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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME III.

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THE CHURCH IN CANADA.

SOIREE AND EXAMINATION.

On the 26th ult. the Sabbath School at Three Rivers, Church of Scotland, held the fifth anniversary. The children repaired to the church at 7 P. M., for examination, on their sacred poetry, Bible Catechism, and Geography of Palestine; and the proceedings of the evening were finished with praise and prayer.

On the 27th the Sabbath School at Black River was also examined in like manner. The appearance of the children on both these occasions, did great credit to themselves, their parents, and teachers.

After examination, the children were addressed, by their Pastor, the Rev. Jas. Thoin, as follows:—

In the earlier ages of the world, Moses the Servant of the Lord, the Father of Prophets, and the chief of law givers, taught the children of Israel, nay, of all future ages, by doctrine, precept, and example. In songs of instruction, praise, and thankfulness, he taught to sing of Jehovah's mercies, for 40 years in the wilderness. Amid all the grievances of their lot, the dangers of their life and the sinfulness of their depraved hearts, he still pointed to the light of immortality, to their blessed Redeemer, whose glory was figured in the pillar of fire that shone around them by night, or in the cloud that protected them from daily injury. And so, my young friends, on the infallible authority of Christ, our Saviour, we desire to teach you to fear God and keep his commandments. If ye do this, we are sure, ye will ever find him to be gracious, merciful, and able to save you the utter-

most. The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

In review of your lessons, this evening I may be allowed to say, that you have answered well, many questions, on doctrines that are important, and essential to salvation and on the works of Creation, Providence, and Redemption. We expect not indeed that your young minds, can yet rightly scan the ways of God in his highly exalted and eternal providence, which was from all Eternity, or in his Almighty Providence which brings all things to pass according to the counsel of his own will. The understanding of God is infinite. Yours is finite. A few years ago you were not in being but he saw you then, and he sees you now; and he executes his decrees in your life, preservation, and redemption. He continues to work on your minds by the operations of his spirit, as well as by his laws on the kingdom of nature; in great majesty, amid the armies of heaven and among the inhabitants of this world, you may see his glory in the present form and motions of the earth, as if you had lived in primitive ages. And as all things were made, and are upheld by the word of his power, so you cannot live a moment without God. All children, and men must die, but God is the same for ever and ever. One day is with the Lord as a thousand years. He is your Judge, in the place of your birth, or wherever you may go "I will judge thee where thou was created in the land of thy nativity," Ezek. 21. 30. As God continues to execute all his purposes, from one generation to another, by his Almighty

power and perfect righteousness, forget not, that in the common, or ordinary actions of life, such as thinking reasoning, or speaking, ye are made to glorify your heavenly Father. In your lessons learn him, in your prayers adore him, give your whole souls to him. This is your duty, but if, on the contrary, ye think evil in your hearts, or blaspheme his name, this sin is from the depravity of your unrenewed natures. God may permit you to live wickedly for a season, 'But the day of death or judgment will come. He will visit you as the authors of sin, and the transgressors of his commandments. He cannot be the author of sin, for he hates it with a perfect hatred.

Again in the relationship of children that are dear to God in Christ, he requires also some thing from you. This is the duty of obedience to his ten words, which are called by way of eminence his commandments; nay he forbids you under the severest penalties to transgress them. In keeping of them there is great reward—eternal life, and the enjoyment of God for ever. Shall you read and learn these words so carelessly as you have often done? Let it not be so among you, for they make up the two tables of the moral law of God. Because they are his revealed will for the salvation of mankind. They were spoken from heaven for our use, some 3000 years ago or 2460 years after the creation. They came from before the presence of the dreadful Majesty of the Lord on Sinai, and such fear fell on the people that heard them, that they observed them faithfully, all their days, and their posterity observed them as the rules of their conduct.

Look at the matter as you learn the words. It is vast, and infinite. It is highly important—God the fountain of all blessedness is the object; the salvation of immortal souls, through faith in Christ is the end, and the practice of these commandments is agreeable to the will of God.

What obligations: what gratitude is due to the Creator: what can be so easy for children: They are short, sententious, easily remembered, of such a style as befits the sovereign majesty of heaven. They are binding as the laws of the King Eternal, immortal and invisible, are they not a transcript of the light of nature, impressed on the fleshly tablets of man's heart at his creation. To keep alive the knowledge of the living God among the children of men, what think you of your Heavenly Father's care to write them with his own fingers on tables of stone,"—to command Moses to lay them up carefully in the ark of God for a testimony to Israel, that all his subjects might know what was written in the statute book of his spiritual kingdom?

Finally the effects of these on the intellectual and moral character of ancient and modern nations, have been great. Seneca the philosopher, admired the acumen and enterprize of the Jewish nation, from their knowledge of the Scriptures. These have established themselves in all parts of the world and have given their laws to the conquerors. The law of the wise is a fountain of life, to depart from the snares of death. Marcus Aurelius, the emperor, at 12 years of age loved the precepts of Christ that were taught him by his mother. But so dark and dull were the notions of heathens, that they placed the image of Christ among the other false deities of the Pantheon, and there worshipped him. But ye have not so learned Christ in the first and second commandments. Thou shalt have no other Gods before me—unto no graven image bow the knee; but the children of faithful Abraham so far forgot their duty to God as to fall down before the golden calf whose name was Apis, an Egyptian God, and for this sin they perished and fell in the wilderness. Be ye not guilty of their sin, but show your love to Jesus by keeping his words. In the language of one of the poets you have recited this evening:

"Then glory to him the great father above who sent with such blessings, the son of his love, like glory to him, who came down from the sky to save, and to suffer, to triumph, and die."

A recent traveller from Germany, said that knowledge is more universally diffused in Scotland than in England, and why? Because every child is taught in his Bible and catechism. In every humble hut covered with turf in the Highlands there is knowledge and civilization. Such is the testimony of D'Aubigné the celebrated divine. And so of God's ancient

people who had, in the days of their glory, 480 Synagogues in Jerusalem, the capital of Palestine. Not long ago there were only 326 churches in London, the mart of commerce, and capital of our great empire. But from morning till evening and from generation to generation, the Hebrews, remembered the Sabbath day—In the places of public instruction throughout the borders of their land, this day was sacred to devotion and the study of the Bible. And also in their families. Thus also Christ and his disciples spent their Sabbath. To the same duty every christian is impelled by the highest obligations; by the laws of God, by the voice of reason and conscience; by love for the rising generation, and the examples of apostolic ages. How do you spend your Sabbaths, said a Christian to an Infidel: Why, in amusements, or in keeping accounts. Well, replied the Christian that last is just the very thing God will do at the day of judgment;

Having thus laid before the young the testimony of God, and the experience of philosophers, and Christians in every age, I need not say much more to parents, who are more deeply interested than others in this matter, but I pray God that they may be enabled to set a christian example before their children even as they have engaged before God and his holy angels at their baptism. But how can the instructions of Sabbath Schools become effectual to salvation, unless the venerable practice of reading the Scriptures and catechizing is kept up in the family? The spirit of God may indeed make this matter, means effectual to salvation. But above all the blessing of Christ is upon parental diligence and prayerfulness in Christian families.

To those, who may have passed from the care of instructors, and who may have read the eloquent and fatherly address to the youth at Queen's College, we need say but little. At the very moment you think you are your own master, and can do for yourselves without parental care, or counsel, oh then is the hour of danger, the fatal rock of temptation on which thousands fall and are broken in pieces. Remember then your high vocation wherewith you are called, the privileges you enjoy, for your fathers had fewer advantages. Without libraries and without teachers, they toiled through many hardships. Two educations are needful, the one from instructors, the other from personal application. As an instance of the latter see the labors of D. Simpson in the science of Mathematics, who while an apprentice to a shoemaker, and as far from having pens, ink and paper, books and a money, as from a crown and a sceptre: yet drew problems on smoothly beaten pieces of leather; yet see him again in after life, the best mathematician of the age, and sitting side by side with the noblest in the land!

While I now commend you to God, and the word of his grace, commit yourself to Christ your Saviour who will guard you from harm and save you from sin. Let me close in the verses of a worthy citizen of Montreal, "H. E. M." to the Presbyterian for December, 1849. Oh may we too depend on Him our Saviour and our friend:

"Oh may we live that when we die
Our portion may be sure on high;
Then shall they watch us from above,
With kind approving deathless love,
And greet us on that heavenly shore,
When this our pilgrimage is o'er."

THE CONGREGATION OF VAUGHAN.

We learn from an attentive correspondent, that the adherents of our Church in this Township recently contributed £18 10s., as a manifestation of their appreciation of the exertions of the clergymen, who had from time to time broken to them the bread of life, during the past year. Our correspondent thinks, that though many other vacant congregations may be doing likewise, it is but a duty incumbent upon them, and not a subject for boasting. It is indeed gratifying to be enabled to report this pleasing instance of spontaneous exertion, and we sincerely trust that the congregation of Vaughan, as well as the other waste places in our Zion, may soon be supplied with the regular ministrations of devoted, earnest pastors.

SIMCOE CHURCH.

We learn from the Home and Foreign Record for December, that the ladies in Glasgow, who have frequently shewn the interest they take in the Colonial Churches in British North America, have recently remitted, through the Colonial Committee, and with their entire concurrence, the sum of thirty-three pounds, to aid in the erection of the Church at Simcoe, Canada West, built through the exertions of Capt. Wilson.

CHURCH IN COLONIES.

LAY ASSOCIATION OF NOVA SCOTIA.

We have often observed with pleasure and acknowledged with gratitude the good offices and valuable assistance which this patriotic Association has rendered to the Church of Scotland in this Province. The zeal and activity of its office-bearers and members have gained for it much approbation, and have attracted the notice and drawn forth the hearty commendation of friends not only on this, but also on the other side of the Atlantic. It has formed for several years past, a strong and continued bond of connection between vacant congregations and the Colonial Committee of the Assembly, and has been instrumental in procuring the scanty but welcome assistance from the parent Church which has been lately obtained. Not satisfied with what they have already done, with the establishment of an excellent Academy, and with the encouragement shown to deputations and missionaries, we understand that the office bearers of the Asso-

ciation contemplate still more energetic and extended enterprises, and are making arrangements for still more liberal contributions in aid of the important interests of Education, of Home Missions, and other useful objects. In addition to the annual subscription, which is small in order to enlist a greater number of members, it has been suggested and recommended that donations and collections should be solicited from the friends of the Church, juvenile and adult, both in town and throughout the country, that the Association may be prepared to take advantage of any opening in the course of providence, for the diffusion of knowledge and the propagation of the Gospel. The sister Association of Montreal, a younger institution than our own, has set a noble example, which it would be well not only to admire but to imitate. This Association has its Relief, its Bursary, and its Publication Funds, and it expends annually considerable sums in liquidating the debt of Churches, supporting Catechists, aiding young men in prosecuting their studies, and other useful undertakings. If we have not the ample resources, we have a wider and we believe a still more necessitous field to occupy and to cultivate, than our brethren in Montreal, and a very little assistance in many places would be not only highly prized but eminently beneficial in providing and securing the means of grace.—*Halifax Guardian*.

VISITING MISSIONARIES.

We are now beginning to experience the manifold advantages to be derived from the appointment and employment of visiting missionaries, in a country like Nova Scotia, where the Presbyterian population is so widely scattered, and where there are many settlements and even extensive districts unable to support the stated ministrations of the ordinances of religion. Short as the Rev. Mr. Macnair's stay has been in the colonies, and brief his visits to the different branches of his mission, he has already been enabled to accomplish great and lasting good. Nothing could be more seasonable than his visit to Halifax. During his stay in Pictou, he was enabled to assist at the dispensation of the sacrament of the Lord's Supper in two different congregations, and our Presbyterian friends at Charlottetown, are now realizing the beneficial effects of his ministrations. If so much has been done in such a short time, by a single missionary, possessing, no doubt, eminent qualifications for his important office, the question naturally arises. Why should not a greater number be employed? Why might not Gaelic as well as English visiting missionaries be appointed among the numerous population of Highlanders in Pictou, and elsewhere, who have manifested such an abiding attachment to their parent church under the most trying and unfavourable circumstances. Surely the Church of Scotland can have no wish nor intention to cast off entirely her brethren and kinsmen according to the flesh, speaking the Gaelic language, on this side the Atlantic, although many of them may for the present be in poor circumstances. And how is she to assist them in the shortest time, at the least expense, and in the most efficient manner. She cannot, perhaps, fill up for years to come, all the vacancies now existing. It would require ten or twelve clergymen to overtake so vast a field of labour and usefulness. These are not to be found, the means for supporting them cannot be procured. But a very considerable sum could easily be raised in such an extensive district, for the support of visiting missionaries, whose services would be attended with the happiest results. If a city missionary were obtained for Halifax, in answer to the application made to the Colonial Committee, and at least two Gaelic clergymen appointed to the Highland districts of these colonies, it would revive the hopes of the best friends of the Church, and greatly extend the dispensation of the ordinances of religion. We trust that arrangements will be made during the ensuing winter to secure such a desirable

object, and provide at least a partial supply of the means of grace to those who have been too long allowed to pine in neglect, and, awful thought, perhaps in some cases, to perish for lack of spiritual knowledge.—*Halifax Guardian*.

ORDINATION AT PORT MACQUARIE.

