Now that his mission in Nova Scotia has terminated, it has become indispensably necessary to make some new, and, if possible, more extended arrangements to supply the spiritual wants of this and the other vacant congregations in the Eastern parts of the Province. The appointment and employment of two travelling missionaries, one of them having the Gaelic language, has been considered, in present circumstances, the best and most efficient plan which could be devised for carrying the glad tidings of Salvation throughout the length and breadth of the land. The Rev. John Martin of this city visited Wallace in the early part of last month, to explain the views and intentions of the friends of the Church on the subject, and gain the co-operation of the Presbyterians throughout the district. During his visit he preached at Wallace Harbour, Pugwash, Gulf Shore, and Tatmacouche Road, to numerous and attentive audiences, and everywhere met with a most cordial welcome. The congregation, whilst they regret being deprived of the occasional and most acceptable ministrations of Mr. McNair, readily and cheerfully entered into the proposal made to them for the support of visiting missionaries, and promised their assistance. Mr. McNair has since visited Wallace, preached and made collections in all the settlements for Home Missions, and encouraged the people to finish their new church, for the erection of which £380 have now been subscribed. Here indeed the field for the ministrations of a faithful and diligent Gaelic Missionary is most promising, and white already for the harvest. No time certainly ought to be lost, both by the people themselves and by their friends in this and in the Mother country, in seeking to obtain, in the meantime, missionary visits, and then a fixed ministry, for the spiritual

instruction and edification of the steadfast and attached Presbyterians of Wallace.—*Halifax Guardian.*

PRESBYTERIAN CONGREGATION, SALT SPRINGS, PICTOU.—This is one of the oldest and largest Presbyterian congregations connected with the Church of Scotland in the county of Pictou, formed principally of Scottish Highlanders and their descendants who have been born in the Province, and loudly demanding, like other vacancies, additional missionary assistance. In the year 1822 the united congregations of Rogers' Hill, and West and Middle Rivers, were placed under the pastoral superintendence of the late Rev. Hugh McLeod; and after his removal from the Province the Rev. Donald McIntosh, now of Urray in Scotland, dispensed the ordinances of Religion for a number of years to the congregations of the West and Middle Rivers. Although now deprived of a pastor, neither of these congregations feel any desire or inclination to be separated from their beloved Church. Again and again in the most earnest and affecting language have they solicited assistance from the Colonial Committee; and, though hitherto unsuccessful, it is very evident they have not abandoned all hope of relief. Their present place of worship at the West River, erected, we believe, more than thirty years ago, has long since been found to be too small, and in fine weather it can scarcely afford accommodation for more than one half of the congregation. Several meetings have been held to consider the propriety of erecting a new church more suited to the growing state of the congregation, and we are happy to learn that at a public meeting, held on the 19th ult. after Divine service in Gaelic by the Rev. Mr. McGillivray, and in English by the Rev. Mr. McNair, the handsome sum of £320 was subscribed by the congregation on the spot for the erection of the building. This looks business-like. A convenient site has been obtained near the post-road in the most accessible and central situation for the purpose, and we trust that a church will soon be raised for that congregation, which will be an ornament to the place and a blessing to the people, where the praises of the Redeemer shall be sung, His Gospel preached, and His Ordinances dispensed amongst an attentive and devout assembly of sincere and spiritual worshippers.—*Halifax Guardian.*

MICMAC MISSION.—Accounts have lately been received of the progress of this important Mission among the Indians. The Missionary, the Rev. Mr. Rand, is at present in the county of Annapolis, prosecuting the objects of his mission among the aborigines in that quarter, and intends soon to visit St. John, N. B., in furtherance of the good cause. Few movements of late years have met with greater encouragement, and it is to be hoped that an enterprise, undertaken with so much unanimity and zeal, and prosecuted with so much ardour and liberality, will be crowned with success.—*Ibid.*

MISSIONARIES FROM THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—The friends of this Mission will be pleased to learn, that by the English mail which arrived on Thursday last, intelligence was received that the "John Williams" Mission ship had arrived in London from her cruise in the South Seas, bringing news of the welfare of Mr. Geddie and family, and their companions. Mr. Geddie also forwards his journal, a portion of which will be published in the July No. of the Missionary Register.—*East Chronicle.*

COUNTY OF RESTIGOUCHE.—The Trustees of St. Andrew's Church, Campbellton, on their own behalf as well as that of the Congregation, waited on the 15th of June upon the Rev. James Steven, their beloved and esteemed Pastor, who is about visiting his native land for a short time, when an Address and Reply were presented, and received. The scene, though the separation be but temporary, was most affecting.—*Halifax Guardian.*

DALHOUSIE, JUNE 18.—The Rev. James Steven, who has laboured for the last eighteen years with

much acceptance and success amongst that part of the community, in the county of Restigouche, who are attached to the Church of Scotland, being called at this time to re-visit his family and native land, the Congregation of St. John's Church here, who have also enjoyed the advantages of his Pastoral superintendence, met before their minister's departure, to present him an Address expressive of their kindly feelings towards him, and of their appreciation of his labours amongst them. A meeting was convened at the house of William Hamilton, Esq., on Saturday the 15th, when Dougal Stewart, Esq., in the unavoidable absence of the Chairman, read an Address to Mr. Steven, to which the Rev. gentleman made an appropriate Reply. We may add in order to show how high Mr. Steven stands in the estimation of the public generally, that a number of gentlemen of various religious persuasions were among those who came to have a parting grasp of his honest hand, and to wish him a safe voyage, and a speedy return.—*Halifax Guardian.*

PRESENTATION.—Our readers will be happy to learn that on the 23d instant, the Rev. John Scott, of St. Matthew's Church, was waited on by a committee from the Presbyterians of the 5th Company of Royal Sappers and Miners, who in name of that company presented him with an inkstand of silver of very chaste and beautiful workmanship, and bearing the following inscription: "A Token of Respect from the Presbyterians of the Royal Sappers and Miners to the Rev. John Scott, May, 1850." The presentation was accompanied by an address.—*Halifax Guardian.*

CHURCH OF SCOTLAND.

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The General Assembly opened on Thursday, the 23rd of May. Owing to the preparations making for the reception of Her Majesty, the Queen, at Holyrood House, during her periodical visits to Scotland, the High Commissioner held his Levee in the County Hall, his residence being in George Street. The day was observed as a holiday by the inhabitants generally, in consequence of its being the anniversary of Her Majesty's birth; but the procession was conducted with much less pomp than usual.

About twelve o'clock, the Levee being over, an excellent sermon was preached in the High Church by Dr. Simpson, the late Moderator, from Isaiah ch. 11, v. 9. After the conclusion of the service the Court of the Assembly was constituted by Prayer in the Assembly-Hall, and the Roll was called over.

Dr. Simpson then rose and said, that, before quitting the Chair, he had only one duty to perform, viz.: to suggest the name of one individual to fill the Chair he was about to leave; and after a few remarks he suggested Dr. John Graham, minister of Killearn.

Mr. Smith, of Carbeth-Guthrie, seconded the nomination, which was unanimously agreed to, and Dr. Graham took the Moderator's Chair.

Lord Belhaven's commission as Commissioner was then read, and he handed in the usual donation of £2000 for education in the Highlands and Islands.

The Lord High Commissioner then addressed the Assembly. After which the Moderator replied; and it was agreed, that a congratulatory address on the recent safe delivery of Her Majesty should be prepared. The Assembly then adjourned about three o'clock.

Friday, May 24th.—The Assembly again met—the Moderator presiding—and engaged in devotional exercises.

JEWISH MISSION.

The Rev. Dr. Hunter handed in the Report of the Committee, which stated that—

The Committee were happy to be able to report to the Assembly, that the Jewish missionaries during the past year appear to have prosecuted with great fidelity and diligence the interesting and important work committed to their care; and that they have been encouraged in their pious efforts by tokens of the Divine favour and blessing. While there has been no remarkable outpouring of the Holy Spirit in any of the missionary stations, and while they are not able to record numerous instances of conversion amongst the children of Judah, yet real and important good has been effected.—religiosity in many instances has been excited,—prejudices have been awakened,—the seed of Divine Truth has been sown,—a kindly intercourse has been cultivated and maintained with the Jewish population,—and a few apparently sincere and devoted converts added to the Church of Christ. There had recently been erected and opened a small but neat chapel in the town of Cochin, where Mr Laseron regularly officiates every Lord's Day, in the morning in Malayan, and in the afternoon in English. These services were well attended, and have been accompanied with the enriching blessing of the Great Head of the Church. Many natives of the country who were lately degraded by the grossest superstition and idolatry, have been, and are now, receiving Christian instruction. It was stated in the last Report, that the elders of the synagogue had issued an order forbidding every Jew, under the penalty of excommunication, from allowing his children to read or to be instructed in the New Testament; and that, in consequence of this prohibition, the Jewish children had ceased to attend the Christian school in the town of Cochin; but that the attendance of the children of the black Jews in the country districts remained undiminished, although the New as well the Old Testament is daily read, and the Catechism of our Church regularly taught. The pupils are represented as making fair, but not rapid progress in secular and religious knowledge. The school instituted by the Ladies' Jewish Association—at Jew Town, and conducted by Miss Young,—a truly pious, talented, and zealous teacher,—seems likely to prove an important instrument of usefulness.—In regard to London, the journals of Mr Douglas contain very interesting details of interviews with Jews of different nations, and in all the various grades of society. In his intercourse with English Jews, he has occasionally associated with the wealthy and the learned, and faithfully vindicated to them the claims of his Divine Master to be considered as the Messiah promised unto the fathers. Far more frequently he has been called to converse with the poor, the ignorant, and depraved; and, after striving to awaken their conscience to a sense of their guilt and danger as sinners, he has made known to them the way of acceptance with God through faith in a crucified Redeemer. In his visits to many of his Hebrew brethren, he has found them so immersed in the world's cares and the world's business as to be utterly averse to engage in conversation on themes of a religious character; but in hospitals, at sick beds, and in the house of mourning, he has been brought into familiar intercourse with not a few who seemed powerfully affected with his statements as to the solemn realities of man's fallen condition, the coming eternity, and the necessity

of being prepared to stand before the tribunal of a Just and Holy God.—The Ladies' Female Jewish Association have lately appointed Miss Knapp, a native of Germany (of whose talents, Christian character, and capacity for active usefulness, they have received the most favourable accounts) to visit the Jewesses in their own houses; and she has already proved most zealous and indefatigable in her Christian labours, and a valuable auxiliary to Mr Douglas.—Amidst the bloodshed and violence which prevailed a few months ago in Karlsruhe, and many other parts of Germany, the missionary and his family have been watched over and protected by a Kind and Gracious Providence; and the political events which have taken place have been overruled by Him, who doth all things wisely and well, for the advancement of the Redeemer's Kingdom. The infidel and theological opinions which prevailed amongst multitudes, who in infancy had been baptized in the name of Jesus, extended their baneful influence to the Jewish population. Not a few began to question the Divine authority of Moses and the prophets, and to cease to cherish the expectation of a Messiah.—It was with great regret that the Committee were obliged to state the very painful circumstances that forced Mr Davis to quit Tunis at a time when his ministry seemed eminently blessed to numbers of his Hebrew brethren. The Committee were very desirous to obtain for Mr Davis another suitable sphere of Christian exertion; and, after much inquiry and anxious deliberation, they fixed on Gibraltar as a station which seemed to afford a fair promise of usefulness. At Gibraltar there is ample security of obtaining, both for the missionary and for converts, full protection from Government. Mr Davis's accurate acquaintance with Arabic and Italian peculiarly qualifies him for holding intercourse with the Jews who are resident at that station. Gibraltar has a population of about two thousand Jews; of which from two to three hundred are from the African coast. They have four large synagogues and two schools for the education of their youth. Some of them obtain their maintenance by following the most common ordinary trades; but the majority are merchants, either on a large or small scale. Mr Davis has cultivated the acquaintance of a number of respectable and opulent Jews, and has held intercourse with many in poorer circumstances; striving to obtain the confidence of both classes, and speaking to them, as occasion offered, on the proofs of our Holy Faith; but, while he desires to wait with hope and patience the Lord's time, his pious and ardent mind longs for more direct opportunities of proclaiming to them the unsearchable riches of Christ.—The Committee desired, in the strongest terms, to recommend to the countenance and support of all who are interested in the success of the Jewish Missions of our Church, the Ladies' Society for the Christian Education of Jewesses. Without their active and judicious co-operation the Jewish Scheme would be incomplete; for, in many instances, a male missionary has no means of communicating with the wives and daughters of a Hebrew family.—They view with pleasure the efforts which are now making by a Juvenile Female Society in Edinburgh to aid this good work. The Report gave the following as the state of the Funds:—

Amount of contributions from Parishes,.....	£2022	11	0½
Number of Parishes contributing,			747.
Contributions from Parochial Associations, including Missionary Boxes and Sabbath School Collections,.....	34	5	8
Contributions from individuals,....	71	14	4
Legacies,.....	188	2	11
Income from other sources,.....	276	8	8
Contribution from Lay Association for 1849-50,	155	15	6

Total income for the year,.... £2748 18 1½

The Committee concluded by earnestly and affectionately urging upon the Ministers and

Members of the Church of Scotland a far more active and vigorous support of the Jewish Mission than it has hitherto received. The missionaries are indeed few, and their present sphere of operation limited; but thousands and tens of thousands of God's ancient people, in all quarters of the globe, and in almost every country, are living and dying without Christ, and without hope.