On Tuesday, the 1st May, the Rev. William Mackee, licentiate of the Presbyterian Church of Ireland, was ordained minister of the Scots Church, Port Macquarie, by the laying on of the hands of the Presbytery of Sydney, at St. Andrew's church, Sydney. The Rev. James Counts, minister of Paramatta, delivered a very powerful and eloquent discourse from 2 Cor. iv. 5.—“For we preach not ourselves, but Christ Jesus our Lord,” &c., which riveted the attention of the hearers, for more than an hour, from the vigour and originality of the sentiments, the elegance of the diction, and the gracefulness of the delivery. Judging from this specimen of his pulpit ministrations, Mr. Counts will prove a most useful and efficient minister of the Gospel in this land. The Rev. Dr. McGarvie then put the usual questions, and offered up the ordination prayer, when Mr. Mackee was set apart to the office of the holy minister. The Rev. George Macfie, moderator of the Synod of Anstralia in connection with the Church of Scotland, afterwards delivered a solemn and impressive address on the duties of minister and people, and concluded the service of the day by a fervent invocation for a blessing on Mr. Mackee and his congregation. The duties of the day, which seldom occur in this country, were exceedingly well sustained. Mr. Mackee having an undivided congregation attached to him, both personally and ministerially, will, it is hoped, be successful in the cause he has undertaken to labour in.—*Sydney Atlas*

We are delighted to find that whilst both these zealous and devoted Missionaries, the Rev. Robert Macnair and the Rev. A. W. Herdman, are discharging their public duties, with the most exemplary fidelity and ability, they are already fully alive to the spiritual wants of the numerous destitute Presbyterian settlements throughout the country, and anxious to obtain a reinforcement of fellow helpers to allow them to give more concentration to their efforts. Short as their residence in these colonies has been, and comparatively limited the sphere of their observation, they have seen enough to convince them that an immediate and large addition ought to be made to the number of our Ministers and Missionaries, and arrangements entered into for the supply of religious ordinances in all the vacant churches. We hope that their earnest and forcible appeals, addressed through the *Record*, to the Ministers and Preachers of the Church of Scotland, accompanied as they are by the cheering intelligence of the success which has already attended their labours, will not be made in vain, and that we shall see in the ensuing spring, a noble and zealous band of missionaries, English and Gaelic, landing on our shores, animated with an ardent desire to promote the glory of God and the salvation of men, and willing to spend and be spent in their Master's service. We know no tidings that would be more welcome to the aged and pious Highlanders, and their enquiring and anxious descendants in the forests of Nova Scotia, than the notice of the arrival of more faithful and self-denying missionaries to distribute among them the bread of life. Long have they waited, fervently have they prayed, and frequently have they applied for missionaries of this character, and we have every reason to believe that such able and enterprising pioneers as Mr. Macnair and Mr. Herdman will soon open up a path for a regular succession of young preachers, of kindred spirit, of similar zeal and activity, and other ministerial and christian attainments, to care for the neglected, and succour the distressed, to

instruct the ignorant and reclaim the outcast, to watch for souls as those who must give an account, and feed the flock of God which he has purchased with his own blood.—*Ibid*.

DEATH OF THE HON. DANIEL MCFARLANE.

It is with deep and sincere sorrow that we record this day the death of the Hon. Daniel McFarlane, one of the most respectable and useful men that has ever lived in this colony. Mr. McFarlane was a native of Gendochar in the parish of Killin, Perthshire, Scotland. He came to this province when only a young man, with his father's family, in the year 1806, and settled in the district of Wallace in the County of Cumberland, where he has now ended his days. It would be difficult, nay, impossible to estimate the value of the services rendered to the inhabitants of that portion of the province, by their fellow countryman, who whilst acquiring a respectable competency for himself, was so desirous to promote the happiness of all around him. As a husband, a father, a citizen, a Magistrate, a Legislator, and a friend, (for he filled all these situations in life,) his worth and excellence were highly appreciated, and his death is now sincerely lamented. Whilst the members of his own family and the inhabitants of Wallace, have to lament the death of a most affectionate relative and patriotic citizen, the Church of Scotland has to deplore the loss of one of her most honoured and attached sons, one who never swerved for one moment in his attachment to her cause, while he adorned by his private conversation the virtues of the christian character. She has many warm friends and steadfast adherents in this Province, many who are determined to cleave to her through evil report and through good report, but of all her adherents and members either in town or country, among the English or Gaelic population, there are few who have equalled and none could excel, in steadfastness and fidelity, the late deeply lamented Daniel McFarlane of Wallace.

On Tuesday, the 10th of July, the Rev. William Donald, whose appointment by the Colonial Committee we noticed some time ago, was introduced as pastor of St. Andrew's Church, New Brunswick. The Rev. John Ross, who preached on the occasion, addressed, in a suitable and impressive manner, the newly appointed clergyman and his flock.

CHURCH IN SCOTLAND.

CHURCH INTELLIGENCE.

THE PRESBYTERY OF LOCHMABEN.—This Rev. body met on the 26th ult., and the Rev. J. R. Currie of Hutton preached an eloquent and impressive sermon to a crowded congregation, read minutes of the Presbytery resolving to induct the Rev. John Stuart, formerly of Newton-on-Ayr, to be assistant and successor in the church and parish of Moffatt. The usual forms having been satisfactorily gone through, Mr. Currie delivered suitable addresses to the minister and people; and at the dismissal of the congregation, Mr. Stuart was cordially welcomed by all present. The Rev. gentleman was introduced to his congregation on the following Sunday by the Rev. Dr. Laurie at Monkton. The Presbytery were likewise engaged in taking the necessary steps in the process of translation of the Rev. Thomas Marjoribanks from his present charge of Lochmaben to the Church and parish of Stenton, in the Presbytery of Dunbar. Upon the parties interested being called to give in objections against said translation, none appeared; but Mr. Tait, Town-Clerk of Lochmaben, laid on the table of the Presbytery the following extract Minute of the Magistrates and Council of Lochmaben:—“Lochmaben, 20th Oct., 1849.—The Council being met for the purpose of considering whether they should take any steps in regard to

the translation of their much respected minister, the Rev. Thomas Marjoribanks, to the church and parish of Stenton, resolve unanimously not to oppose such translation, believing that it will conduce to the comfort and welfare of Mr. Marjoribanks and his family. At the same time they resolve to record upon their minutes the very high sense they entertain of the faithful and able manner in which he has discharged the arduous duties of minister of Lochmaben for the period of fifteen years. And while they trust the removal of their beloved pastor to another sphere of duty may, under Divine Providence, be overruled for the good of the Church of Christ, they cannot but feel, and they are convinced that their feeling is shared in by all their fellow-parishioners, as well as by a very large number of all classes in the surrounding district, that they are about to part with one whom they have long loved and respected, and whose loss will be long felt and regretted by all who have been privileged to sit under his ministry. The Council authorise Mr. Tait, their Clerk, to appear at the ensuing meeting of the Presbytery of Lochmaben, to be held at Moffatt on the 26th inst., and to lay an extract of this minute upon their table, and also to give an extract thereof to Mr. Marjoribanks." Mr. Tait, as Session Clerk of Lochmaben, also laid on the table a mandate from the six elders of the parish in favor of Mr. Marjoribanks, to the same effect as the preceding. After transacting some routine business, the Presbytery adjourned.

PRESBYTERY OF CUPAR—This Rev. body met on Tuesday last—Rev. Mr. Cook, Ceres, Moderator. After some consideration, it was agreed that the Presbytery memorialise the Lords of the Treasury that all work in the Post Office should cease on the Sabbath. Mr. Cochrane then brought before the Presbytery the propriety of endeavouring to diminish pauperism within their bounds. After some conversation, it was agreed that at next meeting of Presbytery Mr. Cochrane should introduce a motion on the subject. The Presbytery next proceeded, with closed doors, to consider the state of Darsie parish; and, we believe, a Committee was appointed to examine into the whole matter, and report at a future meeting.

SYNOD OF GALLOWAY—This Rev. body met at Newton-Stewart on Tuesday, the 3rd ultimo. The Rev. Mr. Hyslop, minister at Kirkcubbin, preached an excellent sermon from Luke vii. 46, and thereafter Mr. Muir of Kirkmabreck was elected Moderator for the current half-year. The Synod unanimously resolved to petition the Lords of the Treasury against the additional work proposed to be done in the London Post Office on the Sabbath day. The other business was unimportant.

On Friday the 26th, the Rev. J. Stuart, late of Newton-on-Ayr, was inducted to the ministerial charge of the Parish of Moffatt. The services on the occasion were conducted by the Rev. Mr. Currie, of Hutton, who preached an appropriate and very able discourse to a large congregation, and at the close delivered admirable addresses to Mr. Stuart and people. Nothing could exceed the interest (which indeed amounted to enthusiasm,) evinced by all present, and the kind and hearty welcome which Mr. Stuart met with from the members of his congregation, was very gratifying, and gave ample testimony to the deep satisfaction of the people of Moffatt, with the appointment of Mr. Stuart, as their future pastor. After the interesting services of the day were over, the Presbytery, Heritors, and Elders, were entertained at dinner by Mr. Hope Johnstone, of Annandale, Patron of the Parish. On the forenoon of Sabbath, Mr. Stuart was introduced to his people by the Rev. Dr. Laurie, of Monkton, Ayr-shire, who delivered an eloquent and impressive discourse on the occasion. Mr. Stuart preached himself in the afternoon a most impressive sermon from John 18th, and 36th verse—"My Kingdom is not of this world:"—after

giving a very brilliant description of the Redeemer's Kingdom, he explained most faithfully how an entrance into this Kingdom is obtained, and concluded by laying before his people a masterly view of the spirit, in which he conceived the gospel ought to be preached, by those who take an oversight of the flock of Christ, in order to bring souls under the influence of this Kingdom.—*Ayr Advertiser.*

PRESENTATION.—The Rev. Mr. Meiklem of Brownfield Church, Glasgow, having been from home for some time for the renovation of his health, his place was supplied during his absence, much to the satisfaction of the congregation, by the Rev. James Markland, of Irvine, a gentleman who, although not yet settled in a parish, is, we believe, about to be called as assistant to the parish of Aberdour. On Wednesday night, a number of the members of the congregation of Brownfield met in the church—Mr. Sandilands in the chair—when, in an able and complimentary speech, Mr. Macarthur, the leading elder of the church, presented Mr. Markland with a purse of sovereigns, in testimony of the very high opinion the congregation entertained of his abilities as a minister, and of their gratitude for the devoted attention he had paid to their spiritual interests during the absence of their staturator. Mr. Markland made a very appropriate and feeling reply.

PRESBYTERY OF ARBROATH.—At the meeting of this Rev. body on Tuesday last—Rev. Mr. Muir, Moderator—there was laid before the Presbytery a presentation by Her Majesty the Queen, in favor of the Rev. James Hay of St. Bernard's, Edinburgh, to be minister of the church and parish of Lunan, together with Mr. Hay's letter of acceptance, and relative documents, which having been read, were unanimously sustained, and the Presbytery appointed Mr. Hay to preach in the church of Lunan.

The Hon. P. B. Macaulay, has been elected Lord Rector of the University of Glasgow.

PRESBYTERY OF PAISLEY.

On Wednesday last the reverend body met in the usual place. The Rev. J. I. DICKSON was chosen Moderator of the current half-year. Messrs. Young, Storie, and Giffen, students of divinity, were examined with a view to their being taken on trial for licence. The examination was approved of and sustained, and an early day appointed to hear their discourses. Mr. Lochhead, student, underwent his examination previous to his admission to the Divinity Hall, which was approved of and sustained. Dr. Macnair stated that the congregation at Elderslie were anxious to have Mr. Raston settled amongst them as their pastor, and wished the Presbytery to give them advice on the subject. The Presbytery thereupon appointed a committee to co-operate with and advise the congregation in the matter. Dr. Macnair then introduced a deputation from Barrhead congregation, who stated that it was the wish of that congregation to have Mr. Ireland ordained as their minister as speedily as possible, and that arrangements had been made for granting the necessary bond. A committee was therefore appointed, as in the case of Elderslie, to facilitate Mr. Ireland's ordinations.

SYNOD OF GLASGOW AND AYR.—The Provincial Synod of Glasgow and Ayr met on Tuesday. The Rev. Mr. Smith of Cathcart, Moderator, opened the court by preaching an eloquent and appropriate discourse in the Trou Church. The Synod then met in the session-house. The roll having been called, commissions appointing corresponding members from various Synods were read. The Rev. Mr. Gray, of Dumbarton, was then elected Moderator, and took the chair accordingly. The Synod then proceeded to take up this case, which originated in an appeal and complaint by Mr. Brewster against a decision of the Presbytery of Paisley, in the case of the Rev.

Mr. Wood of Renfrew. The Clerk read the extracted records of the case, from which it appeared that, on the Presbytery proceeding to obtemper the judgment of the last General Assembly in the case of Mr. Wood, Mr. Brewster laid on the table a copy of the 6th No. of the 4th vol. of the *Scottish Temperance Review*, containing an alleged charge of drinking to excess against a majority of the Presbytery in the Saracen's Head Inn, Paisley, at the induction dinner of the Rev. Robert Kirk, as minister of the Middle Parish; and moved that the Presbytery sist proceeding in the case, until the names of those members present were struck off the roll of the case, they being disqualified from judging in it until the charge was investigated and their characters cleared of the *fama*. The Presbytery agreed by a majority to proceed with the case, against which Mr. Brewster appealed and complained to the Synod. Mr. Brewster, appellant, appeared for himself; and Mr. Mackellar, Mr. Dickson, Mr. Dale, and Dr. Lockhart, for the Presbytery, respondents. Mr. Brewster was heard at considerable length amid much interruption on points of order. Mr. Mackellar, for Presbytery, declined offering any defence, having confidence in leaving the case entirely in the hands of the Synod. Mr. Pearson moved that the Synod dismiss the appeals and complaints, and find them frivolous and vexatious. Mr. Menzies seconded the motion, which was carried unanimously, against which Mr. Brewster appealed and complained to the next General Assembly, promising reasons in due time, and craved extracts, which were granted. The Synod then appointed Thursday next, the 18th instant, a day of humiliation for the prevalence of the disease throughout the country, and of thanks giving for the abundant harvest, throughout the bounds of the Synod. The Synod then adjourned.

PRESBYTERY OF GLASGOW.—On Wednesday the ordinary meeting of the Presbytery was held in the Presbytery House, Trou Church—Dr. Craik (in the absence of Dr. Leishman), Moderator.—An application was read from the congregation of St. Peter's for a member of Presbytery to dispense the Lord's Supper on the approaching Sacramental occasion.—Professor Hill said, he understood this congregation was now in a very flourishing state, and he hoped and believed would soon be ready for the appointment of a permanent minister among them.—Dr. Boyd moved that Dr. Hill be appointed to dispense the sacrament, in terms of the application.—Dr. Craik, in seconding the motion, said the chapel was now very well attended, and he believed the number of communicants at the approaching sacrament would be very gratifying, thirty of whom were new admissions.—Mr. Cochran, who had lately been officiating in the chapel, and was present, stated that there was about 360 sittings let in the chapel, and the average attendance on Sabbath afternoons was 700. A Sabbath school had also been opened, at which about 100 children were in attendance. The number of communicants, on the approaching occasion, was expected to be about 200.—The motion was unanimously agreed to, and Dr. Hill intimated his willingness to fulfil the appointment in terms thereof.—Two young gentlemen then delivered trials for license, after which the Presbytery was left in private.

DIVINITY HALL—GLASGOW UNIVERSITY.—The Hall was opened on Friday, by the Rev. Principal Macfarlan, in presence of the Theological Professors. The Reverend Principal delivered a very improving and moratory address to a large number of students, from which it would appear that this year will not give place to former years in point of numbers. After the address, Dr. Hill intimated that Mr. Joseph Henderson, a three-year divinity student, had been successful in gaining the prize of £20, called the "Cook and Macfarlan Testimonial," after a long and rigorous examination, before several of the Professors, on the various subjects of a College curriculum.

UNIVERSITY OF EDINBURGH.—We understand that, on Friday afternoon 704 students had matriculated, being an increase of 217 over the number on the same day last session. This increase is not confined to any particular class, but extends over all the faculties. The Faculty of Divinity is not included in the numbers given above, they having a separate matriculation. During the week the Duke of Argyll, Lord Blantyre, and several other noblemen and gentlemen have attended the opening of the various classes.—*Courant*.

MODERATORSHIP OF THE GENERAL ASSEMBLY.—We learn from a source on which reliance may be placed, that the Rev. Dr. Graham, minister of Killlearn, in the Presbytery of Dumbarton, will be proposed as a candidate for the chair of next General Assembly, with the full assent of the old Moderators.—*Glasgow Courier*.

REV. DR. CHARLES.—We notice that Dr. Charles, late of Calcutta, has been presented to the parish of Kirkcowan, Presbytery of Wigtown. We are the more satisfied with this appointment, as it has been bestowed upon a missionary. It is an admirable policy to hold out to ministers in this situation, the prospect of a final settlement in the pastorate at home.

We are authorised to state that Dr. Liddell has declined the appointment to Roslin Chapel by the Presbytery of Dalkeith.—*Edinburgh Advertiser*.

The following graphic description of the difficulties which beset the Indian Missionary, in consequence of the caste-system, is extracted from a letter of the Rev. Mr. Ogilvie, to the *Home and Foreign Record of the Church of Scotland*:—

ACCOUNT OF THE CASTE SYSTEM.

In a former communication, I brought before you some of the peculiar obstacles which impede the progress of Christian truth in this land. I mentioned, that one of the most formidable of these, was the system of caste; and I added a few remarks in corroboration of this fact.

In the course of the last few days, our attention has been more particularly directed to the evils of this most pernicious caste-system, from the following circumstance:—The Rev. Dr. Duff having recently visited several of the missions in the southern part of the Peninsula, has brought to the notice of the missionary conference here, what was certainly, to many of us, startling intelligence,—that in many of the old mission stations, the native Christians are permitted to cling to their distinction of caste; in short, that, unaccountable as such an announcement may appear, in many of the native congregations, when Christianity has been received, caste is not altogether abolished.

Such a state of things, as was naturally to be expected, has at length led to so great an amount of evil, and has proved so injurious to the various bodies of Christians, that all the missionaries in that quarter, with one exception, have finally determined to eradicate the system, be the cost what it may. What may be the result of this determination, it is impossible for any one to say; probably it will be, as has already happened in one instance, the temporary dispersion of their churches.

You will see at once, then, that, at the present time, the subject of caste is one of the utmost importance; and that in consequence of it, our friends in the south are, at this very moment, placed in circumstances of no ordinary difficulty, and no common embarrassment. Accordingly, it was believed that a letter from the missionaries here, expressive of our cordial sympathy with our brethren in their perplexities, and our earnest desire that they might prove successful in their efforts, might be of some use in strengthening their hands, and in encouraging them to carry out the views which they had proposed,

For the reason just mentioned, a good deal has been lately said respecting caste; and it has occurred to me, that before proceeding to enumerate various other impediments, it might not be altogether uninteresting to mention some of the minute features of this singular institution.

With what peculiar interest do all these difficulties invest the history of the Church in this land! Can you even imagine the possibility of Christianity coming in contact with heathenism under greater disadvantages?

Caste.—What is it?—It is a term borrowed from the Portuguese word *caste*, signifying “family,” “race;” and is employed to denote the various classes or tribes, and also their hereditary distinctions of rank and occupation, which have been established among the Hindoos from time immemorial. The best known, and most ancient classification, indeed the only classification which is recognized in the Veds and Shastras, is that which divides them into four principal tribes, said to have been created by Bramah out of different parts of his own person,—namely, 1. The *Brahmins*, who issued from his *mouth*, bringing the Veds, *i. e.*, the sacred books, with them. They form the priesthood, and are, by the eternal will of Bramah, the first and most honoured among men; they possess the exclusive privilege of teaching the Veds, and were, in former times, in the exclusive possession of all knowledge. They still maintain the highest rank in Hindoo Society, and in every part of Hindoostan are treated with a respect approaching to veneration. Hence they are the most arrogant, and the most overbearing of the whole. 2. The second caste proceeded from the *arms* of Bramah, who endowed them with strength to protect mankind from harm; they are called *Khatris*, and form the military caste. In ancient times this class comprehended the *rajahs*, the princes, and the officers of State. 3. The third class proceeded from the *thigh* of Bramah, and are called *Vaisyas*, or *Bais*. These are occupied in the cultivation of the land, and in mercantile pursuits. 4. The fourth class were created from the *foot* of Bramah, and are called *Sudras*, or *Shudras*. This last tribe contains the larger portion of the people; all the inferior labourers, who are to earn only a scanty subsistence by the sweat of their brow. They are regarded as made for the service of the other caste, who employ them in all menial offices. In addition to these, there are the *Pariahs*, or *Parriars* that is, the excommunicated. These unfortunate beings are the very outcasts of society, their very touch is considered pollution, and all the other classes shun and despise them. It is said, indeed, that there are classes lower even than the *Pariahs*; but on this subject enough has been mentioned for our present purpose.

Origin of this system.—The origin of caste is involved in great doubt and mystery; and has formed the subject of much fruitless discussion. The most probable supposition is, that it was founded upon conquest, and upon those national revolutions which took place at a very early period of society. The system is one of very great antiquity. Not to mention the Persians, the Athenians, and some other comparatively modern nations, it is well known that an analogous order of society was established among the Egyptians.—a people who were civilized before almost any other. Every one who has read the history of that nation, is aware, that they were divided into several classes,—the sacerdotal order ranking highest; next, the military class, and so on with the rest, exactly similar to the custom established among the Hindoos. Hence, we read in Genesis xliii. 32.—“The Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians;” that is to say, for an Egyptian, a man of caste, to eat bread with an Hebrew, a man of no caste, is an abomination—a ceremonial pollution—a violation of the precepts of *religion*; just so in India, a man dying with thirst or hunger dares not accept of a draught of water, or a morsel of bread from the hands of a person of inferior

caste, for that would be an abomination. If a Shudra enter the cook-room of a Brahmin, the latter must throw away all his cooking-vessels, for the Shudra is an abomination to the Brahmin.

Now, what is the precise meaning of the word “abomination,” in the above quoted passage? Does it not imply a “ceremonial uncleanness,”—“an offence against religion?” If so, it might be of some assistance in determining a question which has frequently been raised,—viz., “Is the distinction of *caste* a mere *civil* institution, a distinction of rank, or is it not entirely a *religious* matter?”

Bad effect of the caste-system.—The Abbé Dubois, a zealous and talented missionary, but singularly misguided man, has devoted the second chapter of his book to a description of “the advantages resulting from the division of castes.” It must be acknowledged that his work contains a very elaborate, and, in general, a very accurate account of what caste is; yet, in the opinion which he entertains respecting the utility of the system, as well as in many other of his opinions, he stands now almost alone. Dr. Robertson, indeed, in his *Historical Disquisition on Ancient India*, agrees with the Abbé in considering the system as beneficial; and, no doubt, it is partly owing to the high authority of this author that many people were, at one time, in the way of talking of the harmlessness of this institution,—of its being a civil distinction, a mark of rank, &c.

It is to be observed, however, that at the period when Dr. R. wrote, very little was known respecting the laws and customs of the Hindoos. Had he been fully aware of even the one-hundredth part of its evils, he would have come to a very different conclusion, and written very differently on the subject. Indeed it would be utterly impossible to enumerate all the evils arising from caste.

It has penetrated to the very centre of Hindoo society, and spread its baneful effects through every class. It completely separates the Hindoos from all other nations, and cuts them off from holding social intercourse with one another. It condemns those in the lower ranks to perpetual abasement, and excludes all advancement from a lower to a higher rank. The son of a Brahmin is, necessarily, a Brahmin; and the son of a Shudra, a Shudra.

Thus traders and professions become hereditary. In short, this system of caste hangs like a dead weight on every Hindoo, checks the progress of the mind, and cuts asunder all the social and all the benevolent feelings of our nature in a manner unknown among savage nations. Is it any wonder that the Hindoo should shrink from losing his caste, or dread this as the most appalling of all punishments? However respectable he may have previously been, he is now cut off from everything that endears life; the commonest offices of humanity are refused to him; he becomes an utter outcast, scorned and insulted by all.

Brief account of caste amongst native Christians.—In Bengal, no distinction of caste is ever heard of. It is, and it must be renounced from the very commencement. The very fact of a man's being baptized, is a public acknowledgment that he is willing to abandon his caste, and that he is prepared to incur all the consequent penalties. How, it may be asked, could any such unscriptural institution ever have been permitted to be introduced into any church of Christ, as it has into several of the churches in the south? Its having been tolerated, in the first instance, was, no doubt, owing to ignorance of its real nature, the desire of facilitating the conversion of the people; and the hope, that through the preaching of the truths of the Gospel, all these unchristian distinctions would gradually disappear, and be, in time, forgotten.

The earliest Protestant missionaries in Southern India,—Bartholomew Ziegenbalg, and Henry Plutsch, who arrived at Tranquebar in 1706, made the most determined stand against the

recognition of caste. Their language on this subject is most explicit, and uncompromising. "When a heathen," they say, "embraces Christianity, he must renounce all superstitions connected with caste." Such was their language in the first instance. Gradually, however, when they found the extreme difficulty of bringing over the people to a profession of Christianity, without making some concessions, and from their being led to believe "that caste was little more than a mere distinction of rank," they seem to have yielded certain points. But it was not till after the death of the venerable Schwartz, which occurred on February 13, 1706, that the privilege of retaining caste was made a fundamental point, and claimed as an undoubted privilege.

In a report of the caste-question, it is stated, that "Schwartz had, in his lifetime, thrown much protection, and, we might almost say, some popularity around the profession of Christianity. The mission was comparatively rich after his death. The temptations to become Christians from worldly motives were increased. The employment of a great number of Native Missionaries, catechists, and schoolmasters, selected from these converts, was rendered indispensable by the small number of Europeans; and hence more influence and authority was attached to them than, in many cases, they were able to bear. Some Missionaries were speedily disabled by sickness, before they became efficient. Some were enfeebled, and rendered inefficient by age and long labour. This state of things could not be favourable to the purity of a church gathered from, and closely surrounded by the heathen, and whose members had been familiar from their youth with heathenish distinctions and ceremonies. And, of all other things, that which was most likely to gather strength, was the early and only half-broken attachment to the prejudices of caste. It needed all the vigilance of a Schwartz before—there was no Schwartz now. It was discountenanced before—it became incorporated with Christianity now."

In the time of Bishop Heber, the evil became prominent, and he was more than once pressed to institute an examination of the question. Accordingly, he issued a series of queries, in order to ascertain the sentiments of the Missionaries on the subject; but, as is well known, he died when he was on the very eve of commencing his investigation.

How little he was acquainted with the real character of caste,—how little he knew of its evils, is evident from the following extract of a letter, which he addressed to the Rev. D. Schreyvogel, dated March 21, 1846:—

"It is desirable to know whether these distinctions are insisted on as *religious* or as merely *civil* distinctions; whether they are not badges of nobility and ancient pedigree, such as those which, in Spain, even among the poorest classes, divide the old Spaniards and Castilians from persons of mixed blood; and, in the United States of North America, entirely exclude negroes and mulattos, however free and wealthy, from familiar intercourse with the whites."

He concludes his letter with the following memorable words:—

"God forbid that we should encourage or suffer any of our converts to go on in practices either anti-Christian or immoral; but (I will speak plainly with you, as one brother in Christ should with another) I have also some fears that recent Missionaries have been more scrupulous in these matters than need requires, and than was thought fit by Schwartz and his companions. God forbid that we should wink at sin; but God forbid also that we should make the narrow gate of life narrower than Christ has made it, or deal less favourably with the prejudices of the people than St. Paul and the primitive church dealt with the almost similar prejudices of the Jewish converts."

The accounts having become worse and worse, and extraordinary statements having been made respecting these so called Christians, the present

Bishop of Calcutta was induced to enter into a thorough examination of the whole matter, which was done by means of long and careful inquiries conducted on the spot.

The result of these inquiries will be best known from a few extracts of a letter, addressed to the Church of England Missionaries, respecting the total abolition of caste. This address, which was issued with the sanction of the Archbishop of Canterbury, is altogether a most remarkable document; not less for the firmness and fidelity with which it is written, than for the Christian forbearance, and the Christian affection which the excellent Bishop displays throughout; but, above all, for the most extraordinary state of matters which it discloses as existing among these people—these "Caste-Christians":—

"Having heard that some usages, of an unfavourable nature, prevail in certain of the native churches, and more particularly in the southern parts of the Peninsula; I am led, by the obligations of my sacred office, to deliver to you this my paternal opinion and advice. . . . The unfavourable usages to which I refer, arise, as I understand, from the distinction of castes. These castes are still retained,—customs in the public worship of Almighty God, and even in the approach to the altar of the Lord, are derived from them; the refusal of acts of common humanity often follow; processions at marriages, and other relics are at times preserved; marks on the countenance are sometimes borne; envy, hatred, pride, alienation of heart, are too much engendered; the discipline and subjection of the flock to its shepherd are frequently violated; combinations to oppose the lawful and devout directions of the Missionaries are founded. In short, under the name of Christianity, half the evils of paganism are retained.

"The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ, must give this proof of their having really 'put off, concerning the former conversation, the old, and having put on the new man' in Christ Jesus. . . .