After reading the Report, Dr. Hunter said, he had now to state that he had made up his mind to resign the Convener-ship of the Committee,—an office which he had filled, to the best of his ability, during the last seven years. He would, however, always continue to take a deep interest in the mission, being convinced that it was one of great importance to the Church.

Mr. W. Cook, W. S., stated that the Committee reluctantly acquiesced in Dr. Hunter's resignation of an office for which he was so eminently qualified.

On the motion of the Rev. Dr. Pirie, the thanks of the Assembly were given to the Committee for their zeal during the past year. It was at the same time resolved to appoint a small Committee to consult with Dr Hunter as to a suitable person to be appointed as his successor.

Saturday, May 25th.—The Assembly again met.

Dr. Cook, St. Andrews, Convener of the Education Committee, read the Report, which was adopted. Several addresses were delivered, and Dr. Cook agreed to serve another year as Convener.

COLONIAL MISSIONS.

Dr. Clark, Vice-Convener of the Committee, read the Report, which stated that

The vacancies in Canada were still very numerous, and that the Committee had at present application for ministers from Vaughan, Smith's Falls, Woodstock, Hamilton, and Belleville. The Committee were strongly of opinion that, till a native ministry was reared up in Canada, it would be impossible to meet the wants of the Presbyterians of that country; and, with the view of in some degree contributing to that end, they had renewed their grant of £300 to Queen's College, Kingston. Since last Report, the Committee had made grants to the amount of £280 towards finishing or otherwise fitting up churches in the Synod of Canada, and had also renewed their grant of £50 to the Female Canadian Mission. The number of missionaries appointed to Canada since last year was fewer than in the previous one. The Committee had also renewed the grant of £60 to the congregation of St. Andrews, New Glasgow.—They had been urgently applied to by the Lay Association of Halifax to send out an additional minister for that place, and had every prospect of being able in a very short time to do so.—Within the past year grants to the extent of £280 had been made to ministers and others within the Synod of New Brunswick.—The settlement of the long-pending litigation in reference to the property of St. Andrew's Church, St. John's, Newfoundland, in favour of the adherents of the Established Church, having prepared the way for the appointment of a minister, and an urgent appeal, accompanied with an obligation for a suitable provision for the minister, having been forwarded to the Committee, they appointed the Rev. Thomas King, assistant minister at Aberdour, to that charge, and made a grant of £60 towards his outfit and passage. The Committee had also made a grant of £50 to the Trustees of St. Andrew's Church to assist in liquidating expenses, and had agreed to allow £50 per

annum for three years to the minister of the church.—The Committee had been in communication with the Assembly's Committee for the Jews, with the view of obtaining their co-operation in sending out additional ministers to Jamaica, having a special reference to the Jews in that colony. The Committee regretted to state that the friendly intercourse which had subsisted between them and the Presbytery of Demorara and Essequibo had been again interrupted.—The Committee, in conformity with the earnest desire of the Presbyterians in Mauritius, had recommended a suitable minister to Her Majesty's Government for their appointment, to whom the Government allowances would be secured; and the Committee had reason to hope the individual recommended would be appointed.—The Committee were using every effort to obtain suitable ministers for several localities in Australia.—During the past year they had received urgent applications for aid from the East Indies; but, having some doubts as to whether they were authorised to extend their operations to their countrymen there, they felt themselves precluded from granting any of the applications till they should have the mind of the Assembly on the subject.—The income of the Committee for the past year, including £250 from the Lay Association, amounted to £2595, being an increase of nearly £100 over that of the preceding year, derived from 753 parishes, being 16 more than the preceding year. The expenditure and liabilities of the Committee during the year amounted to £2595.

Principal Macfarlane, the Convener of the Committee, regretted that the labours of the Committee had been restricted chiefly by two causes—the want of funds and the want of labourers. At the same time, the state of the funds was not such as to excite despondency, and, when the Report was circulated, and when it was seen that the expenditure of the Committee extended to so many branches, he had no doubt that the Scheme would recommend itself to the support and liberality of the people of Scotland. The other difficulty, and it had been a very serious one, was to find a sufficient number of preachers to answer the applications from the Colonies. This was not surprising. The demand had been great at home; but it was difficult indeed to convince their Colonial brethren of the deficiency of the home supply. This, however, was an obstacle gradually being overcome; but, if there should be any backwardness on the part of licentiates of the Church, he would entreat them to consider what a field of honour and usefulness was here opened before them.

Dr. Robertson was convinced that the appeal made by the venerated father of the Church of Scotland must stir up every one to redoubled zeal on behalf of their expatriated fellow countrymen. He moved generally the adoption of the Report, —that the most cordial and heartfelt thanks of the Committee be given to Principal Macfarlane, Dr. Clark, and the Committee, for their valuable labours.

Mr. W. Cook, W. S., seconded the motion, which was unanimously agreed to.

The Moderator then conveyed the thanks of the Assembly to Principal Macfarlane, and took occasion to express their high satisfaction that the Venerable Principal had been enabled to resume his

place again among them, and their earnest hope that he would long be spared to be a blessing and an ornament to the Church.

It will be seen from the Report, that the Committee are of opinion that we will have chiefly to rely on ourselves for Preachers of the Word. This should stir us up to exertion, and stimulate our members to provide for students the means of subsistence, as well as to set before them the prospect of comfortable support after admission to their sacred office. If the labourer in things earthly is worthy of his hire, how much more should our people consider it a duty to provide for the wants of those who minister to them in Spiritual things.

Monday, May 27th.—The Assembly met again this morning, the Rev. Dr. Graham, Moderator.

The Committee appointed to look out for a successor to Dr. Hunter, as Convener of the Jewish Committee, reported that they had agreed to recommend Dr. Crawford, of St. Andrew's Church, to fill the office. Dr. Hunter having seconded the recommendation of the Committee, Dr. Crawford had signified his willingness to accept. The appointment was unanimously confirmed by the Assembly.

INDIA MISSION.

Mr. Veitch, Convener of the Committee on this Scheme, read the Report.

At Calcutta, the schools were well attended, and the pupils appeared to have made great advancement in education. In Madras there had occurred no case of baptism during the last year with the exception of a young female who had been under the probation for nearly two years and a half. At this station great opposition was made by the Hindoo population to the baptism of native converts: and in one case a young man was carried off by stealth from the care of the missionaries, and compelled to submit to certain heathen rites. The Committee reported, that, at Bombay, the prospects of the missions were not quite so cheering as at the other stations. A number of their missionaries had, from a variety of circumstances, left the station, and it was with considerable difficulty that the Committee had been enabled to carry on their operations there. Still, however, they were able to report that the schools were well attended, there being 389 native children under the care of the missionaries. Female education in India was a matter that had occupied much of the attention of the Committee, who had a great number of schools at the various stations, which were well encouraged. The support and extension of Scotch chapels in India was an object which the Committee also warmly commended to the attention of the Assembly.

BUENOS AYRES.—The Rev. Dr. Brown, from this part of the world, was heard. He detailed the difficulties that had been experienced by him in establishing a church among his countrymen in Buenos Ayres, which had at length been accomplished by an application to the British Government, and the consent of the Colonial Committee, to extend their superintendence to that quarter.

Dr. Cook had no doubt the Colonial Committee would feel that the case of Scotsmen, settled at distant foreign parts, had a strong claim upon them.

Several members addressed the Assembly. After re-engagement in devotional exercises, the meeting was adjourned.

TUESDAY, MAY 28th.—The Assembly met, and after devotional exercises the Minutes were approved of. After some discussion as to the propriety of appointing a Special Education Committee, and after reporting the order of business for Thursday, Dr. Simpson gave in the Report of

THE HOME MISSION,

Of which we submit a synopsis:—

"In their last Report the Committee showed that collections had been received from 822 parish churches and unendowed chapels to the amount of £2669 14s. 7d. Your Committee have now to report, that during the year ending 15th April last contributions were received from 876 congregations to the amount of £3019 8s. 5d.,—thus showing an increase of nearly £350 over the collections of the previous year, and an addition of 54 in the number of contributing congregations.

"In conformity with their usual practice the Committee proceeded to give a short detail of their actings during the past year.

"BRANCH I.—CHURCH EXTENSION.—It was stated in the Committee's Report to last Assembly, that an application had been previously made for assistance out of the fund bequeathed by the late Miss Lucy Campbell towards the erection of a new church in the Troscachs district of the extensive parish of Callander, that the application had been favourably entertained, and that the matter was under consideration; and they have now to report that, the requisite information having been obtained, and the necessary documents and evidence having been laid before them, the Committee voted the sum of £400 towards the cost of the building. The church was opened for public worship in the month of October last under the most encouraging circumstances. In May, 1848, an arrangement was made to have St. Andrew's Church, Dunfermline, erected into a church and parish *quoad sacra* under the recent statute. For this purpose Mr. Kerr of Middlebank agreed to contribute the munificent sum of £75 towards the endowment, and the Assembly's Endowment Committee voted the remaining sum of £25 to make up the statutory amount of annual stipend.

"II.—AIDING UNENDOWED CHURCHES, AND III.—EMPLOYMENT OF PROBATIONERS AS MISSIONARIES.—Under these two branches of the Scheme the great bulk of the funds placed at the disposal of your Committee continues as heretofore to be expended. During the year ending 15th April last, grants have been voted in aid of 46 unendowed churches to the amount of £1910; and towards the support of 37 mission stations to the amount of £1215,—making together £3125,—and that, in addition to these, sums have been voted towards providing supplies for the Glasgow churches recently recovered, and for the support of the two missionaries at present officiating within the bounds of the Presbytery of Caithness, which cannot be estimated at less than £600; so that the grants made during last year will amount to about £3725, a sum exceeding, by fully £500, the sums voted under these two branches of the Scheme during the immediately preceding year, and still more considerably beyond the sums given for these purposes in previous years.

"It seems proper here to state, that, besides the grants specified in the list referred to, sums were previously voted, and are now in course of payment, in aid of 11 unendowed churches, and towards the support of 19 missionary stations; so that at present, exclusive of the Glasgow churches, and the mission stations in Caithness, there are 113 places of worship aided out of the

funds of the Scheme. As afterwards explained, 9 of the 15 churches recovered from the Glasgow Church Building Society have been opened, and have received the aid promised by the Committee, so that, adding these and the two Caithness stations to the above number, there are now 124 places of worship on the Committee's list, of which fifteen are new cases added to it during the past year. Four applications,—two original, and the other two for renewals of grants previously voted, but now expired, and not included in either of the above-mentioned classes,—are now under consideration.

"As already stated, no fewer than nine of the fifteen chapels recovered from the Glasgow Church Building Society were opened by the Presbytery in the course of last autumn. The whole of these have been attended with a measure of success exceeding the most sanguine expectations. In some of the chapels large congregations have been formed, and, indeed, in two of them the numbers were so considerable, and the circumstances otherwise so favourable, that the Presbytery, on the earnest call of the congregations, felt themselves fully warranted in ordaining and inducting ministers to these charges. The people of Glasgow, as well as the Presbytery, are fully alive to the vast importance of turning these chapels to the utmost possible account in behalf of the outcast and regardless.

"In the case of the North Church, Dunfermline, the like encouragement has attended its opening. There the congregation was entirely dispersed; but within half a year a congregation of upwards of 200 was formed; and at the dispensation of the Sacrament, which took place a few months ago, there were nearly 100 communicants.

"Similar aid was, also, in like circumstances accorded in the case of Newhaven Church in the parish of North Leith, and with similar results. The chapel was opened only a few months ago, and there is a steadily increasing congregation, which already amounts to about 250, and at the recent dispensation of the Sacrament there were nearly 90 communicants.

"Returns have just been received from all the places of worship receiving aid out of the funds of the Scheme; and these returns testify in the most gratifying and encouraging terms to the success of the Home Mission operations, showing the gradual and steady increase which has taken place, alike in the numbers of the congregation and in the number of the communicants. A few instances of this may here be cited. At Pathhead, in the parish of Dysart, the communicants have increased from 73 to 141, and the congregation is now nearly 500. At Elderslie, in the Abbey parish of Paisley, the communicants have increased by 33, and amount now to 160, and the congregation to 350. At Lochee, in the parish of Liff, there are 24 additional communicants,—the total number being now 419, and the congregation 1205. At Gilcomston Church, Aberdeen, the communicants have increased from 609 to 655, and the congregation is now 1120. At Wishaw, in the parish of Cambusnethan, the congregation has been doubled, and 80 communicants have been added to the roll. The chapel, which is seated for 800, is nearly full. In Chapelside Church, Dundee, the communicants have increased from 231 to 310; and at Auldfield, in the parish of Eastwood, 75, and at Kingston Church, Govan, 88 communicants have been added to the roll. At Alexandria, in the parish of Bonhill, there is a congregation of 500, including 260 communicants. At Crosshill, in the parish of Kirkmichael, the congregation amounts to 340, and the communicants to 310. At Kininmonth, in the parish of Lonmay, there are 371 communicants. At Portlethen, in the parish of Banchory-Devenick, 534, and in John Knox's Church, Aberdeen, there are 346 communicants, and a congregation of 680.