"Imagine only the blessed Apostle to visit your churches,—suppose him to follow you in your distinctions of caste,—to go with you to the table of the Lord,—to observe your domestic and social alienations,—to see your funeral and marriage ceremonies,—to notice these, and other remains of heathenism, hanging upon you, and infecting what you hold of Christianity,—to hear your contemptuous language towards those of inferior castes to yourselves,—to witness your insubordinations to your pastors, and your divisions and your disorders. Imagine the holy Apostle, or the blessed and Divine Saviour himself to be personally present, and to mark all this commixture of Gentile abominations with the doctrine of the Gospel—what would they say? Would not the Apostle repeat his language to the Corinthians,—'Wherefore, come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'"

These extracts prove, beyond all doubt, that the distinctions of caste are not mere civil distinctions of rank; but that they are heathenish in their origin, and altogether opposed to the Gospel of Christ.

Accordingly, it is now understood, that all the Missionary bodies, with one exception, have finally resolved no longer to tolerate usages which experience has shewn to be so inconsistent with Christianity—so repugnant to its whole spirit and genius.

Those, and only those, who are aware of the inveterate obstinacy with which the people of this land cling to their ancient customs, and their ancient prejudices, can form any idea of the trying difficulties and perplexities in which these Missionaries are now placed.

The subject thus illustrated by Mr. Ogilvie, is plainly one of great practical consequence; and such a decision on the

point, was rendered absolutely indispensable, whatever the temporary evils and divisions that may thereby be caused. It is far better that the number of professing native Christians in India should be reduced, than that the profession of religion should be marred and sullied by the continuance of practices so unseemly and inconsistent.

COCHIN.

Mr. Læseron a Missionary of the church of Scotland to this place has had the pleasure of announcing that several heathens, who, were under instruction, and evinced a remarkable desire to become acquainted with the tidings of salvation, no fewer than *nine* were received, on one Sabbath, as members of the visible Church; and that, in every respect, the aspect of matters at Cochin is at present most encouraging and hopeful. May these converts to the faith be enabled steadfastly to persevere, and be led to adorn that Gospel which they now profess; and may many, once ignorant, careless, or prejudiced against the truth, be convinced of its authority and value!

EXTRACT OF A LETTER FROM REV. EDWARD LÆSERON in the *Home and Foreign Record*, dated Cochin, 6th September, 1849.

You will be glad to learn that my little church is now so far finished, that I was enabled to preach in it on Sabbath, the 1st of July, for the first time. I have since had, every Sabbath day, two services in it,—the one in the morning in Malayalam, and the evening service in English. Our people listen with attention to the Gospel preached, and we feel our need of much prayer, that the Lord may bless the means used for the conversion of Jews and Gentiles. You will rejoice to learn that on Sabbath, the 19th of August, nine adult heathens were baptized by me; it was a solemn scene to behold these who so lately rejoiced in idol-worship, come boldly forward and confess their belief in the triune Jehovah, acknowledging their sinfulness in God's sight, and renouncing heathenism before the whole congregation. After I had admitted the converts into the Church by baptism, I baptized a child, the son of one of the converts. They belong nearly all to the Chegon coast. Some have come from the neighbourhood of Madras, and are able to read the Scriptures in Tamil; the others belong to this coast. I have called the oldest of the men, a venerable-looking old man, who professes great love for our Saviour, Abraham; his wife I named Sarah,—and the little boy his son, above mentioned, the father desired me to call Samuel; with which I willingly complied. The other converts I have named as follows:—Matthew, Joseph, John, Timothy, Maria, Joannah, Anna. May the God and Father of our Lord Jesus Christ bless them and strengthen them, and may they rejoice in His goodness all the days of their lives, for having brought them from darkness to light!—*Home and Foreign Record*,

The Presbyterian.

SIR GEORGE SINCLAIR AND THE CHURCH OF SCOTLAND.

Sir George Sinclair, of Thurso, has recently written a series of letters, addressed to Dr. Robertson of Edinburgh, which has been eagerly grasped at by those parties, whose interests are inimical to those of the Church of Scotland. Sir George strove to avert the disruption, by suggesting compromises which neither party could accede to, and the failure of

his attempts at peace-making seem to have engendered no kindly feeling towards the Church of Scotland. He is anxious to obviate pauperism by abolishing the Poor Law, and conceives that the Church of Scotland is a grand obstacle to the accomplishment of his favorite project. The Poor Law, he thinks, "is consuming like a canker the moral and economical welfare of Scotland," and while it exists, "established churches and parochial schools" will have no sensible effect in regenerating the people. Actuated by this feeling, Sir George attempts to show that the Church of Scotland is powerless for good, because in his own parish there happen to be a large number of vacant sittings. The fallacy of thus drawing a general conclusion from particular premises, is well exposed in the following extract from the *Elgin Courant*, which pertinently observes:—

To shew the absurdity of such a method of computation, let us take an example, and there is an abundance of them at hand. It would be no difficult matter to find a person in the neighbouring parish of St. Andrews, who, like Sir George, has not been absent a single day during nearly four and a-half years. Suppose him to adopt the worthy baronet's ratiocination and he will prove—not that nineteen twentieths have left the Establishment—but that ninety-nine hundredths belong to it. But let us suppose again, that, unlike Sir George, he visits the neighbouring counties, and that chance should direct his journey to Morisch or Aberfour, in Banffshire; to Turriff or Fyvie, in Aberdeenshire; or, that he found himself seated in the High Church of Inverness, or the East Church of Aberdeen; would his opinion be greatly modified when he beheld these houses of God filled with attentive worshippers? Such a man might argue, and with greater appearance of probability than Sir George, that there had been little or no secession from the Establishment, or that the Seceders had returned to the Church of their fathers. In the same manner, an inhabitant of Tomantoul would demonstrate that half the population of Scotland were Roman Catholics, and we doubt not that it might be shown by like incontrovertible logic, that one-third of Scotsmen were Episcopalians; and these conclusions would be approximations as close to truth as the Northern Baronet's, when he asserts that nineteen twentieths of the former worshippers of the establishment have abandoned her communion; and that, if suppressed, she would scarcely be missed. These statements are totally groundless, wholly inconsistent with fact, and only capable of explanation from Sir George's peculiar position, and the peculiar system of logic which he has adopted.

The weakness of the argument based upon such faulty premises is apparent, for it is positively ridiculous to attempt to estimate the general condition of the church from the position of one congregation. So far from the Church of Scotland being powerless for good, we firmly believe that at no former period of her eventful history were her ministers more zealous, or her congregations more devoted, than they are now. The statements which we have, from time to time, submitted to our readers, as prepared by the Home Mission Committee, conclusively show the progress that "the Church of our Fathers" is still continuing to make, and that in the words of a Scottish cotemporary:

"The people are rallying round that church, and many long estranged are gladly seeking peace and comfort within its pale."

That this is indeed so, will be at once apparent from the following extract from the remarks of Dr. Simpson on the Free Church Memorial to the English Government, relative to the Quoad Sacra Churches. We might adduce a multitude of other proofs, but we content ourselves with this one at present, as it affords abundant evidence of the inherent vitality, increasing vigour, and enlarging numbers of even the smallest congregations of that church, to which we feel it a privilege to belong.

Dr. Simpson says:—

"The West Church at Airdrie, which was re-opened in 1844, was at first attended by only 62 of a congregation, and during that year the sacrament was not dispensed. In 1845, the congregation was 197, and is now 380; and the communicants have increased from 60 to 125.

"At Alexandria, in the parish of Bonhill, the congregation, since 1844, has increased from 300 to 350, and the communicants from 210 to 230.

"At the Anderston Church, Glasgow, the number of the congregation in 1844 was 160; it is now 300; and the communicants have increased from 56 to 160.

"At Auldfield, in the parish of Eastwood, the congregation in 1844 numbered 200, and is now 250; and the communicants have increased from 150 to 170.

"At Broughtyferry, in the parish of Montfeth, the congregation, since 1843, has increased from 500 to nearly 700, and the communicants from 300 to 391.

"At Crosshill, in the parish of Carmichael, the congregation, since 1835, has increased by 190, and the communicants by 18.

"At John Knox's Church, Aberdeen, the congregation, since 1843, has increased from 80 to 660, and the communicants from 70 to 410.

"At the Dean Church, Edinburgh, the congregation, since 1844, has increased from 90 to 150, and the communicants from 45 to 86, exclusive of the attendance from John Watson's Institution, counting which, the number of the congregation is 230.

"At Duntocher, in the parish of Old Kilpatrick, the communicants have, since 1844, increased from 130 to 190, giving, according to the ordinary rule of computation, a congregation of at least 300.

"At Baggs, the parish of Denny, the congregation, since 1845, has increased from 350 to 450, and the communicants from 160 to 200.

"At Lochec, in the parish of Liff, the congregation at the re-opening of the church in 1845, did not much exceed 50. At the first dispensation of the sacrament thereafter, there were 150 communicants, and 300 of a congregation. The communicants are now 285, and the congregation amounts to 500.

"At Ladhope, in the parish of Melrose, the congregation, since 1843, has increased from 80 to 202, and the communicants from 72 to 144.

"At New Street Chapel, Canongate, which is situated in one of the most destitute localities in Scotland, the congregation, since 1845, has increased from 95 to 170, and the communicants from 69 to 116.

"At Patihhead, in the parish of Dysart, the church was retained till March, 1844, and on its recovery it was found that the congregation had been almost entirely dispersed—the attendance on the re-opening being under 20. Now there is a regular attendance of at least 300, and the communicants at the last dispensation of the sacrament numbered upwards of 70; and in the winter evenings the attendance ranges from 400 to 700.

"At Milton of Balgonie, in the parish of Markinch, the number of communicants has increased, since 1844, from 200 to 270; which, according to the ordinary rules of computation, gives a congregation of at least 400.

"At the South Church, Kirriemuir, the congregation, since 1842, has increased from 150 to 300, and the communicants from 113 to 216.

"At St. Andrew's Church, Dundee, the congregation in 1843 numbered 250; since 1844 there has been an increase of the congregation from 450 to 780, and of communicants from 320 to 513.

"At Seafield, in the parish of Cullen, the congregation has, since 1844, increased from an average attendance of 75 to that of 250.

"At Holborn Street Chapel, Aberdeen, the number of the congregation in 1844 was 40; it is now 200, and the communicants have increased from 20 to 140.

"And at Kingston, in the parish of Govan, where the church was not recovered till 1845, the congregation, at its re-opening, numbered 90, and the communicants 45; whereas, at present, the congregation exceeds 550, and the communicants 195, being, in point of fact, treble the number, both as regards congregation and communicants, that attended this place of worship previous to the secession.

"The whole of the churches to which reference has now been made are supplied by ordained ministers.

"At numerous preaching stations throughout the country, where missionaries at present officiate, a similar increase of worshippers has taken place. For instance, at Brydekirk, in the parish of Anan, the congregation, since 1844, has increased from 135 to 200, and the communicants from 112 to 119. At Largeword, in the parish of Kileonquhar, the congregation has increased from 68 to 240; and at Toward, in the parish of Dancon, there has been an increase in the congregation from 125 to 160. At Strathkiness, in the parish of St. Andrews, the congregation has increased, since 1843, from 150 to 300. At Inverallochy, in the parish of Rathen, the communicants, at the last dispensation of the sacrament, numbered 209, which, at the ordinary rate of computation, gives a congregation of fully 350. At Barrhead, in the parish of Neilston, the congregation, since 1845, has increased from about 50 to upwards of 400; and at Woodside, in the parish of Old Aberdeen, which was open for public worship in autumn last, there is already a congregation of nearly 500."

Is there any church, or sect, or religious denomination in Christendom, we ask, that can show anything like so rapid an increase in the same number of years? and that, too, in the churches erected to extend the privileges of church ordinances to those who could not conveniently obtain sittings in the Parish Churches.

REVIEW.

EARLY MORAL AND RELIGIOUS EDUCATION.

Being a Lecture delivered to the Mechanics' Institute and Library Association, by the Rev. John Cook D. D. Minister of St. Andrew's Church, Quebec.

Notwithstanding the prevalence of a contrary opinion in the present day, to us it appears just about as wise to attempt separating the head from the body, and disconnecting the action of the heart from that of the lungs, as to do so by the Church and State in the social system, for as the whole blood circulating in the body, is transmitted to every part, after being

modified by passing through these great vital organs, and to which it returns, to be again re-distributed, so must Church and State act and re-act upon each other, and conjointly upon every portion of the community. If the community be heathen in religion, so will the State, in principle and practice. If the Church be popish, so will the State. If genuine principles of christianity reign in the one, so will they in the other. If the State be conducted on infidel principles, whether atheistic or deistic, such also, we may rest assured, are the principles of the majority of the community, which will be found presiding over the management of families, and the education of children, no matter in whose name the children have been baptised, or what religion the parents profess. Lest any one should think this discussion out of place, and be disposed to find fault with it, as ill-timed, we shall point out in what manner it was suggested, by the present essay, and at the same time clear Dr. Cook from all share of blame in the matter, if any just cause of blame there be. To Church or State, and their connection or separation, there is not in the lecture any allusion, even the most remote. With that desire to make a distinct impression on the minds of his audience, which may lead to some definite practical result, for which our knowledge of him, enables us to say he is distinguished, and to which this short essay bears witness; the lecturer, out of the general field, which his subject presented for consideration, enters at once into the family, as by far the most interesting and important portion of it, and addresses himself directly to the parents, as the parties to whom it has been given in charge to dress and to keep. He may be said, to keep his place by the hearth stone from the first word to the last, as a parent speaking to parents, on their most interesting and important duties as the teachers and trainers of their children. Beyond the family circle his thoughts never seem to wander; unless, indeed, from the household below to the great household above, and to the common Father of all, in heaven, as the guide and example of fathers upon earth. Into this family circle we entered with him, and realising, as we easily could, his familiar presence, were in fancy seated among his hearers, and listening, very attentively, to the well known sounds of his voice, when suddenly, as will happen, even to attentive listeners, our thoughts were sent abroad into wider fields of speculation, than those on which the speaker was endeavouring to fix them, and led to our opening remarks.

"There is" says the Lecturer, a "question arises, and on which, for practical purposes, every hour of every day, a decision must be come to. That is how is submission to be enforced? On the sole ground of the parent's will? Or on that of reasons to be made clear

to the apprehension of the children? Is the parent's will to be purely despotic, neither submitting to be questioned, nor condescending to vindicate itself,—or is the reason of the child, in every case, to be addressed, and an attempt made, at least, to gain its concurrence."

Neither the necessity of deciding this question, nor, the important bearing which the decision come to, must have, on the whole moral training, and general management of families, will be disputed, as little will the truth of the following remark, for it is made by thousands every day.

"There has been in the general mind some oscillation of sentiment, as to the answer which should be made to these questions. In former days, the principle of unchallengeable despotism, would have been most readily avowed. In these days, the principle of securing obedience by addressing the reason."

It was this remark, which, leading us to take a glance at the general state of society in former and present times, made us feel how wide and deep is the influence of prevailing ideas on all the relations of life. We see that at any two periods, the same maxims which regulate the affairs of Church and State, regulate those also of the family. Now without enquiring how far these changes of sentiment begin in the family, or begin in the State, or begin in the Church, and are thence transfused through the whole, it is obvious that there must be some vital bond of spiritual connexion which links them together in mutual action and reaction, so that the one cannot be in a healthy condition of spiritual life, and the rest not partake in its health; nor the spiritual condition of any of them be neglected, without the suffering of the whole. The extreme notions that prevail in the present day on the subject of separating Church and State, have already manifested themselves, in the maxims of family government, on the subject of religion, and what God spake in commendation of Abraham, is by many regarded as belonging to a different dispensation, from that under which the church now is.

"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

Thus religion is separated from government in the family as in the State. The influence of the general tendency of legislation, with regard to education, may also be seen in families. It is the fashion of the day, to guard against what is called clerical influence in this matter, and under this plea to exclude Christianity from the schools. Alas! this is no question between the clergy and politicians, or ought not to be so regarded, for the decision come to, does, and must, and will, influence the decision as to the separating or conjoining religion with education in the family as well as in the

school. Already do we often hear, "what has religion to do with teaching reading and writing and arithmetic?" in the mouths of parents, and are made to feel, that the parental mind is wide astray on the whole subject; such sayings cannot proceed from those who have learned their religion in the school of Paul, who says, Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. The education, with which religion is supposed to have nothing to do, can never be intended by parents to prepare their children for living to the glory of God, whatever else may be their design in it. But our limits forbid us here to enlarge further on this subject, vast as is the importance of it, and we proceed to the examination of the Essay before us.

As we have already observed the Rev. Doctor enters at once on the subject of education in the family, and at the first opening of his lips endeavours to impress the minds of his hearers with a deep sense of the importance of the trust committed to them in the education of their children, and the weighty responsibility to him who entrusted them with it.

"It is natural," he says, "for an honest and right minded dependant to feel peculiar anxiety, when a superior has entrusted him with something of special value and importance. Such a sense of anxious responsibility, in respect of the charge committed to him, a parent, it would seem, is specially bound to feel. Should not the solemn reflection often occur to him—I am entrusted, and entrusted by God, with the care, and the training of a being who is to live for ever?"

To guard against the parent's attempting to shift off the responsibility, by saying, What can such a one do, in so great a matter, he fastens upon their conviction the fact that by the evident and unalterable arrangements of God, he must, and will, do much in the matter, whether the part he performs be for evil or for good.

"The child is so entirely in the parent's hands. He is completely subject to the parent's will. He is so dependent on his pleasure. He is so open to the force of his example. He is so accessible to the planting of those principles which the parent approves. He is so ready to adopt the maxims, that are stamped with the parental sanction. He is so likely to fall into the habits of the household in which he is reared. Let no parent imagine for a moment that he can be simply harmless. That, his position renders altogether impossible."

With that anxiety to have his object distinctly understood, which we have noticed as characteristic of Dr. Cook as a teacher, he next observes:—

"The word education has a far more extensive signification than the mere communication of knowledge to the mind. That is but one branch of education,—teaching. There is another equally, nay more, important,—training. Between these it is very necessary that we should distinguish. To teach, is to communicate knowledge; to train is to establish habits. To teach a child duty, is to shew him what is right. To train up a child in duty, is to make him do what is right. It is only the training, I mean to meddle with."

In the next topic brought forward we discern the promptings of a father's heart. Parents are directed to regard the happiness of their children as the end, and their training them in the way of duty, as the best, the only means of attaining it. In thus addressing their parental affection for their offspring, he has appealed, indeed, to the very principle by which God has taken security of parents, that, in committing to them the care of their children, the charge will not be wholly neglected: yet it is so opposite to the course which, as a preacher, in addressing his people, he will usually adopt, that only the father's instinct could have suggested the charge, and given such prominence to this view of parental duty. In rendering obedience to God, it is our part to fix our attention first on the duty to be done, not on the happiness to which it leads, leaving it to him, with the confidence of children, to take care of our welfare out of his own fatherly love. It is true the relation in which we stand to God may be presented under a great variety of aspects, each of them having its appropriate application to the varying moods of the human mind, and all demanding our special notice and regard; still the parental relation is the most natural and just, and our hearts are then only right towards Him when we call Him "Abba Father." We sometimes wonder how any parent can endure to have his duty to God put upon the footing of work for wages, and to serve Him as a master, rather than honour Him as a Father. To regard God merely as the rewarder of righteousness, destroys the very idea of our being related to Him as children to a Father. By making reward the end of obedience, we take away all sweetness from obedience itself; but every one obeying God, in the spirit of a child, will acknowledge that, in such obedience, and in the belief that it is accepted of his Father in Heaven, there is great delight. As children we attend to our duty, and leave to God the care of our happiness; but as parents, we take thought first for the happiness of our children, and train them in duty as the only way that leads to it. The reason of this is stated in the lecture: "For a time, the parent is, and must be, as a God to the child." Of this analogy, that God deals with us as a Father, and has made us as Fathers, in some sense to occupy his place towards our children, the lecturer makes good use, in illustrating and enforcing the duties of parents upon earth, by the example of their Father in Heaven:—

"The Divine Government, it may be well to observe, is a parental Government, and in the management of their own families, men may receive lessons from Him, who is the Father and the Ruler of all the families of the earth. His end, undoubtedly, is to secure the happiness of his children; but in seeking that end He does not always indulge their wishes. He controls and governs by fixed laws—laws wise in their

appointment, and steadily carried into execution. By these He puts on us a needful curb; and the more thorough our recognition of these laws, and the more complete our subjection to them, the happier we are. Now, so it should be with a parent, in the limited sphere in which he is placed. Happiness is the end he should have in view, steadily and habitually—the happiness of his dependent household. But this happiness he is not to seek by granting every wish as it springs up; that, indeed, he cannot do, nor even by granting every wish it is in his power to gratify—that he should not do—but by laying down well-considered rules, and steadily and constantly enforcing them, by such rewards and punishments as are within his power. He should endeavour to imitate the Divine Government, in which nothing is capricious, in which all proceeds on fixed rules.

"But assuming that the happiness of childhood is to be made a distinct end, and that such happiness is best secured by submission on the part of the child, the question arises, how is such submission to be enforced? On the sole grounds of the parent's will? Or on that of reasons to be made clear to the apprehension of the children? With respect to the plan of always addressing the reason, and carrying along with us the convictions of children in favour of the rightness and the wisdom of the course we recommend and enjoy, it may be observed, that it is not always practicable, nor convenient, nor effectual, for securing the end in view."

After briefly illustrating these points, Dr. Cook proceeds to consider the duty of parents to exact implicit obedience from their children, as standing to them in the place of God, and by inducing habits of obedience, laying in them the best foundation of religious affections; for, it may be observed, that implicit submission to the will of a superior is of the very essence of obedience, when we do anything solely, or chiefly, because it seems right to us: this is not to obey, but act, as having no account to render to any but ourselves. But in enforcing obedience from children, regard is to be also had to the reasoning faculty with which God has endowed them, and to his own example, as our best guide in dealing with the subject. While he, in many cases, requires an implicit submission to his will, in acknowledgment of his rightful supremacy, in others, both numerous and important, man is permitted, nay bound, to act on his own responsibility, and God requires and accepts the free-will offering of a reasonable service.

"It is plain, if obedience is to be enforced at all, in many cases, and these perhaps the cases of most necessity, the parents will, must come in as the '*ultima ratio*,' and must be enforced, independently of any concurrence on the part of the reason of the child. But to resort to this on all occasions, would not be to treat the child like a reasonable being; that would be to leave his reason unexercised on matters of duty, and leave him without proper grounds for the regulation of his conduct in future life. It would be treating him rather as a slave than as a son, and preparing him to be a machine rather than a man. We may venture again to refer to the conduct of the Divine Government—a parental as well as a wise and perfect Government. God's treatment of us is, in this respect, a model for us in the treatment of our children. For many things which we enjoy on them, reasons can be shown, which even they can understand and feel, to be wise, and kind, and good reasons, and these we should take occasion, from time to time, to shew them. In the

child's mind there should be full and clear light, as to the grounds of many things which the parent enjoins, trust as to the rest, and a sense of the necessity of prompt obedience to all."

The lecturer then reverts to a subject already introduced—the distinction between *teaching* and *training*—and the much greater importance of training them to habits of doing what is right, than of teaching them accurately to know what is right:—

"It is miserable to see a parent contented to make his child know—know moral duty, or religious duty, as if knowledge were enough: as if knowledge, in the case of either young or old, were always accompanied with corresponding practice. It is miserable to see a parent contented with a machinery that is only designed for the giving of knowledge, and leaving habits to the mercy of chance and circumstances. It is miserable to see the whole attention directed to *teaching*, and no due thought, care, or attention, paid to what, by the law of our nature, is as important—*training*. If a child is permitted to do evil, a habit is established, against which any knowledge that can be given him will contend but feebly. Whatever we wish him to be we must make him, by repeated acts on his part, establishing a habit, not by mere instruction. With this view, submission should be enforced to the course of conduct which we approve, and the formation of an evil habit should be checked by punishing, not the tenth or the twentieth departure from that course, but the first."

On this subject of teaching and training, it may be observed that if we follow the analogy of the Divine procedure, so often recommended, we will not only give more time to the training than to the teaching, but we will in some measure observe a distinction of times and circumstances in conducting the two processes. God may be said to teach us by His word, and it is in the reading or hearing, or silent meditation on what we have read or heard, that we sit at his feet simply as learners. It is in these circumstances that He sets before us the nature of His Government, the rules and reasons of our duty, when we can attend to them without distraction; and there being no immediate call to practice them, there is no present and pressing temptation to dispute or misjudge of their propriety. Our own judgment thus formed in the hour of calm reflection, lies ready prepared, when the hour for acting comes, to guide us to a right decision, and make us pause, before allowing ourselves to go on in that course which we have already condemned. It is only a portion, and in most cases, by no means, a large portion, of men's time, that can be employed in reading, hearing, and meditating upon the word of God—the generality of well-spent lives are spent in action—and God in training His children, visits them every morning, and tries them every moment. Childhood and youth are indeed the time for learning, and for the reason above alluded to, that the time for action has not come, with the temptations it brings along with it, they are peculiarly fitted for receiving the words of right instruction. But with life, action begins, and all the passions of our nature are speedily at work, and from the first, training is

required every moment. Even then the lessons of morality and religion will be best communicated when the child is under no immediate temptation to dispute them. At the moment of requiring obedience, the instances are very rare, in which it is proper to shew reasons for its propriety. The propensity on the part of the child to require them, is the foundation for a bad habit, which needs to be checked, not encouraged. Where a contrary course has been pursued, and we have both tried it, and seen it tried, we have never observed any other result, than the time in which the thing enjoined should have been done, passing away, in unseemly, vain, and worse than useless, jangling.

Though our article has already extended to a considerable length, yet, on a subject likely to be both useful and interesting to a great majority of our readers, we will be borne with in giving them one or two more extracts, as the lecture does not appear to have been published for general circulation, and may not fall into the hands of many:—

“Were the question proposed to us, how may children best be trained up as religious beings, and to be religious beings? we should not hesitate to give for the answer, as both containing plain truth and most truth,—by making them love, reverence and obey, their parents from their very infancy. Let the parent see that his conduct be throughout, such as is fitted to secure respect. Let his authority be unresistingly maintained, and while he is thus performing only a very obvious duty, about which there hangs no mystery whatever, he may feel assured, he is laying in the minds of his children, the most stable foundation for religious character. True, he is not to stop with making his children reverence and obey himself. It is the wise and reasonable law of Providence, that a parent cannot do his duty to his children, or expect that they shall do their duty, as becometh children unto him, unless he be himself, doing his duty, to the great parent of all. He is to go on, and as far as he is able, to make them reverence and obey God, but having taught them to reverence and obey himself, he has accomplished an important part of the work. And, if we could conceive of him stopping short, then, blameable, as he would, of course, be, he would really have done more for the religious character of his children, than could ever be effected, by a parent, whose capricious conduct makes him despised, or whose unstable will causes his commands to be disregarded, though he should make trial of all the systems of education, which man's wisdom ever devised, or though he should instil into the minds of his children, all the religious knowledge, which it is possible to make them comprehend.”

“One word only in conclusion. The close continual watchfulness, both as respects body and mind, which children need, it is the mother's part, as well from her more affectionate nature, as from her better opportunities, especially to exercise. And every lesson now given, and every encouragement, applies with equal force to her in her work,—a work noble and holy indeed, when engaged in with a right spirit, and with right views. Nor is there in all the earth a character, deserving of truer and deeper reverence, than that of a mother, who knows, and feels, and performs, the high duties laid on her. Not till the world's doom is pealed, and the day of the revelation of all things has come, shall it be known, how much of all that in the world's history, has contributed to the happiness of men and the glory of God, has been owing to the efforts and prayers of

mothers, whose names the world never knew, and who never desired that the world should know them.”

CORRESPONDENCE.

[The Conductors of “*The Presbyterian*” do not hold themselves responsible for the opinions expressed in the communications that may, from time to time, appear under this head.]

CLERICAL ASSOCIATIONS.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—Your kindness in giving insertion to the few thoughts, which I had ventured to suggest relative to the desirableness of promoting the formation of a Clerical Association, as a most appropriate means of affording some portion of aid to the important objects of Queen's College;—and the knowledge also of the warm interest which *you* feel in the same good cause, encouraged me to trouble you with a few additional remarks on the same subject.

It is obvious that in a new country every work must be attended with difficulties in its incipient stages; and it is not less plain, that to “despise the day of small things,” is equally unphilosophical and wicked.

There is not the smallest doubt but many of the most famous seats of learning, both in the Old, and in the New World, have seen the day when they had to move onward, on a scale and under auspices far more limited and unpromising than those of Queen's College at the present moment.