"There has also been a large increase in the number of worshippers in the chapels and stations at present supplied by missionaries.

"Another and most important feature in connection with these chapels, which the Committee

have great satisfaction in bringing under the special notice of the Assembly, is, that there are associated with the great bulk of them Sabbath schools, the whole of which are in full and vigorous operation, and are rapidly gaining great and numerical strength. Several of these schools are attended by between 300 and 400 pupils, divided into suitable classes, and taught by a carefully-selected staff of teachers under the immediate superintendence of the officiating minister or missionary.

"IV.—ENCOURAGEMENT OF PROMISING YOUNG MEN FOR THE MINISTRY.—Under this branch of the Scheme, ten applications were made and sustained by the Committee during the past year,—two by students of Divinity, who had been previously examined and received aid,—three by students who entered the Hall last session for the first time, and who passed satisfactory examination before the Committee; and the remaining applications were by Gaelic and other students in their philosophical course,—all of whom were examined and found to possess the requisite attainments. The usual allowance of £10 was voted to each of the students in Divinity (in one instance subject to a condition not yet implemented); and sums varying from £5 to £10, according to the necessities of the applicants, and amounting in all to £45, were voted to students in their philosophical course, and paid out of the fund specially appropriated to such cases."

Dr. Simpson, at some length, referred to the churches which had been regained from the party who seceded, and said they could not be taunted with having sought these churches and then left them empty; and they were set down in the most necessitous districts, and thus the Gospel was emphatically preached to the poor. (Applause.)

Dr. Pirie then moved the adoption of the Report, and spoke in high terms of Dr. Simpson's services as Convener of the Committee. After alluding to several points in the Report, Dr. Pirie said, the days had gone by, he supposed for ever, when they could be taunted with having, as a Church, only the residue of the people of Scotland; for look at the fact stated in the Report, that in last autumn nine of the fifteen chapels recovered by the Glasgow Church Building Society, had been opened, and had met with a measure of success which must have exceeded their most sanguine expectations.

Mr. H. Cheyne, W.S., seconded the adoption of the Report.

Dr. Hunter enforced the claims of this Mission, stating that some who had for a time forsaken the Church of their fathers had returned, and that they were reclaiming some of the most neglected.

Dr. Hill stated that the aid of the Home Mission Committee in gaining possession of the chapels in Glasgow, had been well rewarded. The Report stated that two ministers had been ordained in these chapels; but to this had to be added, that the Presbytery of Glasgow had just admitted an ordained minister to a third congregation; and, besides, other three congregations would very soon be ready to have ministers settled among them.

Mr. Dimma having addressed the house, followed by Mr. Macduff Rhind, Mr. H.

McDiarmid, and others, the Report was adopted, and the thanks of the house conveyed to Dr. Simpson by the Moderator.

Wednesday, May 29th.—The Assembly met again to-day, the Rev. Dr. Graham, Moderator.

SABBATH OBSERVANCE.

Dr. Muir read the Report in reference to the desecration of the Lord's Day, which was going on everywhere, more particularly in this city, by the system of licensing so many public houses. It was well known that these were the resorts of an immense multitude on Sabbath. He thought it right to direct the attention of the Assembly to that great source of Sabbath desecration, in order that something might be done to put a stop to it; particularly, as any interposition on the part of the Assembly might have the effect of having the number of these licensed houses greatly curtailed.

Dr. Simpson said that the unspeakable importance of this subject was too well known to require a single word from him. He therefore simply proposed that the Assembly should adopt the interesting Report, and agree to the suggestion to petition Parliament on the subject.

Mr. D. V. Thomson, of Kilmarnock, had much pleasure in seconding the motion.

The Report, as well as a draft of a Petition to Parliament was then adopted, and the thanks of the Assembly were conveyed to Dr. Muir, the Convener of the Committee, by the Moderator.

THE ENDOWMENT SCHEME.

Dr. Robertson read the Report of the Committee on the Endowment Scheme, from which the following are some extracts:—

"Your Committee cannot trespass upon your valuable time by adverting specifically to the numerous munificent private subscriptions; but it will be observed in the subscription list, that a sum of £1000 has been contributed by the Marquis of Tweeddale, and that £150 has been subscribed by his Grace the Duke of Buccleuch—namely, £100 to the General Fund, and £50 for the endowment of the Chapel of Brydekirk in the Presbytery of Annan. But the sums now mentioned form only a very small part of the contributions, either actually made, or in the course of being made, by his Grace, in aid of the extension of our admirable parochial economy. Mainly, they are warranted to say, at the instance of the illustrious Duke, the district of Teviothead was lately erected into a new parish of *quoad omnia*, for which an annual stipend of £150 has been provided,—six-sevenths of the same or upwards falling to be paid by his Grace. Your Committee have been further informed, that he is now taking steps for the endowment of Buccleuch Church, in the parish of Dalkeith. The new parish will be erected, in this instance, solely at his own expense; and it is understood to be his intention that the endowment to be provided for it shall be equally liberal with that allowed in the case of Teviothead. The total amount of his Grace's contributions to the Endowment Fund, therefore, taking into account, in addition to the provision made for stipends, other relative expenses or burdens, which he has imposed upon himself, and estimating capital at an equitable annual value, cannot be less than from £12,000 to £15,000.

"The total amount reported to last Assembly, as subscribed to the General Fund, was £8657 18s. Of this sum, about £4000 has been paid; £3500 was reported as appropriated, leaving a sum of £5157, 18s, still unappropriated and available for future endowments.

"But, in addition to the General Fund, there were also reported permanent endowments provided by private individuals, equivalent to a capital sum of £9775, and a local fund for the endowment of churches in Glasgow, amounting to £13,000.

"The total result of the donations, subscriptions, and permanent endowments, shows a capital sum subscribed since last Assembly to the amount of £25,249 19s 8d.; and the grand total of these, since the commencement of the Scheme, in 1847, amounts to £56,682, 17s 8d, exclusive of the expenditure by the Duke of Buccleuch."

CORRESPONDENCE WITH FOREIGN MISSIONS.

Mr. Robertson, New Greyfriars, Edinburgh, Convener of the Committee on Correspondence with Foreign Churches, gave in his Report, which stated that the Committee had confined their labours last year to the work of collecting and transmitting those funds for the benefit of the Central Protestant Society of France which had been contributed by the Church, in accordance with the recommendation of last Assembly. The result of the collection had been most satisfactory—180 parishes had contributed, and raised the sum of £716, £100 of which had been contributed by Mr. John Hope, who desired it entered as "The savings of some tectotalers belonging to St. Andrew's Congregation, Edinburgh." The Report detailed the mode of operation adopted by the Society, to show that it was admirably adapted to meet the exigencies of France in reclaiming either from Romish ignorance or infidel indifference. The Committee were unanimous in urging in the most earnest manner the continuance of that brotherly aid which had been given last year. The attacks of Popery and Infidelity in every form had not become less alarming; nor the moral influence of France, as connected with both, less powerful in Europe than they were a year ago.

Mr. Robertson then read a letter from the Protestant Central Society of France, addressed to the General Assembly, and dated 13th May, 1850, thanking the Assembly for their kind reception of Messrs. Grandpierre and Boucher last year, and stating that they had again been induced to send Pastor Vallette, a member of the permanent committee, and the Rev. Philip Boucher, the general agent of the Society, as delegates to the Assembly this year.

On the motion of Mr. Sheriff Arkley, it was agreed to hear the Deputation before disposing of the Report.

The Moderator then conveyed the thanks of the Assembly to Mr. Robertson for the zeal and fidelity he had evinced in the discharge of his duties. He also cordially thanked the members of the Deputation from France, and Dr. Barth from Germany, in terms of the Resolution of the Assembly, and assured them of his conviction that the contributions would this year be much more liberal than on any former occasion.

Thursday, May 30th.—Dr. Robertson announced to the Assembly, that two

landlords in the North, connected with a chapel of ease, had intimated their anxiety to convert it into a Parish Church, and had accompanied the expression of their wish to have it so established, with the intimation of their willingness to contribute £2100 for its endowment.

The subject of the Trial and Licensing of Students having then come under consideration, Dr. Hill mentioned, that in St. Andrews and Glasgow, a number of promising students had completed their studies, and Dr. Pirie stated, that seventy promising students had attended at Aberdeen.

PAROCHIAL SCHOOLS AND NATIONAL EDUCATION.

The Committee gave in a verbal Report, stating that they were in negotiation with several influential members of Parliament and others, who had given their views the warmest support—that they had done nothing as to the measure before Parliament, as they preferred awaiting the meeting of the Assembly before acting in the matter. The Report was adopted, and the thanks of the Assembly conveyed to Dr. Simpson, the Convener. The Assembly then took up an overture anent National Education and the Parochial Schools; and Dr. Bryce proposed that there should be a deliverance of the house against the Bill introduced by Lord Melgund into the House of Commons, entitled "A Bill to amend and reform the School Establishment of Scotland." A long discussion then ensued, in which several leading members of the Assembly took part, but eventually the farther consideration of the subject was postponed.

THE CHURCH IN ENGLAND.

Friday, May 31st.—Dr. Cumming, of London, addressed the house on the state of the Scotch Church in England, and requested, on behalf of the ministers resident in the North of England, that they should be allowed to form a Presbytery, and that, along with the Presbytery of London, they should also form a Synod. The matter was referred to the consideration of a Committee.

EDUCATION.

Dr. Robertson spoke at some length against the Bill of Lord Melgund, as restricting, instead of extending, liberty of conscience, and as affording no guarantee for the maintenance of the fundamental principles of Religious education. In the course of his remarks he referred to the late Dr. Chalmers and Dr. Gordon, as having taken part in the work of Education, from which he had never desired to exclude them, for there was room enough for all, and declared, that, if ever Ephraim was to be brought to look on Judah without the eyes of envy, it would be by each party rising to such an eminence as would enable them, with singleness of eye, to

contemplate only the glory of God and the good of souls.

Dr. Cook, of St. Andrews, then submitted the ensuing motion, which was unanimously adopted as the deliverance of the Assembly.

"The General Assembly, adhering to the declaration of last Assembly on the subject of National Education, inserted in the printed Acts of the Assembly, particularly in respect of the connection between the Established Church and the Parochial Schools, as essential to the religious character of the national system of education, constituted by the most solemn act of the Legislature, as guaranteed by the Treaty of the Union, and having had before them a bill recently brought into Parliament to reform and extend the School Establishment of Scotland, find that the said bill is at variance with the principles set forth in that declaration, inasmuch as the bill proposes a complete separation of the system of National Education from the Established Church, leaves no guarantee for the instruction of youth in the principles of the Christian Religion; and resolve to petition both Houses of Parliament against the bill; and further, the General Assembly having brought before them, in these overtures, the present condition and emoluments of Parochial Schoolmasters, and deeming the Parochial Schoolmasters entitled to the warmest encouragement and approbation of the Church of Scotland, as a body of men whose services have been and now are of incalculable benefit to the country, appoint a Committee to consider what measures may be adopted with a view to improve their condition and raise their emoluments."

Sentence of deposition for impropriety of conduct was then passed on the Rev. Mr. Wood, of Renfrew, in confirmation of the representations of the Presbytery of Paisley.

(To be concluded in next number.)

THE CHURCH OF SCOTLAND AND EDUCATION.

We commend to the careful perusal of our readers the ensuing extracts which we take from a Minute of the General Assembly's Committee on Education. Those who regard the Church of Scotland with no favour do not hesitate, however unjustly, to pronounce her effete; but we rejoice to believe that she is as missionary in her character as she ever was, and we confidently believe that she will continue, under Divine favour, to be the means of doing much good in her Master's service. The document we subjoin affords convincing proof of the vitality and energy of the Church and her Educational Institutions. It is of the deepest importance that the young mind should be early familiarized with the leading tenets of the Christian faith; and it affords much reason for thankfulness that *no less than 119,502 of the children of Scotland* are receiving in schools especially connected with the Church of Scotland an education based upon the Bible.

Another pleasing feature of the case is the large amount of *voluntary subscriptions* for the maintenance of these schools, —the munificent sum of £19,660 sterling having been expended from voluntary contribution in their support during last

year. This speaks well for the liberality of the members of the Church of Scotland, and shows that they are fully alive to a sense of their duty towards the rising generation :—

Minute of the General Assembly's Education Committee, stating the Results of a recent Inquiry concerning the means of Education in Scotland. 11th April, 1850.