We hope that the men who had the courage to grasp the Institution, when apparently in danger of sinking, and whose efforts Providence has blessed to carry it thus far, will, by steady and determined perseverance in their valuable labours, with the cheerful and vigorous assistance of the whole body of the Presbyterian Church in connexion with the Church of Scotland, have the delightful satisfaction of seeing it firmly rooted in the affections of the whole Church, and spreading abroad its branches and scattering its fruits over the whole land.

In a young country it may be reasonably expected, that there will be many young men of the most promising character and talents—the circumstances of whose parents are not such as to meet the expenses usually attendant on the attainment of a liberal education, though they earnestly desire to obtain such an education, in order to future usefulness. Such a desire is not usually characteristic of unworthy minds, nor are such young men generally the offspring of parents who are unworthy of some tokens of the approbation of the community of which they make a part. This being the case, I know of no object in which the Ministers of the Gospel may more fitly take an interest, than in assisting young persons of this description; and if I address

myself chiefly to my Clerical Brethren,—“I speak to wise men, judge ye what I say.” Should each Minister contribute one pound a year, and collect as much more in his congregation or among his friends,—by this, easiest of all methods that I can imagine,—a sum might be raised, which would afford twelve bursaries of *ten pounds* each, annually, for the encouragement of deserving students.

I hope some will volunteer their efforts for “God love: a cheerful giver,” and I cannot think so unkindly, or I hope, unjustly, of my brethren, as to believe that there is one of the Ministers of our Body who would not receive *more pleasure* from a pound so devoted, than from the same amount expended in almost any other way.

It is, Sir, my earnest hope and desire, that Queen's College may be destined in the course of Divine Providence, not merely to furnish many pious and useful Ministers to build up our present Churches, and to gather and organise others in the wilderness; but that from it may come forth many highly educated laymen, to adorn the social community, to strengthen our Churches, to uphold the hands of the Ministry, and to become “Elders who shall rule,” and be counted worthy of double honor.

From deference to your editorial intimations on the subject in the last number of the *Presbyterian*, I enclose two dollars (a wedding fee) which I have much pleasure in contributing to the Bursary Fund of the Lay Association, and which I doubt not you will have equal pleasure in receiving, for though the amount be small, it may yet do somewhat to cheer on some worthy youth in his laudable career of study. If any should think the sum is small, I would beg to suggest, that the example is the more easily imitated, but if any of my brethren prefer to give more, no one will be better pleased than your obedient servant,

SENEX.

THE NEW YORK OBSERVER AND SIR GEO. SINCLAIR, *versus* THE CHURCH OF SCOTLAND.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—Types of the most perfect union are those, which the Holy Scriptures place before us, to represent the Church of Christ. It describes it as a single family, which has God for its Father, Jesus Christ for its Supreme Ruler, the Holy Ghost for its teacher and Comforter, and heaven for its inheritance.—The same interest, the same spirit, the same love, bind *all* the members who compose it, and make them partakers of the same joys and of the same troubles. They entertain for the peace and prosperity of *every branch* of that Church, the most fervent and sincere desires. Whether there be peace or war, revolutions in States, or vicissitudes in the affairs of

life, these various events interest them only, so far as they affect the several sections of that universal Church of which they are members; and as its prosperity is the principal source of their enjoyment, so its troubles are a great cause of their anxiety. When the Church of Christ or any section of it, is threatened with a storm,—when they behold any portion of it captive, oppressed, and groaning “under the rod of iniquity,” then, they are afflicted and humble themselves; they forget their own individual and sectional prosperity, to mourn for that portion of the Church universal, whose fidelity is brought to the test.

These being the sentiments which should animate every soul consecrated to the Lord Jesus Christ, no Christian should be altogether indifferent to the conduct—degree of morality and influence of the spiritual leader or leaders of that section of the Church to which he belongs, nor to the general conduct and influence of the spiritual leaders of the Church universal, nor to the general usefulness of every section of it.

While this is the case it is, undoubtedly, inconsistent with Christian principles, for any one, whether he belongs to the Free Church or the Church in the Slave States, or any other church, to make himself the public announcer of, and to give currency to, every complaint, set up against Christian establishments by busy bodies, or even by distinguished men belonging to those establishments, as an excuse for not giving their money to advance the Kingdom of our Redeemer.

I find a striking instance of this departure from true Christian charity in the following extract from the “New York Observer,” of the 8th December ult., which has induced me to submit to the attention of your readers the ensuing remarks:

“The Established Church of Scotland, since the secession of those who now constitute ‘The Free Church of Scotland,’ is a *body without a soul*, even in the estimation of some distinguished men who still adhere to it. The opinion of Sir George Sinclair, referred to in the following extract of a letter received by the last steamer, we presume is the opinion of many other members of the Establishment.

“The clergy of the Establishment of Scotland have set on foot a subscription for the endowment of the *quoad sacra* churches, which, though built chiefly with the money of the Free Church men, being a branch of Dr. Chalmers’ Church Extension Scheme, have been, by the law of Courts, adjudged to belong to the Establishment. They applied, among others, to Sir George Sinclair, of Thurso Castle. He told them that, at the disruption, he adhered to the parish church, the minister being an exemplary and pious man; but, in spite of all the influence he could exert, the members are sadly declining. There used to be present 1500 on the fast before the sacrament, the population being 5,000; now they did not number 100; and on the sacramental day only a table and a half; and of the communicants only three were males leaving out the ministers and elders. ‘I believe,’ says Sir George, ‘the case is little if at all better in any rural parish throughout any of the northern countries.’ (It is still more strikingly

the case in the counties of the south and west), Sir George proceeds; ‘I ask you or any man of conscience and common candour, if it is possible for me or any heritor similarly circumstanced, to take interest in schemes of a Church reduced to the lowest possible level in point of efforts and usefulness, and claiming to be the ‘Church of our Fathers,’ when its communion has been abandoned by nineteen-twentieths of the representatives of those very fathers, including the individuals most distinguished for ardent zeal and enlightened piety. I adhere to the ministrations of our very efficient, very blameless, and most peaceable minister, and am satisfied to remain a communicant in his congregation, but I see that any attempt to win back the seceded portion of our population is utterly fruitless; and that the Establishment, on its present footing, if suppressed, would scarcely be missed.’

The fallacy and weakness, to say the least of it, of the arguments contained in this statement, are so manifest, that I scarcely need point them out. The Established Church of Scotland, with its staff of upwards of eleven hundred ministers and missionaries of the Gospel, who have been regularly trained in the one or the other of its excellent universities, under the guidance of the so deservedly venerated Drs. Chalmers, Gordon, Macfarlane, Haldane, and other luminaries of the Church, from whom they have obtained their certificates for ordination—the Established Church of Scotland, which helps so many Colonial Churches, and supports so many missionaries at home and abroad, and with which are connected men who even in the estimation of Sir George Sinclair, of the Free Church and of the “New York Observer,” are “distinguished men” and “pious men,” the “New York Observer,” actually represents “*as a body without a soul*,” which, “if suppressed,” according to Sir George Sinclair, “would scarcely be missed.” “There used to be present 1500 on the fast before the sacrament,” adds Sir George, alluding to his own place, “the population being 5,000; now they did not number 100;” “And I believe,” continues Sir George, “the case is little if at all better in any rural parish throughout any of the northern counties.” What! Sir George, are you not better acquainted with the general state of the Church of Scotland? “It is still more strikingly the case,” says the “New York Observer,” “in the counties of the south and west.” Indeed! how is it then that in the Presbyteries of Biggar, Peebles, Haddington, Dunbar, Dunse, Clirnside, Kelso, Lawder, Jedburgh, &c., &c., there are so few Free Churches? Again in all the Synod of Dumfries, the Free Church possesses only 23 churches, whilst the Establishment supplies with ministers 60 churches. The Free Synod of Galloway possesses 20 churches, three of which are unsupplied; the Establishment possesses 38 churches, all of them supplied; the Free Church Synod of Glasgow and Ayr numbers, I believe, 112 churches or chapels; the Establishment 212; and the Free Synod of Argyle has 29 churches,

the Establishment 57. In short, “any man of conscience and common candour,” to use an expression of Sir George’s, will easily be convinced, on examining the parishes and the missionary stations in Scotland unoccupied by the Free Church, that if the Established Church was “suppressed,” no less than three hundred parishes or missionary stations in that country would be altogether destitute of Christian ordinances, and many others would be inadequately supplied. Another charge brought against the Established Church of Scotland, in the statement in question, is, that “the clergy of the Establishment of Scotland have set on foot a subscription for the endowment of the *quoad sacra* churches, which, have been built chiefly with the money of the Free Church men.” Sir George should have said: “to which the Free Church men promised to contribute largely,” as may be seen by the two following extracts from the Missionary Record for the Church of Scotland. The first is from a circular by the Convener of the Church Extension Scheme, published in the February number, 1842. He says: “I am instructed by the Church Extension Committee respectfully to direct your attention to the present position of the scheme entrusted to their management. This great Christian and patriotic enterprise is now seriously impeded and embarrassed, in consequence of the defalcation of its funds. Not only is an arrest laid on its onward progress, in relief of the spiritual destitution of our land, by undertaking new erections in the darker and more outlying localities, as yet on this very account unreached; but the means are wanting to discharge the obligations actually existing, on the general fund, in aid of erections already begun, and in different stages of advancement towards completion.”

The second extract is from the Missionary Record, for February, 1843, (that is to say three months before the secession,) and shows us, that that Scheme had been allowed to remain in the same situation, and had become even more deplorable:—

“Owing to the unfavourable season of the year when the last collection took place, and the long interval of eighteen months which has since elapsed, as well as to several other causes, the funds are now in a very low state. So much is this the case, that the Committee are not only hindered from giving aid in support of new efforts, but they are placed in circumstances of great embarrassment, even in regard to the payment of the Grants which were sanctioned several years ago. On the faith of these grants, not only have local exertions been put forth, and large and numerous contributions raised, but new churches have been built, and the expense provided partly by the sums subscribed, and partly by the advance, in the meantime, on the part of individuals, of the amount of the grants promised by the Committee. The obligation on the Church to release these generous individuals from a situation of so much hardship, and its duty to enable the Committee to pursue its labours with renewed vigour and success, must be plain to

every reflecting and enlightened member of the Church. If there were an adequate sense of the misery and crime, as respects this world, and the eternal ruin, as respects the next, which are the consequences to many thousands of the neglect of this duty, even for a single year, far larger contributions would be made than have ever yet been realized."

Since that time, the Free Church has not given a farthing to release the Church Extension Committee from its great embarrassment and heavy liabilities. And had those *quoad sacra* Churches which have been built for the Establishment, and mostly for the benefit of the poorer class, remained in the possession of the Free Church, they would be shut, as they have been all the time that they were in their possession, whilst the Establishment has redeemed its obligations and pursued its labours with renewed vigour and success.

It would be well, for the "New York Observer" to furnish its readers with a list of the names of those members of the parent Establishment, who have subscribed their £500 and £1,000 towards that noble undertaking. It might serve as an example to some *living bodies*.

The last statement of Sir George, "that any attempt to win back the seceded portion of the Scotch population is utterly fruitless," is in keeping with the rest, as may have been seen by what I have said, and may be confirmed by the following extracts from the able circular of the Rev. Dr. Robertson, Convener of the Endowment Scheme, published in the Missionary Record for August, 1849. In that circular, he declares: "that a fearful amount of religious destitution prevails in Scotland, of serious detriment to the interests of religion generally, for which *no adequate* remedy has yet been provided." The Report, he shows, made by the Religious Instruction Commission, corroborates this assertion:

The Commissioners reported, that, on a moderate computation, there were 40,000 persons in Edinburgh, of an age which fitted them to attend Church, 60,000 in Glasgow, and proportional numbers in the other large towns of the country, who neglected entirely the public services of the Sanctuary. And, if this were the state of things at the time when the Religious Instruction Commission gave in its Report, there is no reason to believe that any improvement has since taken place; but, on the contrary, much reason to fear, from the increase of crime and reckless pauperism, that the process of deterioration has been steadily, and even rapidly advancing, at once widening its circuit, and deepening its intensity."

And very properly Dr. Robertson declares that:

"The Committee cannot see how this very imminent social danger is to be obviated, if earnest and frequently reiterated religious appliances be not made to the careless and godless parent, at the same time that instruction is provided for his neglected child."

"But," says again Dr. R.:

"The assumed district, it may be maintained, will be visited also by clergymen of other denominations. No doubt, particular families of the district, who have joined themselves to other Christian denominations, will be visited by the

clergymen on whose respective ministries they attend. The district, as a whole, however, if we may judge of the future from the past, will not be visited by ministers of other Churches; for voluntarism has been proved, by an experience sufficiently long and varied to enable its character to be duly appreciated, to be essentially congregational. What it can do, therefore, may be fairly estimated from what it has already done; and the actual condition of a very large proportion of the lower classes, in cities and populous manufacturing towns, affords proof to superfluity, that voluntarism does not supply the remedy which their circumstances require."

Now, all this proves, that the intention of the Church of Scotland is not to recruit from the other branches of the Church of Christ, in Scotland, but that her efforts are directed "to obviate an imminent social danger," and to benefit all.

Finally, we see by these extracts, that Dr. Robertson discusses the question, chiefly, under its religious aspect, from which we may draw this conclusion—that although, in the avowed opinion of Sir George and of the "New York Observer," Dr. Robertson acts the part of the prophet Ezekiel, "preaching to dry, to very dry bones," and consequently *uselessly*, yet, the nature of his appeal, and the circumstances of the people intended to be benefitted, constrain even that Christian charity, which "thinketh no evil," to declare, with the Doctor, that "those who, notwithstanding, persist in shutting up their bowels of compassion from their poorer brother, under one pretence or another, have no right to complain, if, by this act, they are understood as affirming, that they are not unwilling that he should perish irretrievably."

To all this, I may add, in conclusion, that as I have been privileged to plead in 1846-47, the cause of our French Mission among the Canadians in 211 Churches belonging to the Kirk in Scotland, in none of which I had a small audience or was unsuccessful, I have thought it my imperative duty to give my humble testimony to the Church of Scotland on this occasion; and the same spirit of gratitude and truth makes me wish, that my testimony could find room in the columns of the "New York Observer."

E. LAPELLETRIE.

Montreal, 12th January, 1850.