The Convener laid before the meeting a copy of the Schedule of Inquiry, which, at the request of the Committee, he had some time ago prepared and caused to be addressed to the Parochial Clergy, requesting information on certain points in regard to all schools in their respective parishes; and stated, that, the same having been issued in December last, returns had now been received from 926 of the parishes, leaving 40 parishes from which the desired information had yet to be obtained.

A list of these 40 parishes was also laid before the meeting, from which it appeared that they did not pertain to one district much more than to another, but were pretty evenly distributed over the whole country. On this account it was supposed that the average state of these parishes is not very different from the average state of those which have been reported; and that a computation for the former on that assumption would probably give a result not differing from the actual truth of the matter to any considerable extent.

A summary of the Returns received from the 926 parishes, presents the following particulars :

The total number of reported schools in the 926 parishes is 4217.

The number of children attending 3334 of the reported schools, at the date of the inquiry, gives an average number attending each school, of 62; and, supposing the same to be the average attendance at the remaining 883 schools, the total attendance at the 4217 schools reported is computed to be 261,454.

The proportion which this amount of attendance at the 4217 schools bears to the population of the parishes in which these schools occur, it is unnecessary to calculate, because, as already noticed, all the schools, and therefore all the children attending school in these parishes, have not been reported. It is not doubted, however, that the proportion of children attending school throughout Scotland, (though varying to a great extent in different districts,) is, upon the whole, a good deal less than it ought to be.

The Returns have distinguished the schools which, by their constitution, are specially connected with the Church of Scotland, or with other religious bodies, as well as those which have no such connection. The fact of schools being so constituted is not without interest, and, in some points of view, it is not without importance.

The schools specially connected with the Church of Scotland are of six different descriptions. The Parochial Schools are so connected, by Statute : those of the Society for Propagating Christian Knowledge, by Charter; the Sessonal and Assembly Schools, by the manner of their origin, superintendence, and maintenance; the Private Endowment and Subscription Schools, by the will of their founders or patrons. The Burgh Schools occupy a position somewhat peculiar. Some of them have not been established under the Parochial School Act, and derive no benefit from its provisions. Others, situate in parishes partly landward, are, in some respects, strictly parochial; and in so far, at least, their relation to the Church of Scotland is identical with that of the Parish Schools.

The total attendance upon the schools of all descriptions which are *specially connected* with the Church of Scotland, in the reported parishes, amounts (as we learn from a tabular statement, which we omit on account of the space it would

take up) to no less than 119,502.—a convincing proof of the zeal of that Church for education, and of the estimation in which her educational Institutions are held.

From the Report on the Widows' Fund of the Burgh and Parish Schoolmasters for 1849, the number of schools, strictly parochial, appears to be	1049
The number of Assembly Schools by the Report of the Committee for 1849, is	184
The number of Society Schools, by the Report of the Society for 1849, is	229
The number of Sessonal, Private Endowed, and Subscription Schools returned to the present inquiry is	410

The total number of Schools specially connected with the Church of Scotland (exclusive of Sessonal, Private Endowed, and Subscription Schools in the unreported parishes) thus appears to be 1872

It may be added, that many schools, not included under any of the above descriptions, are yearly visited and examined by the Presbyteries of the Church.

It may be added, further, that a very large number of teachers whose schools are not specially connected with any body, are in communion with the Church of Scotland; on which account their schools fall the more naturally under the yearly inspection of the Presbyteries of the Church; and have thus virtually, though not by their constitution, a connection with the Church of Scotland. Of this class of schools the number, as stated in the sequel, is 922.

2. The schools in special connection with other religious denominations, in the 926 parishes reported, are 815 in number.* These denominations are the Free Church, United Presbyterian, Episcopalian, Roman Catholic, &c., but the Returns do not afford sufficient data for any calculation of the exact number of schools that belong to each.

In the 926 parishes reported, the schools not in special connection with the Church of Scotland, or other religious denominations, are 1684 in number; the total attendance, ascertained partly by computation, but chiefly by enumeration, is 91,562; average attendance at each, 54. Of these unconnected schools, 1123 are on adventure, and as such, from their nature, they do not assume a position of strict alliance to any body, either religious or secular.

The Returns have only specified such of their number as are members of the Church of Scotland. The number of teachers in that situation, in the 926 parishes reported, is 922: the attendance, ascertained partly by computation, but chiefly by enumeration, amounts to 51,548; average attendance at each school, 55.

Lastly, The inquiry having been directed in part to the ascertainment of the number of schools not self-supporting, that is, not maintained exclusively by school wages, it became desirable to ascertain, at the same time, how far such schools were indebted to aid from voluntary contributions. This portion of the inquiry, however, was necessarily confined to schools, either specially connected with the Church of Scotland or under teachers in that connection. The result will be observed with some interest, and with none the less that the same particular has not been commonly included in any general account of the provisions for education throughout the country. "The contributions made during the last year by heritors, parishioners, or others, or by church collections," directly in behalf of the schools here designed, and of these only, in the 926

parishes, amount to no less than £15,273. These contributions, be it remarked, are entirely voluntary; they do not include the produce of mortifications; nor the expenditure on parish schools, under the obligations of the Act. They are also contributions of a strictly local description; they do not include the sums expended by this Committee, or by the Society for Propagating Christian Knowledge, in upholding their respective schools. It is farther to be remarked, that the sums so contributed are partly such as may be expected to be given annually; partly of another description; in other words, they are partly contributed towards the school-masters' salary, partly towards the expense of the erection of school buildings, or the supply of other parts of accommodation. The Returns do not afford the means of calculating the exact amount of the sums applied to each of these purposes; but there is reason to believe that the contributions, which may be considered as annual, amount to little less than £10,000; and those which have been given once for all, and for such purposes as school building, to somewhat more than £5000. Contributions of the latter sort, however, though not recurring in the same parishes, may be considered as yearly recurring, with reference to the country at large.

The income of the Assembly's Committee for the last year, arising from voluntary contributions, exclusive of the grant of £500 from the Privy Council Committee, amounted to £3860. The Funds of the Society for Propagating Christian Knowledge are derived mainly from accumulated capital; but also from voluntary contribution, which (on an average of the last eight years) amounts yearly to £287, adding the amount before stated of 15,273

The total amount directly expended during the last year, from voluntary contribution, on Schools either specially connected with the Church, or under teachers in that connection, appears to be £19,660

It will be understood that this does not include local contributions for schools in the forty unreported parishes.

THE ENDOWMENT SCHEME.

WE have watched with much interest the progress of the Endowment Scheme of the Church of Scotland. Originating in an effort made in the city of Glasgow to afford, through the medium of the Glasgow City Building Society's Churches, the ministrations of the Sanctuary to the poorer part of the population of that great city, it has expanded into a scheme, which is designed to embrace the whole of Scotland within the field of its operations. An authoritative Statement of the position of the Fund appeared in the *Home and Foreign Record* for May, and we laid it aside with the intention of preparing a summary of its contents; but, as an esteemed contemporary, the *Halifax Guardian*, has anticipated our design, we avail ourselves of the Synopsis which appeared in a recent number of that paper. We remark only in addition, that the effort is a liberal one, and encourages us to entertain confident hopes that a widely present field of usefulness will yearly present itself to the Church of our Fathers, and that she will be found making new and enlarging efforts to meet the requirements and responsibilities of her

*The Report of the Free Church Education Committee, for 1849, states the number of its schools at 626.

The Report of the United Presbyterians, for 1849, states the number of their schools at 78.

The number of schools in connection with the Episcopal Church in Scotland, is understood to be 37.

position, and to obey, as far as in her lies, the command, "Go ye into all the world, and preach the Gospel to every creature."

The subscriptions are arranged under four classes as follow :—

1st. The General Fund including subscriptions by classes individually (in 37 Presbyteries) payable by five annual instalments, subscriptions by Laity, including £1000 from the late Marquess of Bute, Donations, and a Legacy.

2nd. Annual Endowments, already secured to five churches, to be supplemented by the Committee.

2d. Subscriptions to be applied towards the endowment of thirteen churches recently recovered from the Glasgow Church Building Society.

4th. The Current Subscription Schedule consisting of sums more recently received, some to go to the General Fund, and some to the churches in particular localities. The following is an abstract of the state of the funds as given in the Missionary Record for May of this year.

I. GENERAL FUND.

1. Subscriptions by Clergy, as above, at 8th January, 1849,	- £5370 17 0
2. Subscriptions by Laity,	2915 0 0
3. Donations,	362 1 0
4. Legacy,	10 0 0
	8657 18 0

II. ANNUAL CONTRIBUTIONS BY HERITORS towards the Endowment of the following Churches :

1. Houndwood, Coldingham,	£80 0 0
2. Savoch, New Deer,	80 0 0
3. Enzie, Rathven,	36 0 0
4. St. Andrew's Church, Dunfermline,	75 0 0
5. New Church, Ardrossan,	120 0 0

Annual Payments, - 391 0 0
Equal to capital sum of 9774 0 0

III. GLASGOW LOCAL FUND.

Amount of Subscriptions reported at 20th Sept. last, upwards of - 13000 0 0

IV. CURRENT SUBSCRIPTION SCHEDULE.

Various	- 9235 2 6
Subscriptions in and about St. Andrews,	613 18 0
Do. towards endowment of Chapel of Brydekirk in Parish of Anan,	662 14 0
	10511 14 6
	£41944 12 6

On perusal of the foregoing we feel confident our readers will fully concur in the ensuing judicious remarks from the paper already alluded to :—

This shows a healthy tone of feeling.—Though but little in comparison of what might be done, it is an earnest of better things. It gives us reason to hope that the clergy are attached to their Church by higher motives than a love of stipend, and the laity by higher principle than merely because it is the cheapest Church. It proves that the Heritors do not all consider it the worthless thing which Sir George Sinclair would represent it. We rejoice to think that there are some noble-minded men still, such as the Marquess of Tweeddale, Sir James Campbell, Mr. Forbes of Callander, Mr. Macfie of Edinburgh and others, who are ready to subscribe their £1000 in behalf of our Zion, as well as others who give as God hath prospered them. We cannot doubt that a Church, on whose behalf so many have come forward, will be borne on their hearts by many at a throne of grace. And what Church so supported ever failed to prosper? Most fervently do we rejoice in her welfare and pray for her prosperi-

ty, though we should for a time not share in the benefit, for where one member rejoices, all rejoice with it. But, while we mourn for ourselves, and sit solitary, may the Lord have mercy upon us. May our brethren in Scotland "weep with us." pray for us, and send us help in season".

OUR SCOTTISH CLERGY.

THE REV. ANDREW GRAY, DUMBARTON.

Mother Kirk has now stood the tear and wear of centuries, and has given to the world a pretty numerous family, who have broken off from their allegiance. Whether she is in the vale of years, or whether she be still in her prime, is a problem that admits of various solutions in accordance with various modes of thinking. One thing, however, is clear, that comparatively few symptoms of decay are found in her pulpit ministrations. If evangelical doctrine, enlightened sentiment, talent, earnestness, learning, and devout feeling, be characteristic qualities of a sound Gospel minister, the Establishment has many such. It would be presumptuous in any one to say that he could not attend because Christ is not preached, or because the doctrines there taught are anti-Scriptural, though there may be other justifiable reasons for non-adherence to her communion. She has long had within her pale many sincere and good men, whom all good men honour; and we are but stating a generally admitted fact when we say that she has so still. The character of our times admits of no inaction in any body of men, whether lay or clerical; nor in this respect is the Establishment behind other bodies. We have no hesitation in stating this from what came under our observation last Sabbath in the Established Church of Dumbarton. At a quarter past eleven o'clock the congregation were assembled, and a few minutes afterwards he whose name stands at the head of this column appeared in the pulpit. After praise and prayer he read, in a very effective manner, the 8th chapter of Proverbs. Another Psalm was then sung, after which he gave out for exposition Heb. viii. 10. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts, and I will be to them a God and they shall be to Me a people." This was a continuation of a series of previous discourses illustrative of Paul's Epistle to the Hebrews. He then briefly recalled to the minds of his hearers the leading features of previous lectures on the nature of the Covenant of Grace, and then proceeded to show how God makes over to His people, as their own property, all the Persons of the Godhead. God makes over Himself, in the person of the Father, to be our God and Father in Christ—"Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again," &c. God the Father has made over Himself—I will be to Him a Father. This is spoken of Christ, and therefore He is called by the apostle the God and Father of our Lord and Saviour; and in this way He is our Father and God. We are not only related to Christ, but by Him to the Father. And as we are to exercise faith upon Christ under all relations, so we are also privileged to exercise faith upon the Father. And these relations are honourable as well as comfortable to the saints. Now what is there in this relation which God, as a Father, sustains to His people? We must see what it was to Christ, the only-begotten Son of the Father; and then we shall the more clearly see how in all things He is a father unto us even as He is to Christ—though in a more humble way, for Christ in all things must have the pre-eminence. The preacher then proceeded at great length to illustrate this relationship; and how the Son and the Spirit are also made over to us—1st, From the union of a saint with all the Persons of the Godhead; 2d, From the distinct communion of the saints with all the Persons in the Godhead; 3d, By those distinct acts of office which the Persons in the Glorious Trinity have undertaken for

the good of the saints—and from the latter were deduced the following particulars:—That our happiness might appear to consist in the vision and fruition of them all—that the soul may honour them distinctly. That a man in his life may exercise distinct acts of faith upon all the Persons of the Glorious Trinity—that we may honour them in our prayers distinctly—that the soul may have a distinct fellowship with all the Persons in the Godhead. In conclusion, Learn from this subject that the people of God are all rich in a spiritual sense. They are in themselves poor, and wretched, and miserable and naked—yea drowned in debt to law and justice; but, by having God as their covenant God, they become possessed of unsearchable riches—heirs of God and joint heirs with Christ. All the attributes of God are yours—all the Persons in the Godhead are yours. O believer, His righteousness is thine—His love is thine—His fulness is thine—the fruitfulness of His sufferings—the virtue of all His offices—the sweetness of all His relations—the perfection of His righteousness—the sufficiency of His satisfaction—the suitability of His offer—the preciousness of His promises—and the prevalence of His intercession—are all of them yours—life, death, time, and eternity are yours. What a goodly heritage hast thou, O believer!—*Glasgow Examiner.*

HOME MISSION.

SPRINGFIELD, DUNDEE.

The circumstances here stated, says the *Record of the Church of Scotland*, very strikingly support the remark, that "unless we establish a school, we cannot look for a great increase of the number of those who will attend or care for the ordinances of religion." This is a fact not confined to any situation; and much of its importance is plainly owing to its connection with the great principle which has given to the Church an official and authorized interest in the educational institutions of the country. The minister has much to do with the education of the young at school—were it only for the effect of what he does in that way, in widening the influence of his ministry throughout the population.

I have for sometime past felt the absolute necessity that there existed of providing means in some measure for the education of the poorer children in my district of Dundee. I need not trouble you with all the details connected with my working for this purpose. I shall only say, that through the kind co-operation of several of the elders, I have now secured a house well situated for the purpose, and the rent of which is kindly guaranteed. This, however, is but the beginning. We want a teacher, and a salary from the Committee of the Church on Education.

All that we can do, is—

We shall provide books for the children of those who themselves cannot. We shall make up to the teacher those fees which from the parents he may fail to receive, either through their inability to pay, or their unwillingness. The school shall be free of all rent, and kept in proper order. If all this, besides some assistance which we hope to receive from you, be not a fair remuneration to a teacher, I will consider myself bound to make one or more congregational collections to aid him.

The population is upwards of 7000 about the locality, and an energetic teacher should do well. There is no school (but one belonging to the Free Church) in the part.

From an experience of nearly three years, I feel quite convinced, that unless we establish a school, we cannot look for a great increase of the numbers of those who will attend or care for the ordinances of religion. I came here and found a congregation of about 200 communicants. By visiting the district, opening a Sabbath school, regularly attending personally, and teaching those who were above 16 years of age, I have

not only had on an average (of four communions taken,) 45 young members; but parents, because principally of the interest I have taken in the education of their children, have joined our church; and now I have upwards of 700 communicants.

Weavers, mill-workers, and others, married and with families, have by this been induced to attend church, and that regularly. They, by finding they were cared for, care for themselves.

The Presbyterian.

THE GREAT CONTROVERSY BETWEEN THE CHURCH AND THE WORLD.

The struggle for liberty of conscience, and the right of individuals to decide in matters of religion, each for himself, against the spiritual tyranny of a majority banded together under the name of The Church, which issued in the Protestant Reformation, forms a great epoch in the history of Christianity. But we must not confound the contest between Protestantism and Popery with the great controversy between the spirit of Christ and the spirit of the World. They are by no means identical. The parties in the one do not, in all things, truly represent, on either side, the parties in the other. All who joined the Reform movement were not Christians; nor were all, who abode in the Church of Rome, devoid of the Spirit of Christ, children of disobedience, and mere men of this world. True Christians, as well as men of the world, ranged themselves on both sides of the controversy.

The characters of those who took the side of Protestantism were as various as the ends they wished to attain in throwing off the Papal yoke, and establishing freedom of discussion and the right of private judgment. Those, indeed, whose main object was to secure an unlimited liberty of expressing their opinions on all subjects, were not distinguished by any special regard for the doctrines of Christianity. Nor does the world owe any freedom of discussion it enjoys to those who are most clamorous on the subject. Lorenzo de Medici and his brilliant court of scholars and philosophers indulged in very great liberty of opinion, and used great freedom both in speaking and writing. But what does the world owe to him for establishing the right of private judgment? It owes to him a Pope in the person of his son Leo X., to secure whose elevation to the seat of spiritual despotism he devoted no small portion of his influence over his age and country. To M. Thiers and Lord Brougham, great advocates of liberal opinions both, the world is also indebted for their advocacy of the same spiritual despotism, though they both know that liberty of opinion and Popery cannot subsist together or be reconciled for a single day.

Those of the Reformers who were actuated by religious principles, like the Apostles and first preachers of Christianity,

had for their principal object the communication of Divine Truth. Restraints upon the liberty of discussion were no further regarded by them than as impediments to the free preaching of the Gospel. It was, however, to their determination to preach the Truth according to the dictates of their conscience, that liberty of opinion in general was secured.

Of the numbers, however, who swelled the ranks of the Reformers, by far the greater part, we fear, were moved neither by love of the Truth, nor any desire for religious liberty, and still less by any care about rights of private judgment and freedom of discussion. These questions were agitated at the time of the Reformation, and were then made familiar to the minds of men as subjects of thought and topics of discourse; and it is only in countries, to which the influence of the Protestant movement extended, that we find them engaging much attention in any part of the world. Still a desire for these rights was not the cause of the Reformation, nor the securing of them a leading object with the Reformers and their followers. The securing of these rights was necessary to the progress of the Reformation, and, where the cause of the Reformers triumphed, these rights were in consequence secured.

The Reformers and their followers possessed more simplicity of mind and singleness of eye than is usually found in those who pursue such an *ignis fatuus* as a general principle, like liberty of opinion. Religious men, as most of the leading Reformers were, loving the Truth themselves, desired to communicate it to others. As this did not suit the convenience of many on whose side was power, they were opposed in their design. The Truth also, which they loved and desired to propagate, was no vague general theory of their own imaginations, but the true testimony of God, which they read in the Scriptures. They knew they were not following cunningly devised fables, but the sure Word of prophecy, and that it was no vain thing for the people to receive their words, but their life and their salvation. In the work, therefore, of making this Truth known, they were determined not to be hindered by any thing short of the imprisonment or destruction of their bodies, and not to be deterred even by the fear of this from setting about it. They asserted their right to preach the Gospel, but chiefly by exercising it, and, when called in question for so doing, urged that a necessity was laid upon them to preach the Gospel, rather than pleaded a general right of liberty of speech. They acted on the principle, that it was their duty to obey the dictates of conscience, and left the issue of defending the right to do so with God. It was the importance of the Truth they had to communicate, which made

the Reformers earnestly desire liberty of preaching; and, where they obtained it the people felt the benefit of their labours. The French revolutionists fought for liberty in religion, in civil government, in opinion, and in all things; and they gained at least unlimited power; but, having nothing beneficial to bestow on the people, it was discovered that liberty is a dangerous privilege, and that, when men seek it without being able to say what they intend to do with it, they had better be kept under restraint, and that there is no liberty worth dying for but the liberty to do good, for which, however, but few have been found willing to die.

If the Church has from the first been contending in the world against the spirit of the world, so has the world been from the first contending in the Church against the Spirit of Christ. There have always been, therefore, two manner of people in the outward visible Church, struggling the one against the other, the children of this world and the children of God by regeneration. Each of these parties seek to model the Church according to their peculiar views, and bring it under subjection to the power of the principles by which they are respectively actuated.

The one of these parties look upon the Church as a Spiritual house, to be built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, that it may grow unto a holy temple in the Lord for a habitation of God through the Spirit. The great end and aim of all who regard the Church in this light is, that themselves and others may be brought into it, and kept in it, and built up as lively stones to the praise of the glory of God. Such consider that all things in the Church ought to be ordered according to the mind of God for the attainment of the purposes of His wise and holy will. They may commit mistakes as to the best methods of finding out the mind of God, and err in the means they employ to bring His purposes to pass; but the chief end of their labours, the great object of their desires, always is, and must be, to promote His glory. They seek to convert the World into the Church.

But there are others who enter and abide in the visible Church with no such views. Of any Spiritual Church they know nothing. Whatever their outward language may be, their inward thought is, that no Christ, full of grace and truth, ever came down from the everlasting glory to tabernacle among men. They believe in no manifestation of God in the flesh. For them there is no Immanuel-God with us. They know of no fellowship with the Father through the Son by the indwelling of the Holy Spirit. A few of the more reflecting may see the working of something Divine in what they usually

call Nature ; but the majority are not much given to reflection on such subjects, and discern little more than an outward world of facts and events, and an inward one of ever fluctuating uncertain opinions, and ill regulated selfish motives in the mind of man. None of them believe in any descent of the Spirit into the heart through faith in Christ, whereby power is received to become the sons of God by adoption. There is not in this world, according to their notions, any people to be gathered into a Church, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. They recognize no peculiar people purchased by the blood and sanctified by the Spirit of Christ to form a Church which is His body, the fulness of Him that filleth all in ai. Some acknowledge in the Christian system many excellent precepts for the regulation of life, and securing the well-being of society, some noble guesses as to the future destiny of man, and very worthy conceptions as to the character of God. Numbers of the more ignorant sort hope to find in Christianity all they seek in a religion, a hope of deliverance, by certain outward observances, from the consequences of sin, without either faith or repentance, amendment of life or change of heart. With others all religion is superstition, and a mere invention of cunning, or a vain imagination of simple men. Their own wisdom and their own holiness are, in their own eyes, as much Divine as anything wrought in the heart by the Spirit through faith in the Saviour. Such may regard the Church as one among many useful institutions for governing the world, and, as such, may enter it, and even take part in conducting its affairs ; but to them every thing is of the earth earthy. They cannot be said to seek to convert the Church into the World, for they believe in no Church and in no conversion ; with them all things continue as they have been from the beginning, changing only in outward appearance. The new creating of men after the image of God is, in their eyes, a mere dream of superstition. Such, seeing in the Church nothing which is not the product of the human mind, think they do no wrong in expounding its doctrines according to what appears to them to be useful and proper, and in modelling its institutions to suit any purpose they may deem expedient.

Now it can no more be asserted with truth, that all who were born of God by the Spirit, and united to Christ by a living faith, ranged themselves on the Protestant side at the Reformation, than it can be admitted that all such remained in the bosom of what the adherents of the Pope call the only true Church and mother of all who believe. But, if neither party in that controversy can lay claim to the possession of all the faithful, still

less can either deny the presence within their pale of multitudes in whom the spirit of this world reigns, and who mind only earthly things.

All the parties that are now in the Church and the world contending about Christianity, were to be found in outward communion with the Church of Rome previous to the Reformation. Their characters were modified, their aims received a particular direction, and the appearance of the contest was determined by the circumstances of the times ; but they were all present then, and then, as now, contended on essentially the same principles, and for nearly the same objects.

There were true believers who sought to be reconciled to God through faith in Christ, and to be made meet for the inheritance of the saints in light by sanctification of the Spirit, who sincerely aimed at being conformed to the image of God, and endeavoured to lead lives becoming their calling as Christians. Their understandings were clouded through the ignorance that was in them, and their affections misled and misplaced by various improper objects presented to their religious regards ; but they sincerely sought and truly found rest and peace in God through Christ, as the Way, the Truth and the Life. Some of these joined the Reformation, but all did not. The reasons by which parties, actuated by the same Spirit of Christ, were led to adopt such a different course of conduct, we do not now propose to enquire into ; but the fact that ~~they did so cannot well be called in~~ question.

There were some, also, whose religion was mere superstition, who desired to find peace of conscience, and obtain the forgiveness of their sins without repentance toward God, faith in the Lord Jesus Christ, change of heart or amendment of life, by outward ceremonial observances alone. Many of these, as was to be expected, abode still in the Church of Rome ; but all did not. Multitudes of such entered the Protestant Church ; there are multitudes of such in it still. Every Protestant Minister knows that, under the plainest preaching to the contrary many continue to use Christianity as a mere superstition. They come to Church, not to worship God, and be instructed in His will, but to perform a good work, which shall be reckoned against the shortcomings of their ordinary life and conversation. They seek baptism as an outward specific for the spiritual healing of their children, while they discover no anxiety to obtain for them the regenerating influences of the Holy Spirit, by which the inward plague of their nature can alone be healed. They observe in the same spirit of superstition the Sacrament of the Lord's Supper, for their own healing, without seeming to feel that the only way in which they can be profited

by thus showing forth the death of Christ, is by its working in themselves to die unto sin and live unto righteousness. The ranks of Protestantism would be greatly thinned if all who use Christianity as a superstition, were to pass over to Rome.