"KNOW THYSELF."

To the Editor of the Presbyterian.

SIR,—It is not to be doubted that the standard of practical religion with us, as with perhaps most other religious communities in the Province, is far too low. We are not what our Church teaches we are bound to be; we are not what the clearest testimony from Scripture incontrovertibly proves we must be, if we would see God.

We beg the special attention of our readers to a few paragraphs on this subject—one of immense importance to them and to ourselves. No earthly object

of ambition can possibly be greater than, or comparable with, an eternity of surpassing bliss—no object of earthy dread can possibly be so fearful as the just and sure doom of those who are not truly children of God. Nor is this *personal* view of the matter, though of demonstrable verity, and of intense, unspeakable importance, the only valuable and interesting consideration. No truly religious man but may, and even must, exert much influence upon the destiny of others. The poorest, most unlearned, and most obscure of us, who yet possess that piety which is the only safe road to the judgment seat of the Everlasting One, is generally the instrument, by his example and his counsels, of bringing some one, and sometimes many, to glory; or, what is quite as important, of keeping some one or more in the narrow way. Whose heart burns not within him at the thought of being the means of adding to the number of Christ's true followers?—the means of giving some of his fellow beings everlasting glory, for never ending woe?—of making them favorites of Heaven's Lord, instead of foes and rebels to his authority and love?

On the other hand, no one of us is so poor, or so unlearned, or so obscure, that if he is not truly on God's side, he cannot do, and is not, perhaps daily doing, something, perhaps very much, *against* Him. If you, reader, are of this class, unconscious as you may be of the horrible offence, perhaps you have been and are the means of throwing a stumbling-block in the way of some one or more, who, but for you, might be among the Saints of God.

And if this is true, as most assuredly it is true, as regards the classes of which we have been speaking, how much greater cause for eagerness and apprehension have those of us whose station or learning have perhaps powerful influence over others?

Now, let none of us deceive ourselves as to what religion really is—or as to whether we ourselves really possess it. To fancy that we are safe, when we are in fact on the highway to destruction—to fancy that we are friends of the Great Head of the Church when we are really foes to His Kingdom—is the most fearful of all conceivable delusions.

Bear in mind, then, that we may go to church regularly; that we may have been duly baptized, and be regular communicants at the Lord's table; that we may be free from vice—that we may, according to our means, be liberal to all the Schemes of the Church; that we may be charitable to the poor; that we may be members of most of the religious institutions of the day, and contributors to their funds; that we may be just and honorable in all our dealings; that we may observe regularly family and even private prayer; and yet, with so very much of the ex-

ternal appearance of religion—so much attention to some of its obligations—we may be in the gall of bitterness and in the bond of iniquity; we may be as surely among the unfaithful as if we could make no such boast of practising the externals of religion, and as if we were habitual drunkards, or dishonest persons—as if we were in the habit of cheating, lying, swearing or even committing crimes that would subject us to punishment from temporal rulers.

The Pharisee in the temple, whom Christ condemned, was no extortioner or unjust man; he gave tithes, too, of all that he possessed; and even fasted twice in the week; nor omitted the duty of prayer. Can you with truth say more of your religion than he did of his?

Another was found by Our Lord, who from his youth had neither killed, stolen, borne false witness, or defrauded any one, nor omitted to honor his father or his mother, yet he too was declared unworthy. Are you better than he was?

And the chief of the Apostles has pointed out how a man may understand all mysteries and all knowledge, may bestow all his goods to feed the poor, may even give his body to be burned, and all this may be nothing—may profit him nothing. He that offendeth in one point is guilty of all. Multitudes of other Scriptures to the same effect are every where to be found.

How perfectly certain it is, then, that much of apparent Christianity may be possessed, and all be as nothing; how much interest in the affairs of the Church may be felt—how much may be done, how many sacrifices for religion made, and yet a man prove a castaway!

Do you ask how then shall we be saved, and how shall we assuredly learn that we are to be saved? Love God supremely, and love your fellow men as you love yourself, and show, by your conduct, that these affections are good; no measure of righteous conduct without these affections will do; nor will the affections do without corresponding conduct. You and we must have both. We must have Christian hearts, as well as Christian behaviour.

It is much easier, with most of us, now-a-days, to observe, without being truly Christians, what are regarded as the obligations of a Christian profession, than to cheat ourselves with the idea that we really love Our Lord and Saviour, if we do not love him, and love to him is absolutely indispensable to salvation. Our faith must be such as worketh, and worketh by love, or it is a dead, useless faith.

Have you then this love? Are you as certain that you possess it as you are sure you love the dearest of your earthly friends and relations, whoever they may be? Is your love to your Heavenly Father much greater than any other love you feel or have ever felt? Your love to

God must be supreme; and if you have once tasted what it is to love God, you would know that it is a most delightful feeling too—that no earthly love is so full of joy, and remember that it is attainable—that the Bible declares it to be so—that multitudes in all ages have found it to be so.

Bear in mind, then, from this moment what we have said and shewn. Without true and felt love to God, no matter what your attainments are in other respects, you are no Christian; you have neither part nor lot in Christ's Kingdom, and this love is as certainly attainable as the Bible is true. Would you know or be reminded of the channels God hath appointed for communicating this essential characteristic of a Christian?

We have room but to say, in general, on the authority of the Bible, and the testimony of the faithful in all ages, who have themselves most surely experienced, that God's appointed means are earnest persevering, believing prayer, frequent meditations, thoughtful, believing, prayerful reading of the Scriptures, the like reading of appropriate books, and attendance on the faithful preaching of the word, and the conversation of those who already, by God's grace, possess what you are but seeking for.

L.

MISCELLANEOUS.

LUTHER'S CHAPEL, IN THE CASTLE OF WARTBURG.—Not far from the armoury is the castle chapel, where Luther so frequently preached during his stay here. The place is small and narrow, the vaulting simple, and the walls and pillars devoid of all ornament. The most unpretending church of the most insignificant village is larger and more splendid. But words were uttered here so powerful, that after three hundred years their echoes are still resounding; words which added other features, and gave a fresh impulse, to the history of the world. The small pulpit from which they were spoken seems to have been at some time restored in the upper part. Though in its original design, equally simple with the other portions of the chapel, it has since been very much carved, for every visitor purloins a little piece of the wood to carry away as a memento of the great Reformer. A small wooden staircase leads to the room where he resided when first conveyed hither, forcibly, and in secret, by the devices of his friend the Elector, from the dangers, hidden and open, which at that time threatened his life. He called it his "Patmos," and here he wrote several works, and completed a great portion of his translation of the Bible. The room he occupied remains in all its principal features entirely unchanged. Whether a man be Romanist or Protestant, whether he rejoice in the Reformation or hate its memory, its historical importance no one can deny. There is, therefore, a deep feeling of interest awakened in visiting the chamber once occupied by this great man; there is something peculiarly gratifying in handling the furniture once used by him; in sitting down upon his three legged stool; in looking at his inkstand; and reclining upon the old rough oaken table, whereon he, once wrote those words of fire which provoked the greatest religious revolution the world has ever known; and all this at the hand, humanly speaking, of a single monk, who, in those dark and dangerous times, dared to oppose and defy the collective powers of the Emperor

and the whole Romish clergy.—*Bentley's Miscellany.*

EVANGELICAL ALLIANCE.—Our readers will observe with pleasure, by an advertisement in our columns, an announcement of the approaching meeting of the Annual Conference of the Evangelical Alliance. By what we have heard of the interest awakened by these meetings in London, Liverpool, Bristol, Edinburgh, and elsewhere, as well as from the important and hallowed object in view, we expect that the meetings in Glasgow will be very numerous attended. We understand that among those who have already intimated their intention to be present, are included the names of Sir Culling E. Eardley, Baronet, the Chairman of the British organization, the Honourable and Rev. B. W. Noel, Rev. E. Bickersteth, Rev. Dr. Blackwood, Rev. R. H. Herschell, Rev. Dr. Leifchild, Rev. J. Jordan, Rev. Dr. Steane, Rev. Dr. Barnett, present Moderator of the Presbytery Assembly, Ireland; Honourable and Rev. Leland Noel, Rev. P. La Trobe, Rev. Adolphe Monod, from Paris, Rev. J. Shore, Rev. J. J. Audebez, Hon. Arthur Kinnaird, J. P. Plumpire Esq., J. R. Wheatley, Esq., Bristol, J. H. Graham, Esq., Edmund castle, Thomas Farmer, Esq. London, Rev. Octavius Winslow, &c. &c. To soften the asperities of party distinctions,—to afford to Christians of different denominations and countries an opportunity of becoming acquainted with, and of recognising each other, and to proclaim the great truth that all sincere Christians, however separated by minor distinctions, are truly one in their great Head,—are objects which commend themselves to the judgment and heart of all right-minded men; and we therefore wish the Alliance the fullest success. We cherish the hope that, while so many distinguished men from a distance are promising their presence, the friends of Christian union in Scotland will show, by a very numerous attendance, how highly they appreciate the object.—*Edinburgh Witness.*

OLD CALABAR MISSION BOAT.—This little vessel, presented by the Juvenile Missionary Association of the Wellington Street United Presbyterian congregation to the Calabar Mission in connection with that church, is now lying in the harbour, above Glasgow Bridge, and must prove an object of interest to all whose attention has been directed to this mission. It is intended for exploring the rivers in the neighbourhood of the mission stations, and is admirably adapted for this purpose, as it only draws eighteen inches of water when fully loaded, and is fitted up with every convenience for the passengers. It is thirty feet long and eighteen feet broad: and is to be propelled, in the absence of wind, by six or ten oars, which will give it a speed of six miles an hour. The rowers are protected from the heat of the sun, by an awning, which supported by a framework of galvanised iron, extends to the stern and forms there a little cabin—large enough for the accommodation of six individuals, and neatly fitted up with sofas, and other necessary articles of furniture, so that missionaries will be able to live in it, for a short time almost as comfortably as in one of our Liverpool steamers. The boat, we believe, costs altogether about £100, and such a munificent and appropriate gift reflects much credit on the youthful donors. It has been named by them the "John Robson," in honour of Dr. Robson, their respected minister.

SPREAD OF PROTESTANTISM AT ROME.—I informed you in my last letter of a curious prosecution, or persecution, instituted against a Protestant missionary. I may add, that the number of Protestants at Rome,—who, however, from prudential motives, do not avow their opinions openly,—is believed to be 3000, with, perhaps, as many more in the provinces. Would it not be a strange issue of religious controversies and political perplexities, if the whole, or the majority of the Romans should embrace Protestant principles, whilst the shades of Wickliffe and Cranmer, saw England drifting before the tide of Catholic reaction?—*London Morning Chronicle.*

THE IMMORTALITY OF MAN.

Behold! we stand alone in creation; earth, sea, and sky, can shew nothing so awful as we are. The rooted hills shall flee before the fiery glance of the Almighty judge; the mountains shall become dust, the ocean a vapour; the very stars of heaven shall fade and fall as the fig-tree casts her untimely fruit; yea, "heaven and earth shall pass away;" but the humblest, poorest, lowliest, among us is bound for undying life. Amid all the terrors of dissolving nature, the band of immortals shall stand before their judge. He has made you to be sharers of His own eternity; the most incomprehensible of His attributes is permitted, in its measure, to be yours. Alone in a world of weak and fading forms,—with all perishable, even to the inmost folds of the fleshly garment that invests you,—with the very beauty of nature dependent on its revolutions, its order, the order of successive evanescence, its constancy, the constancy of change,—amid all this mournful scenery of death, you alone are deathless. In the lapse of millions of ages hence, for aught we can tell, it may be the purpose of God that all this outward visible universe shall gradually give place to some new creation; that other planets shall circle other suns; that unheard-of forms of animated existence shall crowd all the chambers of the sensitive universe with forms of life unlike all that we can dream; that in slow progression the immense cycle of our present system of nature shall at length expire:—but even then no decay shall dare to touch the universe of souls. Even then there shall be memories in Heaven that shall speak of their little speck of earthly existence as a well remembered history; yea, that shall anticipate millions of such cycles as this, as not consuming even the first glorious minute of the everlasting day! For these things ye are born; unto this heritage are ye redeemed. Live, then, as citizens of the immortal empire. Let the impress of the eternal country be on your foreheads. Let the angels see that you know yourselves their fellows. Speak, think, and act, as beseems your high ancestry; for your Father is in Heaven, and the first-born of your brethren is on the Throne of God. Oh! as you read and hear of these things, strain your eyes beyond the walls of this dim prison, and catch the unearthly light of that spiritual world where the perfected just are already awaiting your arrival.—*Professor W. A. Butler.*

MACPHER'S MAGAZINE.—In the last number for November, the last article is a memoir of George Wishart of Pitarrow, who suffered for conscience sake in the year 1546, from which we entreat the following:—

"The monuments of a country," says the writer, "are its history. A nation without monuments, is a nation without a history. The temples of Egypt, and the statues of Greece, are at this day the historians of the past—proclaiming in their awful grandeur the existence of men, the occurrence of events, and the success of enterprises, which, but for them, would have no terrestrial record—or which serve to give life and confirmation to that which we find written. Of all countries, our own is, in this respect, the most deficient. Although highest in the scale of civilization—the professed patron of literature and the arts—we cannot equal even the meanest Continental nation in the number or the splendour of its monuments. The pettiest State in Europe may boldly rival us. The progress of letters did not bring with it in Britain the advancement of the arts. Our monumental existence is little more than a century old. It will scarcely reach back to the Revolution. But better late than never. Among all its other characteristics, it is the desire of the age to do justice to the departed dead—to those illustrious men, who, by their genius, have added to the stores of science and literature—by their valour have secured the liberties of their country, or by their piety have

advanced the interests of religion. We have monuments to Watt and Scott, to Marlborough and Knox; and as if determined to compensate for the past, we have erected not one, but many, to commemorate the achievements of the Duke of Wellington, although still living. One there is, among the many deserving to be had by a nation 'in everlasting remembrance'—who has been sadly, we would say culpably forgotten; a name which thrills through the bosom of every Scotchman who loves his country, and the glorious Reformation which alone has made Scotland what she is, a queen among the nations—need we mention the name of George Wishart, the martyr."