There were many also who were neither religious nor superstitious, who looked neither to the atonement of Christ, nor the penances enjoined by the Church, as a means of obtaining the forgiveness of sin, who, if they concerned themselves at all about God, and took any thought how they might secure His favour and escape His displeasure, trusted to recommend themselves to Him by a righteousness of their own without any sacrifice for sin, whether offered up once for all by the Saviour, or daily by a pretended priesthood in His name. As a question about religion, such took little interest in the controversy between the Protestants and the adherents of Popery, but ranged themselves on either side, according to the dictates of convenience, private affection, interest, or worldly ambition. By considerations of this kind some were led to espouse the one cause, and others to defend the other. Such persons saw means of enriching or distinguishing themselves on the one side, which they could not see on the other, and chose their side accordingly. Thus both parties were made up of very heterogeneous materials, and wheat and tares were mingled throughout. Yet the controversy was essentially of a Religious nature, and all who took part in it either felt, or were constrained to exhibit some share of zeal for the interests of Religion. Those who were actuated by religious principle, whether well or ill informed, composed the main strength of each of the contesting parties, and to their wishes, and feelings, and prejudices all others had to show some deference. The children of this world are in their generation wiser than the children of light, and too often make them the dupes of false professions, in order to use them as tools for the accomplishment of their unhallowed designs.

But an attentive consideration of the special question, about which the dispute arose, will throw light on the whole controversy, and point out on what principle such great multitudes were drawn into it with such sudden and deep excitement, who felt little zeal for the glory of God, or the cause of True Religion. The Reformation in Germany and Scotland, and indeed everywhere, was brought about by the co-operation of such vast numbers as to give it all the appearance of a popular movement. But it is evident that the religious leaders of the Protestants felt that the bulk of their followers, who quitted the Church of Rome under their guidance, had still to be made Christians, and that they had not deserted the Pope

in consequence of having first joined themselves to Christ.

Some who know little about religion represent the movement as a result of the human mind struggling after liberty of thought. We have no faith in this. Those who set themselves forward as advocates of a general principle of liberty of opinion, seem to us mere talking fools who have few devoted followers. The Pope might have burned all the preachers of liberty of opinion, who could not otherwise be silenced, without the world's troubling itself much about the matter. Liberty of opinion was a product of the Reformation; but we do not think that a general desire for it was any great producing cause of the movement. There were, no doubt, many speculative men who wished to display their speculations to an admiring world with more freedom and less risk than could be done under the spiritual despotism of the Church of Rome. But had the world any such desire to listen to their ingenious theories as to quarrel with their spiritual Fathers on such a point? This may well be doubted.

The religious Reformers were actuated by a desire to propagate opinions which they believed to be essential to the salvation of man, and were determined to proclaim them at all hazards. Liberty of discussion, as well as the right of private judgment in matters of religion, were necessary to the success of their designs, and became watchwords of their party. But we doubt if either the right of private judgment, or the supreme authority of the Scriptures in questions of religion, possessed so many defenders as would have secured to their advocates liberty of speech. We fear it was neither the love of the Truth, nor a simple desire to learn the Truth, nor a righteous determination to support those who were proclaiming the Truth, which arrayed so many on the side of Protestant preachers against the priestly hierarchy of Rome. But, as the dispute did not arise either about the right of private judgment, or the authority of Scripture, but about a point equally interesting to all the truly religious, and all the superstitious, who, between them, included nearly the whole of society, it quickly engaged the attention of men of all ranks and degrees, and kindled their best and holiest, as well as their worst and fiercest passions.

To search the Scriptures in order to discover the mind of God, and for every man to judge for himself, and prove his own work by what is there written, is not so much a right as a duty. It was a duty that the Apostles pressed upon their hearers; and, had men been inclined to perform the duty, they never would, nor by any possibility could, have lost the right; they would have lost their lives sooner! But the duty involves the right, for we

must all give an account of ourselves unto God; then no man may lightly hinder us in preparing to do so according to the best of our judgment. This is the tremendous sin of the Papacy, that in denying the right it has laboured to extinguish in the heart a sense of the duty, and thus to destroy the very foundation of responsibility to God. But, when the people shunned the duty of enquiring and judging for themselves, it was easy to take from them the means, and to deny them the right of doing so. Those who despised the liberty of serving God as Christ's freemen were, as a just recompense, suffered to serve a hard bondage, under false teachers in His name. A usurping priesthood found little difficulty in taking away from a debased people, who would not serve God according to His will, the means of knowing it. The forgiveness of sins without forsaking them, the favour of God without turning to Him with the whole heart, was what the majority desired to obtain, and what their Priests promised to give in exchange for a conscience submissive to their will. On both sides, we fear, the unhallowed bargain was all too freely and eagerly made. As the people had no desire to perform the duty of learning God's will, they readily bartered away the right for a promise of the reward without the performance of the duty. The Roman Clergy assumed the very functions which in all ages a superstitious people desired to see exercised by their priesthood. They took upon themselves the part of mediators between God and man, not of teachers of righteousness, and guides in the way of Salvation. It was the doubt which arose about the ability of this priesthood to make good their promises, which made the people think of resuming their rights, and no serious wish to perform their duties; yet this alone can render their rights of any real value to them. While one man continues to believe that the Pope can pardon sin, the Pope will not want at least one follower who will not dispute with him either about rights of conscience or liberty of opinion.

Though those in the present day who advocate the rights of private judgment in opposition to the Word of God itself, are very fond of asserting that all the real good effected at the Reformation was the result of the advantage gained for their principle, yet it is certain that it was no desire to secure it which raised that great commotion in the Church and the World. It was not a question about liberty of opinion, nor yet about the authority of the Word of God, which roused the general mind of Christendom at the time of the Reformation, and shook so many old institutions to their base, but a question about the forgiveness of sin. This is a question which comes home to every heart in every age. Some

might desire liberty to investigate all subjects and all opinions from a native love of enquiry, and liberty to publish their speculations from vanity, or the desire natural to man of sharing his thoughts with his brethren; and some from a sincere belief that the Scriptures were the Word of God, and that the knowledge of them was necessary to Salvation, might desire liberty to preach the Gospel to all the world. Many also from curiosity, and some from a desire to learn the Truth, might wish that all should obtain a hearing who had anything to say; but all these could not have stirred the mass of society as it was stirred at the Reformation, but for the agitation of this question about forgiveness of sin. There is no man who has not at some time or other had his own soul more deeply stirred by this question than by any other; it was well fitted, therefore, to stir the general mind of society even to its very lowest depths.

When Luther lifted up his voice, and, without being afraid of what man could do unto him, proclaimed in the hearing of all, that God alone can forgive sin, and that He justifies us freely by His grace through faith in the Lord Jesus Christ without money and without price, then did the abject multitudes, bowing under the yoke of Rome, begin to raise their heads and ask, "Are these things so?" The words being boldly uttered, and distinctly heard, had in them so much of natural reason, that, wherever they came, some conviction of their truth was produced. For who can forgive sin but God alone, and how can He be profited by any price that man can pay? It could not be altogether concealed, that the foundation of the Christian Religion was Christ, our Passover, sacrificed for us. A short and simple process of reasoning led to the conclusion that He had suffered and died for the sins of the world; that men might obtain the free forgiveness of their sins by confessing them to God, rather than to create a profitable traffic, for a profligate priesthood, in selling pardons. To bestow gratuitous blessings upon poor perishing sinners seemed a more worthy object of the mission of the Son of God into the world than to place on the necks of His followers a yoke heavier and more grievous to bear than that of Moses. When the good news of a free salvation sounded forth from the Reformers, then did the poor man ponder and say within himself, "Have I been toiling hard for a bare subsistence, and out of my puny earning paying the last mite, taking the bread from the mouths of my children to purchase what these deceivers have not to sell, and what God bestows freely for nothing." The rich man enquired, "Am I to rob my heirs, and divide my inheritance with these men, as a ransom for my soul, while yet they cannot redeem it, and

God hath ransomed it, not with silver or gold, but with the precious blood of Christ." The great and powerful asked, "Are we humbly to veil our heads before these proud prelates, who promise to give us heavenly crowns, and seek to dispose of our earthly ones, while they have as little power to bestow the one as right to take away the other."

It was reflections such as these which made the words of Luther and his coadjutors find such a ready welcome in so many minds. There were but few, we fear, who said, "May we indeed offer unto God the service of our hearts, and the homage of our wills according to the dictates of our conscience without the intervention of any other Mediator than Christ? Will God indeed accept of the free-will-offering of such a reasonable service, though presented just as it comes from our own hands, without being stamped with the brand of a priestly inspector?" Few, we are afraid, asked as a matter deeply interesting to their feelings, "Has the Church in truth been doing this great dishonour to God in making its voice to be heard and obeyed, instead of His own speaking to us in His word; and have we been partners in the committing of this heinous sin," compared with the multitudes who asked, "Has the Church been drawing money from our pockets under false pretences, and have we been so simple as to submit to the imposition?" Some there were who viewed the matter in a proper light, and were ready to undergo all labours, and peril their very lives in order to procure for the Word of God a fair hearing in the World; but they were nowhere a majority, even among those who quitted the communion of Rome. But, when the forgiveness of sins was preached on other terms than those propounded by the priests, of necessity the question arose, "On what authority is this done? Is it on authority as good as that of the Church and the Pope, in which for so many generations our fathers have trusted?" Then came the assertion of the authority of the Scriptures, in matters of religion, as superior to all others, whether of Churches, of General Councils, or of Popes. This thrust it was not easy either for Popes or their defenders to parry. It was not easy to own the Scriptures as a revelation without acknowledging that there could be no higher authority than God's own Word. Nor was it safe to deny the truth of Scripture, for then where could any foundation for a Christian Church be found? The Bible is a sad stumbling-block to the Church of Rome; they can neither do with it, nor without it. Relief was sought in the difficulty by saying, "True, the Bible is the Word of God, but there are in it many things hard to be understood, which the unwary wrest to their own destruction. It needs an interpreter, and

the Church, speaking by the Pope, is that interpreter, and this is the interpretation, that men should seek forgiveness of sins at the hand of the Priest, and trust with implicit faith in the decisions of the Church, for curious enquiry leads to doubt, and he that doubteth is damned,—the Church of Rome is the true fold, and the one fold, and the Pope the shepherd and bishop of souls. If you wander from her, you are lost." In opposition to this teaching, the Protestants asserted that, as all men would be judged out of the things written in the Book of the Scriptures, and every man must give an account of himself unto God according to this law, it was the duty of every man to search the Scriptures for himself, and prove his own work, as he should answer to the Judge of all on the great day of account; and that, consequently, it was the right of every man to inquire and decide for himself, seeing every one must bear his own burden at last. This placed the controversy between the Church and the World on the right foundation; and since the Reformation all the disputes between Protestants and Papists, and Christians and Infidels of every name, turned upon this point. Even in the Church of Rome infidels always strike at the authority of Scripture, and show they would rather make terms with the Pope, and receive their religion from him according to the interpretation of the Church, than with God, and take their religion from His word under the guidance of His Spirit.

RELIGIOUS VERSUS SECULAR EDUCATION.

DEBATE IN THE HOUSE OF COMMONS.

While every mail brings us fresh tidings of the enterprise and mental activity of the people of Britain, we rejoice to perceive a deep-seated religious feeling flowing calmly in beneath the rapid torrent of industry, excitement and bustle. A quickening of the Evangelical denominations would seem to be taking place, if we may judge by the efforts made for the moral advancement of the people. Strenuous exertions are being made to effect the National observance of the Sabbath—Missionary labours are urged forward—attempts to excavate, as it were, from the crowded purlieus of the cities some of the rising generation, and train them up to become useful members of society, are going on; and we see on all hands encouragement to hope that there is still much of the spirit of True Religion abroad in Britain. The introduction of a Bill by Mr. Fox, designed to provide Secular Education only for the people, has called forth the strongest marks of disapprobation. So strong is the feeling that it has arrested the attention of the Government; and one of its leading members has in unequivocal terms denounced the principle of the

measure, as will be seen by the ensuing condensed sketch of a debate on the subject.

It is refreshing in the extreme in these days, when views, utilitarian in things secular and latitudinarian in things sacred, prevail so widely, to find the leading members of the English Cabinet taking firm ground against the establishment of a system of education apart from Religion. It is cheering to hear the Premier of England expressing his decided conviction that such a system would be "lamentably deficient;"—that such a principle would be a "grievous falling-off." It is heart-gladdening to hear in the Legislative Chambers of Britain a noble Lord rising in his place,—declaring his belief that the religious habits of the people had alone saved his country during the shocks of European convulsion and revolution, and proclaiming to the world that Britain and Britain's people would "serve the Lord." It affords cause for thankfulness that the Halls of the House of Commons echoed with applause at this noble declaration. Let us hope that such sentiments will continue to leaven more and more the great mass of the community of the Mother-country and of this our beloved land.

Lord ASHLEY.—The hon. gentleman (Mr Roebuck) had declared that the difficulty of the case arose from the differences of creed among those who called themselves Christians; whereas the morality of all sects was one and the same. That was an incorrect position. (Hear.) There were vast bodies, who called themselves Christians, from whose morality the whole of that House would dissent; and, moreover, he protested against the principle which the hon. member had laid down, and the morality of the Scriptures had nothing whatever to do with its mysteries and doctrines. The moral precepts and the doctrines or dogmas of Christianity were inseparably connected. (Hear.) He only could receive the full force of the moral precepts of Christianity, who received the dogmas and mysteries with implicit belief [Hear, hear]; and in vain would they attempt to enforce upon the minds of children the parable of the "Good Samaritan," and the "Sower," or any of the other beautiful and moral precepts of the New Testament, if they left them under the conviction that He, who delivered them, was a mere man, and not the True and Eternal Son of the Living God. [Hear, hear.] It was from that great truth that the Christian precepts derived their force, and it was by that Truth alone that they would be able to regenerate mankind. This subject might be regarded either in its details or as a question of principle. He should prefer to discuss this bill upon principle alone; but the details were so mixed with the principle that they could not be severed. But he would rest his opposition to the bill upon the principle that it did not make religion the basis of education. [Hear, hear.] The issue was, whether religion should or should not be the alpha and omega, the basis and copstone of all education undertaken by the State. ["Hear, hear," and cheers.] No reason was assigned for dissevering Religious from Secular education. One could understand the State declaring that it would leave education wholly to private enterprise, or that it could not undertake to teach special creeds or decide in controverted matters; but here the State was to declare that, having undertaken to educate the people, it would withhold the one thing needful, and refuse to give that which alone conferred force and efficiency

upon all the rest. [Hear.] In what age or nation had it been attempted to impart the principles of self-control except by the guides and restraints of Religion? [Hear, hear.] Upon what authority was the measure to be adopted? The proposition of 1839 could not be quoted, for there provision was made for Religious teaching without the walls of schools; nor the Irish system, for there Scripture extracts were admitted. [Hear, hear.] Truly we seemed standing upon the confines of a new era. The House was discussing whether it should establish by law a system of education from which by law all Christianity was to be excluded. [Hear, hear.] Now a new burden was to be imposed for the support of a system from which the name of Christianity was to be excluded. Would that be no infliction upon the consciences of thousands—one might say millions? [Hear, hear.] A system of education for the people of a Christian country was to be instituted; by what authority, drawn from the Word of God, was His Word to be excluded? [Hear, hear.] Would the Proposers of the scheme say they preferred a Secular to a Religious education? Then let them produce their proofs of its superiority. Would they quote France—Prussia—any continental state? [Hear, hear.] Were they not telling the people of England that a Religious education was altogether unnecessary—for, had the State thought it valuable, that education it would have imparted. [Hear.] The only ground upon which the State could interfere in the matter of education was, that the people should be made good and moral citizens; how could that be achieved without the perpetual sanction of Religion? (Hear.) Were we to tear up by the roots the principles which had borne us safely through many ages, and which, however imperfectly obeyed, had made us, with all our faults, the best and freest portion of the human race? (Hear, hear.) At what time was this proposition made? The supporters of this measure were propounding schemes for the extension of the suffrage, and for the increase of individual liberty; and ought not the influences of Religion to be more than ever applied, and the principle of self-control inculcated, that the exercise of these privileges might be safe and beneficial to the nation? (Hear, hear.) He (Lord Ashley) was much struck in reading some laws passed in the French National Assembly, and the bitter experience of that nation might be a warning to us. (Hear, hear.) By the law of the 15th of March, 1850, the *Conseil Supérieur de l'Instruction Publique* was to consist of ecclesiastics and members of various religious denominations; the first provision was for "moral and religious instruction." (Hear.) A report presented to the Chamber in 1849 contained this passage—"Constrained by the evidence of danger to ask the Assembly to adopt a law of repression, we shall shortly ask one of a different character, one which shall prevent measures of rigour by founding our system of national instruction on the solid grounds of Morality and Religion." In the report of March, 1850, on the law for the "*enfants trouvés*" there was this article—"Every child confided to the public care must receive a Religious education." (Hear.) In a recent visit to Paris he (Lord Ashley) found it the universal testimony that Religion alone—the Religious habits of the people—had saved England during the time of European convulsion. Yet we were to introduce a system of education which, if not in words, at least in act, would deny the necessity of the inculcation of Religious principles. (Hear.) Nothing was more true than that Religion had saved this country, borne us through famine and disease, and carried us through long and perilous wars; and the civilized world had not seen a nobler spectacle than when our thousands and our millions assembled to acknowledge God on the days of humiliation and thanksgiving. (Hear, hear.) It was now proposed to us (and we must decide) "Choose ye this day whom ye will serve." He (Lord Ashley) could only answer for himself; yet he believed he might give the answer in the name of millions in this country—"As for me

and my house, we will serve the Lord." (Much cheering.)

Lord JOHN RUSSELL said; Sir, I would be very glad if this bill, which has been introduced for the purpose of promoting education, had been such as that I could fairly have given it my support upon the second reading. In treating of this bill I will endeavour to avoid as much as possible anything that may savour of passion or of intemperate language whilst stating my objections to it. I will endeavour to make every admission that I think is fairly due to the promoters of the bill, and to the bill itself. I may say, notwithstanding some allegations that have been made, that I think there is still a lamentable want of education for the poorer classes in this country; and that it still remains a desirable object for Parliament to promote and secure the education of those people. (Hear, hear.) But, having made these admissions, it remains a very grave question whether we should declare that there should be schools established upon the principles laid down in an Act of Parliament, in which schools Secular education only should be given. (Hear.) I own I cannot but think that any education established on such a basis must be lamentably deficient. (Loud cheers.) I cannot but think that nothing but the most absolute necessity should oblige Parliament to come to such a conclusion as that they should establish by preference—that they should establish, as it were, as a matter of course, a system of education for the children of the poor of this country from which Religion should be entirely excluded. (Repeated cheers.) To establish such a principle without an absolute necessity would be a grievous falling-off in our own duty both to our Religion and to our fellow-countrymen. (Hear, hear.)

After showing the arbitrary and impracticable nature of the bill, the noble Lord proceeded.

Why, Sir, we must consider that we are dealing with a country in which many schools have been already established—schools which, however they may differ generally, all agree in one great principle, and that is, the imparting of Religious instruction to the children. (Hear, hear.) In some of those schools the children are educated in the principles of the Church of England. We have schools connected with the National Society, which require that the children shall go to church on Sunday, and learn the Bible and catechism of the Church of England. Then there are the Wesleyans, who have the Bible taught in their schools, and the Church of England catechism; but who do not insist upon the children going to church. Then we have the British and Foreign School Society, which orders the reading of the Bible, and makes it indispensable; but which does not admit the catechism or formularies of any particular denomination. We have the Roman Catholic schools, which are under the direction of their own priesthood, according to whose views and opinions many subjects of school instruction are mixed up with religion, and which are conducted according to the opinions and religious teaching of the community. Here, then, Sir, we have many differences, I will not go through the Congregationalists; but through them all, many as are their differences, runs this one great principle, that, according to the opinions and consciences of those who superintend those schools, and whose money, labour, and time are devoted to them, Religion is the grand and uniform object. (Loud cheers.) Then what was the feeling that the people expressed with reference to the measure before the House? It certainly was an adverse feeling.

He had every reason to believe that the objections entertained to the bill before the House were held with earnestness by the great mass of the people. It was a great fault of this measure, as it must be of any such measure, to seek to establish any system of education in which the pupils would not be fully informed of the great and leading truths of the Christian Religion. Moral doctrines lost nine-tenths of their force when they were

deprived of the weight of Religious injunction and enforcement—of the Divine authority, and the Divine sanction, on which eternal welfare or misery depended. (Loud cheers).

The noble Lord then entered into details concerning the arbitrary nature of the measure, the apprehensions it had excited, and the necessity which existed for fuller information on the subject of the facilities afforded for educational purposes, after which he concluded with the following energetic enunciation of his opinions—views which, we hope, will long influence the Government of England, for they recognize what we believe to be the only true basis ever found for the prosperity and the educational advancement of a people.

These apprehensions, so natural—so widely spread—belonging no less to the Church than to different classes of dissenters—these objections, so deeply rooted and so widely extending, ought to render us very cautious not to run counter to the feeling in question, and not to encounter the danger of producing the effects dreaded by those who entertain it, namely, the weakening of voluntary zeal, and the crushing of voluntary exertion. (Hear.) That we may by voluntary efforts still do much, and that we may arrive at some scheme by which education may be promoted, is what I hope. I regret that the present bill is such as I think it impossible for the House to assent to. When I say so, my general wish for the education of the people of this country is not in the least diminished in zeal or intensity; but I do wish in the words of a former sovereign of this country—that all its people may be enabled to read and benefit by the Bible—that they may read it at an early age, when they are first beginning to receive the lessons of morality and instruction—that the Scriptures should not merely be received by them as a present when they leave school, but that they should be their constant companion and guide—held in reverence and respect during their whole educational career. (Cheers.)

RELIGIOUS INTELLIGENCE.

The subject of Caste with its many practical evils has recently demanded much attention on the part of missionaries who labour in Hindostan. Our readers will find a full statement on the subject, considered in its various bearings, in a communication from the Rev. Mr. Ogilvie, which appeared in the number of the *Presbyterian* for last December. Since that period, we learn from the *Home and Foreign Record of the Church of Scotland*, that a Minute on the subject has been agreed to by the Madras Missionary Conference, which illustrates the condition and usages of native society in India, and describes what is found to be a formidable hindrance to the ascendancy of the Gospel. The Minute, we may add, bears the signatures of eighteen Missionaries belonging to various branches of the Christian Church, all of whom co-operate, we believe, most cordially in the important work to which they are devoted, drawn together by similarity of aim, and united in the bonds of Christian fellowship and affection. After noticing the fact, that caste, being a distinction

among the Hindoos founded upon supposed birth-purity, or impurity, is, in its nature, essentially a religious, and not a mere civil institution; that it is consequently opposed to the declarations of Scripture, though numerous usages founded upon it have been retained in native Christian churches, as, *e. g.*, a member will decline to admit a fellow-member of a lower caste into his house, or to eat with him; and some have even refused to drink promiscuously with those of lower grades from the same cup at the celebration of the Lord's Supper,—usages which are heathenish in their origin and nature; that thus the pride of the human heart is fostered, division kept up where unity should subsist, and a pernicious intercourse and community maintained with the unconverted; the Minute proceeds to state the measures which the Conference would recommend:—

1. Candidates for baptism from the heathen should be well instructed regarding the sinful nature and subtleties of caste; and before receiving this ordinance, should be required to declare that they renounce caste usages for ever, both in principle and practice.

2. The renunciation of caste ought also to be demanded of all native Christians, before their coming, for the first time, to the communion; and this occasion ought to be improved with the special view to the rooting-out of caste feelings and habits from the whole Church.

3. While habitual efforts ought to be put forth to cultivate among native Christians mutual kindness and brotherly love, constant vigilance should be exercised, and, in some cases, special means employed, to see that the professions, respecting the renunciation of caste, made at baptism and on other occasions, are fully and faithfully carried into practice. Among the special means now alluded to, one which the conference would recommend, is a "love feast," at which all the members of the Church, including their pastor and teachers, shall partake of a simple and suitable repast. To secure the same end, native Christians should not, in any case, on the ground of caste, be allowed to reject the ministrations or visits of any catechist appointed by their own pastor. There ought also to be a friendly interchange of visits in cases of sickness and distress. When invited, they ought not to refuse to give their attendance at the marriages and funerals connected with the members of their own church on the ground of caste.

The expressions of Christian kindness now alluded to, are required by the precepts of Christianity. "Be ye kindly affectioned one to another with brotherly love; in honour preferring one another," Rom. xii. 10. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," James ii. 1. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," Matt. xx. 26, 27. The example of our blessed Lord, who ate with publicans and sinners, and washed His disciples' feet, bears most forcibly also on this point.

4. Missionaries and evangelists, together with the faithful preaching of man's corruption, the unspeakable condescension and love of Christ, and the necessity of regeneration by the Holy Spirit, should seek to exemplify in themselves those graces of the Spirit to which caste is directly opposed,—namely, humility and love; for, without much lowliness and affection, as well as faithfulness, this deep-seated evil can never be removed from the native church.

The Conference state, in the document which they have circulated; that, while

not wishing to dictate to native Christians regarding their habits of eating, or of dress, or respecting those with whom they would associate, they feel it necessary to observe—

That a Christian's refusing to receive a brother Christian into his house, especially to receive a catechist or preacher, to eat with him, to listen to his instructions, to join with him in prayer, or to receive the Lord's Supper from a native minister on account of caste, can proceed only from the heathenish idea of *birth-purity* or *pollution*, and ought not to be tolerated in the Church of Christ. "In Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." How utterly inconsistent, then, to recognize caste distinctions in that body of which Christ is the Head, and where all are members one of another!