THE SABBATH QUESTION.—We know not if Mr. Locke and his friends contemplate another tilt with the Sabbatharians, during next session of Parliament. If he does, he might do worse than take a leaf out of the Glasgow Working Men's Sabbath Protection Society's Book. The activity of the committee in their arrangements for suburban meetings, city sermons, &c., affords indubitable evidence, that they are fully alive to the importance of influencing public opinion, which will ultimately, and as soon as it is ripened, be the arbiter on this as well as on other questions of national importance. Pursuant to public notice, the second of a series of discourses, by ministers of various denominations, was delivered by the Rev. Robert Gillan, of St. John's, on the evening of Sabbath last, in the Rev. Dr. King's Church, which, notwithstanding its commodiousness, was densely filled, nearly half-an-hour before the time announced for the opening of the service. The subject chosen by the Rev. gentleman, was the personal Sanctification of the Sabbath, deduced from the text "Remember the Sabbath-day to keep it holy," which he enforced with earnestness and effect. The peculiar animation which characterises Mr. Gillan's elocution, with the frequently poetical and apposite phraseology he employed, secured the continuous attention of his audience throughout the entire delivery of a very lengthened discourse. The Rev. Jonathan Anderson, who is to preach for the Society on Sabbath the 23d instant, will, we have no doubt, sustain the interest which these sermons are exciting.—*Glasgow Chronicle.*

SABBATH OBSERVANCE.—On Tuesday night the Sabbath Prize Essay Competitors, and other friends of the Sabbath in Glasgow, held a soiree in honour of John Henderson, Esq., of Park, in the Merchants' Hall, Hutcheson street Glasgow. Wm. Campbell, Esq., of Tillichewan, occupied the chair. There was a large and respectable attendance of ladies and gentlemen present, the hall being filled to the door. On the platform we observed, among other clergymen and laymen, Professor Hill, Professor Eadie, Rev. D. King, Rev. Dr. Robson, Rev. Dr. Smith, Rev. D. Nymington, Rev. Mr. McGill, Sir James Anderson, Bailie Macdowall, Henry Dunlop, Esq., of Craigton, John Brain, Esq., of Morriston, Hugh Tennant, Esq., of Wellpark, Wm. Brodie, Esq. &c. After tea, able and stirring addresses upon the sanctity, value, and obligations of the Sabbath were delivered by Rev. Dr. King, Rev. Dr. Smythe, and others: a beautiful address, elegantly written and richly framed, was then presented to Mr. Henderson, in the name of the prize essay competitors, by Mr. George Smith, expressive of their gratitude for his services in connection with the preservation of the Sabbath institution. Mr. Henderson returned thanks in neat and appropriate terms, after which the meeting broke up.

THE REV. DR. FLETCHER.—This eminent divine preached on Tuesday evening in the City Hall, Glasgow, to the children connected with the Sabbath schools of that city. His subject was "the Names of Christ," and the discourse was characterised by all the power, eloquence, and simplicity, for which the reverend doctor is so much admired when addressing a congregation of the young. The Hall was crowded in every part by a most attentive congregation.

FREE CHURCH SUSTENTATION FUND.—In regard to the difficulties which the Free Church has experienced in raising money for the support of the ministry, a correspondent in the *Witness* of Saturday propounds the following scheme of relief. He says—"Let it be carefully pondered. 1. There are only 163 self-sustaining charges, yielding a surplus of £26,866 1s. 8d. a year. 2. There are 381 congregations at or above £50, and under £124, the average being £79 7s 6d. 3. There are 191, or nearly thirty more than the first class, under £50 a year, and whose average is only £31 5s. 6d. It is plainly this latter class that keep down the whole Church, by acting as a heavy drag on the Sustentation Fund; and a strong case would require to be made out for the continuance of each, since it would take about £120 to raise every stipend to £150. Excluding this class, the Sustentation Fund at present would produce very nearly £150 to each minister; and it is a serious question whether, as a general rule, any charge should be admitted or allowed to continue, except as a preaching station, that does not produce £50 a year, and whether any should get more than £50 a year over and above what it produces. A great error of the Free Church has been the too rapid multiplication of weak charges; and another great error at present is the extraordinary multiplicity of extra collections and demands upon the people."

NEW COLONIAL BISHOPRICS.—The treasurer of the Colonial Bishops' Fund, have submitted a statement in which they state that the sum contributed for the purposes of the fund was £133,600 which has been employed in the endowment of nine new episcopal sees; and that, notwithstanding the exercise of severe economy in fixing the revenues of the new sees, the fund may now be considered as exhausted, while at the same time the rapid increase of emigration demands not only the formation of new dioceses, but the subdivision of those already formed, without the possibility of dividing the endowment at the same time. A statement, signed by the Archbishops of Canterbury, York, Armagh, and Dublin, and by the Bishops generally, has been drawn up, directing the attention of members of the Church of England to the foregoing announcement, with the view of eliciting a further manifestation of the liberality which has been so largely shown already in the same cause. They relate what has been done hitherto by means of the fund, and advert to the urgent necessity existing for resident bishops in the Sierra Leone, Western Australia, and the Mauritius. They also remind the public that no provision is yet made for the sees of Nova Scotia and Montreal, after the incumbency of the present bishops.

REV. EDWARD BICKERSTETH.—This eminent divine preached an eloquent sermon on behalf of the Church Missionary Society, in St. Jude's English Episcopal Church, Glasgow. The evening service was, conducted by the respected clergyman of the chapel, Rev. Mr. Miles. Thereafter, Mr. Bickersteth ascended the pulpit, and gave out as his text Galatians vi. 9. The sermon was characteristic of the divine—scriptural, plain, and thoroughly practical, and was listened to with marked attention. The appearance of the gentleman indicates what he is known to be—a studious and laborious minister of the Gospel. We understand that there are at present upwards of 13,000 persons members of the churches in the heathen lands, in which there are stations of the Church Missionary Society.

JEWISH REPRESENTATIVES.—We perceive, by the letters and papers received from Jamaica of the 17th ult., that eight Jews were elected representatives in the House of Assembly, which contains altogether but forty-seven members. Whilst at home the Lords dread the unchristianising of a Parliament by having 650 odd members to one Jew, a Parliament in the English colonies admits eight Jewish members in a house of forty-seven members, and does not fear being Judaised by them. What an anomaly.—*Jewish Chronicle.*

THE BISHOPRIC OF LLANDAFF.—The *Globe* announces that the Bishopric of Llandaff has been conferred on the Rev. Dr. Ollivant, the regius professor of Divinity at Cambridge. His thorough knowledge of the Welsh language is shown by the fact of his having been connected with the college at Lampeter, where so many of the Welsh clergy have been educated.

THE HON. AND REV. BAPTIST NOEL.—The negotiations for the occupation by Mr. Noel, of Mr. Mortimer's chapel, Grey's Inn Road, have been, we understand, brought to an unsuccessful termination, owing to legal difficulties. It is now arranged that Mr. Noel will become the pastor of Mr. Harrington Evan's chapel, John Street, Bedford Row.

The collection in the Scotch National Church, Crown Street, on Sunday, after the solemn services of the day, amounted to nearly £100, which Dr. Cumming announced was to be divided among the medical practitioners in the congregation for distribution, at their discretion, among families known to them who have suffered by the epidemic.

We have been always of opinion that a little exertion on the part of our friends would greatly extend our circulation. We have already been gratified by the reception of a considerable number of new subscribers, and though we have lost a few, the loss has been much more than counterbalanced by the addition of fresh names to our list. We are anxious that our circulation, which last year reached 2000 copies, should be extended as much as possible, as the objects sought to be obtained by the establishment of our periodical, would be much better obtained by its wider distribution through the country. Were equal efforts used with those that a zealous friend of the Church has made on our behalf in Kingston, our circulation would be at once trebled. Last year twelve new subscribers were obtained there, and this year we have obtained twenty-two names in addition to those we formerly sent to that place. We take the liberty of inserting our correspondent's remarks, though not intended for general perusal, as they may have the effect of stirring up others to adopt a like method, to that so successfully adopted in Kingston:

"An annual increase might be obtained in most of the other Congregations, if the same means were employed to procure it, as in Kingston. Dr. Machar, with characteristic fidelity has repeatedly and warmly recommended your periodical in public, and his people being thus prepared to regard it with that favourable attention, which his recommendation never fails to receive from them, they have readily responded to the appeals that were made to them in private. Private appeals, however, were necessary here, and in all places ought to be made; for it is obvious that many persons who are willing and even desirous to take the paper, through procrastination or forgetfulness, will never actually order or pay for it, unless spoken to individually on the subject."

We would feel obliged, if parties sending us remittances for the present year, would give us as complete lists of the names of the subscribers as possible. We find there are a few parties, who have not paid their subscriptions for the past two years, and we will be under the necessity of discontinuing to send them our paper, unless remittances are promptly made of their arrears. The amount of subscription is so trifling, that none would feel it, while these small sums form a large aggregate.

Messrs. A. H. Armour & Co., of Toronto, having kindly offered to act as Agents for the Presbyterian, for Toronto, its vicinity and places to the westward, of that place, we have to request that parties remitting from these localities, would address their letters, *post paid*, to Messrs. Armour & Co. The adoption of this plan will lessen the amount of postage, and will in other respects be more convenient to many parties, than remitting direct. Acknowledgments, will continue to be made in the usual way.

FEAR TATTIACH NAM BEAN.

Mr. Robert Blackwood of this city, the Corresponding Secretary of the Lay Association, has consented to act as agent for this periodical in place of H. E. Montgomerie Esq., who has returned to the Mother Country. Subscribers will therefore have the kindness, to address their remittances to Mr. Blackwood for the future.

POETRY.

PASSING UNDER THE ROD.

The subjoined lines, from the pen of Mrs. M. S. B. Dana, are founded on the following passage of Jewish history:—It was the custom of the Jews to select the tenth of their sheep after this manner—The lambs were separated from the dams, and enclosed in a sheep cot, with only one narrow way out; the lambs hastened to join the dams, and a man placed at the entrance with a rod dipped in ochre, touched every tenth lamb, and so marked it with his rod, saying,—LET THIS BE HOLY. Hence, says God, by his prophet:—"I will cause you to pass under the rod."—*New York Recorder*.

I saw the young bride, in her beauty and pride,
Bedecked in her snowy array,
And the bright flush of joy mantled high on her cheek,
And the future looked brilliant and gay;
And with woman's devotion she laid her fond heart
At the shrine of idolatrous love,
And she anchor'd her hopes to this perishing earth
By the chain which her tenderness wove.
But I saw when those heart-strings were bleeding
and torn,
And the chain had been sever'd in two,
She had changed her white robes for the sables
of grief,
And her bloom for the paleness of woe;

But the Healer was there, pouring balm on the heart,
And wiping the tears from her eyes,
And he strengthen'd the chain he had broken in twain,
And fastened it firm to the skies.
There had whisper'd a voice,—'twas the voice of her God—
"I love thee, I love thee, pass under the rod!"

I saw the young mother in tenderness bend
O'er the couch of her slumbering boy,
And she kissed the soft lips as they murmur'd her name,
While the dreamer lay smiling in joy.
Oh! sweet as the rose bud, encircled with dew,
When its fragrance is flung on the air,
So fresh and so bright to the mother he seem'd,
As he lay in his innocence there!
But I saw, when she gazed on the same lovely form,
Pale as marble, and silent, and cold;
But paler and colder, her beautiful boy,
And the tale of her sorrow was told.
But the Healer was there, who had smitten her heart,
And taken her treasure away;
To allure her to heaven, he has placed it on high,
And the murmurer will sweetly obey.
There had whisper'd a voice—'twas the voice of her God—
"I love thee, I love thee, pass under the rod!"

I saw when a father and mother had lean'd
On the arms of a dear cherish'd son,
And the star in the future grew bright in their gaze,
As they saw the proud place he had won;
And the fast coming evening of life promised fair,
And its pathway grew smooth to their feet,
And the star-light of love glimmer'd bright at the end,
And the whispers of fancy were sweet.
But I saw where they stood, bending low o'er the grave
Where their hearts' dearest hope had been laid,
And the star had gone down in the darkness of night,
And joy from their bosoms had fled.
But the Healer was there, and his arms were around,
And he led them with tenderest care
And he show'd them a star in the bright upper world,
'Twas their star, shining brightly there.
They had each heard a voice—'twas the voice of their God—
"I love thee, I love thee, pass under the rod!"

A LAY OF THE NEW YEAR.

Another year from human ken,
Hath sped on pinions fast;
Another leaf is added now
To the records of the past.
Another page has been turn'd o'er
In Time's still open book:
A page from which we will may turn,
And shuddering, fear to look.

For there, in characters of blood,
Are stamped rage, hate, and strife,
Lust, carnage, and impiety,
The waste of human life.
Well may we dread and tremble, for
E'en yet it hath not past,
And ask yourselves of the new year—
"Will it be like the last?"

And a voice answers from within,
In deep and solemn tone,
"Peace, murmurer! ask me not of that
'Known but to God alone!'
Seek not to learn—enough for thee
Thy duties to fulfil;
And thus by meek well-doing strife
To check the tide of ill.

"Hush every harsh and bitter word,
Quell each unkindly thought:
Add nothing to the misery
With which the world is fraught:
But rather strive by gentleness,
By patience, and by love,
Some portion, little though it be,
Of thy heavy load to move.

"Know ye of none, whose lot the weight
Of poverty doth bear;
For whom, e'en from a store,
A trifle thou can'st spare?
It may be that thou hast not gold,
But is there nought beside
That thou can'st freely give, if this
Be unto thee denied?"

"Is there not one whose weary bed
Of sickness thou may'st tend,
And with the offices of love
A holier mission blend?
Are there no mourners, sad and lone,
To whom thou can'st impart
Strong comfort, from the only source
That heals the broken heart?"

"Are there no erring spirits who
In sin and darkness roam,
Whom thou in meekness may win back
To their eternal home?
Are there not these? aye, more than these
Scattered throughout the land,
For thee to aid? Go, seek them out,
No longer idle stand!"

"Pause not for grateful thanks repaid,
For blessings by the way:
Speed thou along life's ragged paths,
For these thou must not stay!
Slack not because no fruit appear,
Where thou the seed hast sown;
But do thy master's work, and leave
The rest to him alone?"

"That, when awakened from the sleep
Which lasts thro' death's dark night,
The dawning of an endless year
May burst upon thy sight:
Thine high reward, denied on earth
Those blessed words may be,
'In that ye did unto these,
Ye did it unto Me!'"

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