To uphold caste, is to foster the pride of the human heart—to despise, insult, and dishonour those whom God has honoured by making them His children, and to grieve the Holy Spirit who dwells in them; it honours heathenish distinction more than the image of Christ. The institution is pre-eminently anti-christian. It breaks the "unity of the Spirit," deadens the energy of Divine love in the souls of believers, preys on the *vitals* of Christianity, and dries up the streams of affection in every native church where it is allowed to exist.

GHOSPARA STATION.

We give the following interesting extract from the journal of the native missionaries employed at the station of Ghospara, in India, by the Church of Scotland. We extract it from the *Home and Foreign Record*.

21st November.—This day we found ourselves successful in reviving the impressions received from the preaching of many such days. While we were discoursing, we saw some old and young women quietly hearing us, and standing at the doors, which were half shut. How gratifying it is to a preacher to find that the Word of God is proclaimed even to those women whom the custom of the land secludes from society, and from any communication whatever with neighbouring or strange men! To a sick man, we said, when he asked us for some medicine, that he was diseased, not only in the body, but in the soul too; that this physical disease, if not remedied, might, at most, be fatal to his life on earth; but that the spiritual disease, if the only remedy which God has in mercy granted for it, be not duly applied to it, will certainly bring death—(tremendous truth!)—dreadful and eternal death upon the soul! We explained to him at large what the spiritual disease was, what the eternal death meant, and where that gracious remedy could be had. The man said he was greatly troubled by his protracted illness; was pining and despairing because of his old age; and was very fearful of the consequences of his numberless sins. In order to incite him to the duty of believing in Jesus, and to soothe and console his afflicted heart, we cited some of the Gospel promises as the most efficacious incentives in the hand of God. The passages were,—"They that be whole need not a physician, but they that are sick." "I am not come to call the righteous, but sinners to repentance." "The blood of Jesus Christ cleanseth from all sin." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Ye shall serve the Lord your God, and I will take away sickness from the midst of thee." "Who forgiveth all thine iniquities; who healeth all thy diseases." "And even to your old age I am He; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry,

and will deliver you." The man seemed thankful to us for our concern for his soul. We told him to come to our residence that we might give him some medicine; at this offer he was very glad, and said he would come to us on the day following.

18th to 23d March.—During these days there was a Mela at Ghospara on the occasion of the Dolejatra or swinging festival. The number of people who assembled at the Kurta's place exceeded twenty thousand. Of this vast concourse, most persons came from distant and different zillas of Bengal. The Kurta has not only deceived himself and his household, but has succeeded in deceiving many poor, yet precious souls. Women of our country, being weak, ignorant, and susceptible of being easily duped, are the favourite victims to his deception. In this year, as in the preceding ones, women composed two-thirds of the whole crowd. The men who gathered together on this occasion (not to speak of the women whose stupidity, credulity, and want of education are not unknown to many), were chiefly from among the lower classes, and unable to read or write. If some could be found from high castes, and of a higher class, and little acquainted with letters, they were dissolute and abandoned characters. The greater number of this vast multitude did not continue more than four days, while the rest spent full six days with the Kurta. The crowd being immense, the Kurta could not entertain them sumptuously, but gave them, though sparingly, coarse boiled rice, a *dal*, and a common vegetable curry. The Kurta's house, although very large and capacious, not affording room for the accommodation of so many, thousands and thousands were seen to make the open fields their beds, and the spangled canopy of the heavens their curtains. During these days, having so good an opportunity, we were strenuously engaged in proclaiming the Gospel of Jesus to most of these perishing sinners. From six to ten in the morning, and from four to eight in the evening, we were thus employed. The subjects of our preaching were diverse. Some of the texts of our discourses were, Matt. xv. 14, "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." As we suited our discourse to the capacity of our hearers, of course familiarly illustrating them, we were gratified to find that we were profitably heard by numbers. On one of these evenings, as we were preaching to a considerable audience, strange to relate, a poor old man very humbly came before us with a handful of pice for our acceptance. Struck with this extraordinary phenomenon, never witnessed by me during the fifteen years I have been labouring in the Lord's vineyard, we praised God in our hearts, and said to the man, "We will not accept your money, you are a poor man; what you want to present to us, may in some other way assist you. Although there would be no impropriety should we accept the offer, since it is said, 'They who preach the Gospel should live of the Gospel,' yet we decline to accept it; for the Lord is gracious unto us, and supplies our wants." We said to him, "Why do you offer these pice to us?" He answered, "For your telling me the way of Salvation." No sooner did we receive the answer, than brother Tara Charana said to him, "We will not accept your money for it; for freely have we received it, and freely we give; so does our Lord command." Oh! may the day soon come, when those who are now offended at the name of Jesus, shall believe in Him as their God and Saviour, and support those who publish the glad tidings of joy and Salvation.

July 2.—Ah! what an opportunity of publishing the glad tidings of Salvation before the dying heathen was granted us this day! How our minds were affected with different emotions when we drew near the place where thousands were pressing upon thousands, where loud shouts and noise were heard from vast concourses of people, where multitudes were impatiently waiting for the signal to drag the huge car with the idol seated in it by the long stretched ropes attached

to it, and where the infatuated crowds, mad with foolish and idolatrous mirth, would there devoutly gaze on the idol, or stoop to the ground in token of adoration to it. We felt gratitude to God for giving us such an occasion,—we felt joy in the heart for having many hundreds willing to hear our discourses,—we felt pity, too, to see human nature so much degraded,—to see such a dead unconcern to God and Salvation,—and to behold men taking delight in things which will surely bring destruction to their souls. What heart is there that prays “Thy kingdom come,” that would not be moved to pity and to warn them, when he could see so many poor wretched victims to Satan, and self-ruining enthusiasts? How eager we felt to implore for another Pentecostal effusion of God’s Spirit upon these thousands! The Lord doeth what seemeth Him good; and what seemeth to Him good is fraught with perfect wisdom, though our ignorance may not in all cases discern it. We took our stand under some trees, which was a place favourable to the attraction of crowds. After the car was dragged to a little distance, and the uproar was a little hushed, brother Tara Charuna read aloud the 115th Psalm; at which multitudes flocked round us, curious to hear our addresses, and eager to receive tracts. I discoursed on the Psalm, which was quite agreeable to the occasion. The foolishness of idolatry, the false claims of the Hindu religion, the contradictions, palpable inconsistencies, absurd and unreasonable statements of Hindu religious records, together with the wicked and atrocious practices and characters of the Hindu gods and goddesses, were all clearly pointed out to the notice of the audience. Many were glad to hear us, and candidly admitted the propriety and justness of what we said; but there would not be wanting numbers who remarked, “Christians are only fault-finders, they see only the dark side of our religion, but are intentionally blind to all that is good in it.” I then proceeded to call upon the audience to turn from idolatry and the foolishness of Hinduism—to have Jehovah for their God and Lord—to worship Him and none other as the supreme object of adoration—to love and fear Him—to pray to Him and to praise Him—and to have their entire trust in Him; for “He will bless them that fear the Lord, both small and great.” As I was thus proceeding, the people appeared deeply interested and attentive to what was said. Although in such a concourse of people loud noise is inevitably to be expected, and there was almost a deafening noise everywhere throughout the place, yet we were astonished, and not a little delighted, to see almost a solemn silence prevail among our hearers. A great multitude gathered round us. I felt warm animation and zeal to preach Christ and Him crucified. I poured out my heart. The help of the Spirit of God was not unfelt on this occasion. The infinite purity and holiness of God I attempted to impress on the minds of our audience, making use of the texts, “God is light, and in Him is no darkness at all.” “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” “Who shall not fear Thee, O Lord, and glorify Thy name, for Thou only art holy?”

SUBSCRIPTIONS TO PRESBYTERIAN SINCE LAST PUBLICATION.

Mrs. Roach, Beauharnois, £1 16s.; Rev. J. T. Paul, Metis, 14s.; Hon. Judge Gardner, Sherbrooke, 5s.; Rev. J. Bryning, Mount Pleasant, 5s.; Archb. Petrie, Cumberland, 5s.; James Milne, Montreal, 2s. 6d.; George King, Fitzroy, 5s.

Received per Mr. A. H. Armour of Toronto:—Rev. A. McKid, J. Halden, sen., Goderich; Mr. Young, Capt. Annand, Colborne, 8s.; Rev. A. Colquhoun, Otonaber, 12s.; John Hutchison, Sergeant 71st Regiment, Toronto, 2s. 6d.; Peter McDuffie, King, 2s. 6d.; J. A. Thomson, Scarborough, additional, 8s.; Mr. Alexander Smith, Toronto, 2s. 6d.

CATECHISMS, &c.

THE Subscribers publish cheap editions of the following:

The A B C, with the Shorter Catechism. 1d.
Ditto, ditto, with Proofs. 1d.
The Mother’s Catechism for a Young Child, by the late Rev. John Willison. 2d.
The Second Initiatory Catechism. 1d.
The Child’s Own Prayer Book, a help to Nursery Devotion, to which are added Hymns and the Mother’s Catechism. 6d.
A Catechism for the Instruction of Communicants of the Sacrament of our Lord’s Supper, by Andrew Thomson, D. D. 7d.
Lessons on the Truth of Christianity, being an Appendix to the Fourth Book of Lessons, for the use of Schools. 1s.

ARMOUR & RAMSAY.

THE TENTH SESSION OF QUEEN’S COLLEGE.

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

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

Candidates for MATRICULATION, as regular students, will undergo an examination before the College Senate in the first three books of the *Æneid* of Virgil, the first three books of *Cæsar’s Commentaries*, Mair’s Introduction, the Greek Grammar, and Arithmetic as far as 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.

The preparatory department or college school, will be conducted as usual, under the charge of competent masters. The Fees in this Department are as follows:

TERMS PER ANNUM.

For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age.....	£4 0 0
For Pupils above 12 years of age.....	6 0 0
For Tuition in 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 Senatus Academicus.

GEORGE ROMANES,

Secretary to the Senatus.

Kingston, C. W., June, 1850.

BARNES’ NOTES ON THE BIBLE.

Edited by the Rev. John Cumming, D.D., being the only complete and unmutated Edition of this truly popular Commentary.

The work may be had separately, as follows, in cloth:—Isaiah, 3 vols., with maps by Arrowsmith and wood cuts; Job, with wood cuts, 2 vols.; Gospels, with maps, 2 vols.; Acts, with a map, 1 vol.; Romans, 1 vol.; Corinthians and Galatians, 2 vols.; Ephesians, Philippians, and Colossians, 1 vol.; Thessalonians, Timothy, Titus, Philemon, 1 vol.; and Hebrews, 1 vol. at 4s each per volume, or 3s 6d in paper cover; or the Testament may be obtained in 5 vols., elegantly bound, price 27s. 6d.; without exception the cheapest Work ever published; also, uniform, the Book of Job, bound in 1 vol. to match, price 8s.

The Publishers have the gratification of announcing that the above is the ONLY complete Edition published in Britain; and they need not add that Dr. Cumming’s name is ample authority for the accuracy and faithfulness in the reprint, as well as for the excellence of the Work.

IN A FEW DAYS WILL BE PUBLISHED,

IN TWO VOLS.,

HANDSOMELY BOUND,

CURRICULUM LATINUM

AD USUM JUVENTUTIS.

A COURSE of LATIN READING for the use of Schools, containing:

PART FIRST,

PROSE.

Selections from Cornelius Nepos.

The Third and Fourth Books of Quintus Curtius.

Four Books of *Cæsar’s Commentaries*.

Cicero on Old Age.

Cicero on Friendship.

The *Agricola* of Tacitus.

Price 6s. 3d.

or each of the above may be had separately at prices varying from 9d. to 1s. 9d.

PART SECOND,

POETRY.

Containing:

Three Books of the *Æneid*.

The *Georgics* of Virgil.

The *Odes* of Horace.

The *Fasts* of Ovid.

Price 5s. 6d.

or each of the above may be had separately at 1s. 6d. or 1s. 9d.

ARMOUR & RAMSAY.

And sold by

J. M’Coy, R. & C. Chalmers, C. Bryson, B. Dawson, and R. & A. Miller, Montreal; P. Sinclair, Quebec; G. Stobbs, Three Rivers; W. Brooks, Sherbrooke; A. Bryson, Bytown; J. Allan, Perth; W. Buell, Brockville; Ramsay, Armour & Co., Kingston; J. Harrison, Belleville; A. H. Armour & Co., Scobie & Balfour, H. Rowsell, and T. Maclear, Toronto; J. Simpson, Niagara; T. Craig, London; G. P. Putman, New York.

NOTICE TO CORRESPONDENTS,

All communications, and letters enclosing remittances to the Presbyterian, to be addressed (*Post-paid*) to “The Editor of the Presbyterian, Montreal,” with the exception of remittances from Toronto, its vicinity, and places to the westward of that city, which are to be addressed to Messrs. A. H. Armour & Co., Toronto.

The Presbyterian

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

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